Deep Strength
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/u/dream-hunter

July 23, 2026

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Practical ways to improve your attractiveness and desirability for a Christian spouse

January 7, 2014 | by Deep Strength | Link | Original Link

I initially wrote this a while ago and posted it on Boundless, and it was summarily deleted. It was commented on in these two places but it is worthy of its own post here:

http://societyofphineas.wordpress.com/2013/11/14/a-woman-wants-a-king-not-a-peasant/

http://sunshinemaryandthedragon.wordpress.com/2013/11/17/truthful-dating-and-relationship-advice-is-terribly-sexist-does-that-mean-reality-is-sexist-too/

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To the women.

What men are attracted to: physical beauty. All things being equal (spiritual characteristics, femininity, etc.) a man will pick the most attractive female.

The good thing, however, is that all men have different tastes for what they find attractive. Some like black hair, some like brown, some like blonds, some like redheads. Some like different color eyes, some like different types of body shapes.

However, one of the things that turns most men off (note: most not all) is being overweight or obese. If you are overweight or obese and you want to have men ask you out I would suggest losing weight through good nutrition and exercise. The same would be true for men. Women don't want a man who is overweight or obese.

Again, all things being equal all men and all women would prefer to have their spouse be physically active and healthy.

This is not to say personality does not matter. It does. If there is a attractive woman that nags, is entitled, and otherwise makes a man's life a pain in the butt then these are qualities in her personality that will make him drop her as a potential mate.

Being spiritual is not an excuse to ignore the physical, and neither is being physical fit an excuse to ignore the spiritual. You want both. Be as physically attractive as you can, and seek after God with all your heart, soul, mind, and strength.

Note: All of the tenets that feminism pushes onto women such as confidence, independence, strong attitude, etc in women is a turnoff for most men. We are looking for a spouse, not a business partner.

Conclusion: Women your physical beauty will get you in the door, and your personality and spirituality will make him want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.

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To the men.

What women are attracted to: lots of different things including looks, athleticism, talent (musical and otherwise), high status, masculine personality, money, etc.

Proportions of these depend on the woman and you have no way to telling. However, the most important one to develop is a confident masculine personality, although the others are nice to have and can/should be worked on. The easiest way to improve your confidence is your posture, working out, etc.

Remember this men: your confidence is displayed in your posture, your walk, and your tone of voice. Studies show that non-verbals are 50-90% of the conversation. You can have all of the confidence in the world, but if it is not reflected in your body language you will fail.

If a Christian man goes up to a Christian woman with slumped shoulders, a downcast look in his eyes, is fidgting, and speaks quickly with a high tone of voice “let’s go out on a date” is he going to be successful? Absolutely not.

On the other hand, if a Christian man goes up to a Christian woman with his shoulders back, a smile on his face, makes direct eye contact with her, and says in a low tone masculine voice” “let’s go out on a date” is he going to be successful? A much higher percentage that the woman will say yes.

Easy ways you can work on your non-verbals and confidence from another commenter:

1. Start working out. Heavy weights to build muscle

2. Fix your nutrition if you’re overweight/obese. Add in more protein to help gain muscle

3. Work on your posture. Don’t slouch. Ever.

4. Work on your walking. Long strides, confidently. When you’re making any actions, slow and deliberate. If you have any nervous movement such as scratching, wiggling, RLS, etc eliminate it completely.

5. Become comfortable with space. When you’re sitting down instead of crossing legs or arms over yourself spread legs out and put your arm up on the chair. Get comfortable and relaxed in these power poses.

6. Make eye contact with everyone. Hold it and don’t look away first. Smile if you lock on for a few seconds and it continues. Never look down when talking to a woman as this indicates to her that [you are submissive to her].

7. Speak more slowly and deliberately so that your voice is lower in tone.

Obviously, these things are important, but more important is your spiritual walk. As is stated in Scripture about Jesus: “They were amazed at his teaching, because his words had authority.”

As a masculine, CHRISTIAN man you should be studying the Word, praying, meditating, fasting, etc so as to become more like Jesus. You should know the Scriptures well enough to speak with authority on your faith. If you don’t know the Scriptures or the power of God then how are you to be a responsible leader in your marriage?

Conclusion: Men your masculine personality and confidence will get you in the door, and your ability to lead her spiritually will make her want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.

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Final conclusion: Both sexes should work on being more physically attractive and spiritually attractive.

However, men and women are different in what they look for in attractiveness. You need to know the population you are trying to sell yourself to if you wanted to get married.

A brief commentary to Christian woman who desire a husband

January 7, 2014 | by Deep Strength | Link | Original Link

This is a very simplified post on the two problems that women must confront in themselves if they desire a husband.

There's two main points that most Christians miss:

1. **If a woman is having trouble being asked out then she needs to work on her physical attractiveness OR if she has a lot of men hanging around her but not asking her out then she is aiming too high.**

Men are attracted to beauty. Exercise, nutrition, touch of make up, flattering feminine clothing, and all of these things to improve her physical attractiveness will help.

If she has men hanging around her then she is already physically attractive, but it is likely that she is not attracted to those that are around her. She will have to recalibrate her attraction sensors to the men around her instead. As an observer says, eliminating any hint of the entitlement, self delusion and princess mentality is key.

2. **If a woman is having trouble staying in a relationship that is directed towards marriage then she needs to work on how to become more of a godly woman.**

That would be a woman who is respectful, submissive, encouraging, and willing to go above and beyond for her man. If she is easily prone to criticism, gossip, and all other manner of unrighteous behavior then this will not help her case to get a man to ask her out.

These are two different responses to two different problems that women must be aware of. You need both to get into a relationship to where a man is going to want to commit to you.

To game or not to game

January 7, 2014 | by Deep Strength | Link | Original Link

I found the manosphere last January and voraciously read everything from it. From the PUAs (pick up artists), to the MGTOWs (men going their own way), to the tradosphere, and the various blogs of the Christian manosphere (orthosphere, protestants, etc.). Since the fall I have most of the blogs I peruse simply because I have less time; however, I have learned some very valuable lessons from them especially as I study the Scriptures more in depth.

However, let's delve into the topics at hand.

1. **"Game" is poorly defined.**

One of the biggest issues I've seen with "game" is that it's been poorly defined by it's supporters and detractors.

- The first crowd believes that "game" is a specific set of codified techniques that were "pioneered" by the PUAs in order to improve your relative attractiveness to a woman's in order to use other techniques to get a woman into bed.
- The second crowd believes that "game" is a toolbox insomuch that a tool such as a hammer can be used to do constructive things such as building furniture whereas it can also be used as a weapon to bash someone over the head.
- The third crowd believes that "game" is fundamentally about "charisma" or "self improvement" because masculinity is about building a man who is not just respect by women but by other men, children, colleagues in the workplace, etc. It is the ability to weild influence.
- Finally, there is a fourth depiction of game that Leap has been commenting on which is the one I most agree with having studied the Scripture more in depth. This is the depiction of game that it is inherently worldly in nature, and that mascunlity of the positive variety comes from being a masculine man of God as the Scripture define it.
- edit: There is a fifth depiction of game actually that I would say that many on the Christian manosphere would use. That would be "game" describes all masculine traits that are attractive to women. Whether they were previously learned from their fathers, society before it was feminized, or whatever is another debatable topic. I personally disagree with this viewpoint because most of the proponents who subscribe to this say that there's no way a Christian nice guy can be attractive without game, but that is simply not true (see: Jesus). There's also the matter of if "game" can be separated out into good/evil or neutrality.

While the Christian manosphere argues back and forth on whether "game" is good or not

good, first you must define your definitions of what “game” actually is. This is necessary for any useful debate.

I am going under the assumption of the 4th point above. That “game” is inherently worldly and is therefore not of God.

2. **Frame matters… or heart matters.**

The main problem I find when Christians discuss whether to “game” or not is where is the heart of a man who is willing to use “game”?

If we, as Christians, agree that “game” is composed of words (rhema) and actions designed to facilitate feminine attraction, then we must conclude that what Jesus says on our hearts and subsequent actions is true:

> Matthew 12 (NASB)
>
> 33 “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. 34 You brood of vipers, how can you, being evil, speak [c]what is good? **For the mouth speaks out of that which fills the heart.** 35 The good man brings out of his good treasure [d]what is good; and the evil man brings out of his evil treasure [e]what is evil. 36 **But I tell you that every [f]careless word that people [g]speak, they shall give an accounting for it in the day of judgment. 37 For [h]by your words you will be justified, and [i]by your words you will be condemned.”**

Likewise, Paul states in Galatians 5 (NASB):

> 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. **17 For the flesh [g]sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you [h]please.** 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. **22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.** 24 Now those who [k]belong to Christ Jesus have crucified the flesh with its passions and desires.

In Cane’s post Don’t shut your eyes when I turn off the lights there is some incisive commentary about why the heart matters.

The act of sex in marriage is holy because the heart is right with God, and act of fornication outside of marriage is evil because the heart is not right with God. These are not two acts that differ only in context. It is out of the heart from which these actions flow, and if the heart is walking in darkness the action is of darkness and if the heart is

walking in light then the heart is in the light.

Likewise, one example of this is most clearly displayed when children apologize. If they feel that they are right then they will only begrudgingly apologize and must be forced to admit their perceived wrong doing. However, if they feel that they sincerely wronged the other person then they will go all out to make sure that the person they are apologizing to isn't offended, if there's anything they can do to help, and profusely saying sorry. Children wear their hearts on their sleeves.

Now, this may sound to many that "game" is indeed like a toolbox, but that is incorrect. "Game" at the heart of it's nature is inherently about wanting to be more attractive to the opposite sex. It is setting up a false idol of "attractiveness." It is essentially taking the woman off the pedastal and placing yourself upon it instead of God.

In fact, many of the more secular blogs have it *almost* correct and are more insightful than some Christians. They parrot that "any self improvement you do should be for you, not for women." If you do things in order to get women, then that itself is a form of neediness. And women are not attracted to neediness.

However, the correct response should be that you are becoming more masculine because you want to please God. Seek first His kingdom and His righteousness and all these things will be added to you.

3. **What does godly masculinity look like as contrasted to by "game"?**

Things that a godly Christian man may say and do may be the same as that which a PUA may say to a Christian woman. For example, a Christian man who is pursuing a Christian woman may tease her, set boundaries for the relationship, and tell her what to expect. These are the same things a player may do.

However, they aren't the same because of the intent of the heart behind the action. My intention is to grow a relationship toward marriage in a godly manner, while PUA is using the same actions to fornicate with the woman.

Don't get it backwards. Game is not a toolbox insomuch you take a tool and do things, or you have in mind a certain end goal and you choose a tool to do it. You start with the heart because out of the heart flows all things.

That said, this is not the end of the discussion.

4. **Both the heart and the actions matter.**

> 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

One of the interesting things about "kindness" is the adaptability of the heart and the actions that flow forth from it.

We all know Christians who attempt to preach brimstone and hellfire to athiest which just drive them away from the gospel. Likewise, we know of Christians who are angry and can be violent against abortionists. Let me be clear, while there may be good intent in the heart about these things, the frame of reference is incorrect.

Kindness in Strong's is defined as:

> Strong's *#5544:* Kindness is goodness in action, sweetness of disposition, gentleness in dealing with others, benevolence, kindness, affability. The word describes *the ability to act for the welfare of those taxing your patience.* The Holy Spirit removes abrasive qualities from the character of one under His control.

One of the synonyms for kindness is also gentleness, and it is also gentleness that is defined as a synonym to the Greek word "Praos" which is used for humility, meekness, and gentleness in the Scripture.

An action that comes from the heart, as Christian walking in step with the Spirit, should show both humulity and the adaptability of kindness.

This is why I think game is unacceptable as a Christian. It's also why I believe that certain techniques which sound good in theory such as dread game are off of the mark.

Do the ends justify the means? Is it right to make your wife jealous (which the Bible says is of the flesh in Galatians 5) so that she is more attracted to you? Isn't that just from the desires of the flesh?

Examine your heart. Would you be able to stand before God and justify running dread game on your wife?

It certainly does not make it right for a wife to withhold form her husband (1 Cor 7), but to use the old cliche two wrongs do not make a right.

We are accountable for our words and actions before God. And there are other ways to assert Biblical leadership instead (which will be the topic of future posts).

5. **Godly masculinity is shown through the fruits of the Spirit**

Agape

> Ephesians 5 (NASB)
>
> 25 Husbands, **love (agapao)** your wives, just as Christ also **loved (agapao)** the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the **word (rhema)**, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to **love (agapao)** their own wives as their own bodies. He who **loves (agapao)** his own wife **loves (agapao)** himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church.

What does it mean for a husband to love his wife and Christ loved the Church?

It would be good of us to note that which is said in the Greek. The most important thing to note in this passage is that **love (agapao)** is used, and the second most important point

to note is that the water of the Word **(rhema)** is used.

When I was looking at Scriptures there were two things that stood out. The Divine Expression or Jesus and His words which is Logos — John 1:1 in the beginning was the Word (Logos). You can think of Jesus and His fulfillment of the law with his teaching and actions as Logos. The all encompassing Scriptures themselves are referred to by either gramma (G1121 or graphe (G1124) (thanks to mdavid for the clarification). On the other hand, the spoken revelation of the Word is rhema.

Rhema is powerful — as God (Logos) spoke the world into being (Rhema), and man shall not live by bread alone but from every Word (rhema) that comes from the mouth of God. This is why it's important to pray out loud because the spoken Rhema word is powerful. Likewise, to others it gives life and death. The power of the tongue is enormous as it says in James, yet it is easily corrupted. Going back to the passage from Matthew 12 that I referenced earlier: "But I say unto you, That every idle word (Rhema) that men shall speak, they shall give account thereof in the day of judgment."

The goal of the leadership of the man in a Christian marriage is to spur his wife to have a deeper relationship with God. And it is through his Words (rhema) that he must speak life that washes and cleanses her as just as Christ does his Church.

The goal is certainly not to make the wife happy. The goal is not to cater to the wife. The goal isn't even to do nice things for the wife even though these things are good. The goal is to cleanse her with your Words and Actions and spur her on towards righteousness.

This is why **joy (chara)** is needed even in the midst of hardship to set the example as to which a Christian wife can follow his lead towards being a better Christian.

This is why **peace (eirene) — wholeness of one who is in Christ —** is needed so that a man may not find validation is in wife or hold her above him on a pedastal.

This is why **longsuffering/endurance (makrothumia)** is needed because we all go through these periods of suffering even inflicted by our loved ones or ones that say they love us (wives, children, family friends).

This is why **kindness (chrestotes) and humility (praos) and goodness (agathosune)** are needed to be able to respond to conflict not in a self righteous manner but in a way to where differences can be resolved without giving in to the temptations of the flesh to escalate.

This is why **self control** is so important for a Christian man so that he does not give into his anger when his wife gets emotional and allow the situation to spiral out of control into the deeds of the flesh — "[i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these."

And as one who is **faithful (pistis)** may we never forget that our faith is of a godly persuasion. Many are called but few are chosen. It is not we who looked to Him first, but He that first loved us. That He sent his son into the world to forgive our sins, and that as we confess He is faithful and just to forgive our sins and cleanse us from all

unrighteousness.

And before the conclusion of this post let me end it with a Scripture 1 Corinthians 13 (NASB):

> 4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 [b]bears all things, believes all things, hopes all things, endures all things.
>
> 8 Love never fails; but if there are gifts of [c]prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away.
>
> 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I [d]became a man, I did away with childish things. 12 For now we see in a mirror [e]dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the [f]greatest of these is love.

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Conclusions

My conclusion must therefore be to eschew game in favor of masculinity that is rooted in Biblical righteouness. As Christians who are in Christ, we must bear good fruit. If we do not bear fruit we are cut off and cast into the fire. That is certainly not what we want.

> Ephesians 2 (NASB)
>
> 8 For by grace you have been saved through faith; and [h]that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Game does not bear good fruit — whether it is from the heart or in deed — even if in the end things end up according to Scripture because it is inherently selfish. This is why it is evil.

God can use evil (game) for good, but do not mistake that because good may result from it that evil is good to do. Shall we sin all the more so that grace may abound? Certainly not. The Scripture is quite clear on this from Paul’s teaching in Romans 6.

Game is childish, and we act childish when we use it. It is selfish and of the world. Let’s put it away and put it behind us as we strive toward Biblical righteouness.

We have for ourselves in the Scriptures the example of Jesus and it can be parsed out what His character is like. That is what godly masculinity looks like, and that is what we should strive for.

I’ll probably write on this topic a bit more in the future as well, but this blog is meant to be more practical in nature so I’ll start talking about specific examples soon enough.

Christian Masculinity and Confidence

January 16, 2014 | by Deep Strength | Link | Original Link

It is an observable fact that God created women to be attracted to “confidence.” Therefore, it would behoove us to understand the aim of a Christian man whose primary goal is to serve God, but has not been gifted with celibacy (1 Cor 7:7).

We know that Satan likes to have cheap knockoffs of what God has ultimately planned for our lives. Self confidence or irrational self confidence, as espoused by “game”, is a poor knockoff of what Christian men are called to in godly masculinity.

Often times, we mistake “confidence” as something that a godly Christian man should have but that is incorrect. If we are to have confidence as Christian men it most definitely is not to be in ourselves.

So let’s explore what that would look like for a godly Christian man.

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1. To understand confidence we must go to the Greek used in the New Testament.

There are two Biblical components of confidence that the NT writers use: Parrhesia and Peitho.

> παῤῥησία — parrhēsia — par-rhay-see’-ah — G3954 Strong’s
>
> From G3956 (pas) and a derivative of G4483 (Rheo); all out spokenness, that is, frankness, bluntness, publicity; by implication assurance: – bold (X -ly, -ness, -ness of speech), confidence, X freely, X openly, X plainly (-ness).
>
> πείθω — peithō — pi’-tho — G3982 Strong’s
>
> A primary verb; to convince (by argument, true or false); by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty): – agree, assure, believe, have confidence, be (wax) content, make friend, obey, persuade, trust, yield.

These words is used in many famous verses from the NT namely,

Parrhesia — 31 times in the NT and thrice by Jesus. Once when Jesus said Lazarus was dead.

Once to the discples, John 16:25 “These things I have spoken to you in [f]figurative language; an hour is coming when I will no longer speak to you in [g]figurative language, but will tell you plainly (parrhesia) of the Father.

Once at the trial before the priests, John 18:19 The high priest then questioned Jesus about His disciples, and about His teaching. 20 Jesus answered him, “I have spoken openly (parrhesia) to the world; I always taught in [g]synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. 21 Why do you question Me? Question those who have heard what I spoke to them; they know what I said.”

Acts 4:13 Now as they observed the confidence (parrhesia) of Peter and John and

understood that they were uneducated and untrained men, they were amazed, and began to recognize them [k]as having been with Jesus.

Acts 4:29 And [v]now, Lord, take note of their threats, and grant that Your bond-servants may speak Your word with all confidence (parrhesia), 30 while You extend Your hand to heal, and [w]signs and wonders take place through the name of Your holy [x]servant Jesus." 31 And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness (parrhesia).

Peitho is used 55 times in the Gospel, thrice by Jesus.

The rich young ruler: Mark 10:24 And the disciples were amazed at his words. But Jesus said to them again,"Children, how difficult it is[b] [for those who trust (peitho) in riches] to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

Jesus and Beelzebub: Luke 11:22 But when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied (peitho) and distributes his plunder.

Rich man and Lazarus: Luke 16:29 But Abraham *said, 'They have Moses and the Prophets; let them hear them.' 30 But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' 31 But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded (peitho) even if someone rises from the dead.'"

Romans 8:38 For I am convinced (peitho) that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Philipians 1:6 For I am confident (peitho) of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.

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2. What is interesting about these two words is that they denote the two qualities that should be developed by Christians:

Parrhesia is about a external boldness, especially through the spoken word (rheo), the same word that God used to create the heavens the earth.

Peitho is about an internal confidence, by which we have salvation.

As I discussed heavily in my previous post To game or not to game, we know that out of our hearts come our actions. Therefore, we know that an "internal confidence" must be developed before the "external boldness."

Thus, Parrhesia is therefore a product of Peitho.

However, Peitho itself is about the confidence we have in God, and we do not have confidence in God except manifested by the fruits of such confidence. Therefore, we know that there must be some fruit of "Peitho" in our lives that allows us to manifest

“Parrhesia.”

Can you spot which of the fruits leads is manifested by peitho (internal confidence) in God as contrasted to the definition of confidence from Merrium-Webster. Take a moment before moving on to the next section to think about it.

> con·fi·dence noun \ˈkän-fə-dən(t)s, -ˌden(t)s\
>
> 1. a feeling or belief that you can do something well or succeed at something
> 2. a feeling or belief that someone or something is good or has the ability to succeed at something
> 3. the feeling of being certain that something will happen or that something is true
>
> Galatians 5
>
> 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

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3. If you guessed all of them you would be correct, but the two that stand out the most are the following:

Faith (pistis) as it relates to our soul’s salvation and assurance in God, and His salvation and peace (eirene) as it relates to our emotional state.

> πίστις — pistis — pis’-tis — G4102
>
> From G3982 (peitho); persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: – assurance, belief, believe, faith, fidelity.

A few things to note. First, pistis is a derivative of peitho which makes obvious sense. We are assured in our faith and salvation. Second, our faith is of a divine persuasion or origin — that is that while we were yet sinners Christ died for us (Rom 5:8). It is He who first called to us to repent and accept the gift so that no one can boast, and as we accept that gift we are recreated in Him to do good works (Eph 2:8-10).

> εἰρήνη — eirēnē — i-rah’-nay — G1515
>
> Probably from a primary verb εἴρω eirō (to join); peace (literally or figuratively); by implication prosperity: – one, peace, quietness, rest, + set at one again.

I’ve posted this before in the manosphere, but reading the wiki on eirene is worth understanding the full nature of how the word is used in regard to one of the two overarching emotional states Christians are to have (peace being one and the other being joy):

> Peace is the result of resting in a relationship with God.[13] Peace is a tranquility, a state of rest, that comes from seeking after God, or, the opposite of chaos.

Peace or eiréné is God's gift of wholeness and derived from eirō, "to join, tie together into a whole",[14] properly, when all essential parts are joined together as one or as a whole.The word "peace" comes from the Greek word eirene, the Greek equivalent for the Hebrew word shalom, which expresses the idea of wholeness, completeness, or tranquility in the soul that is unaffected by the outward circumstances or pressures. The word eirene strongly suggests the rule of order in place of chaos.

When a person is dominated by peace, he has a calm, inner stability that results in the ability to conduct himself peacefully, even in the midst of circumstances that would normally be very nerve-wracking, traumatic, or upsetting…Rather than allowing the difficulties and pressures of life to break him, a person who is possessed by peace is whole, complete, orderly, stable, and poised for blessing.[15]

Jesus is described as the Prince of Peace, who brings peace to the hearts of those who desire it. He says in John 14:27:[16] "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid". NKJV The only way to get this peace is to trust in the Jewish God, YHWH, as Isaiah says, "The steadfast of mind You will keep in perfect peace, because he trusts in You".[17]

"Peace is not the absence of conflict, but the presence of God no matter what the conflict". -Anonymous

"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ".[18] "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit".[19]

When having peace with God through the sacrifice of Jesus, we are then able to make peace between men, and also between men and God, also called "evangelism". It is understood that those who have peace with God, and are therefore sons of God, will act like their Father in heaven and become those who are able to make peace, or be peace makers, as Jesus says, "Blessed are the peacemakers, for they will be called sons of God"[20] and "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me".[21] So by saying this, Jesus is stating that only those who have received peace with God through Himself, the "sons of God", are able to make peace, no one else. These sons of God are specified by John when he says, "None of those who are children of God continue to sin, for God's very nature is in them; and because God is their Father, they cannot continue to sin".[22] Paul also says, "Never pay back evil for evil. Take thought for what is right in the sight of all men".[23] Peace, in the Bible, is much more than just a lack of yelling or lack of war, it is the presence of YHWH allowed into a place and a person. Only with the Jewish God is there peace, as

> Isaiah writes, "'There is no peace,' says the Lord, 'for the wicked.'"[24] Jesus is the Jewish God,[25][26] and He is alive.[27]

Now, we can see why irrational self confidence, as espoused by "game" is a poor knockoff of what eirene is to a Christian man striving for godly masculinity.

The very fact in knowing that we are whole in Christ, with or without a woman, should be reflected in our character and our words. Nothing turns off a woman faster than neediness, and if you need a woman to make you whole, then you are not walking in the perfect peace of your salvation which is God.

Conclusions

The greatest commandment.

> Deuteronomy 6:5 "You shall love the LORD your God with all your **heart** and with all your **soul** and with all your **might**.
>
> Matthew 22:35 One of them, [n]a lawyer, asked Him a question, testing Him, 36 "Teacher, which is the great commandment in the Law?" 37 And He said to him, "'You shall love the Lord your God with all your **heart**, and with all your **soul**, and with all your **mind**.' 38 This is the great and [o]foremost commandment. 39 The second is like it, 'You shall love your neighbor as yourself.' 40 On these two commandments depend the whole Law and the Prophets."
>
> Mark 12:30 and you shall love the Lord your God with all your **heart**, and with all your **soul**, and with all your **mind**, and with all your **strength**.'
>
> Luke 10:27 And he answered, "You shall love the Lord your God with all your **heart**, and with all your **soul**, and with all your **strength**, and with all your **mind**; and your neighbor as yourself."

I find it interesting there is a passage difference between Matthew, Mark and Luke. Mark and Luke include strength there, but it is not present in Deuteronomy or Matthew. There's commentary on this here — http://www.studylight.org/ls/ds/index.cgi?a=520 — though I'm only going to discuss 3 at the moment.

The pulpit commentary suggests:

- **Heart**; which among the Hebrews was considered to be the seat of the understanding, is here considered as the home of the affections and the seat of the will.
- **Soul**; the living powers, the animal life.
- **Mind**; διαμοίᾳ, intellectual powers. These are to be the seat and abode of the love enjoined.

And these mesh well with what we have learned about in this post about our confidence in Christ.

- In our **hearts**, we have **eirene**, the peace of God which is a wholeness with Him.
- In our **souls**, we have **peitho/pistis**, the faith and assurance of salvation from God.
- In our **minds/might**, we have **parrhesia**, the intellectual understanding that leads to an external boldness of which we can freely speak to others because of God.

As a Christian man speaking to my brothers in Christ, I would encourage you not to look to develop the “self confidence” that the world loves and that is an illusion of attractiveness, but to love God with all of your heart, soul, and mind/might. This is the confidence that we are called to in Christ that will be attractive to Christian women.

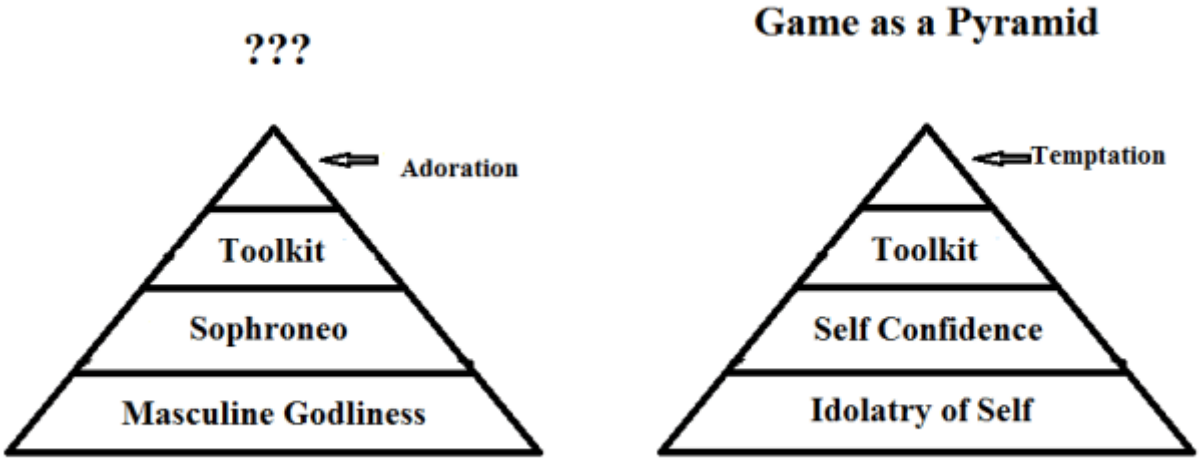
> 1 Corinthians 13:11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things.

Throw away confidence as a childish thing.

Instead, walk in the peace/wholeness of God in your life, grow in your faith and assurance of your salvation, and speak boldly of the things God is working on in your life and the lives of others. This fullness in Him is what God has intended for His all humans, and this is what is attractive to another facet of His creation (women).

The foundations of Christian masculinity

January 17, 2014 | by Deep Strength | Link | Original Link



vs.

Images from Further Ruminations on Game by Donal Graeme

So there's a lot that has been going on in the Christian manosphere over the past couple of days at Free Northerner's, Donal Graeme's, SeriouslyPleaseDropit's, Cane Caldo's and Zippy's blogs about game.

There is definitely progress being made, but the progress is incomplete.

As I discussed in Christian masculinity and confidence, the foundation of confidence comes from a fruitful walk with God as an outcropping of inner peace, faith, and boldness expression that comes from Eph 2:8-10.

Sophroneo is a good estimate of the counterpart between confidence, but because a soundness of mind in the Scriptures is related to self control and faith it is blended with them as the fruits of the Spirit. Neither is a toolkit needed. The approximation of godly masculinity directly to adoration and idolatry of self (dark triad traits) directly to temptation are straight forward aside from actions.

The blindness of men is often not in the actions that we take, but it is in either the hardness of heart or deception of the heart because out of the heart flow our actions.

In particular, the foundations of godly masculinity are found straight from the Bible.

> 2 Peter 1 (NASB)
>
> 3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us [d]by His own glory and [e]excellence. 4 [f]For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust. **5 Now for this very reason also, applying all diligence, in your faith supply moral [g]excellence, and in your moral excellence, knowledge, 6 and in your**

> **knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.** 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

Therefore, we know how we are to grow as Christians walking in godly masculinity.

Faith -> Moral excellence -> Knowledge -> Self Control -> Perseverence -> Godliness -> Brotherly Kindness -> Love

The Greek words are particularly illuminating:

- Faith – Pistis – Persuasion, moral conviction, reliance on God
- Virtue / Moral excellence – arete – From G730 (of male), properly manliness, valor, excellence, praise, virtue
- Knowledge – gnosis – knowledge / science
- Self control – egkrateia – temperance
- Patience – hupomone – endurance, long suffering
- Godliness – eusebeia – godliness, piety, holiness
- Brotherly kindness – Philadelphia – brotherly love/affection
- Love / Charity – agape – unconditional love

There are a couple important points to note here.

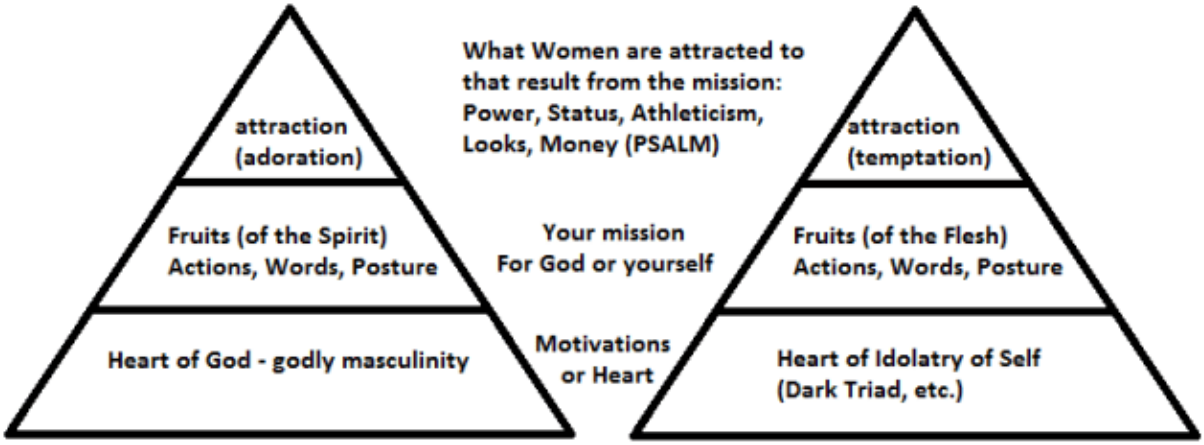
First, each of these qualities build on each other. Out of faith comes moral excellence to progress in God-likeness. And by now knowing what is good (and the one that is good is God) we gain the knowledge of the difference between the flesh and the Spirit. From that we exercise self control which is our free will to choose the Spirit or the flesh, and battling with the flesh over a long period of time we have endurance and patience in the faith. This is what godly masculinity is. Out of faith comes the knowledge and ability to be Christ-like and the application of Christ-likeness.

Second, it is only after godliness of self builds truly into brotherly love and charity. The fruit of serving others in the church is useless, if not built from a foundation of character within a man that is striving to be godly.

Third, how many Christian “nice guys” are actually progressing in their walks with God? I hate to sound defeatist but most Christians in today’s churches are there because it’s more of a social club or they think it is the right thing to do. Christians are to be continually growing and changing not just serving. If there is no change, then there is no

growth.

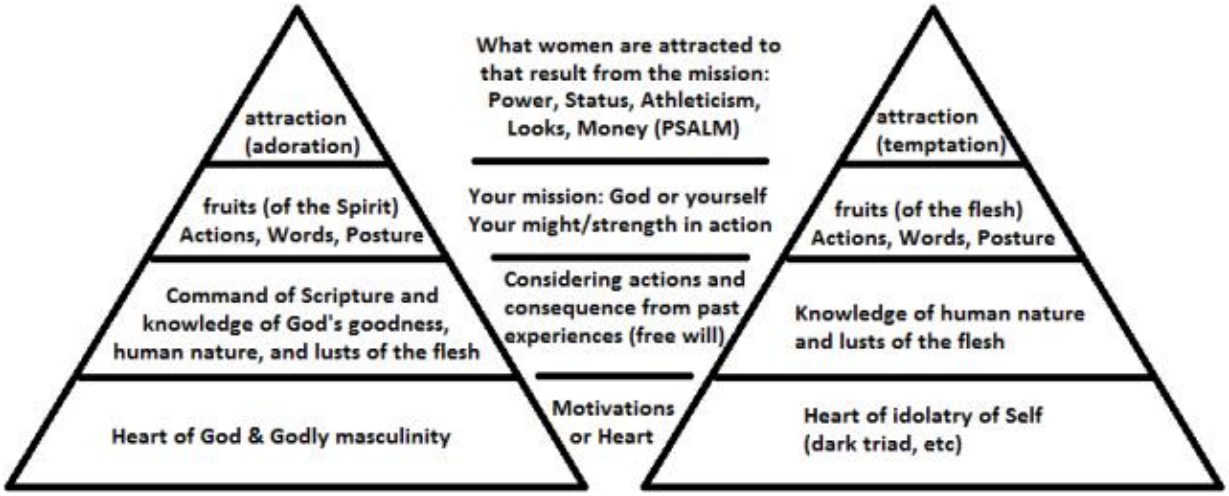
Therefore, a pyramid would look like this:



Note: I like the recodified Donal's LAMPS to PSALM.

Obviously, it can be broken down further into components of the fruits (of the Spirit or flesh) that are attractive to women when you are doing them. However, I am not going to do that at this present juncture.

edit: revision after discussing with Donal



Christian masculinity, the nice guy, and neediness

January 17, 2014 | by Deep Strength | Link | Original Link

To follow up on my previous post on Christian masculinity and confidence, I want to provide Christian men with some insight into why being a “nice guy” is unattractive. I am going to follow this up with a post on practical advice on what peace, peitho/pistis, and parrhesia look when interacting with Christian women in the future.

The larger point of this blog is not merely understanding conceptually what Christian masculinity looks like but to put it in action.

> James 1 (NASB)
>
> 22 But prove yourselves doers of the word, and not merely hearers who delude themselves. 23 For if anyone is a hearer of the word and not a doer, he is like a man who looks at his [x]natural face in a mirror; 24 for once he has looked at himself and gone away, [y]he has immediately forgotten what kind of person he was. 25 But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but [z]an effectual doer, this man will be blessed in [aa]what he does.

The adjective “natural” in front of face is the word

γένεσις — genesis — ghen’-es-is — G1078

From the same as G1074; nativity; figuratively nature: – generation, nature (-ral).

The nature of your heart as a Christian man is reflected in who you are and what you do. This is the mindset from which you need to consider your interactions with women.

Women have almost the innate ability to instinctively analyze posture and motivation because they are created by God to be creatures of feeling. They look at you and see what you do and they getting feelings from it.

When you change your behavior in an attempt to make a woman like you because you are interested in her then you are being a fake — a fraud, not genuine, a charlatan, a sham. She will instinctively read this in your posture and actions. You are pedastalizing her because you believe she is special or requires some special handling.

You should treat her the same way you would treat her as when you interact with your family and friends. That is the real you. The one who is able to joke around with, flirt, make playful fun of, and interact with naturally in your relationships with others.

If she doesn’t like the “real you” and the personality that comes with it then that’s OK. Not everyone in this world is going to like you. Remember, you’re on your search for the one woman who will marry you. Not 10 or even 20 women that are interested in you.

Women will never respect a man caters to her whims, and no one likes liars and fakers. Much less liars and fakers who call themselves Christians.

When you can understand this, then you can finally understand the disgust at women have for betas. Betas put on a fake personality to try to “win the girl” and are lying to themselves and others.

This is what Christian men need to learn — don’t change your behaviors for a woman. If you’re going to change your behaviors, then take off the old and put on the new. Do it for God as a new creation in Christ. Never change yourself for a woman.

Women know if you’re saying and doing things because you are trying to impress them. They’ll think it will be amusing and will accept your help. Often with a smile. They’ll thank you profusely. But they won’t be attracted to you. If you’re going to help women do it because you are willing to serve them as a brother in Christ. Women can detect the difference — the neediness of approval and validation that you seek from her — because it will show in your body language. Women are more in tune with subtle social cuing.

Additionally, because you are pedalstalizing her she will innately feel pressured to perform up to those expectations of the pedastal that you have put her on. This is why women typically despise being the leader in a relationship — there is the expectation of responsibility that comes with it.

Always examine your heart. Your underlying motivations. Remember, God looks at your heart. Don’t do things because they will be able to please men or women. Do things because you will please God. Your mission is to be a masculine Christian man for God. Women will naturally follow from this.

edit: As Donal pointed out, if you are a “genuinely nice guy” and have no illusions of pedastalization or don’t change your behavior around women then you need to grow because you are feminine and unmanly. See this more recent post if that is your issue.

God doesn’t owe you anything

January 17, 2014 | by Deep Strength | Link | Original Link

Many manosphere and PUA blogs have harped on this point before. However, many Christians don’t consider this from the Christian perspective.

Donal had a post on this which explores some of the concepts, but this is my take.

Consider the story of Job. He is a blessed man, but God is the initiator in the discussion with Satan! God brings up his case before Satan, and then He allows Satan to tempt him. And yet, Job still has the correct perspective.

> Job 1 (NASB)
>
> “Naked I came from my mother’s womb,
> And naked I shall return there.
> The Lord gave and the Lord has taken away.
> Blessed be the name of the Lord.”

We are blessed because God has given us life, and that He has chose us.

> Romans 5 (NASB)
>
> 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; [d]though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

What more then does He owe us?

The correct perspective is that we owe Him a huge debt that we can never repay. And there are many parables on this very fact such as the Parable of the Unforgiving Servant, Parable of the Master and the Servant, etc.

Second, consider my favorite parable, the parable of the Talents. This parable is particularly illuminating in a variety of ways because of the way it goes against many modern concepts that Christians unknowingly fall prey to.

> Matthew 25:14-30 (NASB) — Parable of the Talents
>
> 14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five [a]talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his [b]master’s money.

The first revelation of the talents is that this parable is not talking literally about money. **This parable is about your life**. The talents are your life and what you do with it. The expression of the responsibility with money is also the responsibility you are to have with your life. What are you going to do with it?

The second is made immediately clear by the first point: **~~Personality responsibility~~ Stewardship [1]**. Those of us entrusted with talents — and talents in the body of Christ are varied — and we have a personal responsibility to use them in a manner worthy of God.

[1] Correction analysis here.

The third point is that **life is not fair**. Why does one receive 5 talents? Why does one receive 2 talents? Why does one receive 1 talent? If we believe that God created us and formed us, and we know that God knows us better than ourselves and our own abilities then we know that "He gives to us each according to our abilities." The key is not that some have received more and some have received less; it is that you are to do with your ability what God has given you.

> 19 "Now after a long time the master of those slaves *came and *settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' 21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your [c]master.'
>
> 22 "Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.' 23 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'

This is where the parable diverts into talking about the kingdom of God. We are to be responsible with what we have been given for God, and to reap a reward. We are to store up treasures in heaven, but that doesn't mean we won't be blessed here on earth insomuch as God deigns to bless ministries.

Many of God's commands are conditional:

- Honor your father and mother… then you will live a long full life in the land that LORD your God is giving you.
- If you love me you will obey my commands.
- If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people [d]who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land.

> 24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’
>
> 26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 Then you ought to have put my money [d]in the bank, and on my arrival I would have received my money back with interest. 28 Therefore take away the talent from him, and give it to the one who has the ten talents.’
>
> 29 “For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

Without even going into the consequences of the servant who hid his talents/life, the most interesting part of the last section of the parable to me has always been that to those who have shown responsibility with things God will often give more.

If you follow anything on the financial side of things Dave Ramsey recently had a column on 20 Things the Rich Do Every Day. The backlash from this blog is amazing (you can google it + the commentary that Dave has on the blog itself), but it shows that people don’t understand what personal responsibility is.

The habits that you build that encourage growth (reading your Bible, prayer, fasting, listening to God, serving others) are self perpetuating and build responsibility. Likewise, the habits that you don’t create in the list above are also self perpetuating. Out of the mindset come actions and actions for habits.

Therefore, riddle me this.

How can God entrust many “Christian nice guys” with wives when they aren’t personally responsible for growth in their own lives and don’t have experience serving others?

Christian nice guys are stunted in growth

January 17, 2014 | by Deep Strength | Link | Original Link

As you may very well know, Christian “nice guys” are often compared with deadbeats or unemployed man-boys that live in their parents’ basement that play video games and don’t take responsibility to be intentional with women.

The message to many of these men in the church from pastors and organizations such as Mark Driscoll, Dobson, FotF, and others is to “man up and marry and serve more.”

The irony is that they are part right and part wrong. The message to “man up” not so many words is a good one. However, it must be divorced from “marry and serve more.”

Dumping responsibility on a “boy” or “man-boy” who has not developed a sense of responsibility will only make the problem worse. You see this all of the time as Christian nice guys marry women only when they reach the wall, and why the Christian divorce rate is sky high.

> Putting a “burden” on the back of a Christian nice guy who is unprepared to accept it will only break him and his marriage.

First, we must understand what the feminization of the Church has caused, which is that men are to be more like women. Therefore, we have our first revelation. Christian nice guys have the same mindset as women do.

- Christian nice guys want to feel loved. Not respected.
- Christian nice guys are fearful.
- Christian nice guys are dependent.
- Christian nice guys are more emotional.
- Christian nice guys are passive.
- Christian nice guys try to be sensitive.
- Christian nice guys tend to be weak.
- Christian nice guys tend to be exceedingly self critical.
- Christian nice guys tend to be too accepting or accomodating.

Since many men now grow up either with passive, weak, emotional, fathers or have no fathers at all but single mothers, there is no one to teach “boys” to become “men” so they become like “women” instead. This is precisely why they are unattractive to women.

The key to unlock this is what is the key to becoming a masculine man?

Traditionally, masculinity was forged in adolescence where the father talked to the son about women, sex, and life, and they also bonded over challenges in activities with teaching.

The primary conclusion that we must make as we connect the dots is that boys have to overcome challenges to be men. As I said to Seriouslypleasedropit in the previous thread,

> Most Christian men are stuck in the prison of their own mind of which they are afraid to leave.

And here is where the change needs to occur.

Christian nice guys MUST be prepared to start to be uncomfortable and to grow. If they are not prepared to grow, they are not prepared to become men and will wallow in their situation of their choosing.

Masculinity is forged in difficult situations. To overcome difficult situations, you have to put yourself in uncomfortable situations because the stress of such situations is what is going to force you to adapt or die trying. Whether there is a success or failure there is a learning experience, and it is from a learning experience from which masculinity is going to take hold in the fertile soil and sprout.

However, this is the key. Most boys as they're learning are willing to fail as they do things. Yet, there is encouragement from the father to keep trying and eventually they succeed. If you challenge boys to impossible situations they will ultimately give up and stop trying eventually often times because they do not know what to do which is making them fail. This is why throwing Christian nice guys into man up marriage situations is a horrendous idea.

Therefore, the path to growth must be measurable incremented steps. Failure is inevitable. But there will be some successes, and there will be growth. This is how men are forged. And it helps to have men around you who are like minded.

> Proverbs 27:17
>
> Iron sharpens iron, So one man sharpens another.

To start growing you must be prepared to be uncomfortable and face your fears.

The following prayer is something like I have prayed for everyday for the past 6 months, and in that time I have seen immense growth. I pray that many of you take it to heart too.

> Heavenly father,
> Place me in an uncomfortable situation today [with other people], and help me to overcome it and make the right decisions. But even if I don't use the situation to teach me something about You.
>
> In Jesus' name, Amen.

Be aware. When you ask God for something be prepared for Him to answer it because He will.

The fundamental nature of Christianity

January 18, 2014 | by Deep Strength | Link | Original Link

Although this post is about the fundamental nature of Christianity, it will also explore the masculinity as it relates to a wife.

Here's a question to ponder:

> What makes humans different from animals?

This is actually an interesting question because it has far reaching Biblical ramifications for the lives of Christians.

First, let's go back to Genesis to see what God says about humans.

> Genesis 1 (NASB)
>
> 24 Then God said, "Let the earth bring forth living creatures after [ag]their kind: cattle and creeping things and beasts of the earth after [ah]their kind"; and it was so. 25 God made the beasts of the earth after [ai]their kind, and the cattle after [aj]their kind, and everything that creeps on the ground after its kind; and **God saw that it was good.**
>
> **26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them.** 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the [an]surface of all the earth, and every tree [ao]which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the [ap]sky and to every thing that [aq]moves on the earth [ar]which has life, I have given every green plant for food"; and it was so. **31 God saw all that He had made, and behold, it was very good.** And there was evening and there was morning, the sixth day.

Thus, one of the fundamental ways humans are different from animals is that we were made in the image of God. Quite obvious. But it bears note that the creation of animals was good (Hebrew: tob), but the creation of humans was very good (Hebrew: meod tob).

Secondly, consider the next passage.

> Genesis 2 (NASB)
>
> 16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall

> not [n]eat, for in the day that you eat from it you will surely die."

Here, God gives man a choice. And a choice means two things — two things that God imbued innately into man when He created them.

1. That we have the ability to consider actions and consequences
2. That we can overcome our [animal] behavior

These two choices are the essence of what we would call "free will."

Now, consider a third passage.

> Genesis 3 (NASB)
>
> Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from [a]any tree of the garden'?" 2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" 4 The serpent said to the woman, "You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

The most interesting thing about this passage is that this is before the fall. Since God had imbued humanity with the ability to make choices, we know that innately that humanity has the ability to be tempted. The far reaching ramifications go back to the second point:

Without the ability to be tempted, humans do not have free will. Without the ability to be tempted, humans do not have the ability to make a choice whether to flee from temptation or give in to it. Without the ability to be tempted, we would not be able to reason the actions or consequences of our behavior. The free will we have — the ability to be tempted — is something that God made in us, and unlike the animals, it is very good.

As Christians, this should give new meaning to your understanding of temptation. This should give you new meaning to the understanding of the Lord's prayer.

> Matthew 6 (NASB)
>
> 9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name. 10 'Your kingdom come. Your will be done, On earth as it is in heaven. 11 'Give us this day [e]our daily bread. 12 'And forgive us our debts, as we also have forgiven our debtors. **13 'And do not lead us into temptation, but deliver us from [f]evil.** [g][For Yours is the kingdom and the power and the glory forever. Amen.']

For God has created humans with the ability to be tempted, yet we should pray that He

not allow us to be tempted. Just as 1 Corinthians 10 states:

> 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Now, what does this teach us about the nature of the flesh versus that of the Spirit?

> Galatians 5 (NASB)
>
> 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh [g]sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you [h]please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who [k]belong to Christ Jesus have crucified the flesh with its passions and desires.

The nature of the flesh is that of the selfish and the now. It is about instant gratification. It is an attitude of “what can you do for me?” It is divisive. It sets people against one another. It is every man for himself.

But the nature of the Spirit is that of the selfless and the eternal. The one who is in God is able to look past the selfishness and the now. He is able to exercise free will, and in doing so walk into the freedom that Christ has gifted to those who receive it.

When Adam and Eve sinned in the fall, it was about choosing their desires — their self — over that of God. Selfishness is focused inward, but God is focused outward to relationships.

As Jesus says in the parable of the rich young ruler,

> 16 And someone came to Him and said, “Teacher, what good thing shall I do that I may obtain eternal life?” 17 And He said to him, “Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments.”

First, Jesus corrects him because there is no one good but God. And it is only in God that we can do good things. Any else is inherently selfish because we are fallen.

> Ephesians 2 (NASB)
>
> 8 For by grace you have been saved through faith; and [a]that not of yourselves,

> it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

The freedom/free will that God has given us in Him is to exercise our freedom to do good and overcome temptations.

Those that give into the the nature of the flesh exercise no free will. As one famous song goes,

> You and me baby ain't nothin' but mammals. So let's do it like they do on the Discovery Channel.

Therefore, we know that the fundamental nature of Christianity is this:

> **Titus 2 (NASB)**
>
> **11 For the grace of God has appeared, [f]bringing salvation to all men, 12 [g]instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of [h]our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.**

God desires to have a relationship with all men, and that all men live together in agapao love. Christianity is about unity in relationships — with God and with others.

This is the end of the discussion on the nature of Christianity because we know what Christianity is about: unity in relationships with God and others.

Therefore, as men of God striving to grow in Him, those of us who want to grow in godly masculinity and who seek a wife need to do two things:

1. Master our desires so that we are not enslaved by them. This is an exercise of free will, and it is fundamental to the nature of humans. Will you give into temptation or not? Will you choose godliness over evil?
2. Start to look outwardly — to give freely as Christ has given for us — showing the mastery of Christ in our own body as a witness to others.

To master these concepts is the essence of godly manhood because we know that women look to men for leadership.

The mastery over the desires of the flesh results in elimination of neediness and validation. This changes how you act and what you say, and it will make you more attractive to women.

To master your neediness for a woman is to understand the function of wife to a husband. She is not a completion of you, just a helpmeet to you.

> **When you expect a woman to meet a need that she is not created to meet, she will become unhappy because she bears a greater burden of responsibility that was not meant to be.**

This is the mindset needed to understand the role of a wife in godly marriage, and it will pay dividends in your own search.

Understand then, that this is the same as Paul's thorn we face as single Christian men looking to find a godly wife, which may seem hopeless.

> 2 Corinthians 10 (NASB)
>
> 9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast [c]about my weaknesses, so that the power of Christ may dwell in me.

As a good wife is a gift from God, I would like to receive this gift. But I don't need it, even though man was not meant to be alone. His grace is sufficient for me, and his power will be perfected in my weakness.

Self improvement versus God improvement

January 18, 2014 | by Deep Strength | Link | Original Link

“Self improvement” is one of the many ways that the PUAs and other lifestyle manosphere sites use to build an “attractive man” that women want to be around. However, “self improvement” at its core is obviously about the self. It is inherently selfish and prideful. Therefore, we eschew it because that is not what God has called us to.

The mindset, however, is indeed correct. We must understand as Christians that things we may do and things the world may do may look similar, but we do them for different purposes and intents. This will become more clear as I talk about this further.

One of the big things about “self improvement” in the manosphere is getting men to exercise and build a muscular physique. On the surface, this seems relatively innocuous, but it’s looking at things from the wrong lens.

For example, let’s examine the most recent missions trip that I went on.

Because I workout and exercise regularly, I was able to help out with some of the more difficult manual labor tasks in regard to construction of a feeding center and school. This is beneficial for the kingdom of God.

Obviously, it would be a lie to say that I would just work out to be able to assist the kingdom of God better wherever I go, and that I don’t care about what I look like. But, it is at least a start.

Our motivations for “God improvement” should therefore come from what we know in Scripture. Matthew 28 is a clear command to all Christians. Therefore, the question I must ask for myself over anything that I do is,

> **How does doing X,Y,Z make me a better ambassador for Christ?**

This is the lens of how we are to examine our actions and motivations.

Like it or not, appearances do matter.

All non-Christians in the US know that gluttony is a sin. Therefore, as a witness to those non-Christians should I eat correctly and exercise? You betcha.

The discipline acquired from regularly scheduling exercise and discipline yourself in eating does extend towards Scripture. The more self control you have the easier it is to exercise self control.

> **Again, the problem with most Christian nice guys is not actions and words, it is mindset.**
>
> Although having a system with examples would be nice.**[1]**

Parables are not understood by unbelievers because they do not have the correct frame of reference. Even Christians that have been Christians for 40-50 years can find new concepts and teachings within parables because of gaining a greater understanding

(mindset) of who God is and how He works through people and relationships.

Is surfing the internet when I'm bored making me a better ambassador for Christ? No. What value is there in that?

Is working out and eating correctly making me a better ambassador for Christ? Yes.

> 1 Timothy 4:8 For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

Is meditating, reading the Scriptures, praying, fasting, etc. making me a better ambassador for Christ? Yes.

Is learning how to talk with men and women of all ages well without stuttering making me a better ambassador for Christ? Yes. Christianity is all about relationships. How you grow in a relationship with God and with your brothers and sisters in Christ.

Is learning a new hobby and mastering it making me a better ambassador for Christ? Yes, if you can make friends and eventually share the gospel with them, or develop increased fellowship with your brothers and sisters in Christ.

Everyone knows that public speaking is a learned skill. Almost no one is good at it when they start. Can improvement in public speaking make you a better ambassador for Christ? Absolutely.

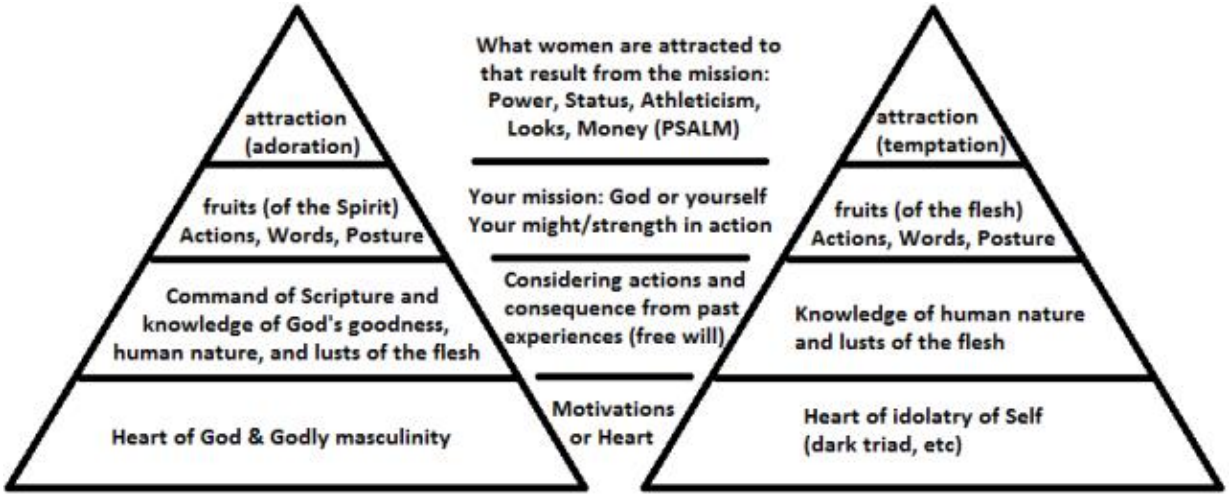
Is learning how to converse with others effective going to make you a better ambassador for God? Surely.

"Self improvement" as a Christian is not wrong because of the "improvement" but because of the "self."

However, the biggest trap that a Christian man may fall into is that he may get too focused on the improvement "itself," and neglect to leverage any of the improvement for the gospel or to obey God.

This is the difference between me telling my brothers in Christ to eat right and workout because it will make them more attractive to women, but to eat right and workout because God hates gluttony and slothfulness. Intentions matters. The fact that it may make women more attracted is just a nice side effect of obeying God's commands.

As I talked about in the Foundations of Christian Masculinity, it is the heart for God or the heart for self that matters.



Therefore, strip off the old habits which are fruitless. Those of laziness, watching TV, surfing the Internet, being fearful of men and women, and the like. And put on new habits to embrace the calling of an ambassador for Christ.

Set your heart on God, and grow in a way that will nurture — or as the PUAs say… bring value to — His kingdom.

Even if you only give a part of your self "improvement" to God, He will take what you give Him and use it for his glory. Then you will know what it means to know that He first called you, and be willing to give him your most important resource that you own: time.

Know this, God can redeem "self" improvement for Himself. So it is not a sunk cost.

In conclusion, it is therefore important to <u>know what gifts God has called you to</u> as well as your mission/occupation in life apart from the gospel so as to be excellent in all that you do and to know what you may need to work on to grow as a new creation in Christ.

As was stated earlier, improvement that the PUAs may do such as workout, eat healthy, read a lot, etc. may look similar to what we should be doing as Christians. These habits are not bad because they are focused on the self and how to leverage it for sleeping with women. First and foremost, intention matters to God.

A Christian man leveraging improvement to get a wife is not seeking God first but focusing on the "self."

Colossians 3:2 Set your mind on the things above, not on the things that are on earth.

[1] I will be posting more examples later on, and perhaps with a collaboration we will make it into a book/system.

Leave her better than how you found her

January 18, 2014 | by Deep Strength | Link | Original Link

This has been a phrase for in the PUA community since at least 2009, if not further back.

> "Leave her better than how you found her"

However, Heartiste/Roissy's commentary that it isn't likely the truth.

The phrase always stuck with me, but in light of my recent revelations on understanding of Christianity in terms of relationships I now know why it did.

This is because as Christians we know that apart from God we can do no good. Because only God is good, if we abide in Him and Him and us, we can do good.

Therefore, as Christians called to do good works, we are called to to do good in all things for the glory of God:

> 1 Corinthians 10 (NASB)
>
> 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

The reason why PUAs cannot leave a woman better than how they found her is because of the innate nature of their interaction. They are seeking self gratification either for ego, sex, or other reasons. This inherent nature takes, even though it may make a woman feel good during, and leaves her empty after the PUA has left her. This is underlying theme of the PUAs and game — it is the nature of the flesh. Selfishness.

However, since Christians are called to righteousness, and if God is in us and in our interaction, it is possible to "leave a woman better than how we found her" but only through the power of God:

> Romans 7 (NASB)
>
> 14 For we know that the Law is spiritual, but I am of flesh, sold [m]into bondage to sin. 15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is good. 17 So now, no longer am I the one doing it, but sin which dwells in me. **18 For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not. 19 For the good that I want, I do not do, but I practice the very evil that I do not want. 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.**
>
> 21 I find then the [n]principle that evil is present in me, the one who wants to do good. 22 For I joyfully concur with the law of God [o]in the inner man, 23 but I

> see a different law in [p]the members of my body, waging war against the law of my mind and making me a prisoner [q]of the law of sin which is in my members. **24 Wretched man that I am! Who will set me free from [r]the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.**

This is because Christian masculinity through the power of God at its core is about selflessness, the fruits of the Spirit — agapao love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control — and spurring each other on towards godliness in the relationships with God, men, and women.

I believe this is one of the reasons that sex is prohibited prior to marriage. It is a mental, physical, emotional, and spiritual bonding experience of give and take which cannot be undone. The bond that is made is broken when they separate, and it leaves both parties broken in at least some way.

As we know, the Scriptures are quite clear,

> Ephesians 5 (NASB)3 But immorality [c]or any impurity or greed must not even be named among you, as is proper among [d]saints;
>
> 1 Corinthians 7 (NASB)
> Now concerning the things about which you wrote, it is good for a man not to touch a woman.

So, getting to practicals since I like practicals.

What does it look like in a relationship between a masculine Christian man and a woman before marriage, but in today's "dating" or "courtship" and "engagement" phase?

No sex and decreasing the amount of physical contact before marriage is a good idea. Having been a Christian for a number of years I've been on the fence about going as far as even no kissing before marriage. This is something that each Christian must face and pray to God for guidance on.

Beyond the physical this is a tough question because ultimately the path to marriage is a bonding experience. We know that most people do not meet their spouse as the first one we date, which means that there will be hardship in the nature of a "break up."

This is why it is important for Christians to understand that "dating" is not commitment either from the man's side or the woman's side. When Christians believe that "dating" is a "commited relationship" the investment creates a bond that may be broken if you break up. If a man or woman experiences prolonged issues of withdraw or intimacy after a break up this is a sign that you were too invested in something that has a large chance of not working out.

As a Christian masculine man you need to make this clear to any woman you date to ensure that any woman you talk to are aware of this. Most women won't like that and will probably fight you about it, but it is the right thing to do especially if the relationship does not work out.

> How can you leave a woman better than how you found her?

Over the past year, my experience growing into Christian masculinity has been that the best way to do this is from your natural leadership position in the dating relationship, to the engagement relationship, to eventually the marriage relationship.

Almost all Christian women want their husband to be a spiritual leader in their marriage, and it starts with dating. Therefore, as Christian masculine men looking to marry we should take hold of this God created dynamic to be the teacher in the relationship.

> Ephesians 5 (NASB)
> 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 1 Corinthians 11 (NASB)
> 3 But I want you to understand that [a]Christ is the head of every man, and the man is the head of a woman, and God is the head of [b]Christ.

This dynamic has the beneficial side effect of maintaining or increasing a woman's attraction to you in the relationship because the teacher-student dynamic is one of leadership which readily makes a woman respect you.

The fact that you are teaching her spiritually means that she will grow in her relationship with God, regardless of if you two do not work out. The marriage dynamic is ultimately about the husband loving his wife as Christ does the Church:

> Ephesians 5 (NASB)
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, **having cleansed her by the washing of water with the word (rhema)**, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

I discussed the Rhema Word a bit in To Game or Not to Game, but it is the revealed or revelation Word of God in our lives, often through speech.

Implementation of this dynamic starts with the masculine Christian man. It is important for you to be bringing up the questions to ensure her knowledge of the Scriptures and use of them is accruate. This requires multiple things that the Christian masculine man must have:

1. A spiritual relationship with God that is constantly growing.

2. Extensive knowledge of the Scriptures, to speak with authority on them.
3. A good handle on both social and political issues in regard to how they relate to the Word of God and the Christian walk.
4. An ability to effectively communicate in uncomfortable situations, and
5. To let her know that you are willing put her in uncomfortable situations because that is how she will grow, but if it is too uncomfortable for her to speak up and tell you so that you can back off.

As you can see, this requires a massive amount of time and investment from a Christian man of God. But it is something that a man should be working on anyway. These are qualities that must be developing, and which I often do not see in many Christian nice guys. This is the place I would tell Christian nice guys to start.

I'm not going to post a list of questions here right now, though I may do that in the future as I have compiled a fairly large list. But, a sampling of such topics that you may want to lead a spiritual discussion on may include those from Dalrock's blog post on Interviewing a Prospective Wife 1 and Interviewing a Prospective Wife 2.

If you have other talents such a musical, cooking, hobbies, or physical activities to teach a woman those are also good for building a connection with a prospective woman. But they are always going to be secondary to the spiritual component.

In conclusion, we know that to "leave her better than you found her" you need to:

1. Let her know that your intention is engagement and/or marriage, but that dating is not a committed relationship so she can "guard her heart."
2. Do not act improperly towards her, especially physically.
3. Start the relationship off right by leading her spiritually which will increase her attraction and respect for you, among other things you should be leading.

The very fact that you if you start leading her spiritually will show you if she is compatible with you, and if she is willing to learn from you.

This will make it exceedingly clear almost right away whether she is a woman who is worthy of marriage, or one who is given over to the things of the world.

She will grow spiritually, if she is willing, and will be better off than how you found her even if you two are not a match.

This is only possible as a Christian masculine man who is walking with God.

Not personal responsibility but stewardship

January 19, 2014 | by Deep Strength | Link | Original Link

I made a mistake in my analysis in God doesn't owe you anything.

The primary mistake that I made is that God requires that we have personal responsibility. But that is not true. Personal responsibility is responsibility that is "personal." Personal is of the self and of the selfish nature. It is a quality of the flesh.

Instead, the parable itself is clear on what happens:

> Matthew 25:14-30 (NASB) — Parable of the Talents
>
> 14 "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five [a]talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his [b]master's money.

The man going on the journey, the Father, gives out talents to his servants to be stewards of them. Thus, we are not called to personal responsibility, but instead we are called to stewardship (Merriam-Webster definition):

> Stewardship
> the conducting, supervising, or managing of something; *especially*: the careful and responsible management of something entrusted to one's care <*stewardship* of natural resources>

Therefore, let us not focus on the self (personal responsibility), but instead proper allocation of our time and resources taking into account the call for which God has called us to in Him (stewardship).

God is good

January 19, 2014 | by Deep Strength | Link | Original Link

When you examine Genesis 3, it's interesting because of the nature of the curses placed on both the serpent, Eve, and Adam.

The curse is one of pain and suffering, but at the end there is always joy or fulfillment.

> Genesis 3 (NASB)
>
> 13 Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate." 14 The Lord God said to the serpent,
> "Because you have done this,
> Cursed are you more than all cattle,
> And more than every beast of the field;
> On your belly you will go,
> And dust you will eat
> All the days of your life;
> 15 And I will put enmity
> Between you and the woman,
> And between your seed and her seed;
> He shall [d]bruise you on the head,
> And you shall bruise him on the heel."

There is only death for the serpent, or Satan, but the enmity between the woman and the serpent results in the promise of a messiah: Jesus Christ.

> 16 To the woman He said,
> "I will greatly multiply
> Your pain [e]in childbirth,
> In pain you will bring forth children;
> Yet your desire will be for your husband,
> And he will rule over you."

To the woman, there are two curses.

The first of pain during childbirth. But, as we know at the end of childbirth is great joy for the new life that has come.

The second is the desire for her husband and for him to rule over her. Since the default state of humans is rebellion to God, it takes much effort for a woman to submit to the rule of her husband, but when she does she knows the peace of God in her life.

> 17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

> Cursed is the ground because of you;
> In [f]toil you will eat of it
> All the days of your life.
> 18 “Both thorns and thistles it shall grow for you;
> And you will eat the [g]plants of the field;
> 19 By the sweat of your face
> You will eat bread,
> Till you return to the ground,
> Because from it you were taken;
> For you are dust,
> And to dust you shall return.”

There are likewise two curses to Adam.

The first being of toil. To work the ground, but we know that at the end of the sowing is reaping. The harvest. A time of great joy and feasts in tradition.

The second of death. But we know the fulfillment of the messiah that death is not a curse because through the messiah our Spirit lives on with the One who created it.

I find these passages interesting for two reasons.

1. One is that the promises to the humans were already there — childbirthing was already without pain, the husband already ruled over his wife, the ground already bore fruit, and there was no death but eternal life. In fact, the curse is a contrast of the perfection of creation before the fall — that which is good — and the consequences of disobeying God which result in suffering in our mortal bodies.
2. The second, I believe, is the curses seem to be placed in such a way to help us better understand the goodness of God. If there was no pain in childbirth would there be such joy after it is finished? If we did not have to sow, would we be as grateful for the harvest? This is the interesting nature of how a curse actually draws out the expression of a fullness of joy, gratefulness, or peace.

As I explained in the Fundamental Nature of Christianity, what we know of as “free will” is the ability for us to be tempted and having the choice to overcome those temptations. We know that in the ability to be tempted that God is very good in His creation, not just good as the animals, light and darkness, and firmament and water were created. Our choice in temptation is good in that by our “free will” — our choice — when we are in God we are able to choose to do good.

The contrast of the curse allows us to more fully understand his creation in a way that we could not before the fall. This is an amazing revelation to us — God is good even in the curses. God is good in his righteous judgment of sin.

Therefore, we know that in the blessings and the curses that God is good. We know that in the joy and the sorrow that God is good. We know that in life and in death that God is good. In everything and all things, God is good.

> Mark 10 (NASB) — Parable of the Rich Young Ruler
>
> 17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit eternal life?” 18 And Jesus said to him, “Why do you call Me good? No one is good except God alone.

God is good.

Always be on your game

January 19, 2014 | by Deep Strength | Link | Original Link

“Always be on your game” is one of the more interesting phrases born from the PUAs and manosphere in terms of maintaining your relationship with a woman.

Basically, it encompasses the fact that a man needs to always be vigilant of how he is acting toward others and his woman because if you start to “slip up” she may lose attraction for you.

There’s been a fair amount of backlash in men because of this because men feel that it is hard to change and maintain the change all of the time.

This is not far from the truth, but only a step in the journey.

For instance, take a look at this from a Biblical perspective.

- Is a Christian ever supposed to have time off from being an ambassador for Christ?
- Is a Christian ever not supposed to love the Lord with all your heart, soul, mind, and strength?
- Is a Christian ever not supposed to love others as Jesus has loved us? (Which replaced love your neighbor as yourself).
- Is a Christian husband ever not supposed to love his wife as himself?

The always be on “your” game mindset is actually a good one for a Christian to have, except instead of focusing it on “yourself” and always being on “your” game, you should be always on “God’s game.”

Now, all change is hard to effect at first. However, all change will become habit after doing it for extended periods of time. For example, it takes about 4-6 weeks before doing something everyday becomes a habit. This ranges from anything from nutrition, to exercise, to posture, to changes in attitude, to changes in personality, to any other habits that you want to develop.

Change happens slowly, but as you reinforce it everyday it will come. Don’t be afraid to exchange poor habits for good habits. Change for God.

Always be on God’s game.

Fear the final frontier

January 20, 2014 | by Deep Strength | Link | Original Link

This is another follow up post to Christian masculinity, the nice guy and neediness and Christian masculinity and Confidence.

This post was also sped up in release by Donal's Discerning the Mindkiller.

Fear is one of the greatest motivators for negative or non-action. It's the main final frontier for all Christians, especially godly masculine men to master, when interacting with people.

If you had to pin each of these statements down to a particular reason why we don't do them what would it be?

- Why don't we share our faith with others?
- Why don't we freely communicate our sins with one another even though the Bible says to confess our sins to one another?
- Does it cause many men great anxiety to even hold the gaze of men and women?
- Why do men have problems going up and asking a woman out?
- What prohibits you from going out and learning new activities or hobbies?
- Why don't we have respect for our bodies by going to the gym or eating good food?
- What motivates me away from praying in public when I eat my food?

The simple fact of the matter is that often we as Chrisitans fear men rather than God.

We allow fear to take hold in our lives and motivate us to non-action or inaction when we know we should do the right thing.

This is one of the ultimate problems with Christian nice guys:

- They fear asking a woman out.
- They fear having their own opinion around her which may make her think less of him.
- They fear doing what they like to do because she make think less of him.
- They fear looking her straight in the eye and holding her gaze.
- They fear uncomfortable situations such as "defining the relationship" because they don't think she will think they same way.
- They fear what happens if she will leave him or if the relationship doesn't work out.

The Bible is quite clear on fear, with verses such as these:

> 1 John 4 (NASB)
>
> 18 There is no fear in love; but perfect love casts out fear, because fear [e]involves punishment, and the one who fears is not perfected in love.

Let's go back a second to the article Christian masculinity and confidence. There I listed at the end these traits:

- In our **hearts**, we have **eirene**, the peace of God which is a wholeness with Him.
- In our **souls**, we have **peitho/pistis**, the faith and assurance of salvation from God.
- In our **minds/might**, we have **parrhesia**, the intellectual understanding that leads to an external boldness of which we can freely speak to others because of God.

The primary reason why eirene (peace), peitho/pistis (faith and assurance), and parrhesia (external boldness of actions) are important to the Christian masculine man is that they all opposed fear.

If we have the peace of God in our lives, the wholeness of Him who makes us complete, then what are we going to fear when talking to others about our faith? Indeed, what do we have to fear when we talk to women?

Likewise, if we are assured in our faith then do we need other women to complete us? Do we require human validation to somehow increase our worth in the eyes of God?

Do we need to be afraid of being bold in our actions for God or in interacting with others?

Simply put, fear is the antithesis of what it means to be a Christian masculine man. We often fear that we won't measure up. We often fear what otheres thing of us. We often fear men rather than God. But that is not what He has called us to in Christ Jesus.

The reason why I pray to God to place me in uncomfortable situations is that I do fear looking foolish in front of others. I do fear what other people think of me. But, I know that this fear is irrational. I know that is not how God expects us to act.

So, even though I may fail at times. Even though I may look foolish at times. Even though it's difficult for me to see the work that God is doing in me. I know that God's peace within me, my faith in him, and the boldness in how I should act will carry over into a Godly confidence. A confidence in God that is worth more than anything I could hope for and which will allow me to develop into a godly masculine man that is able to walk into the things that God has willed for me in the future.

That alone should be reason enough to start to want to conquer your fears. But if you need extra motivation, a lack of fear has the nice side of effect of being attractive to women. Women can smell fear, like neediness, from a mile away and are repulsed by it.

As you begin to conquer your fear of men rather than God you will find that you will become a godly masculine man that both Christian and non-Christian men and women respect and admire.

Improving your public and conversational speaking

January 21, 2014 | by Deep Strength | Link | Original Link

So here's some practical advice to not just men looking to become masculine men, but to all Christians. Especially those who are introverts.

If you're an introvert like me then you usually don't talk much during the day even if you're out with friends or in mixed company.

However, we know that conversation, like public speaking, is a learned skill. You need to practice at it to get good.

Therefore, this is my challenge to you in two areas:

1. When doing your [daily] Bible reading read all of it out loud.
2. When doing your [daily] prayer do it all out loud.

Though, it is not just enough to read your Bible aloud and pray aloud. I want you to focus on a couple things when doing this namely,

- Stand up straight or sit up straight with chest out and shoulders back.
- Take a deep breath before you speak each sentence or set of words.
- Speak in a measured tone — not too fast, not too slow.
- Speak it with authority.

Remember, the goal of a godly masculine man is ultimately going to be developing into one who is able to share the gospel and encourage those around him. So what better way to learn how to speak and communicate effectively than with the core fundamantals that help with your Christian walk.

Likewise, remember that reading is different from speaking and hearing the Word. This is the power of the rhema Word of God. There is power in authority of the Word of God and hearing it, and it will improve your relationship more with God than praying and reading the Scripture silently.

Over the past few months I've taken to reading Scripture aloud as well as praying aloud and it's done marvelous things for my communication ability. I pray the same for you.

God gives the force to everyone

January 21, 2014 | by Deep Strength | Link | Original Link

Yesterday, Chad talked about Masculine Power and Embracing Your Masculinity, and he made the connection that Masculine power is like the force (Star Wars analogy).

As many of you may know, I'm going through the New Testament in Greek and today I was slated to go over one of my favorite parables, the parable of the talents, which I discussed a bit in God doesn't owe you anything.

So what did I find when I looked at the Greek from this passage but,

> Matthew 25:14-30 (NASB) — Parable of the Talents
>
> 14 "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five [a]talents, to another, two, and to another, one, **each according to his own ability (dunamis)**; and he went on his journey**.** 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his [b]master's money.

It turns out the Greek work for ability is dunamis:

> δύναμις — dunamis — doo'-nam-is
>
> From G1410; force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): – ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

As you can see, the word used in the Greek is particularly interesting because it means not just "force" but it is also used in the context of miraculous power and miracles.

For example, some of the other ways in which this word is used in Matthew is:

> The Lord's prayer:
>
> Matthew 6:13 'And do not lead us into temptation, but deliver us from [f]evil. [g][For Yours is the kingdom and the **power (dunamis)** and the glory forever. Amen.']
>
> On false prophets:
>
> Matthew 7:22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many [n]**miracles (dunamis)**? 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'
>
> On Jesus' inability to do miracles in his hometown:

> Matthew 13:58 And He did not do many [ae]**miracles (dunamis)** there because of their unbelief.

The most insightful passage on what “power” or “force” is given to us is from Acts. If you are a Christian you should already know where I’m going with this.

> Acts 1 (NASB)
>
> 6 So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” 7 He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; **8 but you will receive power (dunamis) when the Holy Spirit has come upon you**; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

My contention is this:

God has imbued in us, his creation, with the ability to change the world around us. The force if you will. This is part of His essential nature which He also provided to man when He made man in own image. This is the dominion God gave man over all the earth.

However, since man sinned and was inescapably corrupted, God sent His son as a sacrifice that any who call on His name and believe in Him will be saved. And thus, He sends His Holy Spirit as our Counselor — a seal of power in Him — which is the proof of our inherentance that allows us to exist in Him and do good works (Ephesians 1:14 and 2:8-10).

Therefore, we know that the power that God has given us as Christians and specifically as masculine men is to exert it as an extension of us to do good works. We can do nothing of ourselves, but only Christ in us which gives us the power to do good. This is the fruit we are called to bear.

I’m going to make clearer the point which I believe Chad was going for but didn’t explicitly state. Namely, that masculinity, like game, is never neutral. You are either doing something to please God or you are not. As Jesus states in Matthew and Paul states in Galatians,

> Matthew 6 (NASB)
> 24 “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and [m]wealth.
>
> Galatians 5 (NASB)
> 16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh [g]sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you [h]please.

The “force” imbued within us to do good and make changes in this world is through the

power of the Holy Spirit. And if we walk with the Spirit, we will be able to bear good fruit and change the lives of those around us.

Those who use the force to do evil walk by the desires of the flesh. But those who have the Holy Spirit are able to use masculinity impact those around us with good.

Let’s just be friends

January 21, 2014 | by Deep Strength | Link | Original Link

So, as a man, you gathered your courage and asked an attractive woman out. In fact, you suspect that if she does say no because she is a nice Christian woman that she will respond with the time old “let’s just be friends.”

Typically, the response that most players/PUAs will tell you is just to say no thanks or let the conversation fizzle out and then next her. These responses aren’t necessarily a bad thing to do, but the intention behind it is selfish, so they tend to end up coming off unkind.

As Christian mascunline men we are called at all times to kindness, a fruit of the Spirit, as we walk with God. With that in mind, it is important to frame all of our interactions with women with graciousness, even though she may not be interested in us. We know that she is, as a fellow sister in Christ, still a creation of God and we want to treat her right.

With any social interaction there are a couple of key points. If it’s something such as public speaking (which conversations are) it’s always good to have a plan, especially for the worst case scenario.

After much thought and prayer and action, my personal favorite response to “Let’s just be friends” is the following because it is a win-win for both you and the woman if she actually is not interested in you.

- Her: “Let’s just be friends…”
- You: “I’m fine with that, but can I ask for a favor instead?
- Her: “What?” or “Maybe…”
- You: “Will you introduce me to your other single Christian friends” or if you have a specific one in mind then “Will you introduce to me to your single friend [name] instead“

Or preferably, if you know she is single,

- “Will you introduce me to your other single Christian friends… [and if I know of any Christian men who I think you might be interested I will let you know too.]“
- “Will you introduce me to your other single Christian friends… [and you have a Christian man you’re interested in I’ll introduce you or facilitate your interest.]“

Key point: don’t say it with the tone of voice as a question but just a statement. You’re asking for her help, but a statement is more open ended and not demanding which will more likely make her to acquiesce.

This type of interaction does multiple things on a behind the scenes level which is beneficial for all of those involved.

- First, you come off agreeable which will quell her anxiety. Women don’t like being

put on the spot and having to reject men.
- Second, you act non-needy and non-bitter, which should raise or keep her respect of you up which plays into her potentially wanting to help you out.
- Third, you're offering an gracious exchange here. Obviously, she will most likely have some men she may be interested in and your ability to transition away from your interest in her and help her interests will put you in a favorable light.
- Fourth, because you ask for her help in meeting other singles she knows, you avoid the trap of "*a Christian man asks one woman out from a group and it gets around to all of the other girls so they reject him when he asks because she was their 'second choice'*" because you enlist her aid before she has a chance to talk to her other girlfriends about it.

This is actually a win-win-win for everyone involved. You offer will help her if she is interested in a man, she can introduce you to other women who may be interested in you with preselection, and the group will have overall improved introductions to each other.

Remember this: Even though you may not "get what you want" you should always remind yourself that your fellow brothers and sisters in Christ as also looking for a marriage partner as well.

With this type of interaction you help to start to bridge the gaps between male and female interest not just for yourself for everyone in that Church or small group setting.

If she declines or is snarky then you know she wasn't a good choice in the first place and you may need to refine your filters. Still, be gracious even if she goes nuclear. "I'm sorry you feel that way" tends to work well.

Conclusion

Rejection is never an end all be all. In fact, one of the most important points is to see rejection as an opportunity. As a Christian man you're looking for one woman as a wife, so if it's not that one then you need to continue your search.

The main point is that as a Christian is that you have limited amount of ability to approach women to find a wife. However, if you enlist others in the faith to help you find a spouse that will greatly expedite the process. Helping your brothers and sisters in Christ is also another beneficial bonus on top of that and will help build your relationships with others even if they are not the one you are to marry.

Life is transactional

January 22, 2014 | by Deep Strength | Link | Original Link

There was some discussion yesterday on Donal's site whether we should think of marriage as transactional or not, especially in regard to settling.

Jesus talks about the transactional nature of following him in Luke 14:25-35 (NASB),

> 25 Now [a]large crowds were going along with Him; and He turned and said to them, 26 "If anyone comes to Me, and does not [b]hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 Whoever does not carry his own cross and come after Me cannot be My disciple. 28 For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.' 31 Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? 32 Or else, while the other is still far away, he sends [c]a delegation and asks for terms of peace. 33 So then, none of you can be My disciple who does not give up all his own possessions.
>
> 34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned? 35 It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, [d]let him hear."

To be very clear, **everything in life is transactional**.

I can use my time to play video games, or I can use it to exercise, or I can use it to read the Bible. I can use it to fornicate or I can use it to pursue a godly relationship headed towards marriage. I can use it to steal or work to get money to use it to buy.

Our greatest resource is time. And we exchange time for whatever it is that we do. This is the nature of the world that God created.

This is one of the fundamental things that women in today's age have trouble understanding because society is constantly lying to them. No, women can't have it all. Men tend to naturally recognize that if we spend more time on our job then we won't have time for our family or hobbies. It's a balancing act where you have to use your time wisely because you can't do everything. Nor should you try to.

This is why it is important to listen from God about what you are supposed to be doing with your time. This is something I constantly have to work on because I don't listen enough.

We are called to be stewards with that which we have been given: our time, our talents, our bodies, and the like. Don't squander that which God has gifted to you.

Christian masculinity, mastery, the internal and the external

January 22, 2014 | by Deep Strength | Link | Original Link

As Christian masculine men, we are called to develop two distinct categories of attributes within ourselves to be good ambassadors for the gospel. Though often these categories overlap, knowledge about how they function both in our bodies and outside our bodies is key to understand the calling of God.

Mastery in the Scriptures

The word for “mastery” shows up in the Scriptures only a couple of times, and it is very interesting in the contexts it is used.

The most often piece of Scripture which shows that we are to have a mastery over our own lives comes out of 1 Corinthians 9 (NASB) where Paul likens the Christian walk to a race:

> 24 Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. 25 Everyone who **competes in the games (agōnizomai)** exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. 26 Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; 27 but I [I]discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.
>
> The KJV is a bit more clear:
>
> 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that **striveth for the mastery (agōnizomai)** is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Strong’s dictionary defines the word agonizomai as thus,

> **ἀγωνίζομαι — agōnizomai — ag-o-nid’-zom-ahee**
>
> From G73; to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or generally (to endeavor to accomplish something): – fight, labor fervently, strive.

And it’s quite an interesting word because the root of it, agon, is pretty much what we

would say in English is similar to the words agony or agonizing. That is the mastery to which we are called is going to be a struggling, a fight, and a labor over our own bodies to do the calling of God.

The 6 other uses of this Word in the Scriptures, 2 by Jesus are as equally illuminating,

> Jesus to the multitude — Luke 13:24 "**Strive (agonizomai)** to enter through the narrow door; for many, I tell you, will seek to enter and will not be able."
>
> Jesus to Pilate — John 18:36 Jesus answered, "My kingdom [k]is not of this world. If My kingdom were of this world, then My servants would be **fighting (agonizomai)** so that I would not be handed over to the Jews; but as it is, My kingdom is not [l]of this realm."
>
> Paul to the Colossians — Colossians 1:29 For this purpose also I labor, **striving (agonizomai)** according to His [an]power, which [ao]mightily works within me.
>
> Paul about Epaphras — Colossians 4:12 Epaphras, who is one of your number, a bondslave of Jesus Christ, sends you his greetings, always **laboring earnestly (agonizomai)** for you in his prayers, that you may [f]stand [g]perfect and [h]fully assured in all the will of God.
>
> Paul to Timothy — 1 Timothy 6:12 **Fight (agonizomai)**the good **fight (agon)** of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.
>
> 2 Timothy 4:7 I have **fought (agonizomai)** the good **fight (agon)**, I have finished the course, I have kept the faith;

The mastery or fight that we are called to takes on two forms: the internal and the external. 1 Corinithas 9 explains the internal as self controlled or temperate in all things. The external primarily focuses on furthering or advancing the faith. Let's discuss a little bit about what we can adequately call the internal and external the next section.

As I have discussed a bit before, the 9 fruits of the Spirit from Galatians 5 are thus:

> 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

Catholic tradition from the catechism lists 12 fruits of the Spirit:

> charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity

It's actually pretty easy to categorize these into the two separate categories of the internal and the external. From there we can get an idea of how they are supposed to be developed in our lives.

- **Internal (6)** — Joy, Peace, Patience/Longsuffering, Faithfulness, Chastity, Self Control
- **External (6)**— Charity/Love, Kindness, Goodness, Generosity, Gentleness, Modesty

If we include the fruits from the Catholic tradition we can see that the traits we want to develop inside ourselves and externally through our actions are each equal — 6 internal and 6 external.

The **internal characteristics** of Joy, Peace, Patience/Longsuffering, Faithfulness, Chastity, Self Control are internal because they are of the godly characteristics that God wants multiply in our lives as a model for both other Christians and non-Christians. They are comprised of 2 different categories themselves which are the emotional and the logical:

- **Emotional** — Joy and peace which are not of ourselves but by nature from God. This is not to say other emotions such as happiness, anger, sadness, etc are bad, but they are transient and not what we are supposed to base our faith on. I will have a follow up post on this in the future.
- **Logical** — Faithfulness of a godly persuasion, Self control which leads to patience/longsuffering, and the maintenance of chastity which is also a form of self control.

The **external characteristics** are Charity/Love, Kindness, Goodness, Generosity, Gentleness, Modesty. They are primarily external characteristics because they are shown through our actions towards others. These also fit two categories namely actions and how we are to perform the actions,

- **Actions** — Charity/Love to others, Generosity to others, and Modesty for others.
- **Performance of actions** — Kindness, Goodness, and Gentleness/humility

Obviously, there can be argued a bit of overlap between the internal and external characteristics of say chastity and modesty, but that is nit picking. The main point is that we as Christians, and especially godly masculine men need to both master ourselves and in our relationships with others.

The main reason why I wrote the Foundations of Christian Masculinity is that the passage from 2 Peter 1 provides a guide on how to develop several of the internal and external characteristics:

> Faith -> Moral excellence -> Knowledge -> Self Control -> Perseverence -> Godliness -> Brotherly Kindness -> Love/Charity

Likewise, in the Fundamental Nature of Christianity I discussed free will and how it gives us the choice on whether to serve God or not. The ultimate conclusion of the article is that the nature of Christianity allows us to build relationships first with God and then with others effectively.

As you can see from the characteristics, the ones that are internal are mainly as an expression of your relationship with God. That is we can only have the supernatural peace and joy of God when we have faith in Him. We can only master our bodies to be able to overcome temptation with the free will that He has given us and build into perserverence and maintain our chastity from that.

Similarly, when I discussed the nature of the confidence as it relates to Christian masculinity, two of the three of the conclusions of the "state" that most resembles confidence that Christians should have are internal (eirene and pistis and not parrhesia):

- In our **hearts**, we have **eirene**, the peace of God which is a wholeness with Him.
- In our **souls**, we have **peitho/pistis**, the faith and assurance of salvation from God.
- In our **minds/might**, we have **parrhesia**, the intellectual understanding that leads to an external boldness of which we can freely speak to others because of God.

The main reason I keep harping on these characteristics is that without development of the internal characteristics most Christians will be dead in the water. For example, take the following series of questions and answers:

What is your testimony? Can you reliably tell someone your testimony of how you became a Christian and how God changed your life? I doubt most people that call themselves "Christian" in Western Civilization could actually do it. What then does that say about their "faith" and the assurance thereof?

How many Christians can you say you see the peace of God in their life through trials, or the joy of the Lord in their lives at all times even in struggles? Not many. To most people God in Western civilization is just an accessory to their lives to be called on only once a week or twice a year.

How many Christian men or women can say they have mastered self control of their desires? How about of the 7 deadly sins: lust, greed, pride, gluttony, sloth, wrath, envy.

My main point with this series of questions is this: Most Christians should be focusing on mastering themselves.

If you haven't mastered yourself and your desires how are you going to reliably show Love, Generosity, Modesty, Goodness, Kindness, and Gentleness/Humility through your actions? Are you not just going to be a hypocrite that non-Christians scoff at instead — that "christian" does and says this but look at what his life looks like.

This is not to say that we should neglect to serve others while we focus on mastering ourselves. Rather, it is a call to introspection about the stewardship of what you are doing with the heart, soul, mind, and body that Christ has redeemed.

It's interesting because there is a certain parallel with this and PUA. PUA for years was about using particular tricks and gimmicks in order to push attraction buttons on women to be able to sleep with them. However, over the past few years and with the addition of many manosphere blogs there is a greater focus on "self improvement." The reason why "self improvement" and "self confidence" are touted by the community is because that

internal change leads to significant external change.

See my take on self improvement versus God improvement for more details.

The internal must be consistent with the external, otherwise you are just lying to yourself and others can see through it. Mastering the internal, which is your relationship with God and ability to control your desires and form good habits, will allow you to blossom and be able to serve and build relationships with others.

Improving your public and conversational speaking 2

January 23, 2014 | by Deep Strength | Link | Original Link

In Improving your public and conversation speaking, I talked about both reading your Scripture out loud and praying out loud. Here are some other alternatives to do with yourself if you're not comfortable talking with people about them yet.

For example, write down your testimony that you would share with non-Christians about how you became a Christian and how God is working in your life. I would aim for about 2-5 minutes since no one likes being kept by long speeches. Once you have your testimony on paper you can start. I would progress in a couple of different manners:

- Read your testimony out loud.
- Once you improve on that, then only write down a couple main points of the testimony and then practice speaking it out loud while glancing at those points.
- Once you improve on that, then only write some key words or phrases and practice reciting it out loud
- Finally, be able to recite your testmony out loud with recall only.

If you're like me and public and conversational speaking are tough, a step by step process like this will help you get in the habit of elaborating on thoughts and key phrases that pop into your head. This is the basis of public and conversation speaking because it's unlikely that you will be able to form whole sentences or thoughts in your head as you are talking to other people.

Do it with the characteristics that I stated in the previous post:

- Stand up straight or sit up straight with chest out and shoulders back.
- Take a deep breath before you speak each sentence or set of words.
- Speak in a measured tone — not too fast, not too slow.
- Speak it with authority.

However, if you want to work on more conversational ability you can add these additional points:

- Look in the mirror and make eye contact with yourself while you talk. While it's not the same as looking into another person's eyes it's a relatively good approximation to practice on.
- Likewise, along with the diction, posture, and breathing make sure that you also eliminating any fidgeting or small movements or anything that can distract your talking.
- Even talking with yourself or others know that it's OK to be anxious. If you feel yourself tightening up then take another deep breath or two and smile and just say that you're a bit nervous. Being able to say this to people lets them know that you're human and will usually get a smile out of them because they understand.

There’s also another list of topics that I like to talk about out loud that are in the Bible, and those are conversational topics that are uncomfortable. For instance,

- Sex in marriage versus out of marriage
- The value of chastity
- Leaderships and submission
- If women should be able to vote
- Abortion
- And other volatile topics such as these.

Another technique is to debate with yourself and voice the varying sides of each option out loud yourself. Talking about both sides will get you more familiar with them so you can adequately have a handle on how to refute them effectively without having to stumble over your words. Plus, it helps to make you think in advance of what you are going to say.

The more at ease you can get with discussing these topics out loud even by yourself the more comfortable you will be discussing them with others or women. When you’re less afraid to talk about them out loud, that’s when productive discussion can occur and it will show others that you are a godly masculine man who is willing to have opinions that align with the Word of God.

The obvious nice part about this is the side effect that learning how to speak and communicate effectively going to help improve your relationships not just with women but everyone.

Anchored emotions

January 24, 2014 | by Deep Strength | Link | Original Link

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edit: This post should really be titled anchored hearts — the heart is composed of both the thoughts and emotions as per the Greek and Hebrew.

In Christian Masculinity, Mastery, the internal and the external, I talked a bit about external characteristics and internal characteristics we are to develop as Christians. Specifically, the internal characteristics were divided into two groups:

The **internal characteristics** of Joy, Peace, Patience/Longsuffering, Faithfulness, Chastity, Self Control are internal because they are of the godly characteristics that God wants multiply in our lives as a model for both other Christians and non-Christians. They are comprised of 2 different categories themselves which are the emotional and the logical:

- **Emotional** — Joy and peace which are not of ourselves but by nature from God. This is not to say other emotions such as happiness, anger, sadness, etc are bad, but they are transient and not what we are supposed to base our faith on. I will have a follow up post on this in the future.
- **Logical** — Faithfulness of a godly persuasion, Self control which leads to patience/longsuffering, and the maintenance of chastity which is also a form of self control.

We know that the emotional characteristics that godly Christians (not just masculine men) are to have are those which are in God and God alone. The peace of God and the joy of God.

The eirene (peace) of God is a supernatural imbuing of “wholeness” or “Shalom” (Peace be with you) that is with us when we accept Jesus as our savior and the Holy Spirit comes into our life. How the eirene peace of God is integrated with our lives is discussed more in the post Christian masculinity and confidence. There is no peace for the wicked, but those that exist in Him are able to have the peace of God in any situation in their lives.

Likewise, the Joy of the Lord which is our strength is also a supernatural imbuing of the emotional state characteristic of a mature Christian. Indeed, in the most recent missions trip I went on to Nicaragua I saw this in the children there that have such a joy in their lives even in the deepest despairs of poverty where they do not know where their next meal comes from. This is the supernatural joy that the apostles had when they were in in prison. This is the joy of the Lord that is present in the persecuted Church in the 10-40 window.

It’s very sad because Western Christianity has a huge problem with entitlement and a lack of gratitude. The entitlement carries over extensively into our emotional state such that we are unhappy with what we have even though we have more than 99.99% of the rest of the world. The missions trip to Nicaragua cost about $1400 to go to a week down

there to help serve, and $1200 can put one of the students through a year of university there including books, housing and food. Yet, these are people that have more peace and joy in their lives than we do.

This makes Jesus' parable on the two foundations particularly illuminating:

> Matthew 7 (NASB) — The Two Foundations
>
> 24 "Therefore everyone who hears these words of Mine and [o]acts on them, [p]may be compared to a wise man who built his house on the rock. 25 And the rain fell, and the [q]floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26 Everyone who hears these words of Mine and does not [r]act on them, will be like a foolish man who built his house on the sand. 27 The rain fell, and the [s]floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."
>
> 28 [t]When Jesus had finished these words, the crowds were amazed at His teaching; 29 for He was teaching them as one having authority, and not as their scribes.

The parable speaks to broader applications such as a man having a foundation in God versus that of the world. That much most Christians can understand in their first read through. But what if we understood this passage in a different way.

We know that the most volatile part of humans are certainly their emotions, especially those of us that are of the feminine persuasion. It's very easy for us as humans to swing from being many of the different emotions to the other even in the span of only minutes in a day — anger, disgust, fear, happiness, sadness and surprise.

Emotions are actually comprised of a conglomerate of various interactions of feelings, moods, and affect.

- **Feelings** are best understood as a subjective representation of emotions, private to the individual experiencing them.
- **Moods** are diffuse affective states that generally last for much longer durations than emotions and are also usually less intense than emotions.
- **Affect** is an encompassing term, used to describe the topics of emotion, feelings, and moods together, even though it is commonly used interchangeably with emotion.

Though the main thing to understand is that they are transient.

We understand that emotions are normal. It is not bad to feel emotions whether happiness, sadness, anger, or any others. That is the capacity for which God created humans and He created it to be very good. However, that is also why Jesus says in our anger we should not sin. We need to have self control over our emotions such that we do not act rashly from them and do things that are sinful or that we will regret.

The Jewish people recognized that **sin (avera)** comes in three distinct categories:

- **Pesha** (deliberate sin; in modern Hebrew: crime) or Mered (lit.: rebellion) – An intentional sin; an action committed in deliberate defiance of God; (Strong's Concordance :H6588 (פשע pesha', peh'shah). According to Strong it comes from the root (:H6586); rebellion, transgression, trespass.
- **Avon** (lit.: iniquity) – This is a sin of lust or uncontrollable emotion. It is a sin done knowingly, but not done to defy God; (Strong's Concordance :H5771 (avon, aw-vone). According to Strong it comes from the root (:H5753); meaning perversity, moral evil:–fault, iniquity, mischief.
- **Cheit** – This is an unintentional sin, crime or fault. (Strong's Concordance :H2399 (חַטָּא chate). According to Strong it comes from the root khaw-taw (:H2398, H2403) meaning "to miss, to err from the mark (speaking of an archer), to sin, to stumble."

And so we understand that when we cannot control our emotions we commit **avon** against God. Fortunately, since this is not pesha (or intentionally rebellion against God), it is covered by the blood of Jesus. That if we confess our sins He is faithful and just to forgive our sins and cleanse us from all unrighteousness.

Nevertheless, we are called to take off the old and put on the new. We know that the emotions that come from the human experience and their derivatives are transient. But as Christians we know that the peace of God and the joy of the Lord given to us as Christians are free gifts from God. They are not based on our human experiences because like Him, they are present with us at all times.

Therefore, we should anchor our emotions to that to which God has given us in Christ Jesus through the Holy Spirit. His Joy and His peace. And when we can manifest those in our lives in the good and the bad then we will truly see our lives transformed, and this is what will cause other Christians and non-Christians around us to ask how. How are you so peaceful when it seems like your life is falling apart? How do you have so much joy when you are having a difficult time?

Happiness, in particular, is one of the emotions that almost all humans strive for. We all want to be happy. **But realize this: there is nowhere in the Scripture much less the fruit of the Spirit that calls us to be happy as part of our Christian walk.** In fact, the Scriptures tell us that the heart is deceitful and wicked:

> Jeremiah 17:9 (NASB) "The heart is more deceitful than all else and is desperately sick; Who can understand it?
>
> Jeremiah 17:9 (KJV) The heart is deceitful above all things, and desperately wicked: who can know it?

Thus, we can say for certain that while happiness is nice it is not the point of being a Christian walking with God. We can enjoy being happy when we are happy and we can look for happiness BUT not at the expense of doing what is righteous. It is more important to have the peace and joy of the Lord. It is more important for us show love,

patience/longsuffering, kindness, goodness, faithfulness, gentleness and self control than strive after a transient feeling of happiness.

This is the categorical flaw with Churchianity. “Christian” wives are divorcing their husbands because they are unhappy believing that God wants them to be happy. They do not know God or understand His Scripture lest they would know He hates divorce and does not call them to be happy.

Fear is another one of the emotions that can be present in humans which I have already discussed.

As Christians it is the times when we respond with the exact opposite emotions that people expect that will show them Christ in you. It is the time we respond with the exact opposite actions that will show them Christ in you.

Happiness and fear, like other emotions, are transient. Anchor your emotions to the firm foundation of peace and joy in Christ Jesus and not to those of the shaky foundation of the human flesh. Your life will be transformed.

Game is not a toolbox

January 25, 2014 | by Deep Strength | Link | Original Link

Game is not a toolbox, but it may look like a toolbox.

In to game or not to game, I explored the inherent selfish nature of game as opposed to that of godly masculinity.

Likewise, over at Free Northerner's Christian masculinity we've been talking about the merits of game versus godly masculinity.

The best way to illustrate how "game" is not a toolbox is indeed through analogies since game as a toolbox is an analogy. Here are analogies I present that should make clear that game, while looking like a toolbox and perhaps acting like a toolbox, is not a toolbox.

> Even though a gun is just a gun, would you want to own the gun of someone who used it to commit mass murder? Would you want to own the gun of one of the columbine shooters? On the other hand, would you even keep a gun that you used to kill an intruder in your home who meant you deadly harm?
>
> There's an innate revulsion that we have to the "gun" or "tool" that is used to commit murder, even though we know the tool is not responsible for the decision of the owner. Indeed, there may even be men and women who use a "tool" such as a gun in self defense to where they would have serious issues with keeping it after they used it to successfully defend themselves and kill someone.
>
> Likewise,
>
> Would you argue that sex is sex and the only difference between fornication and sex in marriage is context?I think that's an indefensible position. The reason why sex as an emotional, spiritual, and physical act in marriage is holy is because first the heart is right with God and we are walking into what God said was very good for His creation.
>
> Men and women can even sense the difference. Greater marital satisfaction in husbands and wives who waited to have sex after marriage than those who had premarital sex. There's tons of statistics and studies to support this, and the reasons for this are probably many.
>
> Sure, we can certainly learn from things that are not in and of the Bible. But the heart must be right with God in such actions. I would certainly not attempt to use dread game on a wife as God tells me that jealosy is of the flesh. Yet, I see Christians in the 'sphere fully supporting the use of dread game.

The biggest point that I see missing from the "game is a toolbox" proponents is how to reconcile their argument with the idea that we are are not just physical and emotional but also spiritual beings. We know from Galatians 5 that we are either doing things of the Spirit or of the flesh.

A Christian man who sets boundaries for his wife and shows leadership to have her calm

down when she is emotional does so because he loves her as his own body, like Christ has loved the church and doesn't want the drama. And he doesn't want her to get emotional because she may sin in her hyperemotional state. He is concerned with growing both of their relationships towards God in true righteousness and holiness.

A player who sets boundaries for his girlfriend and shows leadership to have her calm down when she is emotional does so because he doesn't want the drama only. The fact that the motivations are inherently selfish imbue the whole act to be selfish and only of the flesh. Eventually, when you have only someone that cares about themselves, it will show in their actions and lead to at least some form of resentment from the other party.

These two may look the same outwardly. They may even use the same words or mannerisms. But they are not the same because God judges both the hearts, the minds, and the actions. This is the spiritual component of our actions that is missing when we say that game is JUST a toolbox.

We know that God tests both the hearts, minds, and actions:

> Jeremiah 11:20 But, O LORD of hosts, who judges righteously, Who tries the feelings and the heart, Let me see Your vengeance on them, For to You have I committed my cause.
>
> Jeremiah 17:10 "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.
>
> 1 Chronicles 29:17-19 I know, my God, that you test the heart and have pleasure in uprightness. In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you. O Lord, the God of Abraham, Isaac, and Israel, our fathers, keep forever such purposes and thoughts in the hearts of your people, and direct their hearts toward you. Grant to Solomon my son a whole heart that he may keep your commandments, your testimonies, and your statutes, performing all, and that he may build the palace for which I have made provision."
>
> Psalm 7:9 Oh, let the evil of the wicked come to an end, and may you establish the righteous— you who test the minds and hearts, O righteous God!
>
> Revelation 2:23 And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.

Now, this isn't to say "game" should be totally eschewed completely as there are many of us in the manosphere who have come to a greater zeal and fervor for the Lord because He has used the evil of game for good in us.

But know then this,

1. It is good to know to learn about what to do and what not to do from the nature of intersex relationships from the Scriptures, godly mentors, prayer, fasting, meditation on the Word, etc.
2. It is good to know what not to do from knowledge of the nature of the flesh such as

game.
3. But I would be very, very, very careful about what learning what to do from something inherently selfish like game.

Now, God gave man logic and free will and we can use it to come to good conclusions about the nature of His creation. In this line of thought, Keoni's assertion that the underlying concepts of game as a Praxeology is correct.

For example, in the medical field humans have come up with amazing technology to preserve and extend lives through the nature of creativity and invention of the intelligence and logic which God has blessed us with. However, increased knowledge and innovation can be easily warped such as the entrenched establishement of "low fat high carb healthy diets" and pharmaceutical companies more concerned about profits than well being of the people.

This is to say that God may allow one to learn concepts about how He created masculinity to be through game, but if we do learn from that which is of the flesh we need to be hyperaware of if we are being deceived.

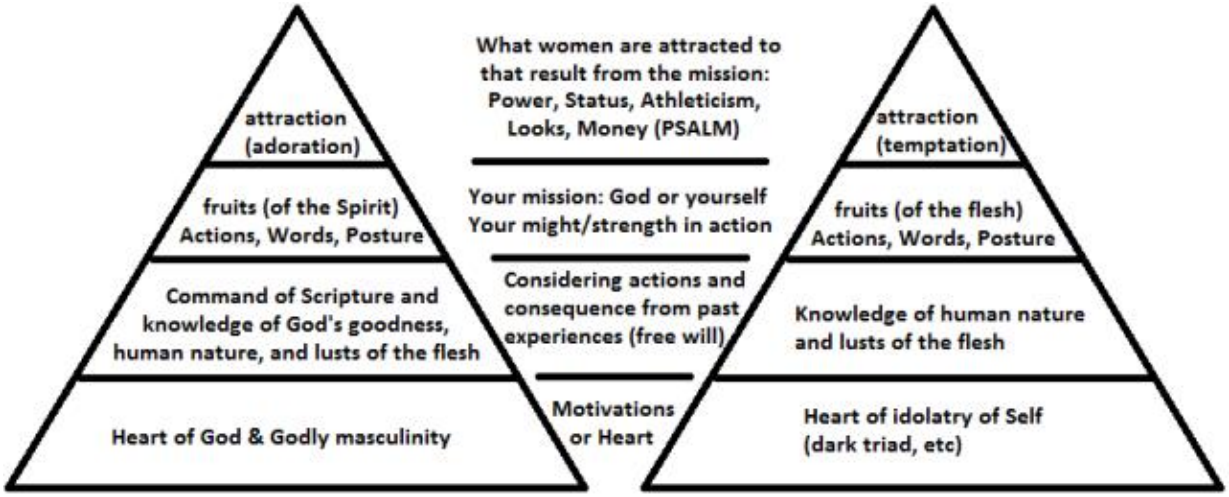
This is my main problem with game.

I can see there is utility in knowledge of it because God has allowed me to learn from it without being deceived. But what of my other brothers and sisters in Christ?

What if a Christian man who has no firm foundation in God is exposed to game? He may be deceived by the inherent nature of the flesh that game purports and is further drawn away from God into a life of hedonistic principles. For every Christian that has seen the light of God's creation, what about those that have fallen away from the faith because of game? I certainly know of many PUAs and players that were formerly Christians or Catholics.

This is precisely the reason why as Christians we should not espouse game as something that all Christians should know, at the very least until each one of those that we know has a firm foundation in Christ and seeks to please Him above all. It is only then that showing them knowledge of the flesh can be a learning experience without a temptation. You shouldn't give a man the components to build a house without first ensuring that he has a rock solid foundation to build on.

The foundation must be a heart for God first, and extensive knowledge of the Scriptures and how they apply to life. Then, and only then, is an introduction to the knowledge of "game" may be worth considering because of its strong appeal to temptation and selfishness.



Lest we not forget that a firm foundation is required before adding on top of it a house.

Good and the good and bad and the bad

January 25, 2014 | by Deep Strength | Link | Original Link

One of the interesting facets of the Greek that is lost is translation to English is that of the four loves — Agape, Philia, Eros, and Storge.

However, there is actually another one of the fruits of the Spirit — goodness — that has two separate meanings. Likewise, the same for the bad.

> **G18 — ἀγαθός — agathos — ag-ath-os'**
> A primary word; "good" (in any sense, often as noun): – benefit, good (-s, things), well. Compare G2570.
>
> **G2570 — καλός — kalos — kal-os'**
> Of uncertain affinity; properly beautiful, but chiefly (figuratively) good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic): – X better, fair, good (-ly), honest, meet, well, worthy.
>
> **G4550 — σαπρός — sapros — sap-ros'**
> From G4595; rotten, that is, worthless (literally or morally): – bad, corrupt. Compt. G4190.
>
> **G4190 — πονηρός — ponēros — pon-ay-ros'**
> From a derivative of G4192; hurtful, that is, evil (properly in effect or influence, and thus differing from G2556, which refers rather to essential character, as well as from G4550, which indicates degeneracy from original virtue); figuratively calamitous; also (passively) ill, that is, diseased; but especially (morally) culpable, that is, derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: – bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also G4191.
>
> **G2556 — κακός — kakos — kak-os'**
> Apparently a primary word; worthless (intrinsically such; whereas G4190 properly refers to effects), that is, (subjectively) depraved, or (objectively) injurious: – bad, evil, harm, ill, noisome, wicked.

As you can see, the definition of kalos from Strong's clarifies the meaning for us. This is important to know, since we know that agathos is an intrinsic quality of being good while kalos is about the extrinsic of doing good. Likewise, the same for the intrinsic quality of evil and the bad. This distinction is very important as we will see when we examine the context the certain ways that Jesus uses these two words in the Gospels.

Section 1

> Matthew 7 (NASB) — Jesus on false prophets
>
> 17 So every **good (agathos) tree** bears **good (kalos) fruit**, but the **bad (sapros) tree** bears **bad (poneros) fruit**. 18 A **good (agathos) tree** cannot

> produce **bad (poneros) fruit**, nor can a **bad (sapros) tree** produce **good (kalos) fruit**. 19 Every tree that does not bear **good (kalos) fruit** is cut down and thrown into the fire. 20 So then, you will [m]know them by their fruits.

This passage is extremely pertinent to the burgeoning discussion in to game or not to game and game is not a toolbox on why game is evil because the nature of game as selfish produces selfish actions.

This is why "game" as advice for telling us what to do such as dread game are evil because you are using a foundation of selfishness and this is reflected in your heart. It bears bad (sapros) fruit.

While the utility of what "game" tells us what not to do as Christian masculine men such as be needy and seek validation around women is useful. It helps you to avoid from bearing bad (sapros) fruit.

This is why this conclusion right here is so important:

1. It is good to know to learn about what to do and what not to do from the nature of intersex relationships from the Scriptures, godly mentors, prayer, fasting, meditation on the Word, etc.
2. It is good to know what not to do from knowledge of the nature of the flesh such as game.
3. But I would be very, very, very careful about what learning what to do from something inherently selfish like game.

Exchanging an idol — pedstaling of women — for another idol — self and/or primary focus women — is in no way a good thing.

Section 2

Now that we have had our fill of game for the day, let's turn our attention to understand how the good and the good relate to us in terms of God and ourselves as Christians.

In God is good I referenced the passage of the rich young ruler, so let me pull that passage out to the forefront again.

> Matthew 19 (NASB) — Parable of the Rich Young Ruler
>
> 16 And someone came to Him and said, "Teacher, what **good thing (agathos)** shall I do that I may obtain eternal life?" 17 And He said to him, "Why are you asking Me about what is **good (agathos)**? There is only One who is **good (agathos)**; but if you wish to enter into life, keep the commandments."
>
> (KJV) 16 And, behold, one came and said unto him, **Good (agathos)** Master, what **good thing (agathos)** shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me **good (agathos)**? there is none **good (agathos)** but one, that is, God: but if thou wilt enter into life, keep the commandments.

This is where the KJV is more illuminating that other translation even though I like NASB,

although both have their utility.

First, the intrisic word for God is used. This further amplifies what I said in God is good that it is only God who is intrinsically good.

Second, if you notice the wording in each passage you can see that the question might be a bit vague. The reference to being good in NASB is that Jesus believes the young ruler is asking Him about good things or works, while the KJV passage translates the passage that Jesus assumed that the young ruler was calling him good rather than asking about good.

The utility in understanding this is that Jesus, in human form, did not consider himself to be on par with God if we take the translation of KJV to be true. This is further expounded upon in Philippeans 2 (NASB),

> 3 Do nothing [c]from [d]selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude [e]in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be [f]grasped, 7 but [g]emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death [h]on a cross.

Section 3

A revisit to God doesn't owe you anything and not personal responsibility but stewardship.

> Matthew 25 (NASB) — Parable of the Talents
>
> 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' 21 His master said to him, 'Well done, **good (agathos)** and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your [c]master.'

It is those who are good stewards with what God has given them that are called intrinsically good when they settle accounts with their master. This cannot be understated. It is not the good (kalos) we do, but because we are good (agathos) and faithful in that which He has called us to do.

Section 4

Paul expounds on the nature of the good and the good and bad and the bad in Romans 7 on the two conflicting natures.

> 12 So then, the Law is holy, and the commandment is holy and righteous and **good (agathos)**. 13 Therefore did that which is **good (agathos)** become a cause of death for me? May it never be! Rather it was sin, in order that it might

> be shown to be sin by effecting my death through that which is **good (agathos)**, so that through the commandment sin would become utterly sinful.
>
> 14 For we know that the Law is spiritual, but I am of flesh, sold [m]into bondage to sin. 15 For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. 16 But if I do the very thing I do not want to do, I agree with the Law, confessing that the Law is **good (kalos)**. 17 So now, no longer am I the one doing it, but sin which dwells in me. 18 For I know that nothing **good (agathos)** dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the **good (kalos)** is not. 19 For the **good (agathos)** that I want, I do not do, but I practice the very **evil (kakos)** that I do not want. 20 But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.
>
> 21 I find then the [n]principle that **evil (kakos)** is present in me, the one who wants to do **good (kalos)**. 22 For I joyfully concur with the law of God [o]in the inner man, 23 but I see a different law in [p]the members of my body, waging war against the law of my mind and making me a prisoner [q]of the law of sin which is in my members. 24 Wretched man that I am! Who will set me free from [r]the body of this death? 25 Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.

This is a very deep passage, and there are many things to learn from it.

1. The law is intrinsically good (agathos), but our actions in regard to the law confessing that it is good (kalos). That is we do good (kalos) by the law when we observe it, but it doesn't make us intrinsically good (agathos).

This is one of the fundamental parts of Christianity and why God had to send Jesus to save us. For while we can do good (kalos) by observing the law, we cannot be cleansed to be intrinsically good (agathos) by observing the law. And therefore, God requires a sacrifice to stand in the gap and cover our multitude of sins.

2. Although we want to do good (kalos), since nothing good (agathos) is present in us we cannot do good. This is what the Holy Spirit allows us to do, because we are in Him we are able to do good (kalos) even though our flesh is not good (agathos). When the Spirit is working in us we are recreated in Him to be good (agathos) and thus we can do good works (kalos).

3. I find it quite interesting that Paul used kakos instead of poneros here, though I imagine that kakos and sapros are synonyms in that it refers to what is intrinsically corrupt and therefore only corrupt actions flow henceforth.

I find it horrible that English is so limited that we don't glean a lot of the knowledge of how the words were used in Jesus' and Paul's time. And thanks be to God that He has allows my study of the Greek here to bear good (kalos) fruit and allowed me to share it with all of you.

Section 5

Finally, we get to references to Galatians 5. The reason why I continue to hammer home Galatians 5 is that Jesus is so adamant on our fruits that he dedicate many of the parables to understanding that we need to obey His commands and not be of our own selfish ambitions.

The word used in Galatians 5 is a derivative of good (agathos),

> **G19 — ἀγαθωσύνη — agathōsunē — ag-ath-o-soo’-nay**
>
> From G18; goodness, that is, virtue or beneficence: – goodness.

And the passages in which it is used are thus,

> Romans 15:14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of **goodness (agathosune)**, filled with all knowledge and able also to admonish one another.
>
> Galatians 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, **goodness (agathosune)**, faithfulness,
>
> Ephesians 5:8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all **goodness (agathosune)** and righteousness and truth), 10 [f]trying to learn what is pleasing to the Lord. 11 Do not participate in the unfruitful deeds of darkness, but instead even [g]expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are [h]exposed by the light, for everything that becomes visible is light.
>
> 2 Thessalonians 1:11 To this end also we pray for you always, that our God will [i]count you worthy of your calling, and fulfill every desire for **goodness (agathosune)** and the work of faith with power,

The main thing that stands out to me is that which I have constantly hammered home like the Galatians passage. It is only when we are walking by the Holy Spirit that we can express the goodness of God in our actions.

My conclusion is this.

When we are good (agathos) through the power of the Holy Spirit, we are able to do good (kalos) works. People then ask us why we do this good (kalos) then it is necessary to praise God because it is His goodness (agathos) in us that has allowed us to do good (kalos). This is one of the things that I continue to learn to grow in. Although God has created and blessed me with certain talents, it is only through the working of His Holy Spirit that I can use them for good (kalos).

If I self depreciate saying it was nothing or take credit for myself then I have done a great disservice to God claiming credit where it was His power in me. Therefore, I should instead praise only God for the goodness that others see in me and my works, for without the transforming nature of His power I would not be able to do good.

I believe this is why many think they can do good works to gain salvation. They do not understand the nature that if the tree is corrupted by sin it cannot bear good fruit.

Salvation, then, requires a bridge to stand in the gap. The cross is symbolic of the bridge from us to God, though it is the blood of Jesus that covers a multitude of sins and the indwelling of the Holy Spirit that allows us to to be transformed into a creation worthy of the Father.

Hebrew and Greek Resources

January 25, 2014 | by Deep Strength | Link | Original Link

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1. The current program I am using to reference Strong's dictionary is E-sword.

http://www.e-sword.net/

It's a free program although if you choose to buy some of the versions of the Bible on it such as NIV, NASB, etc. it costs money.

However, the KJV and KJV+ are free, and you can download ESV for free as well.

The KJV+ is the version that has Strong's dictionary linked to every single word is right in front of you for viewing yourself.

1. All it takes is a mouse-over of the green link, and the Hebrew or Greek word will pop up in the box so you can read it.
2. If you double click it then it appears in the bottom window if you want to compare it to other words you're mousing over.
3. If you right click the word, an option pops up and there's "quick search" which allows you to cross reference it to any place that word appears in the whole Bible, Old Testatment, or New Testament.

It really is an excellent resource, and I first learned of it in high school (which was back around 2002 or 2003). However, I never really appreciated it until the past year. I feel somewhat disconcerted that I really didn't care that much about the faith then to really study the Hebrew and Greek that much, but God works everything in His time to His purpose so I'm grateful that I'm here to share it with you all.

2. The other resources I saw recommended over at I believe Dalrock's is the Interlinear Bible.

http://www.scripture4all.org/

It's not as useful as E-sword in my opinion because it doesn't reference the definitions of the words and only shows what they are and how they were translated.

3. There are phone apps that reference Strong's dictionary.

I know there is a phone app that allows you to reference Strong's dictionary on the Bible. I know this because my current pastor has it, but I didn't grab the name of the app that does this. Search for it if you want to find it.

4. If anyone else has any other resources feel free to mention them in the comments.

The New Testament

January 27, 2014 | by Deep Strength | Link | Original Link

I never really bothered to look up the meaning of the old testament and the new testament in regard to the naming of the books of the Bible before and after Jesus.

> Mat 26:28
>
> (KJV) For this is my blood of the new testament, which is shed for many for the remission of sins.
> (ESV,NASB) For this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

So in any case, here's the Greek for the pertinent words:

New — G2537 — καινός — kainos — kahee-nos'
Of uncertain affinity; new (especially in freshness; while G3501 is properly so with respect to age): – new.

Testament — G1242 — διαθήκη — diathēkē — dee-ath-ay'-kay
From G1303; properly a disposition, that is, (specifically) a contract (especially a devisory will): – covenant, testament.

Shed — G1632 — ἐκχέω, ἐκχύνω — ekcheō ekchunō — ek-kheh'-o, ek-khoo'-no
From G1537 and χέω cheō (to pour); to pour forth; figuratively to bestow: – gush (pour) out, run greedily (out), shed (abroad, forth), spill.

Remission — G859 — ἄφεσις — aphesis — af'-es-is
From G863; freedom; (figuratively) pardon: – deliverance, forgiveness, liberty, remission.

Sins — G266 — ἁμαρτία — hamartia — ham-ar-tee'-ah
From G264; sin (properly abstract): – offence, sin (-ful).

Sins is from G264 — ἁμαρτάνω — hamartanō — ham-ar-tan'-o
Perhaps from G1 (as a negative particle) and the base of G3313; properly to miss the mark (and so not share in the prize), that is, (figuratively) to err, especially (morally) to sin: – for your faults, offend, sin, trespass.

Which is consistent with Romans 3:23 "for all [a]have sinned and fall short of the glory of God,"

Basically, just straight forward insight in what Jesus was actually doing by coming by the will of the Father and dying. The old covenant is fulfilled and the new covenant is here, through Jesus' blood sacrifice as all humans sin and are not perfect like God.

edit: As I go through the New Testament it's very interesting to see how consistent the ideas, themes, and fundamental points of Christianity are even between multiple authors. I suppose that's why it is said the Scriptures are inspired by God.

The Centurion’s Faith

January 27, 2014 | by Deep Strength | Link | Original Link

> I have a request if you’re hopping around. I’d be curious to see your insight on the centurion’s request for the servant. The modern world, much like the Jewish one; would likely classify him as the anti-thesis of Christ. Yet this is not the case, and Christ praises him for a faith that is not held by any in Israel. The Centurion also would be closer aligned with what we consider masculine and similar to one of the Old Testament Patriarchs than any of Jesus’s disciples until the descent of the Holy Ghost.

> Obviously, I find the man fascinating, despite his only getting a small number of verses. Hence why I thought your insight with Greek might go further.

It’s a pretty straight forward passage with no real surprise in the choice of words used there. The first thing to note about this passage is the Centurion’s addressing of Jesus in Matthew 8 (NASB),

> 5 And when [e]Jesus entered Capernaum, a centurion came to Him, imploring Him, 6 and saying, “[f]**Lord (kurios)**, my [g]servant is [h]lying paralyzed at home, fearfully tormented.” 7 Jesus *said to him, “I will come and heal him.” 8 But the centurion said, “[i]**Lord (kurios)**, I am not worthy for You to come under my roof, but just [j]say the **word (logos)**, and my [k]servant will be healed. 9 For I also am a man under **authority (exousia)**, with soldiers **under (hupo)** me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.”
>
> 10 Now when Jesus heard this, He marveled and said to those who were following, “Truly I say to you, I have not found such great **faith (pistis)** [l]with anyone in Israel. 11 I say to you that many will come from east and west, and [m]recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.” 13 And Jesus said to the centurion, “Go; [n]it shall be done for you as you have **believed (pisteuo)**.” And the [o]servant was healed that very [p]moment.

I bolded some of the more pertinent words and am going to talk about them a bit.

> **G2962 — κύριος — kurios — koo’-ree-os**
> From κῦρος kuros (supremacy); supreme in authority, that is, (as noun) controller; by implication Mr. (as a respectful title): – God, Lord, master, Sir.
>
> **G1849 — ἐξουσία — exousia — ex-oo-see’-ah**
> From G1832 (in the sense of ability); privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate,

> superhuman, potentate, token of control), delegated influence: – authority, jurisdiction, liberty, power, right, strength.
>
> **G5259 — ὑπό — hupo — hoop-o'**
> A primary preposition; under, that is, (with the genitive) of place (beneath), or with verbs (the agency or means, through); (with the accusative) of place (whither [underneath] or where [below]) or time (when [at]): – among, by, from, in, of, under, with. In compounds it retains the same genitive applications, especially of inferior position or condition, and specifically covertly or moderately.

The "authority" that the Centurion talks about is "exousia" which is different from "dunamis" that was discussed in this article. There's a bit more on this here:

http://www.prayertoday.org/2004/trainer/war-authority.htm

It's important to note that "dunamis" is more about power that is expressed through our actions (or demonstrative power) while "exousia" is about the the authoritative power that comes from a certain position.

And of course the word for "faith" is "pistis" which is the same as used in the fruits of the Spirit. Hebrews 11, etc.

I have little doubt that the Centurion uses **logos ("written" word)** instead of **rhema ("spoken" word)** because logos is typically referred to as the written Scriptures or Jesus himself (John 1). The Scriptures of the time represent the law, and the law as an authority for how to be right with God. Essentially, the Centurion recognizes that Jesus has authority (exousia) to exert power/miracles/etc (dunamis) over sickness, and thus he knows that Jesus does not have to come to have his servant healed.

The hierarchical understand of God and authority is important because we see this manifested in the structure of God as one in three (Father > Jesus > Holy Spirit), and we see that as manifested in earthly relationships as well (Father > Jesus > Husband > Wife > Children) as well as submission to earthly authorities.

The reason why I highlighted **under (hupo)** is that it is the same prefix that is used for the word for **submission** in Greek — **hupotasso** — which means to be subordinated to or to obey. The suffix tasso deals with being in an orderly manner. Thus, Jesus submits (hupotasso) to the Father's will likewise as servants submit (hupotasso) to the Centurion's will likewise as wives submit (hupotasso) to the husband's will. Thus, we know that "equality" fails at all levels of knowledge because it fails to adhere to the authority structures that God has placed in His creation.

And as Jesus said, this requires faith. The Centurion's knowledge of the hierarchical structure of how authority works allows him to be able to place an immense amount of faith to trust in Jesus at his word (logos). It is the same as we do as Christians today.

Be decisive

January 27, 2014 | by Deep Strength | Link | Original Link

Decisiveness is one of the key fundamental attributes of masculinity, and it is also one of the components of leadership.

Since it is one of the parts of masculinity, it also one of the traits that attracts women. Women like men who are decisive because it takes the pressure of responsibility off of them and they can just enjoy the ride that you're taking them on without having to worry.

Aside from the fact that decisiveness is attractive to women, men are called to be decisive irrespective of that fact. For example, how many times in Scripture was Jesus portrayed as wishy-washy in his beliefs and actions? Obviously, the answer is zero.

The underlying concept behind decisiveness is that it starts to eliminate your fear. Even though you may care what other people think, you still take action because you know that God has called you to a certain purpose or action.

If someone were to ask me what I believe in terms of God and religion if I am a Christian I should be able to tell them right away what I believe. Likewise, this extends into all facets of life. You must know what you believe. And when you firmly can stand behind your convinctions that is when you become decisive in your actions.

Section 1 — Example(s) of decisiveness with commentary

Let's look at some specific examples for how this can play out.

- Say you're a husband and you're wife (and boyfriend or girlfriend if you prefer) is getting emotional over a topic. You, as a husband, know that your wife will get angry or jealous and perhaps is prone to sinning by saying certain things rashly. What should you do?

Obviously, if you go to placate her with your words and actions you are not being decisive. You know from previous experience that attempting to placate an emotional woman is going to make her more angry. So why do you do it? There's no logic or rationale behind attempting to placate a woman on an emotional tear. You know it won't work. Yet, because it is the "easiest" course of action you go with it because you are afraid of being decisive and asserting leadership in this situation.

The correct course of action is to be decisive and tell her that you won't discuss the topic with her while she is emotional. But you know that a course of action such as this is prone to having her outburst more at you even though you know this is what she needs.

Obviously, I could tell a woman that "hey, I'm not going to discuss this when you're emotional" but that won't go over as well as phrasing it in a more considerate manner — "Hey, I understand you're feeling _X_ because of _Y_, and we will to discuss that in a bit." You can even add "Come here and let me hold you."

When women get emotional it is key to set boundaries for how she acts and for the

subsequent discussion and enforce them. This is how you need to be decisive when conflict breaks out. There are two key components here.

1. Know how you want to handle the situation. This is mostly gained from experience in a man, so that is why it is imperative to seek knowledge of how to handle situations and talk to a lot of people.
2. Stick to your guns or principles. If you cave you are going to be touted as indecisive and she will lose respect for you. No matter how much a woman cries, whines, name calls, or the like you need to stick to your decisions. This does not preclude a apology if you did indeed wrong her or someone else, but the boundaries must be maintained even if you were in the wrong.

Obviously, there are a lot of other examples you can use to be decision. Any time someone asks a question there is the opportunity there. Many of which relate to women. For instance,

- What restaurant do you want to go out to?

"I would prefer going to X restaurant" or "Let's go to this restaurant." etc.

- Do you like this skirt or this skirt?
- Do you like my short haircut compared to my previous one?
- What time are you getting there?
- What is your testimony?
- Why do you believe in God?

Answering any type of question is a good time to practice decisiveness.

Today, any time you are asked a question give it a pause and a thought to think about it then give a decisive answer.

This will help you start to practice it.

Section 2 — Eliminating indecisive vocabulary

There's a lot of words that we use in English that are filler and denote uncertainty when we speak. Here is a decent sized list of them:

- Perhaps
- Maybe
- Possibly
- Probably
- Fairly
- If you like..
- Uhhh
- Ummm
- Sort of
- Kind of

- Like
- Just
- I was [just] wondering
- I was thinking
- I don’t know but,
- I mean
- You know
- Like I said
- Ok, so..

Take this week to listen to conversations closely for filler words. You’ll notice that women in particular like to use a lot of filler words like “maybe”, “kind of”, “sort of” when talking about their feelings and decision making. The same with a lot of men who many of us would define as “effeminate” or “nice guys.”

While most men do not pick up this, I believe that most women will subconsciously pick up on use of vocabulary from this and can tell almost immediately from how you speak if you’re a nice guy or a masculine man by your word choice.

When you notice them in your own speech attempt to start to eliminate them from your vocabulary.

The second thing I want you as Christian masculine men to practice this week is what I said above — to listen to conversation closely today and listen for filler words and start to eliminate them from your own vocabulary.

This is why it is important to slow down your talking so you’re more aware of what you are saying. Here’s a bit about chunking which is another technique you can use if it’s difficult to eliminate the words from your vocabulary even after being aware of them.

Section 2 — Training Decisiveness

It is a matter of training to raise up a man to be decisive.

You see this with children. When children know exactly what they want they are decisive — do you want to do this or that” I want to THIS! Please please please please! However, if you give them a lot of choices such as do want to play this game, that game, or this other game, or how about this game, or perhaps this game they will get flustered and unless they have a clear favorite they will be indecisive.

This is one of the problems that we face in our culture today, and the Economist had an article on it called The Tyranny of Choice.

The most important thing you need to know is what you believe. Like I said in improving public and conversational speaking and improving public and conversational speaking 2, one of the best ways is to use the things that will build your Christian faith as tools to improve your public and conversational speaking. The same is true of decisiveness.

I talked a bit about praying out loud, but let’s examine the Lord’s prayer from Matthew 6 (NASB) in terms of decisiveness of wording,

> 7 “And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words. 8 So do not be like them; for your Father knows what you need before you ask Him.
>
> 9 “Pray, then, in this way:
> ‘Our Father who is in heaven,
> Hallowed be Your name.
> 10 ‘Your kingdom come.
> Your will be done,
> On earth as it is in heaven.
> 11 ‘Give us this day [e]our daily bread.
> 12 ‘And forgive us our debts, as we also have forgiven our debtors.
> 13 ‘And do not lead us into temptation, but deliver us from [f]evil. [g][For Yours is the kingdom and the power and the glory forever. Amen.’]

If you notice the wording in how we are to pray Jesus is not asking any questions of God. He basically instructs us to use declarative and imperative sentences and statements as opposed to interrogative.

For example, one of the wrong ways to answer a question from a woman such as “what restaurant do you want to go to?” is to answer it back with “well, I want to go here, but where do you want to go?” Obviously, this is not a decisive statement.

So then too even if we have questions of God or for Him in regard to decisions we make we should not pray by asking questions of God. For example,

- Wrong — God do you want me to do X or Y?
- Better — God you know my needs before I ask. Show me by relevation in my heart or through others the decision You want me to make, so that I can continue to walk in Your will.

Jesus states clearly in the next chapter, Matthew 7 (NASB),

> 7 “[c]Ask, and it will be given to you; [d]seek, and you will find; [e]knock, and it will be opened to you. 8 For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

There are no questions here. Only decisive words and actions. This is why I will reiterate the points here for prayer, Bible reading, and speaking on how to do it.

- Stand up straight or sit up straight with chest out and shoulders back.
- Take a deep breath before you speak each sentence or set of words.
- Speak in a measured tone — not too fast, not too slow.
- Speak it with authority.

Conclusions

So these are my challenges to you this week in summarized format.

1. **Any time you are asked a question give it a pause and a thought to think about it then give a decisive answer.**
2. **Listen to conversation closely today and listen for filler words and start to eliminate them from your own vocabulary.**
3. **Pray, read your Bible, and learn about the faith and your own preferences and learn to do them decisively with authority in your voice and actions.**

Eliminate the wishy-washy and become a more decisive man of God.

As you become more decisive and your words and actions both men and women will come to respect you more, and you will be able to have more influence as an ambassador for God.

The compassion of Christ

January 29, 2014 | by Deep Strength | Link | Original Link

> Matthew 9 (NASB)
>
> 10 Then it happened that as [e]Jesus was reclining at the table in the house, behold, many tax collectors and [f]sinners came and were dining with Jesus and His disciples. 11 When the Pharisees saw this, they said to His disciples, “Why is your Teacher eating with the tax collectors and sinners?” 12 But when Jesus heard this, He said, “It is not those who are healthy who need a physician, but those who are sick. **13 But go and learn [g]what this means: ‘I desire [h]compassion [or mercy], [i]and not sacrifice,’ for I did not come to call the righteous, but sinners.”**

This is another one of those things where the Greek reveals much more than can be put into words. It’s hard to see what compassion looks like in a person, and how it moves them to action. But the Greek helps us to understand it better.

The Greek word for compassion is used 12 times in the gospels. Here’s all of the contexts.

By the sea of Galilee — Matthew 9:36 Seeing the [ab]people, He felt **compassion** for them, because they were [ac]distressed and [ad]dispirited like sheep [ae]without a shepherd. 37 Then He *said to His disciples, “The harvest is plentiful, but the workers are few. 38 Therefore beseech the Lord of the harvest to send out workers into His harvest.”

Feeding the five thousand:
Matthew 14:14 When He went [h]ashore, He saw a large crowd, and felt **compassion** for them and healed their sick.
Mark 6:34 When Jesus went [q]ashore, He saw a large crowd, and He felt **compassion** for them because they were like sheep without a shepherd; and He began to teach them many things.

Feeding the four thousand:
Matthew 15:32 And Jesus called His disciples to Him, and said, “I feel **compassion** for the [q]people, because they [r]have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.”
Mark 8:2 “I feel **compassion** for the [a]people because they have remained with Me now three days and have nothing to eat.

Parable of the unforgiving servant — Matthew 18:26 So the slave fell to the ground and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’ 27 And the lord of that slave felt **compassion** and released him and forgave him the [y]debt.

Jesus restores the two blind men’s sight — Matthew 20:30 And two blind men sitting by the road, hearing that Jesus was passing by, cried out, “Lord, have mercy on us, Son of David!” 31 The crowd sternly told them to be quiet, but they cried out all the more, “Lord,

Son of David, have mercy on us!” 32 And Jesus stopped and called them, and said, “What do you want Me to do for you?” 33 They *said to Him, “Lord, we want our eyes to be opened.” 34 Moved with **compassion,** Jesus touched their eyes; and immediately they regained their sight and followed Him.

Jesus heals the leper — Mark 1:40 And a leper *came to Jesus, beseeching Him and falling on his knees before Him, and saying, “If You are willing, You can make me clean.” 41 Moved with **compassion**, Jesus stretched out His hand and touched him, and *said to him, “I am willing; be cleansed.”

Jesus casts out a demon — Mark 9:22 It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take **pity** on us and help us!”

Jesus raises the widow’s son — Luke 7:12 Now as He approached the gate of the city, [h]a dead man was being carried out, the [i]only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. 13 When the Lord saw her, He felt **compassion** for her, and said to her, “[j]Do not weep.” 14 And He came up and touched the coffin; and the bearers came to a halt. And He said, “Young man, I say to you, arise!” 15 The [k]dead man sat up and began to speak. And Jesus gave him back to his mother.

The Good Samaritan — Luke 10:33 But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt **compassion**, 34 and came to him and bandaged up his wounds, pouring oil and wine on them; and he put him on his own beast, and brought him to an inn and took care of him.

The prodigal son — Luke 15:20 So he got up and came to [i]his father. But while he was still a long way off, his father saw him and felt **compassion** for him, and ran and [j]embraced him and kissed him.

As we can see, the word compassion comes up multiple times in the gospel in situations where Jesus sees those around him hurting or in situation where he can help them. So going to the Greek, we see that the word in the Greek word is splagchnizomai:

> **G4697 — σπλαγχνίζομαι — splagchnizomai — splangkh-nid’-zom-ahee**
>
> Middle voice from G4698; to have the bowels yearn, that is, (figuratively) feel sympathy, to pity: – have (be moved with) compassion.
>
> **G4698 — σπλάγχνον — splagchnon — splangkh’-non — probably strengthened from σπλήν splēn**
>
> (the “spleen”); an intestine (plural); figuratively pity or sympathy: – bowels, inward affection, + tender mercy.

What’s interesting about the word is that it’s something that we as Christians can relate to. If you’ve ever seen someone in a difficult position and had a yearning in your stomach and are moved to help them, this is the same thing that Jesus felt when he was moved to compassion for the sick, the injured, and the hurting. It’s that feeling in your gut that maybe, just maybe, you should step into the situation and do something about it.

Based on how Jesus acted when he felt that same thing, that is your cue to step into

action and help them out.

This is also what Jesus talks about in Matthew 25 (NASB) on the judgment.

> 34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ 37 Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 When did we see You sick, or in prison, and come to You?’ 40 The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’
>
> 41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ 44 Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not [e]take care of You?’ 45 Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ 46 These will go away into eternal punishment, but the righteous into eternal life.”

When you see those in need help them out. For instance, the poor person on the street begging, the person who just lost their job and may be homeless, widows having a hard time with finances, those who are depressed and downtrodden, and many others.

What good is compassion without action? Jesus felt compassion and then acted to help them out.

Don’t ignore that gut feeling that says you should help them out even if you are uncomfortable. That gut feeling is the same one that Jesus had that should tell you that you should reach out and be like Christ to them in that situation.

What I look for in evaluating a potential wife

January 29, 2014 | by Deep Strength | Link | Original Link

Moving along the lines of what Donalgraeme is looking for in evaluating potential wife prospects, this is how I do it. You'll probably notice many similarities, although we have some preference differences depending on our missions in life.

His big 4 list was:

- Chastity/Sexual History
- Age
- Attractiveness
- Religious Devotion

Some other factors for consideration are femininity, temperament, personality type, cooking, cleaning, mothering, submissiveness, intelligence/curiosity, earning capacity, initiative/entrepreneurial spirit, etc.

The main underlying theme is how she will be a helpmeet in his life.

I am looking for the same thing in regard to a helpmeet to assist me in my mission in life, though I hold some things more important than others. Personally, I used to have 10+ point list, but as I've grown over the past year I've parsed it down into 6 major categories that I look for when evaluating a woman.

1. **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church or community. A heart that is seeking after God and is fruitful in it with her actions.
2. **Evidence of cultivated godly femininity** — long hair, dresses modest, wears dresses and skirts, smiles often, enthusiastic, kind, gentle, humble, preferably knows how to keep a home and cook, etc.
3. **Evidence of chastity in attitude and deed** — Christian men and women are called to this prior to marriage, and I'm uninterested in having to deal with the drama that surrounds a woman that has had previous intimacy with other men. I'd readily consider a low N-count woman who has shown though her actions and attitude that she has repented (and not just feels bad about what she did) over a virgin Christian woman who has done everything but sex.
4. **Evidence of attraction/chemistry** — I work in the medical and fitness industries, and it is important for me to have a wife who is a good ambassador for Christ in how she looks. I've dated women before who don't care about good nutrition and exercise, and it never ends well because this is an integral part of my life. A woman who strives to be attractive even though it takes work is going to be a better ambassador for Christ than one who gives in to sloth and gluttony. This goes both ways as my potential wife should be attracted to me too.
5. **Evidence of a willingness for family prioritization** — God willing I hope to have

many children (3-5+) and am looking to home school them. I don't care if my wife has a career, but she should be willing to lay it aside for her family. Age is not a primarily consideration for me, but since I want to have many children younger is better.

6. **Evidence of submissiveness, especially to God** — This pretty much sums up a Biblical marriage in that it encompasses the 3 major roles that a wife is called to: a helpmeet, with submission, and with respect. I tell women that my God given mission will put me in uncomfortable discussions and challenges, and if she's coming along with me then it will be more of the same. If you're not growing in your heart, mind, soul, and strength for Christ then what are you doing?

The reason why I started off each of the categories above with "evidence" is because I can't mind read, so all I have to go off of from women is what they do in their actions. Words are essentially meaningless with women. It's all about what they do that matters. Thus, evidence of their good fruits or bad fruits is important to look for in their lives. Discernment is important.

There's other minor points of consideration that may be folded into a lot of these above points, but this encompasses the vast majority of what I'm looking for in a potential wife.

All of the above points are areas that godly Christian women should be striving for anyway. The fact that there are not many women who want to walk in the above areas is disheartening but such is the society we live in. I can only pray that God can change the hearts and minds of those who are willing to seek Him.

Red Pill and Game

January 29, 2014 | by Deep Strength | Link | Original Link

As per Keoni's previous posts on God, Game & The shape of the "men's movement" and The Great Unlearning, I think there's two separate things going on here. Though I also think there will almost inevitably be an impasse.

There's two separate things that we must consider when we discuss "game."

1. The Red Pill
2. Game

The Red Pill is about taking the blinders off and being able to see human nature, as opposed to the lies about men and women that are fed to everyone from the media, society, churches, and other people. The Bible is naturally red pill when you read it to understand human nature — see Adam and Eve first and foremost.

Game, on the other hand, I've always referred to as the "utilization of red pill knowledge in action."

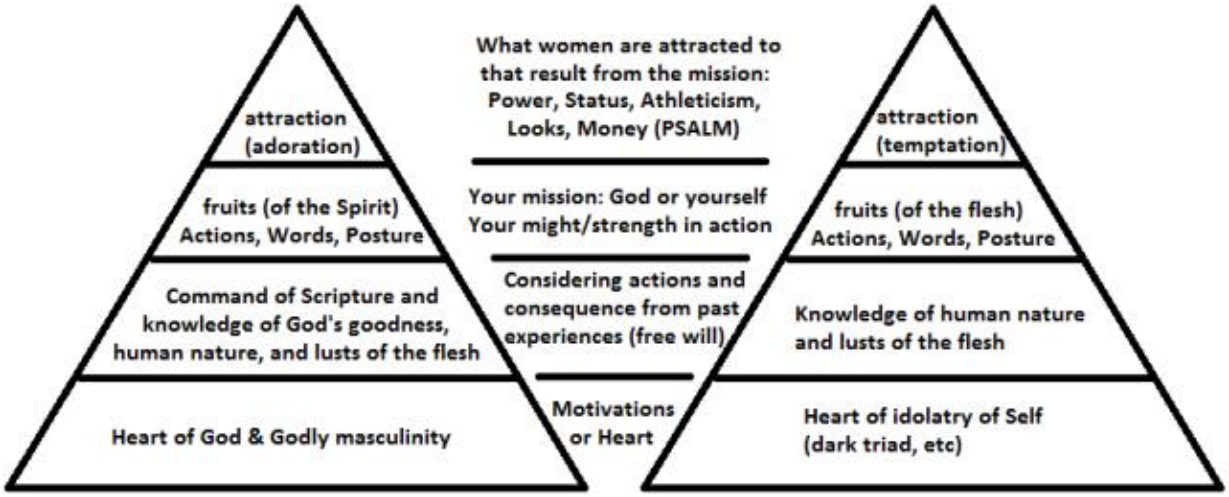
As I wrote in to game or not to game, I wrote about the 4 respective positions that most take on what "game" is which are,

- The first crowd believes that "game" is a specific set of codified techniques that were "pioneered" by the PUAs in order to improve your relative attractiveness to a woman's in order to use other techniques to get a woman into bed.
- The second crowd believes that "game" is a toolbox insomuch that a tool such as a hammer can be used to do constructive things such as building furniture whereas it can also be used as a weapon to bash someone over the head.
- The third crowd believes that "game" is fundamentally about "charisma" or "self improvement" because masculinity is about building a man who is not just respect by women but by other men, children, colleagues in the workplace, etc. It is the ability to weild influence.
- Finally, there is a fourth depiction of game that Leap has been commenting on which is the one I most agree with having studied the Scripture more in depth. This is the depiction of game that it is inherently worldly in nature, and that mascunlity of the positive variety comes from being a masculine man of God as the Scripture define it.

As one of the people who would classify themselves as "anti-game", my conclusion has always been that knowledge by itself is not sinful as long as the knowledge isn't gained through actions which may incite or incur sin into your life. For example, in no uncertain terms would I say that watching pornography is OK even if you give me the explanation

that you're just doing it learn what to do during sex. Fueling your lusts is inevitably going to be sinful.

That's why both pyramids have knowledge of human nature and lusts of the flesh:



Now, actions are born of intentions, and it is the heart that matters as well as the actions. In terms of game there's two categories that I would place things in. Things that game says to do, and things that game says not to do.

As I've stated in previous posts, what game says not to do is indeed good — e.g. don't pedestalize women, don't be nice, don't be needy, don't seek validation, etc. — as those are definitely concepts that you can see modeled by many of the great masculine men in the Bible and not modeled when they sin. Whether you have learned them from the Bible, or your father, or a masculine mentor, or game you should thank God for that.

My biggest issue has always been the implementation of game in terms of techniques that may seem innocuous but are, in actuality, spiritually of the flesh such as dread game. Clearly, borrowing techniques born of the dark triad traits as a Christian is just not a good thing to do for you as a man both for your own soul and for hers.

The feminists and white knights actually are correct in their assessment of some of game's techniques such as dread which do play with the emotions of women. As Christians, we know that it is much easier to sin when we are emotional and not thinking logically, so we know that it is never justified to use any "game technique" that intentionally plays on emotions as a Christian. Why would you throw a temptation in front of your sister in Christ, even if she's your wife and is not attracted to you?

This is what Chad, Donal, Cane, and everyone else mean in terms of the implementation of game is not of Christ but of the flesh. We see that certain techniques, even born of good intentions, may cause both men, women, husbands, and wives to fall into sin because of the inherent selfish nature of such techniques. Thus, we condemn the "dos" of game, while we might not necessarily condemn the "don'ts" of game.

I can indeed see how this disctinction of "knowledge" vs "implementation" and "dos" vs "don'ts" does indeed seem like a toolbox. However, the divide that you miss when you see things just as a toolbox is that spiritual component of temptation — am I drawing

myself and women closer to God or not?

In most cases with the “dos” of game you are not. That’s why the heart matters because you want to see where the heart’s underlying motivation is. If you see that many of the game “dos” are indeed evil inasmuch as the dark triad traits are not of God but of the flesh, then you see why you shouldn’t use them.

Game is not a tool because by the same analogy a tool is not imbued with any spiritual righteousness or evil at all. A tool does not take on the characteristics of its weilder, nor does it influence them. But with game it does as manipulative techniques corrupt totally just as sin does.

If someone could tell me how “dread game” and other emotionally manipulative techniques are not spiritually bankrupt then I would consider seeing game as a toolbox. But indeed I don’t see it.

Anchored Souls

January 30, 2014 | by Deep Strength | Link | Original Link

What I continue to find really interesting is the notion of heart, soul, and minds (and strength in another gospel) is that there are certain things associated with each of these facets of humans. We are not just of the physical — flesh and bones — but we are also spiritual beings, rational beings, and beings of emotions. There are many facets together enjoined as one.

In Christian Masculinity and Confidence, I explored some of the facets of what the analogy of "Confidence" is in a mature Christian man:

The pulpit commentary suggests:

- **Heart**; which among the Hebrews was considered to be the seat of the understanding, is here considered as the home of the affections and the seat of the will.
- **Soul**; the living powers, the animal life.
- **Mind**; διαμοίᾳ, intellectual powers. These are to be the seat and abode of the love enjoined.

And these mesh well with what we have learned about in this post about our confidence in Christ.

- In our **hearts**, we have **eirene**, the peace of God which is a wholeness with Him.
- In our **souls**, we have **peitho/pistis**, the faith and assurance of salvation from God.
- In our **minds/might**, we have **parrhesia**, the intellectual understanding that leads to an external boldness of which we can freely speak to others because of God.

Likewise, in Anchored Emotions, I explored the fullness of the heart that we are to have in Christ which are the joy and peace of God. All other emotions are transient.

> Happiness and fear, like other emotions, are transient. Anchor your emotions to the firm foundation of peace and joy in Christ Jesus and not to those of the shaky foundation of the human flesh. Your life will be transformed.

So today, I want to start exploring the fullness of the soul that we are to have in Christ.

To do that, let's harken back to Chad's recent exploration of the Virtues in his post on Righteous Actions and Character: the Virtues. The Theological Virtues (as termed by the Catholic Church in the catechism) are named straight out of Corinthians 13 passage on Love/Agape:

> 1 Corinthians 13:13 But now faith, hope, love, abide these three; but the [f]greatest of these is love.

I explored the fullness of faith — peitho and pistis — as it relates to confidence in all

Christians, not just those with Christian masculinity already.

So let's explore Hope and Love a bit more, and see how they build on the foundation that is faith.

The anchoring of our souls in faith is that of the assurance of salvation and the assurance of what we hope,

> Hebrews 11 (NASB)
>
> 11 Now faith is the [a]assurance of things [b]hoped for, the [c]conviction of things not seen.

While the anchoring of our souls in hope is built on that foundation of faith and is our trust in Him to fulfill His promises to us, through His son Jesus Christ.

> Hebrews 6 (NASB)
>
> 17 [l]In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, [m]interposed with an oath, 18 so that by two unchangeable things in which it is impossible for God to lie, **we who have [n]taken refuge would have strong encouragement to take hold of the hope set before us. 19 [o]This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters [p]within the veil,** 20 where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Then what of love? Why is it built on a foundation of faith and of hope?

As I explained in Christian Masculinity, Mastery, the internal and the external, mastery first comes from the internal. Faith and Hope are manifestations of the internal state of our trust in God. They are the foundations upon which our souls exist in Christ, through the indwelling of the Holy Spirit.

This brings us to Love. In the fundamental nature of Christianity and the foundations of Christian masculinity, the two major conclusions that we draw are thus,

1. Christianity at its most basic level is about relationships both with God and men,
2. Our internal state is built up from faith all the way to godliness, then the expression of godliness manifests itself into expressions of brotherly kindness (philea) into love (agape).

So what then is love?

When questioned about the greatest commandments Jesus first said to Love the Lord your God with all your heart, all your soul, all your mind, and with all your strength and said the second is like it:

- Love your neighbor as yourself

However, that was of the Old Testament law. Jesus came in fulfillment of the Old

Testament and formed a New Testament with us which is aptly described in His words in John 13 (NASB)

- 34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another.

Therefore, we know that if we have no faith, we can have no hope, and we can have no love.

But if we have faith in Christ, we have the hope that He will fulfill His promises. And if we have hope that He will fulfill His promises, we should have love/charity for all of His creation that all may see and fear and put their trust in God.

An anchord heart is to be in the **peace and joy of the Lord**.

An anchored soul is to be in the **faith, hope, and love of the Lord**.

The end of the game debate

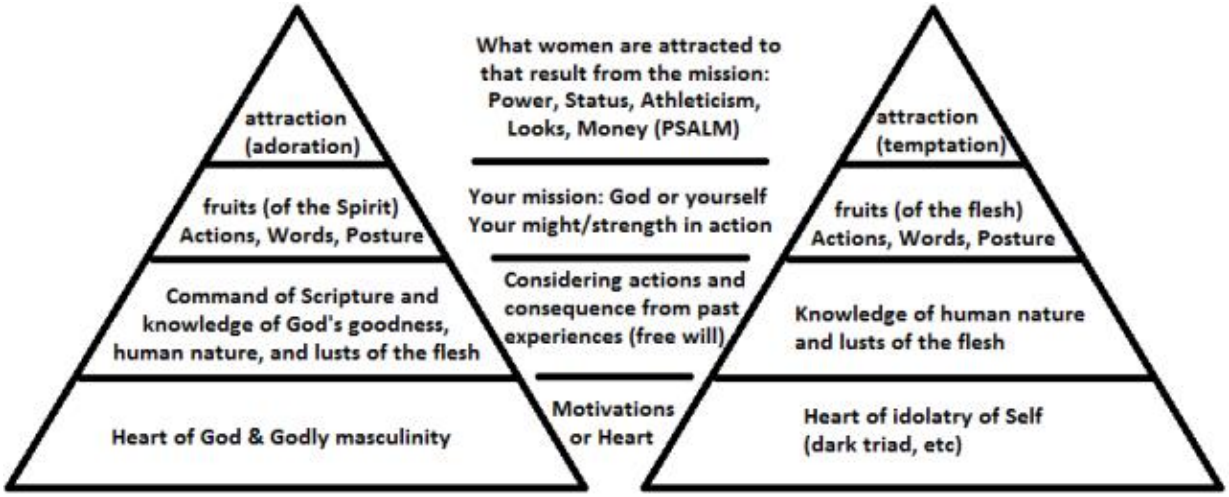
January 30, 2014 | by Deep Strength | Link | Original Link

I was conversing with JoJ over at Free Notherner's Christian Masculinity, and was finally able to pinpoint the difference between the pro-game and anti-game debate that has raged about the Christian manosphere for the past half decade or more.

The part that got me started is that he came to the exact same conclusion that I did — the heart matters to God — but we came to exact opposite conclusions. This bothered me until I went back to the pyramid model and envisioned it from different angles.

> The **top-down (anti-game) view** is this: We know that we don't operate in a moral vacuum so therefore we can see that no "technique" or "tool" is void of spiritual ramifications. This is why game looks like a toolbox but is not — you cannot use a "tool" based in dark triad traits and expect not to be corrupted by it.
>
> The **down-up (pro-game) view** is this: We know that a Christian man who has a heart for God is able to sort between "techniques" or "tools" which are good and bad, and thus he can confidently say that eliminating neediness is going to make him a more effective man in successful communication, while on the other hand he may not use anything related to the dark triad because he knows that it will corrupt him. In this way, "game" can be seen as a tool because of the discernment of the individual.
>
> I'm pretty sure that we all agree that the knowledge by itself is not sinful (though some ways in which it is acquired can be). The main reason why I am "anti-game" per se is that it's good to look at what "not to do" with game such as not be needy, not seek validation from women, not pedestalize them, etc. but be very careful on what to use from game on what we "should do." It's the "should do" techniques that may be subtly based in the dark triad that will corrupt. From the top-down view, that would be eschewment of game on a broader level as self seeking especially if you don't know the spiritual ramifications of such, though if you can adequately distinguish between them (through the Holy Spirit) from a down-up it can be viewed like a "tool."

The game debate, in the end, is indeed a matter of perspective it seems. I wouldn't necessarily say that one side is right or wrong. In theory both views are adequately supported insomuch as God wants your both your heart and He wants good fruit/good works from Christians.



If we take a look at the pyramid from a **top-down perspective**, I know that as a Christian I can see that there are two pyramids and that implementation of knowledge (game) is spiritual devoid if it bears bad fruit which much of game does. It either falls into one camp or the other. One of God and one of the world. However, if I'm looking at the pyramid from the **bottom-up perspective**, I can see that it starts with the heart and therefore if you serve God you will only do things to please him which can include some of the "implementation of game knowledge" that will help you become a better Christian or see better the insight from Scripture.

However, in practice I think the top-down framework to view actions is best (the anti-game view) because it looks at the fruit of actions for not just the self but for everyone involved. This is why I still continue to say that techniques like dread game — which is rooted in the dark triad — are of the flesh. Although it may improve the marriage as an end result, it can also result in sin along the way. As Jesus said, "you shall know them by their fruits." An improved marriage but with sin is not how God wants us to live.

I've already proposed a 'filtering method' for "game" that seems to adequately eliminate most if not all of the dark triad techniques while keeping the soundness of "tools" a Christian man can learn from the knowledge of and practice:

1. It is good to know to learn about what to do and what not to do from the nature of intersex relationships from the Scriptures, godly mentors, prayer, fasting, meditation on the Word, etc.
2. It is good to know what not to do from knowledge of the nature of the flesh such as game.
3. But I would be very, very, very careful about what learning what to do from something inherently selfish like game.

Though, in Love, there needs to be a wholeness in the thinking of not just "self" but "us" as a Christian man interacting with a woman. Therefore, everything should be tested against the Scriptures and Holy Spirit in accordance with the question,

- Are my actions drawing myself **and** others / women closer to God?

This is the heart that God wants, and the heart motivated to action and knowledge that will “bear good fruit.”

My final thoughts on game:

If someone is clearly putting God first in their heart and actions whether they are “pro-game” or “anti-game” I support them. Whether they see me as “repackaging game” or whether I’m building “godly masculinity” I don’t care.

The debate is utterly pointless and a waste of time.

What matters, ultimately, is that I can effectively get out knowledge of how to instruct those who want to be masculine men of God.

P.S. This is the last game debate post I will ever write (hold me to it!) because I consider it resolved. The rest of the Christian masculinity posts with references to game will be on filtering and implementation with theological underpinnings.

The Change

January 31, 2014 | by Deep Strength | Link | Original Link

It was about a year ago that I first heard about the Russian “maxim”:

> To be a general’s wife, you have to marry a lieutenant

And I know that TempestTcup has blogged about it, but I think that’s the only person from the manosphere who has.

However, it’s not just women who are like this because men also fall into the same trap. We’re looking for the unicorn — the perfect women who seeks after God with all her heart, doesn’t have anything to do with feminism, is beautiful, never lusts after other men (but will somehow be wildly in love with us), was a virgin and chaste, etc.

This is why my “list” of what I look for in women has changed significantlly over the past year to things where I can see evidence of changes of God working in her life.

It’s important to be able to embrace the change: no one is perfect and no one will ever be. All Christians will be a work in progres, both in thought and in word and in deed.

> Ephesians 4 (NASB)
>
> 20 But you did not learn [o]Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old [p]self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new [q]self, which [r]in the likeness of God has been created in righteousness and holiness of the truth.

With that in mind, what really are we looking for? Here’s my 6 major points from the article above.

1. Evidence of a relationship with God
2. Evidence of cultivated godly femininity
3. Evidence of chastity in attitude and deed
4. Evidence of attraction/chemistry
5. Evidence of a willingness for family prioritization
6. Evidence of a willingness to be led

The main thing I see with the above is that I shouldn’t be looking for a complete product with the above categories.

Yes, it’s great if a woman has been reading the Scriptures and praying everyday to learn more about God everyday since she was 2 until now. However, a woman showing that she has the commitment over many months or several years is looking to seek after God too.

Likewise, in a category such as “a willingness to be led” I’m not looking for a woman who

capitulates to every demand that Christian men or women suggest. I'm looking for a woman who is able to take any type of constructive criticism — test it against Scriptures — and then if it fits then is able to learn from it and grow.

The biggest factor you look for in this equation is the "but",

> "Thank you for your feedback, BUT I do it like this because…"

The "but" always tells you about someone's attitude in their willingness to learn and grow or if they're set in their own ways because they think they know what is best.

Unfortunately, this principle does not exactly apply to a woman's relationship with a man. There's very few men who are willing to accept criticism from women because criticism from women is called nagging. You don't understand what it is like to be a man. Indeed, no woman can teach a man how to be masculine. Likewise, if you go behind his back to talk to his friends about getting him to change that won't go over well either.

Fortunately, God has the answers to this for you in 1 Peter 3 and 1 Corinthians 7 on unbelieving husbands. This is a hard path to walk for most women, even those with believing husbands. You may know what is right according to Scripture. You may even have good intentions in your heart. But you can't change a man except through your submissive behavior and the power of God working in it. That's why it's so important that you choose a godly man who is seeking after God, and one who is willing to listen to his wife about his blind spots. That's tough to find even in the Christian manosphere today.

My main point is this: Marriage is not the end of the journey but only the beginning of two as one. The only evidence of that is through fruit of actions. I should see that she is improving her heart, soul, mind, and strength for Christ just as I am.

Understanding Attraction

February 1, 2014 | by Deep Strength | Link | Original Link

Donalgraeme quantified what women find attractive in the 5 vectors of female attraction and going APE with a categorization of appearance/personality/externalities.

As Chad says, God is not a system. But the things He created as systems, and I like systems. I know that Free Northerner does too. I don't like black boxes. I like to understand why I'm putting what into the system and why the result comes out as it does.

I want to know what is the difference in the "power" of nice guys as opposed to bad boys.

Well, it turns out that my discussions with deti and JoJ in The Red Pill and Game and Donalgraeme's ongoing discussion concerning men, masculinity, women and femininity as well as knowledge of what I have from the PUAs and JoJ's explanations have helped me closer to quantifying what exactly attracts women to men. My posts on Anchored emotions and anchored souls also played a role as you will see.

Even with Donal's posts I think that many men see attraction as something that is mythical and mysterious. That is exactly what this post seeks to address.

A man's handshake.

It's often said that you can measure a man character by the quality of his handshake. The reason why a man's handshake is so important is because it's an expression of his will. It's his power put into one single moment.

But let's briefly take a step back and examine why that is the case. To understand attraction we must first go back to what the PUAs know to reverse engineer it. They posit that when you first interact with a woman typically you draw her in by building "comfort" — sharing commonalities about yourselves. Once you're one the same wavelength in building comfort, you have built "rapport" with her because you start to mirror each other. The PUAs have known for a long time that while comfort is needed to draw a woman in to get her invested, that by itself doesn't build attraction. Rather, breaking the rapport is the key to building attraction. Here's some examples.

Let's explore why this is. There's two ways that breaking rapport happens:

1. **You break rapport** — teasing her, disagreeing with her, mystifying her (riddles/jokes/making her guess), humor, etc.
2. **She breaks rapport** — shit/fitness testing you, she disagrees with you, she is rude

Let's go back the handshake analogy and expound upon it.

When you build "comfort" by exploring the commonalities between you, that's showing her the superficial side of you. She feels the warmth of your hand and the physical contact and it's nice, but it's still very superficial to her.

However, when you break rapport, that is you showing her your manhood. You're

breaking past the superficiality and showing her what is underneath. You're showing her what is behind the veneer of what you present to the world.

When you break rapport — when you tease her, or disagree with her, mystify her, or make her laugh — that is you showing her the firmness, strength, and resolve behind your handshake. You're showing her that you're a man. You're laying down and setting boundaries. The firmness, strength, and resolve is something that she can anchor herself to. Humor is a bit of an odd ball, but it's usually something said that was unexpected about a situation. You can see how this defies her expectations and breaks rapport in that sense.

When she breaks rapport — when she shit / fitness tests you, when she disagrees with you, when she is rude — that is her showing you the firmness of her handshake. She wants you to show your resolve and squeeze back. She wants you to call her on her rudeness. She is in effect "rubbing against your manhood" as some in the manosphere might say.

If you're a man and you're given a firm handshake you typically rise the challenge and squeeze back. But many of us know that many nice guys with the limp handshake will fail to rise to the challenge and allow their hand to become amorphous. Their hand conforms to any shape depending on how hard you squeeze.

The reason why nice guys are boring and uninteresting is because they (1) never break past the superficial and show their resolve as a man underneath, and/or (2) when tested to show their resolve they fail and instead become amorphous and conform to what everyone else is doing. They fail to show anything but superficial warmth and do nothing to show their resolve as a man to women. Or when they are shit/fitness tested or a woman is rude to them, they fail to squeeze back and call her on her actions and instead allow themselves to conform to what the woman wants.

Respect to a woman is a man to whom she is able to anchor herself. When he shakes with a firm handshake, she can be assured that as she squeezes back he will maintain his grip on her. If she starts getting pulled one way or another by her emotions or other people, her boyfriend or husband will be able to tighten his grip to hold her safe. She knows that when he squeezes and she squeezes back he will not conform to her, but rather will set boundaries himself and she will anchor herself to him.

When she tests your boundaries through fitness test, you need to show her the strength behind your handshake. This is why you do not want to conform to what she says, nor allow yourself to get sucked into her frame.

The Bible is clear as to why this is the case:

> Genesis 2 (NASB)
> 18 Then the Lord God said, "It is not good for the man to be alone; I will make him a **helper[or helpmeet]** [o]suitable for him."

The helpmeet — woman — will anchor herself to the man to help him in his mission. Likewise,

> 1 Corinthians 11 (NASB) — on Christian order
> **3 But I want you to understand that [a]Christ is the head of every man, and the man is the head of a woman, and God is the head of [b]Christ.** 4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman [c]whose head is shaved. 6 For if a woman does not cover [d]her head, let her also [e]have her hair cut off; but if it is disgraceful for a woman to [f]have her hair cut off or [g]her head shaved, let her cover [h]her head. 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. **8 For man [i]does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake.** 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman [j]independent of man, nor is man [k]independent of woman. 12 For as the woman [l]originates from the man, so also the man has his birth through the woman; and all things [m]originate from God.

In the same way, we as Christians anchor our souls and anchor our emotions to Jesus Christ, and Jesus is our intercessor to God as a high priest in the order of Melchizedek (Hebrews 6). Likewise, husbands are to anchor themselves to Jesus, and wives are to anchor themselves to both Jesus and their husbands. Man was not created for woman but woman for man.

The vectors of attraction — power, status, athleticism, looks, money — are all tangible or intangible things that men possess that women can anchor themselves to which may bring security or provision in some measure. This is why women are attracted to them. Some attraction vectors may matter more than others depending on the woman and the environment in which she was raised, though power/personality is always #1.

This is why money is a waning attraction factor (aside from millionaires or billionaires) because money can now be provided by the government as a security blanket in the event of a child out of wedlock, loss of a job, and a woman can provide for herself.

Going back to some of my previous posts let's see how they fit within the framework. Some of my practical posts such as Be Decisive focus on showing her your conviction — the firmness, strength, and resolve behind your handshake — is attractive because you show her that there is something behind your superficiality that she can anchor herself to.

This is why I've been hammering it home on many of the Foundational Posts on Christian Masculinity that you need to know what you believe and have the resolve to speak up and act on it. If you don't show a woman anything past the superficial niceties and commonalities between yourselves in conversation then you're forgetable, boring, and uninteresting. If you don't squeeze back when she squeezes, then you're forgetable,

boring, and uninteresting.

Most nice guys never want to disagree with a woman for fear of upsetting her. In this way they are amorphous and there is no resolve behind their will. They are unattractive. If someone says something that you disagree with then speak up, especially in regard to spiritual matters. This shows both men and women the firmness behind your handshake, and they will almost always respect you even if they disagree.

This is also why bad boys are attractive. They don't care what anyone thinks of them and are able to speak their mind with impunity. They only care about themselves, but this shows a woman a resolve that she is able to anchor herself to… for at least a time. They aren't afraid of taking risks, break rules or do things the way they want consequences be damned.

Now, not all of these are things that Christian men should emulate. However, being about to speak your convictions as a Christian, be firm in resolve for your boundaries, being able to take risks, and do things differently from others but still serve God are all things that are part of being a Christian masculine man. Each of us has our own mission in life and a different way to carry it out.

Don't be afraid to speak your mind about what you like and especially what you don't like to set boundaries. Then back them up with actions as a Christian masculine man. Aim to please God rather than men.

Christian men — remember your handshake and everything that is behind it the next time you are afraid to speak up, act, or disagree.

Ed note: special thanks to JoJ for all that he has done in the Christian manosphere.

The teacher and the student

February 1, 2014 | by Deep Strength | Link | Original Link

I wanted to explore the teacher-student dynamic as it regards to my most recent post Understanding Attraction.

I've always been a huge fan of this dynamic because I have specialized knowledge in a few fields, and it's easy for me to slip in to that role to instruct men or women in my expertise.

Almost invariably all Christian women say they want their husband to be a leader in the household and especially to be a spiritual leader to them. While you can't necessarily trust what a woman says, this is actually the case that she wants you to teach her more about God. Therefore, the conclusions we learn in this post apply on a broad level.

This is why setting a standard of spiritual leadership such as in Leave her better than you found her is so important.

Now, in Understanding Attraction, we talked why women find breaking rapport attraction. We broke them down into two categories:

1. **You break rapport** — teasing her, disagreeing with her, mystifying her (riddles/jokes/making her guess), humor, etc.
2. **She breaks rapport** — shit/fitness testing you, she disagrees with you, she is rude

In the previous post, we talked about how you need to build comfort first to actually have rapport so you can break it. However, we're going to assume that you already built comfort because she is accepting instruction from you already, which means she has at least some level of comfort with you already. Women typically don't accept instruction from creepy guys.

So let's go through all of the dynamics of the teacher-student relationship and see how they apply:

You break rapport

- Teasing her — comes naturally when she makes a mistake or does something unexpected but funny. Teasing overlaps very well with humor/laughter in the situation.
- Disagreeing with her — again, comes naturally when she makes a mistake. She is expecting you to catch her mistakes, and when you correct her it shows you that you know what you are talking about.
- Mystifying her — Since you're instructing her, you don't want to give away the answers for free. You make her critically think through the topic(s) on hand and guide her path in coming to the correct conclusions. There's a fine line between keeping her guessing and frustration, but it's usually worth the payout.
- Humor/laughter — likewise, if she makes an egregious or otherwise hilarious error

you can both laugh at it together. Similarly, if you make a dumb mistake and point it out, it shows your expertise in finding your mistakes and correcting them while being light hearted.

She breaks rapport

- shit / fitness testing you — usually doesn't occur during the teacher-student dynamic, but may happen if she questions your authority. Usually needs a firm hand to guide her back into line by reversing the situation — "oh, if you're the expert now, why don't you teach me instead?"
- she disagrees with you — Sometimes this does come up with certain situations. If you know she is wrong in a certain instance and can prove it there's no need to rub it in her face, but it goes well with a light teasing about how she thinks she is an expert but still has a little while to go.
- she is rude — the best way to punish rudeness is almost always withdrawal of attention. Telling her that if she is rude to you when you're trying to help her and that you'll just let her figure it out on her own and leave is one of the best options unless you can use the situation to tease her or make her laugh such as the fitness testing situation.

As you can see, the teacher-student dynamic creates situations where you can break rapport with her very easily and very naturally. It follows that often she will be naturally attracted to you from it, or at the very least she will respect you for teaching her. Attraction naturally follows after a woman respects you.

I very highly encourage that all Christian men delve deeply into the Scriptures, prayer, meditation, and fasting so that you can become a "spiritual leader." This assists you in guiding a potential wife on the path of righteousness to deepen her relationship with God and with yourself. That is the first and foremost thing that we as Christian men want to be doing with potential wife candidates.

Christian nice guys are abused

February 3, 2014 | by Deep Strength | Link | Original Link

As I stated in life is transactional, the most important resource that all Christians have is our time. What do we do with our time is the most important thing that we do on this earth. Are we using that time for godly purposes or are we using it for naught?

Consider that if an average life is 75 years that means we only have 27,393 days on this earth. However, if you consider that most of the men that will eventually marry will marry before 40, then you only have 14609 days. Then if you look at the actual potential of when you have the availability to meet and marry a wife, for most men it will be from 20-40 years of age or 20 years which is only 73o4 days.

If you parse that down into men in the manosphere who are already in their late 20s or early 30s and previously floundering Christian nice guys, you may find that we have about 3652 days. But when you look at the time we spend on our days — 8 hours of those days we sleep, and 8 hours of the day we work and potentially more spent on commuting, food, and exercise — so you really only have about 1/4 of that time or 913 days or 2.5 years to find a wife.

My point in breaking down the numbers is definitely not to discourage, but instead to show you that you shouldn't waste your greatest resource.

One of the biggest ways Christian nice guys get abused is for their time.

When a woman asks them to do X or Y or Z, Christian nice guys will almost inevitably say yes.

Now, there's nothing wrong with this because helping out your brothers and sisters in Christ is indeed good, BUT you must realize that if you do you're doing it out of charity (agape). Never expect anything back from it.

There becomes a point where you will be abused for your time. If you continually accept you should know that your help with almost always be abused because you'll become that "guy" that all women go to for help.

There are certain circumstances in which you should NEVER accept.

- If a woman has a husband or boyfriend who can do the task she asked you then you should never accept. Even if she says he is busy she should still not be asking you. It is the husbands duty to find someone else to help if she has a problem, and the husband should not be asking you to help his wife either. That's what family is for, or asking the church itself. They're almost always just going to be abusing your time as a nice guy.
- If a woman wants to talk about emotions — especially after a break up, or an attractive guy they are talking to — they are just using you as an emotional tampon. Yes, gross. Never accept.
- Likewise, if a woman comes to you about any issues she is having with men and

working things out with him just don’t do it. She should be talking to the man in question instead — not you or her girlfriends.
- If a woman in a ministry asks for your help, and you know you aren’t called to that ministry. Just say no.
- A Christian woman (non family) asks you for money, housing, or any type of other big deal. If they have an issue, they should take it through the church first. Most churches have some type of thing where they can help those in need.

These are just some examples, so if you can think of any other instances where you’re being abused for your time where it’s not right for you to be there you need ot step out.

It’s important not to allow your time, money, or other resources to be abused by women who are looking for help in places where they should not be asking for it.

You should have your own mission from God that you need to put your time, money, and resources into instead. You are not a helpmeet to some other Christian woman, especially a Christian woman to whom you are not married.

Christian masculinity, mindset, and fitness testing

February 3, 2014 | by Deep Strength | Link | Original Link

In God doesn't owe you anything, I discussed how mindset is the #1 limiting factor of Christian nice guys. They place women on the pedestal over God, and thus their additional time goes into pleasing women over pleasing God.

In context, the PUAs have codified categories of responses to fitness tests show us what type of mindset not to have when interacting with women. For example, there are many types of quintessential no-win questions that women ask men:

- Does this dress make my butt look big?
- Do you notice anything different about me?
- Do you think I'm putting on weight?
- Did you like ____? (especially when she already has an opinion on it herself).

Any type of question where she is searching for you to validate her concerns and/or agree with her are almost always fitness tests, especially when you can tell she is invested or getting emotional about it.

Thus, the PUAs codified four major categories of responses that these fall into which are:

1. Agree and amplify
2. Ignore
3. Misinterpret (joke, compliment)
4. Reframe

Examples of the above categories with the questions above are:

1. An agree an amplify response would be something such as "yep, your butt is so huge it fills up this whole room!"
2. An ignore response changes the subject to a related topic or non-related topic. "What do you think of this dress?" or "what do you think of my clothes?"
3. A misinterpretive response can take two forms which are close to synonymous synonymous — joke, sarcasm, and compliments. For instance, if she say "Does this dress make my butt look big?" and you say "yes" then she may respond with "wow, that's rude" in which case you can respond with "wow, thanks for the compliment" or "wow, no one has ever said such nice things to me before."
4. A reframe response basically tosses the accusation or statement back on her, often with another question or statement. If she says "Does this dress make my butt look big?" then you would say "What would you do if I say it does? (with a wink or smirk).

The key point behind the codification techniques is to be able to easily pull up a response. But that doesn't teach most men about how to think about the situation and build the

proper mindset when interacting with women.

If you think about all of the responses above, the key point that runs through all of them is that you're not taking the woman too seriously.

When nice guys validate the concerns of a woman or agree with her what does that say to her in her mind? Who are the other people that often express concern for her and agree with her?

That's right: other women.

When you validate a woman's concerns and agree with her you are basically being a friendly woman to her. You are not a man to her but only a friendly woman. That's why she is not attracted to you, and another reason why nice guys are boring and uninteresting. You're only telling her what her other girl friends tell her. That's the logical conclusion, and no doubt for most men will absolutely shatter their world view.

The reason why men today fall into this trap of thinking like women is that we are told by feminism, society, and even churches that men and women are the same except for their ding dongs and vajayjays.

Thus, the mindset that men must learn to take on is that women are different. God created men and women differently. Who would've thought.

In fact, it is almost always better look for points to disagree with women because breaking rapport is the key to developing attraction in women.

Any time that as a Christian man you think a woman is trying to use you for validation of her emotions, words, or actions you should never take her seriously. That's not something you should be giving her because it is selfish of her to ask you in the first place.

For instance, if a woman comes up to you asking you if some clothing makes her look good. If she has a husband or boyfriend she's abusing your time for validation as a nice guy as I discussed here. Even if she doesn't, she has other women she can talk to if she wants to discuss the merits of getting compliments for her clothes.

But it is an almost irresistable temptation for women to seek validation from men. Why else do so many women dress up? It's definitely not for other women or themselves, even though they may keep saying it is. They like the validation and compliments they receive from men. Christian women are no different from non-Christian women in this regard. The validation they should seek is from God — His joy and peace in their lives.

You as a Christian man should not be validating her choice of clothes on her terms because that is self seeking, although it may seem innocuous. However, what she is actually doing is fishing for compliments. No one likes someone who is fishing for compliments, yet men give the compliments all the time anyway.

When you respond seriously to a woman's selfish need for validation you are only pushing her further away from God. It is the antithesis of being a loving brother in Christ.

This is the type of mindset that Christian nice guys need to internalize. You aren't here on this earth to validate women and agree with them. You are here on this earth because God has put you here to carry out your mission with your

time, money, and resources.

To note if you are going to give a compliment do it on your terms. Without her having mentioned it first. That way it’s genuine, and it doesn’t validate her.

Discerning the mission

February 3, 2014 | by Deep Strength | Link | Original Link

To accurately carry out a mission there needs to be a deep understanding of what the actual mission is. This seems to be a big problem in the Christian manosphere because there are a lot of particular views on what the mission is to be.

The mission of the men who desire a wife or have a wife:

> Genesis 3:18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper [o]suitable for him.”
>
> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself,
>
> Colossian 3:19 Husbands, love your wives and do not be embittered against them.
>
> 1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with [c]someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.
>
> 1 Corinthians 7:Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control. 6 But this I say by way of concession, not of command.
> […]12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]divorce her
>
> 1 Corinthians 11:3 But I want you to understand that [a]Christ is the head of

> every man, and the man is the head of a woman, and God is the head of [b]Christ.

The first distinction that must be made is there is no “get of out obligations” free card. What you see is what you get. The same is true for wives as well.

Just because a wife is rebellious does not give a man permission to:

1. To not love her by washing her with the water of the Word (teach and show her Christ-likeness from the Scriptures through your words and actions)
2. To not love her by not treating her as his own body (violence; though if a couple agrees on domestic discipline that’s up to them and God).
3. Not lead (or be the head),
4. Become embittered toward her,
5. Deny sexual relations,
6. To not be understanding/considerate to her
7. Even if she is an unbeliever, BUT she is willing to live with you then you must not divorce her.

Her submission is not dependent on you leading. It is independent. You must do to which you are called regardless of what she is doing.

This is what being a Christian means. Even if all forsake you and turn to their own ways, you must still strive to follow God’s commands. That’s what Jesus did for us on the cross. That’s His command to us: love one another as I have loved you.

It may be hard. It may be difficult. But that’s when the transforming power of God works in your life, and shows others the love of God.

The second point is to realize that EVEN IF you do what God has called you, your wife still may not respect you or submit to you and she may even divorce you.

This should not deter you from what is righteous. Again, we are called to do these commands irrespective of what we think that the wife or any others should be doing. Our call is from God, not from ourselves, wives, or others. A husband should not be asking his wife “how can I make this marriage better for you?” or “how can I lead you better?” or “how can I be more romantic so that you will have more sex with me?” or “how do you think I can better serve God?” which puts her up on a false pedestal.

God directly tells us in Scripture what to do above; you should not be asking her for direction. You should ask her for opinion regarding decisions you will make, but not for confirmation on what you should do. If you are asking her for confirmation or direction then she is leading the relationship, and you are the helpmeet. This is unbiblical.

The correct mindset is this: I care about you and want to lead you, but if you don’t follow where I’m going with my mission from God then I am not responsible for your actions and the resulting consequences. Your unhappiness is your own.

If you don’t know what you mission is in terms of career, service in the church, outreach

and/or missions, hobbies, or whatever else then you had better start praying about what God wants you to do. Not ask your wife.

For the single Christian men: This is why vetting a woman who is willing to be led is so important.

Hard mode

February 4, 2014 | by Deep Strength | Link | Original Link

Hard mode

I occasionally puruse the TRP reddit. Most of the focus of TRP is focused toward casual sex and to never marry, so it has very limited applicability. However, there are things to be learned from there occasionally.

One of the things that comes up is that “relationships” for a red pill aware man is playing life on hard mode. It’s an apt analogy, and one that should be shared with any Christian man who wants to be in a relationship.

In fact, the essence of Christianity is like playing the game on hardcore mode. There are no extra lives, and there are no take backs. What you see is what you get, and if your marriage ends up failing then there is no re-do button. Reality is much like this. This is why it is important to be mindful of the decisions you make, yet not to live in fear. There’s a balance.

This is why as a Christian I have never been against “taking the red pill” in terms of having it open up your eyes to the reality around you. Hosea 4 is particular is apt in describing what happens to Christians who ignore the truth of reality, especially verse 6:

> Hosea 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

If you read through the entirety of Hosea, it is playing out in reality today as churchianity — Israel turned away from God to false idols and prostituted themselves before them, and likewise the church is doing the same today. The exceedingly sad part is that pastors call what they are doing good.

Going back to the red pill, there is limited utility in using “game” for what to learn for building a healthy marriage.

First and foremost, the fact that the mission of a Christian man who desires marriage and family is different from that of the players and PUAs. It even seems harder for Christians who desire to be married than non-Christians who desire to be married. A married non-Christian can be a man who exhibits dark triad traits and is selfish and women will love him for it. On the other hand, we are also called to think not just of ourselves but to love others as Jesus loved us. This may seem hard, but we know in reality it is not. As Jesus says in Matthew:

> Matthew 11:28 “Come to Me, all [a]who are weary and heavy-laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For My yoke is [b]easy and My burden is light.”

The reason why it seems hard is that it seems like our options are limited. Instead of having the options to be selfish and selfless as a non-Christian, we only have the option to be selfless as a Christian. However, this is not the case.

I explained in the fundamental nature of Christianity that instead of having our options limited, we actually have freedom from our free will. As Roman 8 says, we are set free from the law of sin and death by receiving Christ. And with Christ, we become completed so that we have the fullness of His life.

The "limiting" of options is actually freedom from the things of this world. And that allows us to anchor our emotions and anchor our souls to Him, and by the same measure anchor our mind and strength to as well.

We are promised in this life that it will be hard by Jesus. This is the nature of overcoming the flesh and instead walking by the Spirit. In this way, we can think of the Christian walk to be life on hard mode. But understand that the freedom we have in Christ will allow him to be a strength in our weakness. As Paul said about his thorn,

> 2 Corinthians 12:7 Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to [b]torment me—to keep me from exalting myself! 8 Concerning this I implored the Lord three times that it might leave me. 9 And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast [c]about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with [d]insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Yes, marriage is hard mode for Christians, but we have God to assist us during hard mode. He allows us to overcome our struggle with the flesh.

Mind set and hard mode

As I explained in discerning the mission, the difference is all in the mindset.

We each have our own strength and weaknesses as men (see: my analysis of parable of the talents). We know that some men are more intelligent. We know that some men are better looking. We know that some men have a gift for conversation. We know that some men have leadership qualities. We know that some men build muscle easily. We know that some men are born into riches. We know that some men are born into status. There's a lot of differences between all men, and that's how God created us. That's the nature of life.

Do I despise my fellow Christian men who just get it and are successful with women?

No, because I understand that God created them with that gift. They will each have their own struggles that they have to deal with even if it's not women.

When you resent naturals for being gifted with women you resent God for giving them the that natural aptitude. You also place a premium and importance on women, which means

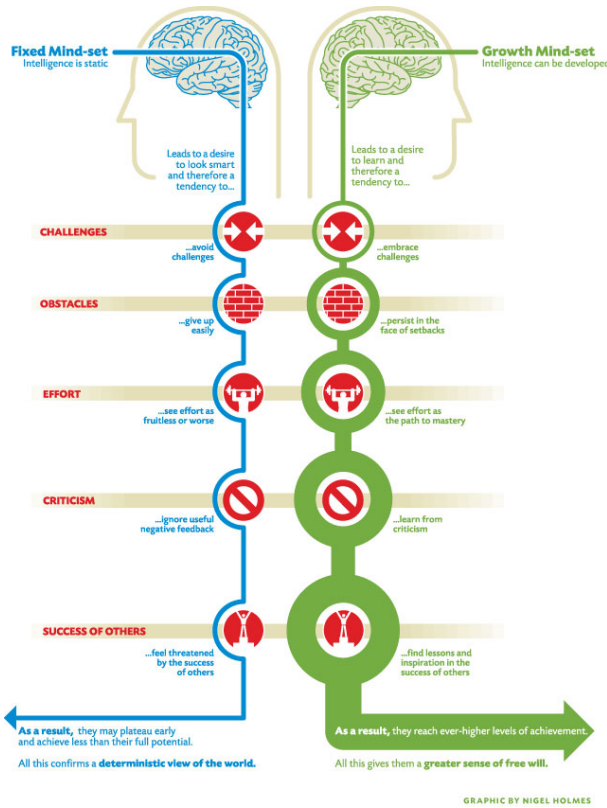
you are setting women up on a pedestal.

It's a fair criticism to say that you may not be able to learn as much from naturals because they cannot adequately explain the behaviors which make them successful. But, on the other hand, naturals exhibit behaviors with women even though they may not understand why. In that line of thinking we know that God has given us the ability to think critically about behaviors to see what works and what doesn't. At the very least we have an example.

For most men the correct mindset is forged both through guidance and experience. This was previously passed down from fathers to sons in a society that was conducive to it. But that does not happen anymore. The fact that there is very little of the Christians in the world is disheartening, and similarly there is not much on the manosphere either. But we are working to change that.

It is going to be a difficult journey to learn how to be a Christian masculine man of God. Changing mindset and behaviors is difficult. But we know that God is strength in our weakness. We know that He will help us on hard mode. We seek daily be transformed for His glory.

Carol Dweck's two mindsets illustrate this beautifully, though it's not from a Christian perspective.



God has said the world is not deterministic, and He has given us free will to change. God created us to grow in the richness of a relationship with Him and with others. So change for His glory.

Note: if you can't see the image here is an alternative.

Understanding the world and the mission

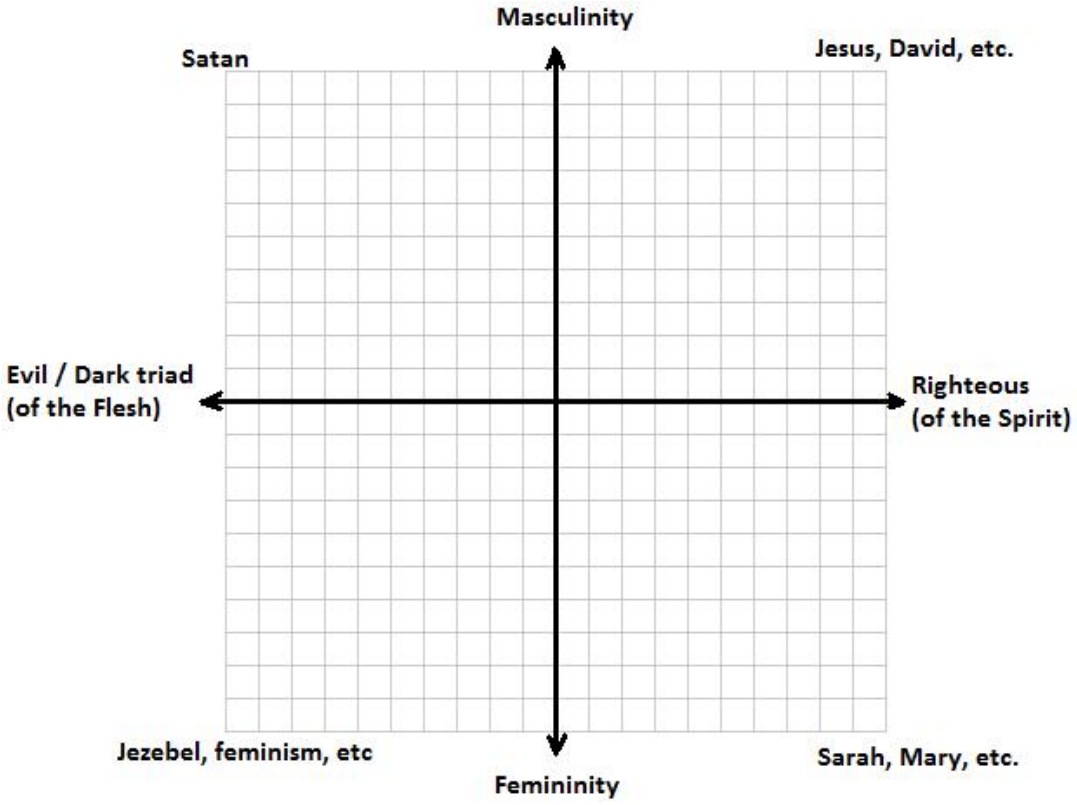
February 4, 2014 | by Deep Strength | Link | Original Link

To truly understand what is happening in both secular society, the church, and the manosphere I've decided on visual representations.

To illustrate this we need to see the dichotomy of:

1. The Masculine versus the Feminine
2. The Spirit versus the flesh

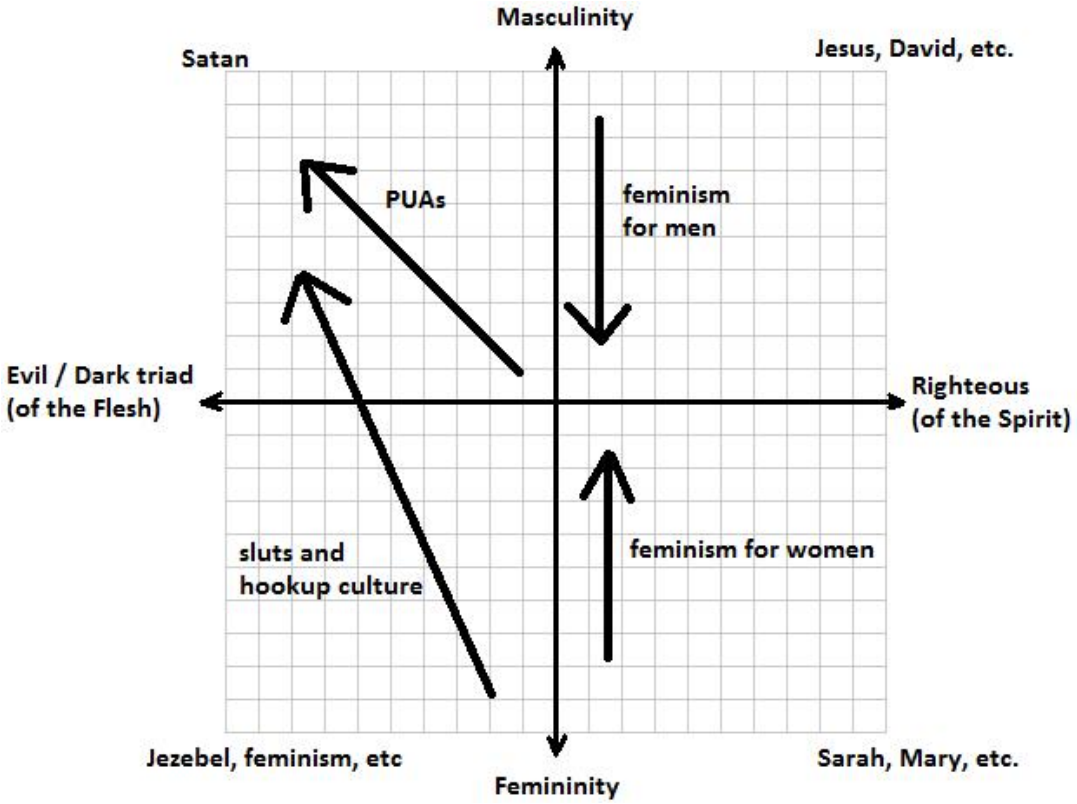
Here is a graphical representation:



On this sample chart, I threw out some names of who may be "representative" of particular maximizations of each. Obviously, Jesus and David are excellent examples of men who walked with God and were masculine, while Satan is the devil and the tempter. On the other hand, we have femininity of women of the Bible who were commended by God such as Sarah and Mary, and on the other hand you have Jezebel and feminism which are intimately tied together.

Now, feminism isn't exactly clear cut because we know that it pushes women to be more masculine and men to be more feminine. So feminism could potentially be androgynous where the evil/dark triad words are. But that's for another debate.

This next chart depicts what is happening in society:



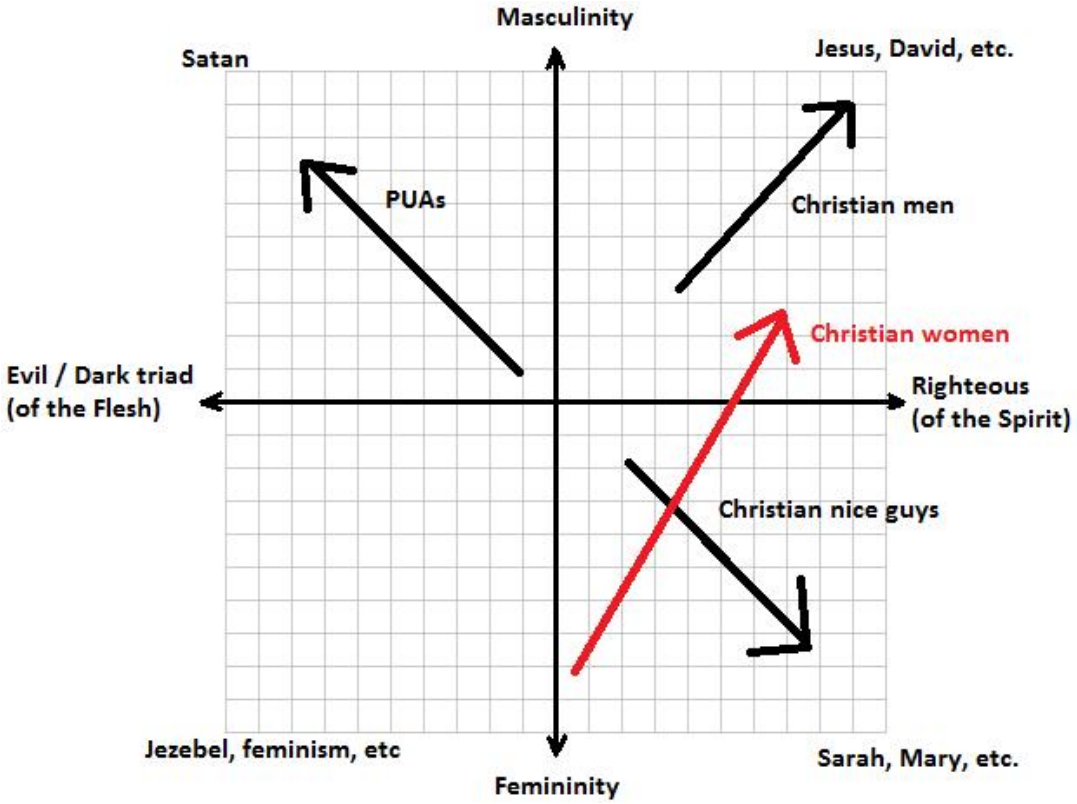
We know that as feminism pushes women to become more career oriented, independent and aggressive, and it pushes them to obey their feelings and have casual sex. They are pushed towards the lusts of the flesh (to the left) and to be more masculine (to the top).

The PUAs/players figured out that they needed to be more masculine than the “masculine hedonistic women” to be attractive to them. Through field reports they codified different methods of counteracting the B-shield masculinity of women to pass shit / fitness tests. Thus, PUAs and players indulged their hedonistic tendencies (to the left) and were able to become more masculine (to the top).

Since the masculine attracts the feminine and vice versa, the higher you are towards masculinity the more easily you will attract the feminine below you. **This is one of the examples of why effeminate men look up to PUAs and players. They see them as above themselves in the hierarchy and assume it is because they are jerks and assholes as opposed to the masculine behavior. They don’t know they can act masculine but not have the jerk and asshole connected to it. Both feminine and masculine women look up to them as well.**

Feminism seeks to masculinze women (to the top) and feminize men (to the bottom) to create a more androgynous society. I would even say that 3rd wave feminism may indeed seek to make women into men and men into women taking it to to the extreme.

Now let’s discuss what is happening in the church.



Although JoJ is “pro-game” and Donal, Chad, FN, and I are “anti-game” we have the same goal. In reality, we may even just be caught up in semantics on what “game” is and what constitutes a “toolbox.”

Our main goal is this — to build Christian (to the right) masculine (to the top) men that are walking to what God has called them to do including a wife if that’s in his mission.

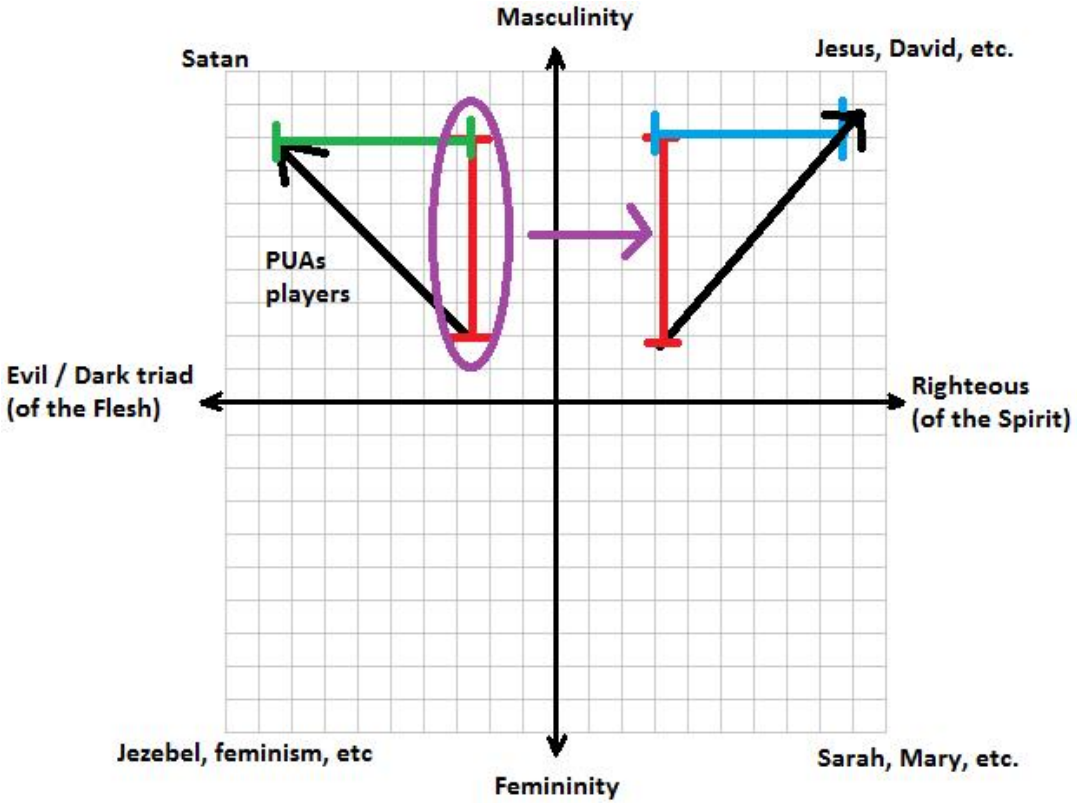
Unfortunately, the church has taken cues from society and pushes women into careers and away from marriage — don’t marry too early, get a career before marrying, wear casual clothes instead of feminine clothes, etc. — but is still “trying” to push them towards God. This results in women following the red arrow path where they become more masculine (to the top) but also seeking towards God (to the right).

However, the church also feminizes men telling them to be nice, to lead without power, to practice servant leadership (aka serve the wife), cater to women, put women on pedestals, men bad/woman good, and all other sorts of lies. This results in men become more effeminate (to the bottom) yet still seeking after God (to the right).

Unfortunately, when men become more feminine than women, the women are not attracted to them at all. The more effeminate and nice a man is and the bigger disparity between them, the more likely a man is to get a nuclear rejection if he asks a woman out.

On the other hand, the only examples of masculinity that these Christian women see that are attractive to them are PUAs and players. These Christian women see that is going to lead them in a wrong direction (to the left), but they may go along with it anyway since attraction! There aren’t enough masculine Christian men, and/or they are too masculine themselves.

Now, here’s where we’re headed with vector plot representation:



The **red component** represents becoming more masculine. This is composed of two variables:

1. Unlearning feminine behaviors and mindsets (this drops off the negative component).
2. Learning masculine behaviors and mindsets (this adds a positive component).

Game knowledge and implementation is excellent for learning what not to do as a man (e.g. unlearning feminine behaviors and mindsets). Some examples would be don't treat her as an equal, don't take her too seriously, don't put her on a pedestal, don't seek validation or be needy, etc.

Game as knowledge and implementation is both excellent and poor for learning what to do as a man (e.g. learning masculine behaviors and mindsets). This is because some behaviors and mindsets such as thinking only of yourself and how to get what you want from women using any type of coarse language and sexual temptation are not of God. However, there is some utility in learning some behaviors and mindsets that do indeed line up with the Scriptures such as becoming a more effective communicator, working out, eating right, etc. that I discussed in Self improvement versus God improvement.

While PUAs and players may filter their world view through the GREEN which is of the lusts of the flesh and self satisfaction/happiness, Christians must instead filter their world view through the BLUE which is Scriptures, prayer, meditation, fasting, agapao love, and the fruits of the Spirit.

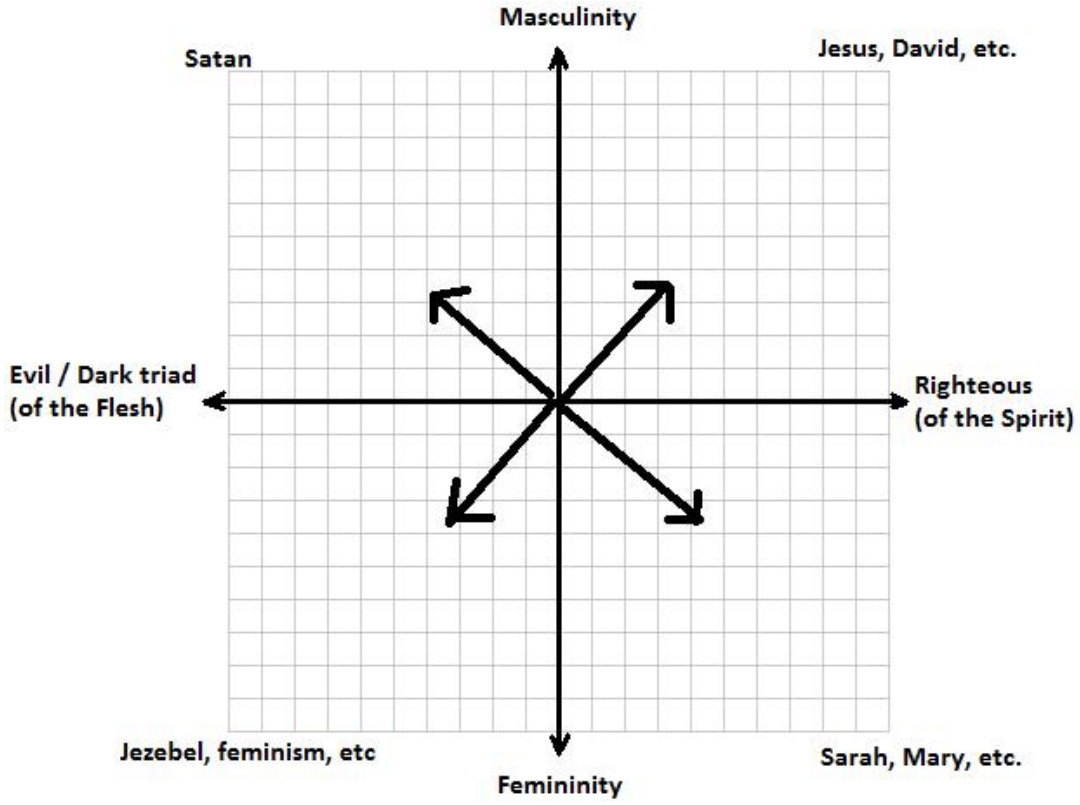
The main thing that Donal, Chad, and I have been harping on in the past month or so is the importance of developing the BLUE component over the RED component. Without

first the pursuit of righteousness, any other thing is worthless.

This isn't to say that the pursuit of righteousness is attractive because it's not, but the things you may do to pursue righteousness such as leading a small group may be attractive because of the leadership and status components.

I know that JoJ agrees with this particular sentiment because when we talked he specifically said to me that you need to be spending as much time on the Scriptures, prayer, etc and more devoted to God than you do on women. Likewise, a man must first develop a heart that seeks after God then after on development on the attributes of masculinity. We are on the same page even if we are on the opposite sides of the "game debate."

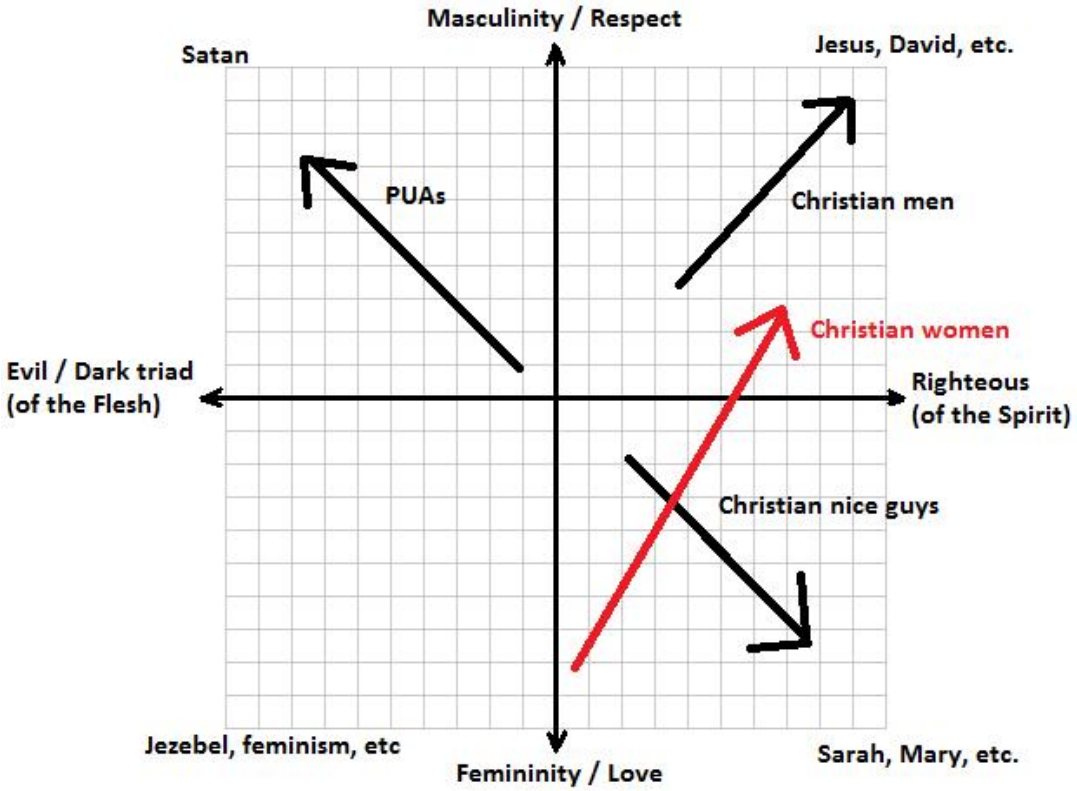
The main reason why it is important to understand that the godly component comes first is because actions are never neutral (either up, down, right, or left). **Actions are always on a diagonal. This is because we do not operate in a moral vacuum.**



As a player, all your actions from your heart are self seeking — How can I be happier (even at the expense of others though it may be nice if others benefit)?

But as a Christian, all your actions from your heart need to be selfless — How can I act that brings both myself and others closer to God?

Update: see role reversal for how masculinity ties into respect, and femininity ties into love:



Conclusions

I really hate arguing the game debates because they are fruitless. We are on the same page as long as you:

1. Have a heart for God and the things He desires, and
2. Walk towards being an Christian masculine man

The fact that God created masculinity to be attracted to femininity and vice versa is something that we all need to recognize. The PUAs and players do not have a stranglehold on what it means to be masculine. It is the masculinity in evil actions to which women are tempted, but if you can act masculine in good actions then that is also attractive to women. Leadership in teaching a Bible study, or in the worship band, or preaching are all good examples.

The point now is how do we cultivate a masculinity in men that is worthy of who God has called us to be. That is the main purpose of this blog.

Game knowledge and analysis is one good way to do that, but it must fit in a framework of what is good. If that is a “toolbox” to some then so be it.

The Scriptures are obviously another. The Bible is rife with examples of how not to act as men interacting with women. There are also really good examples of how to act masculine from Jesus, the patriarchs, and the prophets.

We are called to be in the world but not of the world. It is possible to be a Christian masculine man of God and to find a wife through it, and I look forward to walking this journey with any that are willing.

Never beg and never plead

February 5, 2014 | by Deep Strength | Link | Original Link

Begging and pleading is unattractive to both men and women. It shows that you know you've done something wrong, and are trying to make up for it. Pleading and begging also do not show that you have grown in the nature of humility and kindness in your life from the fruits of the Spirit to which God has called us.

The reality is that we do things wrong and can't make up for it. That's why we need Jesus as a Savior. We need His grace and mercy as sinners because we cannot do enough good works to make up for our sin, and we cannot be religious enough to make up for our sin. We love because He first loved us.

Coming from a standpoint of humility and kindness tells a man (or woman) that you've made mistakes, and you know that there's nothing you can do to make it up. This is a component of two actions:

1. You tell them that you have made a mistake, and
2. That you are apologizing for your actions.

An optional component is to say that you would like to reconcile but you understand if they refuse.

> Matthew 6 (NASB)
>
> 9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.
> 10 'Your kingdom come. Your will be done, On earth as it is in heaven. 11 'Give
> us this day [e]our daily bread. **12 'And forgive us our debts, as we also have
> forgiven our debtors.** 13 'And do not lead us into temptation, but deliver us
> from [f]evil. [g][For Yours is the kingdom and the power and the glory forever.
> Amen.']

The reason why we ask forgiveness from God is that we know that we can ask God and He will give it. This is because it is written in His Scriptures that He offers it as a free gift to us through His Son Jesus.

However, we as humans should not ask for forgiveness from others. We must understand that forgiveness is freely given. This is not guaranteed from other humans. We know intuitively that if a person is going to forgive us they will let us know usually through their words or actions. We don't want to cajole them or coerce them into forgiving us. They must do so of their own free will.

This is one of the more difficult things to understand and perform in relationships both romatically and with other people:

We want to be able to make up for the mistakes that we have done either advertently or inadvertently. But thinking that we can make up for our mistakes to others is self serving. It is an attempt to assauge a guilty

conscience. It is not of God and should be eliminated.

We are humans that make errors, and all we can do is note those errors and apologize. This is full realization of the grace and mercy that God has afforded to us, and the grace and mercy that we should grant to others. Forgiveness is from the offended, not the offender.

This is also one of the flaws of Christian nice guys and Christian nice girls. In relationships they make mistakes and either beg or plead for forgiveness. As I stated before this is unattractive. Most people instinctively know, but could not put it into words, that begging and pleading is more for the guilty party that it is for them — the one who was actually wronged. Because of this, begging and pleading for forgiveness from others is almost a surefire way for them to start to resent you.

There are both Christians and non-Christians who will continue to bring up your mistakes after you apologize. Don't continue to apologize for your mistakes. Your word is your word as a Christian. This is the time where Romans 12:18 "If possible, so far as it depends on you, be at peace with all men." is very applicable:

"I made a mistake and apologize. I understand that I hurt you, and that you may not forgive me. There is nothing I can do to make it up. But if you are willing I want to reconcile."

Therefore, when you make mistakes you should admit them and apologize with humility. Never beg and never plead. And respond in a manner worthy of Christ.

Christianity in the western world

February 5, 2014 | by Deep Strength | Link | Original Link

This is an accurate portrayal of most Christians in the western world.

But the real interesting parallel is that the same analogy can be made to sum up the mindset of fear in most Christian nice guys.

3 methods Christian women can implement to become attracted to a Christian man

February 6, 2014 | by Deep Strength | Link | Original Link

This is a brief interlude to focus on some aspects of what women can do to help them build attraction for a godly man.

You're a Christian woman. You see many Christian men who are godly to a fault, but you're not attracted to them.

This seems to be the case for a lot of women in the church. It's a very common theme as men have become increasingly feminized in the church. However, there are ways to counteract this so that you will begin to respect and be attracted to those godly men.

1. Ask him to share or teach you about what God has been teaching Him in His walk with God.

In the teacher and the student, I talk about why this builds attraction. A man who is able to stand firm on his convictions and reveal what God has been teaching Him is not going to be afraid if someone else disagrees with what he says.

2. Ask him about his passions and/or mission that God has given him to do in life, and how he foresees that playing out.

A godly man will typically be excited to share about the direction that God is taking Him, and his desire to facilitate that to see it happen. The excitement and passion behind it is typically contagious, and a woman will get a better idea of if she will fit with him as his helpmeet.

Likewise, the firm foundation upon which he knows what God's calling is for him will help a woman respect a man, and unconsciously feel that there is something there to anchor herself to which is the start of attraction.

3. Probe him for his convictions.

Most Christian men (or Christian nice guys) tend to be go-with-the-flow type of men which is why women aren't attracted to them. But if you can find out what he values and thinks is important then you will find that you will respect him more because of the way attraction works. I talk more about the tangible anchoring of a woman's attraction to man in understanding attraction.

For example, in April's story her husband Greg stood on his convictions — his character, the way he treated others, and his faith stood firm in application — and she became more attracted to him as time went on because the tangible aspect of him being a man living for God.

Her emotions

February 8, 2014 | by Deep Strength | Link | Original Link

This is a follow up post to Discerning the mission.

In that post I listed what the Scriptures say that a husband is responsible for in his walk with Christ and with his wife.

Just because a wife is rebellious does not give a man permission to:

1. To not love her by washing her with the water of the Word (teach and show her Christ-likeness from the Scriptures through your words and actions)
2. To not love her by not treating her as his own body (violence; though if a couple agrees on domestic discipline that's up to them and God).
3. Not lead (or be the head),
4. Become embittered toward her,
5. Deny sexual relations,
6. To not be understanding/considerate to her
7. Even if she is an unbeliever, BUT she is willing to live with you then you must not divorce her.

If you read through the above list, you will note that none of the Scriptures mention a the wife's emotions.

Likewise, as I discussed in the article Anchored Emotions, the main emotions that we are to anchor ourselves to as Christians are the peace and joy of the Lord. Any other emotions such as happiness, anger, sadness, etc are transient and nature and we are not to be significantly influenced by them.

This is not to say that happiness and any of these other emotions are bad. In fact, it's definitely a more pleasant home if a wife is happy over angry. However, this is often taken too far, especially in churchianity. Christian husbands and Christian nice guys get this very wrong.

Any words or actions that a husband takes in regard to his wife are not to be about making her happy but rather to draw her closer to Christ. It is important for husbands and men to realize that sometimes women are going to feel good and sometimes women are going to feel bad. Likewise, men will sometimes feel good and sometimes feel bad, but it should't get in the way of us doing what is righteous.

As Paul defends his ministry in 2 Corinthians 10 (NASB) we can take on the same knowledge about our thoughts and emotions:

> 3 For though we walk in the flesh, we do not war according to the flesh, 4 for the weapons of our warfare are not of the flesh, but [b]divinely powerful for the destruction of fortresses. **5 We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every**

> **thought (noema) captive to the obedience of Christ,** 6 and we are ready to punish all disobedience, whenever your obedience is complete.
>
> G3540 — νόημα — noēma — no’-ay-mah
> From G3539; a perception, that is, purpose, or (by implication) the intellect, disposition, itself: – device, mind, thought.

However, husbands must understand that the Scriptures don’t state you have to make her feel differently, but as the head it is commanded to facilitate her on the right path which is toward God. It’s her decision on what to do with her feelings, though your words and actions can facilitate her away from her feelings in many cases.

When a husband tries to make his wife happy, he often attempts to do things to curry her favor. For example, doing the dishes, doing the laundry, thinking a woman needs romance, etc. This never, ever, ever, ever works.

When you attempt to make a woman feel happy, you are basically validating her bad feelings. You’re telling her subconsciously that she’s feeling bad, and you’re responsible for her feeling bad which is why you are doing all of these things to make it up.

If you read my previous article on Christian masculinity, mindset, and fitness testing, you will see how this all starts to fit together. When a woman asks you a question about her appearance expecting you to validate her, if you do actually validate her then you’re basically another woman to her. Women validate each other’s feelings.

When men do things to attempt to fix a woman’s emotional state they are validating that her emotional state was correct. This is very difficult for men, especially husbands to learn, because men are doers. If we see a problem, we like to do something to fix it. Unfortunately, that is the wrong approach.

Since wives are supposed to be submissive, respectful, and a helpmeet in the marriage relationship, you can see how this will start to make her feel less submissive, less respectful, and sets the husband up as the submissive in the relationship.

A woman’s emotional filter is complex. Sometimes her emotions will be from other people, and she will direct them at the husband. Sometimes her emotions will be because of husband. Sometimes her emotions will be from other things in the world, and she will direct them at the husband. A husband must determine why a wife is in a certain emotional state and respond accordingly.

Men and husbands — don’t try to take responsibility for a woman’s emotions. Take responsibility instead as the head to facilitate her lovingly towards God.

If she chooses to rebel against the headship in marriage because of her emotions, it is not your responsibility to clean up any of her mess. Her rebellion means the consequences fall on her. God does not take responsibility for rebellion and sins that Christians commit, and neither should husbands take responsibility for rebellion and sin that wives commit.

As the head of the marriage instead focus on:

1. Direct her away from them if they are inconsequential, typically by changing the subject. This can be towards Biblical principles, or
2. Allowing her to vent her emotions or frustrations without getting involved or vested in them (listen without attempting to fix), or
3. If she is venting her emotions at you which are caused by other people then firmly tell her that you are not the cause of her frustrations and taking it out on you is the wrong thing to do, or
4. If you were in the wrong then apologizing but never begging and never pleading and never attempting to fix it, but rather allowing her to work through the process of forgiveness herself.

If you understand that you need to treat women differently than you would treat a "problem" with interacting with a man, you are already halfway to a solution of having unity in your relationship.

The socialization of men and women

February 10, 2014 | by Deep Strength | Link | Original Link

I discussed in previous articles about how women tend to socialize by validating each others opinions. That's why they have such a herd mentality and why they are easily influenced to move in a similar direction as a group.

However, men tend to socialize on an entirely different wavelength. What men say and do to their friends is equivalent to mock insulting each other, ribbing each other, teasing each other, and giving each other sh*t for everything and anything.

Thus, we have these two axioms:

1. The tendency of women's socialization is to agree with each other and validate each other.
2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

This is masculine behavior. We are men, and we are not afraid to challenge each other to be better men through some good natured ball busting. When you see something that looks like weakness, insecurity, or misbehavior in your friend, you will ream your friend out for it. That is how one becomes a man in this world; he is able to overcome challenges set before him, especially spurred on by other men.

Women are attracted to this masculine behavior, and it's one of the reasons why they want into men exclusive spaces. As much as being validated makes a woman feel good temporarily, a woman being challenged to stay on her toes by teasing, mock insulting, ribbing, and him giving her sh*t for her words and actions is much more "fun" and "interesting."

You can tell who the "men" are from the "nice guys" in that the men are not afraid to display this type of behavior to women. "Nice guys" are boring and uninteresting because they haven't been taught that they should display this behavior not just to their male friends but also to females. This is why when men hide their masculinity from women like this they become boring and uninteresting.

It's not so much that a man is a "jerk" or "asshole" in the sense of the words. It's that a man is able to show a woman his masculinity without holding back. Nice guys are men who are able to show their masculinity to other men but hide their masculinity from women.

As I explained in Understanding Attraction, men tend to instinctively know that they should rise to another man's handshake with a firm squeeze. Likewise, a man should show a woman that he can squeeze her handshake or that he can squeeze back against her firm handshake. He can criticize her when he sees that she is on the wrong path, he can call her out on behavior, he can disagree with her, he isn't there to agree with her views, etc. A man is supposed to be able to overcome challenges from other men, which

is all the more reason why he shouldn’t back down from challenges from women.

This is the tangible aspect of men that is attractive to women. To women this behavior is flirting and attractive because of it’s inherent masculinity, and you will be able to help her grow as a woman in the Lord if used correctly.

When Christian nice guys put a woman on a pedestal, they are placing her above criticism, challenges, ribbing, teasing, and mock insulting. Thus, the Christian nice guys is unable to show that woman his masculine side, and she becomes bored and uninterested by him because he falls into the trap of being like other women. Additionally, when a man places a Christian woman above criticism, he is unable to effectively accomplish the goal of bringing both himself and his girlfriend/wife closer to God.

This is the change in mindset that Christian men must have. We know almost instinctively as men that our challenge to other men will drive them on to be better men, but we must also learn that our challenge to women will also drive them on to be better women.

Men don’t become better men when they are validated nor do women become better women when they are validated. They stagnate and become complacent. The biggest example is feminism and the immense validation of women that it provides. We see the fruits of feminism in women with overall gains in unhappiness, obesity, poor self esteem, entitlement, decreased femininity, etc. Only negative fruits have come out of feminism.

Jesus said to judge by their fruits, and feminism comes up wanting.

Masculinity drives men to be better men and women to be better women. This is what civilization is built on, and why “patriarchy” builds civilization. Therefore, don’t be afraid as a man to be critical, challenging, ribbing, teasing, and mock insulting to women just like you would be to other men.

The selfish and unselfish socialization of men

February 11, 2014 | by Deep Strength | Link | Original Link

Yesterday in the socialization of men and women, I discussed how many men know instinctively how to display masculine behavior to other men yet fail to do so with women. This is the behavior of "nice guys."

Classic socialization behavior between the two sexes follows these two axioms which I listed in that post:

1. The tendency of women's socialization is to agree with each other and validate each other.
2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

Today I'm going to be talking about the selfish and unselfish nature in which masculine behavior can be utilized. This is where the differences in "game" and "Christian masculinity" are in my opinion. Most of "game" in terms of the major secular manosphere sites tells men to act selfishly (see: dark triad and psychopathy) with their own self interests in mind. However, this masculine behavior like the above can be applied unselfishly with God's interests in mind.

For example, if you tease a girl it's very easy to change the subject to sex, but as a Christian you shouldn't be doing that because of the temptations that may crop up in that line of thought. Likewise, it may be tempting to make everything about yourself and what you can get out of it, but that is also not what a Christian is called to do.

Instead, if you're going to tease a girl, you should focus in on things that she can improve on to become a better Christian. Here's some examples:

1. If you see that she's being rude or mean then rib her about it ("wow X, that wasn't very nice"),
2. If she's talking too much you can tease her about it with the Scriptures (Interrupt her "Hold on… you should be quick to listen and slow to speak" with a huge grin),
3. If she's only half heartedly doing something then challenge her to do it better ("Whoa, what was that? You weren't even trying. Put some more effort into it buttercup!" or if you want to put it into Scriptural context "Whoa, what are you doing?! I thought you were supposed to do everything as unto the Lord. What's with this half hearted effort?,
4. If she forgets to pray before a meal then say "hey, hold on a sec." and she's says "what?" And you give her a wink and say "You forgot to pray before your meal", or
5. If you catch women gossiping you can say "whoa girls… if you're going to gossip you should at least give me the juicy details too",
6. Another example, in the past was one of the women told me "wow, I didn't know you played the keyboard for church" and I replied "I've played it 5 to 6 times

> already…" She said "yeah, but this is the first time I've seen you play" and I teased her immediately "maybe if you come to church more often you would've seen me play more" with a big grin.

There's many ways that men can give a woman a "hard time" by being critical, challenging, ribbing, teasing, and mock insulting in a way that can direct them back on track in a Christian manner. Women tend to be very good at taking hints, so even though she knows you're teasing her there is some seriousness behind the words. This makes flirting fun between you and her, but also helps to keep her mind on the things of God which is what you would want to do if you were to date/court and eventually marry her.

Essentially, use your masculinity to challenge and tease her to seek after God first.

The expression of the fruit of the Spirit kindness (Greek: chrestotes) is critical in these types of interactions. If a man or woman knows that you have their best interests in mind they'll be more willing to take criticism, challenges, teasing, ribbing and mock insults as healthy and to improve on it in the future.

On the other hand, if they sense you're only looking out for yourself selfishly then they're more likely to resent you for it even if they're attracted. You can see the difference in that although women are attracted to the players, they still resent them in some fashion because they are selfish and they never care about her. It's a love-hate relationship that is ultimately ruinous when they break up. Such is the difference between a player and a Christian masculine man.

The big reason of why I've been harping so much on delving deep into the Scriptures is that a man must have an excellent knowledge of them to grow in his relationship with God. However, if a man is to have a wife on his mission and looks to set an example in loving headship, great knowledge of the Scriptures also allows a man to direct criticism, challenges, ribbing, teasing, and other masculine behavior at women in order to facilitate growth in their relationships with God and others. This is what masculinity does in the context of a being a Christian.

We're not out to game women for our own ends (selfish masculinity) but to become men who are focused on doing the things of God (unselfish masculinity). A helpmeet may be one of the gifts from God along the way.

It is masculinity that is spurs on men and women towards growth, and it is masculinity that is attractive to women. Masculinity can be used selfishly or unselfishly. The question is: will you grow into masculinity that God has designed you to and use it unselfishly or will you use it selfishly for your own ends?

Methods of exchange

February 12, 2014 | by Deep Strength | Link | Original Link

One of the things I like is the variability of ways you can actually respond to women that fit within your personality.

For example, in Cane Caldo's recent post, one of the commentors Oscar writes,

> I've seen a meme bouncing around Face Book that says, "When a woman tells you 'do what you want', DO NOT DO WHAT YOU WANT." A Christian married friend of mine wrote, "I've been married long enough to know that 'do what you want' means 'you better figure out what I want you to do and do that.'"
>
> He's right. And – guess what? – that's a lie.
>
> But he also explains why women lie incessantly – because men let them get away with it. Because most men – most Christian men, who should know better – don't have the stones to look a woman in the eye and say, "You just lied to me, and that is unacceptable".
>
> I do. And my wife doesn't do those things anymore.

This is an effective way to call out a wife on her sinful behavior.

On the other hand, I tend to prefer the method of teaching that revolves around actions and consequences and exposing manipulation as such. Thus, I responded in this manner,

> The better thing is to actually do what you want and then when she complains about it then tell her in an amused voice,
>
> "you're upset at me because you lied to me? You better get your act together and apologize to God and me for lying."
>
> And then ignore any bad behavior and don't let it affect you until she apologizes. Then tell her "Don't do it again."
>
> Calling her out right away while effectively doesn't teach her a lesson, especially because women pull this stunt on other men and women all the time. It takes consequences for most people to learn not to do things.

I said "better" because that's what I would prefer, but it's not actually "better" because we would end up with the same result. It's just variability in our personalities that lends towards different methods of instruction to set a wife back on a godly track.

edit: Cane posted up how he would handle the situation which is different from both of ours, so this is even another alternative about how you can go about things:

> Personally, I went through both the tactics you and DS prescribe, but what I find the best answer is: *"Ok, I will hold you to it. Now, you've got work to do. Get busy."* If she doesn't actually have work to do I will make some up, but if you have kids then there's always work for a wife to do.

> Bad attitudes and braying are ignored as long as the work is being done, and done well. *“Thou shalt not muzzle the ox as it treads out the grain.”*, and, *“If you love me, keep my commandments.”* The bad attitudes can be addressed later, if need be, but many times the work exorcises them. In the meantime, I model joyful work; not letting her bad attitude determine whether I crack jokes, smile, or enjoy her.

For example, my method would probably involve more “drama” because the payoff is delayed quite a bit, but it will drive home the point further to a woman that if she tries to manipulate then it is her that is sinning and that she is angry for no reason. This fits my overarching personality in that I’m usually laid back in how I interact with women, but when they force an issue I will drive it home to the hilt.

On the other hand, Oscar’s method involves much less drama, but still calls out a woman on her behavior. This may be preferable for a man who may not have as much patience with women (or one who knows he is quicker to anger), and doesn’t like to have as much drama in his life.

edit: Cane’s responses is yet another way you can handle the situation which forces the drama away from you and onto her to work it out. It is taking her at her word which is straight from the Bible.

Each man has a different framework from which he operates in his masculinity, so if you don’t know how you would describe yourself it would be a good idea to sit down and figure out the overall themes within your personality. This then allows you to cater your interactions with both men and women towards your personality as everyone is going to be slightly different.

If you need a hint, going back to the socialization of men and women and figure out how you interact with your male friends and then see how that can apply to women. Most men act normally with their male friends, but their interactions with women are more clouded.

The game alternative

February 12, 2014 | by Deep Strength | Link | Original Link

I'm genuinely curious.

The debates continue to rage on at Dalrock's, Zippy's one and two, Cane's, Anarchopapist's and others even though I believe I've accurately described the difference between the two viewpoints.

For years the pro-game Christian manosphere proponents have stated something similar to:

> Well, if you're anti-game (or a natural alpha) why aren't you teaching these Christian men about how to attract women in a godly manner?

However, professed anti-game Christian manosphere bloggers such as Chad, Donalgraeme, and I (and FN?) have started to post on developing Christian masculinity, and we are summarily dismissed. And I would suspect it is because we profess that our goal is to develop a heart for God first as we grow into masculine men of God, and that attracting woman because of this masculinity is only a side effect.

As noted by Keoni, you could say that many of my posts "comparing" game to godly masculinity may be construed as a toolbox if you're pro-game (which would satisfy their requirements) even though I'm "anti-game." Keoni accurately concludes that despite whatever differences we think about "game" that the pro-game Christian manosphere proponents should be in favor of those seeking to develop this "alternative".

But it is clear that they are not. Both Christian men and women in the Christian manosphere have railed against us.

So which is it?

Do they even want an alternative?

Why do they continue push back on something that they wanted as an alternative?

Isn't this is a clear and obvious example of the idolization of game?

Masculinity is the truth

February 13, 2014 | by Deep Strength | Link | Original Link

Masculinity is the truth. Not the Truth, but the truth. The only masculinity that is the Truth is Jesus.

> John 14:6 (NASB) Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.
>
> Genesis 1:27 (NASB) God created man in His own image, in the image of God He created him; male and female He created them.

(Note: there is feminine truth too as women are also created in the image of God though it is different because of creation. I may examine this later.)

As I explained in the socialization of men and women and the follow up post the selfish and unselfish socialization of men, the axiomatic way in how men and women converse is this:

1. The tendency of women's socialization is to agree with each other and validate each other.
2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

What men's socialization focuses on being critical, challenging, ribbing, teasing, and mock insulting of each other, but it is always based on the truth.

For example, when a man ribs another man about not approaching a woman calling him a coward he is exposing the truth of the situation. The man failed to act, and as another man we know that fear is something to be overcome. Overcoming challenges to be strong and courageous makes us into men.

Likewise, in the examples of teasing toward women I used there is truth evident: in the past was one of the women told me "wow, I didn't know you played the keyboard for church" and I replied "I've played it 5 to 6 times already…" She said "yeah, but this is the first time I've seen you play" and I teased her immediately "maybe if you come to church more often you would've seen me play more" with a big grin.

I know that many Christian men read Heartiste, and there was a post a couple days ago on a list of "negs" that a woman unintentionally made. Here's the first 6 from that list:

- You look really tired.
- Don't take this the wrong way, but…
- You remind me of my mom.
- Are you on your period?
- Are you wearing that?
- You might be able to fit into this.

Although some of these aren't exactly tactful or constructive, there is truth behind the statements if you're saying that to a woman. You're telling about what you perceive to be her current state through a declarative (tired, wrong way, remind me, fit in this), or you're attempting to find the truth behind her behavior through a question (on your period, wearing that).

Unsurprisingly, if you looked at Jesus' life you will see that He was a speaker of the Truth. He did not come to mince words or actions with the Pharisees but to do the Father's will. This is why Jesus said let your yes be yes and your no be no. As Christian men we are supposed to speak the truth. That one of the essences of masculinity.

What happens often times with Christian nice guys is that when they're asked an uncomfortable question from a girl such as "do you like me?" they often lie or obscure the truth. However, their actions say otherwise because they continue to hang around the girl like a lost puppy looking for a home.

What the players and PUAs call this is being "incongruent." When you say what you don't believe (e.g. you lie) or your words and actions don't match up (e.g. you lie), then women become vastly unattracted to that. They instinctively understand that masculinity is truthful.

For example, take a used car salesman. His words and actions are veiled behind half truths and lies. That's why they are universally disliked by male and females as scummy dirtbags. No one likes to feel like they're conned into something. Likewise, take the common Christiain nice guy. He doesn't act masculine because he veils the truth and acts passive aggressive. This is why Christians are disgusted with born again virgins. This is why the Christian manosphere is disgusted with the churchians. They say they're serving God, but they're not doing it in their words and actions. They are teaching lies. It is hypocrisy.

One of the other reasons why women are attracted to jerks and assholes even though they hate them is that these are men who are acting masculine. They are not afraid to say what they think or attempt to get what they want. They are truthful in what they say and want, although what they say and want are selfish and of the flesh. They may be lying at times, but since they have gotten good at lying it seems like they are telling the truth.

To be a masculine man around women you need to speak the truth in love.

Direct criticism in the way that you would say it to men ("Hey bro, stop being a [insert derogatory term here] and approach her") is often too harsh for women. This is because women tend to communicate indirectly.

Thus, indirect criticism — teasing, light ribbing, and challenging — is the way you communicate the truth in love to women. This is one of the ways husbands can communicate the truth in love to their wives, and one of the ways all men should learn to communicate with women.

Unsurprisingly, when I teased the woman above about not seeing me play because she was not coming to church my relationship with her improved and she started coming to

church more.

Take the example of Jesus with the woman at the well in John 4 (NASB):

> 7 There *came a woman of Samaria to draw water. Jesus *said to her, “Give Me a drink.” 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman *said to Him, “How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?” (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” 11 She *said to Him, “[b]Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?” 13 Jesus answered and said to her, “Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”
>
> 15 The woman *said to Him, “[c]Sir, give me this water, so I will not be thirsty nor come all the way here to draw.” 16 He *said to her, “Go, call your husband and come here.” 17 The woman answered and said, “I have no husband.” Jesus *said to her, “You have correctly said, ‘I have no husband’; 18 for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.” 19 The woman *said to Him, “[d]Sir, I perceive that You are a prophet. 20 Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.” 21 Jesus *said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. 24 God is [e]spirit, and those who worship Him must worship in spirit and truth.” 25 The woman *said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” 26 Jesus *said to her, “I who speak to you am He.”

Look at the indirect criticism that Jesus points out to the Samaritan woman. He doesn’t go to her and say “Repent sinner!” or “Oh wow, you don’t really have a husband but lots of men and you’re living in sin!” but rather says “this, you have said truly” and then guides her back on the correct path by indirectly talking about himself as a savior until she comes to that conclusion.

Additionally, you can even look at the initial stages of the interaction and imagine that Jesus was potentially flirting with this woman. I know there’s many interpretations of this Scripture that have suggested it (google it). Jesus presents an air of mystery to the woman about his intentions which causes her to seek and ask more. Mystifying a woman

is one of the concepts that we explored in Understanding Attraction that makes a woman want to know more.

JoJ states here (on his revamped blog, check him out) that Game applied in a Christian manner (flirting/teasing/etc.) is for the short of it "stuff that will help make people respect you more." While ultimately it does make women respect you more, I think it's incomplete.

Flirting and teasing with women is an essential part of masculinity in that it is able to indirectly reveal the truth to women without being direct and harsh such that they will be closed off to God and you.

You can weild your masculinity in a godly manner by using flirting and teasing to spur women on towards righteousness like I explained in previous posts. Though, on the other hand, flirting and teasing applied in a poor manner such as to get a rise out of women or to bed them is using masculinity in an evil way.

A man's godly masculinity is shown through this indirect criticism of flirting and teasing. It shows you that you care about her and are invested in her well being by revealing to her the truth of her words and actions. Especially if it's used towards directing her back on the track to God.

You spur Christianmen on in righteousness when you use criticism, challenging, ribbing, teasing, and mock insulting to help them overcome their fears, to put them back on the right track, to encourage them to read Scriptures and pray more, coming to church, serving in the church, etc. Men can tell other men to man up through this. However, indirect communication with women through flirting and teasing is the way you would do it with women.

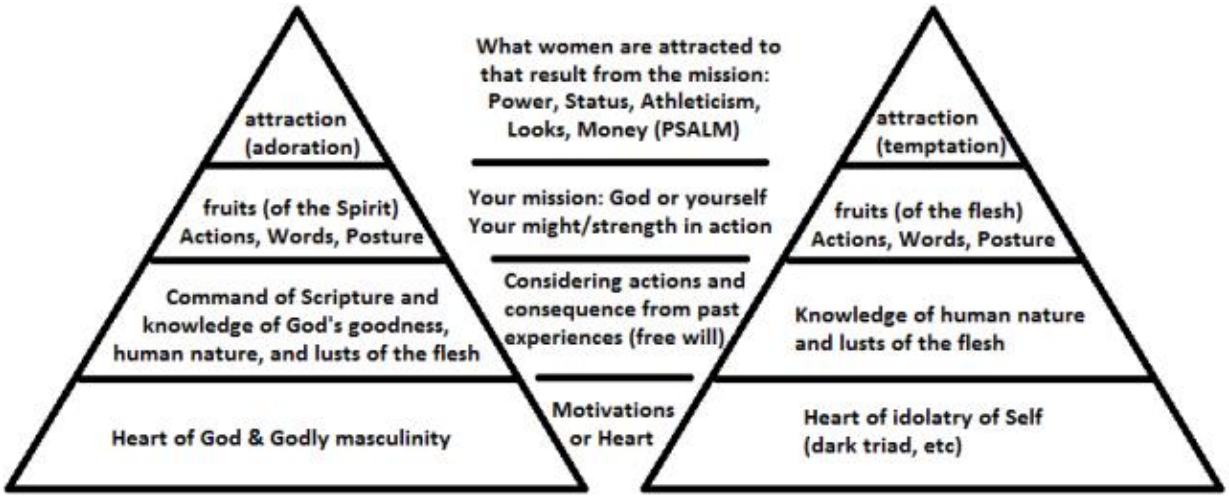
P.S. One other thing I would like to note about the silly answers in JoJ's post above. Deflecting her criticism of your masculinity by giving silly answers is important because women cannot teach men how to be men. This is why women lose respect for men who take them seriously or lie to placate them. This will be the topic of another post.

Masculinity is the truth Part 2

February 14, 2014 | by Deep Strength | Link | Original Link

Yesterday in the post Masculinity is the truth I discussed that interactions with women that involve teasing and flirting with them is about revealing indirect truth about themselves. This is the way in which masculinity can be utilized either for godly purposes or for evil.

Let's take a trip back to the pyramid, and run through some examples.



For example, if I have a heart that desires what I want for myself (Heart) then I sexualize the conversation and touch her thus revealing truth about a woman's sinful nature (her desires for pleasure and fornication). This would be the same route that the players and PUAs take which is leading a woman down the road of temptation.

On the other hand, if I have a heart for God and good knowledge of the Scriptures then I can use flirting and teasing to reveal truths of where women stumble in their walks (whereas with men I don't have to sugar coat it). This would lead a woman towards a greater knowledge of the Father.

The dichotomy present here is the same one that is present in the word **respect** that is used in the Scriptures. A woman will never be attracted to a man she doesn't respect. You may recognize the root form of the word that is used for respect in Ephesians 5 (NASB):

> 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she **[r]respects (phobeō)** her husband.
>
> **G5399 — φοβέω — phobeō — fob-eh'-o**
>
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence.

This word is used in multiple passages in Scripture in the New Testament. For example, all Christians are to have **respect** or **reverence** for God. We are to **fear** God. This is the

same context that we use this for the word **adoration** in the above chart — it's ultimately about building **respect**. As you saw yesterday in JoJ's post on the definition of "game" it's all about building **respect**. You should strive to be a man worthy of **respect** through the character of your words and actions. In the hierarchy of creation where God > humans, we are in **fear** of God because of it. Likewise, God > Jesus > Spirit and Jesus talks about his submission and gives **reverence** to God (only God is good) on multiple occasions. Similarly, in marriage a man > wife in terms of headship and submission and wives are supposed to give **respect** or **reverence** to their husbands.

Now, here's where the dichotomy comes in. Phobeo is also used in the Scriptures where men are **fearing** for their lives from people, from the multitude, from their masters, and from other things.

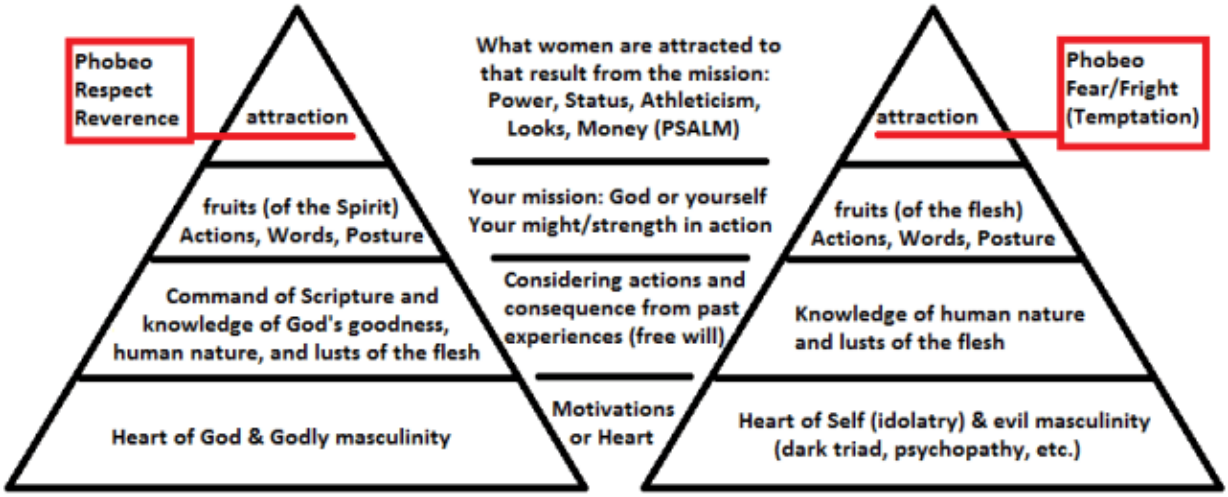
If you weild masculinity to tempt women into sin, all you have left is **fear**. The **fear** of God's wrath. The **fear** of STDs. The **fear** of pregnancy. The **fear** that is gained from giving into temptation infects both parties. For women who are promiscuous, though they attempt to rationalize it, they almost always ultimately **fear** that they are going to get pumped and dumped. They **fear** that they will be found out and exposed to society or their friends and family of their promiscuity. These women **fear** their N-count getting out to their spouses. When you walk the road of temptation and sin all you have left is **fear**. You may have momentary pleasures, but all you have left at the end is **fear**. A void. A gnawing sensation that something is wrong.

Essentially, when you walk in the truth (masculinity) of the Truth (Jesus/Spirit) you are doing what is righteous and will have **respect**. But when you walk in the truth (masculinity) of the Lie (Satan/flesh) all you have left is **fear**.

> Luke 8 (NASB)
>
> 16 "Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. 17 For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. 18 So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he [e]thinks he has shall be taken away from him."

Walking in darkness leads to **fear**, but walking in the light leads to **respect/reverence**.

Therefore, our remade chart looks something like this:



This is very similar in the way that Phobeo is used in Matthew 10 (NASB) when Jesus talks about Discipleship:

> 26 “Therefore do not **fear** them, for there is nothing concealed that will not be revealed, or hidden that will not be known. 27 What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. 28 Do not **fear** those who kill the body but are unable to kill the soul; but rather **fear** Him who is able to destroy both soul and body in [x]hell. 29 Are not two sparrows sold for a [y]cent? And yet not one of them will fall to the ground apart from your Father. 30 But the very hairs of your head are all numbered. 31 So do not **fear**; you are more valuable than many sparrows.

Jesus present discipleship in an analogy. This analogy parallels the Structure of authority between God and humans, humans and humans, and husband and wife (or man and woman).

We are not to fear the darkness for it will all be brought to light. Likewise, when we weild masculinity for evil we are not fooling anyone. Temptation is corrupting and such actions will result in fear of the truth. The fear of being exposed. God sees all and will judge all, though consequences may abound in this life and/or the next. God cannot be mocked.

Thus, we should live in fear of God and not men. To weild masculinity for God. To use masculinity in a godly manner in marriage. To strive towards using our truth (masculinity) for revelation of the Truth in all that we do. If it is in our mission to weild masculinity in a godly manner to search for that wife.

Clarity of purpose

February 15, 2014 | by Deep Strength | Link | Original Link

I've already outlined the framework of what this blog intends to accomplish in two articles.

Discerning the mission and Understanding the world and the mission.

Read these if you have time because they are extremely informative, but this is the only article need to read to understand what this blog is about.

Now, we're going to lay out some foundational premises for this blog:

- **The goal is for Christian men to learn what it means to be godly and masculine, and to walk it out in their lives. We are not to just be sayers but doers (James 1:22).**

The godly and masculine — godly masculinity — components cannot be separated because none of our actions come in a moral vacuum. We are either walking with the Spirit or with the flesh (Gal 5:16-26). Thus, we must operate in a fashion that brings honor to God.

In Understanding the world and mission, we discussed that there are two components of godly masculinity we will look at:

1. Unlearning feminine behaviors and mindsets.
2. Learning masculine behaviors and mindsets.

And we understand that any learned masculine behaviors must bear good fruit. If an action does not bear good fruit then we are in error. The good fruit in our lives is shown in the ability to minister to others such that it will draw them and ourselves closer to God through the Holy Spirit working in us.

- **Godly masculinity encompasses everything — a man and his mission (from God), his interaction with others (in drawing them closer to God), his service in the church, his hobbies, his free time, and whatever he does as He does it unto the Lord.**

The goal here is to build a lifestyle that reflects God and can direct others towards God. For many Christian men, this will include having a wife — a helpmeet — on his mission. This may only be part of the mission, so continue to execute the mission that God has called you to while looking on the side for a wife.

All Christian men must understand that they are not promised a wife in Scriptures. This should not stop us from reading the Scriptures, praying, meditating, and searching for a godly wife, but we must understand that it may not happen. The Lord's will for our life be done.

- **One of the components of godly masculinity that this blog will discuss is interacting with women.**

The goal of being able to interact with women with godly masculine behavior is to be able to focus their attention toward God. It just so happens that a side effect of masculine behavior is that it is attractive to women.

Christian men must understand that it is not the godliness that attracts women. It is the masculinity that attracts women. We know this because God created woman for man (Gen 2, 1 Cor 11) and in doing so made them to be attracted to the nature He imbued in them. Most men understand instinctively that they are attracted to women that are feminine — beauty, youth, long hair, dresses and skirts, etc. Likewise, men should understand that women find the masculine attractive.

This is why women find godly masculine behavior attractive, but they also find evil masculine behavior attraction. It is the masculine behavior they find attractive, not the godly or evil portion of it. A husband killing a person to defend his family would be hailed as righteous, while a man randomly killing another (see: Aaron Hernandez) is just a thug. Both are attractive because women find the power of force attractive.

Unfortunately, it is impossible to separate godliness from masculinity, and it is impossible to separate evilness from masculinity. Thus, you walk in one or the other. So choose if you want to serve God or the devil.

- **Masculine behavior in interaction with others — both men and women — is intimately involved with spurring each other towards growth by telling the truth.**

I've explored this facet of masculine behavior in 4 recent articles: The socialization of men and women, The selfish and unselfish socialization of men, Masculinity is the truth, and Masculinity is the truth Part 2.

> The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

Most men understand this innately in that when other men do these things to each other it is in a bonding way that spurs on the growth of each other. However, very few men understand that they are to interact in this way with women as well. Nice guys are men who are able to show their masculinity to other men but hide their masculinity from women [in the way that they talk to them].

In the subsequent posts, we explored the subtleties of the interactions of men with men and men with women. Men aren't afraid to literally abuse each other with the intent of growth (although this can turn into bullying if you aren't careful), but such harsh truth can be too much for women.

The masculinity is the truth 2 part series explored multiple examples of how teasing and flirting with women are masculine behavior framed in a such a way as to present the

indirect truth to women. All men should learn how to tease and flirt with women because that is ultimately how you tell the truth in love to them. If you use this masculine behavior to direct their focus back to God then it is righteous.

Most men do not need to learn about how to talk to other men and how to challenge them to be more godly men. But most men do need to learn how to talk to women and how to challenge them to be more godly women. Masculine behavior is able to expose the truth (see Jesus' example in his interaction with the Pharisees and other women), but it must be done with subtle differences because of the communication differences between men and women.

- **Thus, the rest of this blog will be focused toward three facets.**

Ecclesiastes 4:12 And if one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.

1. **Understanding the Scriptures as it pertains to godly masculinity mindset and a godly lifestyle**. This study will look at elimination of feminine behaviors and mindsets accrued from society, feminism and churchianity, and building godly masculinity in terms of a man on his mission and all that encompasses. This category will also explore the Greek and Hebrew words in Scriptures as they relate to our understanding of God and His will for our lives.
2. **Learning godly masculine behavior by putting it into practice** in terms of eliminating feminine behaviors and mindsets from society, feminism and churchianity, and building godly masculinity in terms of a man on his mission and all that encompasses.
3. **Learning the subtleties of godly masculine behavior as it pertains to women** with the intent of spurring them towards Christ. The fact that it is attractive to women is just a nice side effect.

I reconstructed my Categorized lists of posts page to reflect these four facets.

Previously I had been haphazardly exploring many different topics, but I believe this will be able to give men the clarity in purpose.

The ultimate theme of this blog is the overall development of godly masculinity as it pertains to developing a lifestyle that accurately reflects God.

> Ephesians 4:22-24 (NASB)
>
> 22 that, in reference to your former manner of life, you lay aside the old [a]self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new [b]self, which [c]in the likeness of God has been created in righteousness and holiness of the truth.

I hope whoever joins me on this journey is ready to see what God will do in your life as you take off the old self and put on the new self.

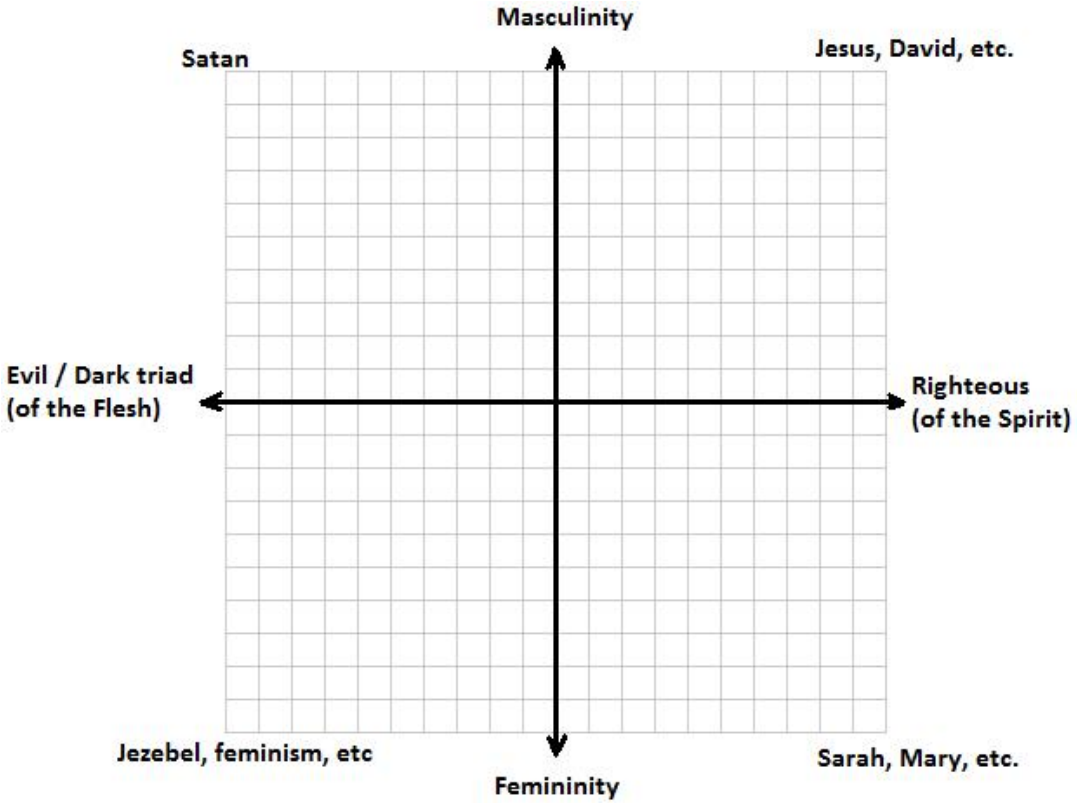
P.S. This has now been updated again in another redirection.

Role reversal

February 17, 2014 | by Deep Strength | Link | Original Link

One of the things that stood out to me in JoJ's post on inner game: respect, is the nature of what we would call masculinity.

As you may recall, in understanding the world and the mission, we had this chart that seems to represent how God created masculinity and femininity:



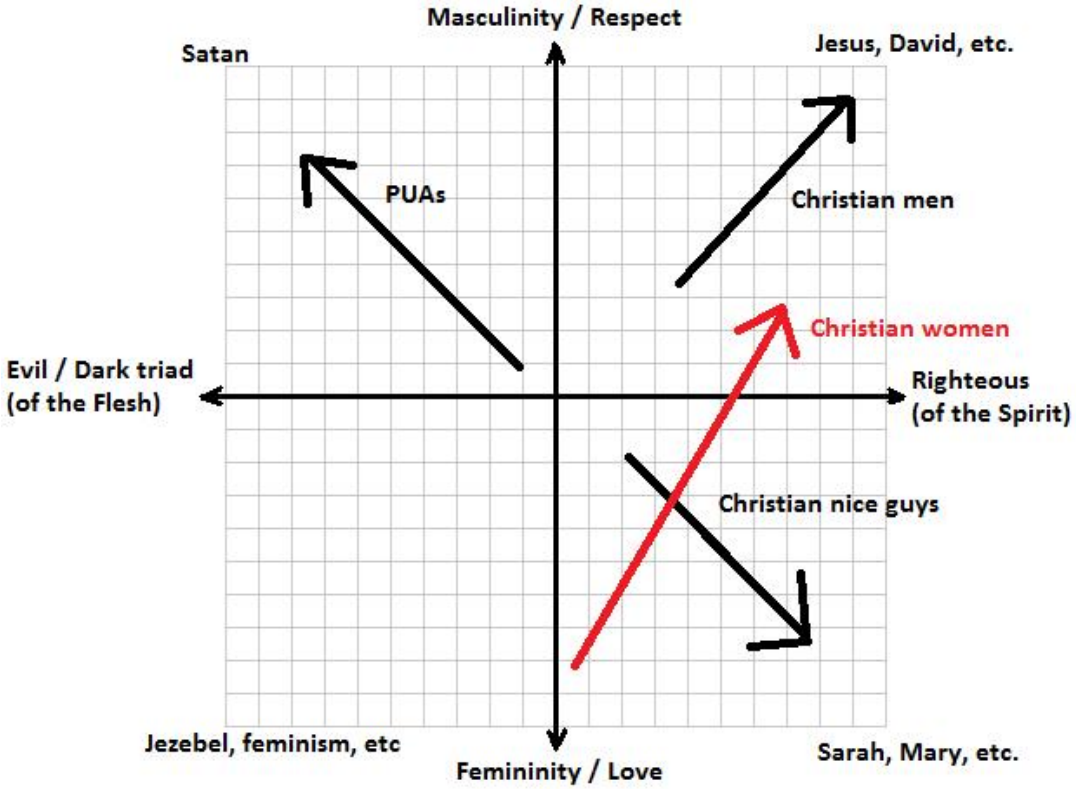
The connection that I had yet to make is the notion of respect and love for the husbands and wives respectively in the Scriptures. Ephesians 5 is the oft quoted passage, so let's take a look:

> Ephesians 5 (NASB)
>
> 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, **love** your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to **love** their own wives as their own bodies. He who **loves** his own wife **loves** himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall

> leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to **love** his own wife even as himself, and the wife must see to it that she **[r]respects** her husband.

I've already discussed the nature of love and respect, but I haven't talked about how that relates to masculinity and femininity yet. Obviously, God created men to be masculine and women to be feminine, so connecting the dots we can see that the masculine needs respect and the feminine needs love. These are what is commanded from each spouse to the other in Scripture.

Therefore, our adjusted graph with Christians on it looks like this:



As you can see above, the masculinity is defined by respect, and the femininity is defined by love.

The title of this post is "role reversal" so let's examine Christian nice guys and Christian women in the context of churchianity.

Christian nice guys

- The pedestalization of women which means they place her above him. He is placing her in a position of respect. She abhors him for this.
- Christian nice guys say they want a woman to love them for who he is. Love is something that women desire not men.
- Want every to think good of them = want everyone to love them.
- Validate women by giving them compliments or affirming their world view. They do it out of a false sense of love hoping they'll reciprocate, or they have been deluded

by the church to think that it is “love.”

There are more, but this proves the point.

Christian (e.g. churchian) women (deluded by feminism)

- Think they need to have a degree and career before men will like them. They think they need to be respected by men to love them.
- Think their accomplisments will attract men to them. Again, they think they need to be respected by men to love them.
- Demand “equality” which is the same as demanding respect (which doesn’t work).
- Think first about how their feelings (are hurt) in response to things that offend them. They others to respected for their feelings.

Likewise, there are more, but this proves the point.

Fitness testing and role reversal

Remember, in Christian masculinity, mindset, and fitness testing, where I discussed how validating a woman’s concerns and/or agreeing with her was tantamount to making you being another woman to her. This plays into the respect/love equation as well.

For example, take some of the most common fitness tests:

- Did you miss me?
- You never listen to me.
- When was the last time you let me do X because other guys let their girlfriends do it?

The interesting thing about these questions is that they demand respect, but the intent behind it is that they are fishing for love. If a woman says “you never listen to me” she is demanding that you respect her by listening to her, but what she really wants is for you to show her love.

When you “fail” a fitness test, you agree that her concerns are valid. You are respecting her assertion that you actually don’t listen to her enough. And consequently, she absolutely will hate because she doesn’t want you to respect her but love her.

When you “pass” a fitness test like this, you do not validate her concerns for her demand of respect. By not doing this, you’re implicitly showing her that you love her because you’re in control, and someone in control is to be respected.

This is why wives who are submitted to their husbands have a reduction in the amount of fitness testing. They already respect their men, so they don’t attempt to fish for love by demanding you respect her.

This is the irony of fitness testing. When a woman attempts to make an assertion through words, it is always going to be about demanding respect or questioning her respect for you. That’s why fitness testing has non-serious answers. You can only show love through actions, or denying/accepting respect where respect is due (passing fitness tests).

The right roles and reverse fitness testing

Perhaps unironically is that the same phrases that are fitness tests from women work well as teasing/flirting from men. Take the three examples above and rephrase them from a masculine point of view:

- Did you miss me?
- You never listen to me.
- When was the last time you let me do X because other girls let their boyfriends do it?

If you use these phrases in a joking/teasing/flirting manner you can gauge the amount of respect that a woman has for you.

For instance, if you say to a woman jokingly with a grin “did you miss me?” if she does respect you she will almost always smile and say yes back or she will tease you back about it. If she does not respect you then she will usually say no and start to close off her body language.

Basically, you’re jokingly demanding respect from her and if she acquiesces or teases you back about it then you know she has respect for you. If she closes herself off from you then you know that she does not respect you.

Conclusions

1. Masculinity is about growing into a man that can be respected, and femininity is about growing into a woman that can be loved.
2. Feminism is evil because it pushes men to want to be loved and feminine, and women to want to be respected and masculine. These are contrary to God’s creation.
3. Fitness testing is about a woman wanting to be loved but demanding respect which is why they should not be taken seriously. By not taking them seriously, you implicitly show her that you are still in control which means she will feel loved.
4. Reverse fitness testing women is a way to gauge their interest in you and start to learn how to flirt and tease them if you don’t know how to do that. Remember, that learning how to flirt and tease women is essential for a masculine man that desires a wife because that is how you will ultimately speak the truth in love to her.

Framework for offense and defense

February 18, 2014 | by Deep Strength | Link | Original Link

There's a lot of posts I want to write, but first I have to write an overarching post on how men interact with women. I've been holding off on this because it's a complex topic to explain, but explaining this will make everything much easier in the long run.

Understanding masculinity in relation to women

First, there are two main categories.

In Understanding Attraction, the analogy I used for attraction is the handshake. You squeeze her hand, or she squeezes your hand and you squeeze back.

1. **Offensive** — Squeezing her hand is the offensive way (pun intended) to build attraction, and
2. **Defensive** — Her squeezing your hand and you squeezing back is the defensive way to build attraction. These are always fitness tests.

These are the two overarching themes and you can see how all interactions with women fall into these two categories. Now, within these categories there are also two distinctions to be made in each.

- Offensive (self)
- Offensive (her)
- Defensive (self)
- Defensive (her)

Offensive

- **(self) You tease her to respect you** — This is where you make a comment that ultimately demands respect, usually veiled behind teasing or joking. One example that I used in Role Reversal is the concept of reverse fitness testing by saying to her with a grin "did you miss me?" or "you never listen to me."
- **(her) You teasingly correct her** — This is where you make a comment on the indirect truth. For a Christian man this means speaking the truth in love. I discussed this thoroughly in this series of posts: The socialization of men and women, The selfish and unselfish socialization of men, Masculinity is the truth, and Masculinity is the truth Part 2. If you see that her behavior is out of line then you call her on it. The concept of "negs" also falls under here. Knocking someone down for no reason at all isn't godly, but if a man or woman has inflated pride or is self righteous it is good to reveal the truth through your words. For instance, see all of Jesus' conversations with the Pharisees.

Defensive (e.g. Fitness tests)

- **(self) She does not respect you** — This is where a woman abuses Christian nice guys for their time or accuses you of something. For example, accusations may involve "You look funny/ridiculous", "Can you do X, Y, Z for me?", "You're not the jealous type are you?" etc[1]. Basically, if her behavior is out of line then call her on it.
- **(her) She wants you to respect her** — This is where a woman demands you respect her or wants you to validate her. For instance, "Do I look good in this dress?" Did I do a good job or what?" "Did you miss me?", "You never listen to me", "You never let me do X while other girlfriends can do it", etc.[1]

[1] Used some examples from Heartiste's compendium of shit tests.

As you can see, I've discussed examples from all of these categories in various articles before. However, having discussed them before is not enough because Christians are to speak and act in a manner worthy of Christ. Thus, I want to go through each of these categories and examine the framework of masculinity and what the Scriptures say on these particular situations.

- Offensive: **You tease her to respect you** — For husbands this is obvious (Eph 5:33). Christian men and women are called to have brotherly love (philadelphia, Rom 12:10) as well as charity (agapao) for one another (John 13:34-35; 1 John 4:7-21), though Christian women are not called to submit to men who are not their husbands. This is an easy separator for Christian men who are pursuing a wife as women that would more willingly submit to you in a courtship/engagement phase are going to be respectful of you. Don't pursue a woman who is not interested in you.
- Offensive: **You teasingly correct her —** For husbands again this is obvious (Eph 5:25-31). 2 Timothy 3:16 — all Scripture is God breathed for teaching, rebuking, correcting, and training in righteousness. Likewise, in Matt 18, Luke 17, 1 Cor 5:2, and 2 Thes 3:6 if a brother is in sin or error point it out to him. Utilizing teasing and flirting to spur women on towards righteousness and away from sin is a godly thing for any Christian man to do.
- Defensive: **She does not respect you (or others)** — This nebulous as Christian women are not called to respect Christian men that aren't their husbands. However, often these types of comments denote impropriety on the side of the man ("you're not jealous are you?") or are [harshly] judgmental without concern for correction ("why did you do that?", "why would you wear something like that?"). This violates the Scripture's clear teachings about edification and peace Rom 8:29, Rom 15,14, 1 Thes 5:11,14, Heb 3:13, 10:24-25, 1 Pet 4:10. See general body responsibilities here for more Scriptures on this. Likewise, Christian men can be abused for their time as I have discussed before because there are situations where men should not be involved with women who are not their wives because it is the woman's husband's or woman's significant other's responsibility. Additionally, Christian women are not to be teaching men (1 Tim 2:12), though the older women are called to teach the

younger (Titus 2:3-5). Men are to teach men (Prov 27:17, Titus 2:6-8).
- Defensive: **She wants you to respect her** — The Scriptures state to love your wives (Eph 25-31), be considerate (1 Peter 3:7), do not be harsh (Col 3:19), etc. but not respect wives. Indeed, as we have seen repeatedly respecting wives is not what they need to be loved.

If you notice any Scripture verses that apply to these categories that I missed (and I'm sure there's many) then make sure to leave them in the comments. Similarly, if you notice anything off theologically about what I've said I would appreciate correction.

The sanitization of game?

If you see what I am doing as santizing game you're missing the mark. Game may have shown you what masculinity can look like albeit in an evil direction, but it is God who created masculinity. That's why I glorify God for helping me to better understand masculinity, even if my sources are the Scriptures and a "worldly thing" such as game.

> 1 Corinthians 1:27
>
> but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

I honor God not game. Instead of seeing game as something all Christian men to learn, I would rather see all men embrace masculinity (as opposed to femininity) in a godly manner. To see the masculinity that God created and grow into it. Getting caught up in defending game makes you miss sight of God and His creation.

> John 15:19 If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.
>
> Romans 12:2 And do not be conformed to this [a]world, but be transformed by the renewing of your mind, so that you may [b]prove what the will of God is, that which is good and [c]acceptable and perfect.
>
> 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.

The main thing is fourfold in the overarching development of masculinity as it relates to women:

1. In **teasing her to respect you** this helps you to filter the women who are not suitable to be your helpmeet. Those that don't respect you will most likely have trouble obeying God's command to submit to you in marriage. While you can be a respected man, it is ultimately a woman's choice to submit to your headship in marriage. That's why this is a good filter for women who you are interested in.

2. In **you correct her**, the goal is to spur women on towards rigtheousness with your flirting and teasing. Not towards temptation.
3. When **she does not have respect for you**, this is also case where a woman can be off track and need correction as well. If a woman is accusative then throw it right back at her and call her on it. If she's being excessively judgmental then call her on it. If she's being rude then call her on it. Silly answers deflect the intended questions, but reversing to have them take a look at their own behavior is a Biblical thing to do.
4. With **she wants you to respect her**, she is not following Biblical principles and can be often fishing for compliments for her own pride or self worth. This is something worth correcting as well.

In most of these instances, one can use the masculine concepts in order to bring glory to God by taking the focus off of your and/or her and refocusing the situation on what God desires. Similarly, using the first tactic to filter for those who would be suitable for you in marriage and eventually as a Biblical command in marriage is a good thing.

If you're a "pro-gamer" think about your motives here. It's not about "creating attraction" with women although that's a nice side effect. It's about doing what God wants by learning the concepts of how to spur women towards righteousness. It's about seeing behind the deception of the devil in the relatively "innocuous" behavior of women and to call it out to help them grow into better Christians.

Therefore, have a heart for God, read the Scriptures, pray and meditate on the Word, and go forth and learn to use the masculinity that God created for His purposes. As it says in 1 Timothy 2 "[God] desires all men to be saved and to come to the [c]knowledge of the truth." Take care that such knowledge will not allow your pride to draw you away from God, but rather direct your steps and others towards Him.

Not what you feel but why you feel

February 19, 2014 | by Deep Strength | Link | Original Link

In anchored emotions we examined emotions and how they influence us. The major point of that article was that we should anchor ourselves to the joy and peace of the Lord. But how should we think of other emotions? The major problem in society is that what is heralded as the truth is **what you feel**. Of course, doing **what you feel** leads down the road to hedonistic tendencies of lust, gluttony, pride, sloth, wrath, envy and greed. However, the real question lies in examining **why you feel** a certain way. So let's take a look at an example.

1. I know that I will feel good if I sit down and eat junk food.
2. However, I know that God calls me to be a good steward of His temple of the Holy Spirit.
3. Even though eating healthy is difficult and the foods may not taste as good, I know that I will feel good about eating healthy.
4. Therefore, eating healthy delays a temporary pleasure for a pleasure that is gratifying in two aspects — I am able to exert self control, and I am able to please God.

Likewise,

1. I know that I will feel good if I sit down and don't workout.
2. However, I know that God calls me to be a good steward of His temple of the Holy Spirit.
3. Even though working out is difficult and I may get sore, I know that I will feel good about working out.
4. Therefore, working out delays a temporary pleasure for a pleasure that is gratifying in two aspects — I am able to exert self control, and I am able to please God.

In the above examples, if you looked through them did you see anything that was missing?

In the fundamental nature of Christianity, free will and the ability to be tempted is at the core of human nature. Freedom in Christ means that we can consider the actions and consequences of them, and overcome our sinful desires. The thing to keep in mind is that we're always tempted to gratify the nature of the flesh, and the flesh is about the here and now and the self. However, the Spirit is about things eternal and it is focused outwardly.

The thing that is often witnessed in the internal battle in ourselves is the nature of how our actions reflect outwardly on our character. If we truly desire to be witnesses for Christ, what will make a better witness?

The Christian who gives in all the time to junk food or the Christian who is able to exert

self control to eat healthy?

The Christian who gives into idleness and sloth or the Christian who disciplines his mind and body to workout?

Or how about…

- The Christian who continues to fall into lust or the Christian who can master his lust?
- The Christian who continues to fall into wrath or the Christian who can master chastity?
- The Christian who continues to fall into gluttony or the Christian who can master showing self control or temperance?
- The Christian who continues to fall into greed or the Christian who can master showing charity and by extension love?
- The Christian who continues to fall into envy or the Christian who can master showing kindness?
- The Christian who continues to fall into pride or the Christian who can master showing humility?
- The Christian who continues to fall into sloth or the Christian who can master showing diligence?

You'll notice that many of these are fruits of the Spirit, and that they will be evident through our actions. Thus, the nature of Christianity is outwardly focused because we are not just of ourselves.

The outward focus provides a measure of meaning to the inward battle that is waged inside our bodies against the desires of the flesh.

To truly know what we feel, we must first consider why we feel that way and the consequences of acting in that particular way. And from there we can overcome temptation.

> Jeremiah 17:9 (NASB) "The heart is more deceitful than all else and is desperately sick; Who can understand it?

> Jeremiah 17:9 (KJV) The heart is deceitful above all things, and desperately wicked: who can know it?

Don't follow your heart. Don't follow what you feel. Consider why you feel and the nature of an intended action, and focus your vision not just inward but outward.

For it is the same measure by which you pour out that God will give back to you (Luke 6:37-38).

Change the mind change the man

February 19, 2014 | by Deep Strength | Link | Original Link

I actually wanted to name this article **A prison of your own** as it is the same analogy I'll be exploring today.

Theredpill on reddit often comes up as the #1 most hated sub, especially by other men. White knights and other men who curry to the favor of women are the most prevalent.

Why? They are trapped in their own minds. They want the world to work a certain way, and if it doesn't work the way they want it to they hate it. As the Matrix analogy goes, they want and stick with the blissful ignorance.

The problem has always been, and always will be, mindset.

How do you change someone's mindset? First, they have to want to change. Then they actually have to take steps to change.

It's fruitless attempting to try to convince someone who doesn't want to change. I have many obese friends who don't care if they're fat or not. They're slaves to their gluttony. It's not so much that they have a lack of self control (although that's part of the problem), it's that the food reward system in the brain releases dopamine when they eat something tasty and they "can't help themselves" to just eat more. This is not an excuse though; those on heroin and other addictive drugs have the same thing. Often times we must recognize that we cannot do things of our own will and ask God and others to be our **'êzer**.

> H5828 — 'êzer — ay'-zer
>
> From H5826; aid: – help.

Some of you may recognize that êzer is the Hebrew word that is used twice for "helpmeet" when God created woman. The other 19 times it's used in the Old Testament from the Pentatuch to the Psalms and the prophets it that it is used in conjunction with God being our help in times of trouble.

Likewise, everything that Jesus taught is all about mindset.

Why does Jesus always talk about faith that can move mountains? Why does He talk about seek and you will find, knock and the door will be opened, etc? Why does He talk about you have to lose your life to gain it?

Do not kill? Much more than that don't even let the sun go down while you're angry. Do not commit adultery? Much more than that don't even lust after a woman (or look after her longingly). Cut off your limbs if they're causing you to stumble.

The mind is such a powerful thing that it creates within a person a prison of their own reality.

JoJ wrote in his post yesterday:

> What I have come to realize is that I was in a prison of my own making. All my

> attempts to ignore or blame women caused me to fantasize about them more. By making them unapproachable in my mind, I had inadvertently placed them on the pedestal, made them into more than they were. Women had become this unknowable but deeply desirable thing that I would never have or truly understand. Sounds a lot like what God was supposed to be.

There's no tangible thing that makes someone "alpha" or that makes someone "beta."

The difference is all in the mindset, and the practice of the mindset. If I self believe that I'm terrible with women or that I don't understand women, that's probably going to be a self fulfilling prophecy.

In essence, this probably sounds like new age mumbu jumbo, but really if you can free the mind you can free the person. The reason why we are so limited (or have so little faith by Jesus' measure) is that we don't truly believe the power of God, or His purposes for our lives. We don't seek direction from Him, and we don't even think about what He wants us to do daily.

The curse of the bountifulness of Western Civilization is that we have the mindset of "I'm in control of my life, and God is just an accessory to my life."

This is the mindset of Churchianity. How else can wives justify to themselves that God wanted them to divorce? How else can so many in the Church believe that premarital sex is not wrong? etc.

Likewise, the deception that we grow up under is the thinking "how do I want my life to go?" or "what do you want to be when you grow up?"

Even among devout Christians I've very rarely seen Christian parents tell their children to read the Scriptures and pray what God wants you to do with your life.

I've personally gone through at least 5 changes in what I wanted to do from when I was a kid to make it where God is calling me in my profession today. I'm sure there are people with more. Indeed, I still really don't know what He has called me to beyond the couple of projects I have now. Likewise, my pastor has an engineering degree and an MBA, but after school God called him directly into ministry.

Was it a mistake for him to go to school for engineering and an MBA? Certainly not. He now has good opener to share the gospel. When we're not considering what God wants us to do, when He grabs a hold of us we often have these huge changes in direction from what we wanted to do as opposed to what He wants us to do.

This is part of the witness that we have to others. God can use any of us where we are, as long as we are willing to submit our lives to him. To place Him on our pedestal.

I never really thought about going on a missions trip nor did I want to, but last month I went on one. I never thought I'd be helping to lead a small group nor did I want to, but I'm now helping to lead one. God calls us to do different things, and we need to be sensitive to what He wants us to do even as we are stewards for Him in this world.

One of the stories I heard down on the missions trip to Central America is that several

years back a young woman who had just graduated from college went to one of the remote tribes that had never had outside contact. She stayed there for a couple years, learned the language and served them and shared the gospel. Honestly though — who in their right mind would do that except God calling them to go and do it? That's the power of God moving in someone's life who is submitted to His will.

If you don't know what your mission is from God then pray to him that you receive it, and that He starts to open up doors for you. This is the reason why we pray in the Lord's prayer that "Your kingdom come your will be done on earth as it is in heaven."

Not my will, Lord, but Yours.

Please

February 20, 2014 | by Deep Strength | Link | Original Link

Key concept behind this post — **Be respectful of someone else's time** — for someone else's time is also the Lord's.

This is a practical post the in the category of **Offensive (self)** from the Framework of Offense and Defense.

Basic manners are one of the things that has been lost as society, feminism, and churchianity has been more engrossed in the lie that men and women are the same, or even worse that women are superior to men.

Thus, the focus of this post is to create an atmosphere of respect around yourself as well as force women into more basic manners when they speak with men.

Anytime a woman asks you a question or asks for you to help her or someone with anything without saying "please" then tell her,

- You: "What's the magic word?" with a grin
  or
- You: "Aren't you forgetting something?"
- Her: "What?"
- You: "Your manners" with a grin
  or
- You: "Where are your manners, missy?" with a grin

Or any types of variations on that as you like.

Some will reply with a "yes, mom" to which you can reply with a "you need to go do your homework and laundry too."

There's three things to keep in mind with setting boundaries like this.

1. **If they refuse to say "please" then you must absolutely refuse to help them or answer their question**. They're being impolite, and you shouldn't acquiesce to someone who is being deliberately rude you.
2. **If they do say "please" then you still have the option of deciding whether or not you can help her or not**. As I talked about in Christian nice guys are abused, there are boundaries that you should not cross. It's good manners to for her to say please, but you shouldn't feel bad if you have to say no to her request after she says please. This is critical, or women will abuse you for this as well.
3. **You can also call women on this when they speak to other men as well.** This works as an excellent tease to them, and it will demonstrate how to interact with women to other men as well. Hopefully, it catches on.

If they whine that you don't say this to other men, all you have to do is smile and reply "men and women are different, sweetie." If she's huffy about it then you can add in some

snark “Didn’t you take biology in school? Men and women are different, sweetie.”

Once women catch onto this they will start to do the same thing back to you. You’re asserting new boundaries, and they want to see if they can test the boundaries because they like squeezing your handshake back if you squeeze theirs. Women always like to test the boundaries because then they see who is a man and who isn’t.

The proper response to this semi fitness-testing attitude that they have is to defuse it with humor. Fortunately, there’s many, many, many, other magic words that you can use in this situation. Some of the ones I like to use are:

- Open Sesame
- Abracadabra
- Shazam!

The vast majority of women will laugh because it’s so unexpected that you don’t say “please” and instead say something totally unrelated.

If you do use a multiple word phrase, there are some women who will pick up on that as they will have said “what’s the magic word” with no “s” on the “word.” And a simple reply of “argh, you caught me” with a grin or “what are you going to do about?” with a grin is enough to tease her back.

Once you get counterplay from this where they start replying “abracadabra” to your manners demand, then you tell them

- “hey, you’re not supposed to say that!”
- “hey, you can’t do that back to me!”

And from there you have built up an atmosphere where you can tease each other about it, and you have made them aware of their bad manners for the better.

Remember, the interplay of conversation like this is first and foremost an easy way to make women more polite and respectful of you and men in general. That’s how Christian women should be treating their brothers and sisters in Christ anyway, and you’re just reminding her of it. The fact that it is teasing/flirting interaction is again a nice side effect.

Mark 7 and the socialization of men

February 21, 2014 | by Deep Strength | Link | Original Link

Mark 7 is an excellent commentary on the second axiom of the socialization of men and women:

> Thus, we have these two axioms:
>
> 1. The tendency of women's socialization is to agree with each other and validate each other.
>
> 2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

Likewise, it has commentary on two different scenarios, one with the Pharisees and the disciples, and then it has commentary on what I talked about in Masculinity is the truth, Masculinity is the truth Part 2, and Framework for Offense and defense especially the art of the tease (in the form or what gamers would call a "neg" here).

Let's explore the Scriptures.

Jesus begins by ripping the Pharisees a new one. Instead of straight correction, this was a firm rebuke straight from the Scriptures.

> Mark 7 (NASB) — Followers of Tradition
>
> 1 The Pharisees and some of the scribes gathered around Him when they had
> come from Jerusalem, 2 and had seen that some of His disciples were eating their
> bread with impure hands, that is, unwashed. 3 (For the Pharisees and all the Jews
> do not eat unless they [a]carefully wash their hands, thus observing the
> traditions of the elders; 4 and when they come from the market place, they do
> not eat unless they [b]cleanse themselves; and there are many other things
> which they have received in order to observe, such as the [c]washing of cups and
> pitchers and copper pots.) 5 The Pharisees and the scribes *asked Him, "Why do
> Your disciples not walk according to the tradition of the elders, but eat their
> bread with impure hands?" **6 And He said to them, "Rightly did Isaiah
> prophesy of you hypocrites, as it is written:**
>
> **'This people honors Me with their lips,**
> **But their heart is far away from Me.**
> **7 'But in vain do they worship Me,**
> **Teaching as doctrines the precepts of men.'**
> **8 Neglecting the commandment of God, you hold to the tradition of men."**
>
> 9 He was also saying to them, "You are experts at setting aside the
> commandment of God in order to keep your tradition. 10 For Moses said, 'Honor
> your father and your mother'; and, 'He who speaks evil of father or mother, is to
> [d]be put to death'; 11 but you say, 'If a man says to his father or his mother,

> whatever I have that would help you is Corban (that is to say, [e]given to God),’ 12 you no longer permit him to do anything for his father or his mother; 13 thus invalidating the word of God by your tradition which you have handed down; and you do many things such as that.”

After that Jesus continues in His line of teaching to all who would hear Him. Except later, His disciples don’t understand the parable and He mock insults their lack of understanding.

> The Heart of Man
>
> 14 After He called the crowd to Him again, He began saying to them, “Listen to Me, all of you, and understand: 15 there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. 16 [[f]If anyone has ears to hear, let him hear.”]
>
> **17 When he had left the crowd and entered the house, His disciples questioned Him about the parable. 18 And He *said to them, “Are you so lacking in understanding (asunetos) also? Do you not understand that whatever goes into the man from outside cannot defile him, 19 because it does not go into his heart, but into his stomach, and [g]is eliminated?” (Thus He declared all foods clean.)** 20 And He was saying, “That which proceeds out of the man, that is what defiles the man. 21 For from within, out of the heart of men, proceed the evil thoughts, [h]fornications, thefts, murders, adulteries, 22 deeds of coveting and wickedness, as well as deceit, sensuality, [i]envy, slander, [j]pride and foolishness. 23 All these evil things proceed from within and defile the man.”

The word Jesus uses for understanding is asunetos.

> G801 — ἀσύνετος — asunetos — as-oon’-ay-tos
>
> From G1 (as a negative particle) and G4908; unintelligent; by implication wicked: – foolish, without understanding.

Basically, he was calling them foolish because they couldn’t understand the parable of what He was talking about.

I think one of the interesting reasons men insult and criticize each other is that it helps to drive the point home that this is important to know and understand for us. It only works from men to other men, so women don’t try this to your men unless you want to be a nagging harpy.

Then after that Jesus goes on His way to a different region where he meets a woman:

> The Syrophoenician Woman
>
> 24 Jesus got up and went away from there to the region of Tyre[k]. And when He had entered a house, He wanted no one to know of it; [l]yet He could not escape notice. 25 But after hearing of Him, a woman whose little daughter had an

> unclean spirit immediately came and fell at His feet. **26 Now the woman was a [m]Gentile, of the Syrophoenician race. And she kept asking Him to cast the demon out of her daughter. 27 And He was saying to her, "Let the children be satisfied first, for it is not [n]good to take the children's bread and throw it to the dogs." 28 But she answered and *said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs."** 29 And He said to her, "Because of this [o]answer go; the demon has gone out of your daughter." 30 And going back to her home, she found the child [p]lying on the bed, the demon having left.

Jesus goes straight to the heart with some indirect truth to the woman by using an analogy. It's basically an "artful neg" if I was to refer to a "game technique."

Jesus was calling her (and Gentiles) dogs. Dogs were not pets as we think of them now but scavenger animals and some of the lowest forms of life. Jesus stated in in Matthew,

> Matthew 7:6 "Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces."

We instinctively have a revulsion of pigs because we know that they roll around in their own shit. Giving a pearl to pigs was akin to throwing it in the trash knowing that it would be dirtied beyond recognition and unsavable. Likewise, the same with dogs in those days.

In my opinion, Jesus was testing this woman to see if she had too much pride. It is a good test of pride because if women or men have an inordinate amount of pride then they will be offended, usually lash out, and leave. In this case, if the Syrophoenecian woman had too much pride and was lacking in humulity then she would get offended at Him for not helping her — as she was making the request of him — and not continue to believe and pursue healing for her daughter thinking that Jesus was "just another jerk." If I was to compare it to women in today's world, you can see how a "neg" would be useful for discerning pride and the entitlement factor in women.

The entirety of the Mark 7 passage also goes to show the difference between how Jesus speaks with men basically straight laying down the truth and berating them for not understanding, whereas with women He uses indirect truth to get his point across and test the faith of the woman.

Remember, masculinity was created by God. While "game" can indeed show us how some masculine concepts work in real life to women in this present age (albeit typically directed in an evil manner), we should know that it was not created by the gamers. Indeed, Jesus used many so-called "game techniques" in His ministry which was thousands of years before game was "invented." It's not game; it's masculinity.

Don't insult God by not giving credit where credit is due.

Instead of saying "hurr de durr, look Jesus was using game!" we can see how Jesus interacts with both men and women. We can learn from the best source of godly masculinity to see how to obliterate pride and spur each other on towards righteousness

while learning how to be godly masculine men.

Masculinity is either godly or evil. Pursue godly masculinity.

Saved

February 22, 2014 | by Deep Strength | Link | Original Link

One of the concepts that gets lost in the English is the nature of what being “saved” is all about. The Greek word for “saved” is sōzō and you would be surprised where it shows up in the gospels.

For example, this word shows up in the woman with the bleeding issue for 12 years in Mark 5 (NASB). I’ve also highlighted the other words that are important in this passage.

> 25 A woman who had had a hemorrhage for twelve years, 26 and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— 27 after hearing about Jesus, she came up in the crowd behind Him and touched His [i]cloak. 28 For she [j]thought, “**If I just touch His garments, I will [k]get well (sōzō).**” 29 Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. 30 Immediately Jesus, perceiving in Himself that the **power (dunamis)** proceeding from Him had gone forth, turned around in the crowd and said, “Who touched My garments?” 31 And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’” 32 And He looked around to see the woman who had done this. 33 But the woman **fearing (phobeō)**and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole **truth (alētheia)**. 34 And He said to her, “**Daughter, your faith (pistis) has [l]made you well (sōzō); go in peace (eirēnē) and be healed of your affliction.**”

This passage is interesting because it brings together many of the concepts that we have talked about before:

- In God gives the force to everyone we saw that the **power (dunamis)** that went out of Jesus is the same power to do miracles that all believers have.

> G1411 — δύναμις — dunamis — doo’-nam-is
> From G1410; force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): – ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

- Likewise, the woman had fear (phobeō) because of what she had done in secret, whereas bringing it to light brings forth the truth (alētheia).

> G5399 — φοβέω — phobeō — fob-eh’-o
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence.

> G225 — ἀλήθεια — alētheia — al-ay’-thi-a
> From G227; truth: – true, X truly, truth, verity.

This is paralleled in many verses in John (NASB)

> 3:21 But he who practices the **truth (alētheia)** comes to the Light, so that his deeds may be manifested as having been wrought in God.”
>
> 4:23 But an hour is coming, and now is, when the **true (alēthinos)** worshipers will worship the Father in spirit and **truth (alētheia)**; for such people the Father seeks to be His worshipers. 24 God is [e]spirit, and those who worship Him must worship in spirit and **truth (alētheia)**.”
>
> 8:31 So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; 32 and you will know the **truth (alētheia)**, and the **truth (alētheia)** will make you free.”
>
> 14:6 Jesus *said to him, “I am the way, and the **truth (alētheia)**, and the life; no one comes to the Father but through Me.
>
> 14:16 I will ask the Father, and He will give you another [b]Helper, that He may be with you forever; 17 that is the Spirit of **truth (alētheia)**, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.
>
> 15:26 “When the [h]Helper comes, whom I will send to you from the Father, that is the Spirit of **truth (alētheia)** who proceeds from the Father, He will testify about Me, 27 [i]and you will testify also, because you have been with Me from the beginning.

We analyzed the Phobeo in the context of righteousness and evil in Masculinity is the truth Part 2. The woman did her deed in secret, and Jesus knew. Even though He would have healed her, it was essential that her deeds be brought to the light and that she tell the truth of them. Bringing her deed to light eliminates the fear and allows us to fully walk in the truth.

Similarly, Jesus parallels the truth in regard to himself and the gift of the Holy Spirit to us as believers. We know the truth and the truth sets us free. We bear witness to the truth. The truth is not something we do in secret, but it is something that we show all men.

- **Pistis** is the same faith that is discussed in the fruits of the Spirit. I’ve discussed Pistis in regard to Christian masculinity and confidence as well as Anchored Souls. It’s an essential factor to be made well and whole because it forces us to abandon our own strength and to rely on His.

> G4102 — πίστις — pistis — pis’-tis
>
> From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of

> religious (Gospel) truth itself: – assurance, belief, believe, faith, fidelity.

- Likewise, **eirēnē** is the same peace discussed the fruits of the Spirit. That peace is the one discussed in Christian masculinity and confidence as well as Anchored emotions.

> G1515 — εἰρήνη — eirēnē — i-rah'-nay
>
> Probably from a primary verb εἴρω eirō (to join); peace (literally or figuratively); by implication prosperity: – one, peace, quietness, rest, + set at one again.

It's really interesting because Jesus is essentially saying to the woman that faith is not something that is internal. It's something that is external. We must **do** things in **faith (pistis)** and believing and keeping it in secret is not enough. It is only in the things we **do** that we can have the **peace (eirēnē)** of God. Even if it is a good thing that happened, and it is not brought to light we, like this woman, will have fear. But once the truth is brought to light there is peace. The fruits of the Spirit are things that are **done**.

> James 1:22 (NASB) But prove yourselves doers of the word, and not merely hearers who delude themselves.

- Now, going back to what this post was originally about: **sōzō**.

> G4982 — σώζω — sōzō — sode'-zo
>
> From a primary word σῶς sōs (contraction for the obsolete σάος saos, "safe"); to save, that is, deliver or protect (literally or figuratively): – heal, preserve, save (self), do well, be (make) whole.

This is obviously a direct parallel to salvation.

> Matthew 1:21 She will bear a Son; and you shall call His name Jesus, for [w]He will **save (sōzō**) His people from their sins."
>
> Matthew 10:22 You will be hated by all because of My name, but it is the one who has endured to the end who will be **saved (sōzō)**.
>
> Matthew 16:25 For whoever wishes to **save (sōzō)** his [a]life will lose it; but whoever loses his [b]life for My sake will find it.
>
> Matthew 18:11 [[a]For the Son of Man has come to **save (sōzō)** that which was lost.]

Paul expounds upon this in Ephesians 2 (NASB)

> 5 even when we were dead [f]in our transgressions, made us alive together [g]with Christ (by grace you have been **saved (sōzō)**), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 For by grace you have been **saved (sōzō)** through

> faith; and [h]that not of yourselves, it is the gift of God;

Our faith is not something we can hide and still be saved. I'm convinced that this is why one of the few things that Jesus commanded for believers which is to be baptized is to be in public. It is a public declaration of faith of our trust in Him. The truth in our lives must be brought to light, otherwise if it is encased in darkness it is not real.

As I talked about in Masculinity is the truth men who want to live for God are to both speak and do the truth in righteousness. This congruence of masculinity within oneself to words and actions is what both men and women will respect.

This is the importance of being Christian who walk the walk and who bear good fruit from our walk by having the Spirit work inside us.

Helpmeet

February 23, 2014 | by Deep Strength | Link | Original Link

Women were created to be helpmeets to their husbands. Strong's dictionary for the word helpmeet is:

> H5828 — ʻêzer — ay'-zer
>
> From H5826; aid: – help.

This is used it the following passages in Genesis 2 (NASB):

> 18 Then the Lord God said, "It is not good for the man to be alone; I will make him a **helper (êzer)** [o]suitable for him." 19 Out of the ground the Lord God formed every beast of the field and every bird of the [p]sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the [q]sky, and to every beast of the field, but for [r]Adam there was not found a **helper (êzer)** [s]suitable for him. 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God [t]fashioned into a woman the rib which He had taken from the man, and brought her to the man.

And this is the context of the other 19 times that êzer is used in the Scriptures:

> Exodus 18:4 [c]The other was named [d]Eliezer, for he said, "The God of my father was my **help (êzer)**, and delivered me from the sword of Pharaoh."
>
> Deuteronomy 33:7 And this regarding Judah; so he said, "Hear, O Lord, the voice of Judah, And bring him to his people. With his hands he contended for [g]them, And may You be a **help (êzer)** against his adversaries."
>
> Deuteronomy 33:26 "There is none like the God of [p]Jeshurun, Who rides the heavens [q]to your **help (êzer)**,
>
> Deuteronomy 33:29 "Blessed are you, O Israel; Who is like you, a people saved by the Lord, Who is the shield of your **help (êzer)** And the sword of your majesty! So your enemies will cringe before you, And you will tread upon their high places."
>
> Psalm 20:1 May the Lord answer you in the day of trouble! May the name of the God of Jacob set you securely on high! 2 May He send you **help (êzer)** from the sanctuary And support you from Zion!
>
> Psalm 33:20 Our soul waits for the Lord; He is our **help (êzer)** and our shield.
>
> Psalm 70:5 But I am afflicted and needy; Hasten to me, O God! You are my **help (êzer)** and my deliverer; O Lord, do not delay.
>
> Psalm 89:19 [o]Once You spoke in vision to Your godly [p]ones, And said, "I have

> [q]given **help (êzer)** to one who is mighty;
>
> Psalm 115:9 O Israel, trust in the Lord; He is their **help (êzer)** and their shield.
> 10 O house of Aaron, trust in the Lord; He is their **help (êzer)** and their shield.
> 11 You who [e]fear the Lord, trust in the Lord; He is their **help (êzer)** and their shield.
>
> Psalm 121:1 I will lift up my eyes to the mountains; From where shall my **help (êzer)** come? 2 My **help (êzer)** comes from the Lord, Who made heaven and earth.
>
> Psalm 124:8 Our **help (êzer)** is in the name of the Lord, Who made heaven and earth.
>
> Paslm 146:5 How blessed is he whose **help (êzer)** is the God of Jacob, Whose hope is in the Lord his God,
>
> Isaiah 30:5 “Everyone will be ashamed because of a people who cannot profit them, Who are not for **help (êzer)** or profit, but for shame and also for reproach.” (This was Judah’s warning against an alliance with Egypt.)
>
> Ezekiel 12:14 I will scatter to every wind all who are around him, his **helpers (êzer)** and all his troops; and I will draw out a sword after them.
>
> Daniel 11:34 Now when they fall they will be granted a little **help (êzer)** and many will join with them in hypocrisy.
>
> Hosea 13:9 It is your destruction, O Israel, [j]That you are against Me, against your **help (êzer)**.

You can see the difference in help from the Lord especially in the Psalms contrasted to help from either earthly powers or those who disobey God in the prophets.

I’m not a woman, and I don’t know what it is like to be a woman. I suspect that most feminists would have vehement hatred to be called an êzer, but that’s the incorrect frame of mind. Christian wives should revel in being an êzer, as she is created to be the physical representation of the help of the Lord to her husband. Is there any higher calling than to walk in the will of the Father?

Just as husbands are to love their wives as Christ loved the church, so wives are to help their husbands as the Lord is our help in times of trouble.

Joy, grace, forgiveness, and charisma

February 24, 2014 | by Deep Strength | Link | Original Link

Part 1 — Chairō

Chairō is a particularly interesting because it is the root word for two distinct concepts in the Christian faith.

> G5463 — χαίρω — chairō — khah'ee-ro
>
> A primary verb; to be full of "cheer", that is, calmly happy or well off; impersonal especially as a salutation (on meeting or parting), be well: – farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

Let's explore the etymology of these words and how they relate to the Christian walk.

Part 2 — Chara (Joy)

One of the more prominent roots is in the fruit of the Spirit joy:

> G5479 — χαρά — chara — khar-ah'
>
> From G5463; cheerfulness, that is, calm delight: – gladness, X greatly, (X be exceeding) joy (-ful, -fully, -fulness, -ous).

Galatians 5:22 But the fruit of the Spirit is love, **joy (chara)**, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

All Christians are called bear the fruits of joy that will exude in our lives as a witness all others.

Part 3 — Charis (Grace)

However, the really interesting parallel is that of it's reference to grace.

> G5485 — χάρις — charis — khar'-ece
>
> From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): – acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

Romans 5:15 But [j]the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the **grace (charis)** of God and the gift by the **grace (charis)** of the one Man, Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression [k]resulting in condemnation, but on the other hand the free gift arose from many transgressions [l]resulting in justification. 17 For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of **grace (charis)** and of the gift of righteousness will reign in life through the One, Jesus Christ.

Ephesians 2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead [f]in our transgressions, made us alive together [g]with Christ (by **grace (charis)** you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His **grace (charis)** in kindness toward us in Christ Jesus. 8 For by **grace (charis)** you have been saved through faith; and [h]that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

The gift of grace that we have received from God is intimately connected with joy. I believe this is why Jesus says that His burden is light. Those of us who have received salvation have the weight of sin lifted up off our souls and we rejoice in Him that offered the gift freely to us. While we were still yet sinners.

Part 4 — charizomai (forgiveness)

One of the offshoots of charis is charizomai which is used in context of forgiveness.

> G5483 — χαρίζομαι — charizomai — khar-id'-zom-ahee
>
> Middle voice from G5485; to grant as a favor, that is, gratuitously, in kindness, pardon or rescue: – deliver, (frankly) forgive, (freely) give, grant.

Luke 7:40 And Jesus answered him, "Simon, I have something to say to you." And he [ad]replied, "Say it, Teacher." 41 "A moneylender had two debtors: one owed five hundred [ae]denarii, and the other fifty. 42 When they were unable to repay, he graciously **forgave (charizomai)** them both. So which of them will love him more?" 43 Simon answered and said, "I suppose the one whom he **forgave (charizomai)** more." And He said to him, "You have judged correctly."

Ephesians 4:32 Be kind to one another, tender-hearted, **forgaving (charizomai)** each other, just as God in Christ also has **forgiven (charizomai)** [x]you.

The concepts of grace and joy are intimately connected with being forgiven. This is not surprising in the least, and it also extends to the forgiveness that we freely should give to others as the Father has forgiven us.

There are actually two words that Jesus uses for forgiveness, the other being aphiēmi (G863) which is different in context. Aphiēmi refers to the context of the act of the laying aside or remission of sins, whereas charizomai talks about the forgiveness of sins in the context of that which we have received freely and to give freely.

Part 5 — charitoō (highly favored)

The Catholics may also recognized charitoō which is one of the pillars for the Immaculate Conception. It's only used one other time in the Scriptures aside from Mary.

> G5487 — χαριτόω — charitoō — khar-ee-to'-o
>
> From G5485; to grace, that is, indue with special honor: – make accepted, be highly favoured.

Luke 1:28 And coming in, he said to her, “Greetings, [u]**favored one (charitoō)**! The Lord [v]is with you.”

Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before [d]Him. In love 5 [e]He predestined us to adoption as sons through Jesus Christ to Himself, according to the [f]kind intention of His will, 6 to the praise of the glory of His grace, which He **freely bestowed (charitoō)** on us in the Beloved.

As a Protestant I can see how the connection is made here to take it all the way to birth, but it seems tenuous to me. However, that’s neither here or there as it is not critical to salvation, but it is something to look at if you are interested.

The important thing to note is that all Christians are highly favored by God and included in the inheritance of of Jesus.

Part 6 — charisma (gift)

Charisma is defined in Strong’s as:

> G5486 — χάρισμα — charisma — char’-is-mah
>
> From G5483; a (divine) gratuity, that is, deliverance (from danger or passion); (specifically) a (spiritual) endowment, that is, (subjectively) religious qualification, or (objectively) miraculous faculty: – (free) gift.

Here are some of the select Scriptures from the Bible which talk about charisma as it relates to Christians.

Romans 5:12 Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned— 13 for [h]until the Law sin was in the world, but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a [i]type of Him who was to come. 15 But [j]the **free gift (charisma)** is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. 16 The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression [k]resulting in condemnation, but on the other hand the **free gift (charisma)** arose from many transgressions [l]resulting in justification.

Romans 6:23 For the wages of sin is death, but the **free gift (charisma)** of God is eternal life in Christ Jesus our Lord.

1 Peter 4:7 The end of all things [f]is near; therefore, be of sound judgment and sober spirit for the purpose of [g]prayer. 8 Above all, keep fervent in your love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without complaint. 10 As each one has received a **special gift (charisma)**, employ it in serving one another as good stewards of the manifold grace of God. 11 Whoever speaks, is to do so [h]as one who is speaking the utterances of God; whoever serves is to do so as one

who is serving [i]by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

I think charisma is the most interesting Greek word reference given that many game sources such as Heartiste say that game is applied charisma, and that it is one of the important concepts of the masculexicon from the Red Pill Room.

> Charisma — A primary attraction cue for both men and women. In men, Charisma involves projecting an attitude of calm self-assuredness combined with confidence and “coolness” — lack of perturbability.

Likewise, the common definition of charisma is similar:

> cha·ris·ma kəˈrizmə
>
> 1. compelling attractiveness or charm that can inspire devotion in others. (“she enchanted guests with her charisma” synonyms: charm, presence, personality, force of personality, strength of character;)
> 2. a divinely conferred power or talent.

If you can spot the irony you are not alone.

Charisma is the gift of grace to us from God. And by the same measure that we have that gift of grace, we as Christians are also to pour out by our actions and deeds into others. Because of this gift we don’t have to fear the world, but have assuredness and confidence in what God has called us to do in Him. We should not be perturbed by world.

This is the difference between the **charisma of self (game)** and the **charisma that we freely receive from God and are to give to others**.

All of these words tie together into one of the most important pillars in the Christian walk. It shouldn’t be any surprise to say that those who are walking the Christian walk will exude joy because of their faith, freely receive and freely give the grace that God has given us, forgive as He has forgiven us, know that we are highly favored by God, and will develop a charasmatic personality.

For men that includes growing into godly masculinity.

The masculinity of Jesus Part 1

February 26, 2014 | by Deep Strength | Link | Original Link

I have many partial posts written in queue, but I've been thinking over the past couple of days that I think a deeper study of the Scriptures is needed.

One of the biggest things that has always come up in the "great game debate" is that the anti-gamers have stated that masculinity is right there in the Bible if you look for it. On the other hand, the pro-gamers state that this is clearly not the case.

However, as I have shown in quite a few posts now such as Masculinity is the truth and Mark 7 and the socialization of men, Jesus asserts himself in a godly masculine manner that many Christians would claim now is "game." Game is only a codification of parts of masculinity that are attractive to women albeit in mostly in an appeal to the flesh instead of the Spirit. And as I have stated before don't give credit to game, give credit to God for allowing game to show you part of what masculinity is supposed to look like.

My goal for this blog is not game, but to show men how to step into godly masculinity. A side effect of that is acting in a godly masculine manner around women which will be attractive to them.

As sad as it is to say, Christian nice guys are effeminate with women and therefore NOT acting in a Christian manner around them. Indeed, putting women on a pedestal, not calling out non-Christian behavior from women, being afraid to approach or talk to women, and being afraid to express opinions around women are distinctly NOT Christian behaviors. They are not serving God through these behaviors. They are not acting in a godly masculine manner.

Remember, the part of godly masculinity that is attractive to women is the masculinity and not the godly part. However, since no action is in a moral vacuum we want to act in a godly manner rather than in an evil manner.

The reason why many of the Christian men think they need game is that they [unconsciously or consciously] pridefully believe that they were serving God around women before they found game. Thus, they NEED game to be attractive to women or their wife because faith is not attractive. This is incorrect.

The Christian walk has always been about DOING and not KNOWING (James 1:22). It is not the faith that is attractive but the walking out of faith in a masculine manner that is attractive. Thus, Christian men who act effeminate (nice) around women are in sin and need to repent of it. It is clear that placing women on a pedestal instead of God is idolatry. This is one of the clearest definitions of sin.

Yes, they may have been deluded or brainwashed, but we are all deluded to some extent or another by society, feminism, churchianity, and even our families. This is no excuse (Hosea 4:6). All have sinned and fallen short of the glory of God regardless.

The key is to believe that you were not serving God as a Christian nice guy. You

cannot pridefully believe that you were right before God when being nice around women. This is difficult for many Christian nice guys and even Christian men to understand and accept, and I believe that it will undoubtedly be a stumbling block to them.

However, once you can admit that you were in sin and repent to God of that sin, you will start to understand why it is not “game” you need but to grow into the fullness of God’s creation for men which is masculinity directed by the Spirit. To become more like Jesus. This is to what we are called, and a man who truly does that will be respected and WILL be attractive to women as a side effect because God created women to be attracted to masculinity.

Anyway,

The path that I will be using is the Gospel Harmony on wiki starting from Jesus’ youth all the way to his ascension into heaven in chronological order. I will specifically be looking at his interactions with men, with women, and crowds, and will categorize the posts accordingly. It looks like there are about 145 parables and stories combined (subtracting the ~15 of the nativity), so this may take the greater part of this year. I probably will double up or more if some of the passages are short.

I will be interested to see what I learn about masculinity in the coming months from Jesus’ example, and I hope that any of you that are reading will be too.

the Masculinity of Jesus Part 2 (return and Jesus in the temple)

February 28, 2014 | by Deep Strength | Link | Original Link

Part 1 — Jesus returns to Judea

Jesus' return to Judea isn't particularly exciting for this discussion; however, the passage in Luke does display some interesting commentary in the last verse.

> Matthew 2:21-23 21 So [a]Joseph got up, took the Child and His mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee, 23 and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene."
>
> Luke 2:39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth. **40 The Child continued to grow and become strong (krataioō) [in Spirit], [r]increasing in wisdom (sophia); and the grace (charis) of God was upon Him.**

Let's unpack this sentence because there's a lot going on here.

I've already discussed extensively the **grace (charis)** of God in the article Joy, grace, forgiveness, and charisma, so take a look at it if you haven't already.

Sophia is just the Greek word for wisdom. Jesus talks about it in terms of the wisdom and Solomon and of God. It's also used when Jesus was in his hometown and the people were doubting because he has wisdom (sophia) and power (dunamis) and from then on He could do no mighty works (dunamis). I discussed Dunamis in God gives the force to everyone.

Krataioō (strong) is used only 4 times in the New Testament, but it refers back to the Old Testament. It's derived from two other words.

> **1. G2901 — κραταιόω — krataioō — krat-ah-yo'-o**
>
> From G2900; to empower, that is, (passively) increase in vigor: – be strenghtened, be (wax) strong.
>
> **2. G2900 — κραταιός — krataios — krat-ah-yos'**
>
> From G2904; powerful: – mighty.
>
> **3. G2904 — κράτος — kratos — krat'-os**
>
> Perhaps a primary word; vigor ["great"], (literally or figuratively): – dominion, might [-ily], power, strength.

The word for strong in Hebrew is similar:

> **H2389 — châzâq — khaw-zawk’**
>
> From H2388; strong (usually in a bad sense, hard, bold, violent): – harder, hottest, + impudent, loud, mighty, sore, stiff [-hearted], strong (-er).

The biggest implication of the word “strong” in the Scriptures is how the anointing is passed down from leader to leader or from father to son. For example,

> The Lord speaks to Moses before working wonders in Egypt:
>
> Exodus 6:Then the Lord said to Moses, “Now you will see what I will do to Pharaoh: Because of my **mighty** hand he will let them go; because of my **mighty** hand he will drive them out of his country.”
>
> Moses to the Israelites before he was to die:
>
> Deuteronomy 31:6 Be **strong** and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.”
>
> Moses to Joshua directly after:
>
> Deuteronomy 31:7 Then Moses called to Joshua and said to him in the sight of all Israel, “Be **strong** and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. 8 The Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear or be dismayed.”
>
> Moses commissioning Joshua later in the chapter:
>
> Deuteronomy 31:23 Then He commissioned Joshua the son of Nun, and said, “Be **strong** and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.”
>
> The Lord speaks directly to Joshua, and reiterates what Moses said to Joshua:
>
> Joshua 1:6 Be **strong** and courageous, for you shall give this people possession of the land which I swore to their fathers to give them. 7 Only be **strong** and very courageous; [b]be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may [c]have success wherever you go. 8 This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may [d]be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will [e]have success. 9 Have I not commanded you? Be **strong** and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go.”
>
> The Israelites back to Joshua when they were about to go possess the land:
>
> Joshua 1:16 They answered Joshua, saying, “All that you have commanded us we will do, and wherever you send us we will go. 17 Just as we obeyed Moses in all things, so we will obey you; only may the Lord your God be with you as He was with Moses. 18 Anyone who rebels against your [i]command and does not obey

> your words in all that you command him, shall be put to death; only be **strong** and courageous."
>
> David to Solomon on his death bed:
>
> 1 Kings 2:1 As David's [a]time to die drew near, he charged Solomon his son, saying, 2 "I am going the way of all the earth. Be **strong**, therefore, and [b]show yourself a man. 3 Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the Lord may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in [c]truth with all their heart and with all their soul, [d]you shall not lack a man on the throne of Israel.'

The concept of **strength** in the Bible has less to do with physical strength (though it was used in reference to Samson multiple times), but strength and courage as a dual nature against doing things in fear of the world as opposed to the fear of God.

Free Northerner has recently addressed strength and courage (fearless) in his series on what it means to be masculine as well.

Jesus is no exception in the Scriptures as He was growing up as a child.

Part 2 — Jesus in the temple

> Visit to Jerusalem
>
> Luke 2:41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "[s]Son, why have You treated us this way? Behold, Your father and I [t]have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's [u]house?" 50 But they did not understand the statement which He [v]had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these [w]things in her heart. 52 And Jesus kept increasing in wisdom and [x]stature, and in favor (charis) with God and men.

This passage is interesting for a lot of reasons.

First, Jesus goes missing and they can't find Him for 3 days. One thing about the numbers in the Scriptures is that they're never by mistake. 3 days is obviously the time for the resurrection, and the fact that Jesus was in the temple understanding and answering questions is a direct parallel to Him being the temple.

Second, Jewish children when they were being educated when asked a question by the Rabbi they answered it with another question. For example, if the rabbi asked "what is 4+4?", the student may answer the question with "what is 10-2" to show his understanding. A rabbi may ask about a certain passage of Scripture, and Jesus would state the answer through another Scripture. This is the "questioning and answering" that Jesus is undergoing in this passage, and this is the Scriptural mastery to which the Jews would foster.

Third, Jesus was still not recognized as adult by Jewish law and tradition — bar mitzvah is at 13 years of age and Jesus is 12. Since He is not considered as an adult here Jesus ultimately submits himself to His parents as unto the Lord (5th commandment) in order to show His adherence unto the law. Jesus reports later that he has come to fulfill the law not abolish it (Matthew 5:17). His subjection to them (hupotasso) is the same word that is used in subjection of wives to the husbands.

Fourth, the word for wisdom (sophia) is the same one we looked at earlier. Stature has to do with maturity and growing in size (normal puberty). However, the favor with God and men refers to charis which we looked at in joy, grace, forgiveness, and charisma.

> 48 When they saw Him, they were astonished; and His mother said to Him, "[s]Son, why have You treated us this way? Behold, Your father and I [t]have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's [u]house?"

Edit: Lastly, and actually most importantly look at the way Jesus interacts with Mary, His mother, as they question Him about not returning with them. Mary asks Jesus a question ("[s]Son, why have You treated us this way? Behold, Your father and I [t]have been anxiously looking for You.") He actually responds back here with another question ("Why is it that you were looking for Me? Did you not know that I had to be in My Father's [u]house?").

When a woman asks you a question to a man typically a man should reframe it on his terms. In Jesus' case, He doesn't answer His mother directly and "qualify" himself that he was "just trying to do the right thing." Rather, he sets the tone by requestioning His parents because He knows that He was doing the right thing by seeking to be with the Father. This is the type of strong presence that Jesus has even as a child, even though as it states in the next sentence that Jesus was subject to His parents.

Part 3 — Conclusions

To unpack this passage, the main points about Jesus' masculinity here seem to be thus:

- Strength/being strong in terms of becoming a man who does not fear men but only fears the Lord.
- Increasing in wisdom and understanding, especially in knowledge of the Scriptures
- The grace/favor (charis) of God was prevalent in His life, and you can see how that functions in one of my previous posts linked above.
- Jesus' subjection to the proper authorities in His life as the law requires due to His submission to the Lord.
- Parallels already to His mission on earth of the His death and resurrection even as a child.
- Lastly, and importantly, we can see the first of Jesus' interaction of His parents where He "holds His frame" against His mother's questioning by answering her question with another question. He doesn't "qualify" himself to her, but rather His mission is to seek His Father and it would be wrong of His parents to think otherwise. BUT even in knowing this, He is still submissive to His parents regardless.

I find it interesting that Jesus is unafraid of doing a bold thing such as leaving His parents at such a young age (not even an "adult") due to His zeal for the Lord. May we as Christians have such the Spirit of God rest upon us that we can do that too.

Wives will never win their husbands with words

March 1, 2014 | by Deep Strength | Link | Original Link

A brief interlude with more commentary for wives and husbands (and girlfriends and boyfriends as that seems to apply now). I want to get this out on paper because I see this playing out in my parents' marriage as well as in other marriages.

Introduction

The "trick" is to actually follow God's commands. What a surprise. But the answers are not always clear in the English, so let's take a look at a scenario.

Say God has revealed to a wife that she is unhappy in a relationship because she is overbearing and dominant (feminism, churchianity, society, etc.). The wife wants it change so that her husband is leading, but she is having difficulty because anytime she wants him to lead it is met with disdain, snark, and disagreeable behavior from her husband.

What can a wife do?

The answer is right there in the Scriptures:

> 1 Peter 3 (NASB)
>
> 1 In the same way, you wives, be **submissive (hupotassō)** to your own husbands so that **even if any of them are disobedient to the word (logos), they may be won without a word (logos) by the behavior of their wives**, 2 as they observe your **chaste (hagnos)** and [a]**respectful (phobos)** behavior. 3 Your **adornment (kosmos)** must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a **gentle (praus)** and **quiet (hēsuchios)** spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being **submissive (hupotassō)** to their own husbands; 6 just as Sarah **obeyed (hupakouō)** Abraham, calling him lord, and you have become her children if you do what is **right [or good] (agathopoieō)** [b]without being frightened by any **fear (phobeō)**.

There's a whole measure of concepts to unpack in these 6 verses.

Part 1 — Word (Logos)

> 1 In the same way, you wives, be **submissive (hupotassō)** to your own husbands so that **even if any of them are disobedient to the word (logos), they may be won without a word (logos) by the behavior of their wives**,

Logos is used to refer to Jesus in John 1 (In the beginning was the Word), and it is also used in the Scriptures to refer to the Scriptures themselves. The Bible is the Logos Word of God.

> G3056 — λόγος — logos — log’-os
>
> From G3004; something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension a computation; specifically (with the article in John) the Divine Expression (that is, Christ): – account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say (-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

What is really interesting is that through the Scriptures here God is saying that unbelieving husbands should not be lectured to with the Scriptures. This is because lecturing a man to do the right thing is nagging. And nagging never, ever, ever, ever works to change a man.

Likewise, the Scriptures are true, but do you beat non-Christians over the head with a Bible and expect them to believe? I’ve never ever seen that work. And you probably haven’t either.

It’s not particularly surprising that the Scriptures nor speech are to not used to evangelize. After all, what is Christianity about? It’s all about action. Faith in action. We are not to be hearers but doers of the Word (James 1:22).

The Scriptures are food for the Christian. They are not food for those who still walk in the darkness, but food for those in the light. God may use the Scriptures if non-Christians are agreeable to reading them, but using them to brow beat or manipulate those who are resistant never works.

Part 2 – Submission (hupotassō)

> 1 In the same way, you wives, be **submissive (hupotassō)** to your own husbands so that **even if any of them are disobedient to the word (logos), they may be won without a word (logos) by the behavior of their wives**,
>
> […]
>
> 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being **submissive (hupotassō)** to their own husbands; 6 just as Sarah **obeyed (hupakouō)** Abraham, calling him lord, and you have become her children if you do what is **right [or good] (agathopoieō)** [b]without being frightened by any **fear (phobeō)**.

Those of you familiar with Ephesians 5 will also be familiar with hupotasso in 1 Peter 3.

> G5293 — ὑποτάσσω — hupotassō — hoop-ot-as’-so
>
> From G5259 and G5021; to subordinate; reflexively to obey: – be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

This word is also used in reference to Christians’ submission to God, and Christians’

submission to earth authorities.

Husbands are called to headship and the wives are called to submission in the Scriptures. Just as there is a hierarchical structure in God's nature (Father > Jesus > Holy Spirit) as well as between Christ > Church, so too God has laid down a hierarchical structure here on earth between the sexes.

When the wife is making the decisions and having her husband qualify to her whims she is going to be leading the relationship. Because she feels like she is leading the relationship, she is going to be stressed because the responsibilities of the marriage will fall directly onto her instead of her husband. This one of the reasons why wives will become unhappy, even though they desire power in the relationship.

Part 3 — chaste (hagnos)

> 2 as they observe your **chaste (hagnos)** and [a]**respectful (phobos)** behavior.

Hagnos is not a word that is used often in the Scriptures.

> G53 — ἁγνός — hagnos — hag-nos'
>
> From the same as G40; properly clean, that is, (figuratively) innocent, modest, perfect: – chaste, clean, pure.

However, it is used in Titus 2 to refer to wives, and it is used in reference to presenting the Church as a bride to Christ. It generally refers to "purity" such that there is no unclean thing within it.

Obviously, this is an indirect reference to the fruits of the Spirit (charity, joy, peace, longsuffering, kindness, goodness, faithfulness, and self control) against which is no law. This is the the Truth in the Spirit, as opposed to the lie and deception of the nature of the flesh.

Part 4 — Phobos and Phobeo (fear/respect)

> G5399 — φοβέω — phobeō — fob-eh'-o
>
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence.

I covered this topic well in Masculinity is the truth Part 2.

> 2 as they observe your **chaste (hagnos)** and [a]**respectful (phobos)** behavior.

The English translation in the NASB is particularly apt. When wives do what is righteous they have respect/reverence towards both God and her husband. However, when wives do what is evil, all she has left is fear both from God and her husband.

Verse 6 illustrates this best:

> 6 just as Sarah **obeyed (hupakouō)** Abraham, calling him lord, and you have become her children if you do what is **right [or good] (agathopoieō)** [b]without being frightened by any **fear (phobeō)**.

If you do what is good (and the only good that can be done is through the Spirit), then there is no reason to be afraid.

Part 5 — Adornment (Kosmos)

This is perhaps the most intriguing part of the passage. I did not expect this word here when I started to look at the Greek.

> 3 Your **adornment (kosmos)** must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a **gentle (praus)** and **quiet (hēsuchios)** spirit, which is precious in the sight of God.

Kosmos is typically referred to in the Greek in reference to the Creation of God. However, it also refers to an orderly arrangement of God's creation.

> G2889 — κόσμος — kosmos — kos'-mos
>
> Probably from the base of G2865; orderly arrangement, that is, decoration; by implication the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): – adorning, world.

"Merely" is not actually there in the Greek as pointed out by Anne in the comments.

The Scripture says to think first about the internal which is incorruptable/imperishable — humility and quietness/peaceableness being the desirable qualities.

When cross referenced with 1 Timothy 2, the Scriptures state the same as this passage although with clarification.

> 1 Timothy 2:9 Likewise, I want women to adorn themselves with proper clothing, [g]modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness.

Generally, it was the prostitutes that wore a lot of jewelry, braided the hair, etc. so the emphasis culturally is not to dress immoral but with modesty.

Beauty is one of the ways wives respect their husbands. If they look pretty then they are being respectors of the "one flesh" even as a wife's body is not hers but also her husbands, and likewise the husband's body to the wife (1 Cor 7).

Thus, while the internal is the most important factor, I would suggest that wives should not disregard their physical appearance either but dress modestly and take care of their bodies unto the Lord.

Part 6 — Gentle (Praus)

> 4 but let it be the hidden person of the heart, with the imperishable quality of a **gentle (praus)** and **quiet (hēsuchios)** spirit, which is precious in the sight of God.

Praus is one of the fruits of the Spirit. It is Gentleness / Meekness / humility:

> G4239 — πραΰς — praus — prah-ooce’
>
> Apparently a primary word; mild, that is, (by implication) humble: – meek. See also G4235.

Humility is one of the core traits of a Christian because we know that that we have been saved by grace, not of ourselves or good works so that no one can boast, but it is a gift from God. Therefore, let none of us be proud, but serve those in Love/Charity because of the Love/Charity that was first granted to us by God. This is obvious and needs bearing no repeating.

However, often times wives believe that by offering an olive branch with words and actions that they should have husbands reciprocate. Yet, they often find that it drives their husband even further away from them.

Why?

The simple fact of the matter is that men who are constantly abused by women or their wives know that her words often have a hidden subtext to them. A woman will say something and mean another and even if she does something she wants something back. Therefore, the best thing to do is ignore and disengage from the conversation or snark back first before he has her lash out at him.

This is why humility is needed in actions, and it goes along with the concept of charity. Wives must act with the expectation of receiving nothing back.

Remember, you CANNOT change your husband. The only person who can change a wife’s husband is God.

But the relationship that you can change is between yourself and God. And if you die to self, then this allows God to work through you.

Part 7 — Quiet (hēsuchios)

> 4 but let it be the hidden person of the heart, with the imperishable quality of a **gentle (praus)** and **quiet (hēsuchios)** spirit, which is precious in the sight of God.

I always wondered why quiet was used here. This is one of two places that hesuchios is used in the Scriptures.

> G2272 — ἡσύχιος — hēsuchios — hay-soo’-khee-os
>
> A prolonged form of a compound probably of a derivative of the base of G1476 and perhaps G2192; properly keeping one’s seat (sedentary), that is, (by implication) still (undisturbed, undisturbing): – peaceable, quiet.

The other context in which this word is used is in terms of Christians’ subjection to earthly authories. That we should live a quiet and peaceable life in all godliness and honesty (1 Timothy 2:2).

This is a very difficult concept for most women to get. Women want to engage men with words because words are often the preferred communication type for those of feminine persuasion. However, consider the flipside. When a wife tells her husband she has a problem what does a husband typically do? He wants to go and fix the problem.

This is one of the communication difference between the sexes. Women prefer words and understanding, while men prefer action and doing.

The reason why the Scriptures tell women to behave with humility and quiet/silence is because precisely that is how you speak respect to the husband. The only way that you show a husband respect is through your actions. Your words mean nothing to him because he can see your actions and if you are hypocritical or not.

Part 8 — Right / Good (Agathopoieō)

> 6 just as Sarah **obeyed (hupakouō)** Abraham, calling him lord, and you have become her children if you do what is **right [or good] (agathopoieō)** [b]without being frightened by any **fear (phobeō)**.

Agathopoieo is a derivative from Agathos which is another one of the fruits of the Spirit.

> G15 — ἀγαθοποιέω — agathopoieō — ag-ath-op-oy-eh'-o
>
> From G17; to be a well-doer (as a favor or a duty): – (when) do good (well).

As I have explained in various posts such as God is good and the good and the good and the bad and the bad, the only way Christians can do good is to walk with the Spirit (Galatians 5). This is what it means to die to self, and to have God work through your actions.

This is also subtle reference back to Cain and Abel where Cain is dissatisfied with his offering to God not being accepted.

> Genesis 4:6 Then the Lord said to Cain, "Why are you angry? And why has your countenance fallen? 7 If you do **well (yâṭab)**, [e]will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; **and its desire is for you, but you must master it.**"
>
> H3190 — yâṭab — yaw-tab'
>
> A primitive root; to be (causatively) make well, literally (sound, beautiful) or figuratively (happy, successful, right): – be accepted, amend, use aright, benefit, be (make) better, seem best, make cheerful, be comely, + be content, diligent (-ly), dress, earnestly, find favour, give, be glad, do (be, make) good ([-ness]), be (make) merry, please (+ well), shew more [kindness], skilfully, X very small, surely, make sweet, thoroughly, tire, trim, very, be (can, deal, entreat, go, have) well [said, seen].

The interesting part about the Cain and Abel analogy here is that the same words for "Desire" and "Rule" — "**And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master [rule over] it.**" are the same ones in

Genesis 3 of the fall where God curses woman and says **“Yet your desire will be for your husband, And he will rule over you.**”

Submission is a RIGHTEOUS action because it you are obeying God first, and your husband second. It’s less about submission to the husband, but submission to God by obeying His law. Remember when David sins by having Uriah murdered after sleeping with Bathsheba in Psalm 51 David cries out to God and says “Against You, You only, I have sinned And done what is evil in Your sight.”

Conclusions

In the end, what we are left with is a set of 8 instructions on how wives are supposed to win their husbands, even those wives who are married to unbelievers.

Take a look at what we have, and think about what they mean:

1. Without a Word (logos)
2. Submissive (hupotasso)
3. Chaste (hagnos)
4. Fear/reverence (phobos/phobeo)
5. Adornment (Kosmos)
6. Gentle (praus)
7. Quiet (hēsuchios)
8. Right / Good (Agathopoieō)

If you noticed that they are all actions you would be correct!

Wives will never win their husbands with words. Only through actions can a husband be won. Because actions are speaking the language of men.

In particular, the Scriptures reiterate twice that **(1) you should not try to lecture him with the Word or words** and to be **(7) quiet** in and let your behavior speak for you. Any words, positive or negative, will be met with suspicion from a nagged husband. Thus, it is better to say nothing. Let your actions speak for you.

Then there are 5 reinforcing actions upon which your behavior is built. **(2) Submit to his headship with (3) pure/chaste behavior, (4) respect, (6) humility, and (8) goodness which can only be done through the Spirit, and also to (5) adorn (orderly arrange) first with humility and quietness then external beauty (both are required!). A woman’s beauty is a physical expression of her respect to her husband.**

Words mean essentially nothing to a husband that is brow beaten. Your words go in one ear and out the other because your behavior says everything. Behavior is not just doing things for him.

Non-verbal behavior is often referenced to approximately 85-90% of communication. Any time you eye roll, go off in a huff, have dominant body language such as hands on hips, treat him like he’s a child, etc. then you tell him that you are not submissive, your behavior is impure and rejecting, your behavior is disrespecting, without humility, and

without goodness.

This is why counseling never works. Unless it is strictly Scriptural based recommendations where a counselor can walk a couple through a passage such as 1 Peter 3, words and compromises will never mean anything for a husband. Husbands often find out that he goes in willing to work on things, but the behavior of the wife never changes. He knows its fruitless and will withdraw. Counseling in the majority of cases is counterproductive.

Never beg and never plead provides a good mindset and semi-template for which a wife to apologize to her husband:

> "I've made many mistakes in this marriage and apologize. I understand that I hurt you, and that you may not forgive me. I know there is nothing I can do to make it up. But if you are willing I want to reconcile.
>
> I realize that my words mean nothing to you at this point, and that only thing that matters is that I behavior in a respectful manner to you. I know you're skeptical, but I want you to call me on it on anything that you perceive as disrespect so I can repent to God and apologize to you.
>
> If I start to blow up at you, remind me of this conversation and tell me to be quiet and I will."

The last sentence you actually have to follow through on. It is the high horse of pride to think that just because you mean something one way it may not come off the other way to another person. You are not seeking your own approval. You're seeking pray and do good to those who persecute you. Even if it's in your own home.

Husbands will inevitably skeptical, especially if he has been brow beatend nagginged for many years if not decades. Wives may have the upwards of years for God to undo all of the damage, so it is a long journey. The road is not always easy, but it when we overcome trials that we grow in our faith. It is when we struggle and overcome that we grow in our relationships with God and with others.

This is why charity is so important. No one can have charity except through God moving His transforming power in our lives through the Holy Spirit. Thus, a wife must die to herself and allow God to move through her.

A wife cannot change her husband. Ever. Only God can do that. It's fruitless to attempt to do this.

A wife must cry out to God as her ezer, to help her be an ezer to her husband.

The Scriptures really have all of the answers to marriage. But 99.99% of the time Christian wives choose not to listen to God's Word and wonder why they are unhappy.

The Masculinity of Jesus Part 3 (baptism and temptation)

March 3, 2014 | by Deep Strength | Link | Original Link

The Baptism of Jesus is spoken about in all 4 gospels, but it is only described specifically in 3 of them. John is only a general commentary. Only Matthew provides dialogue of what Jesus's actions and commentary.

For ease of reading I'm going to underline the actual spoken aspects.

Part 1 — the baptism of Jesus

> Matthew 3:13 Then Jesus *arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to prevent Him, saying, "I have need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "Permit it at this time; for in this way it is fitting for us to fulfill all righteousness." Then he *permitted Him. 16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and [i]he saw the Spirit of God descending as a dove and [j]lighting on Him, 17 and behold, a voice out of the heavens said, "This is [k]My beloved Son, in whom I am well-pleased."
>
> Mark 1:9 In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 Immediately coming up out of the water, He saw the heavens [g]opening, and the Spirit like a dove descending upon Him; 11 and a voice came out of the heavens: "You are My beloved Son, in You I am well-pleased."
>
> Luke 2:21 Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, 22 and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."
>
> John 1:29 The next day he *saw Jesus coming to him and *said, "Behold, the Lamb of God who takes away the sin of the world! 30 This is He on behalf of whom I said, 'After me comes a Man who [t]has a higher rank than I, for He existed before me.' 31 I did not recognize [u]Him, but so that He might be manifested to Israel, I came baptizing [v]in water." 32 John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. 33 I did not recognize [w]Him, but He who sent me to baptize [x]in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes [y]in the Holy Spirit.' 34 I myself have seen, and have testified that this is the Son of God."

Mark and Luke only briefly cover the baptism by stating that Jesus was baptized and then the heavens opened and the Father talked about His Son Jesus.

John's testimony talks about what happened before Jesus' baptism when he saw him

coming, and his testimony afterward of what had happened about John the Baptist's witness.

Thus, I'm mostly going to examine Matthew here.

> Matthew 3:13 Then Jesus *arrived from Galilee at the Jordan coming to John, to be baptized by him. 14 But John tried to **prevent (diakōluō)** Him, saying, "I have need to be baptized by You, and do You come to me?" 15 But Jesus answering said to him, "**Permit (aphiēmi)** it at this time; for in this way it is **fitting (prepō)** for us to fulfill all **righteousness (dikaiosunē)**." Then he ***permitted (aphiēmi)** Him. 16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and [i]he saw the Spirit of God descending as a dove and [j]lighting on Him, 17 and behold, a voice out of the heavens said, "This is [k]My beloved Son, in whom I am well-pleased."

The first thing about this passage is that John attempts to prevent Jesus from being baptized and rather would be baptized by Jesus. The word used here is diakōluō:

> G1254 — διακωλύω — diakōluō — dee-ak-o-loo'-o
>
> From G1223 and G2967; to hinder altogether, that is, utterly prohibit: – forbid

This is a much stronger word than the NASB translation. Basically, John wanted absolutely no part of baptizing Jesus. This will tie into what the analysis of the baptism later.

Secondly, Jesus replies back to John telling him to "permit it" or the KJV "suffer [it to be so]." The word used here is aphiēmi:

> G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee
>
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

This is the primary word in the gospels which is used for forgiveness [of sins]. For example, in the Lord's prayer: Matthew 6:12 'And **forgive (aphiēmi)** us our debts, as we also have **forgiven (aphiēmi)** our debtors. Likewise, it is the same word used when the disciples were called and **left (aphiēmi)** their nets to follow Jesus.

Thus, as Jesus said it is properly fitting for this to occur because it parallels his whole ministry which is His sacrifice for us for the forgiveness of sins.

The word for fitting in this case is prepō.

> G4241 — πρέπω — prepō — prep'-o
>
> Apparently a primary verb; to tower up (be conspicuous), that is, (by implication) to be suitable or proper (third person singular present indicative, often used impersonally, it is fit or right): – become, comely.

This word is only used 7 times in the NT, and it is used in terms of what is fitting for the saints to do in Christ in avoidance of fornication and other sins (Eph 5), what it is fitting

for women to do (1 Cor 11, 1 Tim 2, Titus 2), and in Jesus' fitting sacrifice for us (Heb 2, Heb 6).

The most interesting aspect of this word is the conspicuous nature of it. Baptism is indeed a public declaration of being a follower of Jesus. Likewise, baptism and communion are one of the few things that Jesus commanded us to do as believers, and they are two examples of public declarations of our faith in Him. Christianity has always been about faith in action, and this is no exception.

Finally, the word used for righteousness is dikaiosunē.

> G1343 — δικαιοσύνη — dikaiosunē — dik-ah-yos-oo'-nay
>
> From G1342; equity (of character or act); specifically (Christian) justification: – righteousness.

This word is only used for righteouness in the NT, and one of the most prominent examples is when Jesus states "seek first the kingdom of God and His righteousness (dikaiosunē) and all these things shall be added unto you."

This synergizes with the word fitting above, as baptism is symbolic of dying to self and becoming a new creation in Christ.

This is the interaction between Jesus and John:

> But John tried to **prevent (diakōluō)** Him, saying, "I have need to be baptized by You, and do You come to me?"
>
> 15 But Jesus answering said to him, "**Permit (aphiēmi)** it at this time; for in this way it is **fitting (prepō)** for us to fulfill all **righteousness (dikaiosunē)**."

The dialogue shows that Jesus knows what must occur in His mission, and therefore does not allow John to stop him from it. There is some element of truth in John's words: John does need baptism from Jesus, but it is only a half truth. Jesus needed to be baptized to foreshadow and fulfill what He had come to earth to perform.

John is operating under an example of false humility in this case. His concern is not for what Jesus desires — the One who he claimed was greater than He and whose sandals he was not worthy to untie. But rather, he is concerned for himself and his unworthiness to baptize Jesus.

It's very easy for humans to be persuaded or convinced into half truths. Half truths seems like the full truth, but they have underlying elements of pride or other sins hidden within them which corrupt them fully.

One example of this is compliments to women. Of course, it is a good thing to compliment a woman. But the context in which it is performed matters significantly. In the post Her emotions, it is very easy for husbands to fall into the trap of complimenting a wife when she asks for it. Husbands fall into this trap because they understand that complimenting their wife is good, but they fail to realized that a woman fishing for a compliment is doing it out of her own pride or self esteem. Building up that which is selfish is not godly and

indeed will not direct her towards the truth which is God.

Jesus' example to John here is one of rooting out false humility and to direct John on the path to do the right thing. The same thing should be done with both men and women.

Godly men should not validate selfishness, pride, or false humility.

Part 2 — the temptation of Jesus

The temptation of Jesus is only present in Matthew, Mark, and Luke.

> Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And after He had fasted forty days and forty nights, He [a]then became hungry. 3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." 4 But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'" 5 Then the devil *took Him into the holy city and had Him stand on the pinnacle of the temple, 6 and *said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, So that You will not strike Your foot against a stone.'" 7 Jesus said to him, "[b]On the other hand, it is written, 'You shall not put the Lord your God to the test.'" 8 Again, the devil *took Him to a very high mountain and *showed Him all the kingdoms of the world and their glory; 9 and he said to Him, "All these things I will give You, if You fall down and [c]worship me." 10 Then Jesus *said to him, "Go, Satan! For it is written, 'You shall worship the Lord your God, and [d]serve Him only.'" 11 Then the devil *left Him; and behold, angels came and began to minister to Him.
>
> Mark 1:12 Immediately the Spirit *impelled Him to go out into the wilderness. 13 And He was in the wilderness forty days being tempted by Satan; and He was with the wild beasts, and the angels were ministering to Him.
>
> Luke 4:Jesus, full of the Holy Spirit, returned from the Jordan and was led around [a]by the Spirit in the wilderness 2 for forty days, being tempted by the devil. And He ate nothing during those days, and when they had ended, He became hungry. 3 And the devil said to Him, "If You are the Son of God, tell this stone to become bread." 4 And Jesus answered him, "It is written, 'Man shall not live on bread alone.'" 5 And he led Him up and showed Him all the kingdoms of [b]the world in a moment of time. 6 And the devil said to Him, "I will give You all this domain and [c]its glory; for it has been handed over to me, and I give it to whomever I wish. 7 Therefore if You [d]worship before me, it shall all be Yours." 8 Jesus answered him, "It is written, 'You shall worship the Lord your God and serve Him only.'" 9 And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here; 10 for it is written, 'He will command His angels concerning You to guard You,' 11 and, 'On their hands they will bear You up, So that You will not strike Your foot against a stone.'" 12 And Jesus answered and said to him, "It is said, 'You shall not put the Lord your God to the test.'" 13 When the devil had

> finished every temptation, he left Him until an opportune time.

The passage in Mark is only a brief commentary. The Matthew and Luke passages are identical, except for the reversal of the 2nd and 3rd temptations.

This article is really long already and the Greek is not particularly illuminating for these passages as it is straight forward.

The most important thing to take note is the solid frame which Jesus presents to Satan. In a sense, frame as used in terms of game is about maintaining integrity to yourself. However, as Christians we are not called to maintain integrity towards ourselves but rather instead towards our Creator.

Satan: "If You are the Son of God, command that these stones become bread."
Jesus: "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'"

Satan: "If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, So that You will not strike Your foot against a stone.'"
Jesus: "[b]On the other hand, it is written, 'You shall not put the Lord your God to the test.'"

Satan: "All these things I will give You, if You fall down and [c]worship me."
Jesus: "Go, Satan! For it is written, 'You shall worship the Lord your God, and [d]serve Him only.'"

In this passage, Jesus shows an impregnable frame against the first and greatest temptor, Satan. Jesus is not wishy washy, but He knows who He is in God and will not compromise on what He knows is right. This is the same mentality that we as Christians should have towards one another.

God's message to the Church in Laodicea in Revelation 3 can be directed straight at Christian nice guys:

> Revelation 3: 15 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will [l]spit you out of My mouth. 17 Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,

The common saying "If you don't know what you stand for then you don't stand for anything" is indeed true in regard to our interactions with both men and women. And to Christian women specifically being a wishy washy man, one who is an amorphous nice guy, is a surefire way to be unattractive.

This aspect of masculinity is the strong, courageous, decisive, opinionated, and disciplined personality that Christian men need to foster within themselves to be men of God.

It is important to be true to God, rather than be true to yourself.

Part 3 — Conclusions

The main themes of masculinity within the baptism of Jesus, and the temptation of Jesus are the following:

- Jesus is not afraid of reframing the attitude of John (John's false humility) in order to foreshadow and fulfill the path that was set before Him.
- Jesus is not afraid to stand up the temptor, Satan, and reframe the entire interaction from "how can Jesus give into his own desires" into "how can Jesus stay true to what God desires."

These are important points because in each case the strength and courage of personality shine through in Jesus' interactions with John and Satan. One meant for good, and one meant for evil; however, similar in their nature of interaction.

Jesus time and time again demonstrates the impregnability of his frame in his interactions with women, men, and non-human beings. He knows His mission and who He is serving, and is thus decisive, strong, courageous, opinionated, and disciplined in His personality to do what He was called to perform here on this earth. This shines forth in all of his interactions.

May the grace of God be on our lives as we aspire to become masculine men like Jesus.

God’s stance on sex in marriage is universal

March 4, 2014 | by Deep Strength | Link | Original Link

One of the interesting things about the Greek is the the universal nature to how and why the prescriptions of the Scripture apply to life.

> 1 Corinthians 7:2 But because of **immoralities (porneia)**, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must [a]**fulfill (apodidōmi)** his **duty (eunoia)** to his wife, and likewise also the wife to her husband. 4 The wife does not have **authority (exousiazō)** over her own body, but the husband does; and likewise also the husband does not have **authority (exousiazō)** over his own body, but the wife does. 5 Stop **depriving (apostereō)** one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control. 6 But this I say by way of **concession (suggnōmē)**, not of **command (epitagē)**. 7 [c]Yet I wish that all men were even as I myself am. However, each man has his own **gift (charisma)** from God, one in this manner, and another in that. 8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to **burn with passion (puroō)**.

Before I get into any analysis of this passage, it is important to understand the cultural context of Paul’s writing. Paul was a self described Pharisee of Pharisees and one who upheld the law to the full meaning. So it’s interesting to see his perspective in Christ knowing the background behind how sex was treated in Jewish culture.

Here’s what JewFAQ has to say on the cultural aspects around how sex was treated in marriage:

> Sex should only be experienced in a time of joy. Sex for selfish personal satisfaction, without regard for the partner’s pleasure, is wrong and evil. A man may never force his wife to have sex. A couple may not have sexual relations while drunk or quarreling. Sex may never be used as a weapon against a spouse, either by depriving the spouse of sex or by compelling it. It is a serious offense to use sex (or lack thereof) to punish or manipulate a spouse.
>
> Sex is the woman’s right, not the man’s. A man has a duty to give his wife sex regularly and to ensure that sex is pleasurable for her. He is also obligated to watch for signs that his wife wants sex, and to offer it to her without her asking for it. The woman’s right to sexual intercourse is referred to as onah, and it is one of a wife’s three basic rights (the others are food and clothing), which a husband may not reduce. The Talmud specifies both the quantity and quality of sex that a man must give his wife. It specifies the frequency of sexual obligation based on the husband’s occupation, although this obligation can be modified in the

> ketubah (marriage contract). A man may not take a vow to abstain from sex for an extended period of time, and may not take a journey for an extended period of time, because that would deprive his wife of sexual relations. In addition, a husband's consistent refusal to engage in sexual relations is grounds for compelling a man to divorce his wife, even if the couple has already fulfilled the halakhic obligation to procreate.
>
> Although sex is the woman's right, she does not have absolute discretion to withhold it from her husband. A woman may not withhold sex from her husband as a form of punishment, and if she does, the husband may divorce her without paying the substantial divorce settlement provided for in the ketubah.

The reason why culturally sex is a woman's right is based in Scripture. Childbearing is one of the important facets of marriage that God made in Creation, and those that were barren were often considered cursed by God.

You can see how in our cultural the perspect shift away from childbearing as being valuable to God, and our emphasis on birth control is one of the major factors that have drawn marriage away from how God intended it to be.

Regardless, the Jewish stance on sex in marriage through not denying each other is important because it already encapsulates much of what Paul is describing in the Scriptures.

> 1 Corinthians 7:2 But because of **immoralities (porneia)**, each man is to have his own wife, and each woman is to have her own husband.
>
> G4202 — πορνεία — porneia — por-ni'-ah
> From G4203; harlotry (including adultery and incest); figuratively idolatry: – fornication.

Many of you probably recognize porneia from some of the words that it used for in English such as pornography. Most of the time this word is referred to in Scripture is for fornication, although it is an all inclusive word to generally mean any illicit sexual contact outside of marriage.

> 3 The husband must [a]**fulfill (apodidōmi)** his **duty (eunoia)** to his wife, and likewise also the wife to her husband.
>
> G591 — ἀποδίδωμι — **apodidōmi** — ap-od-eed'-o-mee
> From G575 and G1325; to give away, that is, up, over, back, etc. (in various applications): – deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield,
>
> G2133 — εὐνοια — **eunoia** — yoo'-noy-ah
> From the same as G2132; kindness; euphemistically conjugal duty: – benevolence, good will.

Jesus uses apodidomi — fulfill, reward, pay, give, render — many times in his parables in terms of men giving an account in the day of judgment, the parable of the unmerciful

servant to pay all, the parable of the vineyard labourers to give them hire, and rendering to Caesar what is Caesar's and to God what is God's.

Likewise, eunoia illustrates the intention of how and why it is supposed to be done. It's kind, benevolent, and good will to have sex with your spouse. It's from **G2132** which is:

> **G2132** — εὐνόεω — eunoeō — yoo-no-eh'-o
> From a compound of G2095 and G3563; to be well minded, that is, reconcile: – agree.

It's interesting that it means to be well mind, or reconciliation/agreement being that marriage was created by God in Genesis, and that the husband and wife are to be one flesh. That is the holiness to which God created sex in marriage is to affirm the one flesh relationship that they have.

We know that this is important because of the biochemical changes in the brain that occur when men and women have sex with each other. They bond together, and they literally become as one spiritually as well.

> 4 The wife does not have **authority (exousiazō)** over her own body, but the husband does; and likewise also the husband does not have **authority (exousiazō)** over his own body, but the wife does.
>
> G1850 — ἐξουσιάζω — exousiazō — ex-oo-see-ad'-zo
> From G1849; to control: – exercise authority upon, bring under the (have) power of.

Exousiazo is from the root of exousia which literally means authority or power that one has over something. Jesus, after His resurrection, was given all authority (exousia) in heaven and earth.

Husbands and wives have no power over each other when it comes to sex. To weild sex as manipulation in marriage is indeed a sin, and the Jewish stance on sex in marriage agrees with this as you read earlier. To withhold sex is going against the nature of marriage that God created which is for the husband and wife to be one flesh.

> 5 Stop **depriving (apostereō)** one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.
>
> G650 — ἀποστερέω — apostereō — ap-os-ter-eh'-o
> From G575 and στερέω stereō (to deprive); to despoil: – defraud, destitute, kept back by fraud.

This reinforces the conclusions made above by stating that withholding sex is indeed defrauding a spouse of their marriage rights. Defrauding in the other Scriptures is referred to with lawsuits among believers, and being dishonest with wages or with the truth.

Marriage is a covenantal contract to which sex is to be offered and given freely as a

reaffirmation of God's creation. To emphasize the fulfillment of the relationship between Christ and the Church.

> 6 But this I say by way of **concession (suggnōmē)**, not of **command (epitagē)**. 7 [c]Yet I wish that all men were even as I myself am. However, each man has his own **gift (charisma)** from God, one in this manner, and another in that. 8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to **burn with passion (puroō)**.
>
> G4774 — συγγνώμη — suggnōmē — soong-gno'-may
> From a compound of G4862 and G1097; fellow knowledge, that is, concession: – permission.
>
> G2003 — ἐπιταγή — epitagē — ep-ee-tag-ay'
> From G2004; an injunction or decree; by implication authoritativeness: – authority, commandment.
>
> G5486 — χάρισμα — charisma — char'-is-mah
> From G5483; a (divine) gratuity, that is, deliverance (from danger or passion); (specifically) a (spiritual) endowment, that is, (subjectively) religious qualification, or (objectively) miraculous faculty: – (free) gift.
>
> G4448 — πυρόω — puroō — poo-ro'-o
> From G4442; to kindle, that is, (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust): – burn, fiery, be on fire, try.

I find the last part particularly interesting. If you look up the two root words for suggnome you have:

> G4862 — σύν — sun — soon
> A primary preposition denoting union; with or together (but much closer than G3326 or G3844), that is, by association, companionship, process, resemblance, possession, instrumentality, addition, etc.: – beside, with. In compounds it has similar applications, including completeness.
>
> G1097 — γινώσκω — ginōskō — ghin-oce'-ko
> A prolonged form of a primary verb; to "know" (absolutely), in a great variety of applications and with many implications (as shown at left, with others not thus clearly expressed): – allow, be aware (of), feel, (have) known (-ledge), perceive, be resolved, can speak, be sure, understand.

The "concession" for men and women to be married if they burn is seen right there in the words themselves. It is knowledge of union and companionship and completeness that God may work in some men and women's lives if they are to be married. Yet, still unmarried is indeed good if God has delivered you from those particular passions.

I discussed charisma in Joy, grace, forgiveness, and charisma on how it relates to our

mission for God, and it seems that each Christian's mission is different. Some will have helpmeets, and some will not. Some women will be single and some will not. I hestitate to say that there is some "gift of singleness" since that is overplayed, but you must recognize that not everyone is to be married. In fact, most will eventually marry.

> Genesis 2:24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

Overall, this passage is most interesting because of the nature of the role of sex in marriage. Weaponizing sex by using it for manipulation or extortion is not how God creating it. Sex is an intimate bonding experience that is holy in the context of marriage. Thus, it is an affirmation of the one flesh relationship.

Nowadays, sex has mostly been weaponized by wives in marriage in attempting, often successfully, to get what they want. This imparts negative impacts on the manipulator (wife) as well as the manipulated (husband). Likewise, a husband withholding which may have happened more in ancient times imparted negative impacts on both the husband as well as the wife.

You can see how stepping outside of the will of God for marriage on both ends of the spectrum is detrimental to both parties involved. Sin is like that. No one wins when one sins.

This is why it is important to choose wisely and vet thoroughly who you marry, as well as have both spouses in marriage on the same page — wanting to serve God.

God's Truth has always been about unity in body, mind, and Spirit, and the marriage bed is one of the the primary examples of that.

Husbands win their wives with words

March 5, 2014 | by Deep Strength | Link | Original Link

A couple days ago, I wrote about how wives will never win their husbands with words.

Understanding the Greek allows us to see insight into why wives cannot win their husbands with words. Any words come off as preaching or nagging, even when meant as encouragement or in good will. Thus, Paul through the inspiration of God in Scripture tells women that they should win their husbands through 8 different aspects folded into her behavior:

1. Without a Word (logos)
2. Submissive (hupotasso)
3. Chaste (hagnos)
4. Fear/reverence (phobos/phobeo)
5. Adornment (Kosmos)
6. Gentle (praus)
7. Quiet (hēsuchios)
8. Right / Good (Agathopoieō)

Now, let's take a lesson from Ephesians 5 on how husbands are to win their wives.

> Ephesians 5 (NASB)
>
> 25 Husbands, **love (agapaō)** your wives, just as Christ also **loved (agapaō)** the church and gave Himself up for her, 26 so that He might **sanctify (hagiazō)** her, having **cleansed (katharizō)** her by the **washing (loutron)** of water with the **word (rhēma)**, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to **love (agapaō)** their own wives as their own bodies. He who **loves (agapaō)** his own wife **loves (agapaō)** himself; 29 for no one ever hated his own flesh, but **nourishes (ektrephō)** and **cherishes (thalpō)** it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be **joined (proskollaō)** to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to **love (agapaō)** his own wife even as himself, and the wife must see to it that she [r]respects her husband.

There's a whole measure of concepts to unpack in these 9 verses.

Part 1 — Love (agapaō)

> 25 Husbands, **love (agapaō)** your wives, just as Christ also **loved (agapaō)** the church and gave Himself up for her,
> […]

> 28 So husbands ought also to **love (agapaō)** their own wives as their own bodies. He who **loves (agapaō)** his own wife **loves (agapaō)** himself;
> […]
> 33 Nevertheless, each individual among you also is to **love (agapaō)** his own wife even as himself, and the wife must see to it that she [r]respects her husband.
>
> G25 — ἀγαπάω — agapaō — ag-ap-ah'-o
> Perhaps from ἄγαν agan (much; or compare [H5689]); to love (in a social or moral sense): – (be-) love (-ed). Compare G5368.

I'm sure most Christians have heard about agape love out the wazoo before. However, what most don't realize is that there's 3 distinct words for love in the Scriptures.

1. G25 — Agapao — Generally used a verb to describe action.
2. G26 — Agape — Generally used as a noun to describe the Love of God or a state of Love.
3. G27 — Agapetos — beloved (as in Jesus is God's beloved son, or Christians are the beloved of God)

As you can see in the above verse, the verb form of love is used — agapao. Thus, husbands are to love their wives as Christ loved the Church through some type of action.

But what type of action is it? What does this actually mean? Let's find out in the next parts of the passage.

Part 2 — Sanctify (hagiazō) through Cleansing (katharizō) by Washing (loutron)

> 25 Husbands, **love (agapaō)** your wives, just as Christ also **loved (agapaō)** the church and gave Himself up for her, 26 so that He might **sanctify (hagiazō)** her, having **cleansed (katharizō)** her by the **washing (loutron)** of water with the **word (rhēma)**, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.
>
> G37 — ἁγιάζω — hagiazō — hag-ee-ad'-zo
> From G40; to make holy, that is, (ceremonially) purify or consecrate; (mentally) to venerate: – hallow, be holy, sanctify.
>
> G2511 — καθαρίζω — katharizō — kath-ar-id'-zo
> From G2513; to cleanse (literally or figuratively): – (make) clean (-se), purge, purify.
>
> G3067 — λουτρόν — loutron — loo-tron'
> From G3068; a bath, that is, (figuratively) baptism: – washing.

The analogy that Paul gives here is that husbands should love their wives as Christ does the Church to make her holy. This is part of the responsibility of headship — for the husband to submit to God so that God can move through him to sanctify his wife to be

more Christ-like. This cleansing is to be performed through washing. The washing is figuratively a baptism.

I discussed Jesus' baptism in my previous post on The Masculinity of Jesus Part 3 (baptism and temptation).

The actions of the husband are to be a baptism just as the baptism represents the death to self and washing away of sins, and reemerging in the newness of life in Christ. This is made clear in Romans 6:

> What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become [a]united with Him in the likeness of His death, certainly we shall also be [b]in the likeness of His resurrection, 6 knowing this, that our old [c]self was crucified with Him, in order that our body of sin might be [d]done away with, so that we would no longer be slaves to sin; 7 for he who has died is [e]freed from sin.

So husbands are to love their wives to make this happen.

But what is the nature of this love?

Part 3 — Word (rhēma)

> 25 Husbands, **love (agapaō)** your wives, just as Christ also **loved (agapaō)** the church and gave Himself up for her, 26 so that He might **sanctify (hagiazō)** her, having **cleansed (katharizō)** her by the **washing (loutron)** of water with the **word (rhēma)**, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.
>
> G4487 — ῥῆμα — rhēma — hray'-mah
> From G4483; an utterance (individually, collectively or specifically); by implication a matter or topic (especially of narration, command or dispute); with a negative naught whatever: – + evil, + nothing, saying, word.

I discussed rhema in 4 past articles including Leave her better than how you found her, and To game or not to game. The relevant passage of what I wrote in to game or not to game is quoted below:

> When I was looking at Scriptures there were two things that stood out. The Divine Expression or Jesus and His words which is Logos — John 1:1 in the beginning was the Word (Logos). You can think of Jesus and His fulfillment of the law with his teaching and actions as Logos. The all encompassing Scriptures themselves are referred to by either gramma (G1121 or graphe (G1124) (thanks to mdavid for the clarification). On the other hand, the spoken revelation of the Word is rhema.

> Rhema is powerful — as God (Logos) spoke the world into being (Rhema), and man shall not live by bread alone but from every Word (rhema) that comes from the mouth of God. This is why it's important to pray out loud because the spoken Rhema word is powerful. Likewise, to others it gives life and death. The power of the tongue is enormous as it says in James, yet it is easily corrupted. Going back to the passage from Matthew 12 that I referenced earlier: "But I say unto you, That every idle word (Rhema) that men shall speak, they shall give account thereof in the day of judgment."
>
> The goal of the leadership of the man in a Christian marriage is to spur his wife to have a deeper relationship with God. And it is through his Words (rhema) that he must speak life that washes and cleanses her as just as Christ does his Church.

As you can see through the analogy, husbands are to love their wives as Christ loved the church through sanctification and cleansing by washing of the water of the Rhema word. Thus, husbands win their wives through their speech.

Empirically, this agrees with the nature of fitness testing as I discussed in Christian masculinity, mindset, and fitness testing. When a woman fitness tests, she does through speech and she expects an answer. Thus, husbands must counter by understanding the truth. For example, if a wife is seeking validation and compliments, then a husband is not to validate her.

Fitness testing, in particular, comes in two different forms as I explained in Framework for Offense and Defense. A wife or woman will put a husband or man on the defensive with fitness tests.

Defensive (e.g. Fitness tests)

- **(self) She does not respect you** — This is where a woman abuses Christian nice guys for their time or accuses you of something. For example, accusations may involve "You look funny/ridiculous", "Can you do X, Y, Z for me?", "You're not the jealous type are you?" etc[1]. Basically, if her behavior is out of line then call her on it.
- **(her) She wants you to respect her** — This is where a woman demands you respect her or wants you to validate her. For instance, "Do I look good in this dress?" Did I do a good job or what?" "Did you miss me?", "You never listen to me", "You never let me do X while other girlfriends can do it", etc.[1]

"Passing" these fitness tests is Scriptural by the following passages:

- Defensive: **She does not respect you (or others)** — This nebulous as Christian women are not called to respect Christian men that aren't their husbands. However, often these types of comments denote impropriety on the side of the man ("you're not jealous are you?") or are [harshly] judgmental without concern for correction ("why did you do that?", "why would you wear something like that?"). This violates the Scripture's clear teachings about edification and peace Rom 8:29, Rom 15,14, 1

Thes 5:11,14, Heb 3:13, 10:24-25, 1 Pet 4:10. See general body responsibilities here for more Scriptures on this. Likewise, Christian men can be abused for their time as I have discussed before because there are situations where men should not be involved with women who are not their wives because it is the woman's husband's or woman's significant other's responsibility. Additionally, Christian women are not to be teaching men (1 Tim 2:12), though the older women are called to teach the younger (Titus 2:3-5). Men are to teach men (Prov 27:17, Titus 2:6-8).

- Defensive: **She wants you to respect her** — The Scriptures state to love your wives (Eph 25-31), be considerate (1 Peter 3:7), do not be harsh (Col 3:19), etc. but not respect wives. Indeed, as we have seen repeatedly respecting wives is not what they need to be loved.

Husbands love their wives as Christ loved the Church by quelling her rebellion with spoken word. This is one of the more difficult thing for Christian husbands to learn.

I will discuss this a bit more in the conclusion after we analyze the rest of this passage.

Part 4 — Nourishes (ektrephō) and Cherishes (thalpō)

> 28 So husbands ought also to **love (agapaō)** their own wives as their own bodies. He who **loves (agapaō)** his own wife **loves (agapaō)** himself; 29 for no one ever hated his own flesh, but **nourishes (ektrephō)** and **cherishes (thalpō)** it, just as Christ also does the church, 30 because we are members of His body.
>
> G1625 — ἐκτρέφω — ektrephō — ek-tref'-o
> From G1537 and G5142; to rear up to maturity, that is, (generally) to cherish or train: – bring up, nourish.
>
> G2282 — θάλπω — thalpō — thal'-po
> Probably akin to θάλλω thallō (to warm); to brood, that is, (figuratively) to foster: – cherish.

Nourish (ektrepho) is only used in the Scripture in one other passage.

Ephesians 6:4 Fathers, do not provoke your children to anger, but **bring them up (ektrephō)** in the discipline and instruction of the Lord.

Likewise, cherish (thalpo) is only used one other time in the Scriptures.

1 Thessalonians 2:4 but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God who [d]examines our hearts. 5 For we never came [e]with flattering speech, as you know, nor with a pretext for greed—God is witness— 6 nor did we seek glory from men, either from you or from others, even though as apostles of Christ [f]we might have [g]asserted our authority. 7 But we [h]proved to be [i]gentle [j]among you, as a nursing mother [k]**tenderly cares (thalpō)** for her own children. 8 Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own [l]lives, because you had become [m]very dear to us.

In these verses, two interesting parallels are made.

In “game” there is an analogy that men are to set boundaries for woman like a child. Perhaps it is not ironic that a man is to nourish himself (his own body) as he would a child, and that he is to nourish his wife (being that they are one flesh) as if she were a child, and that he is to nourish his children.

This fits the characterization of Christians in the New Testament as children of God. And it is the duty of the headship position in marriage — which falls on the husband — to provide this nourishment to himself, his wife, and his children as if they were all children of God. This duty is immense as Jesus states that it is better for a man to have a millstone hung around his neck and be thrown into the sea than to cause a child to stumble.

In the same way, the tender care of the husband’s own body, as to his wife (one flesh), is again fit to an analogy of a nurse tenderly feeding her children.

This is where I see the fruits of the Spirit externally exemplified to others. In Masculinity, mastery, the internal and the external, I discussed the internal and external characteristics of the fruits of the Spirit:

- **Internal (6)** — Joy, Peace, Patience/Longsuffering, Faithfulness, Chastity, Self Control
- **External (6)**– Charity/Love, Kindness, Goodness, Generosity, Gentleness, Modesty

Specifically, the external characteristics are in two different groups:

- **Actions** — Charity/Love to others, Generosity to others, and Modesty for others.
- **Performance of actions** — Kindness, Goodness, and Gentleness/humility

To nourish and cherish one must do it through charity, generosity, and modesty and in those actions they should be performed with kindness, goodness, and humility.

Part 5 — Joined (proskollaō)

> 31 For this reason a man shall leave his father and mother and shall be **joined (proskollaō)** to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to **love (agapaō)** his own wife even as himself, and the wife must see to it that she [r]respects her husband.
>
> G4347 — προσκολλάω — proskollaō — pros-kol-lay’-o
> From G4314 and G2853; to glue to, that is, (figuratively) to adhere: – cleave, join (self).

The Hebrew in Genesis 2 is remarkably consistent with the Greek used here. The understanding of one flesh is that the two are joined or cleaved together.

However, the Hebrew word for joined or cleave actually explains why men are the pursuers whereas women are the pursued in the relationship.

> H1692 — dâbaq — daw-bak’

> A primitive root; properly to impinge, that is, cling or adhere; figuratively to catch by pursuit: – abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

The important point to note in the passage is the joining of the two to one flesh just as Christ is to the Church. This is performed through the indwelling of the Holy Spirit, and yet also Jesus is there when two are more are gathered in His name.

In Ecclesiates, Solomon unwittingly speaks an analogy to marriage in the chapter on the evils of oppression.

> Ecclesiastes 4:9 Two are better than one because they have a good return for their labor. 10 For if [c]either of them falls, the one will lift up his companion. But woe to the one who falls when there is not [d]another to lift him up. 11 Furthermore, if two lie down together they [e]keep warm, but how can one be warm alone? 12 And if [f]one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart.

You can see how this refers directly to marriage. Indeed, a cord of three strands made by the husband, the wife, and Jesus is not easily torn apart.

Conclusion

The major thing that stood out to me in this passage is the Truth of the Scriptures.

Most people know that the preferred communication style of women is through words, while the preferred communcation style of men is through actions.

Ultimately, the Scriptures speak to husbands in Ephesians 5 to love their wives through the preferred communication style of women — words.

On the other hand, the passage in 1 Peter 3 speak to wives to communicate respect to men through the preferred communication style of men — actions.

Indeed, husbands doing more things for their wives to curry their favor absolutely does not work. This is shown time and time again where a couple goes to counseling and it results in a man helping out more around the house, with the chores, with the kids, and with whatever else. But it does not fix the relationship and sends it onto the course of divorce.

This is why Scripture should never be called outdated, and woe to those Christians that speak those lies (Isaiah 5:20). The Scriptures speak Truths consistent from the creation of the world to this day and into the future until the heavens and earth pass away.

> Matthew 5:17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say to you, until heaven and earth pass away, not [h]the smallest letter or stroke shall pass from the Law until all is accomplished. 19 Whoever then annuls one of the least of these commandments, and teaches [i]others to do the same, shall be called least in the kingdom of heaven; but whoever [j]keeps and teaches them, he shall be called great in the kingdom of heaven.

> Matthew 24:32 “Now learn the parable from the fig tree: when its branch has already become tender and puts forth its leaves, you know that summer is near; 33 so, you too, when you see all these things, [u]recognize that [v]He is near, right at the [w]door. 34 Truly I say to you, this [x]generation will not pass away until all these things take place. 35 Heaven and earth will pass away, but My words will not pass away.

Now, this is not to say that men and women are to only speak words and do actions respectively, but it is important part of marriage to communicate to each other in the preferred style of the other spouse.

For men, the conclusion is that they should start to address a wife’s rebellion (which she will show using fitness tests) through speaking the Truth in Love.

The specifics of how a man is address these issues with his words is outlined fairly well in this 4 part series:

1. The Socialization of men and women
2. The selfish and unselfish socialization of men
3. Masculinity is the truth
4. Masculinity is the truth Part 2

The way to speak the truth in love to women is to communicate indirect truth to her and to never to validate her. You can see how Jesus does this to the Syrophoenician woman in Mark 7. Likewise, how Jesus addresses his mother when He stayed behind at thet temple. In the next few posts, I will explore how Jesus addresses His mother again with His interaction with her in the marriage at Cana.

The hard part for Christian husbands to see is the subtle difference between leadership and submission.

If a wife is telling a husband what to do that means she is control the interaction. The correct way to fix this is to set boundaries for her to respect you. Likewise, if a woman is fishing for a compliment, then she is in control of the interaction. This is why you never validate her. If you give in to her and do what she wants, then you are submitting to her whims and not being the head in the relationship. It is proper and godly for a husband to call out this rebellion of the wife with his words — call her out for being rude, or for fishing for compliments, or other unchaste or immoral behavior.

Figuratively, this cleansing (or baptism) through the Spirit working in the husband to call a wife out on behavior is performed in order to expose rebellion or sin and call her to repentance. This is what is meant by masculinity is the truth. The truth must be spoken into a particular situation in order be a revelation of God in her life. When Holy Spirit can speak through the husband, the husband is able to point her to the Way, the Truth, and the Life who is Jesus.

We can see an instance of this rebellion and Adam’s failure to call Eve out from it in Genesis 3 (NASB):

> 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.
> […]
> 10 [Adam] said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” 11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” 12 The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

The sin of Eve was rebellion in action, and it is fitting that how wives return to respect and submission is through behavior in action.

The sin of Adam was failure to call out rebellion, and it is fitting that how husbands return to headship is through their words.

Thus, husbands must be vigilant to the position that God has called him in marriage, and it will draw both the husband and his wife closer to God. Not to mention it will make her more attracted to him as he is able to set proper boundaries and be a man who is respected.

Important note: Women are called to respect their husbands REGARDLESS of if her husband is one who can be respected. The Scriptures call women to respect and submit to the position of headship. Likewise, husbands are called to be loving, considerate, and not be embittered to their wives irrespective of if she is unsubmissive and disrepectful. Even if the husband is a horrible, meanie, nincompoop unbeliever, God may use the respect and submission of the wife to win the husband. Likewise, vice versa the husband to the wife who is not in submission and disrespectful.

The Masculinity of Jesus Part 4 (Marriage at Cana)

March 8, 2014 | by Deep Strength | Link | Original Link

Edit: Chad has written his interpretation of this passage here with slightly alternative views.

Edit 2: I've done some extensive thinking on this topic and I actually believe Chad's version is closer to correct now. I will leave this up as the lessons this post teaches are still applicable even though my analysis of the Scripture may be slightly off.

http://depthstowilderness.com/marys-request-and-leadership-of-christ/

The marriage at Cana is the first miracle of Jesus per the testimony of John, and another interaction between Jesus and his mother.

If we remember back to Jesus in the temple, this is his interaction between his mother, Mary, and himself:

Mary: "[s]Son, why have You treated us this way? Behold, Your father and I [t]have been anxiously looking for You.
Jesus: "Why is it that you were looking for Me? Did you not know that I had to be in My Father's [u]house?"

Instead of getting sucked into his mother's opinion of what He was doing, Jesus reframes the issue into one of what God wanted him to be doing. This is one example of where answering a question with a question allows Jesus to redirect the conversation towards spiritual things rather than earthly things. Away from his mother's concerns, and towards the Father's concerns.

However, even in this situation, Jesus submits to his parents — His earthly authorities — so as to be in full obedience to the law of Moses and to His Father in heaven.

Now, let's move on to the marriage at Cana in John 2 (NASB)

> On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; 2 and both Jesus and His disciples were invited to the wedding. 3 When the wine ran out, the mother of Jesus *said to Him, "They have no wine." 4 And Jesus *said to her, "Woman, [a]what does that have to do with us? My hour has not yet come." 5 His mother *said to the servants, "Whatever He says to you, do it." 6 Now there were six stone waterpots set there for the Jewish custom of purification, containing [b]twenty or thirty gallons each. 7 Jesus *said to them, "Fill the waterpots with water." So they filled them up to the brim. 8 And He *said to them, "Draw some out now and take it to the [c]headwaiter." So they took it to him. 9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter *called the bridegroom, 10 and *said to him, "Every man serves

> the good wine first, and when the people have [d]drunk freely, then he serves the poorer wine; but you have kept the good wine until now.” 11 This beginning of His [e]signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. 12 After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

The first concept we see in this passage at the wedding is that there is a problem. What does Mary do when they find out there’s a problem?

> **3 When the wine ran out, the mother of Jesus *said to Him, “They have no wine.”**

She indirectly asks Jesus to fix the problem.

Now, I don’t know if she asked politely with good manners, but telling a man about a problem which implies that He fix the problem tends to be disrespectful in most cultures. However, I won’t say that it was sinful or disrespectfully because I don’t know, and I don’t want to call good evil or evil good.

Thus, Jesus replies curtly:

> **4 And Jesus *said to her, “Woman, [a]what does that have to do with us? My hour has not yet come.”**

Jesus addresses other women by the term “woman” in the gospels, and this was not uncommon in the culture. However, it seems that most commentaries agree that it would be disrespectful for a man to address his mother as such.**[1]**

> **[1]**Analysis from Wiki — Mary told Jesus the wine was in short supply. Today his reply may seem curt: “Woman, what have I to do with you? My hour is not yet come.”[Jn. 2:4] Neither here nor elsewhere does Jesus renounce the mother-son relationship as such, but here, as in Luke 2:49, he declares his vocational (ministerial) independence of his mother.
>
> He has an “hour” to meet, and Mary, though his mother, can neither hasten nor hinder its coming.[4]:pp.103–104, 236 Most scholars believe that in Jesus’ reply to his mother there was no disrespect. According to Matthew Henry’s Commentary, he used the same word when speaking to Mary with affection from the cross.[15] Scholar Lyn M. Bechtel disagrees with this reading. She writes that the use of the word “woman” in reference to Jesus’ mother is “startling. Although it would not be improper or disrespectful to address an ordinary woman in this way (as he often does: see John 4:21, 8:10, 20:13-15), it is inappropriate to call his mother ‘woman'” (Bechtel 1997, p. 249). Bechtel further argues that this is a device Jesus uses to distance himself from Judaism.
>
> However, Bishop William Temple says there is no English phrase that represents the original “Woman, leave me to myself.” “In the Greek it is perfectly respectful and can even be tender—as in John 19:27…. We have no corresponding term; ‘lady’ is precious, and ‘madam’ is formal. So we must translate simply and let the

> context give the tone."[16] Some versions of the Bible translate it as "Dear woman". [17]

The commentaries, unfortunately, do not look at Jesus' actions in light of male-female relationships or even mention Mary's prior comment which prompted the curt reply from Jesus.

The curt reply of Jesus was to address Mary's incomplete picture of the situation at hand.

Looking in the context of male-female relationships and conversation this could have two different meanings:

> **"Woman, [a]what does that have to do with us? My hour has not yet come."**

1. An exasperated Jesus replying as to a child that was testing his patience, "Come on, what does that have to do with us?" or "Why are you telling me to fix someone else's problem?"
2. An amused Jesus replying perhaps with a raised eyebrow, "So what? What does that have to do with us?"

When Jesus was at the temple, Mary was concerned about Him but Jesus redirected the attention off of her worry onto the fact that He had to go about His Father's business. It was an excellent redirection of the situation with another question, yet He still obeyed His parents and returned with them.

In this case, whether Jesus was exasperated or amused or something else, He was still in control of the situation by responding to Mary's assertion with another question. The type of reply Jesus made addresses Mary's incomplete picture of the entire situation which was twofold: (1) taking an issue that wasn't their problem and potentially making it their problem, and (2) not thinking about the consequences of said actions.

In other words, Jesus redirected Mary's statement from concern over the present into Spiritual matters again. Otherwise He would have just said "Okay mother, I'll turn some water into wine".

Likewise, this is a great lesson for husbands, as wives and women often bring problems up to husbands to fix. This is neither good or bad in itself, but sometimes the problems focus merely on the physical and ignore the spiritual. Or they didn't consider the consequences of said actions.

However, after Jesus redirected Mary's statement from earthly things to heavenly things, He does acquiesce and perform a miracle:

> 5 His mother *said to the servants, "Whatever He says to you, do it." 6 Now there were six stone waterpots set there for the Jewish custom of purification, containing [b]twenty or thirty gallons each. 7 Jesus *said to them, "Fill the waterpots with water." So they filled them up to the brim. 8 And He *said to

> them, “Draw some out now and take it to the [c]headwaiter.” So they took it to him. 9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter *called the bridegroom, 10 and *said to him, “Every man serves the good wine first, and when the people have [d]drunk freely, then he serves the poorer wine; but you have kept the good wine until now.” 11 This beginning of His [e]signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him. 12 After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

edit: Thanks to Chad for pointing it out some of the corrections above, and prayer about changing parts of this post were Spirit inspired.

Conclusions

The key point in this passage is Jesus’ immaculate concern of the Spiritual over the physical. He doesn’t fall into the trap of pleasing those at the marriage or women, even his mother, but rather addresses her concern over a problem by curtly telling her the long term implications of such actions. We should be reminded to focus on spiritual as opposed to earthly things, and that all actions have consequences.

In terms of male-female relationships, winnowing out intentions is important as well as consideration of the Spiritual over the physical. These are both characteristics of masculinity in interacting with women: to reveal the intentions or truth behind women requests and to evaluate them in light of the Spirit and consequences that may result.

> Mark 4:21 And He was saying to them, “A lamp is not brought to be put under a [e]basket, is it, or under a bed? Is it not brought to be put on the lampstand? 22 For nothing is hidden, except to be revealed; nor has anything been secret, but that it would come to light. 23 If anyone has ears to hear, let him hear.”
>
> Luke 8:16 “Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light. 17 For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light. 18 So take care how you listen; for whoever has, to him more shall be given; and whoever does not have, even what he [e]thinks he has shall be taken away from him.”

Likewise, one of the other lessons men can learn from this is that women, even your mother, are going to demand or tell men do things all the time to fix their problems or to fix someone else’s problem. Mary was essentially volunteered Jesus’ time and energy to fix a problem that was not His problem.

As you may recall, this is the same concept behind which I wrote Christian nice guys are abused [for their time].

Husbands and men should call out women for volunteering or telling them to do things. These are things that should be discussed by the husband before a decision is made. A

wife volunteering time without asking her husband is not respectful behavior.

Key point for wives/women: Ask politely, don't tell men to do things. Don't abuse men to do things for you.

Key point for husbands/men: If women don't respect you and your time then call them out on it. It may be good to do the things that wives/women are bringing up to you as Jesus acquiesced and performed a miracle, but you must ensure that women are respectful of your boundaries as men by calling them out on disrespectful behavior.

Key point for all: Focus not just on the physical or earthly things but the Spiritual ramifications of actions. Indeed, consider both the action and the consequences of said action in light of the Spirit and not the flesh.

The Masculinity of Jesus Part 5 (Nicodemus and return to Galilee)

March 10, 2014 | by Deep Strength | Link | Original Link

Part 1 — Nicodemus

The Nicodemus story is an interesting story because he is one of the spiritual leaders of Israel and yet does not understand the Spiritual which is reflected in His earthly actions. If we understand our priority in the Spiritual, then we understand what must be reflected here in the physical.

> John 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 2 this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these [a]signs that You do unless God is with him."

Here's the first disconnect we see.

All of the Pharisees, the spiritual leaders of Israel, know that Jesus is from God because of the signs and wonders that He has done, yet Nicodemus comes to him in secret in the night.

This is the beginning of the spiritual parallel that Jesus begins to draw in the rest of this story. If a man's mind is closed off to spiritual things, then his earth actions will reflect His closed off spiritual state.

This is the analogy by which many Christians today see the world. We would rather believe in what we think we know, or what society, feminism, and our families tell us than test it against God and His Truth.

> 3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born [b]again he cannot see the kingdom of God." 4 Nicodemus *said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Nicodemus shows clearly that he does not understand the concept of spiritual rebirth when Jesus discusses it with Him. Note in the first two verses Nicodemus directly asks Jesus about himself, yet Jesus again redirects the conversation away from himself and to God instead. Even though Jesus is the Way, the Truth, and the Life, He constantly redirects the focus away from Himself and to the One that He submits to — the Father.

Likewise, Christian men are made in God's image that we should not reflect our own selfish nature but instead be a reflection of the Creator. And we understand that we can only do this by the working of the Holy Spirit in us that allows us to agapao love and do good.

We, like Nicodemus, believe the lies that we are told and our actions reflect the "nice guys" that many Christian men have become. We have become scared of standing out for

God's truth and for speaking of it confidently. If we claim to be saved and born again then why aren't we confident in the truth that we know? Why are we afraid and timid of what others think about us? Why are we not strong and courageous?

> 5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the **Spirit (pneuma)** he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh, and that which is born of the **Spirit (pneuma)** is **spirit (pneuma)**. 7 Do not be amazed that I said to you, 'You must be born [c]again.' 8 The **wind (pneuma)** blows where it **wishes (thelō)** and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the **Spirit (pneuma)**."
>
> G4151 — πνεῦμα — pneuma — pnyoo'-mah
> From G4154; a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's spirit, the Holy spirit: – ghost, life, spirit (-ual, -ually), mind. Compare G5590.

I love the double meaning in Scripture because it shows the nature of the revelation of Jesus' words. There's many things to note in this part of the passage.

- This is one of the sections of the Scripture to where baptism — both of water and of the Spirit — seems to be required for inheritance into the kingdom of God. Baptism of water is a physical testimony to those around you of acceptance of the Way (Romans 6:1-7), and Baptism by the indwelling of the Spirit is the spiritual testimony as a pledge of our inheritance that we were God's own possession (Ephesians 1:11-14).
- In English, it is not readily apparent but the same word for Spirit is the same word for wind. This is not a coincidence.

> Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living [f]being.

When sin came into the world it corrupted man physically and spiritually. This is why there is physical and spiritual death. We lost that communion with God, and hence we do not understand how the Spirit moves. Yet, once we become Christians and start to walk by the Spirit we have a greater understanding of how the Spirit moves and works in us.

- Likewise, the word **thelō** is used in this passage to denote where the wind blows as it wishes.

> G2309 — θέλω, ἐθέλω — thelō ethelō — thel'-o, eth-el'-o
>
> Either the first or the second form may be used. In certain tenses θελέω theleō thel-eh'-o (and ἐθέλέω etheleō eth-el-eh'-o) are used, which are otherwise

> obsolete; apparently strengthened from the alternate form of G138; to determine (as an active voice option from subjective impulse; whereas G1014 properly denotes rather a passive voice acquiescence in objective considerations), that is, choose or prefer (literally or figuratively); by implication to wish, that is, be inclined to (sometimes adverbially gladly); impersonally for the future tense, to be about to; by Hebraism to delight in: – desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [ly]).

The context in which this word is also used in other Scriptures is important. Here's a few of the examples:

The Syrophonecian's daughter is healed: Matthew 15:28 Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you **wish (thelō)**."

Discipleship is costly: Matthew 16:24 Then Jesus said to His disciples, "If anyone **wishes (thelō)** to come after Me, he must deny himself, and take up his cross and follow Me. 25 For whoever **wishes (thelō)** to save his [v]life will lose it; but whoever loses his [w]life for My sake will find it.

The greatest and the least: Matthew 20:26 It is not this way among you, but whoever **wishes (thelō)** to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His [n]life a ransom for many."

The Spirit (pneuma) is not something that we don't know where it is going, where it blows, and can only hear about it as Christians. Those born of the Spirit know where the Spirit is when they follow God's commands — they are walking by the Spirit — and they know where the Spirit is when they do evil — they are walking by the flesh (Galatians 5).

> 9 Nicodemus said to Him, "How can these things be?" 10 Jesus answered and said to him, "Are you the teacher of Israel and do not understand these things? 11 Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do not accept our testimony. 12 If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

Nicodemus does not understand the meaning of spiritual rebirth, and his eyes are thus closed to the things of God even though he has born witness to the miracles and signs from Jesus. Indeed, Jesus criticizes Nicodemus for his supposed position as spiritual leader of Israel yet not understanding it.

One of the things that is often glossed over in Jesus' speech here is the "we" in speaking of and testifying. The we is what Jesus speaks of later on in Matthew when He lambasts the scribes and Pharisees:

> Matthew 23 (NASB)
>
> 29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had been living in the days of our fathers, we would not have been partners with them in

> shedding the blood of the prophets.’ 31 So you testify against yourselves, that you are [x]sons of those who murdered the prophets. 32 Fill up, then, the measure of the guilt of your fathers. 33 You serpents, you brood of vipers, how [y]will you escape the [z]sentence of [aa]hell?
>
> 34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the [ab]temple and the altar. 36 Truly I say to you, all these things will come upon this generation.
>
> 37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 Behold, your house is being left to you desolate! 39 For I say to you, from now on you will not see Me until you say, ‘Blessed is He who comes in the name of the Lord!’”

I assume that Jesus does not lambast Nicodemus here in John 3 is that because Nicodemus actually was humble enough to seek out the truth. Thus, Jesus told Him the harsh truth graciously instead of laying into him full blown. Indeed, as we can see from Nicodemus’ subsequent defense of Jesus (John 7) and his participation in the burial of Jesus that he was most likely influenced from this.

> 13 No one has ascended into heaven, but He who descended from heaven: the Son of Man. 14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; 15 so that whoever [d]believes will in Him have eternal life. 16 “For God so loved the world, that He gave His [e]only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him. 18 He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the [f]only begotten Son of God.

Jesus then starts into a monologue that includes one of the most famous verses in the Scripture. The parallel Jesus draws from the Scripture is obvious from the snake lifted up to Jesus’ future death on a cross.

“Lifted up” is a phrase that is used throughout Scriptures from Genesis to Revelation — 329 times — to focus not on earthly things but on things above or Spiritual things. It’s easy for us to get caught up in earthly things and yet we must lift our eyes up to the Creator and Author of our faith.

> 19 This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. 20 For everyone who does evil hates the Light, and does not come to the Light for fear that his

> deeds will be exposed. 21 But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

The main point Jesus is making here is that if we walk in the truth there is no need to obfusicate our intentions and actions. If we are called to love all the time — love our neighbors and even love our enemies and do good to those who persecute us — then is there really anything to hide?

I think that because we are Christians we often assume that we must be perfect or people might we are not a good witness. Likewise, we can gloss over not doing the right thing because we are afraid to make mistakes because God would want us to not make mistakes.

I admit I've been in those situations before many times where I hear something that is not theologically correct or I fail to call out men and women for gossiping or other such deeds. Indeed, I have sinned before, and I hate the fact that no one has called me out on it.

Are we that afraid of offending each other that we don't do what God calls us to do among ourselves which is to root out sin in one another (Matthew 18, 1 Corinthians 5)?

Likewise here, we should not miss the fact that Jesus ending analogy of light and darkness is also relevant to Nicodemus' own case here. Remember at the beginning of the passage the Nicodemus comes to Jesus at night and in secret. Likewise, Nicodemus feared that his deeds of speaking with Jesus would be made known to the Pharisees.

But this gets through to Nicodemus, speaks up for Jesus later:

> John 7 (NASB)
>
> 45 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" 46 The officers answered, "Never has a man spoken the way this man speaks." 47 The Pharisees then answered them, "You have not also been led astray, have you? 48 No one of the rulers or Pharisees has believed in Him, has he? 49 But this crowd which does not know the Law is accursed." 50 Nicodemus (he who came to Him before, being one of them) *said to them, 51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?" 52 They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee." 53 [[I]Everyone went to his home.

The context of the culture was that those from Galilee were scorned as ignorant, unclean, and unsophisticated. Nicodemus ended up being righteously defending Jesus from the crowd, and He was insulted for it.

Matthew 5:11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

Part 2 — Return to Galilee

This part is going to be very brief as the passages were very short.

> Matthew 4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;
>
> Mark 1:14 Now after John had been [a]taken into custody, Jesus came into Galilee, [b]preaching the gospel of God,
>
> John 4:Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus Himself was not baptizing, but His disciples were), 3 He left Judea and went away again into Galilee.

The main point behind masculinity I want to make here is to use your time wisely.

Baptizing is indeed a good thing. I'm sure there were many more who wanted to come out and be baptized by the disciples of Jesus. However, Jesus knows that there are many things to do in His ministry and He cannot get caught up in doing only one thing.

Likewise, we as Christians do not have time for everything. Indeed, we are only called to be stewards of the time we have been given for what mission God has given us.

I know in particular the places in which I am called to serve in the Church currently as well as with my talents. But I don't know if I should help out with other ministries currently and thus I pray and listen to God about it. I let Him put it on my heart and do the confirmation if He wants me to help in other places.

So there's two things to take home with this passage:

1. Know your mission from God and what you are supposed to be doing about it.
2. Be flexible for God to move and use you even in things that may or may not be in your mission.

Conclusions

Here are the main points that we can learn from these passages.

- Masculine men (and all Christians) should be doing what God commands in the Scriptures.
- We know where the Spirit is when we walk with the Spirit, and we know that when we fall into sin that we walk with the flesh and not with the Spirit. Walk in Spirit and in Truth as much as possible overcoming the lies of the evil one.
- We should have a boldness — be strong and courageous — in our faith, not hiding it in secret like many of us are prone to do. I am often guilty of this, and it's a big thing I need to work on in my own life.
- It's easy to walk your faith around those who are Christians, but it is difficult to do it around non-Christians. But that is the witness to which we are called. Overcoming these obstacles are when your faith will begin to shine just as acting rightously when you are wrong is hard but that will show your faith the most.
- We should not be afraid to call out sin graciously among those who are also looking

to learn about what God wants.
- Use your time wisely. Read the Scripture, pray and listen from God about what you should be doing.
- Know your mission from God and what you are supposed to be doing about it. If you don’t know what your mission is pray and listen to God about it.
- Be flexible for God to move and use you even in things that may or may not be in your mission.

If there are any more thoughts on these passages let me know in the comments.

Fake it ’til you make it

March 12, 2014 | by Deep Strength | Link | Original Link

“Fake it ’til you make it” is such an interesting phrase, especially when you consider that thoughts shape how your actions will be and actions shape how your thoughts will be.

I’m sure that most in the Manosphere has seen Amy Cuddy’s Ted talk about how posture shapes who you are and vice versa. Likewise, studies on posture have been performed and “power poses” have been associated with feeling better and increased testosterone, while “fearful poses” have been associated with uneasiness, worry, and increased cortisol.

However, we already know that this is talked about in the Scriptures extensively in Proverbs and other places. When you do what is right and good it shapes how you feel and leads towards more upright and good behavior. It’s a positive feedback loop.

Likewise, let’s talk about this in one of the fundamental aspects of Christianity.

> Hebrews 11:1 (NASB) Now **faith (pistis)** is the **[a]assurance (hupostasis)** of things **[b]hoped (elpizō)** for, the **[c]conviction (elegchos)** of things not **seen (blepō)**.

You can see in this short passage there’s a lot to unpack here.

> Hebrews 11:1 (NASB) Now **faith (pistis)** is the **[a]assurance (hupostasis)** of things **[b]hoped (elpizō)** for,
>
> G4102 — πίστις — pistis — pis’-tis
> From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: – assurance, belief, believe, faith, fidelity.
>
> G5287 — ὑπόστασις — hupostasis — hoop-os’-tas-is
> From a compound of G5259 and G2476; a setting under (support), that is, (figuratively) concretely essence, or abstractly assurance (objectively or subjectively): – confidence, confident, person, substance.
>
> G1679 — ἐλπίζω — elpizō — el-pid’-zo
> From G1680; to expect or confide: – (have, thing) hope (-d) (for), trust.

Faith or pistis is basiscally one of the fruits of the Spirit that we have (faithfulness). We have faith because we trust in God to meet us in our need. As seen in the word hupostasis, we have a support under us — God — and his essence that we are confident in. This is similar to the same trust that we put in engineering when we drive over a bridge or a chair when we sit down on it. We have the knowledge that God is our support.

Likewise, this gives way to Hope and eventually to Love as I discussed in Anchored Souls. We have the Hope because we know that God’s nature is revealed to us in His creation,

His Scriptures, and many other ways, and that gives way to Hope that He will do what He promised to us IF we follow His commands.

Our faith is connected to hope which is connected to love. This is shown through our actions.

> the **[c]conviction (elegchos)** of things not **seen (blepō)**.
>
> G1650 — ἔλεγχος — elegchos — el’-eng-khos
> From G1651; proof, conviction: – evidence, reproof.
>
> G991 — βλέπω — blepō — blep’-o
> A primary verb; to look at (literally or figuratively): – behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed. Compare G3700.

Because we have the knowledge that God is our support — our help (ezer) and our shield — we don’t need to see what He is doing to know that He is working. Indeed, we typically don’t see evidence of God working in the midst of a situation, but we usually see in hindsight that when we do His will He works everything out for good.

> Romans 8:28 (NASB) And we know that [a]God causes all things to work together for good to those who **love (agapaō)** God, to those who are called according to His purpose.

The word used for love here is agapao — the verb — and not agape. Obviously, it’s those who are doing God’s will (Love) and those who are doing His purpose that have this promise. If you are not walking in what God wants you to do you do not have this promise. It’s conditional.

Faith is essentially what it means to “fake it ’til you make it” in spiritual terms.

It’s easy to love those who love you. We cry out to God in the midst of hard situations to do the right thing. It’s virtually impossible for any rational human to love your enemies without the help (ezer) of God. Yet, that is precisely to what we are called:

> Luke 6:27 “But I say to you who hear, love your enemies, do good to those who hate you, 28 bless those who curse you, pray for those who [o]mistreat you. 29 Whoever hits you on the cheek, offer him the other also; and whoever takes away your [p]coat, do not withhold your [q]shirt from him either. 30 Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. 31 [r]Treat others the same way you want [s]them to treat you. 32 If you love those who love you, what credit is that to you? For even sinners love those who love them. 33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same. 34 If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. 35 But love your enemies, and do good, and lend, [t]expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. 36 [u]Be merciful, just as your Father is merciful.

When you take a step of faith into doing something that God has called it may feel like you're faking it because you're afraid:

- Whether it be speaking out in defense of Jesus,
- speaking out in defense of the unborn,
- calling men and women on their rudeness,
- calling other Christians out on their sin,
- loving your enemies and doing good to them,
- loving a wife who is contentious and rebellious,
- respecting your husband,
- stepping into uncomfortable situations expecting to grow
- or many others

But that is precisely what faith is because God will meet you in that need. Being Strong and Courageous is something that is built through actions.

Doing the righteous and good thing is always beneficial because it will reinforce good habits, and it will change you from the outside in. Even if you're doing it for the wrong reason or if you don't feel like it.

Faith *is* actions where you feel you may faking it, but you trust God will help you to do what is good and help you grow from that situation.

Faith *in* action is one of the greatest lies of our time because all faith is shown through action (James 1, James 2, Ephesians 2). I believe and my life is changed by His power to do what is right and good. The impression is that you can have faith with no actions is false because knowledge (about faith) puffs up but love (agapao) builds up.

No amount of thinking matters. Stand up for what you believe. It starts with the small things: everyday conversation and your daily habits. Examine them. Hate what is evil, cling to what is good.

Note: Credit to goes to my pastor for some of the insight.

Christian nice guys are abused part 2

March 13, 2014 | by Deep Strength | Link | Original Link

A second part to Christian nice guys are abused.

One of my commentors has graciously provided his story, and I think we can learn a lot of takeaways from it.

> A bit of background to start. My family life was fairly crappy in the emotional sense. My father was emotionally absent and wasn't the "life lesson" dad we all hope for/need. My mother was batshit crazy and not fit for motherhood. Her only saving grace is that she was quite competent as a home maker. With that said she was/is a tyrannical nutjob who strove to break our wills and make us subservient to her every desire/demand/wish rather than equip us for adulthood.
>
> I grew up going to church and was indifferent simply because church was boring. I became a Christian at the age of 17 after a "religious experience". After said experience I believed that I had found the meaning/hope/fulfillment I was looking for as a teen. And so it began.
>
> A brief outline of my christian life:

> ~ One year at the local church/ youth group where I was saved (17-18 yrs)
> ~ Three years at my para church ministry on my college campus (18-21)
> ~ Three years at a church post college graduation (21-24)
> ~ Three years at another church.(24-27)

Overall, seems to be fairly typical what what you would see in most non-Christian and Christian households now. The mother runs the family, and it seems to be some are worse than others on their children.

As far as the church experience goes, it sounds typical of what you'd expect after a conversion. A man finds faith, then goes off the college and is part of the ministries there, then graduates college and gets involved in another church and so on. Especially if he has had to move around a lot.

> My involvement in each church/ministry consisted of an average of 10 hours a week of ministry. Typical ministry activities – midweek service and Sunday service (plus prep time for leaders (I.E. tear down or set up etc), leadership/prayer meetings, outreaches and special events, helping single moms move, neighborhood clean ups etc. Of course there were plenty of mission trips, conferences, retreats in between as well.

Again, this seems typical of what men are taught to do in most evangelical churches across the nation. I can verify this from my experience as well.

Note that assisting in these are not bad things. In fact, they are very good things, and the church does need this help to run effective ministry.

What is bad lies underneath, and what is underneath is the reasons that men are told that they should do these things. The rot in the bones so to speak.

> I am trying to avoid being long winded so I'll try to bullet point some major highlights of what I learned/strived for.
>
> ~ The elevation of church/christian activities as the things most worthy of our time**[1]**
> ~ The celebration/emphasis of men being involved in ministry**[1]**
> ~ The emphasis that women wanted to marry nice Christian men who were involved in church**[2]**
> ~ The constant praise/affirmation from church leaders/members that I was a great catch and would make a great husband some day.**[2]**
> ~ The attitude of primacy that permeates christian culture [which is] the attitude that Christians have the truth, and know the truth in regards to masculinity, femininity, marriage, and relationships.**[2]**
> ~ The emphasis of dying to ourselves, carrying our crosses, putting Jesus first, not being a lukewarm and/or mediocre christian, not being a hyprocrite, etc.**[1]**
>
> So really I spent ten years thinking that I was on the right track as a follower of Christ. In fact, not only did I think I was on track as a Christian, but also as a man.
>
> So how was I abused/led astray in this process? A few ways:
>
> I was encouraged to be involved/serve because:
>
> ~ Serving/ministry/church were some of the most, if not the most important things I could be doing as a christian**[1]**
> ~ The level of my involvement directly correlated to my spiritual health/my level of commitment/my sincerity as a follower of Christ**[1]**
> ~ "Real men" "man up" and are involved at church**[1]**
> ~ Christian women desperately want to marry men who are "Nice Christian Guys™ who are active in church.**[2]**
> ~ I was lauded/encouraged/thanked for my service (which is what people pleasers do – they please people).**[2]**
> ~ Single people have more free time, so it only makes sense that they should serve more with that surplus of time**[1]**
> ~ There is always need for someone to do something regardless of the ministry, activity, church, etc.**[1]**
> ~ I was asked to not let self preservation/selfishness be the primary motivator in my life.**[1]**
> ~ I was given terrible advice in the context of women/relationships (typical blue pill stuff). The only redeeming factor was I learned how to state what I wanted and bail if a girl wasn't interested. No beta orbiter stage at any point in my life .**[2]**
> ~ I was encouraged/told to "seek" and "trust" the Lord to meet my needs Instead of being proactive about meeting them on my own.**[3]**

Overall, you can break these down into three different categories. Two are very prominent, and the third and fourth are smaller. The first [1] of which is that service is everything to the church, and the second [2] is that it improves your standing with women.

[1] Christians do this. Period.

The first is actually a half truth. It is indeed good to be involved with church ministry even from behind scenes, it is good for men to be in the ministry, and it is good not to be lukewarm and to sacrifice.

However, what the church has gotten to the point — with the disappearance of many men because of the rot of feminism — of manipulating people to serve.

What the church essentially tells men is that "you're not a Christian if you don't help out with X, Y, and Z."

As cliche as it is to say, humans need to have a purpose. If we don't have a purpose then we wander aimlessly and stumble. The church is not a one-size-fits-all purpose, but there are many different roles and responsibilities within it. This is why the church is referred to as a body.

I've been to several different churches, and there are all vary degrees of this. The part I find most disheartening is that most churches have almost no regard for men's gifts or talents. We're all parts of the body, and we have these different gifts and talents. The church should be cultivating these gifts and talents. In some places it's obvious such as with music. But in other places, men are just thrown into different positions without regard for what they are good at.

If the church could fit a man's gifts and talents to particular serve in the church it would be much more rewarding to all involved instead of the con men to do these other things for the church that seems to be prevalent now.

This is why I continually tell men to pray about your mission and how you can help the church in context with that mission. It's much more rewarding and easier to serve when you know this is something that God wants you to help out with as opposed to feeling like you were conned and manipulated into doing this because if you don't then "you're not a Christian."

[2] The nature of men and women

This is quite an obvious point that the church lies, perhaps inadvertently and I hope not advertently, about the nature of women:

- The emphasis that women wanted to marry nice Christian men who were involved in church
- The constant praise/affirmation from church leaders/members that I was a great catch and would make a great husband some day.
- The attitude of primacy that permeates christian culture [which is] the attitude that Christians have the truth, and know the truth in regards to masculinity, femininity, marriage, and relationships.

- Christian women desperately want to marry men who are “Nice Christian Guys™ who are active in church.
- I was given terrible advice in the context of women/relationships (typical blue pill stuff). The only redeeming factor was I learned how to state what I wanted and bail if a girl wasn’t interested. No beta orbiter stage at any point in my life .

There’s a couple of major things that I see with the destruction of masculinity in the church and society.

1. The Scriptures never command men to be nice. In fact, there are absoultely zero references to “nice” in the Scriptures. How’s that for a con job? This is why we are to test everything against Scriptures.
2. The Scriptures never command anyone to be happy. All of the places where “happy” is used in the OT or NT are about joy — which is a supernatural revelation of emotional state from the grace and forgiveness that God has given us — or being blessed. Jesus says in John 13 when He washes the disciples feet that we are blessed if we follow his commands. We should be happy that we follow His commands, but we are not happy all of the time that we follow His commands. However, we are blessed all of the time we follow his commands. Happiness, like any other emotion, is transient.
3. The churches ignorance and/or failure to discuss masculinity. I have never once seen a sermon about what masculinity is aside from in context to women and manning up to serve women.
4. The truth about intersex relationships. I find the lack of discussion about attraction disturbing to say the least. One of my practical posts on what men and women can do to be attracted to each other on Boundless, like many others, were deleted by their moderation team. The attitude that “we don’t want to offend” or “we don’t want to hurt anyone’s feelings” is distinctly not Christian.

Anyway, you’d think pastors would start to realize the rot that feminism has infested in their churches when they see that the single men and women are not marrying, and that the divorce rates between married are the same as the rest of the non-Christian population. Maybe they know, maybe they don’t. Maybe they live in fear of the women in the congregation. Maybe they’re addicted to money that flows in and are scared it will dry out.

All I know is that they don’t know about or don’t care about the Truth. Nor are they willing to discuss it. And that is scary.

[3] The half truth of God meeting needs

This is a different beast altogether, which is why I pulled it out and will address it directly.

> I was encouraged/told to “seek” and “trust” the Lord to meet my needs Instead of being proactive about meeting them on my own.

What we see in the Scriptures is that Jesus often retired from the multitudes to rest and

especially pray. In fact, when Jesus was around the mount of Olives He does this at least 3 times — sometimes with His disciples and sometimes without — that were recorded in Scriptures.

Apparently, it was important for Jesus to go off many times throughout Scripture and recharge His batteries with God so to speak, but Christian men today are told that we are to have our needs met through service. This, like point one, is another subtle manipulation ploy to make men keep on serving.

It's true that God will meet us when we serve Him, but the lack of concern for men individually and their walk with God and more concern on what they can do for the church is dumbfounding.

> As I reflect, do I believe that my church leaders/mentors etc were malicously abusing me? No, but none of them truly understood how unsustainable my constant service was, and how I was neglecting the development of myself as a man by spending so much time serving. In sum, none of them really understood where I was at emotionally, because on the surface I had it together. I was responsible, hard working, stable, and involved at church. With that said I didn't have much of a life outside of church and work, and all of the nice guy issues remained underneath the surface (anxiety, people pleasing, lack of direction, lack of passion for life, insecurity, etc etc.). We have shitty metrics for what we deem as a "healthy" believer/Christian but I digress.
>
> My red pill awakening occurred when I completely crashed emotionally due to my unsustainable level of commitment/pressure I put on myself as a Christian. Swallowing the pill, I recognized few things. Namely that I've been living my life as a giant spineless people pleaser, and that I neglected my emotional/physical needs/desires/etc. I also recognized my deficiencies, and was utterly pissed of because I finally realized that all of the things I was told to neglect were the keys to my success with women. In fact, not only were they the keys to my success with women, they were the keys to my success at life. In sum the things of this world mattered very much so, and a lot of "Christians" that I was "Serving with" understood and lived this, while I was actively encouraged not to.

When you give a person an incomplete picture or lie to them of what it means to be a Christian in regard to service or women then you misguide them. This is very bad as stated in Isaiah 5:20 "Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter!"

When you misguide men we tend to get extremely angry because we feel that there was nothing that we could do about it. However, this is actually incorrect.

I understand this mindset, but this is where I disagree with it.

As Christians know the Truth was there all along in the Scriptures, but we instead decided to take the Churchianity's word for things instead of testing everything against

Scriptures. We failed to see what God said about these topics and instead trusted those in Churchianity to guide us.

Don't get me wrong. There is responsibility that will fall upon church leadership who espouse half truths and lies. But there is also responsibility that falls on all of us former Christian nice guys who didn't read the Scriptures thoroughly and pray to God to help us understand these things.

> Matthew 15:12 Then the disciples *came and *said to Him, "Do You know that the Pharisees were [d]offended when they heard this statement?" 13 But He answered and said, "Every plant which My heavenly Father did not plant shall be uprooted. 14 Let them alone; they are blind guides [e]of the blind. And if a blind man guides a blind man, both will fall into a pit."

The current pastors of Churchianity may be blind men leading blind men, but we still stumbled into that pit by following the blind men.

This is why I thank God for the manosphere. We realized that God can use the things of this world to show us the Truth as much as His Word or prayer can. We must take responsibility for being sinners even if misguided.

This is why I started the series on the Masculinity of Jesus.

We must come to the point where we understand that we were in sin — fallen into the pit — because the Church incorrectly taught us to be Christian nice guys. There is more fault for those who guide men into the pit, but there is still fault for the man who walks into the pit at the guide of others.

We must repent of that sin and ask God for forgiveness. Then we must move forward into being masculine men of God who understand the full Truth of the Scriptures and aren't afraid to talk about it.

Conclusions

Just a few short conclusions since this is already long enough:

- Pray to God about your mission in accordance with your gifts and talents if you don't know what it is. This is what will help direct you in service with the church instead of them having you do everything and anything.
- Be a good steward of your time. Pray to God about what it is that He would have you to do. You cannot do everything, and there are many parts of the body. Men don't have to be involved with all aspects of service.
- Study the Scriptures thoroughly to understand what God says about topics. Test everything you hear, especially that which is from churches, through the Word of God.
- Repent of the sins that you made while being a Christian nice guy. This requires a lot of humility because it may seem like it wasn't your fault, but you still fell into the pit.
- Understand the nature of the roles and responsibilities of husbands and wives in the

> Scriptures. This will start to give you clearer understanding of interaction between the sexes.

I would like to encourage men on it is that God gave us the ability to have free will so we can change. Don't keep living in a lie and believing in lies. We can step out of the darkness and into the light. We can speak the Truth and truth into situations as we become masculine men of God.

It's hard, but one of the fruits of the Spirit is patience or longsuffering. God promised that life will be hard for Christians, but we will also be blessed by doing what is right and good.

Is there mutual submission or not

March 14, 2014 | by Deep Strength | Link | Original Link

I figured I might as well address “mutual submission” because it’s a hotly contested topic and leads to a lot of misinterpretations and denial of Scriptures in churchianity.

This is part of a comment I made over at Donal Graeme’s on Sin of Omission 3.

> Ephesians 5 NASB
>
> Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved [a]you and gave Himself up for us, an offering and a sacrifice to God [b]as a fragrant aroma.
>
> 3 But immorality [c]or any impurity or greed must not even be named among you, as is proper among [d]saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no [e]immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
>
> 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them; 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 [f]trying to learn what is pleasing to the Lord. 11 Do not participate in the unfruitful deeds of darkness, but instead even [g]expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are [h]exposed by the light, for everything that becomes visible is light. 14 For this reason [i]it says,
>
> “Awake, sleeper,
> And arise from the dead,
> And Christ will shine on you.”

Paul, inspired by God, says here’s what you SHOULDN’T DO, and

> 15 Therefore [j]be careful how you walk, not as unwise men but as wise, 16 [k]making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, [l]for that is dissipation, but be filled with the Spirit, 19 speaking to [m]one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to [n]God, even the Father;

Paul, inspired by God, says here’s what you SHOULD DO with a few more shouldn’ts.

Then he follows up this passage with :

> 21 [o]and be subject to one another in the [p]fear of Christ.

It's clear that the context of this passage says we are to be "imitators of God" and that we are to expose the things of darkness to the light (v8-14).

If you remember back to Romans 12 where it talks about "no one should think of themselves more highly than they ought, but to have sound judgment [in the body of Christ]" this becomes more clear. The body is composed of all Christians, including the husband and the wife. Thus, Paul's reference to mutual subjection each other is the following:

If a believer is caught is in sin and a brother or sister points it out then we should "be subject" to their correction or rebuke in fear of Christ/God [in order to root out sin] so as to be imitators of God.

This aligns clearly with Matthew 18 and 1 Corinthians 5 on how to treat believers in sin.

> Matthew 18:15 "If your brother sins[k], go and [l]show him his fault [m]in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every [n]fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as [o]a Gentile and [p]a tax collector.
>
> 1 Corinthians 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. 2 [a]You have become [b]arrogant and [c]have not mourned instead, so that the one who had done this deed would be removed from your midst.
>
> 3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. 4 In the name of our Lord Jesus, when you are assembled, and [d]I with you in spirit, with the power of our Lord Jesus, 5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord [e]Jesus.
>
> 6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? 7 Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. 8 Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.
>
> 9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 11 But [f]actually, I wrote to you not to associate [g]with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a

> swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within the church? 13 But those who are outside, God [h]judges. Remove the wicked man from among yourselves.

Therefore, in parallel with these passages, this is the context to which there should be "subjection" to each other as believers in Christ in marriage:

If a Christian husband is in sin a wife should point it out **respectfully so as to honor the roles and responsibilities in marriage. If he is indeed sin then he should "submit" to that correction in fear of Christ. In this a wife is her husband's helpmeet as to the Lord, and she is acting as a fellow believer in Christ to her husband.**

If an unbelieving husband is in sin, then the passage from 1 Peter 3 and 1 Corinthians 7 applies. I discussed this thoroughly in Wives will never win their husbands with words.

The Christian husband is supposed to do this anyway through his duties of headship like Christ does the Church. This is only an reinforcement of the topic.

This is the only interpretation that I can foresee that aligns the mutual submission passage with all of the other Scriptures including the roles and responsibilities in marriage.

Any interpretation to which a husband submits to a wife as loving her or being coniderate of her or as part of marriage roles and responsibilities is not consistent with other Scriptures. Preaching this type of mutual submission of the husband and wife is heresy.

Husbands need remember that Adam's sin was from listening to his wife. So if his wife points out a potential fault, unless it is obvious careful examination with the Scriptures and prayer must be taken so as to make the correct decision.

Likewise, if a wife doesn't like something that a husband does or feels that her husband has done something wrong AND it is not sin, then none of this applies. Rather, she should **respectfully** ask permission to discuss the situation with him. If the husband continues with the situation, she should respectully submit to it. The wife does not get to make the determination of what she will and won't submit to unless it is blindingly obvious sin such as the 10 commandments. Any feeling based decision should be ignored.

One of the things that gets glossed over in most marriages is that if a husband or wife was in sin and the other spouse points it out then the other spouse should examine their behavior as well. Has the other spouse been doing something which may negatively affect the other?

One of the most clear examples of this is with porn. Most Christian husbands don't want to look at porn, and it is still their sin to look at porn. However, if the wife is constantly denying him sexual relations then per 1 Corinthians 7 she is in sin as well. Similarly, if a wife is constantly snarky and disrespectful or challenging her husbands decisions past when they are made.

On the flip side, if a wife is nagging and aggressive all the time the husband should

examine his behavior to see if he has been living with her in an inconsiderate way or has become embittered toward her. Likewise, if he has been denying her sex or laying the headship on her instead of taking the mantle himself.

Self examination is important for both the husband and the wife when pointing out behaviors in the others that may be sinful so as not to be a hypocrite.

As a side note I don't believe a rebuke — which is harsher than a correction — should be used from a woman to a man or a wife to a husband. It's more than likely to turn a man away from doing the right thing because women who are brash and harsh with men tend to be "nagging" or "bitchy" and no man will listen to it.

Conclusions

Mutual submission only occurs in two instances:

- If a Christian husband is in sin a wife should point it out **respectfully** so as to honor the roles and responsibilities in marriage. If he is indeed sin then he should "submit" to that correction in fear of Christ (Eph 5:21). In this a wife is her husband's helpmeet as to the Lord (Gen 2:20-22), and she is acting as a fellow believer in Christ to her husband (Matt 18:15-17).
- That the husband's body is not his own just as the wife's body is not her own in regard to having sex with one another (1 Corinthians 7:1-5).

Responsibility

March 21, 2014 | by Deep Strength | Link | Original Link

At the core of the cult of churchianity is the concept that men are to be the head and to take responsibility for their wives.

I would assert this is true if a wife is willing to submit and abide by the husband's decision. Most men learn to take responsibility for their decision making as they grow up.

Masculinity

I've been accused before on this site of saying something similar to the lines of "manning up" in regard to women which is not the case.

I believe manning up is good in the context of being the man of God that He wants us to be. He wants us to be His witnesses and make disciples of all nations. I can do that more effectively when I can speak well, lead, workout, have good nutrition, etc. If I don't have self control, give into lust, pride, envy, etc then I am not going to be an effective witness.

However, I believe that "man up" is never good in the context of women. This is because a wife is not promised to men from God.

On the other hand, for those that do acquire what is good then they must accept the responsibilities of being a husband as outlined in the Bible as I covered in Discerning the mission.

Discerning the mission is easily abused though in regard what a husband is responsible for and what he is not. So this is the topic of contention of the rest of this post.

Understanding responsibility

The difference is found in two distinct places:

- Christian men who are unwilling to take stewardship / personal responsibility for their lives refuse to believe in free will.

They want to continue believing the Churchianity/feminist half truths that "God loves them for who they are." Or that they should "just be themselves." Or considering and honoring feelings and the admiration of men over God.

It's true that we have God's love, BUT when you accept his love and grace He also calls us to take off the old self and put on the new self as new creations in Him. What is "taking off" and "putting on" but faith to do what is right in Spirit and in Truth. It is faith and faith is action by the transforming power of the Spirit.

- Taking responsibility for what is not your responsibility.

This is the big one most men, especially most husbands don't understand. And it is also one of the issues with Churchian marriage counseling today.

God does not take responsibility for our sins when we choose to disobey Him. It would be

even foolish of us to consider that He would do that. That's why He gave us free will, so we would have the ability to choose Him or not. When we exercise a choice to disobey Him, we walk out from under the covering of the blood of Jesus and need to repent for our sin.

One of the foremost examples is spoiled rich kids. Rich kids that are not disciplined learn to be rebellious and cause trouble and are maladjusted. When they get in trouble with the law, their parents can cover over their sins with money. However, these children learn from the sparing of the rod that there are essentially no consequences for their actions. They never learn what responsibility is.

Likewise, if a wife decides not to submit to her husband, then it is not the husband's responsibility for any of the decisions she makes. Neither it is it his responsibility for any of the resulting consequences that result from her actions. If she creates a mess, she should clean it up herself.

This runs contrary to some of the typical churchian counseling advice that a husband being the head or leading and taking responsibility for her (and by proxy her actions) is the right thing to do. It is exactly the wrong thing to do. Denying free will to women when God has created women also in His image is one of the worst things you can do.

Most men have the tendency to say when a women makes a mistake that it "wasn't her fault" or "she's just new to the process" or similar comments. However, this is coddling women like they don't know what they are doing. Of course, they know what they are doing, even if they are new to the learning process. Men aren't coddled when they make mistakes and neither should women.

If you're coddled, then you won't learn from your mistakes.

The blame game

This is exactly why I am fond of using the teasing statements "well, whose fault was that?" or "hah, look what you did" or similar types of lines with women because it makes them consider the repercussions of their actions. I don't allow them to foist responsibility for their actions on to me nor will I clean up their mess. And they will respect you for that because you do not let them walk all over you.

The same thing works with men, although we will much more readily call each other out right away on our BS.

Fostering a sense of responsibility in both men and women is not "mean" or "not nice" or "being a jerk" as I've been called many times in the past year especially by some Christian women. It is teaching them to be responsibile for their actions. It is teaching them about free will and consequences so they can make better choices in the future.

In the same way, if a woman or wife makes a decision that goes against what you have said then let them figure it out on their own and explore the consequences of their actions on their own.

The weight of headship and leadership

Recently, I was put in charge of tasks of delegating different responsibilities to a larger

group of women with a few men. Women like to talk a good game or mock complain of course. However, the best way to quell this line of thought is to bring up the choice of managing the project themselves. It typically ends up looking like this:

Her: Hey, how come a man was put in charge and not a woman? [Power/Actions]
You: Oh, so you want to take responsibility for this project? Be my guest! [Responsibility/Consequences]
Her: Haha, I was just kidding. You can do it.

As has been espoused many times before, women want to be in control but they tend not to like to have the responsibility that comes from being in control.

If women want to be rebellious against what you have to say whether you're single or married then make them aware of what will happen. It is love to tell them the truth just as Jesus did to us about loving Him and obeying His commands or loving the world.

A man/husband should not be there to help women with their actions that are not under his responsibilities and neither should a man/husband assist them in the resulting consequences.

Love is

March 22, 2014 | by Deep Strength | Link | Original Link

> 1 Corinthians 13
>
> 1If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3 And if I give all my possessions to feed the poor, and if I surrender my body [a]to be burned, but do not have love, it profits me nothing.
>
> 4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 [b]bears all things, believes all things, hopes all things, endures all things.
>
> 8 Love never fails; but if there are gifts of [c]prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away. 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I [d]became a man, I did away with childish things. 12 For now we see in a mirror [e]dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the [f]greatest of these is love.

Paul's exposition of love is one of the most quoted passages in the Scriptures. This is what and how we are to be loving. Jesus tells us where, when, who and why we are supposed to love — love everyone as I have loved you — all the time in every place. Ephesians details a different relationship of love in terms of husbands to wives.

The part I find most interesting is that Christians attempt to qualify love. What becomes lost in translation here is that the love is an essential part of YOU and not others. This is the transformation power of God in your life. God may be working in others and you can see His love radiating from other Christians, but it is not you that is inspiring this love.

I don't want to add to the Scriptures, but here's some facts on love that many men, even husband gloss over:

- Love is always given,
- it cannot be taken — from others essentially taking advantage of you,
- it cannot be coerced — from others saying you should do it as God gives love freely,
- it cannot be requested — by others including wives or ourselves from God,
- it meets a need perceived or not,
- it is of your own free will [you must choose to do it],

- it is an opportunity [to serve God and others],
- love is always an action,
- love is never a feeling though feelings may be associated with it,
- love represents a willingness of the giver
- love is performed without any expectations

Everything on this blog is a moot point if someone chooses not to love. I can't force them to. This is something that is between humans and God.

A wife cannot take love from her husband. She must receive it. She cannot coerce love out of her husband or it is not love. Wives cannot say do this to show your love to me as that is not love. "If you love me then…" is a false statement, and should be called out as such a lie.

This is why it is fruitless for a husband to pray to God to change his wife [to his expectations], or a wife to pray to God to change her husband [to her expectations]. If you remember back to the Lord's prayer it is a request that God changes you.

> Matthew 6 NASB
>
> 'Our Father who is in heaven, Hallowed be Your name. 10 'Your kingdom come. Your will be done, On earth as it is in heaven. 11 'Give us this day [e]our daily bread. 12 'And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from [f]evil. [g][For Yours is the kingdom and the power and the glory forever. Amen.']

Praying that God changes others misses the mark to some degree. Rather, it is through the change that He can work in us that a seed can be planted that will grow by His power (Parable of the Seed — Mark 4:26-29). The seed that is planted shows others how God is working through our lives. Thus, our prayers should be aligned with the fact that it is us who need to change to plant the seed, then God can use that to change others.

This is only part of the reason why doing what a woman/wife wants, even if it is good, is not love. It tends not to be out of a man or husband's own free will. If he is not giving of himself willingly then it is not love but something else. It may be obligation, duty, commitment, responsibility, or expectation which can be good things. But it is not love.

Men are innately resistant to nagging because it takes away our free will. It is a coercion of the other party in an attempt to get us to do what they want us to do rather than us giving of our own free will. As I discussed in Responsibility, it is not good when husbands don't allow wives free will to experience the consequences of their actions when they are rebellious, and this is one of the ways in which wives limit a husband's free will.

Marriage counseling and sermons that bash men over the head to love their wives don't help a husband give love. Instead, they should tell wives to back off and allow their husbands to give love freely by his own measure of his relationship with God and be a helpmeet by encouraging him. Likewise, to win their husbands without a word.

This is the half truth with self improvement and self help gurus. They espouse that you

help yourself when in reality it is you having faith with God helping you. God is our ezer, our help. We take off the old and put on the new with the expectation that we cannot do it by ourselves but God helps us through faith. We know God is helping work that change in us through His Holy Spirit.

Essentially, the point I'm trying is that love is your relationship with God. If you understand how, why, what, when, where, and to who God gives His love then you understand as a Christian the same measure that we should pour out into others.

Pleasing a friend, or wife, or child is not necessarily a bad thing. But if it's not something freely given from you then it's not love. Don't let others tell you what you should be doing. Do because you know that God loved you first and that you should love others accordingly.

Love is something that YOU choose freely to do. Because you love God and want to obey His commands. Other reasons are far and away secondary — obligations, commitment, duty, responsibility, and expectations from yourself or others. This is the freedom we have in Christ.

Christian nice guys are not good

March 24, 2014 | by Deep Strength | Link | Original Link

This is a very brief post from a comment I made over at Free Northerners.

> I reject the notion that Christian nice guys are good guys. Good implies they were on the right track for being a man of God. Being nice is not Christian. It signifies that a man pedestals women (or womens' feelings) above God. This is an idol and a very subtle sin.
>
> The problem for men is that they first must realize that they are not good by being a nice guy. They are living in sin by being nice.
>
> It is when they are able to admit they were in sin by being nice (the idol of women or their feelings) and repent of it that they can start to become a man of God.
>
> The change in a man comes from within himself admitting he is flawed and asking God for help — taking off the old and putting on the new. This is the whole context of faith and becoming a new creation through God/self improvement.
>
> Likewise, this is the same process that must occur within women.

Ultimately, this is the realization that men have to come to in order to walk down the road of being a Christian man.

It is not a bad thing to admit you are a sinner living in sin. We are all sinners. It is a good thing. It is in this humility that you can accept the grace of God and be transformed. Lest we be reminded of two important facts:

1. Life is hard, and
2. You are your own problem

This is why self improvement is but a half truth. You cannot fix your own problem. You need for a Savior, and a transformed heart behind subsequent actions. See Self improvement versus God improvement for more details.

This applies for both men and women.

The Masculinity of Jesus Part 6 (Exorcism and the Growing Seed)

March 25, 2014 | by Deep Strength | Link | Original Link

Exorcism at the Synagogue in Capernaum

> Mark 1:21 They *went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach. 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes. 23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, “What [a]business do we have with each other, Jesus [b]of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” 25 And Jesus rebuked him, saying, “Be quiet, and come out of him!” 26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. 27 They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.” 28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.
>
> Luke 4:31 And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath; 32 and they were amazed at His teaching, for His [a]message was with authority. 33 In the synagogue there was a man [b]possessed by the spirit of an unclean demon, and he cried out with a loud voice, 34 “Let us alone! [c]What business do we have with each other, Jesus [d]of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” 35 But Jesus rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm. 36 And amazement came upon them all, and they began talking with one another saying, “What is [e]this message? For with authority and power He commands the unclean spirits and they come out.” 37 And the report about Him was spreading into every locality in the surrounding district.

I’m going to discuss the passage through Mark because they are essentially the same.

> Mark 1:21 They *went into Capernaum; and immediately on the Sabbath He entered the synagogue and began to teach.

V21 — Know your purpose. Jesus knew His purpose here on earth and on the Sabbath went immediately to the synagogue to teach.

> 22 They were amazed at His teaching; for He was teaching them as one having authority, and not as the scribes.

V22 — Jesus’ teaching had authority. The Greek word used here is exousia, which is the

authority that was granted to Jesus (“all authority in heaven and earth is given to me”), and by the same measure we are to submit to earthly authorities, and likewise, we have authority/liberty/freedom in Christ to do good.

I find this contrast between the Scribes and Jesus interesting because Christians have a similar authority for dunamis — ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work — as I talked about in God gives the force to everyone. That is to say that those who have faith will be able to move mountains.

This is one of the components of both masculinity and femininity to walk in faith without fear or doubt because God works His power through us with His Holy Spirit. So too are we to do everything as to the Lord with full measure of confidence that He will help us in all that we do. Strive for excellence.

> 23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, “What [a]business do we have with each other, Jesus [b]of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”

V23-24 — I highly doubt that the man with the unclean spirit was there in the synagogue by accident. In most cases, those with unclean spirits were kept in the homes, they were locked up or in ostracized communities, or they lived off alone like the man with legion in him. Thus, we can ascertain that this was not a coincidence here. That is why this confrontation is intriguing.

> 25 And Jesus rebuked him, saying, “Be quiet, and come out of him!” 26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.

V25-26 — Jesus confirms the authority of his teaching through signs and wonders.

> 27 They were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him.”

V23-27 — It seems to be that this confrontation was to back up the authority of Jesus’ teaching for those who were willing to listen. If you remember back to the Nicodemus, he says to Jesus coming to Him in the night,

> John 3:2 this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these [a]signs that You do unless God is with him.”

This is the difference between those that want to learn and those that don’t:

- Those that are looking for the truth see the authoritative teaching, and the signs and wonders only back up what the teacher is saying.

- In the Phariseical viewpoint, we see those that are set in their ways but recognize the power of the signs. But yet they don't understand the authority within the teaching nor do they understand the teaching.

Because Nicodemus was operating from the Phariseical viewpoint, he was confounded when Jesus started talking about being born again even as one of the spiritual leaders in Israel. However, he was humble enough to come learn from Jesus and it ended up that he seems to have followed Him in the end.

This is the power of a new teaching with authority.

> 28 Immediately the news about Him spread everywhere into all the surrounding district of Galilee.

V28 — News spreads about good things. This is what Christians are to exemplify in their lives so as to be living sacrifices. Remember, it is in the difficult situations that you respond not like the world but like Christ that makes a huge impact on people. Be bold for Christ especially in difficult situations.

Parable of the Seed

> Parable of the Seed
>
> Mark 4:26 And He was saying, "The kingdom of God is like a man who casts seed upon the soil; 27 and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not know. 28 The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. 29 But when the crop permits, he immediately [a]puts in the sickle, because the harvest has come."

At first glance, this passage looks similar to the parable of the sower. But it is indeed a different parable altogether.

This parable seems to be writing about how we may not necessarily see how the kingdom of God is nurtured and grown as much of it may occur behind the scenes.

I've heard it said before that it takes on average at least 7-8 exposures of someone to the gospel before they come to Christ. If I'm one of the first people in that line of sharing the gospel with someone they may not seem receptive to the gospel and perhaps outright reject us, but the seed is sown and perhaps God will use it later down the road 5, 10, or even 20+ years.

I see a direct parallel here to who we are in Christ as well as to how we are to search for a wife.

Some days it may seem difficult to get out of bed to go to church, or to slog through the Scripture and to pray, or to fast and meditate on Scripture. There may even be ups and downs where it looks like the plant is not growing or even regressing. But over the long run there is going to be growth.

Likewise, planting the seeds now through this period of singleness with studying what the

Scriptures have to say about godly masculinity may seem fruitless. However, as we grow day by day taking steps to become more out-going, building social skills, stepping into leadership positions, learning how to be considerate and not bitter, and many other details we learn more about it means to be a godly husband if we are proactive and can find the gift of a godly wife.

Conclusions

The conclusions for these passages about masculinity are straight forward:

- Know your purpose and execute it.
- Walk in confidence and faith in all that you do as we are more than conquerors through Christ. Speak and do with authority.
- There are no coincidences. I believe strongly in free will, but I do think that God gives us opportunities everyday to which we can choose to be responsible in the little things.
- As Jesus performed miracles, so we too are to use the power which He gave us to change others lives. This means directing focus away from yourself and learning how to build relationships with others. To see a need and meet it out of love.
- To be constantly willing to understand and adapt, but to test everything against Scripture. Once we harden our hearts we stop growing like the Pharisees, but if we understand that we don’t know everything there is a lot of room for growth.
- To be living sacrifices in all situations, so as to be a witness for the gospel. To be strong and courageous and bold without fear.
- To know that the kingdom of God does not operate on our timetable, but to be diligent in that which God has called us to do.

Complaining is a sin

March 26, 2014 | by Deep Strength | Link | Original Link

This post is riding off the back of Allamagoosa's post as well as some of the discussions on Free Northerner's and Donalgraeme's.

I've stated before that I think man up is one of the useful tenents in the manosphere in terms of motivating men to do what they are supposed to do. But it's not useful in regard to women.

The point that gets glossed over is that complaining is indeed a sin. For example, here's only a few verses from the Scriptures that talk about complaining:

> Philippians 2:14 Do all things without grumbling or questioning,
>
> Ephesians 4:29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.
>
> James 5:9 Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.
>
> 1 Peter 4:9 Show hospitality to one another without grumbling.
>
> Numbers 11:1-4 And the people complained in the hearing of the Lord about their misfortunes, and when the Lord heard it, his anger was kindled, and the fire of the Lord burned among them and consumed some outlying parts of the camp. Then the people cried out to Moses, and Moses prayed to the Lord, and the fire died down. So the name of that place was called Taberah, because the fire of the Lord burned among them. Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat!
>
> 1 Corinthians 10:10 Nor grumble, as some of them did and were destroyed by the Destroyer.
>
> Exodus 16:8 And Moses said, "When the Lord gives you in the evening meat to eat and in the morning bread to the full, because the Lord has heard your grumbling that you grumble against him—what are we? Your grumbling is not against us but against the Lord."
>
> 1 Thessalonians 5:18 Give thanks in all circumstances; for this is the will of God in Christ Jesus for you.
>
> Psalm 106:25 They murmured in their tents, and did not obey the voice of the Lord.

In cases where men complain, it is up to men to tell other men to man up and not complain. When women do it they are going to be seen as "nagging" and "bitchy" no matter what their intentions. Even so, women are to address this topic with their Christian

brothers via Matthew 18, so choose your words carefully.

Likewise, sensitive issues need to be discussed in the manosphere in terms of the difficulty that Christian men and women who are looking to be married face. This is where I suggest that many posts should be prefaced with statements so as not to be seen as complaining. For example, “This has been my observation that…” or “This has been my experience of difficulties…” so as to state that you’re not complaining about it but rather bringing up a topic that needs to be discussed.

This is why I tend to stay away from the “woe is me” or “hardships of Christian men/women” topics now because it’s very easy for them to devolve into complaining fests.

One of the areas of which I am convicted is in terms of my fact that I verbalize my displeasure with certain situations in life. I do this because it’s oddly stress relieving, and I do this with myself without other people around as well. However, I realize that what I say can be taken as complaining and that it is in fact discouraging to others that hear it.

The stress relieving part is good, but the fact that if it affects other negatively as per the Ephesians verse should make me watch my words: Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. I need to consider not just myself but others as well in how I speak and act. Thus, finding another potential outlet for stress relief would be good, because to be seen as a complainer (even if you’re not trying to be) will toe the line of sin. We are not to even give the appearance of evil as believers.

Not to mention the fact that complainers are seen as whiners, crybabies and unattractive.

Ironically, as I was publishing this post, wordpress screwed up and deleted the whole thing. I was initially angry and frustrated and started to complaining to myself that I had to type the whole thing up again. But then I realized what I was writing about and was convicted again. In typing this up again it was my experience that the point further solidified in my mind after a period of frustration and overcoming that frustration so it was beneficial after all.

Don’t complain or even give the appearance of complaining because it’s a sin. Instead, be at peace, joyful, and with thanksgiving in all circumstances. It is in those hard difficult times where you do the exact opposite of what you are supposed to do that your witness is strong.

The Masculinity of Jesus Part 7 (Hometown rejection)

March 27, 2014 | by Deep Strength | Link | Original Link

Matthew, Mark, and Luke all talk about different parts of how this story occurred almost in sequence. So let's first read about what they say about Jesus' visit back to his hometown.

> Matthew 4:13 and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14 This was to fulfill what was spoken through Isaiah the prophet:
>
> 15 "The land of Zebulun and the land of Naphtali,
> [a]By the way of the sea, beyond the Jordan, Galilee of the [b]Gentiles—
> 16 "The people who were sitting in darkness saw a great Light,
> And those who were sitting in the land and shadow of death, Upon them a Light dawned."

Jesus fulfilled Scriptural prophecy from Isaiah as He did so. If you look at the ministry of Jesus in terms of his overall movements, you'll see that this is Jesus' early ministry in the Galilee area but He hadn't yet begun His 3 ministry tours into the area. You'll notice if you look at some of the different maps charting Jesus ministry, they're slightly different than the harmony parallelization that I'm using.

I've noticed in particular the parallel harmonization may be slightly out of order because of the passages in John which may match up the Jesus meeting with the Samaritan at the well before his reentry into the Galilean area. Thus, it's good to keep in mind that all of what I'm going through may not be in perfect order depending on who you talk to, but the lessons are still excellent.

The Galilee and Samaria areas were seen by the Jews in Judea as repulsive and unclean, mostly because when the Assyrians invaded almost a thousand years earlier and deported many of the Israelites they also imported many foreigners to that area. Thus, the intermingling of blood of the Israelites and the foreigners and the mix of customs that was brought in were unclean. Thus, the prophecy is also in part because the Israelites were seen as wayward and contemptible but such was Jesus ministry to the poor and sick not to those who needed healing.

> Matthew 15:54 Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. "Where did this man get this wisdom and these miraculous powers?" they asked. 55 "Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? 56 Aren't all his sisters with us? Where then did this man get all these things?" 57 And they took **offense (skandalizō)** at him. But Jesus said to them, "A prophet is not without honor except in his own town and in his own home." 58 And he did not do many miracles there because of their lack of faith.
>
> Mark 6:1 Jesus went out from there and *came into [a]His hometown; and His

> disciples *followed Him. 2 When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man get these things, and what is this wisdom given to Him, and such [b]miracles as these performed by His hands? 3 Is not this the carpenter, the son of Mary, and brother of [c]James and Joses and Judas and Simon? Are not His sisters here with us?” And they took **offense (skandalizō)** at Him. 4 Jesus said to them, “A prophet is not without honor except in [d]his hometown and among his own relatives and in his own household.” 5 And He could do no [e]miracle there except that He laid His hands on a few sick people and healed them. 6 And He wondered at their unbelief. And He was going around the villages teaching.

The Matthew and Mark passages on Jesus visit are very similar like much of the synoptic gospel writing.

If you’re curious as to why this passage is in Matthew 15 rather than in Matthew 4 I believe it is generally held that the historical narratives from this area aren’t necessarily in chronological order (which seems obvious at this point) but stories are told in a way to make certain points about the character of Jesus and His ministry. That is why it may seem like there are contradictions with Jesus and a certain order or events. Wintery Knight has good posts on scholarly explication of details like this.

- Jesus enters another town and immediately goes to the synagogue to do His Father’s will. His ministry.
- Jesus again performs teaching, and back it up with miracles much like in the previous post on the synagogue exorcism.
- The part I find most interesting here is that Jesus did perform miracles and the people were amazed. BUT after they realized He was part of the family there and thought He was ordinary they were “skandalizō” at Him. After that, He could do no more miracles.

> G4624 — σκανδαλίζω — skandalizō — skan-dal-id’-zo
> To “scandalize”; from G4625; to entrap, that is, trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure): – (make to) offend.

- The word for miracle is dunamis, and the word for lack of faith is apistia (pistis being one of the fruits of the Spirit) which we are familiar with.
- Jesus condemns their unbelief by comparing Himself to the prophets.

Those people who saw the teaching and miracles were able to believe, and thus more miracles could be done. But once our belief is limited for reasons such as these, then even Jesus’ ability was limited.

This parallel is not unexpected. I’ve stated before that the difference between masculine men and nice guys is but an issue of mindset. From the mind our actions flow, and from our actions our mind becomes. Thus it is important to cultivate a proper mindset in terms of our beliefs and interactions with others. This is why it is important to keep delving deep

into the Scriptures because what you believe becomes your reality.

> Luke 4:16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the [a]book of the prophet Isaiah was handed to Him. And He opened the [b]book and found the place where it was written,
>
> 18 “The Spirit of the Lord is upon Me,
> Because He anointed Me to preach the gospel to the poor.
> He has sent Me to proclaim release to the captives,
> And recovery of sight to the blind, To set free those who are oppressed,
> 19 To proclaim the favorable year of the Lord.”

Luke starts off by telling us some of details of Jesus’ return to His hometown which included a reading of the Scripture. We can learn a lot from the interactions between Jesus and the people.

> 20 And He closed the [c]book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21 And He began to say to them, “Today this Scripture has been fulfilled in your [d]hearing.”

Jesus then proclaims that He is the fulfillment to this Word in Scripture. This is the second fulfillment of Scripture including the one in Matthew.

> 22 And all were [e]speaking well of Him, and wondering at the [f]**gracious (charis) words** which [g]were falling from His lips; and they were saying, “Is this not Joseph’s son?”

If you remember back to Joy, grace, forgiveness, and charisma, charis is the root word of all of these Christian concepts:

G5485 — χάρις — charis — khar’-ece
From G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): – acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy)

They are able to hear the gracious nature of the Truth, but their minds are limited because they are not focused on Spiritual things but on earthly things. Thus, they begin to doubt rather than examine and explore the spiritual implications.

> 23 And He said to them, “No doubt you will quote this proverb to Me, ‘Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.’”

Jesus responds by addressing their unbelief. Because they don’t believe Jesus claims that they will want and request signs to verify that He is speaking the Truth. But requesting signs are just a cover. If someone already has their mind made up on a topic, there is no way they will be convinced even if Jesus appeared in person to them.

This is a lesson that everyone must learn in terms of dealing with people and relationships.

> 24 And He said, “Truly I say to you, no prophet is welcome in his hometown. 25 But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 and yet Elijah was sent to none of them, but only to [h]Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.”

Jesus continues that those who are open to the Truth and repentence will receive it, even the Gentiles and backs it up with examples from the Scriptures. Those who are not open to the Truth and repentance, even if they are the chosen people (Israelites), will not receive it.

> 28 And all the people in the synagogue were filled with rage as they heard these things; 29 and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. 30 But passing through their midst, He went His way.

The Truth will always rile people up. When the Truth riles someone up in a good way, it is used as motivation to do good. However, when the Truth riles someone up in a bad way, it is used by that person as motivation to do what they want which is often evil.

For example, take the whole series on the socialization of men and women:

The Socialization of men and women
The selfish and unselfish socialization of men
Masculinity is the truth
Masculinity is the truth Part 2

For example, if I criticism, mock insult, and generally berate my brothers in Christ to do what is right then it is as if we were encouraging each other in Christ. We take the criticism in stride to where we want to improve in on our walks. However, if someone rejects the truth then they will often take any of this criticism and attempt to throw in back in our face or do harm to us.

We see this many times in Scripture where Jesus is harsh with His disciples, but they take it on the chin and keep going because they want to learn and grow and become like Jesus. But the Pharisees who were already hard in their hearts take Jesus’ criticism and double down on wickeness instead of repenting. They eventually end up conspiring and hand Him over to be killed because they refused to accept the Truth of His Words and repent.

I see this all of the time in the Christian manosphere. Christian men turn to game because they think it can solve their woes instead of turning to God. What you end up with is embittered and inconsiderate men which do the exact opposite of what the Scripture

teaches on how to treat their wives. And you have to wonder why they don't realize this and repent and change.

This is the same exact concept of rebellious wives who are trying to become submissive wives. When they try to do it on their own they will inevitably fail.

The correct answer is always going to be repentence and the humility that comes with it. Then crying out to God to help you do the right thing in all situations even when it is hard. Blaming your wife or your husband will never get them to change because the only person you can change is yourself.

Note 1: men and women need to learn whose responsibility is what.
Note 2: Doing what is right does not guarantee that the other person will change. It is still their choice to rebel against Scripture or not.

The second lesson I think we learn from this passage is Jesus' dealing with rejection. Obviously, none of us are in everyday positions where we rile people up and they want to throw us of a cliff. However, we will face rejection everyday as men from society, friends and family, and even women. Thus, Jesus portrays the correct answer here which is to express interest in helping others, but if they don't want to accept then walk away and don't let others affect you. You can only help those who want to change. You can only go ona date with women who are also interested in you.

Conclusions

The conclusions are thus,

- God does not require us to be perfect. For example, I often feel bad because I sin, but it is for the sinners and the sick that Jesus came. Accept His grace and walk into the forgiveness. But you still need to be working on changing because that's what grace and repentence should lead to.
- It's often easier to minister to those who don't know us well because they have no preconceived notions of who we are.
- Words are often useless. Convincing people who have already made up in their mind what they believe almost never works. It is only actions that matter in terms of being a witness.
- Always bring back matters from the earthly to the Spiritual as Jesus does. Why be concerned about earthly things which pass away when we can be concerned about Spiritual things which are eternal?
- Don't be afraid to call out unbelief or focus onto earthly things rather than Spiritual, especially among Christians. This is extremely important because we are to care about our relationships with others.
- Don't have preconceived notions about those you talk to. They may surprise you when you minister to them.
- The Truth will always rile people up. The key is to find those who are willing to accept the Truth and be willing to change for the better. These are the people you want around you as friends because you can spur one another on to righteousness.

- When dealing with rejection shrug it off. In many cases, it’s not about you but about their acceptance or denail of the subjects at hand. However, remember that it is about you in the sense that you can continue on your journey to become a masculine man of God, so that should not deter you from continuing on to be more like Jesus.

All Scripture and the self

March 28, 2014 | by Deep Strength | Link | Original Link

All Scripture is...

> 2 Timothy 3:16-17
>
> (NIV) 16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the servant of God[a] may be thoroughly equipped for every good work.
>
> (ESV) 16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God[a] may be complete, equipped for every good work.
>
> (NASB) 16 All Scripture is [a]inspired by God and profitable for teaching, for reproof, for correction, for [b]training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

One of my observations in all walks of life is that many people are willing to be want to be trained or taught in their walks of life. However, they are very resistant to the idea of being corrected or rebuked / reproofed.

Correcting and rebuking /reproofing are necessary parts of being able to learn, but it feels like an attack on ourselves most people deflect such topics from themselves and gloss over them completely.

Likewise, the same trend continues even in the Christian manosphere where “improvement” is touted as king. Christians say that it is great to workout, eat healthy, learn great conversation skills/charisma, learn how to talk to women, learn “game”, etc and it is good to install these good habits and skills.

Nonetheless, there tends to be a lack of inward introspection to any sort of correction or rebuke. In my opinion, this is part of the self hubris which is an inward nature of the original sin, but is cultivated by the stroking of the selfish pride that can come from either game or even doing righteous actions.

We often think that because we are acting righteously by studying the Scriptures in depth, praying continuously day and night, meditating on the Word, and generally discipling ourselves to live healthy and fruitful lifestyles that we are doing what is good and those other people aren’t on the right track. Even if we don’t it’s a very easy pit to fall into every once in a while.

This is precisely the reason why I keep harping that Christian nice guys need to repent of their sin of pedestalizing women and their feelings.

You can do God/self improvement all you want, but if you never repent of your sin then how are you going to take a step forward in your faith? You may indeed become a “better you” or even a “better steward of your body” but if your mind is still trapped by sin and a

lack of repentence then are you even going to be growing spiritually?

It’s the spiritual growth that matters because when our minds are transformed the rest of our thoughts and actions will follow.

> Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Likewise, it is in the correction and rebuke that is going to make the most change. Utterly destroying the bad habits and sins leaves room for good habits and actions to fill their place.

However, if you only receive training and teaching and you add on good habits with the bad habits that you have you will frequently become exhausted because you are going to be torn in half trying to make everything happen.

This is part of the cognitive dissonance that many men new the the Christian manosphere have. Instead of the inward introspection to eliminate all of the feminism ingrained in their minds, they add the God/self improvement on the top. This seems to work for a time, but you eventually hit a plateau where you’re stuck in the inbetween world of God and self.

You become lukewarm, and you have to choose who you serve. And I see many Christian men leaving and serving the world rather than God. They take women off the pedestal and instead of putting God there they install themselves.

This is why many of my posts on Christian nice guys focus specifically on correction and rebuke for certain behaviors in the context with training and teaching.

Eliminating the sin via correction and rebuke is one of the most beneficial things to Christian men and women alike because it is the first step in the process of taking down idols from the pedestal and installing God on it.

Of course, it is always a choice for whether the Christian men and women will accept it.

Rather than becoming defensive it is best to examine in any correction or rebuke if there is any hint of truth there and acknolwedge it and repent if so.

Influence

March 31, 2014 | by Deep Strength | Link | Original Link

Become a man (or woman) who changes others. For God.

One of the concepts that I see espoused occasionally in the manosphere and/or viral social media is that you're the sum of the "5 people that are closest to you." There is an element of truth present in this because it is well supported by Scriptural verses about bad company and good company.

In the secular manosphere, this is the catalyst for many men (and women) to dump their own friends and make new friends with those on the same journey.

However, this is not exactly something that a professed Christian should be looking to do — namely dump their friends and get new ones. Indeed, because Christians are supposed to be united as one as brothers and sisters in Christ as the body, we should have no delusions that we are to leave any behind.

On the other hand, it is true that people of like mind will be more willing to stick closer to each other. You may find that in some cases you will start to drift away from others who may not be as serious in their walks with God as those who are more serious, but that should not be a dissuading factor of not encouraging and building up those who are less serious in their faith.

I would assert that as Christians the "sum of our faith" is not only how much we can improve in our own relationships with God, but also to how we can inspire change around us so that others will seek after God. This is the relationship nature of Christianity.

Of course, this is not such a new concept. In fact, it's just another perspective on what it means to evangelize not only to non-believers but to believers alike.

It is important to remember that by our actions we either show God's love or not. If we can truly show God's love through Him working in us, then our influence should grow and God can use that to inspire change in those around us.

This is a measure of charisma, and why it is related to joy, grace, and forgiveness.

I see that the men I interact with in the church are being strengthened in the faith. Their handshakes are firmer. Their resolve is greater. They are becoming stronger and courageous. They are learning how to speak more of their faith. Of course, not all of it is God working through me, but I know that at least a part of it is God's power working through me. And I know that I still have a long way to go myself.

The fruit of our Christian walk is not only of ourselves, but it is also in those around us by the power of the Holy Spirit. Look for it and be encouraged. I know that I am encouraged.

I'll pray about it

March 31, 2014 | by Deep Strength | Link | Original Link

There have been some recent discussions regarding unity around the 'sphere initiated I believe by Donalgraeme's Picky, Picky and Free Northerner's Female Fornication Fallacy and then followed up on various posts such as Ballista's keys post, something for nothing, and a few other private posts. and peripherally questioning understanding at Donal's.

This has made for some heavy thinking on my end simply because the direction of this blog is in some ways misguided.

What I mean by that is many of the concepts that I have "branded" here as masculinity are generally Christian concepts about conquering your fears, implementing good habits, etc. while only the things in regard to learning about how men should interact with women are really specifically about masculinity in particular.

This is why I haven't been posting as much because I want to decide how to take what I have currently and refocus it again like I did in Clarity of Purpose about a month and half ago. This may take a couple more days to figure out on my end, aside from being swamped with other work including taxes.

Emphasis

The emphasis on the above blog posts have been on unity as opposed to differentiation in terms of the body of Christ. Very understandable. We aren't here to fight each other as brothers and sisters in Christ but to live in unity.

I've discussed before in Husbands win their wives with words and Wives will never win their husbands with words about how the preferred method of men communicating is through actions while the preferred method of women communicating is words.

When you read through the rest of the secular manosphere, there is the undercurrent of selfishness and therefore manipulation. The question becomes how can a man assert mental dominance over a woman so that she will become attracted to me. Typically, this is performed first through words in the form of teasing/flirting and then through actions in seduction.

Obviously, if you take cues from the secular manosphere it is very easy to get into the thought process of us versus them or males versus females when it was not that way from the beginning.

This is why I have been very careful in my some the more practical posts such as Leave her better than how you found her, please, and Christian nice guys are abused, about not setting such as mentality of division but rather the opposite.

However, I realize that it is very difficult for many men to differentiate wanting to be a general overall giver and how to set proper boundaries. Most men, ingrained with feminism, tend to end up being nice guys who are people pleasers and pushovers rather than being men.

It’s not so much the things that they do for others that is the problem, but it is the way in which they do it and the mentality they have because of it.

This is why my refocus must be extremely deliberate because I want to not only teach the right mindset but also the right actions surrounding particular instances. For instance, I fully realize that most everything I say on this blog is a generality and there are exceptions.

I’ll pray about it

If you’re a self professed nice guy and you don’t know how to adequately maintain boundaries I would suggest using the phrase above when others, especially women, ask you for help.

“I’ll pray about it.” Then actually pray about it over the next few days.

The goal here is not to be super spiritual, although you will inevitable helping your relationship with God by praying about it. Neither is the goal here to get other Christians off your back from requesting too much of you though it will help do that.

The goal here is to get in the habit of not acquiescing to all of the requests set before you. No one can do all of the things asked of them by anyone. It is important to use your time wisely in order to do what God wants you to do.

This is asserting a boundary here that God is important above all else to you, and inevitably you will start to believe it as you walk it out. The people may be asking about favors or request may be anyone:

- The pastor asking for a favor. Tell him you’ll pray about it.
- A husband is asking you to help him with something. Tell him you’ll pray about it.
- A deacon wants you to help out in a ministry. Tell him you’ll pray about it.
- A single woman wants you to help her move. Tell her you’ll pray about it.
- A married woman wants help with a project. Tell her you’ll pray about it.

In some of the cases above, you know that the answer will immediately be no. In fact, you can say no instead of praying about it. But it is always good to pray about it anyway, even if you know you’re going to say no or even if you’re going to say yes.

Point being that you shouldn’t be doing something for a woman because you like her or want to help her. You should be doing something because God wants you to do it. Likewise, you shouldn’t be doing something because your pastor wants you to do it. Rather, you should be serving in the church because God wants you to do it. It is important to know how God wants you to spend your time.

This requires faith and requires an ear to listen to what God wants you to do. Likewise, there is ample support in the Scriptures for praying about everything.

If you’re just learning about how to set proper boundaries or having trouble setting boundaries in your walk with Christ, this is a good start.

Apologies

April 1, 2014 | by Deep Strength | Link | Original Link

This is a follow up to Never beg and never plead.

One of the most difficult thing to do well is apologies because you have to own what you are responsible for but also not take undue responsibility for what others actions were.

Note: To truly understand the full reasoning behind apologies please see my Apologies Part 2 article. This one is incomplete on its own. Read it after you have read this one.

Now, moving onto the article…

Your fault

In most cases, the easiest the apologies are the ones where you totally wrong someone. In this case, what I wrote in the other article is what you should do:

1. You tell them that you have made a mistake, and
2. That you are apologizing for your actions.

This is straight forward and simple, and you can read the previous article by clicking on the link above for how to do that.

Other situations

The hardest apologies involve actions where you both are at fault in some way, or even to where you are not at fault at all and it is their wrong that they are blaming on you.

I've struggled a lot with how to address this problem from these two perspectives because it is difficult. You don't want to take responsibility for something that you didn't do and rightly so. That is why many husbands are emasculated in their marriages.

However, God has been gracious enough to teach me these hard truths over the past couple months. Here are two simple Scriptural statements that should guide you through this process:

- Unity in the body of Christ is more important than what we may have against each other (1 Cor 1, Eph 4, Col 3, John 17, Psalm 133, 1 Peter 3).
- Turn the other cheek to non-Christians and enemies (Matt 5, Luke 6)

The true question becomes — is it more important to be right or is it more important to prioritize the things that God prioritizes?

Both of you are at fault

In the case where both of you are at fault, I've found the best way to approach this is to assume responsibility for what you did.

Sounds simple, right?

The problem however is also admitting that you may have misinterpreted their words and

actions or that they have misinterpreted your words and actions. Thus, your words and actions may have been correct in some sense of the matter, but the other person took it the wrong way.

It is hard to admit that you need to apologize for someone else taking what you said the wrong way. Likewise, it is hard to admit that you should apologize for misinterpreting someone else's actions.

The intentions may be the best, but misinpretation goes both ways, and it's easy to do that in the heat of an argument or if the both of you are having difficulty explaining the side of your argument correctly.

From what I've experienced over the past few months just take responsible for what you have done including some or all of the below in your apology. It helps to categorize because you may see that there are more things that you have to apologize for that you initially thought.

- **You to them**: I want to apologize for any of the hurtful actions A, B, and C.
- **Them to you + your response**: When you said ___ I was hurt. I want to apologize for my poor response D, E, and F.
- **You misinterpreted**: I apologize because I misinpreted you and incorrectly responded in G, H, and I manner.
- **They misinterpreted**: I understand how my words came off as J, K, and L. It was not my intention to hurt you, and I didn't mean say things that way. I apologize for this misunderstanding.

One of the biggest things to keep in mind in an apology is to specifically not talk about anything they may have done wrong. Chances are they know they likely know they have done something wrong. If you accuse them of anything then it will just put you right back where you started.

Likewise, don't say "if" — I understand "if" my words came off as J, K, and L — and don't taking about perceiving what they thought. Even small changes in how you phrase it may come off as accusative or insincere because they may easily believe that you don't really believe their side of the story. The fact that they believe their side of the story should be enough for you to believe them.

The latter two are the most difficult because we know how we wanted to respond and we think we know what they were saying. But doing what is right and good matters more than the selfish pride involved with thinking that we were correct in these cases.

It's not about being the better man or woman, but to see that there are misunderstandings and admitting your fault in a misunderstanding because it takes two to have a misunderstanding. It takes two to have an argument. It takes two for mutual strife.

They are at fault and blaming you

This is honestly the most difficult case because you don't want to take responsibility for

what happened because you didn't do anything wrong.

I find that many people have the most trouble with this, especially if they are Christians, because they don't want to lie and say it was their fault when it really wasn't their fault. Of course, I don't encourage anyone to lie about what they did or didn't do.

So how do we solve this problem?

I think the answer lies in a thrust for unity and accepting that something you may have done may or may not have done led to such a misunderstanding. Even if you are unaware of such.

- I can see that you're hurt. I want to apologize for any words or actions that may have led to this misunderstanding and conflict. I realize that there's nothing I can do to make it up to you, but I'd like to reconcile if you are willing.

The point here is to be gracious here. A statement like this avoids saying the conflicts and blame were on you. However, because they believe that it and some of your possible words or actions may have led to a greater misunderstanding of the conflict I believe that you can apologize here for the hurt even if you were not in the wrong.

Consider such an apology as taking the blame on you just as Jesus obeyed the will of the Father to take our sins on Himself. If we can take the blame so as to reconcile relationships then it is worth it, especially if it is a clear witness to that person and others around us. We ask the Father to forgive our debts just as we forgive our debtors.

The overall thing to keep in mind here is that even the body of Christ has disagreements. Through the council they were able to resolve them in most cases. However, in some cases there was an inevitable splitting, although perhaps not on bad terms and ended up well.

Apologies are hard because they require humility and culling the pride within ourselves, but if we are able to master it then unity in the body of Christ will grow and our witness to non-believers will be stronger. And we will grow.

Note: To truly understand the full reasoning behind apologies please see my Apologies Part 2 article. This one is incomplete on its own.

Apologies Part 2

April 2, 2014 | by Deep Strength | Link | Original Link

This post is a follow up on yesterday's post Apologies.

Chad makes a good point in the comments:

> I honestly don't know how I feel about this post.
>
> I've been in relationships where the advice you give led me to crash and burn into arid land of the chump. However, I was a chump when I said it so I'm unsure if its because of who I was framing those words/actions in chump-land or if the words are inherently a poor choice.

To answer this question, I think it is better to state the facets surrounding an apology rather than what we perceive it to be.

Apologies:

- cannot be taken
- cannot be coerced
- cannot be requested
- meets a need perceived or not,
- is of your own free will [you must choose to do it],
- is an opportunity [to serve God and others],
- it's an action,
- it's never a feelings may be associated with it,
- represents a willingness of the giver [to repair harmed relationship]
- is performed without any expectations

If you recognize this list, it is because it's a list of other facets of what Love is.

Simply put, it is an act of the giver that signifies that you may have hurt someone and you want to let them know that you understand this and want tell them that you don't want it to get in the way of your relationship.

It is not an act of supplication where you are attempting to please others. If you are trying to please others with an apology then you have the wrong frame of reference.

Let me explain this further in the next section.

The two facets

Now, there are two sides of an apology.

The first is one that is given freely:

- You should not expect anything back from the giver, including forgiveness.
- You should not attempt to do anything in order to make up for it — unless this was a business proposal in which you made an error that you need to make up for.

However, this is not the case for most relationships.
- It is not meant to please others but to make things right.

The second that I only glossed over in the last post is that apologies are for YOU, the apologizer:

> James 5:16 Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.
>
> 1 John 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.
>
> Matthew 5:23 Therefore if you are presenting your [s]offering at the altar, and there remember that your brother has something against you, 24 leave your [t]offering there before the altar and go; first be reconciled to your brother, and then come and present your [u]offering.

This second point of apology is important because — not only is it Scriptural — but it is an act that benefits you and your conscience.

It is essentially a confession. Not just between you and the other person but also between you and God. Indeed, this can be considered a gathering of beleivers if both of you are Christians — where two are more are gathered in my name there I am with them. It allows you to become right before God and other men.

This is the true nature of dissension and strife. It divides the body and may indeed prohibit the Jesus from being there, and the Spirit to work in the hearts of men.

Confessions/apologies reoriented

There are multiple elements that stem from confession which lead us to a place where God calls us.

The first is the confession of sin to God.

One of the ways this is done is performed in an apology to others that you have wronged as described above. It is only after we admit that we make mistakes and are sinners that we can receive the full measure of forgiveness and grace and that we can walk into repentence.

There is no forgiveness of sins without confession because without confession we do not admit that we are guilty and need a savior. This is where pride gets in the way of confessions and apologies to others:

- we may believe that we are right and do not need correction
- we may believe that apologies show weakness and make us unattractive
- we may believe that confessions expose certain parts of us that are unappealing and people won’t like us anymore

All of these are pride getting in the way of apologies/confessions.

Second, once we are able to confess and apologize for our sins, then we will be able to receive grace and forgiveness.

The key here is that we will definitely receive grace and forgiveness from God. We may not necessarily receive it from the other person. However, we must recognize that it is the choice of the other person whether to forgive or not. We should not be angry if they do not forgive because that is between them and God.

As I stated earlier, a confession or apology is as much for yourself as for the other person. It allows you to expose the parts of you which are sinful, and to allow the hurt, anger, and the bitterness to wash away.

This is why I always tie the fact that Christian nice guys are in sin. We must first admit the sin in order to allow God to work His grace and forgiveness in our lives. If we fail to confess this sin we wallow in our own hurt, anger, and bitterness as you see many Christians in the manosphere are prone to fall into when they realize they have been fed a lie and are walking in it. The anger is justified, but it should never be allowed to fester. And you must repent because you also followed the blind guide into a pit.

Third, is the healing through the joy and peace, and joy, (grace), (forgiveness), and charisma that we receive from the Father to ourselves through this grace and forgiveness.

It is important to remember that it is not others we are seeking to change through our actions, but it is God working His mighty power through us that allows us to change. God can then use this as a witness to win others to Him.

Remember that the Christian manner seeks to address men to be accountable for what they can be accountable — themselves.

Apologies should not seek selfish gain. Nor should they seek to manipulate others into forgiveness. Apologies, instead, address you and your faults, and seeking to understand those faults and become a better person.

This leads into the final point…

Fourth and finally, is the act of repentence.

Apologives and confession start this process by which brings us to repentence. And repentence is recognizing that we need to change because we may have done wrong or hurt others. It recognizes that we are imperfect and we make mistakes.

Conclusions

As you can see, the lens of weakness and unattractiveness is short sighted because we fail to see what God can do through our actions. Indeed, we think about what it may do to us — to focus on earth things instead of spiritual things — rather than what God can do through us.

Apologies are in essence a confession before God and men that we have done wrong or may have hurt others. They are indeed handed over freely to the other person, and we should not seek gain from them.

Rather, a confession or apology should start the process that leads to repentance:

1. Confession/apologies for wronging or hurting others.
2. Receive grace and forgivness from God. We may not receive it from others.
3. Walk into the joy, peace, and charisma we receive from God because of grace and forgiveness.
4. Then walk into the repetence in order to not repeat the same mistakes again.

This is the true nature behind what an apology does for YOU, the apologizer. It allows you to shed the anger, hurt, and bitterness and to walk into what God has called you to do which is bring unity to relationships.

Note: Continue reading for when to and when not to apologize in Apologies Part 3.

Apologies Part 3

April 3, 2014 | by Deep Strength | Link | Original Link

This is a continuation of the series on Apologies and Apologies Part 2.

This post is mostly going to be about what NOT to apologize for and instances of what may be proper times to apologize. Most men today are too apologetic for things that are not their responsibility or don't need to be apologized.

In fact, I would counsel men to never say the word "sorry" ever again. "Sorry" just has such a bad connotation because it is an ubiquitous word that is used by nice guys in reference to offending womens' feelings. This is why this series is named "apologies" rather than "sorries." Plus sorries looks like a weird word.

When not to apologize

The most often time I see nice guys apologize are in these circumstances:

- They're having trouble speaking properly.
- They're having difficulty constructing or setting things up.
- They make a simple mistake that only causes a minor inconvenience, if at all.
- They bump into someone or get in the way.
- They don't do something nice that they usually do (e.g. hold open the door).

None of these events are places in which you should apologize (and eliminate sorry from your vocabulary).

You can say "excuse me" if you bumped someone or were in the way. You can make a joke and say "it looks like I'm having trouble with pronounciations today!" You can say nothing. You can tease such as "excuse you" when it was you doing the bumping. There's lots of things you can do without apologizing because many of these aren't something that you should apologize about.

Obviously, these are just a few instances of when nice guys say sorry so take note when you apologize for such things and don't do it.

Also, don't act **ashamed** either. There's nothing to be ashamed about.

When to apologize

When you actually do something to create dissension or strife in a relationship. Now, this is one of the hard things for most nice guys to learn.

Being called mean, or a jerk, or not nice, does not mean that you should apologize.

The cues men should take from women are from their actions. For example, if they're smiling and punch you while calling you a jerk this is a good thing. If they want to be around you more, if they touch you more, if they smile more, if their interest level goes up, etc these are all signs that teasing or challenging is good.

Now, it is possible to be too harsh with teasing, and when that happens you'll tend to see a woman start to drift away and distance herself from you. This is your cue to turn it

down. However, if you continue to do this and didn't realize it then it can sometimes create obvious dissension and strife within a relationship. This is at a point where you may tell her that you were being too harsh with her.

As Jenny/Sis noted in the bottom of the comments of the socialization of men and women, depending on how a woman was raised in terms of family dynamics a woman may shy away from too much teasing for whatever reason. This is where it is important to look for the action cues in the opposite sex.

The point that should drive this home is that while you are not responsible for her emotions, if you want to be married or are married then you are responsible for being considerate and/or understanding.

Thus, I would only apologize to a woman when there is a clear and obvious gulf between us that was created by something I said or did to where there is obvious tension and strife. This is going to be very rare for a nice guy, so I would generally avoid apologizing if you're a nice guy trying to become un-nice.

Therefore, keep in mind that we're not just to be aware of ourselves and our desires but to also be aware of our relationships and to foster them so that we grow closer to each other as brothers and sisters in Christ.

Unapologetic

We were all created by God with different preferences and hobbies and interest for occupations and the like. Never be apologetic about what you like and what you don't like. This is to be bold about what you prefer. There's nothing wrong with this. In fact, if you lie about it then that's a sin.

Likewise, we are to be unapologetic about our faith. Is there any reason to be ashamed of our belief in God and Jesus? Aren't we also to stand against the world?Part of what it means to become a man is to understand and get comfortable with yourself and who you are in Christ.

When you are apologetic or ashamed about the things that you enjoy or like then you're going to be timid, shy, and wishy-washy when confronted about it. No man or woman likes someone who is lukewarm about what they believe and what they prefer. It is better to choose what you like and what you don't like then try to compromise.

Not satisfied with your body? Do something about it with diet and exercise. Don't complain as it's a sin.

Not satisfied with your hobbies? Find a new one, but don't complain.

Don't have a good relationship with God? Read the Scriptures, pray, meditate, fast, etc.

The things that we potentially have reason to be unsatisfied about should be motivation to implement change in our life. You are a steward of the Temple of the Holy Spirit and thus you have a responsibility to treat it as such.

Learn how to talk about your faith and beliefs in a confident manner. Learn how to talk about your preferences in a confident manner. Learn how to do things in a confident

manner, even if you’re just starting to learn them.

Then you will start to understand the mindset that is required that will bring you out of Churchianity — the cult of nice.

Scripture and sex roles

April 8, 2014 | by Deep Strength | Link | Original Link

I saw this link on the crisis of absent men in the church from a link off of Free Northerner's latest lightning round.

I went through some of the articles on the site, and they have some excellent analysis. There are a couple in particular that outline the gender/sex roles:

> **Gendered distinctions in role [in the church]**:
>
> * 1 Corinthians 11:4-5: 'Any man who prays or prophesies with his head covered disgraces his head. But any woman who prays or prophesies with her head uncovered disgraces her head'[2] [3] [4] [5] [6]
>
> * 1 Corinthians 14:33, 34: 'the women should be silent in the churches… it is disgraceful for a woman to speak in church'[7]
>
> * 1 Timothy 2:11: 'A woman must learn quietly with all submissiveness.'[8]
>
> * 1 Timothy 2:12: 'But I do not allow a woman to teach or exercise authority over a man. She must remain quiet.' [9] [10]
>
> * 1 Timothy 3:2, 4: 'The overseer then must be above reproach, the husband of one wife… He must manage his own household well'[11] [12] [13] [14]
>
> **Gendered distinctions in authority [in marriage]**:
>
> * 1 Corinthians 11:3: 'the man is the head of a woman' [15] [16] [17] [18]
>
> * 1 Corinthians 14:34: 'Rather, let them [the women] be in submission, as in fact the law says. If they want to find out about something, they should ask their husbands at home'[19] [20]
>
> * Ephesians 5:22-24: 'Wives, submit to your husbands as to the Lord, because the husband is the head of the wife as also Christ is the head of the church – he himself being the savior of the body. But as the church submits to Christ, so also wives should submit to their husbands in everything.' [21] [22] [23]
>
> * Colossians 3:18: 'Wives, submit to your husbands'[24] [25]
>
> * 1 Timothy 2:12: 'But I do not allow a woman to teach or exercise authority over a man. She must remain quiet.'[26] [27]
>
> * Titus 2:5: 'being subject to their own husbands'[28] [29]
>
> * 1 Peter 3:1: 'In the same way, wives, be subject to your own husbands.'[30]

These two articles are from here and here. Then there is also an article on the benefits of complementarism.

Out of the 260 total chapters in the New Testament, these are the only sex distinctions that we have to go on for our lives. I can see why it would be easy to get things confused for most men in the church, especially when the church goes astray on sex roles.

Now, half of the point of this article was to examine the sex roles, but the other half is to show that the general prescriptions to believers is almost universal. That we are all — male and female — to become like Jesus.

I've talked about "rebranding" this blog in a way to address the fact that most of the prescriptions on godly masculinity are indeed about godly men AND women in general.

Differentiation to a focus on unity

In general, when we talk about nice guys, it's not so much a problem about masculinity that it is a problem about idolatry. For example, the pedestalization of women and their feelings leading to nice guy syndrome is not solely destructive to men. It is also destructive to women in the sense that feminism "builds up" the women up into paragons of pride and entitlement.

The effect of feminism is different on men and women, but it leads them astray in different ways. Therefore, the response to the spirit of jezebel — feminism — is different by both sexes. I am addressing "masculinity" in the context that I am addressing men specifically on how to throw off the shackles of feminism's idolatry and lust of women.

This site will be continued to be geared towards teaching men, but the articles that don't address specific mindsets and lifestyles about women can also be applied by women as they will be godly concepts.

These were my previous 3 categorization of articles on this site.

> **Understanding the Scriptures as it pertains to godly masculinity mindset and a godly lifestyle**. This study will look at elimination of feminine behaviors and mindsets accrued from society, feminism and churchianity, and building godly masculinity in terms of a man on his mission and all that encompasses. This category will also explore the Greek and Hebrew words in Scriptures as they relate to our understanding of God and His will for our lives.
>
> **Learning godly masculine behavior by putting it into practice** in terms of eliminating feminine behaviors and mindsets from society, feminism and churchianity, and building godly masculinity in terms of a man on his mission and all that encompasses.
>
> **Learning the subtleties of godly masculine behavior as it pertains to women** with the intent of spurring them towards Christ. The fact that it is attractive to women is just a nice side effect.

To bring clarity to these topics, these categories are going to be changed to these instead:

> **Understanding the Scriptures as it pertains to godly mindset and a godly lifestyle**. This study will look at elimination of ungodly behaviors and mindsets accrued from society, feminism and churchianity, and building up a man on his mission and all that encompasses. This category will also explore the Greek and Hebrew words in Scriptures as they relate to our understanding of

> God and His will for our lives.
>
> **Learning godly behavior by putting it into practice** in terms of eliminating of ungodly behaviors and mindsets accrued from society, feminism and churchianity, and building up a man on his mission and all that encompasses.
>
> **Learning about the Scriptural roles and responsibilities of male-female interactions** with the intent of spurring them towards Christ. The fact that it is attractive to women is just a nice side effect.

As you can see the changes are subtle, but I think it makes all of the difference.

For the first two categories the goal is eliminating the ungodly and putting on the godly. Most of my writing will indeed be directed to men, but women can learn and should use most of these concepts too albeit they may need to be modified to apply to women. Some concepts will be universal such as the focus on holistic godly improvement — good nutrition, exercise, time management, etc — but others will focus on the facets of feminine behaviors that are ingrained into men from feminism. These affect men differently than they do women, so some may not apply.

The last part I want to clarify strongly. The intent of the section is to learn how to learn how to behave around women, and I think that is slightly off. The clarification comes in that we first need to understand the roles and responsibilities of men and women have in marriage and apply these concepts towards the interactions. This makes it a much broader category than it was initially, and I think that is a good thing. Our understanding of the Scriptures and male-female interactions will lead to a godly mindset which will lead to godly behavior.

Everything is spiritual

April 10, 2014 | by Deep Strength | Link | Original Link

The insidious parts about our culture and feminism is that they drive us to think that our bodies, hearts, minds, spirits, and souls as separate entities. Indeed, nothing in the Jewish tradition or the early Church suggested this was the case. They are all inextricably linked together.

“Casual sex is just for pleasure” or “just this once” in terms of food and gluttony, neglecting exercise, not doing the right thing, not speaking up for the truth, etc. “It won’t hurt anybody [not even yourself].”

The fact that all such things are linked together into one person is in the same way that the church is the one mind, one spirit, and one body of Christ.

Now, I haven’t read “Pulling Back the Shades: Erotica, Intimacy and the Longings of a Woman’s Heart” only SSM’s review of the book, but this is the heart of the issue that is important to note.

I’ve driven home the Galatians 5 passage before, but I want to do so again.

> Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. 17 For the flesh [g]sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you [h]please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

We can see that every act we undertake is spiritual in nature. It’s not just that sex which is or is not spiritual. When you do something, you either choose to give into the lusts of the flesh or you choose to please the Spirit.

All our actions are to have purpose behind them. If they do not have purpose, we are wandering aimlessly and not directing ourselves closer to the Truth.

I choose every second while I’m thinking about a meal, cooking a meal, serving a meal, and eating a meal about whether this is something I should be eating or not. Is it healthy for me or is this detracting from my health?

I choose every second while I go to the gym, while I lift weights or my bodyweight, etc whether I should be doing this or not. Is this healthy for me or is it detracting from my health?

Does not my good health also affect my mind being able to think more clearly, uplift by spirit through the pleasurable effects of endorphins through exercise and eating well, and

not lift my spirits as well?

It is rather foolish as Christians walking in the world to assume that such things are trivial in nature. Rather, it is when we are faithful with a few things that we be put in charge of many things.

> Parable of the Talents — Matthew 25 (NASB)
>
> 14 “For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five [a]talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his [b]master’s money.
>
> 19 “Now after a long time the master of those slaves *came and *settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’ 21 His master said to him, ‘**Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your [c]master.**’
>
> 22 “Also the one who had received the two talents came up and said, ‘Master, you entrusted two talents to me. See, I have gained two more talents.’ 23 His master said to him, ‘**Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.**’
>
> 24 “And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’
>
> 26 “But his master answered and said to him, ‘You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 Then you ought to have put my money [d]in the bank, and on my arrival I would have received my money back with interest. 28 **Therefore take away the talent from him, and give it to the one who has the ten talents.**’
>
> 29 “**For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.** 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

I covered other analysis of this passage in God doesn’t owe you anything, and the fact that we fail to really understand many of these things until we seek God is a horrible, horrible Truth. This is why Jesus said to seek first His kingdom and His righteousness and

all these things will be added to you.

Likewise, I looked at the 2 Peter 1 passage in the Foundations of Christian Masculinity, but it indeed does not just apply to men but also to women.

> 2 Peter 1:5 Now for this very reason also, applying all diligence, in your faith supply moral [g]excellence, and in your moral excellence, knowledge, 6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love. 8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. 9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. 10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; 11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.
>
> (P.S. If you want to see the analysis of this passage click on the above link)

Just as everything in life is transactional in nature — that is we spend our time for it whether significant or not — everything in life is also spiritual. This is the life that God created, and we are to indeed be stewards of it.

Sex in marriage is just one aspect of that. In this I agree with SSM that sex in marriage that it is not about being satisfied although that may certainly be the case that you are satisified by sex.

However, take it one step further. It's one of the things that was directly created by God and commanded. It involves the heart, mind, body, and soul/spirit. It's an act of worship to God. You honor God by having sex in marriage.

Are not our lives supposed to be as living sacrifices to God?

Unity and division

It may sound weird in direct reference to sex, but where two or more are gathered in Jesus' name there He is with them? Is not God omnipresent also? Why are we so uncomfortable speaking of sex which is holy in marriage?

Now, it only sounds weird because we have become so conditioned to our culture — and not only through feminism — that we would consider the spiritual natures and implications of our act to be separate from our actions. We only associate some things with being spiritual — church, prayer, meditation, fasting, serving, etc.

This is one of the beliefs that hinders not only our prayers but our relationships with God and with others.

Feminism is divisive. It sets men against women. However, that is probably the least insidious nature of what it does.

- **It sets mind against body** — to fit in you should get tattoos, cut your hair short,

don’t have to worry about your appearance, go along with the crowd, give in to peer pressure, etc.
- **It sets the heart against the body** — follow your heart and enjoy casual sex, eat this because it tastes good without concern for your health, be lazy today it’s only just missing one workout, etc.
- **It sets heart against mind** — it’s OK to divorce because your husband/wife was already cheating on you by looking an pornography / having an emotional affair / not attracted / not the right one / etc. God wouldn’t want you to be unhappy, right?
- **It denies the soul/spirit** — there are no spiritual implications for your actions. Do what is right for you here and now and don’t worry about anything else. Consequences be damned.

Truly, this is the insidious nature of what feminism is.

It seeks to divide and conquer at all levels sowing dischord not just on a more macroscopic level of interpersonal relationships but also on the intrapersonal microscopic level of how we view ourselves and our relationship with God.

This is why I believe why so many men are suicidal and depressed in today’s society, and 25%+ of women are on some sort of mental or anti-depressant medication. The level of cognitive dissonance created through internal strife is not something that we were meant to live with.

Conclusions

Now, as Christians it is only in the Spirit that we are able to sync up and have true Unity, and it is in this Unity that we have joy and peace. The outside pressures of the world that will attempt to divide you between the Spirit and the flesh will melt away. It’s not so much about happiness but removing the internal dischord that we will find peace and joy.

When it feels weird or uncomfortable to talk about the Truth, that means you were beliving in and conditioned to a lie. This is not good. This is something that needs to be taken to repentence.

I think the rash of posts among the men of the manosphere has led me to this place of understanding a greater emphasis of what is going on at this fundamental level.

To me it’s not really about having it all together. None of us will ever have it all together.

Rather, it is about eliminating the seeds of destruction and dischord within ourselves from feminism as well as Satan and his demons. Removing the knives, the swords, the barbs, the flaming arrows of the evil one. Then, and only then can you allow God to come into those places and work His healing.

You can never do enough good to right your wrongs. This is the grace of God.
Rip out the evil from among you:

1. Confession/apologies for wronging or hurting others [and to God]
2. Receive grace and forgivness from God. We may not receive it from others.
3. Walk into the joy, peace, and charisma we receive from God because of grace and

forgiveness.

4. Then walk into the repetence in order to not repeat the same mistakes again.

Repent of being ashamed for what you believe. Repent of pedestalizing women and their feelings. Repent of apologizing when you don't need to. Repent of not speaking up for the Truth. Repent of the porn. Repent of the erotica. Repent of the laziness and sloth. Repent of the lust. Repent of pride. Repent of the wrath. Repent of the gluttony. Repent of the envy. Repent when you weren't considerate. Repent when you weren't loving. Repent of everything that can come between you and God.

It is important to not only repent of the things that you did do but also of what you didn't do especially if you were fearful about talking about God's Truth.

Then allow God to work His healing power. Allow God to bring unity to your mind, heart, body/strength, and soul/spirit.

Then, if you have **faith, moral excellence, and knowledge**, then start exercising it in exhibiting **self control, perseverence, godliness, brotherly kindness/love, and love**.

Marriage

April 11, 2014 | by Deep Strength | Link | Original Link

I've been following the conversation on marriage and divorce on Empathological, and it has migrated over to More on marriage at moosenorseman's (thanks to Elspeth for cuing me into it).

The constituents of marriage

The root of the issue isn't the law itself but the Spirit of the law which Jesus makes abundantly clear in Matthew 5:

> 27 "You have heard that it was said, 'You shall not commit adultery'; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. 29 If your right eye makes you [w]stumble, tear it out and throw it from you; for it is better for you [x]to lose one of the parts of your body, [y]than for your whole body to be thrown into [z]hell. 30 If your right hand makes you [aa]stumble, cut it off and throw it from you; for it is better for you [ab]to lose one of the parts of your body, [ac]than for your whole body to go into [ad]hell.

However, let's take a step back and examine what marriage is so we have a better understanding of what it means to "cohabitate" or "fornicate":

In Genesis 2, we can see that God acts as the first Father to give Adam his wife Eve:

> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God [t]fashioned into a woman the rib which He had taken from the man, and brought her to the man.
>
> 23 "This is now bone of my bones, And flesh of my flesh; [u]She shall be called [v]Woman, Because [w]she was taken out of [x]Man."

Likewise, there is the aspect of separation and joining, and sex:

> 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Thus, marriage is generally consistuted of:

1. Father giving the daughter to the man — God giving Eve to Adam
2. Separating from family(s) — leaving father and mother
3. Coming together [to be with and live with] — joined to his wife
4. Having sex — becoming one flesh
5. In the presence of witnesses [traditionally with a wedding celebration] — in this case, Father/Jesus/Spirit and potentially angels.

Not necessarily all in that order.

A wedding celebration tends to have all of these pieces together — the father gives the daughter to the man. The man and woman are separating from their families and coming together. They are doing it in the presence of witnesses [in a celebration]. And they will consummate — COMPLETE — the marriage with sexual intercourse. This is why the bloodstained sheets were held onto after the consummation as proof in many cultures.

Consummation is a completion of all of the acts that make up a marriage. Thus, sex in itself does not consistute what is marriage.

All are integral parts of a marriage including the permanence of it. Any of the piece of what consistutes a marriage or the dissolution of the marrige is to make a mockery of marriage and the design of what God intended.

When you mock marriage you mock God.

Cohabitation, thus, is a mockery of the institution of marriage and creates dischord when they separate and even when they stay together. Fornication, thus, is a mockery of the institution of marriage and ultimately creates dischord when you separate and even when they stay together. Disobeying the father of the daughter and running off is a mockery of the institution of marriage and creates strife and dischord within families. Disunity within the marriage where husbands and wives live apart is a mockery of the institution of marriage. There are consequences for sin both in this life and the next.

Note: it is impossible to get away from witnesses since God is everywhere, the state is a witness, church is a witness, or in tribes other people are witnesses.

It is the unity of concepts that make up the institution of marriage which are critical to its function just as the unity of the body is the bride of Christ.

It is important to understand that it is unity of the husband and wife as well as the rest of the immediate family that is important. Why else does Paul, inspired by God, make the analogy that the great mystery of marriage is synonymous with Christ and the Church?

God, through Paul, is telling us that all relationships, not just between the husband and wife, but between the family and the witnesses are important. The fullness of unity. This is the reason for the celebration, just as there will be a celebration in heaven when Christ is united with His bride, the Church. Just as there is a celebration when one lost sheep is saved.

Therefore, what is divorce?

You cannot have divorce when there is “just sex” just as you cannot have divorce when there is “just cohabitation.” The mockery of the institution of marriage is already there. There is already sin before God.

Would it be best for them to separate or to marry?

To be honest, I don’t know. This is what repentance and prayer to God are for. Become right before God and cry out to Him for help to show you the path of righteousness.

But what I can tell you is that there is sin there, and there will be consequences of that sin whether they decide to marry or not. I can tell you that there is sin there, and they will

need to repent of it before God and to each other. I can tell you that there is sin there, and destruction of any part(s) of that union will have consequences. I can tell you that there will be less happiness and marital satisfaction because of fornication and cohabitation whether they decide to marry or not, and even the worldly studies have born this out.

When you mess with parts of marriage without marriage there are consequences. When you decide to step out of the Truth you will live in a lie. And there are dire consequences for living a lie and stepping outside the bounds of the Truth.

Cane Caldo's post on the Scripture as a handrail is particularly apt.

What, therefore, is good?

The question, however, remains is what is good?

I would assert that this is also found in the Scriptures:

- It is not a question of whether it is lawful.
- Nor is it a question of what is good [for you only].
- It is a question of what is good for your neighbor.

> 1 Corinthians 10:23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 Let no one seek his own good, but that of his [i]neighbor.

And who is our neighbor?

> Luke 10:25 And a [l]lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" 26 And He said to him, "What is written in the Law? [m]How does it read to you?" 27 And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28 And He said to him, "You have answered correctly; do this and you will live." 29 But wishing to justify himself, he said to Jesus, "And who is my neighbor?"

Your neighbor is everyone, even your enemy. It is no coincidence that the parable of the good Samaritan is told after this.

Therefore, how much more is it important for the father to give away the daughter and there be witnesses to join in the celebration of marriage? How much more important is it not to fornicate before marriage? How much more important is it not to cohabitate before marriage? The nature of the unity of marriage is not only symbolic.

It is the community-wide witness and celebration of the unity of marriage and not only of the husband and the wife. This is the all encompassing unity of what is marriage on this earth. And this is the all encompassing unity of what is the marriage of Christ and the Church.

It should come as no surprise or coincidence that it was marriage that was often used by rulers to unite kingdoms that had enmity between each other. Such is the strong pull of

the community created by marriage.

The hand of marriage

Think of the grip of a hand. If you use one finger and tighten it then the bond is not strong. But it still hurts if you rip it apart. If you use two fingers and tighten the bond it is stronger. But it still hurts if you rip it apart. This is what happens when you fornicate, when you cohabitate, when you sow dischord between the father and daughter, etc.

You want to clasp the bond altogether with 5 fingers at once to get the strong hold, and you never want to rip it apart. This is the essence of the (1) father giving the daughter to the man, (2) the two separating from their families, (3) them joining/living together, (4) in the presence of witnesses, and (5) it is consummated with sex.

There is unity within a grip that requires all 5 digits of the hand to be working as one. This is synonymous with marriage on this earth and the eventual marriage of Christ and the Church.

Sex is the lynchpin of marriage just as the thumb is the lynchpin of the hand, but it doesn't make up the whole marriage. It is, however, one of the unifying aspects that brings forth the important characteristics of hand function just as sex brings forth the important characteristics of family function through one flesh, pleasure, children, etc.

Sex provides the locking grip to the hand that allows the strength of the hand to be multiplied many times over, and provides unique functions such as grip for fine motor tasks which enable writing and crafting. The same thing occurs with the formation and independence of a new family unit.

This is why the lack of sex destroys marriages because it severely weakens the cohesion of the family unit. This is why fornication before marriage has far reaching negative consequences to the married. When you rip your thumb off you severely weaken the whole hand and its entire function.

An ear or a hand

April 14, 2014 | by Deep Strength | Link | Original Link

I'm sure most of you have seen this video before:

Basically, the teachable lesson is that if you're not sure whether a woman wants you to listen or to actually help her then the question becomes:

Do you need and ear or a hand?

Utilizing such a question to differentiate between situations can assist you in determining the proper course of action.

If she says an ear that doesn't mean that you have to be the one to listen to her, especially if you're trying to unbecome the quintessential nice guy. Instead it may be a better idea to have her talk to her girl friends about such things. Likewise, if she says she needs a hand that doesn't mean you have to accept either.

Don't do things for the sake of being nice. If you're going to do them do them because you want to love the other person without any expectations.

In either case, take it with a grain of salt, make her say please, and add some teasing seasoning on top of it.

Edit: If you're not the person who is supposed to be discussing a particular topic with a woman send her to the appropriate person to talk with. For wives send them to their husbands first. For single women send them to the church or her Christian friends. Basically, don't be dumb and respect the authority structures that God has outlined in the Scriptures.

God allowed it

April 15, 2014 | by Deep Strength | Link | Original Link

One of the more interesting lines of thought throughout the entire Scriptures is the concept that God allows horrible things to happen to us.

Job is one of those quintessential stories:

> Job 1 (NASB) 6 Now there was a day when the sons of God came to present themselves before the Lord, and [b]Satan also came among them. 7 The Lord said to Satan, “From where do you come?” Then Satan answered the Lord and said, “From roaming about on the earth and walking around on it.” 8 The Lord said to Satan, “Have you [c]considered My servant Job? For there is no one like him on the earth, a blameless and upright man, [d]fearing God and turning away from evil.” 9 Then Satan answered the [e]Lord, “Does Job fear God for nothing? 10 Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 But put forth Your hand now and touch all that he has; he will surely curse You to Your face.” 12 Then the Lord said to Satan, “Behold, all that he has is in your [f]power, only do not put forth your hand on him.” So Satan departed from the presence of the Lord.

All his possessions get carried off by marauders. All his children die. All his friends desert him save 3 who want him to curse God. His wife wants him to curse God. Yet he doesn’t.

As Christians living in fairly affluent societies we tend to take troubling times as that we did something wrong or we did something such that God would punish us.

For example, if I went out and sinned by hurting another person I would simply have to reap the consequences. If I wanted to make it right I would have to offer an apology. God was not involved with such evil acts committed by myself, and the consequences of the evil acts fall on me alone.

However, when troubling circumstances or evil befalls you possibly for even no reason at all that’s not God which is causing your circumstances or temptations. But the comforting thing is to know that He allowed it to happen. We can stand firm that Jesus promised to Christians that we will have difficulty walking through life in His name.

Let me explain this through the alternatives.

1. If I’m a Christian and I’m walking away from God then what trouble will there be? Perhaps none in some circumstances. To those who would fall into apostasy that is only more proof that God doesn’t exist. There’s no reason for Satan or demons to attack those who are already going astray of their own will.
2. If I’m a Christian who is complacent or lukewarm then what trouble will there be? Life often goes swimmingly when we’re just moving through it minding our own business and only concerned about ourselves. But what growth is there in that?

While you could say that at least the person is not deserting their faith what credit is that to their relationship between God and others? Time is one of the resources that we all have and if we're squandering it then that's inevitably a bad thing. God hates the lukewarm and will spit them out of His mouth.

3. But when we follow God that's often when things are troubling. How hard is it to speak up for the truth among non-believers when they say bad things about you or the church? How hard is it to speak up in the midst of believers when they espouse equality or feminism in marriage rather than what God values? I know personally I have failed to speak up in such circumstances, but I am getting better.

The simple fact is that it's the easy way out in #1 and #2. Often times consequences won't be severe or there at all. You may be rewarded for acting unrighteous. But God cannot be mocked.

Similarly, the very nature of the Christian walk is that it is going to be hard. When you are doing what is right there is going to be troubling times coming your way. You will be disliked and hated by other people. You will become a target of attack. Paul did.

> 2 Corinthians 11 (NASB)
>
> 21 To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold—I speak in foolishness—I am just as bold myself. 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they [g]descendants of Abraham? So am I. 23 Are they servants of Christ?—I speak as if insane—I more so; in [h]far more labors, in [i]far more imprisonments, [j]beaten times without number, often in danger of death. 24 Five times I received from the Jews thirty-nine lashes. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. 26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; 27 I have been in labor and hardship, [k]through many sleepless nights, in hunger and thirst, often without food, in cold and [l]exposure. 28 Apart from such [m]external things, there is the daily pressure on me of concern for all the churches. 29 Who is weak without my being weak? Who is [n]led into sin [o]without my intense concern? 30 If I have to boast, I will boast of what pertains to my weakness. 31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.

My point is that it's always easy to play the victim. Woe is me. Why are these things happening to me?

"Christian" nice guys have this same mindset. Why is all of this so hard? Why do I have to do this and that? Why can't women love me for who I am? "Christian" feminist women do the same.

Was Jesus a victim? Was Paul a victim? Was David a victim? Was Abraham a victim?

Opportunities and challenges

I've somewhat discussed this peripherally on this blog before, but often the greatest witness is when you can act righteously when the situations are the most difficult.

Have a rebellious wife? God allowed that to happen. Have disobedient children? God allowed that to happen. The church has become ingrained with feminism to the point of churchianity? God allowed that to happen. Your boss hates you for no good reason? God allowed that to happen.

Some of the fault may lie with you because we are responsible for our own actions. But some of the fault may also lie with them because they are supposed to be Christians as well. However, regardless of how much "fault" there may be to go around, this does not change how you are supposed to respond.

As I stated in apologies one, two and three, it is important to confess your fault and move on to do the right thing. Even if the other person doesn't want to do it. Even if they maltreat you because of it. Even if try to goad you on to do the wrong thing. Even if they refuse to repent themselves. Even if they think they've done nothing wrong.

It is not they that matter, it is God that matters.

> Matthew 5 (NASB) 10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

Instead, hardship is an opportunity to action. And opportunity to do what is right. To overcome adversity and do what is righteous.

I don't feel like reading my Bible today? I should read my Bible today. I don't feel like praying today? I should pray to today. I don't feel like talking to people today? I should talk to people today with love, joy, peace, and kindness. People are saying horrible things about me? I should pray for them and bless them. I don't want to eat healthy? I should eat healthy. I don't want to work hard? I should work hard.

The true test of faith comes when there are hardships. It separates the wheat from the chaff. Remember, God allowed such hardships to happen. There is always a choice. But the righteous choice is often the hardest choice.

- **Difficulty and hardships and overcoming them are a sign of growth, especially in the maturity of Christians. A lack of difficulty and hardships is a bad sign because you are either stagnating or regressing.**
- **What are you going to do with the difficult situations that God allowed to happen? Will you be a blessing or a curse?**

Not game but God

April 19, 2014 | by Deep Strength | Link | Original Link

As you may know, Heartise had a post about Jesus having game over the past week.

The reality is that Jesus had God (was/is God) not game.

This is what happens when your “truth” is game. Everything you see in reality becomes in reference to game.

This is not how Christians are supposed to think or act. Instead, we are to act like Jesus did in bringing everything in reference to God.

As the Scriptures state,

> Isaiah 5:20 Woe to those who call evil good, and good evil; Who [a]substitute darkness for light and light for darkness; Who [b]substitute bitter for sweet and sweet for bitter! 21 Woe to those who are wise in their own eyes And clever in their own sight!

Is the concern of Jesus over holding His frame… or rather what God wants Him to do and nothing can stop Him?

Is the concern of Jesus over social proof, or situationally aware, or not being boring… or reaching out to those around Him?

Is the concern of Jesus over being vulnerable… or rather using His situation and knowledge to connect with others to bring them to the faith?

Is Jesus a “dark triad” or instead pushing people to see Truth at all times?

This is why I continually say that Christians don’t need game but rather God. When you are willing to stand up for God then you have His joy, grace, forgiveness, and charisma within you. And you will become a man or a woman who is attractive and desirable to other Christians.

It may be useful to understand some aspects of how to relate to other people, but at the heart of the matter is that we should be building up relationships with others in relation to Christ. When you can connect with people on a level of passionate discussion and are solid in what you believe then your mind is transformed and you will be transformed.

We’re not about emulating being attractive. Though, much of what we are called to do as Christians can be attractive as we attempt to emulate Jesus.

Unity

April 19, 2014 | by Deep Strength | Link | Original Link

As many are aware, there may have been things brewing between SSM and Lena, LGR, and others for a while. Matt Forney's post is a boiling over of that. Free Northerner addresses it peripherally, and again in the context of the manosphere.

This post is directed to all of the Christians embroiled within this affair both those directly involved and those who have brought themselves in on the sides.

Speaking up for the truth.

Who is right or wrong? I don't know. Does it even matter?

As a Christian, when strife and dissesion breaks out it is very easy to just say "not my problem" and just watch from a distance afar.

I believe this to be incorrect. In fact, there are times when not speaking up for the truth is obviously the wrong thing to do:

> Matthew 10 (NASB)
>
> 32 "Therefore everyone who [z]confesses Me before men, I will also confess [aa]him before My Father who is in heaven. 33 But whoever [ab]denies Me before men, I will also deny him before My Father who is in heaven.
>
> 34 "Do not think that I came to [ac]bring peace on the earth; I did not come to bring peace, but a sword. 35 For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and a man's enemies will be the members of his household. 37 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who has found his [ad]life will lose it, and he who has lost his [ae]life for My sake will find it.

In fact, I am beginning to think of the mindset of "if this makes life easier for me to just do nothing" is a completely wrong mindset to have. Christians should not be afraid of conflict, especially when speaking the truth.

This is one of the inherent problems with the Christian nice guy so learn it well. Speak up for the Truth.

One easy example of this is that it directly applies to husbands and wives. It's easy for the husband to let his wife's nagging go and not confront her about it. It's easy for the wife to not speak up her opinion about a situation. While that is "easier" in the short term, it leads to long term building up of resentment and overall increase of strife and dissession in a relationship.

Being able to face and overcome conflict is a necessary step of being a Christian.

Unity

The Scriptures speak to unity in many, many, many different places:

> 1 Corinthians 1:10 I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.
>
> 1 Corinthians 12:12-13 The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body–whether Jews or Greeks, slave or free–and we were all given the one Spirit to drink.
>
> 1 John 4:12 No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.
>
> 1 Peter 3:8 Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.
>
> 2 Chronicles 30:12 Also in Judah the hand of God was on the people to give them unity of mind to carry out what the king and his officials had ordered, following the word of the LORD.
>
> Colossians 3:13-14 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.
>
> Ephesians 2:14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility,
>
> Ephesians 4:3 Make every effort to keep the unity of the Spirit through the bond of peace.
>
> Ephesians 4:16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.
>
> Galatians 3:26-28 You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

Let me be clear about this.

I am not in the business of promoting the manosphere. I am not in the business of promoting the red pill. I am not in the business of saying who is right or who is wrong in such situations. I am not in the business of trying to promote my own agenda. I am not in the business of fracturing the relationships of Christians.

Rather, I'm in the business of promoting God.

No Christian should be trying to promote their side. Instead, Christians should be promoting what God wants. God wants all Christians to dwell together in unity, love, and Spirit in order to be a witness in the world.

Right now we have a poor witness and lots of disunity. People are being caught up and

taking sides. This is sinful.

Direct involvement

This is a clear example of where all of the Christians involved should be apologizing to one another (one), (two), (three) for any wrongs they may have committed.

Even if you were totally in the right, you should forgive the other person:

> Matthew 6:14 “For if you forgive others for their transgressions, your heavenly Father will also forgive you.
>
> Ephesians 4:32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.
>
> Colossians 3:13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

I find it disconcerting that Christians have such a hard time with this. I understand it’s really hard to forgive someone who you believe has wronged you deeply. But God calls you to do that.

I know because I have struggled with this over the past couple of months and finally come to a place where I can lay aside my pride of being right in favor of doing what is righteous.

> Galatians 5:19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, **enmities**, **strife**, jealousy, **outbursts of anger**, **disputes**, **dissensions**, **[j]factions**, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, **that those who practice such things will not inherit the kingdom of God**.

Forgive the other person, apologize as necessary, and reconcile to bring unity in the body of Christ. This is what God commands.

Don’t let your pride strangle your heart and keep you in your sin or as the Scriptures state God won’t forgive you. Don’t pay lip service to God’s commands and make yourself a hypocritical Christian.

> Matthew 5:23 Therefore if you are presenting your [s]offering at the altar, and there remember that your brother has something against you, 24 leave your [t]offering there before the altar and go; first be reconciled to your brother, and then come and present your [u]offering.

Tomorrow is Easter. Don’t celebrate the resurrection of Jesus tomorrow without having attempted to reconcile. Don’t make a mockery of what Jesus has done for us.

I don’t believe public apologies are enough. The Scriptures state to go to the person directly and reconcile directly. Choose your words carefully that you don’t offend the other.

The supporters

There are supporters on both sides of this “schism.”

Quite frankly, almost every Christian taking a side is doing the exact opposite of what is righteous in this situation. When you take a side and show support you are showing yourself to be a promoter of dissesion and strife even inadvertently. You are providing judgment on who is “right” and who is “wrong” instead of promoting love and unity.

This is a sin. And those who engage in such sin will not inhereit the kingdom of God.

> Galatians 5:19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, **enmities**, **strife**, jealousy, **outbursts of anger**, **disputes**, **dissensions**, **[j]factions**, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, **that those who practice such things will not inherit the kingdom of God**.

There should be no sides taken.

Instead, there should be promotion of repentance (if any) and reconciliation and forgiveness between the two parties as both sides claim to be Christians. Whatever the dispute it doesn’t matter. Even if someone is right or even is someone is wrong. Don’t promote anyone’s side except God’s.

> Matthew 5:43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may [a]be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore [b]you are to be perfect, as your heavenly Father is perfect.

This whole situation has only proven that most Christians are not on God’s side on this particular issue. They only care about themselves more than they do about God. They care more about helping their friends more than doing what God wants. They care more about supporting someone instead of calling them to unity, repentance, and reconciliation.

This is simply not what God has called Christians to be. I am deeply grieved by this.

Many of those involved are Christians who are doing a good work in persuading many to eschew feminism and instead seek God and His values. It pains me to see that the divisions here would so easily trip up these Christians.

Conclusions

This is actually an extremely good lesson for the Christian manosphere and related sites. God allows many things to happen. Even bad things among Christians.

Instead of taking sides and promoting sides we should instead be reaching out to one another in an attempt to forgive and reconcile. This includes Christians who are not directly involved with the situation(s) as well in order to provide support and encouragement for the Christians involved to forgive and reconcile.

Pouring more fuel on the fire in order to support your position or your friend's position does the exact opposite by creating more tension and strife. It's not about winning an argument. Lay aside the pride and put on humility instead. Understand that, whether you were right or wrong, by arguing you're hurting other people. By siding you are hurting other people. Being a Christian is not about being right.

We are human, and we sin. The difference is that we are humble enough to accept God's grace and forgiveness. This allows us to repent and transform our minds and thinking to be like God's and to desire what God wants:

- **Forgive as God has forgiven you.**
- **Reach out to the other side and reconcile as best as possible personally not just publically.**
- **Pray to God that He bless your enemies even be they other Christians.**
- **Apologize for creating and fostering dissension and strife, even if you think you are right**
- **Repent and turn from enmities, strife, […] outbursts of anger, disputes, dissensions, [and] [j]factions and live in unity.**
- **Don't take a side but rather encourage apologies, repentance, and reconciliation.**

Sadly, I am seeing more human concern that godly concern in this situation. When God allows such things to happen, what you choose to do with it is the fruit. Allow God to work in you to have your fruit be good fruit.

As a Christian "bystander" I won't keep silent on the matter and instead encourage forgiveness, repentance, grace, unity, love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self control to all of the Christians involved or commenting on this matter.

I pray that you will do the same.

P.S. Keep in mind that this is the same way you should be thinking as a single Christian looking for a spouse, and as a married Christian. This is one of the easiest ways that the enemy can insert himself into your life and distract you away from what God wants.

Unity Part 2

April 21, 2014 | by Deep Strength | Link | Original Link

As the situation continues to spiral out of control and also in the comments section of the Unity post has people arguing back and forth what is Christian behavior, I'm going to share about my experience with a similar situation.

The entire reason why I wrote the Apologies series (one), (two), and (three) is because of a personal situation that I had to go through recently.

The situation

Prior to writing that series, I struggled heavily with a situation over a 5 months period where I had greatly offended someone. It was a constant process of struggle between God and myself about what I should do about it. I didn't want to apologize and admit that I may have hurt that person because I hadn't really done anything wrong — the other person had misinterpreted my remarks.

The situation ended up devolving into a negative spiral like I am currently seeing now. I commented about how I was right and I didn't mean something like that. Then the other person got angry with me and criticized me. I didn't take the criticism well and became more defensive and lashed back against that person. Then the person lashed back against me. We continued into the spiral for a while ignoring each other at different places where we met up with groups.

I knew it was unhealthy for me. I was angry. I was hurt. I was bitter about the whole situation. I could see the same thing in the other person. They were angry. They were hurt. They were bitter. We wanted nothing to do with each other, and even though no one else in the group(s) may have noticed it was interfering with our faith in God. It was interfering with the fellowship of believers even if we believed it wasn't.

Coming to the place of grace and mercy

Over the past month before I wrote the apologies series (so ~4 months after the first instance), God was able to show me that of which my pride was interfering with my ability to care more about the other person than my own personal want to be right about the situation. I struggled and struggled against it. The other person was not willing to even make an attempt to lift a finger to right the situation and was even going so far as to act to make it worse. I didn't want to be the one to take the first step.

A couple of days before I started on the apologies series it took me multiples hours to think about how to apologize now that I decided to apologize. I kept thinking and writing down what I wanted to say and the rewriting it.

This was because I kept wanting to say that the other person did something wrong or misinterpreted what I said. They were doing something sinful against God. By continuing to allow the situation to devolve into that hot mess they were not doing what was right. And by and large it was true. They were in sin too.

However, this is one of the true contexts of what Jesus said about judging:

> Matthew 7:1“Do not judge so that you will not be judged. 2 For in the way you judge, you will be judged; and [a]by your standard of measure, it will be measured to you. 3 Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? 4 Or how [b]can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

Right now, in this situation, each side is going back and forth about how the other person is a liar and a manipulator and vile. Yet, they can’t see the plank in their own eye. They are doing the same thing to each other with accusations and vitriolic comments. They say they want to forgive, repent and reconcile, but they don’t do it in a manner worthy of Christ.

The place that God brought me to was that what the other person did wrong doesn’t matter. It is they that have to come to a place between God and themselves to apologize and you can’t make them. If you mention what they did wrong they’re more likely to think your apology isn’t sincere and it will destroy the relationship further even though you’re there to apologize!

Thus, the apology needs to be all about you and your mistakes only. This is what is meant by taking the plank out of your own eye. By taking out this plank without mentioning the speck, that is a powerful witness.

The apology

In my apology, I started with the encounter that it happened. I explained why I felt what I felt and why I wrong in doing that. I apologized for all of the nasty remarks that I said. I went to the next encounter and apologized for those remarks. I continued doing this for every encounter including my sins of omission — my lack of initiative to do what Jesus called me to do in Scripture which was to become right myself with my brothers and sisters in Christ. To forgive as God has forgiven me. To love and pray for others even when they hurt me.

Not once did I mention anything that the other person did. I didn’t mention any of their sins. I didn’t call them out on why they said what they said. I didn’t ask them why they didn’t take the initiative to make things right. I only focused on what I did.

And you know what? The other person accepted my apology. I didn’t expect it, but they did. I was able to take the plank out of my own eye. This allowed God to work in my heart to bring me to a place of peace and joy as opposed to holding onto the anger, hurt, and bitterness.

What they didn’t do was apologize to me for their actions. And that’s OK. That’s up to them and God.

Yes, it is my place as a Christian to call them out for their sins via Matthew 18, but I understand at this point in time that what matters more to God is grace, mercy,

forgiveness, and reconciliation. If I go back and revisit recent past hurts and anger quickly is that going to allow our relationship in Christ to rebuild and thrive?Likely not.

Sometimes the best way is to set the example, even if the other person does not respond in a Christian manner. God may have to bring them to a similar place first before they are able to apologize themselves. You don't know what His timing is. Perhaps they may never apologize. That's OK too because the apology is not all about them but also about you and youre relationship with God.

That is the hardest part. To admit only your mistakes and apologize for them and not talk about how they other person may or may not have done something wrong. They may even hate you more for it. Such is is the strong temptation of wanting to accuse others and lay blame at their feet even if it was justified.

Conclusions

When I talk about how the apology is not about the other person I not joking in the slightest. Although being right with the other person is important because we are to dwell in unity with believers, it is quintessential that you be right with God. As I wrote in Apologies Part 2, the apology that you make is not just to the person whom you wronged by lashing out at. It is also part of your reconciliation with God.

The apology is part of your admission to God that you are a sinner. You sinned. You messed up. You made a mistake such that you worsened a situation creating dissension and strife even if the initial encounter(s) were right. You have come to a place of humility such that the anger you have, the bitterness you have, the hurt that you have you will admit to both the other person and Jesus that you are a sinner in need of forgiveness. This allows God to work in your heart in order to transform you through His grace and mercy.

As the manosphere has talked about in regard to marriage, the hardest time for a wife to be submissive is when she feels like she shouldn't. The hardest time for a wife to be submissive is when she adamantly disagrees with a husband's decision. The hardest time for a husband to love his wife is when she is in a state of rebellion against him and God. This destroys the unity within the marriage and often leads toward a downward spiral into divorce. And yet, the Scriptural commands are quite clear.

The advice we give in the manosphere to the men about Godly/self improvement is true — it's not about the other person… it's about you. You are the only person you can change, and you are supposed to reflect God if you call yourself a Christian. It's very difficult to think outside of yourself and your hurt and your anger at women, churchianity, society, and even family, but that is the power of God within us. He allows us to do things that are impossible for humans.

Likewise, if you can't imagine yourself apologizing, repenting, having mercy and grace, and reconciling with the other person that's true. You can't do it alone. It is only God in you that can work what we as humans deem impossible. Cry out to God for help to assist you do the right thing.

You always have a choice: Will you do what God wants you to do, or will you do what you want to do?

This being an Easter post, here’s a good song about turning away from sin to Christ:

Unity Part 3 — The Church

April 22, 2014 | by Deep Strength | Link | Original Link

In Donal's One Body post, mdavid and Denise make good points about the schism and disunity in the Church.

Schisms

Specifically, if you're read up on the reformation there are some big points of disagreement between the Prostestants and the Catholic Church. These are normally described by the five Solas.

- Sola Scriptura (by Scripture alone)
- Sola Fide (by faith alone)
- Sola gratia (by grace alone)
- Solus Christus (Christ alone)
- Soli Deo gloria (glory to God alone)

I personally have mixed feelings about all of this.

Having been brought up in a Protestant non-denominational church it is quite obvious that it is my inclination to believe in the five Solas. However, the Protestant denominations as a whole do a very poor job passing the eye test (or rather, fruit test):

> Matthew 7 (NASB)
>
> 15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 You will [k]know them by their fruits. [l]Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 So every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will [m]know them by their fruits.
>
> 21 "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter. 22 Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many [n]miracles?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'

Frankly speaking, the whole of Protestant Church's does not have good fruit today. It is espouses views of feminism rather than God. There is much bad fruit from those who claim they are Christians. Divorce, entitlement, factions, strife, and what have you are rampant.

Overall, the Catholic Church has done a much better job of this in that they hold fast to the Scriptures better than the Protestants, especially in terms of the importance of

families. However, as some of the Catholics have told me there is the rot of feminism seeping into the Catholic church slowly as well.

Holistically speaking

Instead of delving into denominational differences, I'd like to present an alternative view.

One of the analogies I make for people is that in healthcare there are going to be lots of different people in every profession:

- There are lots of good doctors and there are lots of bad doctors
- There are lots of good nurses and there are lots of bad nurses
- There are lots of good chiropractors and lots of bad chiropractors
- There are lots of good physical therapists and lots of bad physical therapist
- There are lots of good athletic trainers and lots of bad athletic trainers
- There are lots of good personal trainers and lots of bad personal trainers
- Etc.

At a fundamental level, this is quite an obvious set of statements when you think about it. Most of them are looking to improve overall health, but not all of them do a good job. What separates them from the good and the bad is their interaction with patients or clients and the results that they get from them.

So too I regard the denominational differences in doctrine in the Church. This is one of the reasons why I have ceased to talk about denominations but rather focus on people's words and actions. As I stated in the One Body post:

It's my opinion that all of the divisions in the Church in terms of doctrine matter very little though. Those that are Christians follow Jesus' commands — they love one another as He has loved them (John 13:34-15; John 15:12). As Jesus stated many times throughout the gospels those that are in Him will bear good fruit (Matt 7, Luke 6). Those that bear good fruit (fruit of the Spirit Galatians 5) are Christians regardless of what "denomination" they are.

When I meet someone who claims to be a Christian, I can tell from their interactions with other people whether they actually believe in what they say and carry it out. I don't need to know what their denomination is. I don't need to know what they specifically believe whether it's Sola Scriptura or Prima Scriptura. I know they are following God because they are obeying Jesus' commands.

The ultimate futility of taking sides

Let me skip to a different example.

It's clear that both the Churches in China as well as in Islamic countries are being persecuted heavily. People are losing their property, their families, their money, their livelihoods, and even their lives for the sake of Christ.

No one from any denomination would assert that these Christians suffering and being persecuted for believing in Jesus are not Christians.

Yet, these Christians probably know nothing of Sola Scriptura or Prima Scriptura. They

know nothing of different denominational differences. They don't know anything about Protestants, Catholics, or Orthodox. They have no inkling of what it means to have differences from other Christians.

However, these Christians are willing to give their lives for the sake of Jesus. That is a powerful statement and witness which transcends denominations.

Abundance and prosperity

Abundance and prosperity are from God although it is very easy to allow it to affect us in the form of entitlement.

As the Church grew through the middle ages the prosperity was immense. The Church had spread all throughout the known world including all of Europe. However, this growth ultimately resulted in the Reformation as there were "potentially" corrupt practices in the RCC.

From what I've read on Martin Luther's Theses, breach, and excommunication (here's a summary), it seemed both sides were not interested in unity aside from Karl von Miltitz to his credit. Luther was initially predisposed to reconciliation and concessions, but it devolved from there into an irreparable schism much like the current manosphere incident has now (See Unity and Unity Part 2).

I do not find it a coincidence that as the church has become more prosperous — especially in modern times — that there have been more schisms and splits within it.

> Mark 10:23 And Jesus, looking around, *said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!" 24 The disciples were amazed at His words. But Jesus *answered again and *said to them, "Children, how hard it is to enter the kingdom of God! 25 It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 26 They were even more astonished and said to Him, "[b]Then who can be saved?" 27 Looking at them, Jesus *said, "With people it is impossible, but not with God; for all things are possible with God."

People can go make their own church rather than resolving the differences in the body of Christ. People care more about being right than they do about God's commands. People think they know what is right, but they fail to love.

> 1 Corinthians 8:Now concerning things sacrificed to idols, we know that we all have knowledge. **Knowledge [a]makes arrogant, but love edifies.** 2 If anyone supposes that he knows anything, he has not yet known as he ought to know; 3 but if anyone loves God, he is known by Him.

That God has blessed us has allowed us to do more to love and to serve, but instead many of us use the prosperity and wealth for our own ends rather than for God.

I believe this is why God put such a big emphasis on tithing and offerings. His Scriptures on tithing and offerings are also one of the few Scriptures that have promises associated with them. As we have more we tend to become less generous and more selfish, but that

is not how God wants us to think or act.

Conclusions

As much as I think knowing and debating what doctrine and tradition is true is a good thing, it is very easy to lose the proverbial sight of the forest when you're among the trees.

It's more important for someone to believe in Jesus and the Scripture and then to walk it out in their daily life rather than having an opinion on whether it is faith alone saves or not. It's more important for the Church to understand what we can agree on and affirm than to focus on any differences that may be there. After all, Christians aren't defined by their doctrine or traditions; they're defined by if they're living out Jesus' commands.

How then are we to understand doctrine and tradition in the context of the Christian faith?

Doctrine and tradition, in my mind, are Good. It is like the Law. The meaning behind doctrine and traditions are to affirm our faith. Likewise, we observe the Law because the Law is Good. God gave the Law just as many doctrines and traditions spring forth from Jesus' instruction.

Jesus came not to abolish the Law but to fulfill it. Yet, we are not bound by doctrines or traditions just as we are not bound by the Law. We are bound by grace, and this is the freedom afforded to us by Jesus through the establishment of the New Testament by the shedding of His blood.

It is by this measure important to know the meaning behind many traditions and doctrines just as Jesus explained the intent of the Law.

> Mark 12:28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the [q]foremost of all?" 29 Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' 31 The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." 32 The scribe said to Him, "Right, Teacher; You have truly stated that He is One, and there is no one else besides Him; 33 and to love Him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as himself, is much more than all burnt offerings and sacrifices." 34 When Jesus saw that he had answered intelligently, He said to him, "You are not far from the kingdom of God." After that, no one would venture to ask Him any more questions.

Therefore, it is good to debate doctrine and tradition. But just as the Law-breaking requires sacrifice, we should never condemn those that live life in a manner worthy of Christ if they hold different doctrine or traditions:

> I desire [e]compassion (or mercy) and not a sacrifice

This is what is meant when Jesus states from Hosea in regard to Jesus dining with the tax collectors and sinners (Matt 9) and breaking the “laws” of the Sabbath (Matt 12) where the Pharisees were condemning the innocent.

God knows the hearts of all, and He is reflected in those that live according to His commands regardless of their tradition or doctrine.

I believe these are the common points that most if not all Christian denominations agree on in regard to Christianity and salvation, and those that believe and follow Him will be saved:

- Jesus was born of the virgin through the power of the Holy Spirit.
- Jesus lived a sinless life.
- Jesus was crucified and died [for our sins].
- Jesus was buried for 3 days.
- Jesus was resurrected on the 3rd day [overcoming sin, death, and which proved He is God].
- Jesus sends the Holy Spirit to believers.
- Jesus said all who follow Him should be baptized.
- Jesus said all who follow Him should take communion / Eucharist in rememberance of Him.
- Jesus said to make disciples of all nations.
- Jesus said those who love Him will obey His commands (Logos).
- Jesus said love one another as He loved us.
- Jesus said that there would be God’s judgment for that which we have done on earth.

Jenny Erikson did not test the spirits

April 24, 2014 | by Deep Strength | Link | Original Link

I was going to write this a while ago, but I kept forgetting. I haven't seen any of the other Christian manosphere bloggers cover this.

If you remember back to when Jenny Erikson posted information about how God told her to divorice:

> Details aren't needed. Leif is the father of my amazing children, and I want nothing more than to be his friend again someday, regardless of what happens in our marriage. But things have been very broken between us for a very long time, **and it took every ounce of courage I had to take the step that went against everything my religious culture told me but somehow I knew God was telling me was right**.
>
> **To be told that this beautiful, wonderful thing I have learned exists in my soul, this thing that gives me the strength to flip my life over when nothing else has worked, this thing that has made me braver than I thought possible, and made me rely on God more than I ever have in my entire life … to be told that this is a perversion of His plan for me?** Well, it would suck, but things have been so full of suckage the past few years that all I can really do is roll my eyes.

Apparently, she didn't read her Bible enough to hit the passage in 1 John 4 (NASB):

> **1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. 2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.** 4 You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world. 5 They are from the world; therefore they speak as from the world, and the world listens to them. 6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

SSM already had a post on why God hates divorce and why God never contradicts anything He says in His Scriptures, so I need go no further than that.

Suffice to say, Jenny was convinced by the spirit of the antichrist to divorce her husband. She didn't do what the Scriptures said to test the spirits, otherwise she would've confirmed that it wasn't God but an evil spirit.

Any time time that you're being told to say or do anything or get a feeling or sign that

you think may be from God you should be testing the spirits in order to see if they are from God.

Unity Part 4 — the delicate balance of love in marriage

April 24, 2014 | by Deep Strength | Link | Original Link

I want to finish off this series on Unity by discussing the marriage relationship more extensively specifically from the husband's point of view. If you have missed the previous posts on Unity they are as follows:

1. Unity — on dissensions in the body of Christ
2. Unity Part 2 — on making things right with others
3. Unity Part 3 — in the Church

When considering how a husband should love in marriage, most people, even Christians, will jump straight to the verses out of Ephesians 5 — love your wife as Christ loves the Church.

However, let me talk about this from a slightly different perspective.

As the head in marriage, the husband is supposed to love 3 ways:

- Jesus/God
- Himself
- His wife

This may be a foreign concept to most churchian or feminized Christians. Heck, it may even be a foreign concept to many Christians in general. So let's look at why this is the case.

Jesus and God

We love God because we desire a relationship with Him. He is first. We have the Holy Spirit in us, and we have accepted the grace from God which Jesus paid for by His death and resurrection.

Thus, first and foremost our love must be with God. To be a good head we must align ourselves, by the Holy Spirit, to Him. We must put time into building a relationship and growing in Him.

This is pretty obvious, but it's often easy to put the self or others or material possessions and wealth ahead of God.

Himself

Simply put this is where most husbands who are nice guys or engrossed in churchianity or have feminist mindsets fail.

Think about how the God and the Scriptures view marriage:

> Genesis 2:24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh.

The husband and wife are as one flesh. The verses in Ephesians reaffirm this:

> Ephesians 5:25 Husbands, love your wives, **just as Christ also loved the church and gave Himself up for her**, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives **as their own bodies**. He who loves his own wife loves himself; 29 **for no one ever hated his own flesh, but nourishes and cherishes it**, just as Christ also does the church, 30 because we are members of His body.
>
> 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife **even as himself**, and the wife must see to it that she [r]respects her husband.

Note what the Scripture says about the husband loving himself. Although he is the head of the family/household the husband is to love his wife as himself and as his own body.

How does this conconcile with Christ loving the Church and giving Himself up for her?

Alternatively, another way to think about it is this: if a husband puts all of his time and effort into loving God and loving his wife then what happens to him?

He is likely to become run down, disoriented, and potentially even bitter and resentful. A husband must be able to know when he needs to “recharge his batteries” so to speak in order that he might be able to be refreshed. This allows him to be able to pour quality time and effort into his relationship with God and his wife.

Think about a career. If you’re forced to work overtime and you have no time for anything else you start to become massively stressed. This leads to deteriorating health and will eventually end up in sickness and/or depression.

A husband must be able to recognize this and make time to take care of himself because He is also a temple of the Holy Spirit. Similarly, because loving God, loving your wife, and loving others is more than a full time job. It is all all-time job.

I will further examine this line of thought in the next section.

His wife

One of the lies of churchianity is the issue of SERVANT-leadership.

I emphasized the word servant because most of the feminism infused church expresses that a husband must put his wife’s needs above his own. This is because the passage in Ephesians states that “Christ gave himself up for the Church.” By that line of thought, headship is therefore put on a backburner in order for the husband to be a SERVANT to his wife.

This is one of the most devastating lies in churchianity, and I believe it sets many families down the road to divorce. As you can clearly see in the previous analysis of the Scripture

this is false. A husband is to strive to love his wife as himself or as his own body which is affirmed multiple times in the same passage per the analogy of Christ loving the Church.

Let's take a better look at the life of Jesus and his ministry — how Jesus gave Himself up for the Church — to make this point more clear:

> Luke 22 — Gethsemane (before betrayal)
>
> 39 And He (Jesus) came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. 40 When He arrived at the place, He said to them, "Pray that you may not enter into temptation." 41 And He withdrew from them about a stone's throw, and He knelt down and began to pray, 42 saying, "Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done." 43 [i]Now an angel from heaven appeared to Him, strengthening Him. 44 And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. 45 When He rose from prayer, He came to the disciples and found them sleeping from sorrow, 46 and said to them, "Why are you sleeping? Get up and pray that you may not enter into temptation."
>
> Mark 12:35 And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might [o]pass Him by. 36 And He was saying, "Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." 37 And He *came and *found them sleeping, and *said to Peter, "Simon, are you asleep? Could you not keep watch for one hour? 38 Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak." 39 Again He went away and prayed, saying the same [p]words. 40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him. 41 And He *came the third time, and *said to them, "[q]Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being [r]betrayed into the hands of sinners. 42 Get up, let us be going; behold, the one who betrays Me is at hand!"

There are a couple things to note here:

- He proceeded to the mount of Olives to pray as was his custom. Jesus often departed away from the multitudes to be alone or to pray. The fact that this was his custom means it was a habit or potentially even a daily ritual for him.
- He withdrew and prayed multiple times. Obviously, the purpose here was not necessarily to build His relationship with God (although it did), but as you can see the an angel came and strengthened Him. Likewise, this is the same as when Jesus was tempted by Satan in the desert — angels came to minister to Him.
- This is the calm before the storm and it shows the human nature that Jesus had to struggle with in order to humble Himself to submit to God's will. That which is left at the end is purpose. If Jesus does not love Himself then He disregards the importance

of the purpose that God had set within Him to carry out His will.

The main point is that it is not the husband's duty as the head to serve his wife. Rather, to be the head of the marriage as Jesus loved the Church and gave Himself up for her, the husband must be willing to love her like himself. Jesus, Himself, was not all go, go, go all of the time during His ministry. He was a human, and He had customs where He needed to be alone or away from everything in order continue his ministry.

Likewise, husbands need similar customs to rest and relax in order that they may love themselves and also love their wives.

I believe the passages in Colossians 3 and 1 Peter 3 make this a bit more clear saying how the husband should love their wives and not become embittered to her (Col 3) and that husbands should be knowledgable (understanding/considerate) of his wife as the weaker vessel because she is a coheir in Christ so that your prayers may not be hindered (1 Peter 3).

The bitterness is actually straight forward. As in the manosphere, when men see what human nature in women looks like it's easy to become angry and bitter about it.

I find the 1 Peter 3 passage a bit more intriguing mostly because of the last part of the passage — so that your prayers may not be hindered. If a husband does not love his wife as himself he has done something against God such that his prayers may be hindered. That is a powerful statement of Scripture.

Side note for wives: This is one of the ways that Christian wives should be an encouragement — not a nag — when they see destructive habits in their husbands such as not visiting the doctor, not working out, and not eating healthy.

As Christian husbands, the husband must be able to love himself. If he does not love himself then he also is devaluing the love that he has for his wife, and he devalues his love for God because his body is also a temple of the Holy Spirit.

In order to be a loving Christian husband, the husband must consider all of these three facets — His relationship with God, his relationship with himself and how he treats himself, and also his relationship and how he treats his wife. A failure to love himself may result in unhealthy habits that may cause destructive things to happen to himself, and a loss of ability to properly love God and love his wife.

Furthermore, consider that when a husband wants to be alone or by himself in order to rest or relax, especially after work, that he is loving you and he is loving God because he is loving himself. Without his self love he may be more ineffective long term in loving God and loving you. If you want to inquire about his needs and how you can be an encouragement and help to them, respectfully ask him about it.

When wives nag their husbands about them spending time alone, it will drive their husbands further from them. Nagging is a sin because the wife is focusing on her selfishness rather than considering the needs of her husband. In fact, by increasing your husbands stress by nagging he may need more alone time which gets the exact opposite result you were looking for. Such is the nature of selfishness because it drives away those

around you.

Conclusions

This is the delicate balance of love in marriage.

Because God created husbands and wives to become one flesh in marriage, the one with the responsibility of the head — the husband — is dealt the responsibility in the Scriptures to love the wife as himself in order to affirm the two as one. This is affirmed as Christ loved the Church and gave Himself up for her.

Christian nice guys and Christian nice husbands must learn how to set appropriate boundaries. These boundaries include knowing that you have to love God, love yourself, and love your (potential) wife. Most men fail to understand what loving yourself means. It is not a love based in selfishness as that is not love, but rather it is understanding how and for what purpose we are fearfully and wonderfully made (Psalm 139).

- Taking care of your earthly body — the temple of the Holy Spirit — and,
- Understanding your purpose or mission here on earth, and
- Knowing and growing in your abilities to be a good steward of the time that you have been given.

A husband that does not love God first does not love God. If the husband loves himself more than his wife he is not affirming the oneness of marriage. Likewise, if the husband loves his wife more than himself his is not affirming oneness of marriage.

Thus,

- **The husband who loves God loves (and submits to) God.**
- **The husband that loves himself loves God because the Holy Spirit is within him.**
- **The husband that loves his wife as himself loves God because the Holy Spirit is within his wife, and He affirms the oneness of marriage which God has created.**

This is the tripartate Unity of love in marriage. Husbands become like Jesus in the same way which models Jesus as part of the trinity:

- **Jesus who loves God loves (and submits to) God.**
- **Jesus who loves himself loves God because the Holy Spirit is within Him (at baptism).**
- **Jesus that loves the Church as himself (and died for her) loves God because the Holy Spirit is within all believers (the Church), and He affirms the oneness of marriage which God has created.**

Many Christians miss the love that the husband has for himself and thus miss the representation of the trinity. It is not an accident that God made man in His own image.

Note: Many Christians miss the love that the husband has for himself and thus miss the representation of the trinity. This is despite the “triangle model” for marriage, which is often depicted incorrectly as equality.

Neither oneness nor the husband loving his wife as himself (nor Jesus loving the Church) should be seen as “equality” because the roles and responsibilities of each sex in marriage are different. Nor are they “different but equal” — see the parable of the Talents. Purge “equality” from your language.

Additionally, there are other concepts of the “trinity” for marriage mostly focusing on Husband-wife-children as God-Jesus bringing forth/sending the Holy Spirit as well. I wouldn’t be surprised if the Scripture had multiple fulfillments.

The Godliness of Jesus Part 8 (First disciples of Jesus)

April 29, 2014 | by Deep Strength | Link | Original Link

Note: If you've read my post on Scripture and sex roles, you will know that this blog has now undergone some subtle direction changes.

In regard to the "masculinity" of Jesus I wanted to change it specifically to the godliness of Jesus because many of the concepts in these posts apply both to men and women. Nonetheless, I will still be noting in these passages specific masculinity point to men where they occur.

I've been putting off this post for a bit because I want to figure out how I wanted to approach this. There are a lot of good lessons here.

But let's examine the passages first:

> Matthew 4:18 As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 19 "Come, follow me," Jesus said, "and I will send you out to fish for people." 20 At once they left their nets and followed him. 21 Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, 22 and immediately they left the boat and their father and followed him.
>
> Mark 1:16 As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 17 "Come, follow me," Jesus said, "and I will send you out to fish for people." 18 At once they left their nets and followed him. 19 When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. 20 Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

The Matthew and Mark passages are identical as Mark was the first gospel and Matthew likely used the text as he had nothing further to add to it.

The Luke passage actually adds a bit more detail, and it is similar to the drought of fishes after the resurrection as well. Likewise, John provides additional details of how the calling of the first disciples went down.

These are going to be the main two I analyze below.

There's two lines of thought I want to explore here. Since Jesus is calling his first disciples this tells us a couple of things of two different topics we should learn. The first for all, and the second for men.

- Evangelism
- Jesus and the Church

Evangelism

The way this applies to evangelism is that it is a model for Christians on how to approach others.

> Matthew 28: 18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age.”

I’m going to attempt to examine the two passages in chronological order which is why I may look like I am skipping around.

All right, so let’s look at the different ways Jesus call His followers:

> John 1:35 The next day John was there again with two of his disciples. 36 When he saw Jesus passing by, he said, “Look, the Lamb of God!” 37 When the two disciples heard him say this, they followed Jesus. 38 Turning around, Jesus saw them following and asked, “What do you want?” They said, “Rabbi” (which means “Teacher”), “where are you staying?” 39 “Come,” he replied, “and you will see.” So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

In the first part of the John passage, all it took was for John to say something about Jesus and those that were interested were willing to follow Jesus. That’s probably the easiest it is going to get for those who are ready and interested. They will talk to you and want to learn about the gospel.

> 40 Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). 42 And he brought him to Jesus. Jesus looked at him and said, “You are Simon son of John. You will be called Cephas” (which, when translated, is Peter[a]).

On the other hand, when Jesus first met Peter He gives him a nickname (Cephas means Rock). Nicknames are actually are really good way to build connections in relationships with others.

> Luke 5:1 One day as Jesus was standing by the Lake of Gennesaret,[a] the people were crowding around him and listening to the word of God. 2 He saw at the water’s edge two boats, left there by the fishermen, who were washing their nets. 3 He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. 4 When he had finished speaking, he said to Simon, “Put out into deep

> water, and let down the nets for a catch.” 5 Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.” 6 When they had done so, they caught such a large number of fish that their nets began to break. 7 So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. 8 When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” 9 For he and all his companions were astonished at the catch of fish they had taken, 10 and so were James and John, the sons of Zebedee, Simon’s partners. Then Jesus said to Simon, “Don’t be afraid; from now on you will fish for people.” 11 So they pulled their boats up on shore, left everything and followed him.

Then Jesus, having already known Peter (and nicknaming him), goes out on the water with one already familiar to Him to teach the crowds. It is possible that Jesus randomly picks Peter, but it is likely that He knew Him beforehand.

Indeed, after teaching others Jesus tells Peter and the others to let down their nets. This would be consistent with the fact that Jesus teaches and then confirms with miracles in many cases.

Christians are to do the same to those who they witness to: that is they share the gospel and then back up the gospel with their righteous behavior. Like I have been talking about in previous posts, typically the behavior that stands out the most will be when you have a Christ-like reaction to difficult or challenging situations in your life. Those tend to be the greatest witnessing situations where people can see the love of God in you.

> Luke 5:43 The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.” 44 Philip, like Andrew and Peter, was from the town of Bethsaida. 45 Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.” 46 “Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip. 47 When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.” 48 “How do you know me?” Nathanael asked. Jesus answered, “I saw you while you were still under the fig tree before Philip called you.” 49 Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.” 50 Jesus said, “You believe[b] because I told you I saw you under the fig tree. You will see greater things than that.” 51 He then added, “Very truly I tell you,[c] you[d] will see ‘heaven open, and the angels of God ascending and descending on’[e] the Son of Man.”

Lastly, Jesus decides to leave the area finally and calls more disciples. It’s likely that this is the last thing Jesus did before leaving the area (having already called Peter and the others) because Philip specifically talks about the one Moses wrote in the law. He would’ve only done this if Jesus had been previously teaching and performing miracles in

the area.

Jesus uses another tactic here to call disciples which is essentially to compliment his behavior. This is consistent with the exhortation of the Scriptures to bless others. Before Jesus even met Nathanael He observed his behavior, and then redirects the the conversation back to God.

Jesus and the Church

I also wanted to compare these passages to Jesus and the Church because I think this is one of the more important frame of minds that Christian men should have when approaching women.

As most Christians know, Paul makes the analogy in Ephesians 5 that husbands should love their wives as Christ loved the Church.

How does Jesus act when He first meets the ones who will become his Church (Ekklesia)?

Matthew and Mark summarize the mindset that men are to have when interacting with women who have the potential to be wives.

- “Come, follow me.”

Luke and John provide some more of the specifics in what Jesus said and did:

- John’s disciples were hanging around.
- Jesus: “What do you want?”
- John’s disciples: “Rabbi, where are you staying?”
- Jesus: “Come and you will see”

Simon Peter meets Jesus:

- Jesus: “You are Simon son of John. You will be called Cephas”
- Later, Jesus goes out on the water to teach using the resources of Peter and tell him to let down the nets.
- Peter is reluctant but does it, and is then convinced that Jesus is the Messiah.
- Peter: “Go away from me, Lord; I am a sinful man!”
- Jesus: “Don’t be afraid; from now on you will fish for people.”

Philip and Nathanael:

- Nathanael initially thinks poorly about where Jesus was from.
- Jesus: “Here truly is an Israelite in whom there is no deceit.”
- Nathanael: “How do you know me?”
- Jesus: “I saw you while you were still under the fig tree before Philip called you.”
- Nathanael: “Rabbi, you are the Son of God; you are the king of Israel.”
- Jesus: “You believe[b] because I told you I saw you under the fig tree. You will see greater things than that. Very truly I tell you,[c] you[d] will see ‘heaven open, and the angels of God ascending and descending on’[e] the Son of Man.”

Now, I don't really want to read too far into what Jesus is saying in all of these instances. However, we know that Jesus knows what He is here on earth to do, and He is out accomplishing it.

Jesus meets disciples at different points in time as they are going about their business. In most of these cases, it seems like Jesus' reputation preceded Him into an area. However, Jesus is able to make an impression on them through different combinations of methods: speech, speech and behavior, or behavior. In the course of the events Jesus builds a relationship with these men and called them from where they were to follow Him. These are His disciples… who then become the Church.

So too I think this is the frame of mind that Christian men should keep in their head when they are talking to women.

Jesus obviously doesn't NEED his disciples. He is saying: come follow me. He gives them the choice of whether they should follow Him or not. Likewise, He demonstrates qualities that make him a good leader — He is teaching the multitudes with wisdom, He is building relationships with nicknames, He freely compliments another by providing insight about his life (it wasn't a meaningless compliment), and perhaps best of all He backs up what He says with His behavior.

These are all things that Jesus does that many nice guys do not do.

Conclusions

This was one of the more interesting posts for me to write, especially because it's inherently relatable back to how men should be approaching other Christian women for marriage, and how all Christians should approach others for evangelism.

Jesus keeps thing positive and continues to direct things towards God. He isn't interested in putting down others for their beliefs. He isn't interested in preaching hellfire theology. Rather, He loves to build relationships with other people, and call those who are interested to Him.

This is rather consistent with the grace that God in His great love gives to us… but we must accept the gift of grace. God cannot force it on us just as we cannot force others to become Christians. Likewise, men cannot force Christian women to be interested in them.

Think of those of these situations how Jesus thought and taught: "**Come, follow me.**"

For evangelism: Share the love of Godand allow others to make the decision for themselves.

For men interested in women: Show the love of God in your speech and behavior allowing qualities such as leadership, teaching, building relationships, nicknames, specific compliments, and others to shine through — then indicate interest — and allow her to make the choice.

Jesus is not taking some high level people knowledgable in the law of Moses. Rather, He is taking relatively untaught fishermen to be His disciples, His Church. What is consistent with His disciples is not necessarily their spirituality but their interest in God and willingness to learn. Of course, this isn't to say that men should marry the first woman

that is teachable, but it is a good lesson on what is important to look for in a wife.

Jesus doesn’t need anyone, but He desires that all come to a relationship with Him. He puts himself out there with what He is living and sharing and allows others to decide if they want to follow Him or not. He is fearless, bold, and outcome independent (or not reliant on validation from others) in His mission from God even though He wants them to follow Him.

Excuses and explanations

May 1, 2014 | by Deep Strength | Link | Original Link

The basis of Cane's post A snowflake's chance in hell is predicated on the human nature of how we justify things to ourselves.

Excuses, by their nature, are an attempt to justify your actions to yourself or others excluding your faults.

Explanation, however, talk solely about what or why something happened including admitting things that you may have done that affected the situation.

If you look to the Scriptures, you can see that Jesus — who lived a perfect life — never made one single excuse for anything He did. Of course, it is because He was perfect that He didn't need to make any excuses. Excuses absolve any blame from yourself and thrust it onto someone else or your various circumstances.

On the other hand, often He provided His disciples with explanations of parables and why He made certain actions in particular.

One of the most difficult things to do is to understand when you're making an excuse, and why you shouldn't do it. For example, if you're late to work and there was an accident holding up traffic it's very easy to make an excuse: "Hey look boss, there was an accident which is why I was late."

Why is this an excuse? It is because even though there is an action out of your circumstance that you control, you're not admitting culpability for the wrong that you committed even inadvertantly. It's no wonder that if you admit some type of fault for missing your job start time — even though it may not have been your fault — often the others will be more gracious towards you. Compare these two responses to your boss at being late:

- Excuse: "Hey boss, there was an accident which is why I was late."
- Explanation: "Hey boss, I apologize for being late. There was an accident, but that's no excuse for me as I should've prepared for that (or got on the road earlier)."

In which case is a boss likely going to be more gracious? The first one where the employee thrusts blame on things outside of his circumstances? Or the one where the employee is willing to take some of the blame even though it may have been outside of his circumstances?

Thrusting responsibility away from yourself is the first step to pride and self righteousness.

Christians often incorrectly think that because someone else may have sinned that they are absolved from their behavior. This is the furthest from the truth because it builds up within that Christian the walls of pride and self righteousness — "The other person is obviously wrong and I'm just letting them know how wrong they are so they can fix it. I don't need to do anything about my own behavior because there was nothing wrong with

it.”

This is not a Christ-like attitude, and it is devoid of both love and humility.

Simply put, to acknowledge truth is to acknowledge the whole truth. Excuses are excuses because they only acknowledge half of the truth — the other person’s potential fault. Explanations discuss the whole situation including your own faults.

A husband who says or even implies that a divorce, poor circumstances, and mistreatment talking solely about the other spouse will be seen as complaining or whining for good reason. It is because they are. When you only discuss half truths people almost instinctively know that they are being conned. You’re saying that you’re above it all and none of it was your fault. No one who has been in any type of relationship will believe that. There is always fault to go around even if it is 99.99% on one side and .01% on the other.

In reality, the reason why explanations come off better is because it shows that you are thinking about both your actions as well as another’s actions. You can see that there are things that both of you could have improved on in the situation. However, with excuses there is no self reflection but only pride and self righteousness, and no one likes people who think they are above everyone.

Pride

May 2, 2014 | by Deep Strength | Link | Original Link

This is a segue off of yesterday's post Excuses and Explanations.

The two-fold nature of pride or self-righteousness is as follows:

1. Whatever is "good" and can benefit me is for me alone. I should not have to share it with others.
2. Whatever is "bad" and does not benefit me is the fault of someone else. I do not have to take responsibility for anyone or anything because it's not my problem.

In the first example, authority and knowledge are held to the exclusion of others. In the second example, responsibility and accountability are shifted away from authority or knowledge.

In the non-Christian manosphere it is easy to see that the PUAs and players have the first one in spades. First, many of these men were nice guys, and they were abused by women who used them to suit their emotional, monetary, and other needs. They feel abused, and then they want "revenge" of sorts. Instead of weilding masculinity graciously, they pervert it into the evils of the dark triad. They use women for their own pleasure and bask in success while allowing it to harm the women they are using. Women are playthings to use as they want.

On the other hand, the latter one is what nice guys have in spades. My life is garbage but it's not because any of it is my fault. It's because I wasn't born into a better situation. It's because I didn't have a father to teach me how to be a man. It's not my fault that women are treating me like garbage and abusing me. It's not my fault that any of these situations I'm in is so poor. Likewise, it's not my problem that others are in sin. It's not my problem to speak up in this situation. Let someone else do it.

In the context of male-female relationships you will see that the worldly way of thinking is shifted from blaming others for your problems to taking responsibility for them. This is good. However, these same individuald do not understand that once you take responsibility for your own problems instead of being gracious it leads to pride and self importance instead of love. This is why the secular red pill embraces the dark triad traits. They consider themselves as paramount — "what's in it for me?"

All the nice guys who transform themselves into players do in these scenarios is exchange the pride of "not-my-fault" for the pride of "I'm-holier-than-thou" or "I-can-do-what-I-want." The same is true of Christian men who try to emulate the players.

Becoming like Jesus requires the destruction of all pride. Don't trade one pride for another.

Instead of approaching people — both men and women — to use as things. Instead, if you are indeed more mature in the faith use it as an opportunity to be loving and kind in

order to help guide them on the correct path. Sure, you can lead by berating and kicking around others, but most of the best leaders lead by example to teach and correct.

Husbands and wives summarized

May 3, 2014 | by Deep Strength | Link | Original Link

I've written quite extensively on husbands and wives and what the Scriptures say about them, but I'd like to do a conclusive summary because it illustrates the different roles and responsibilities inherent in the marriage relationship.

- **Husbands are called to treat their wives "as themselves"**… as Christ loved the Church (Eph 5), as his own body (Eph 5), as himself (Eph 5), not embitterd or harsh (Col 3), and in knowledge as the weaker vessel and as co-heirs in Christ (1 Peter 3).
- **Wives are called to treat their husbands as their "head" or "lord"**… as a helpmeet (Gen 2), as the head (1 Cor 11), with respect (Eph 5, 1 Peter 3), and with submission (Eph 5, Col 3, Titus 2, 1 Peter 3).



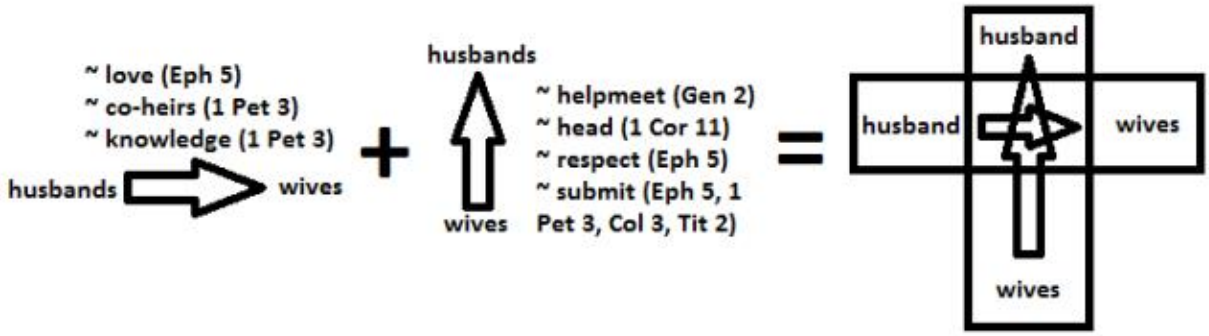
Husbands incorrectly believe that if they treat their wives "as themselves" that they will lose respect for him and run roughshod all over him. They fear their wives. Wives incorrectly believe that if they treat their husbands as their "head" or "lord" that the husband will abuse this authority or get an ego trip. They fear their husbands. They do not know God because God is love and perfect love casts out fear (1 John 4:7-21).

Thus, instead of believing what God says, they believe the lies told to them by themselves, society, and churchianity. Rather than turning to God and obeying His Scriptures they double down on the fact that the other spouse may or will treat them poorly. Rather than admit fault they continue in their own sin.

They do not understand that the Scriptures never said that obeying God was easy. And they continue to take the easy way out and search for their own happiness instead of walking the difficult road of righteousness.

Predictably, wives who desire and achieve equality are unhappy and unfulfilled. Husbands who lord over their wives show no love and are unfulfilled.

However, those that follow that which the Scriptures affirm represent Him as One in marriage.



Wives — if you have an unloving or non-Christian husband.

Husbands — if you have a disrespectful or unsubmissive wife.

The godliness of Jesus Part 9 — Sermon on the Mount

May 7, 2014 | by Deep Strength | Link | Original Link

Background

While the Beatitudes themselves are the 9 “blessed” statements, the whole Sermon on the Mount teaching encompasses the entirety of chapters Matthew 5, 6 and 7. Likewise, the latter part of Luke 6 is also the same part of the teachings, which is referred to as the Sermon on the Plains because Jesus had just come down from a mountain.

It’s been debated whether the Sermon on the Mount and the Sermon on the Plains are the same. Based on the harmony of Scriptures that we’ve examined before, I would suspect that they are the same event told in different ways. Matthew says Jesus went up onto the mountain and preached. However, Luke identifies the events before this sermon as Jesus went up onto the mountain with the disciples to pray, but the next day He came down to a level place to preach. He may have come down to a level place on the mountain where He could preach so His voice would carry out over the crowd and they could see Him speak. That would be my most likely explanation for harmonizing them.

On the other hand, it’s quite possible that Jesus taught the same material many different times to many of the different multitudes that had come to Him for healing, instruction, and teaching. Whatever the case of whether they are the same or not matters little because the teaching is indeed consistent.

Sermon on the Mount

The teaching on this topic is expansive and covers much of what Jesus taught as the new law which fulfilled the old law. The Sermon on the Mount of Matthew 5, 6 and 7 cover these topics:

- **Beatittudes** — blessed are the poor in Spirit, mourn, gentle, hunger and thrist for righteousness, merciful, pure in heart, peacemakers, persecuted for the sake of righteousness, and those insulted and persecuted and lied about.
- **Disciples and the world** — salt of the world, light of the world, and no abolishment but fulfillment of law and prophets.
- **Personal releationships** — murder -> anger, adultery -> lust, divorce, turn the other cheek, love your enemy and pray for those who persecute you.
- **Giving to the poor** — Do it in secret not like the Pharisees.
- **Prayer** — Do it in secret not like the Pharisees., Lord’s prayer, forgive others as you have been forgiven.
- **Fasting** — Do it in secret not like the Pharisees.
- **True treasure/wealth** — store up treasures in heaven, eyes are the lamp of the body, serve God or mammon.
- **Anxiety** — Do not worry about tomorrow (eat, drink, clothing) for tomorrow will

worry about itself. Seek first the kingdom and His righteousness, and all these things will be added to you.
- **Judging others** — judged back to you, measured back to you, speck in brother's eye while plank in your own, don't give to dogs what is holy or pearls before swine.
- **Prayer** — Ask, seek, knock and the door will be opened
- **Golden Rule** — treat those the same as you want to be treated; sum of law and prophets
- **Narrow and wide gates** — broad path lead to destruction, few find narrow way that leads to life
- **Tree and its fruit** — Good trees bear good fruit, bad trees bear bad fruit; know them by their fruits, only those who do the will of the Father will enter, sometimes not even those who prophesy, cast out demons, or do miracles.
- **Two foundations** — build the house on the rock or sand where floods and winds will not wash or wash it away respectively.
- **Authority** — Taught as one who had authority.

Basically, all of these summarize the New Covenant in Jesus: Love one another as He loved us. The foundation through which all these are laid in actions are also paralleled in the fruits of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

We are to focus on that which is eternal and internal first because that is the heart of which we perform our external actions.

This leads us to the conclusion of many distinct points which many lukewarm Christians and Christian nice guys do not follow:

- Put God first (Seek first the kingdom, ask seek knock, two foundations, wide and narrow gates, God or mammon, etc.)
- Not seeking validation for even the spiritual actions we take (giving to the poor, praying, fasting),
- Examining ourselves first before speaking or acting (measures you judge will be judged back, golden rule, etc),
- Examine the fruits of others for discernment (tree and its fruit),
- Life will be difficult for those that follow him (blessed when persecuted, reviled, and scorned; love and pray for those who persecute you),
- Don't stress (anxiety).

In my opinion, here's the most difficult part of being a Christian. Jesus said those that love Him will follow His commands:

> John 14:15 "If you love Me, you will keep My commandments.
>
> John 14: 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 He who does not love Me does not keep My words; and the word

> which you hear is not Mine, but the Father's who sent Me.

However, I daresay that doing Jesus' commands is much easier than thinking like Jesus thought. For if we think like Jesus thought then we will do like Jesus did. But if we don't think like Jesus thought then it will be difficult for us to do like Him.

Conclusions

I find this to be one of the more troubling aspects for most Christians to understand. As I wrote in Unity Part 2, the concept of really internally examining yourself for fault is very difficult. Striping away the pride and accepting a mantle of humility is one of the hardest thing I believe we are called to by Christ because it is often the times that we are called to do this when another friend or even enemy wrongs us.

How easy is it to bless someone when you're emotional and it seems like they're intentionally trying to provoke you? How much harder is it to pray for and love your enemy when they're speaking maliciously and poisoning the well?

This is the concept that speaks to the overarching meaning behind what being a Christian is. When you can love, pray, and bless your enemies then you will begin to understand exactly what Jesus came to earth to do through the will of the Father. Humans, by choosing not to obey God through the fall became His enemies, much like Satan and his angels/devils. However, God in His great mercy sent His Son to His enemies in order that there may be redemption. This is the reason we are called to become like Jesus because we will be the same light as He is.

When you can do that you are able to (1) put God first, (2) not seek validation from others, (3) examine yourself thoroughly before acting or speaking, (4) examine the fruit of others, (5) understanding the patience/endurance in suffering, and (6) live without stress [as exemplified in the bullet points above].

For the sake of Christian nice guys let me point out some things applicable in regard to women from Jesus' sermon:

- **Put God first** — don't put women on a pedastal instead of God. Don't put her or her feelings before God. When she says or acts in an unChristian manner then call it out.
- **Not seeking validation** for even the spiritual actions we take — don't try to impress or attempt to curry favor women with what you do. Rather, do it for God. If you do it for women you already have your reward and chances are the women will see that as needy and not be attracted to you anyway.
- **Examining ourselves first** before speaking or acting — We all have power behind our words and actions, and it is easy to allow them to go astray. When you understand the responsibility of what you say and do then your mindset will change. There is some truth that nice guys essentially eschew responsibility and seek validation and thus are more like boys than men.
- **Examine the fruits** of others for discernment (tree and its fruit), — women are more than just a pretty face; seek a woman with good character and good report.
- **Life will be difficult** for those that follow him — Most men will understand this…

but to truly accept it is something that you must come to terms with. It is a motivation to action rather than a depressing fact of life.

- **Don’t stress** (anxiety) — Don’t stress about food, shelter, clothing, or…. women… it drives them away because you’re super serious all of the time and to them it feels like you’re putting a lot of pressure on them. Essentially, you’re making the woman be the man and you’re playing the part of a woman if you are the one with anxiety.

Exploring Modesty

May 13, 2014 | by Deep Strength | Link | Original Link

I want to examine modesty from a different angle than Donal Graeme.

Donal makes the point that there are two types of immodesty:

- Lust and sexuality — through the showing of skin or more.
- Envy and jealousy — through show of status, wealth, money.

Chad has made the point before that immodesty concerns two other mortal sins instead:

- Pride — the notion that "I can do what I want."
- Avarice — greed in terms of wanting excess attention or validation.

Obviously, I think that all of these views are correct in some way. The 7 deadly sins do apply to immodesty in a variety of ways because it puts what a person thinks is more important over what God thinks is important.

Specifically, the Scriptures talk about modesty on multiple occasions including peripherally:

> 1 Timothy 2:9-10 Likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness—with good works.
>
> 1 Peter 3:3-4 Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious.
>
> Proverbs 31:30 Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised.
>
> Proverbs 11:22 Like a gold ring in a pig's snout is a beautiful woman without discretion.
>
> 1 Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.
>
> Leviticus 19:28 You shall not make any cuts on your body for the dead or tattoo yourselves: I am the Lord.

If you notice from the Scriptures, modesty and immodesty is almost always contrasted

against a woman's behavior. This is the flipside of physical appearances versus the internal condition of the heart and its influence on behavior.

Contrast this against the ideology of feminism. Most of the 2nd and 3rd wave feminists push for immodesty, but subsequently complain about women becoming sex objects. Logically, modesty is about women being valued for their behavior rather than being sex objects. Yet, feminists are angered when they dress immodest because then they are treated as sex objects.

If feminists really wanted "equality" or "equal opportunity" they would encourage modesty because that would allow women to compete on equal footing and not be valued for their physical appearance. Of course, we know that isn't the case with feminists. They want to have their cake and eat it too.

Thus, we can see that modesty manifests itself in a dual nature:

- It shows the inward state of the heart of the woman and whether she takes what God commands seriously.
- It manifests itself outwardly to those around her — as part of her behavior — to see if she cares about others and relationships. If her desires are inward focused she gives into pride, envy, jealousy, greed, and the like rather than be focused on the Fundamental Nature of Christianity — unity in relationships with others and God.

Christians play the wrong game if we are inwardly focused as opposed to outwardly focused. Modesty is just but one indicator of selfishness versus selflessness. Also, this affects men too because women are definitely capable of lust.

> 1 Corinthians 10:23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 Let no one seek his own good, but that of his [i]neighbor.

Christians are supposed to be know for their actions — not for what they look like. However, taking care of the temple of the Holy Spirit is indeed a good witness.

Reactive, proactive, and Truth

May 14, 2014 | by Deep Strength | Link | Original Link

In the Not game but God about 3 week ago, I explored why the Heartiste article was off point on the topic of Jesus.

I've been thinking heavily about the situation because this is a Christian blog first and foremost. Thus, all responses should be filtered through the lens that is Scripture and God's commands.

Since this is one of the Christian blogs that focuses on practical advice for men [and women] and may talk about such advice in relation to game and the mansophere, there must be a clearer delineation and understanding of what it means to be a Christian man or woman who are seeking first His kingdom.

I don't want to be in the business of leading Christian men or women astray. Therefore, the onus falls upon me to ascertain what the Truth is and how to make it clearer in terms of examining the Scriptures and how they apply to our understanding and behavior.

That is the topic of what this article will seek to address.

1. Reactivity versus proactivity

Padre made some interesting comments which I've been mulling over for a while now and wanted to post some thoughts on them:

> Reactionary, how unsurprising.
>
> What CH was showing, or rather exposing, is how "Christians" are wonderful at reacting, never implementing in Faith. Does that mean sleeping w/scores of women?
>
> Nope, our Leader has shown us how to NOT be speed bumps, and of course, it is rejected
>
> How are you going to ever be bold in our faith when being reduced to clucking hens? CH sees it far better than we do
>
> For example, how many here would rush to the defense of the condemned, instead of letting the waves of outrage wash over them and keep on keeping on.
>
> Few, or none

When we examine what "game" we find that it is a logical secular (evil) response to feminism. That is women have quote unquote liberated themselves to the point where they set themselves up as their own idols.

However, "game" as perpetuated by players and gamers seeks to tear down this pedestal of women, and instead installs themselves on the pedestal. That is they become their own idol through emulation of the dark triad traits — narcisism, machiavellianism, and psychopathy.

Studies have confirmed that the dark triad traits are nearly universally attractive to

women. Thus, it makes sense that if you want to sleep with many women you would use this reactive response in order to build attraction with women and ultimately get them into your bed.

Christians, however, are not called by Jesus to be reactive. The command issued by Jesus to Christians are clear that we are to be the proactive and the initiators as our witness in the world:

> Matthew 5:2 He opened His mouth and began to teach them, saying, 3 "[b]Blessed are the [c]poor in spirit, for theirs is the kingdom of heaven. 4 "Blessed are those who mourn, for they shall be comforted. 5 "Blessed are the [d]gentle, for they shall inherit the earth. 6 "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 7 "Blessed are the merciful, for they shall receive mercy. 8 "Blessed are the pure in heart, for they shall see God. 9 "Blessed are the peacemakers, for they shall be called sons of God. 10 "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.
>
> And the rest of the Sermon on the Mount.
>
> Matthew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age."
>
> John 14:15 "If you love Me, you will keep My commandments.
>
> John 14:21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him."

As you can see, we are not supposed to be reacting against different things that happen in the world. Rather, we are to take our stand on Jesus' commands which are exemplified through our witness and ultimately loving God with all our hearts, souls, minds, and strength and loving one another as He loved us.

2. Reactivity, Proactivity, Reasoning, and Attraction

If we were to explore the base level of the difference between what is reactive and proactive, I think we have to look at the difference in reasoning.

There are two types of reasoning: inductive reasoning and deductive reasoning.

Inductive reasoning is "is reasoning in which the premises seek to supply strong evidence for (not absolute proof of) the truth of the conclusion. While the conclusion of a deductive argument is supposed to be certain, the truth of the conclusion of an inductive

argument is supposed to be probable, based upon the evidence given."

All scientific theories are based on inductive reasoning. Gravity, evolution, relativity, the big bang, etc are all types of inductive reasoning.

Deductive reasoning is "also deductive logic or logical deduction or, informally, "top-down" logic, is the process of reasoning from one or more general statements (premises) to reach a logically certain conclusion. Deductive reasoning links premises with conclusions. If all premises are true, the terms are clear, and the rules of deductive logic are followed, then the conclusion reached is necessarily true."

Mathematical proofs are considered deductive reasoning.

As you can see, **reactivity** is based on the bottom-up approach of reasoning. That is we have observations we can make in this physical world — that women are with X type of men and they like Y type of behavior — thus this is what attracts women.

On the other hand, **proactivity** is predicated on having statements that are true and using them to get to a logical conclusion. For example, the Scriptures state that the husband is to be the head of the wife, she is to be his helpmeet, he is not supposed to have anyone before God in his life (especially woman on the pedestal instead of God), etc.

As Padre points out, the main problem with Christians today is that we rely too much on inductive reasoning and thus reactivity in our interactions with the world. This makes us lukewarm — we don't have an opinion on something until we can figure out how to react to it. And most of the reactivity that lukewarm Christians do — especially Christian nice guys — may be hit or miss whether they follow the Scriptures or not.

Instead, as Christians we are called to be proactive and operate with deductive reasoning. Almost every single denomination of Christians hold the Scriptures to be the inspired Word of God to which we can instill those values inside of us in order to carry out our mission in the world. Our mission makes us proactive because we know what we are supposed to do.

This is the difference between the house build on the rock and the house built on the sand. Those that are proactive and utilize deduction via the Scriptures are embedded clearly upon the rock. Whereas those that are reactive and utilize induction have built their house upon the sand. It moves under them when they try to react because there is always some form of unsurity from inductive reasoning. Nothing is absolute.

This is not to say that reactivity and inductive reasoning are bad. They are indeed good because we need to be able to respond, but we are to always filter such things based on the proactivity and deductive reasoning of our mission first.

3. Truth

So where do we head from here?

Well, first we want to establish what is true through deductive reasoning:

1. The Scriptures establish commands via roles and responsiblities to both of the husband and wife in marriage.
2. Those that are unmarried that seek to live in a godly Christian marriage should strive to change themselves to conform to those roles ("take off the old and put on the new").
3. Therefore, those Christians that aspire to be married should be seeking to learn and grow into these roles now — while they are single — in order to prepare themselves for a godly marriage.

This may be quite obvious, but that which is obvious is easily overlooked by most Christians.

Now that we have established the route that the single Christians are to take, what and the roles and responsibilities that are to be adhered to? Let's look at the brief refresher.

Husbands:

- Love wife as Christ loved the Church and as his own body (Eph 5)
- Not be embittered to wife (Col 3)
- Head of wife (1 Cor 11, Eph 5)
- Provide for household (1 Tim 5) through work/toil (Gen 3)
- Do not provoke and discipline/instruct children (Eph 6)
- Live with in understanding way, and honor as co-heirs in Christ (1 Pet 3)
- Conjugal rights (1 Cor 7)

If a deacon/overseer:

> 1 Tim 3:2 [b]An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine [c]or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity.
>
> 8 Deacons likewise must be men of dignity, not [e]double-tongued, [f]or addicted to much wine [g]or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. […] 12 Deacons must be husbands of only one wife, and [i]good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a [j]high standing and great confidence in the faith that is in Christ Jesus.

Wives:

- Helpmeet (Gen 2)
- Desire for husband, rule over her (Gen 3)
- Husband is head (1 Cor 11)
- Submission to husband (Eph 5, Col 3, Tit 2, 1 Pet 3)

- Respect husband (Eph 5, 1 Pet 3)
- Love (philea not agape) husbands, love (philea not agape) children (Tit 2)
- Sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored (Tit 2).
- Do not nag, be contentious, quarrelsome, or fretful (Prov 19, 21, 25, 27)
- Of noble character (Prov 12)
- Gains his trust, does him good, works with her hands, provides food for household, does business, clothes household, generous to the needy, smiles, is wise and teaching with kindness with her mouth (Prov 31).
- Conjugal rights (1 Cor 7).

Now that we know what is truth we can start to explore that from a Scriptural point of view.

I've already started the series on the godliness of Jesus, but I will start to incorporate the deductive reasoning with these Truths into what Jesus is discussing.

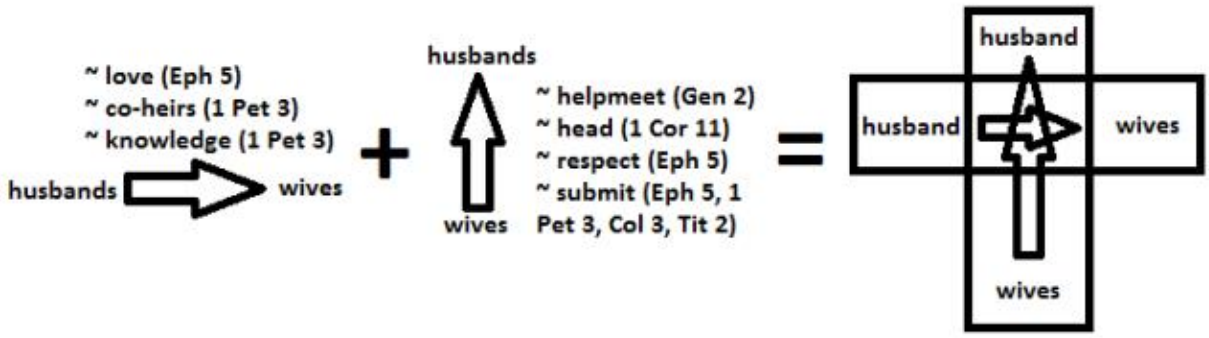
Specifically, Jesus' interactions with His disciples — not just the 12 or 70 but all of those who came to seek Him — which show the interactions of the Jesus-Church relationship before Jesus' marriage to the Church.

Structures of authority summarized

May 16, 2014 | by Deep Strength | Link | Original Link

Previously in Husbands and wives summarized and Reactive, proactive and Truth, I explored the concepts of Scriptural Truths.

In particular, we understand as Christians that God has instituted various roles and responsibilities especially in the context of marriage.



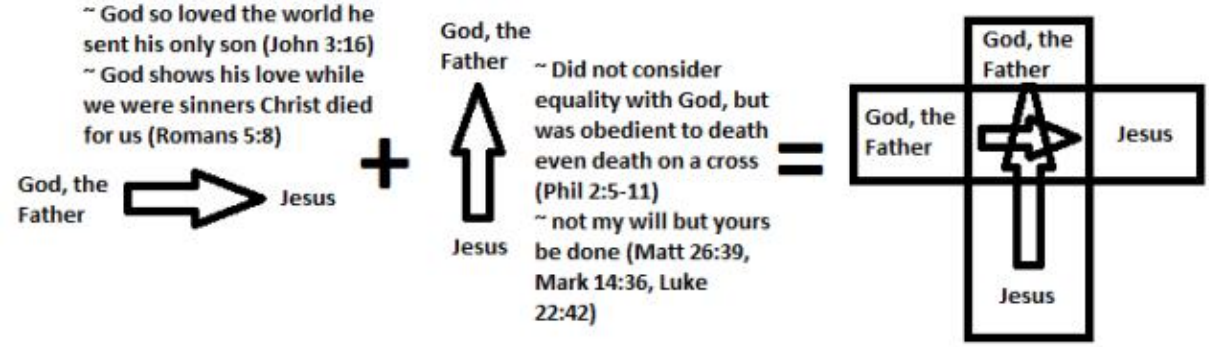
It's not a coincidence that similar structures are modeled by God and Jesus, Jesus and the Church, and Government and the People/Christians.

In fact, the Scriptures speak of orderly conduct multiple times in the Scripture. This means order is something that is clearly important to God. My best guess as to why this is the case is that without order — or with disorder — that relationships tend to devolve into that which is the spirit of the flesh:

> Galatians 5: 19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

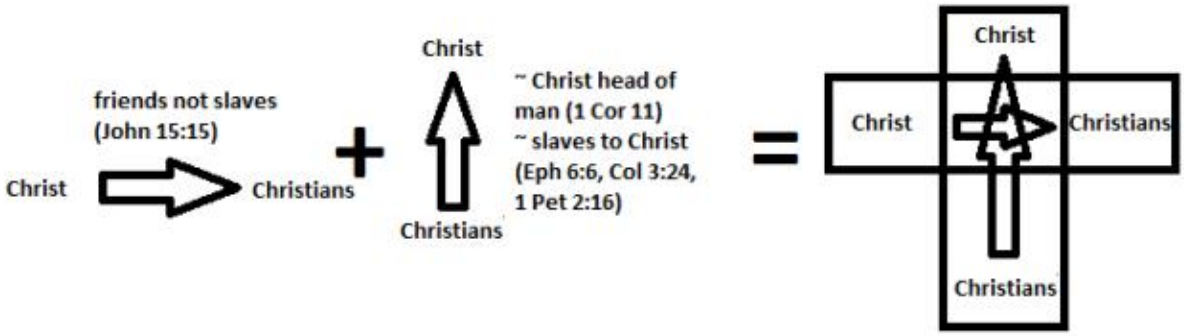
As I discussed in the Unity series (one, two, three, four), it is very easy for situations to devolve out of control without order. When emotions run out of control or others do horrible things to us it's easy for us to lose sight of the love that God has called us.

Structures of Authority



The relationship between **God the Father and Jesus** also represents that which we see modeled in Husbands and Wives. After all, the first marriage was in Genesis 2, and God

created man in His own image. It would make sense that which He created reflects Him.



Likewise, the relationship between **Christ and Christians** also models what Jesus has done on the cross. This is one of the understandings that I had a difficult time grasping because I didn't understand how Jesus would view us as friends, but we were to be slaves to Christ. Here is the whole passage:

> John 15:12 "This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

Jesus makes a series of bold statements about the relationship between Himself and His disciples. He models His love for us by laying His life down for us, His friends. Slaves don't know the Master's business, but we do. We did not choose Him but He chose us. These passages only make sense in the context of Jesus modeling His relationhip with God (God -> Jesus) and also the relationship Paul describes in marriage (Husbands -> Wives).

Most Christians have a difficult time understanding the marriage relationship because it is a relationship not a relationship between two perfect beings (God -> Jesus) and it is not a relationship between one perfect being and humans (Jesus -> Christians). It is a relationship between two humans (husbands -> wives) and yet somehow we think this makes it different. However, it is not.

- Husbands are to lay their lives down for their wives as Christ loved the Church (Eph 5).
- In this love like Christ and the Church, wives are not treated as slaves to the husbands as they know their master's business (even as Sarah called Abraham lord [1 Peter 3] she knew of Abraham's business [Gen 18+, etc.]).
- Wives do not choose their husbands but husbands choose their wives. (He who finds a wife finds a good thing [Prov 18:22]; wives are to be helpmeets to husbands and not the other way around Gen 2).

The latter two points in the three points above are going to be very difficult for most Christian nice guys (or men growing in the faith) as well as Christian women to understand having grown up in a post-feminist and churchian society.

Edit: Donal has pointed out that there were a few cases (exceptions?) that women in the Scriptures did choose their husbands in the comments. Obviously, it's not like the women had no choice in the matter as they did. However, in the vast majority of cases it is the men who are initiating the relationship.

When a man enters a marriage relationship with wife having choosen the husband he is in for all sorts of unhappiness and dischord. This is a fact. There is no respect for the husband in this case, and it is very difficult for the wife to break that habit even if she is a Christian. Likewise, it is easy for husbands to keep decisions and things to themselves, but this is not the way wives are to be treated.



Finally, **Christians are to submit to governing authorities** in a manner worthy of Christ. This is a structure of authority that is seemingly easier when it's Jesus -> Christians, but when it's governing authorities -> Christians it seems more difficult to us.

This is especially true when the governing authority is not "holding up it's end of the bargain" by having righteous judgment as seen on the left hand side of the image. This is also what is meant by loving your enemies and praying for those who persecute you. Having someone do us wrong, even those in authority, does not permit us to go and disobey.

Now, this is not to say we should not vote or attempt to change the government through our votes and other legal means, but we are to obey the authorities unless they tell us to commit sin. You don't get to pick and choose what you obey and don't obey.

The easiest example of this is the structures of authority that are set up in the occupational workplaces. You may not like your boss, and your boss may do evil to you. But you are still to respect him and obey what they want you to do even if you disagree with it.

Most people intuitively understand the boss -> employee relationship, but they don't understand that it is but another example of the God -> Jesus, Jesus -> Christians, husbands -> wives, authorities -> Christians, and other orderly relationships that are espoused in Scripture. We are not put into any of these relationships by chance, even as much as we may not like some of them.

Therefore, to honor God we must be willing to walk in the particular roles and

responsibilities that God has called us in all aspects of this life. This will allow us to walk in the fullness of love, and allow us to be exemplary witnesses for Christ.

Evolving desires

May 17, 2014 | by Deep Strength | Link | Original Link

There's an interesting tendency of the human condition on the process to becoming mature

- When you're pretty new to activity you gobble up all of the available information. This is the sponge phase.
- Once you get passed the sponge phase, you hit the hubris stage. You think you have it all figured out, and no one can tell you otherwise what you do and don't know even if they more experience than you. You believe that one size fits all. Many people never leave this phase of learning because their pride is so great.
- If you happen to make it out of the hubris stage you enter a stage of humility. You realize in fact that you don't know everything and that you want to be committed to learning more. You start to begin to understand the nuances of particular situations and how certain things may not apply to broad spectrum situations.
- Finally, you enter the maturity stage. You know what you know because it works. You can modify information or advice to a give person in their individual situation because you have experience. But you're still also open to being able to learn from others and accept criticism where indicated.

You see this all the time in every area imaginable. For example,

In the area of **nutrition**: someone starting to get into Paleo will start to read up on everything. Once they know most everything they think there is to know, they preach Paleo and only Paleo and how it will work for everyone no exceptions. Then if they are able to move on they start to admit that there's a lot they don't know about human gut health and individual conditions. Then after that they have obtained enough information and experience to actually problem solve the tough cases.

In the area of **training/fitness**: Someone starting with a program such as Starting Strength will start to read up on everything. Once they know barbells they think they know everything there is to know about training. However, they will hit the phase where the complexity of constructing programs overwhelms them and they feel like they know nothing. After they mature, though, they are able to tailor advice to all ability levels and different situations.

Likewise, I see the same thing in the **manosphere**. Aside from the stages of grief model (denial, anger, bargaining, depression, acceptance) there is a similar line of thought that occurs in terms of relationship to women.

Men who take "the red pill" will gobble up all of the available information and start to implement it. However, they will start to move into the hubris stage. For instance, even if you've moved into the "acceptance" phase of grief you may be still stuck in the hubris phase of learning. An example of this is the stubborn clinging persistance to the idea that

“all women are like that” (AWALT). The fact that it is a good generalization means there are indeed exceptions, but there is a stubborn denial that anything else could be the case.

Once a man is able to mature, he is more able to appreciate the hard work and discipline that women take so that they are NAWALT just as men can overcome feminist society and churchianity in order to become masculine men.

Evolving desires

Now, the main reason I have chosen to write this post is because of evolving desires in what I look for in a wife. Previously, I had posted this list in what I look for in evaluating a potential wife, and a brief glimpse at the process of understanding that lists are just lists in the change.

> **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church or community. A heart that is seeking after God and is fruitful in it with her actions.
>
> **Evidence of cultivated godly femininity** — long hair, dresses modest, wears dresses and skirts, smiles often, enthusiastic, kind, gentle, humble, preferably knows how to keep a home and cook, etc.
>
> **Evidence of chastity in attitude and deed** — Christian men and women are called to this prior to marriage, and I’m uninterested in having to deal with the drama that surrounds a woman that has had previous intimacy with other men. I’d readily consider a low N-count woman who has shown though her actions and attitude that she has repented (and not just feels bad about what she did) over a virgin Christian woman who has done everything but sex.
>
> **Evidence of attraction/chemistry** — I work in the medical and fitness industries, and it is important for me to have a wife who is a good ambassador for Christ in how she looks. I’ve dated women before who don’t care about good nutrition and exercise, and it never ends well because this is an integral part of my life. A woman who strives to be attractive even though it takes work is going to be a better ambassador for Christ than one who gives in to sloth and gluttony. This goes both ways as my potential wife should be attracted to me too.
>
> **Evidence of a willingness for family prioritization** — God willing I hope to have many children (3-5+) and am looking to home school them. I don’t care if my wife has a career, but she should be willing to lay it aside for her family. Age is not a primarily consideration for me, but since I want to have many children younger is better.
>
> **Evidence of submissiveness, especially to God** — This pretty much sums up a Biblical marriage in that it encompasses the 3 major roles that a wife is called to: a helpmeet, with submission, and with respect. I tell women that my God given mission will put me in uncomfortable discussions and challenges, and if she’s coming along with me then it will be more of the same. If you’re not

> growing in your heart, mind, soul, and strength for Christ then what are you doing?

It's a 6 point list and honestly I can't find anything that I would say is super wrong with it aside from what most feminists would say.

However, I can say that most of the above list would be preferences rather than requirements aside from a relationship with God and physical attraction/chemistry. God is obvious, but the lifestyle that comes with good nutrition and fitness is important because that is part of my mission. My helpmeet would need to be able to assist me in that, and if she has a similar vision in terms of business opportunities or hobbies I would be willing to help her build on that as well. **We are one, and we work as one.**

All of the rest — chastity, family prioritization, submissiveness to me, godly femininity — are preferred but not required. The power of God is there to change minds for those that are willing and almost everything else falls underneath of that.

For example, do I desire a SAHM like many others in the manosphere (although I didn't note that on the list above)? No, I can't say I do. I don't want a woman who is committed to her career over family, but I'm also not averse to a wife who wants to work outside the home. I have a flexible job that may allow me to stay at home with children if need be, and I want to spend a lot of time with any children I have.

Do I really care about homeschooling that much that it's a dealbreaker? No, I don't. I think it's generally preferable at least through the first ~7-10 years of life so as to instill godly values, but I'm not averse to putting my potential children into public school because we are called to be in the world though not of the world. (Note: ~6-7 years of age is the point by which most children develop their core personality that they carry with them for life).

Of course, that requires me to also be firm and confrontational to the children about why we disagree with many of the things taught in school. Most parents don't take the time to teach their children aside from "because I said so" which is not a good reason. Why is chastity a good thing before marriage? You should be able to answer this question with science and logic including Scriptural support.

Likewise, is chastity a must? I would say no, but of course we should all still be aware of the risks of women with too many partners. Repentance is clearly a big factor. However, none of us are without fault in one way or another.

Do I want a pushover wife? Haha, no way. I actually tend to mesh well with a moderate amount of sassiness from a woman. I'm not looking for someone who doesn't push back against me when I hip check her. However, I'm also not looking for a woman who will take sassiness to the extreme in that she gets upset over such things.

I suppose my point is that as I have moved passed the "hubris" stage into the humility and beyonds stages that I have admit that I have much to learn, so I need to be more open to what God can work in my life.

Of course, I can keep praying that my wife meet all of these preferences and

that would be good, but the door should be open because God allows things to happen and I want to be on His side and not my own side.

Her Emotions Part 2

May 19, 2014 | by Deep Strength | Link | Original Link

When I first wrote Her Emotions, I was writing from the context of understanding the roles and responsibilities of the husband in terms of the emotional state of the wife.

Here are the main points of that article:

> Any words or actions that a husband takes in regard to his wife are not to be about making her happy but rather to draw her closer to Christ.
>
> […]
>
> However, husbands must understand that the Scriptures don't state you have to make her feel differently, but as the head it is commanded to facilitate her on the right path which is toward God. It's her decision on what to do with her feelings, though your words and actions can facilitate her away from her feelings in many cases.
>
> […]
>
> Men and husbands — don't try to take responsibility for a woman's emotions. Take responsibility instead as the head to facilitate her lovingly towards God.
>
> If she chooses to rebel against the headship in marriage because of her emotions, it is not your responsibility to clean up any of her mess. Her rebellion means the consequences fall on her. God does not take responsibility for rebellion and sins that Christians commit, and neither should husbands take responsibility for rebellion and sin that wives commit.

The main reason why I am inclined to write this article is that I didn't explain some of the nuances of taking this Scriptural point of view.

Although the husband is supposed to take a "God's way or the highway" point of view, there are two diametrically opposed attitudes that this falls under. The dictatorial "God's way or the highway" is opposed to the loving "God's way or the highway."

For example, let's take a look at one of the examples I've used extensively before. A Christian can go up to a non-Christian and tell them "you're a sinner and if you don't repent and change your ways you're going to hell." While this is all indeed true from a Scriptural standpoint, it is not exactly kind or loving. For the majority of non-Christians who hear this from a Christian it will only harden their hearts. Rather, the way that works best for witnessing to non-Christians is to either show them by example through your own life what the love of God can do, or it is to explain and help them understand the love of God and why He sent Jesus to die for our sins.

Now, what does this have to do with emotions?

The very fact that there is a disagreement in the first place is essentially the same as witnessing. You have fundamental difference in beliefs about a particular thing, and

emotions may already be running high.

If a husband goes with dictator “God’s way or the highway approach” yes it will cause some wives to turn back onto the righteous path, but in many cases it may actually cause more dissension and strife in the relationship because we often go with how we feel rather than what God wants. Even if the husband is taking the correct stand, he may be taking an incorrect approach. It is important to understand the fragility of human emotions from either sides of the male-female relationship. Specifically, a dictatorial approach does not consider the “embittered” nature (Col 3) and living in the knowledge (understanding/consideration) as the weaker vessel (1 Peter 3).

Instead, I think Jesus’ approach tends to be best in these types of situations in which He states what God says, and then he follows it up with a parable or analogy. Parables and analogies are excellent because they make both men and women step outside their own shoes and experiences force them to think about things from a different point of view.

I don’t think it is a coincidence that Jesus used parables often among His greatest opponents the Pharisees and Saducees. While a husband and wife are not supposed to be greatest opponents, it may sometimes feel that way when they disagree. Therefore, it would make sense use the methods which Jesus used to convey His thoughts to those He disagreed with.

My explanation in the previous post was incomplete. While the husband’s primary goal is to direct her to Christ, he is also to direct her to be one with him. He is also supposed to be facilitating unity in decision making. Thus, it is important facilitate the encounter in such a way that brings about both unity with God and himself. While her emotions are indeed for her to deal with, a husband needs to understand and consider where she is coming from in order that he may facilitate that goal.

This is a more nuanced position than the position of the previous article, but I believe it to be more clearly aligned with the Scriptures.

Strengths and weaknesses

May 20, 2014 | by Deep Strength | Link | Original Link

Cane's post yesterday on Hold Your Fire brings up an excellent point.

Essentially, all of us have inclinations on every aspect of human behavior. The easiest analogy to make from this is that of strengths and weaknesses.

Some people will never have to worry about becoming obese or out of shape because they naturally have an affinity for not eating a lot, or eating healthy and regularly exercising. However, with others they'd rather have their throats ripped out before they would eat healthy and exercise.

Likewise, some men have an easier time mastering their lust than others. Some men have an easier time not compulsively lying. etc. If a woman is more naturally submissive and will easily fall into a godly relationship with her husband that is great. A strength may be an excellent strength.

But all humans have weaknesses that they may need to address. The problem with feminists and nice guys is that they don't want to have to put forth effort to work on the weaknesses.

We focus on building good habits in order that we may continue to grow in knowledge, and wisdom, and stature with God and men. Some of us have an easier time building certain habits than others.

Our job is not to do what is easy. Our job is not to do what is hard. Our job is to do what is right. Doing right may be hard or easy depending on the circumstances.

The key is to continue to let our strengths be our strengths given that some of those are indeed talents that God has given us. We should let them shine and give glory to God for that (see: parable of the talents).

But we are also called to work on our weaknesses, and even in our weaknesses He is our strength and we give glory to God for that too (see: Paul's thorn).

Edit: Elspeth makes a good point in the article linked in the comments.

That which is unpleasant may be easy, and that which is pleasant may be hard.

Things that are often unpleasant and hard such as exercise may start hard and pleasant… or they may become easy and unpleasant… and finally as you do it enough it will become easy and pleasant.

Therefore, I would say,

Our job is not to do what is easy. Our job is not to do what is hard. Our job is not to do what is pleasant. Our job is not to do what is unpleasant. Our job is to do what is right. Doing right may be easy, hard, pleasant, and unpleasant depending on the circumstances.

But it is often the case that that which may start out hard and unpleasant may become

easy and pleasant as we see to become like Jesus.

Fear, respect, honor, and truth (phobeo and timao)

May 21, 2014 | by Deep Strength | Link | Original Link

Back when I wrote on Masculinity is the truth and Masculinity is the truth Part 2, I discussed some important points that I want to revisit.

Specifically, there is a relationship between truth and lies that is intertwined with the dual aspect of respect/reverence and fear. This manifests itself differently in those that are believers as opposed to those that are not Christians.

Let's do a very brief review:

The root word for reverence, respect, and fear is the word phobeo:

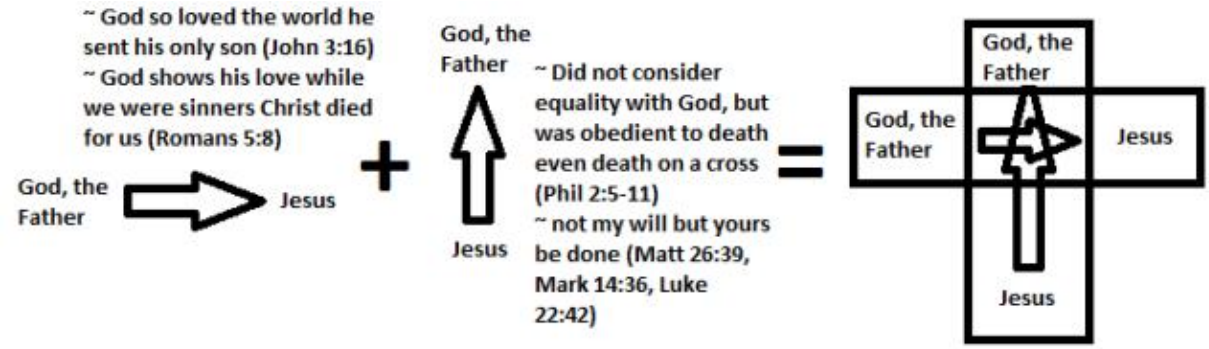
> **G5399 — φοβέω — phobeō — fob-eh'-o**
>
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence.

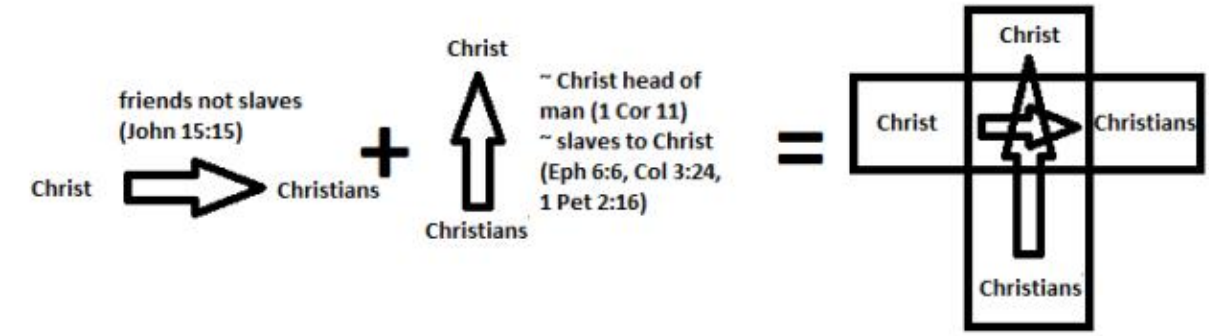
The dichotomy that I delineated in Part 2 is that those who are imbued in sin only have consequences to fear whereas those in submission to authority have reverence and respect for that authority. This is manifested in multiple ways:

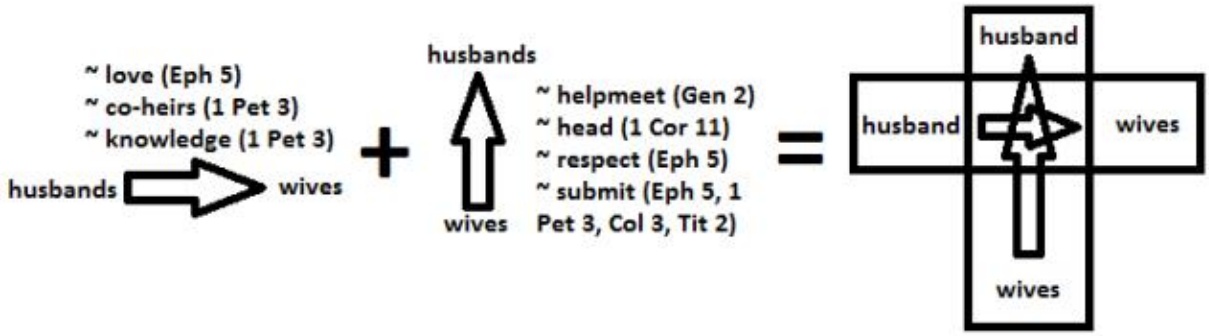
> This word is used in multiple passages in Scripture in the New Testament. For example, all Christians are to have **respect** or **reverence** for God. We are to **fear** God. This is the same context that we use this for the word **adoration** in the above chart — it's ultimately about building **respect**. As you saw yesterday in JoJ's post on the definition of "game" it's all about building **respect**. You should strive to be a man worthy of **respect** through the character of your words and actions. In the hierarchy of creation where God > humans, we are in **fear** of God because of it. Likewise, God > Jesus > Spirit and Jesus talks about his submission and gives **reverence** to God (only God is good) on multiple occasions. Similarly, in marriage a man > wife in terms of headship and submission and wives are supposed to give **respect** or **reverence** to their husbands.
>
> Versus
>
> If you weild masculinity to tempt women into sin, all you have left is **fear**. The **fear** of God's wrath. The **fear** of STDs. The **fear** of pregnancy. The **fear** that is gained from giving into temptation infects both parties. For women who are promiscuous, though they attempt to rationalize it, they almost always ultimately **fear** that they are going to get pumped and dumped. They **fear** that they will be found out and exposed to society or their friends and family of their promiscuity. These women **fear** their N-count getting out to their spouses. When you walk the road of temptation and sin all you have left is **fear**. You may have momentary pleasures, but all you have left at the end is **fear**. A void. A gnawing sensation that something is wrong.

If we understand this in the context of the Structures of Authority, we see that the fear/respect dichotomy is that of those under authority.









- Christians are supposed to respect governing authorities. If we do not and become law breakers then we live in fear of the consequences.
- Jesus submits to God the Father perfectly, and thus never needed to have any fear of God because He was doing His perfect will.
- Christians submit to Christ as He is our bridegroom, and if we disobey His commands (not loving one another like He loved us) then we have fear of the consequences.
- Wives submit to husbands as to the Lord because otherwise they will live in fear.

Thus, the notion of reverence/respect and fear all hinges upon obeying versus disobeying the authorities set before us here on earth both in the spiritual and earthly realms.

Now, how does honor fit into this? The root word for honor is time and the verb is timao:

> G5092 — τιμή — timē — tee-may’
> From G5099; a value, that is, money paid, or (concretely and collectively) valuables; by analogy esteem (especially of the highest degree), or the dignity itself: – honour, precious, price, some.
>
> G5091 — τιμάω — timaō — tim-ah’-o
>
> From G5093; to prize, that is, fix a valuation upon; by implication to revere: – honour, value.

Timao is used multiple times in NT Scriptures in varying contexts:

> Matthew 15:4 For God said, ‘**Honor (timaō)** your father and mother,’ and, ‘He who speaks evil of father or mother is to [a]be put to death.’ 5 But you say, ‘Whoever says to his father or mother, “Whatever I have that would help you has been [b]given to God,” 6 he is not to **honor (timaō)** his father or his mother[c].’ And by this you invalidated the word of God for the sake of your tradition. 7 You hypocrites, rightly did Isaiah prophesy of you: 8 ‘This people **honors (timaō)** Me with their lips, But their heart is far away from Me. 9 ‘But in vain do they worship Me, Teaching as doctrines the precepts of men.’”
>
> John 5:23 so that all will **honor (timaō)** the Son even as they honor the Father. He who does not **honor (timaō)** the Son does not honor the Father who sent Him.
>
> Ephesians 6:1 Children, obey your parents in the Lord, for this is right. 2 **Honor (timaō)** your father and mother (which is the first commandment with a promise), 3 so that it may be well with you, and that you may live long on the earth.
>
> 1 Timothy 5:3 **Honor (timaō)** widows who are widows indeed;
>
> 1 Peter 2:17 **Honor (timaō)** all people, love the brotherhood, fear God, **honor (timaō)** the [a]king.
>
> 1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with [c]someone weaker, since she is a woman; and show her **honor (timē)** as a fellow heir of the grace of life, so that your prayers will not be hindered.

These passages show that honor is distinctly different from respect and fear (phobeo). Honor is something that we all give to our parents, that we give to God, that we give to Jesus, that we give to all people, and that husbands give to their wives.

- It is something that is given to those in authority positions (parents, God, Jesus).

- It is something that is given to those everyone (all people).
- It is something given from those in authority positions (husbands to wives).

Perhaps the best explanation of what it means to honor someone is the other usage of the word **timē** from Matthew:

> Judas' remorse
>
> Matthew 27:3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty [a]pieces of silver to the chief priests and elders, 4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the **price (timē)** of blood." 7 And they conferred together and [b]with the money bought the Potter's Field as a burial place for strangers. 8 For this reason that field has been called the Field of Blood to this day. 9 Then that which was spoken through Jeremiah the prophet was fulfilled: "And [c]they took the thirty pieces of silver, the **price (timē)** of the one whose price had been set by the sons of Israel; 10 and [d]they gave them for the Potter's Field, as the Lord directed me."

Honor is not something that is related to authority. Rather, it is something bought for a price. It is precious. It represents that which is valuable, and that which is supremely valuable is the blood of Jesus which is the sacrifice for all.

In this definition we can see that everyone is precious — those in authority, everyone, and those under authority — and to be honored because we are all God's creations. We all have been bought with the price of Jesus' blood even if others may not accept it.

Conclusions

So what does this all mean?

In today's age I often see men demanding respect from women (who are not husband and wife), women demanding respect from others, and women not respecting their husbands.

All of these are incorrect assumptions and understanding of what Scriptural teaching.

- **Honor** is to be given to all because we are all God's creations, believers and non-believers. We have all been bought with a price.
- **Honor** is something given to everyone regardless of who they are or what they have done.
- In fact, no one should even demand honor. Honor, like love, is something that is freely given from the giver.
- **Respect/reverence or fear is reserved for those in authoritative positions over you — both earthly and spiritually**. Believers are not called to respect each other but rather love each other. The only authority Christians have over each other

is through correction/rebuke (Matt 18, Eph 5). Also see, is there mutual submission or not [in marriage].

- **Respect is not conditional. It is given to authority.** A wife must respect the position of husband, even if the husband is not acting in a manner worthy of respect. In this, she obeys God and God can use her to change her husband (1 Peter 3). See also, wives will never win their husbands with words.
- **It is by our love** that we show ourselves as Jesus' followers. Not our respect for one another.
- **Love is an action to all** whereas **respect/fear is a state of condition based on our submission/obedience to earthly and spiritual authorities.**
- Feminism teaches women to incorrectly demand respect. Respect is not something that can be demanded. It is something that is given by those under authority to those in authority.
- **Women in marriage or seeking to be married should want to be LOVED and not RESPECTED**. When you hear a woman talking about how she wants to be respected by a boyfriend or by her husband in marriage you know that she does not correctly understand Scriptural roles and responsibilities.

These distinctions are necessary because we have an extremely warped view of what the Scriptures mean because of how entrenched our society is in feminism. These concepts — fear, respect/reverence, love, and honor — from the Scripture are distinctly different from each other and imparted because of different reasons.

If we as Christians fail to understand them then how much more difficult is it to correctly understand the nature of authoritiative structures and the roles and responsibilities that come with them.

Structures of Authority before the fall

May 24, 2014 | by Deep Strength | Link | Original Link

Many Christians incorrectly believe that man and woman were equal before the fall.

Cane Caldo's argument on that which man names is in his authority is correct. Let me first summarize that argument, and then expand on it.

Sorry Cane I don't remember which post it was in, so I can't link it directly.

God gives dominion over the earth to humans

> Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; **and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth.**" 29 Then God said, "**Behold, I have given you** every plant yielding seed that is on the [an]surface of all the earth, and every tree [ao]which has fruit yielding seed; it shall be food for you; 30 **and to every beast of the earth and to every bird of the [ap]sky and to every thing that [aq]moves on the earth [ar]which has life**, I have given every green plant for food"; **and it was so.** 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

This is a pretty clear cut passage.

God gives man the dominion over living creatures and his wife

> Genesis 2:19 **Out of the ground the Lord God formed every beast of the field and every bird of the [p]sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name.** 20 The man gave names to all the cattle, and to the birds of the [q]sky, and to every beast of the field, but for [r]Adam there was not found a helper [s]suitable for him. 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. **22 The Lord God [t]fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said, "This is now bone of my bones, And flesh of my flesh; [u]She shall be called [v]Woman, Because [w]she was taken out of [x]Man."**

Notice the exact similarities — even between the Hebrew words — of the two passages.

- God creates

- Brings to the man
- The man names

That which was created, and brought to the man, and that which he names is his. The woman is man's. The man has authority over woman. The husband has authority over his wife.

Therefore, prior to the fall we can see that the authority structure is put in place where the husband has authority over the wife.

The fall and Cain and Abel

If you study the Hebrew, the same two words — desire and rule over/mastery — are used in Genesis 4 talking about sin in relationship to the curse placed upon woman and Cain's attitude toward Abel:

> Gen 3:16c **Yet your desire will be for your husband, And he will rule over you."**
>
> Gen 4:7 If you do well, [e]will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; **and its desire is for you, but you must master it.**

In both of these passages, Hebrew word for rule and master is the same.

The curse from Genesis 3 onto the woman is that the woman will desire for her husband. This means she will desire to usurp authority from her husband.

However, the he will rule over you, and the you must master it are reaffirmations of the authority that was there before the fall. Before the fall, humans were perfect in their relationship with God. If there is perfection in mastery there is no opportunity to sin. Likewise, there is already perfection in authority of the husband over the wife.

As you can see, the Adam naming passages as well as the fall and Cain parallel passages show us what creation was like before the fall: that perfect authority was already in place.

What is perfect authority?

The reason why many Christians believe that man and woman were equal is based on an incorrect understanding of what authority is all about. This is how far the rot of modern christo-feminist thinking has pervaded the church. Authority is always seen as something bad, especially in context of husbands to wives.

As I previously discussed in Structures of Authority Summarized, authority is good because it is instituted by God for the context of order. God commands us to obey authorities of all kinds.

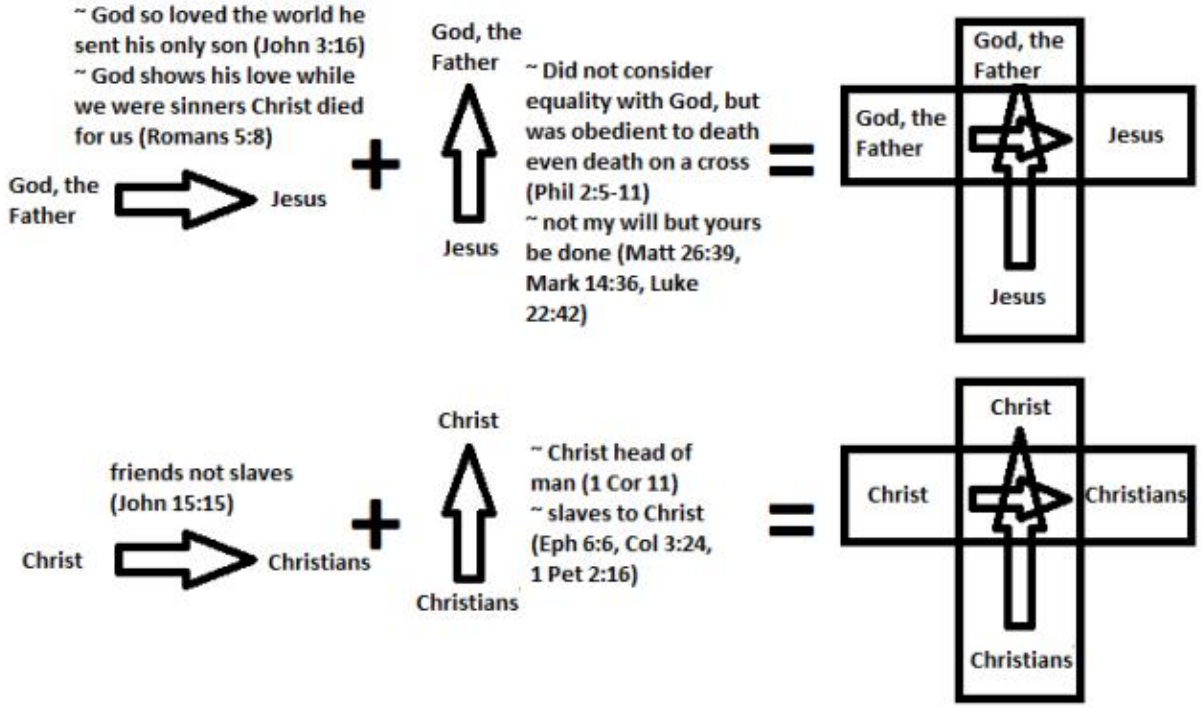
If we were to look at perfect examples of what authority looks like in action we have two easy examples to point to from the previous post:

- **God's authority over Jesus and Jesus' submission to God's authority**. John 3:16 For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

- **Jesus' authority over the Church, and the Church's submission to Jesus' authority**. That is Jesus laid His life down for the Church. Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Indeed, authority is a good thing because that means a perfect authority means a perfect love.

1. God is love, and His love for us is Jesus whom He sent to die for us.
2. Jesus is love, and His love for us is while we were yet sinners Christ died for us.



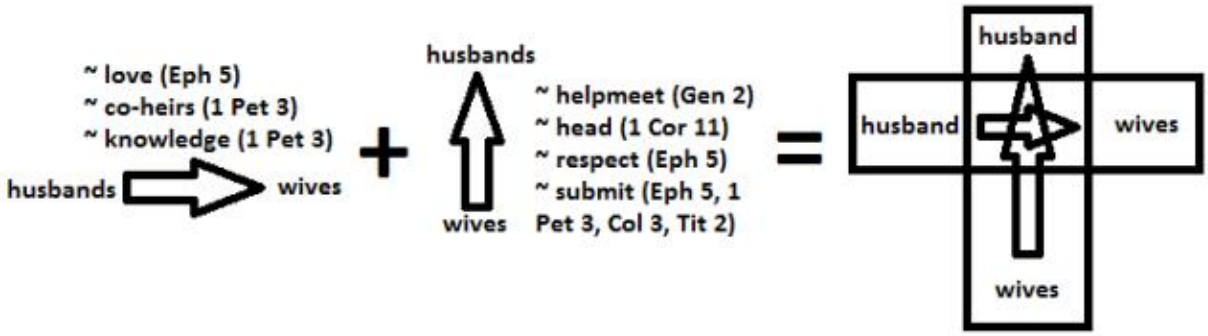
Perfect authority is love. So yes, husbands had perfect authority over wives before the fall. Perfect authority is the ability to love as God loves. Before the fall husbands had the ability to love their wives as God loves.

How amazing is that?

Yet, Christians would delude themselves into thinking that before the fall man and woman were equal. This is a laughable concept and a failure to understand the nature of God. They only know of God but they do not know God. They do not know love because perfect love casts out fear. But God is love, and in His perfect creation before the fall there is His love.

> 1 John 4 (NASB)
>
> 7 Beloved, let us love one another, for love is from God; and everyone who loves is [a]born of God and knows God. 8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested [b]in us, that God has sent His [c]only begotten Son into the world so that we might live through

> Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13 By this we know that we abide in Him and He in us, because He has given us of His Spirit. 14 We have seen and testify that the Father has sent the Son to be the Savior of the world.
>
> 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 We have come to know and have believed the love which God has [d]for us. God is love, and the one who abides in love abides in God, and God abides in him. 17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear [e]involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us. 20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.



A husband's authority over the wife was there before the fall, and it was very good.

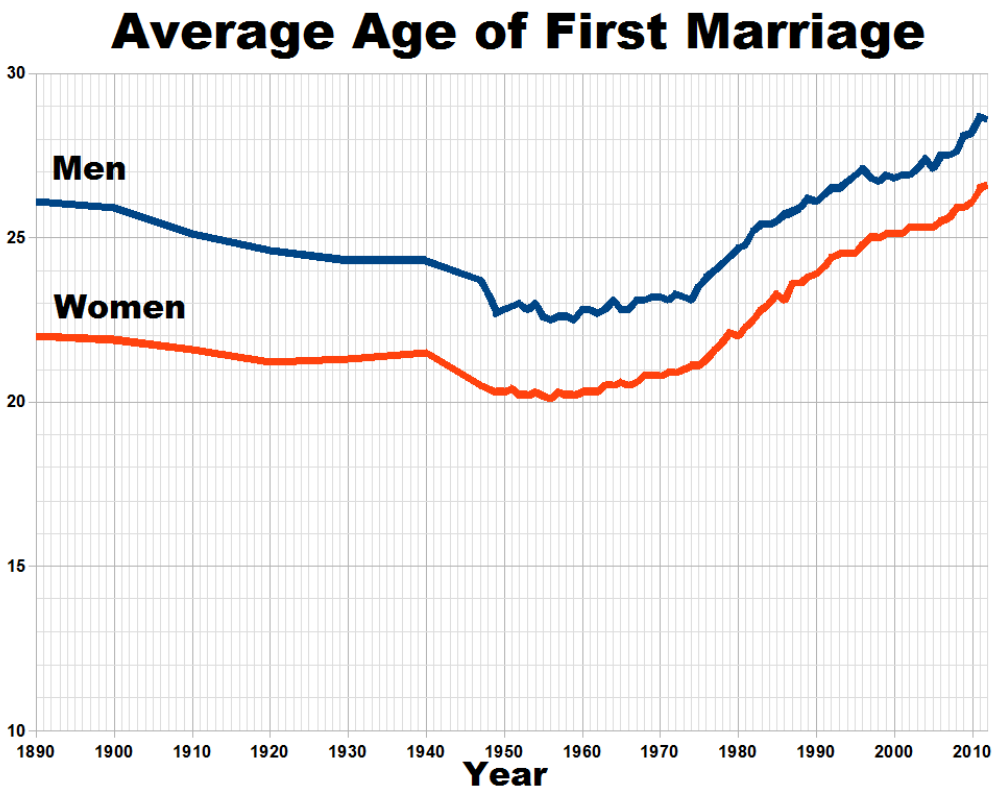
Double thunk

May 27, 2014 | by Deep Strength | Link | Original Link

Over at Dalrock's Double Think and Cane's Recoiling from Resounding Resentment, there's been some debate on the topic of what it means that women are divorcing less in early marriage.

There's two things I want to address with this post.

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First,

Dalrock has covered this before but average age of first marriage has skyrocketed. It dipped down after the wars in the '40s and '50s because there were many less men because many had been killed. Thus, men were a commodity and they were scooped up. Likewise, divorce laws and other such nonsense were not passed yet.

However, since the '60s and '70s and the sexual revolution the age of first marriage has skyrocketed as feminism became more ingrained in society. You'll note that by 1980 that the average age of marriage for women climbed to a previous norm of 22 years, and in the next 10 years went to 24 years of age, by 2000 was at 25 years of age, and by 2014 will likely be 27 years old.

Note that average age means that half of the population is OLDER than this when they are married. So half of the women getting married are older than 27 which is very close to the proverbial "wall." There's only so far that women can put off marriage because of fertility, and we're already seeing the crunch on that.

- One factor of the decrease in divorice from 1990 to 2010 is likely due to women

hitting the wall and wanting babies.

Women who married and divorced when younger often believe they can trade up whereas those reaching into their 30s tend to be looking for more security, commitment, and children.

- Likewise, with the rise in cohabitation the women who would “divorce” often will not make it to marriage.

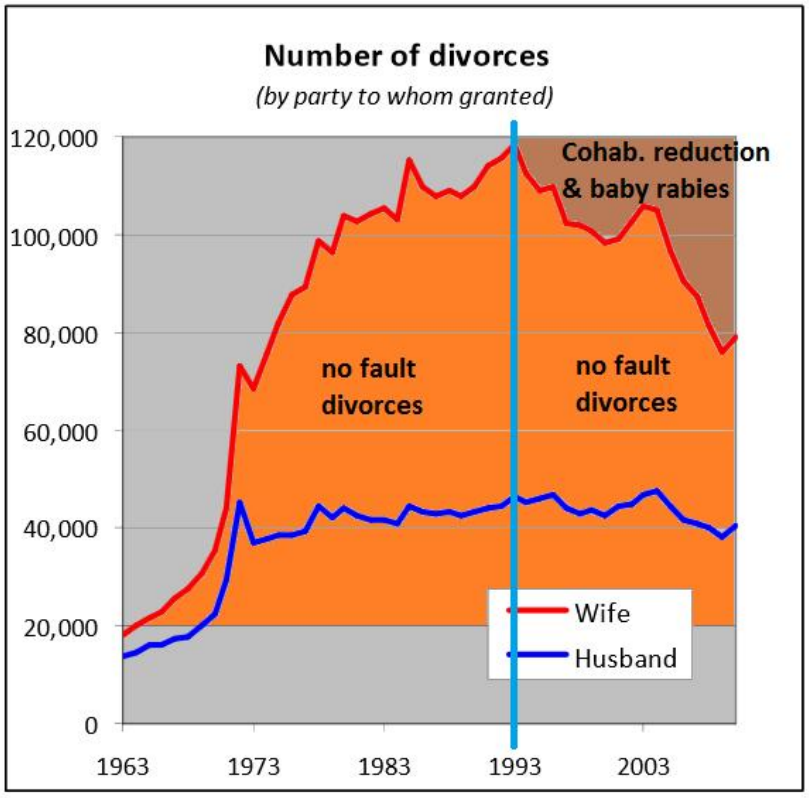
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We see a similar trend here with cohabitation rates increasing drastically since the 1970s. The divorce rates skyrocketed because many of the women who were married in 1970s, 1980s, and 1990s divorced their husbands. And now in the 2010 there are about 5-6 million more women who would’ve been married but instead cohabited which decreases the proportional amount of divorces by that much.

Thus, I would posit the “peaked” rates of divorce were because of non-commitment minded women wanting to get out of their marriage and ostensibly trade up because they were relatively younger and hadn’t felt the impact of the wall yet. This artificially drove the statistics up (aside from cash and prizes of no-fault divorce and child support).

I would also assert that the increase in number of cohabitations is driving the amount of divorces down because the less commitment minded women don’t make it to marriage or they put up with a man who doesn’t want marriage. Additionally, a later age of marriage and the more commitment mind of women with baby rabies. There are likely a few other factors, but I think this is the major one.

You can see how this plays out below by comparing the graphs above to this one.



What I do not believe is that men have significantly changed over the past 20 years except for becoming more feminized and more unattractive in general.

————————————————————————————————————

Second, the problem most Christian men are having is that they equate “loving wives” as only doing good to them or some garbage like that.

Lest they forget Jesus often corrects or rebukes the disciples when they are off course. He allows them to go their own way even after saying it was the case. For example, Jesus prophesies Peter’s denial and then allows Peter to go off and do it. He allows Peter to make those mistakes because He knew it would be a good lesson and potentially lead to repentance.

Jesus continues to ‘lead’ at all points in the Scriptures but He doesn’t take responsibility when the disciples make mistakes. 1 Cor 5 and 1 Tim 1 talks about handing those who would disobey to Scriptures over to Satan. It doesn’t say to take responsibility for them since we cannot control other Christians. Matthew 18 says to basically disavow Christians who aren’t willing to repent of living in sin.

In essence,

1. Husbands are to be the ‘head’ / love / treat as co-heirs / etc. You do this because God wants you to, not because the wife will or won’t.
2. Wives are to submit / respect / helpmeet / etc. You do this because God wants you to, not because the husband will or won’t.

It is a clear cut example that a wife does not take responsibility for what her husband does, especially if it’s wrong. However, the very fact that we are having this conversation means that feminist thinking is ingrained in us so much that we are assuming that a

husband has responsibility for his wife's sin or mistakes because he is her 'authority' in marriage.

This is simply not the case. God and Jesus does not take responsibility for Christians when they go and sin. However, they are waiting with loving arms to welcome us back after we repent. BUT, the Father often does not clean up the mess we made when we went off and sinned. We often have to make restitution ourselves.

> Matthew 5:23 Therefore if you are presenting your [s]offering at the altar, and there remember that your brother has something against you, 24 leave your [t]offering there before the altar and go; first be reconciled to your brother, and then come and present your [u]offering.

Similarly, the problem is that many people are trying to do a 1 size fits all solution to the problem which doesn't work. You're going to handle a wife differently who:

1. Is submissive,
2. Says she wants to be submissive but isn't,
3. Is openly rebellious

Each situation requires different responses from the leader…. and love looks differently in each of these situations.

We, as Christians, need to understand that there are consequences for our actions. This is just a fact of life in the real world. It is something that God instituted with free will. However, we tend to want to insulate ourselves from actions and consequences when we really love or care about someone. But this is the worst thing you can do when you really love someone — see spoiled rich kids.

The problem is that feminist rot has so ingrained itself into mens' and husbands' heads that they believe they need to respond to a wife's rebellion with positive reinforcement.

The reason why I use "positive" reinforcement" is because it is distinctly NOT GOOD to reward people — Christians or otherwise — for bad behavior. The Scriptures say nothing about brushing people's faults or mistakes under the rug but rather unity through repentance.

It is NOT LOVING not to mention not honest, kind, or good to take responsibility for the bad or evil things that someone else is doing. We only do this for children because we need to teach them what is right. But wives are fully grown women with competent decision making. If they choose to stray from the Scriptures they can bear the weight of responsibility and consequences of actions themselves.

Now, Jesus is not about allowing those who are wallowing in consequences of their own actions if they cry out for help. This is the reason He often references the "I desire mercy, not sacrifice" verse from Hosea.

> Matthew 14:28 Peter said to Him, "Lord, if it is You, command me to come to You on the water." 29 And He said, "Come!" And Peter got out of the boat, and

> walked on the water and came toward Jesus. 30 But seeing the wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” 31 Immediately Jesus stretched out His hand and took hold of him, and *said to him, “You of little faith, why did you doubt?” 32 When they got into the boat, the wind stopped. 33 And those who were in the boat worshiped Him, saying, “You are certainly God’s Son!”

But He does chastise those He loves (“You of little faith, why did you doubt?”) and allows them to at the very least experience the consequences of their actions (30 But seeing the wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!”).

Nice versus love, goodness, and righteousness

May 28, 2014 | by Deep Strength | Link | Original Link

As I've matured with writing this blog, I've gained more clarity in terms of what it means to be loving and good as opposed to nice.

Nice is essentially a word that is used in our culture for "feel good." When something is nice it makes you feel good about yourself. Or it makes you "feel loved" or "feel appreciated" or "feel whatever."

Obviously, this is not what Christianity is about, and it's not anything that is really attractive either. I don't want to try to go around making people feel good about themselves when they're not doing what is right or God forbid if they are doing what is wrong.

Thus, in this article I'm going to try to outline the major differences between what is "nice" versus what is "love" or "good."

Responsibility

If I'm talking to another Christian and they're talking about they've been skipping exercise because of ___ excuse or they've been skipping their Scripture reading and praying should I be saying something along the lines of:

- That's ok you can always do it later, or
- That's fine you were busy that time, or
- Hey you'll do better next time, or
- It's alright there were other more important things

Certainly not! I'm going to tease them or chastise them because you always make time for the things that are important to you. You're just showing what your priorities are in this case.

I'm not going to give them some mindless platitudes to make them feel better about themselves when they're not doing what is right and when they're not doing what is good.

That is NICE but it is not LOVE.

Divorcing of actions and consequences

Husbands, in particular, often fall into this trap. A wife goes off and does her own thing, especially when she disagrees with a decision the husband has made.

Instead of saying, "that's unfortunate… you made your bed so you'll have to lie in it and clean up your mess" a husband will often clean up the mess that the wife made.

When this happens, no lesson is learned. The wife just learns either consciously or subconsciously that her actions have no consequences. "If my husband is going to clean up after me then I can basically do whatever I want including doing what he doesn't want me to do because I can get off scot free."

Likewise, if a wife constantly cleans up the messes of the husband instead of allowing him to experience the consequences they become lazy, entitled, stubborn, and unwilling to lift a finger to correct their own mistakes.

This is spoiled rich kid syndrome.

If people aren't allowed to experience the consequences of their actions then they will become entitled, spoiled, and a horrible pain in the butt. All humans are susceptible to this.

We want to attempt to be loving by helping clean up the mess but instead we are "nice." We don't want feelings to get hurt because the other person, even spouse, made a mistake. So we clean up after them. However, this attempt at loving is not love but it is nice.

That is NICE but it is not LOVE.

Positive reinforcement instead of negative reinforcement

This is a big problem in the church. Say a wife is acting contentious or nagging or generally unpleasant to be around. What does the marriage ministries and whatnot say to do?

Of course, it's do something nice for your wife! Buy her flowers, tell her how much you appreciate her, etc.

This is exactly the wrong answer. Should you be rewarding someone for unpleasant and sinful behavior? Should any husband reward his wife for her getting upset at him? Yet, this is what the church says to do.

Instead, if a wife is acting contentious it would be loving for the husband to say "hey, I don't like being around you when you're acting like this. I'm going to leave you alone to allow you to reflect on your poor behavior."

What if Jesus gave positive reinforcement to His disciples when He saw them doing something wrong?

> **Mark** 10:13 And they were bringing children to Him so that He might touch them; but the disciples rebuked them. 14 But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. 15 Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all." 16 And He took them in His arms and began blessing them, laying His hands on them.

Instead of Jesus chatising (negative reinforcement) His disciples here if He gave them positive reinforcement it would look something like this:

> **Book of Nice** 10:13 And they were bringing children to Him so that He might touch them; but the disciples rebuked them. 14 But when Jesus saw this, He wanted to placate and said to them, "Don't worry about these children 15 Truly I say to you, let's go have a feast so you don't feel angry anymore about these

> children coming here.” 16 And He took took aside His disciples and helped them get over their anger with food and drink to forget about the children who had angered them.

My main point with this is that both men and women are taught that they should be positive all of the time and negative reinforcement should not be used. This is incorrect. For as many times Jesus used rebukes and chastisement as the disciples so we are too in our relationships. This obviously ties back into responsibility and actions with consequences.

Positive reinforcement to a sinful action is NICE but it is not LOVE.

Accountability

Accountability is basically holding other responsible for their actions and giving a righteous response. Accountability essentially sums up the previous 3 points, except we do it with other people.

The Scriptures affirm this multiple times:

> Matthew 18:15 “If your brother sins[k], go and [l]show him his fault [m]in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every [n]fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as [o]a Gentile and [p]a tax collector.
>
> 1 Corinthians 5:1 It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father’s wife. 2 [a]You have become [b]arrogant and [c]have not mourned instead, so that the one who had done this deed would be removed from your midst. 3 For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. 4 In the name of our Lord Jesus, when you are assembled, and [d]I with you in spirit, with the power of our Lord Jesus, 5 I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord [e]Jesus.
>
> 1 Timothy 1:18 This command I entrust to you, Timothy, my [o]son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to [p]their faith. 20 [q]Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

Essentially, we are taught to keep each other accountable as Christians for sinful and poor behavior. We are to be above reproach as Christians.

However, it is often the case where Christian husbands, under the guise of love, actually

reinforce poor behavior in their marriages. The same is true with wives living with non-faithful husbands.

This is also the troubling aspect that many men and women who are single fail to do in their Christian walk.

It's often been the case that I'm sitting around in an area, and there are two people gossipping about other people around me. As a Christian I have an obligation to go over there and chastise them for gossipping and set them on the right path. Yet, I often don't do this. I let my fear, my anxiety, my desire to not be confrontational, and the desire to not hurt people's feelings to interfere with doing what is righteous and good.

I see many times where a wife is being disrespectful of her husband or where a husband is embittered toward his wife yet I don't lift a finger.

This is the big problem we have in Christianity. Either we are too afraid to stand for what is righteous and good, or we don't want to hurt other's feelings, or we fear what other people may think of us. I pray for the ability to constantly overcome this because it is difficult but it is doable.

Conclusions

All of these different types of sentiments all tie into one another:

- Responsibility
- Divorcing actions from consequences
- Positive reinforcement instead of negative inforcement
- Accountability

These are common mistakes that nice men and women make because they think it is loving to be nice when in reality what they are doing is not love, nor good, nor right.

This is a warped view of "love" that we have in our feminized culture. "Love" in churchianity is always something that is going to make someone feel good. However, we know that love is not what makes someone feel good, but instead is about spurring those around us towards doing what is good and right.

It is never love — and thus never what is good and right — to excuse others for their poor behavior. Remember,

> 2 Timothy 3:12 Indeed, all who desire to live godly in Christ Jesus will be persecuted. 13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived. 14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, 15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. **16 All Scripture is [h]inspired by God and profitable for teaching, for reproof, for correction, for [i]training in righteousness;** 17 so that the man of God may be adequate, equipped for every good work.

It is an inevitability that all [true] Christians love or at least don't hate to be taught and trained in righteousness. However, what is lacking from churchianity is that we have eliminated correction and reproof.

The cult of nice is about making people feel better. When you're about making people feel better about themselves rather than doing what is righteous and good, correction and reproof/rebuke silently fade into the night never to be seen.

Correction and reproof require confrontation. Christian husbands and wives and those aspiring to be Christian husbands and wives ABSOLUTELY NEED to force themselves to grow comfortable with confrontation. It is in the confrontation of our weaknesses and faults and subsequent actions to repent and continue on a different path that direct us to grow into mature Christians.

Every time we let things slide we end up being nice. And being nice is neither loving, nor good, nor righteous. Nor will it garner respect because you don't stand up for what you believe. You become wishy washy and lukewarm. Like nice guys.

The trappings of the mind

May 31, 2014 | by Deep Strength | Link | Original Link

One of the readers has graciously provided his story from his journey through the secular manosphere and having since become a Christian. In general, I would say it's a cautionary tale because of the impact that game can have on Christians from the evil side and how difficult it can be to transition out of that into the good.

> First, I started out as the nice guy. I think its just beta behavior. I grew up cherishing and caring for women (maybe out of a needy way) and I had always taken the side a the girl. I thought that it was a mans responsibility to look out, protect and understand the gift God has made for us. Well, I learned PUA and that helped me become better with them. I never wanted to get a lot of girls to bed, I wanted to know how to find and keep an awesome lady in life. It turns out that yes, that it came down to self improvement. I better myself, then that makes me more desirable. Well, I had a bad break up. I went off just getting more and more girls this time, trying to fill that void. I started going out, meeting social drinkers and not the crowd God wants for me to be around.

I think this is generally a common theme for most men who enter the manosphere whether as Christians or non-Christians.

It's not a bad thing to want to cherish and care for women as that seems to be a trait that God has imbued into men. However, it often comes out as needy and validation seeking because most men expect some type of reciprocation when they interact with women. If it doesn't manifest at the start, it often manifests during a relationship which repels the woman leading to said breakups (aside from incompatibility in values).

I'm not going to comment on game as we've gone through that enough on this blog.

> God came to me one night, and I had an experience with him. An encounter, and it changed me. I no longer even worried if I had a girl, I was in Love with him and it was enough. Slowly, his presence has left me, and life has become full of trials. I guess you could say I lost my trust and hope in him for things to go good. I started to think of things like "God doesn't have a good one for me" or "Itll just be more trials following him, don't let him get ahold of your relationships" "God wont let you have anyone beautiful, he will be jealous since its an idol" I kept fighting these lies, but slowly I would see how I had no guarantees. and I started thinking these, everytime I would see a cute girl I would feel like God was mad or somehow didn't want that for me. I started despising them, and the rejections and negative attitude somehow turned me against them. Its like misogynist behavior, that's what Ive googled and match perfectly. I love them, but hate them at the same time. I have to question why do I hate this girl? Shes done nothing wrong, and I don't even know her? I lost my sense of feeling, just cold and distant now. I see women as sneaky and just a waste of time now. I cant be

> empathic towards people in general, its just weird.

First, God isn't about feelings. He's about action: John 14:15 15 "If you love Me, you will keep My commandments.

Although we may experience God emotionally in some circumstances, our emotions are not to dictate what our actions are. This is very difficult to learn because churchianity is the cult of nice. Nice is all about feelings. Feelings become churchian's god instead of the one true God.

Secondly, as we've talked before back a couple months ago, nowhere in the Scriptures are we promised a wife. That's one of the pedestals that all Christian men must learn to drop. Don't set women — or even the prospect of a wife — up on the pedestal as an idol. You must come to terms with following God because you know that Christianity is true and you want to please God.

Thirdly, I wouldn't necessarily say the manifestation of anger is misogyny although it may feel that way. This is part of the maturation process of what it means to be a man.

If you think about it from a man's perspective… why are you angry at women? Is it because you were lied to by family, the church, and whoever else? Okay, I can buy that. But Jesus told us in the Lord's prayer to pray that God forgive our debts just as we forgive our debtors. We also have that sin to repent for as well as even if we were led by blind men into a pit we still followed those blind men.

Is it because of some other reason such as rejection, or torment, or negative attitudes? Well, I would say you care too much. Why do you care what these women who may not want to be with you? The very fact that you care about their opinion — rejection or negative attitude — means you are seeking validation from them. You want them to be attracted to you, but they're not. Why else would you get angry?

This is the type of behavior that we are aiming to eliminate because it is the very start of both selfish pride and the start of setting women up on pedestals. You shouldn't require another person's validation to make you feel better about yourself. We are fearfully and wonderfully made by God and we each have our own abilities and talents. We don't need others' validation for what God has created.

> I struggled with seeing women as objects too, I hate to say that I have a porn addiction, and it made me see women as objects which I know is so horrible. I want to get back to just seeing them as people, the way God wants me to see them. Ive prayed so much for this to be healed from this and its only gotten worse. Its like Ill have a too high of a view of women, see them as beautiful and in control of everything. She doesn't need anything from me and I feel like a loser. almost jealous in a bad way. another view is that I despise them, for being hurt I see them as lower and not worth my time. I dont know how this is happening. God has impressed on me with sincerity "It didn't work the first time having a woman to be fulfilled, what makes you think it will happen again?" I think he was hinting towards me having him as my #1 again.

- Your brain on porn is not a Christian site, but it shows you the changes that your brain undergoes when you look at it. All of it bad. This is definitely a sinful habit that needs to be kicked away to the curb without even mentioning the negative effects it has on the perception of women.

There are ways to overcome things especially if you have an addictive personality. On the harsher end of the spectrum you can forgo internet or even a computer.

But all in all it depends on how much you are willing to give up for God. Are women or porn more important than God? That's a choice every Christian man must make for himself.

If you're seeing no progress even with prayer you have already made that choice in your heart.

> I feel depressed, I cant amount to getting back to where I was. I cant bring myself to believe God has a good one for me. I am not sure how this all ties in, Im just ranting and brainstorming right now.
>
> I just am wondering why I despise and don't have a proper view of women anymore? I dont trust God or have hope in him, the world is going to end soon, end times are here. God has forgotten me is the feeling. It probably goes a lot deeper then just women. I feel lifeless, my heart is closed and cold, especially towards women for some reason. I hope this helps, if there is anything else you want to know I will email back.

Ironically, I think this is one of the traps that game imparts to men.

Because game allows you to raise their attractiveness to women, when you use it and women aren't as responsive as you think they should be you begin to seek validation from them. Your ego and pride are raised because you expect that success. The resentment and emptyness will build, even when you have success. Some men fall into this trap and some men don't. Of course, even if you don't fall into this one there are other traps with success with women as evidenced by the secular manosphere.

The main thing I would suggest is to reorient yourself with the Scriptures. The gospel of John is excellent for new Christians because it talks about the story and love of God, and I think it is a good refresher even for older Christians to read because it reminds us of what God is all about. That is where I would start with reading the Scriptures.

It's not about us and what we can get from women, but it is about God's love for us and what we can do for God. This is one of the missions as Christians that He has placed us here for, and being reoriented to that and away from the pedestalization of women is always a good thing.

Lastly, remember that everyone — not just yourself — is fearfully and wonderfully made by God. Even if they are vicious, malicious, and your enemy God still calls us to love them. We don't have to tolerate or put up with that type of behavior as that is not love, instead if they claim to be Christians we should indeed call them out on that behavior.

Conversely, if they are not Christians we should be praying for them and speaking good to them. Even if they are ones who reject us or throw us under the bus.

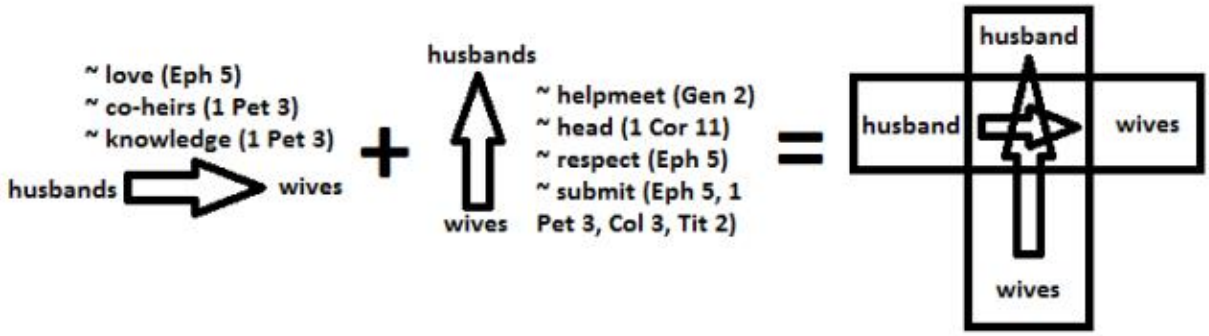
Both of these require good confrontational skills which are difficult to develop and very tough for most of us former nice guys. But character and virtue are built in overcoming such challenges. So seek God, confess your sins and repent, and continue to pray and do what is good regardless of how you feel about it.

Jesus and the Church is husbands and wives

May 31, 2014 | by Deep Strength | Link | Original Link

While I'm on the line of thought of structure of authority I want to give more concrete examples of what it means as a husband to love a wife, treat her as a helpmeet, treat her with knowledge as a weaker vessel and co-heir, and not be embittered to her.

The rot of feminism has infested our thinking so much that we do not correctly understand what it means to love as Jesus loved. Instead, we have a temporal or even feeling based thinking of love. Love does not mean equal in any sense of the word even though the pictoral images may imply it:



You will see this in how Jesus treats His disciples.

How do we know that Jesus is a good example?

To answer this question, we need to look at how Jesus treated His disciples. We know that we have the correct analogy because:

1. Husbands:Wives::Christ:Church (Eph 5)
2. Church (ekklesia) = disciples of Jesus

I believe this is undisputed for any Christian denomination and thus it universally will apply to all husbands and wives of any denomination who call themselves Christians.

What does the interaction of Jesus to the disciples actually look like?

I think the best way to think of it is in terms of the Scriptures, and of the outlined roles and responsibilities set forth in the Scriptures of husbands and wives in marriage.

> 2 Timothy 3:16 All Scripture is [a]inspired by God and profitable for teaching, for reproof, for correction, for [b]training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

Jesus teaches His disciples, He reproofs/rebukes them, He corrects them, and he trains them in righteousness.

1. **Teaches** — His disciples asked Him the meaning of parables (Mark 7; Luke 8, 18; Matthew 13).
2. **Reproofs/rebukes** — Rebukes Peter ("get behind me Satan" Matt 16; Mark 8),

Disciples hinder the little children and Jesus rebukes (“Let the little children come to me” Matt 19; Mark 10; Luke 18), James and John for wanting to call down fire on the Samaritans (“You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men’s lives, but to save them.” Luke 9).

3. **Corrects** — Jesus chastises His disciples for their lack of faith. Jesus calms the storm (Matt 8), walks on water (Matt 14), unbelief (Matt 17), lack of understanding discipleship (John 4, 6)
4. **Trains** — Jesus instructs them on discipleship and sends out the 70 (Luke 10).

These are a few examples from each category. I’m going to explore these more in depth in later articles.

Now, let’s examine these types of actions within the roles and responsibilities of the husband and wife:

- Love (Eph 5)
- Treat with understanding as the weaker vessel as co-heirs in Christ (1 Pet 3)
- Not be embittered (Col 3)
- Wife is a helpmeet (Gen 2)
- Husband is the head (1 Cor 11, Eph 5)
- Wife is to respect (Eph 5, 1 pet 3)
- Wife is to submit to the head (Eph 5, Col 3, Tit 2, 1 Tim 2, 1 Pet 3)

What does it mean to love, not be embittered, and treat as co-heirs?

> John 15:12 “This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

Now, let me clear up some misconceptions.

Love is not only delegated from authoritative positions. Jesus has given Christians the Holy Spirit for which to exercise His love through power (dunamis). However, love is one of the responsibilities that is given to those in authority. God the Father, an authoritative figure, is responsible for loving those under Him. And He does so perfectly by extending His love and allowing us free will to make our good or bad choices.
There is no difference in the execution of the love because of the indwelling of the Holy Spirit in all Christians. However, the additional responsibility of an authoritative position is the direct care for those under you. 1 Timothy 5 presents this distinction:

> 1 Timothy 5:3 Honor widows who are widows indeed; 4 but if any widow has

> children or grandchildren, they must first learn to practice piety in regard to their own family and to [a]make some return to their parents; for this is acceptable in the sight of God. 5 Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. 6 But she who gives herself to wanton pleasure is dead even while she lives. 7 [b]Prescribe these things as well, so that they may be above reproach. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

For Christians to have charity for one another in the Church such as widows there is a requirement on the widows to live godly lives. This follows in the same line as Matthew 18 and other passages where we are to treat believers who are in sin with LOVE — correct or rebuke them and if they do not repent then hand the over to Satan by excommunicating them.

However, for those in an authoritative position such as husbands there is no requirement that if the wife doesn't live up to her end of the marriage that the husband should stop loving her. The husband must continue to provide for them because it comes with that position. In this case, if the husband loves her he SHOULD BE attempting to chastise or correct the wife if she is off track. But it also does not absolve him of his responsibilities in the marriage.

The disciples sin many times throughout the gospels or get off on the wrong track; however, Jesus never becomes embittered to them even when He has to correct and/or rebuke them. He proactively includes them in His and His Father's business. This is the same command that not just husbands but all Christians have. We have His Holy Spirit and we know the truth; thus, we are to move in power.

Likewise, how does the wife's (Church's) role match up with what the disciples are asked to do?

The Church is a helpmeet to Jesus — "16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you." Similarly, Jesus sent out taught and instructed the 70 before sending them out and Jesus and the Great Commission.

The Church respects and submits to Jesus by doing what He commanded — 12 "This is My commandment, that you love one another, just as I have loved you. […] 14 You are My friends if you do what I command you. […] 17 This I command you, that you love one another.

Personally, I have never seen myself any instances of where a husband actually has to command a wife to do anything. Sure, husbands will make decisions that may disagree with the wife, but most husbands will not command a wife to go along with it even if he is making that decision. However, the amount of fear from women or wives in marriage that a husband is going to "abuse his power" is prevalent. If any wives have these thoughts they are not of God and you should rebuke them.

How might this look for a modern Christian marriage?

One of the more difficult notions for Christian husbands to understand is that by being the head they have authority over their wife. Unfortunately, most Christian men are afraid of asserting authority because they have been shamed by feminism, society, and even the Church. Donal has a recent post about why authority is seen as something that is bad.

However, authority is in fact not a bad thing but a very good thing if handled in a righteous manner. God has authority over us and no Christian would deny that it is bad. Husbands need to learn how to accept this responsibility as the head and the authority that comes with it. You cannot show love unless you have the power to love. And to love you must be willing to give it freely as is required to each situation — teaching, training, correction and rebuke.

See: Husbands and wives summarized, Structures of authority summarized, Structures of authority before the fall.

> Matthew 7:9 Or what man is there among you [f]who, when his son asks for a loaf, [g]will give him a stone? 10 Or [h]if he asks for a fish, he will not give him a snake, will he? 11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

As we have discussed before, the most difficult thing about authority is not about doing what is good. We instinctively know to treat others well who treat us well as the passage from Matthew states.

The big issue that husbands run into is what to do when correction/chastisement and reproof/rebuke are needed. Most Christian nice guys and nice husbands put feelings above what is right or wish to avoid confrontation. This is obviously incorrect and not what God wants. We are all sinners and we all go off track, so we need to be corrected and rebuked on occasion.

Fortunately, husbands and aspiring husbands have an example of how to act properly in the chain of authority, and likewise wives will also understand the role of Jesus and that of the husband when they have children:

- God/Father -> Jesus -> Disciples
- Jesus -> Husband -> Wife
- Husband -> Wife -> Children

When wives have children they will begin to understand the type of responsibility and role that the husband has for her, and that Jesus has for the Church, and that God has with Jesus. Her love for her children is such a representation. This is why I agree with the Catholic stance on birth control and lack of limiting children because children are indeed a blessing and attempting to take matters into our own hands is destructive. Feminism is a perfect example of the lack of love that women have now for their children with birth control and other “small issues” leading to encouragement of divorce, abortion, and other

such atrocities. It is not of God.

Now, Jesus was so in-tune with the Father in terms of teaching, instructing, correcting, and rebuking His disciples that He did things perfectly. However, even He did have His instances where He needed to pray fervently about what He needed to do such as in the garden where He begged to have the cup be taken from Him.

Husbands and aspiring husbands need to understand that they need to be an authoritative head in the marriage. We find it easy to do good things for those that we like, even the wife or woman that we have chosen. However, if we neglect the more difficult responsibilities such as correction, rebuke, and provision/care for those under us then we are not loving God.

The series that I wrote back in Februry gives examples of how to do this in the context of Christian marriage. Jesus was quite direct in his correction and rebuke of His disciples, but we can tell from His interaction with women that He toned it down into more of a softer teasing interaction. If you need help understanding what that looks like then read through these posts:

The Socialization of men and women
The selfish and unselfish socialization of men
Masculinity is the truth
Masculinity is the truth Part 2

I will resume the godliness of Jesus series soon, and I will be planning some further analysis of Jesus' interactions with His disciples.

There is power in the Truth

June 4, 2014 | by Deep Strength | Link | Original Link

I want to explore this line of thought because you will see some common threads that pervade human thinking on a fundamental level.

There are a couple of ways to appoach this as you can compare and contrast what is “alpha” and what is “beta.” For example,

- An alpha tends to make his attraction to a woman known right off the bat, while a beta tends to befriend a woman before getting to know her better.
- When confronted about said attraction for a woman, said alpha will make it clear while the beta tends to deny it but covertly still want her.
- Alphas will tend to tease women about their mistakes, while betas will cover up a woman’s mistakes for her.

Essentially, “beta” is built on covert communication which is a woman’s world. That’s why betas are like women. They agree with her and are there for support. They are emotional tampons, and they don’t give her the truth.

The ability to confront the truth of reality, often without fear, is what makes a man a masculine man. A man that women desire.

Obviously, this is just but an analogy to what Jesus discusses in the Scriptures on the light on a lampstand, a city on a hill, and salt and its saltiness. That which loses touch with reality becomes a lie. And there is no power with a lie. There is only death. But there is power with the Truth.

This is the reason why nice guys and nice gals live in sin. It is the idol of feelings, or of fear, of the opposite sex, or of what people think of you rather than trust in the God of truth.

- Think of Abraham who twice told his wife to say that she was his sister in a foreign land. Now, God was behind Abraham even though he sinned, but it was his fear which made him fear bringing the truth to those around him.
- Think of David who covertly desired Bathsheba, had sex with her, and then had one of his mighty men killed. Then he tried to cover it up from the prophet.
- Think of Jonah who ran from the calling that God had for him, and then was eventually thrown overboard and swallowed by a whale before having to preach before the Ninavites.
- Think of every husband today who fails to stand up to his wife to placate her feelings, instead of correcting or rebuking her actions.
- Think of how women are lied to by society about birth control today that there are no side effects when it is clear that there is a link between hormonal birth control and increased incidences of cancer.
- Think of how feminism has lied to women about casual sex, the “oppression” of

men/patriarchy, the importance of career, and other such things.
- It's why a slim waist is preferred to fat acceptance, it's why long hair is preferred to the lie of short hair, it's why no tattoos are preferred to tattoos, it's why caked on makeup is unattractive.
- It's why artificial foods are unhealthy as opposed to more natural foods.
- We know the importance of responsibility, not divorcing consequences from actions, positive/negative reinforcement, and accoutnability.
- We know the importance of roles and responsibilities.

Note: I am grossly simplifying many of the issues above but you get the point. What is real — the truth — is more attractive than what is fake — a lie. When men are self concious about things they like or when they shy away from certain things it's unattractive simply because they are lying to themselves and it shows in their body language.

When I wrote the masculinity is the truth series (one, two) a while back I had a vague inkling of what the truth was. But now I see it quite clearly.

It is no coincidence that God has made truth attractive to both sexes. After all, we are made in His image. And Jesus is the Way, the Truth, and the Life. Truth is not needy, and it does not seek validation. You have full confidence in it. It shows in your body language and your attitude. Jesus was unlike the scribes and Pharisees for He taught as one who had authority.

The key, therefore, is to anchor yourself to the Truth of Jesus. If you anchor yourself to the truth of human nature — game — then you will become like the ultimate form of human nature — the dark triad. Instead, attach yourself to Jesus — the Truth of overcoming human nature — in order to become like Jesus.

Why modesty

June 4, 2014 | by Deep Strength | Link | Original Link

So we've discussed modesty in the past before, but this post is dedicated toward understanding the spirit of modesty. I examined this in the previous post, but there are many different lines of arguments for why God values it.

I think one of the interesting things is that God's word is univeral. It is applicable to everyone in society. That means it must address even the lowest common denominator.

When we consider this from the perspective that God's commands address humanity from the lowest possible denominator, we realize that the majority of the Scriptures is addressed to sinners and not saints. This is the good news. God is, first and foremost, concerned about salvation.

> Luke 5:29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax collectors and other people who were reclining at the table with them. 30 The Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax collectors and [n]sinners?" 31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 I have not come to call the righteous but sinners to repentance."

If this is true, then why a command of modesty? Let's hypothetically think about modesty from the lowest common denominator.

If you play dress up — not at a dress up party — as a nerd with out of date clothing, glasses, and a grungy appearance are people not going to think you're a nerd? Or if you plaster yourself with tattoos and worn out too short clothes are people not going to think of you as trailer trash?

Thus, it follows that if you dress like a slut or prostitute and act like slut or prostitute then people are going to think you are a slut or prostitute.

There is a reason why there are laws against impersonating people. For example, if you're impersonating a police officer or federal officer is illegal then people are going to think you are one when you're not. This can lead to all sorts of problems especially if there is an emergency situation.

Now, why would God be against judging people for dressing up like other people? Doesn't He say not to judge in his Word?

For all of the talk about feminism and women as sex desired there is some half truths in there. If you dress like a prostitute or slut then you're going to be viewed as a sex object. This much is true. However, feminism is but a half truth in that the action — dressing like a prostitute or slut — will never ever ever ever be divorced from the consequence — people thinking you're a prostitute or slut and sexually desiring you.

One of the filters that God built into humans (and I don't say this lightly) is that when we

see scantily clad members of the opposite sex we tend to be sexually aroused. This is a fact.

If someone is dressing “how they want” by wearing scant clothing then it’s quite obvious that consciously they’re making that choice because they want attention. They want the opposite sex or the same sex in some cases to desire them. It obviously follows that they will be sexually desired.

All men and women know that there are really pretty dresses and skirts that are modesty but very feminine. Yet, those that want to go their own way away from modesty want to only wear scantily clad clothing. Thus, we know that immodesty is inherently about the sexual desires and not about dressing how you want.

For Christians this is sinful and unneeded validation. Why do we need the attention of others when God is the author and perfector of our faith?

Likewise, modesty is a command to force human attention away from sexual desire. God knows that we are all human beings created by Him — fearfully and wonderfully made — with varying talents and abilities. When you dress immodestly, people are going to often tunnel in on only one aspect which is physical appearance. And it is often of an ilicit nature because sexual desire is to be saved for the marriage bed only.

> 1 Thessalonians 5:22 Abstain from all appearance (or form) of evil.

Therefore, it follows that immodesty is inherently about overvaluing the outer appearance. It is about men and women placing an inordinate amount of their self worth into how they look rather than who they are on the inside. Because God values what is in the heart, His command for modesty is really about correctly valuing what God values. Inner beauty.

If men or women truly value what God values — inner beauty — then they will never dress immodestly.

Is there marital rape or not

June 4, 2014 | by Deep Strength | Link | Original Link

Note: Read the conclusion

I'd thought I'd weigh in on Elspeth's Divided Loyalties and Cane's Red Wedding on the topic of "marital rape" and whether it exists as a thing or not.

Step back for a second.

God's law is above the law of the land, so first an issue must be considered according to God's law. Though if something is not directly in God's law then we are to obey the law of the land. This is the basis of Structures of Authority that God has instituted on this earth.

In first consideration, the legal ramifications of the law of the land are irrelevant. The fact that there was no such thing as marital rape 50 years ago is irrelevant. The fact that marital rape is such a thing now is irrelevant. Our goal is not to be on the side of men but on the side of God.

Let's discuss this from the Biblical perspective.

First, is there established authority in marriage? The answer is undoubtedly yes.

> Ephesians 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 1 Corinthians 11:3 But I want you to understand that [a]Christ is the head of every man, and the man is the head of a woman, and God is the head of [b]Christ. […] 8 For man [i]does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake. 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman [j]independent of man, nor is man [k]independent of woman. 12 For as the woman [l]originates from the man, so also the man has his birth through the woman; and all things [m]originate from God.

No one would doubt that Jesus has authority (or is head) over the Church. The same is true of husbands to wives. Jesus would never submit to the Church, yet loves it because it is His.

Second, are there exceptions to authority in marriage? The answer is undoubtedly yes. There are exactly two.

> 1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have **authority (exousiazō)** over her own body, but the husband does; and likewise also the husband does not have **authority (exousiazō)** over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote

> yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.
>
> G1850 — ἐξουσιάζω — **exousiazō** — ex-oo-see-ad'-zo
> From G1849; to control: – exercise authority upon, bring under the (have) power of.
>
> Ephesians 5:21 [o]and be subject to one another in the [p]fear of Christ.

The Ephesians 5:21 verse is often warped by modern Christians to say that the husband should submit to the wife. However, it is but the exception and only in the case of sin if you do a contextual analysis of Ephesians 5:1-21. In any other instance aside from sin, the wife is to submit to the authority of the husband. The fallibility of humans is the reason there is this exception between the parallel of Jesus' authority over the Church and husbands to wives.

Likewise, in the context of sex in marriage the husband and wife are not have control over their own bodies but submit to each other's desires. This is to affirm the joined together and one flesh of marriage.

Third, The exception to the authority in the matters of sex is that each spouse does not have control over their own bodies. They should not be depriving each other.

Therefore, it is **sinful** to deprive one another of sex in marriage.

On the other hand, is it sinful [to utilize force] to have sex with your spouse in marriage?

The correct answer is no. It is **not sinful**. As you can see from the above passage,

> 1 Corinthians 7:4 The wife does not have **authority (exousiazō)** over her own body, **but the husband does**; and likewise also the husband does not have **authority (exousiazō)** over his own body, **but the wife does**.

It says quite clearly that the husband has authority over the wife's body, and the wife has authority over the husband's body.

However, we must make a note that this is but the letter of the law and not the spirit of the law. Let's examine that in the next section.

Fourth, there are two passages from Corinthians that apply well to this situation.

> 1 Corinthians 6:12 **All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything**. 13 Food is for the [g]stomach and the [h]stomach is for food, but God will do away with both [i]of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two shall become one flesh." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body,

> but the [j]immoral man sins against his own body. 19 Or do you not know that your body is a [k]temple of the Holy Spirit who is in you, whom you have from [l]God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body.

Paul talks of uniting with a prostitute which is both sinful and unlawful here. However, we know that having sex with your wife is both good and lawful.

The point being that if a spouse forces themselves on another, even though it is not sinful and lawful, it is very close if not at the point at which the spouse is mastered by their lusts and not love.

> 1 Corinthians 10:23 **All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24 Let no one seek his own good, but that of his [i]neighbor.** 25 Eat anything that is sold in the meat market without asking questions for conscience' sake; 26 for the earth is the Lord's, and [j]all it contains. 27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. 28 But if anyone says to you, "This is meat sacrificed to idols," do not eat it, for the sake of the one who informed you, and for conscience' sake; 29 I mean not your own conscience, but the other man's; for why is my freedom judged by another's conscience? 30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks? 31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32 Give no offense either to Jews or to Greeks or to the church of God; 33 just as I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved.

Likewise, Paul exhorts the Corinthians to understand that it is not about them. The Spirit of Christianity is about relationships and not about yourself.

Conclusions

- Is there such thing as marital rape under the law of God? No.
- Is utilizing force in marriage to have sex with your spouse sinful? No.

That is what the letter of the law says. However, the spirit of the law is different.

Even if you seek what is good for both parties — sex in marriage — if one of the spouses adamantly refuses by the Spirit of Christianity, then it is **not bad but it is also not good** to force them to even when you have the authority.

The reason for this goes back to God's creation. We were all created with free will. When you force someone into doing something they don't want to do that negates their free will. The good news of the grace of God is for those who want to accept it. It cannot be forced upon anyone.

In summary, regarding the possibility of "forced" sex in a Christian marriage:

- One spouse is in sin (the one refusing) and one is not (the one doing the forcing),
- but both are not walking according to the Spirit of Christianity and one flesh.

In reality, what usually happens is:

- One spouse refuses sex (and is in sin), and the other spouse becomes indignant and responds not out of love (while lawful, not with the fruits of the Spirit) but doesn't force sex.
- One spouse is in open rebellion against Christ and their eternal soul is in danger (the one refusing sex), and the other is a Pharisee who holds the law over love even when they have the authority to do that what they want (the one who wants sex but responds not out of love).

What should happen is:

- The refusing spouse should know the Scriptures or be enlightened to the Scriptures and repent.
- The initiating spouse should respond out of love by correcting with the Scriptures, and explaining/teaching them if they are unaware. If they continue in rebellion then potentially meting out consequences as necessary.

This issue is complicated because it accurately highlights three different categories:

- **Rebellion against God (the one refusing to have sex in marriage).**
- **The letter of the law of God (the non-sinful and lawful potential to force a spouse to have sex).**
- **The Spirit of God and Christianity (the desire to have both spouses choose to have sex willingly and enthusiastically of their own free will).**

In reality, we are prone to thinking of life in context of only two categories: good and bad. However, often we want to do good, but we follow the letter of the law instead of the Spirit of God. This means it comes off as legalistic or mean-spirited even if it is the Truth.

> 1 Corinthians 8:Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge [a]makes arrogant, but love edifies. 2 If anyone supposes that he knows anything, he has not yet known as he ought to know; 3 but if anyone loves God, he is known by Him.
>
> 4 Therefore concerning the eating of things sacrificed to idols, we know that [b]there is no such thing as an idol in the world, and that there is no God but one. 5 For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, 6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

> 7 However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled. 8 But food will not [c]commend us to God; we are neither [d]the worse if we do not eat, nor [e]the better if we do eat. 9 But take care that this [f]liberty of yours does not somehow become a stumbling block to the weak. 10 For if someone sees you, who have knowledge, dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols? 11 For through your knowledge he who is weak is ruined, the brother for whose sake Christ died. 12 And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ. 13 Therefore, if food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.

It is of first importance, even if we know the Truth, to minister to people where they are. Not impress upon them the Truth that they may not know or not be able to handle at that point in time.

Is it important to know that there is no such thing as marital rape? Sure. But it is more important that people don't divorce.

Note: If you couldn't understand what this post is advocating then here is the final conclusion:

If a Christian husband or wife wants to force themselves on their spouse then they are more like a Pharisee (obey the letter of the law) than Jesus (He who embodies the Spirit of the law). As Christians, even though we know it is lawful, we want to be like Jesus.

That's the reason why forcing sex on the spouse is a sin. It's a sin of hypocrisy.

I personally cannot think of any instance that I've heard of where Christians who are walking the walk have forced themselves on their spouses.

The end.

Ashamed

June 11, 2014 | by Deep Strength | Link | Original Link

I've been busy which is why I haven't been posting. However, this is an important topic to discuss.

Donal's post on Ashamed of the Faith today reminded me of it. I thought I wrote on this topic before. I just searched my blog, and it seems I didn't.

About 4-5 months ago I was in a Bible study, and we were discussing marriage roles specifically in context of submission and headship. One of the older men stated how uncomfortable he was with discussing submission, and kept going back to the error of mutual submission except in sex (1 Cor 7) and in sin (Eph 5).

At that time, I didn't speak up at that point because I didn't know what to say. It was probably around the beginning of Feb when this blog had just started, and I still hadn't perused the Scriptures in depth where I was comfortable speaking up in that situation on this particular topic especially to a married man.

However, this is not something that is uncommon with today's men.

After a couple of days of introspection on this topic, I came to the conclusion that people are "uncomfortable" with what God's word says. The way Escoffier, Donal and others put it is embarrassed or ashamed. In this situation, all of these words are synonyms for the same thing:

> Luke 12:8 "And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God; 9 but he who denies Me before men will be denied before the angels of God. 10 And everyone who [g]speaks a word against the Son of Man, it will be forgiven him; but he who blasphemes against the Holy Spirit, it will not be forgiven him. 11 When they bring you before the synagogues and the rulers and the authorities, do not worry about how or what you are to speak in your defense, or what you are to say; 12 for the Holy Spirit will teach you in that very hour what you ought to say."

I remember contemplating why we are uncomfortable, or ashamed, or embarrassed for God's Scriptures.

Every single denomination of the faith believes that the Scriptures are the inspired Word of God. So why are we afraid of what it says? What does that say about us and our beliefs?

A month later I helped to lead a discussing on the topic of sex and marriage in the same Bible study. Afterward, a couple of people came up to me and thanked me for leading that particular uncomfortable topic.

The way I responded to that assertion was that I had practiced speaking about these different subjects before. Specifically, I covered what I do here: Improving your public and conversational speaking and Improving your public and conversational speaking 2. I muse

these topics out loud because I was to be confident speaking on what the Scriptures say.

If I'm uncomfortable talking about what is good then what am I doing? Every single Christian knows that God has created sex in marriage to be good. He created humans to be very good. Why should I be uncomfortable, or embarrassed, or ashamed to talk about what is good?

This is something I definitely still struggle with when talking about God, especially with my non-believing friends. This is something I am focused on working to improve. However, I have made great strides with talking about any uncomfortable topics with Christians which has been excellent for developing relationships and spurring one another on toward Christ.

Unfortunately, we live in a time where many are deceived.

This leads us to one of the more difficult verses in the Scriptures for many to accept:

> 1 Timothy 2:11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first [h]created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, [i]fell into transgression. 15 But women will be [j]preserved through the bearing of children if they continue in faith and love and sanctity with [k]self-restraint.

I've heard my pastor explicate this passage well. Paul gives two reasons on why women are not to have authority (exousia) over men.

- First, it goes back to creation order. Adam is created first and then Eve. It could have been that God created humans the other way around, but He didn't. 1 Corinthians 11 back this up: God is the head of Christ, who is the head of man, who is the head of woman.
- Second, being deceived is worse than the alternative, which is that Adam knowingly committed sin.

The biggest problem with being deceived is that you don't know you're doing harm. Mark Driscoll, James Dobson (Focus on the Family), and all of the other Christian pastors who keep pushing Churchianity — with women or women's feelings as the decider of what is "love" or "how they need to be served" — simply are deceived. They think they are doing what is good, but they are not doing what is good.

The trouble is that most people who would consider themselves Christians believe that the message they preach is true. This is the insidious nature of deception. It is worse because it sounds like the truth but is in actuality a lie. The Scriptures are bent from the full truth to a half truth. This is why Jesus railed vehemently against the Pharisee's: it is blind men leading other blind men into a pit. This is what happened to Eve in the garden.

Alternatively, when you knowingly commit sin at least you know you are committing sin. You know there will be consequences. This is the choice that Adam made in the garden.

Now, this is not to say that men are never deceived. It is quite clear from Churchianity that many male pastors are deceived. This is not to say that women are always the ones being deceived as that is clearly not true either. However, I think it likely indicates that women may be more prone to being deceived than men. If I had to make a guess given what we know of Churchianity's alias — the cult of nice — I would say this is due to the more emotional nature of women.

Biological realities tend to lie on a continuum. For example, the average male is about 5'9″ whereas the average female is about 5'5″ the last time I checked. This means that the majority of men will be on average taller than the majority of women. However, there will obviously be some women who are taller than the majority of men (and they will end up playing in the WNBA) just as there will be some men shorter than the average women.

Likewise, the preference for emotional and logical thinking also lies on a similar continuum. I read some research a couple months ago that stated that a man has to be emotional in the 85th percentile to be emotional as the average woman.

This was the general point I was attempting to make when I wrote my since revoked post on "men are logical and women are emotional." It's not so much that you're one or the other, but there is definitely a continuum present in biology for a great many things. Height, sex drive, skin color, disposition, and many other traits that depend on multiple factors are just one. Even in the few differentiating one or the other splits such as sex there are exceptions such as hermaphrodites.

In any case, whether my reasoning above is true or not the reason doesn't really matter. The Scriptures state that the authoritative structure is this way because of the creation order as well as the deception of the women. At the very least we must take that at face value as difficult as that may be for some to accept. I'm not uncomfortable, embarrassed, or ashamed of that anymore.

Conclusions

- Let us not be afraid to speak of what is Good. The Scriptures speak of what is Good. We should not be uncomfortable, ashamed, or embarrassed of them.

If we are uncomfortable, ashamed, or embarrassed of them that is the same as denying Jesus before men. I don't particular want Jesus to deny me before the Father, so let us strive to do what is right by boldly proclaiming His truth.

- The deception is real in Christianity today. Both men and women are included in this deception.

I'm not sure how to fix this other than to perhaps bring up the Scriptures above more readily when I talk to other Christians, but we need to realize that this is the case where many are living in this deception. This is the reason I always speak on boldness and fearlessness aside from the fact that it is espoused in the Scriptures. We need to stand firm on the rock.

Most Christians are going to want to avoid what is uncomfortable, embarrassing, or what they feel ashamed of, and so we need to encourage them not to do that. We need to at the very least tell them, so they have that chance to open their eyes to the truth. Whether they take it or not is up to them and their choice.

Independent testimony

June 13, 2014 | by Deep Strength | Link | Original Link

One of the interesting things about the Greek is that you see differences in the texts of the gospels.

For example, Matthew and Mark primarily use the word “Hierosoluma” when referring to Jerusalem.

> G2414 — Ἱεροσόλυμα — Hierosoluma — hee-er-os-ol’-oo-mah
>
> Of Hebrew origin [H3389]; Hierosolyma (that is, Jerushalaim), the capital of Palestine: – Jerusalem. Compare G2419.

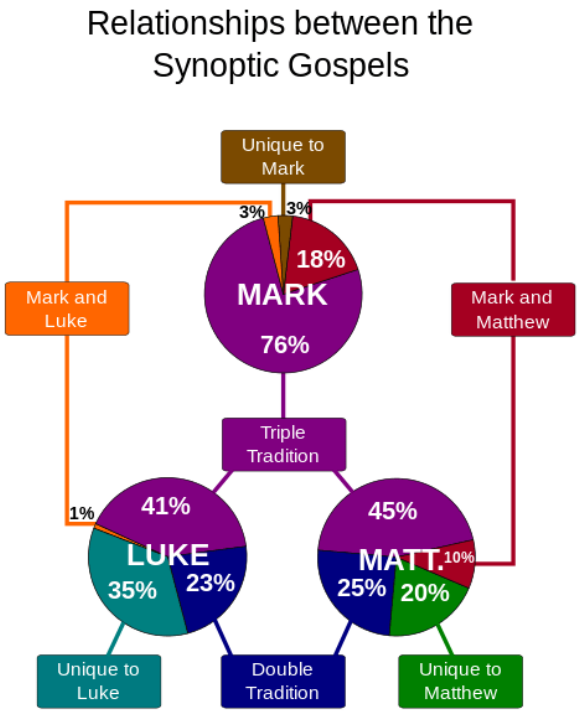
However, Luke and Acts (written by Luke) primarily use the word “Hierousalēm” when referring to Jerusalem.

> G2419 — Ἱερουσαλήμ — Hierousalēm — hee-er-oo-sal-ame’
>
> Of Hebrew origin [H3389]; Hierusalem (that is, Jerushalem), the capital of Palestine: – Jerusalem. Compare G2414.

Obviously, they are words for the same city in English, but they are written differently in Greek.

It’s probable that Matthew and Luke potentially drew from Mark’s gospel as Mark’s is generally recognized as that which was written first. This is but one of the illustrations of the unique features of each gospel.

Wiki has a great picture of how the synoptic gospels relate to each other:



In any case, many of you may have not have noticed that I added another section on the guide bar of this blog titled Evidence of the Resurrection.

That page goes over some of the logical, factual, and historical arguments for the resurrection of Jesus. Many critics call Christianity a “blind faith,” and many Christians perpetuate this notion that we are to have faith rather than logic and reason. This is a poor view of Christianity because it is reactionary rather than proactive.

> Hebrews 11:1 Now faith is the [a]assurance of things [b]hoped for, the [c]conviction of things not seen. 2 For by it the men of old [d]gained approval.

This is what Hebrews 11 discusses. I’m not a person to put my trust in blind faith for what I believe. Rather, I take His promises on faith because there is proof/assurance of what I believe. Fortunately there is ample evidence to suggest that Jesus did rise from the dead.

I recommend watching all of the videos in the above link if you have time, but if you don’t then this is a good one to watch:

Authority is good

June 14, 2014 | by Deep Strength | Link | Original Link

One of the realiziations that I have run across when I was discussing the concepts in the posts on Structures of Authority with “egalitarians” is the implicit notion that authority is bad and equality is good.

- Husbands and wives summarized
- Structures of Authority summarized
- Structures of Authority before the fall
- Jesus and the Church is husbands and wives

If we implicitly hold “equality” to be an ideal, then this necessarily assumes that authority is bad. You can’t have it any other way.

Unfortunately, this is obviously proved incorrect.

- The triune God — Father, Jesus, Holy Spirit — exists as 3 in 1 and has a clearly defined authority structure within Himself — Father > Son > Holy Spirit.
- God is good.
- God, who is perfect, cannot contradict Himself.
- Therefore, authority which is of God and in God is good.

Prior to the fall, we know that God gave man authority over three different aspects of creation which was good:

1. Man (humans) > animals
2. Man (humans) > earth
3. Husbands > wives

Ironically, the only one treated as “bad” is that of husbands > wives.

Post fall, we know that there are multiple structures that God delegates to earthly authorities in the Scriptures that are good.

- God > Earthly authotiries > Christians
- Father sends Jesus to die for our sins
- Jesus delegates/sends Holy Spirit to believers
- Holy Spirit > husbands > wives
- Husbands > wives > children, and also parents > children
- God > God inspired Scripture > Pastors (elders/overseers) > church (or flock)

Arguing with anyone with implicitly wrong assumptions will always result in failure. If they assume that “equality” is what is inherently good and thus by the same measure that “authority” is inherently bad, then they will never understand the nature of God. If they don’t understand the nature of God, then they will be prone to rebellion irregardless of

logic.

I believe the reason why “equality” is held as the gold standard, aside from the insidious creep of feminism, is that “equality” is meant to be as an equivalent to “unity.” God definitely desires unity between all Christians, and desires that all may be saved that they may also enter into unity with Him.

However, unity and equality are not the same thing. We know that the triune God, perfect in His 3 in 1 unity, is also perfect in His authority (Father > Son > Holy Spirit), and by that nature He is also perfect in love and goodness.

Therefore, we base our assumptions not on equality but on authority. We base our hopes not on equality but unity. And we know that which brings together unity and authority is God whose banner is love and goodness.

This is the paradigm shift that is needed to truly understand Christianity. I will be exploring the different paradigms in upcoming posts.

A Christian understanding of attraction

June 15, 2014 | by Deep Strength | Link | Original Link

Update: New version with updates:
https://deepstrength.wordpress.com/2024/03/04/a-christian-understanding-of-attraction-and-the-role-it-plays-in-marriage-dominion-is-baked-into-the-cake-part-4/

Back in January, I wrote the post Understanding Attraction. It was somewhat based off of insight based off of what we see in the real world evidence from the PUAs and players. Donal Graeme has two excellent codified posts of what "vectors" are involved with attraction. 5 vectors of female attraction and going APE with a categorization of appearance/personality/externalities.

However, this didn't really sit right with me. I think material world analysis is good, but it's of the world. We know that God created the world and everything in it as good, but it's not the same thing as what God says in His Word. And we are supposed to base our actions, thoughts, and beliefs off of what God says, especially in His Word.

It was actually this past series on Authority and the argument in Authority is Good that has really opened up my eyes to understanding attraction from a Christian perspective. I think most of the Christian manosphere bloggers will kick themselves for not understanding this sooner.

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1. Attraction

To understand attraction let's go back all the way to the creation of the world.

> Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them **rule (râdâh)** over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and **subdue (kâbash)** it; and **rule (râdâh)** over the fish of the sea and over the birds of the [al]sky **and over every living thing that [am]moves on the earth.**" 29 Then God said, "Behold, I have given you every plant yielding seed that is on the [an]surface of all the earth, and every tree [ao]which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the [ap]sky and to every thing that [aq]moves on the earth [ar]which has life, I have given every green plant for food"; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.
>
> H7287 — **râdâh** — raw-daw'
> A primitive root; to tread down, that is, subjugate; specifically to crumble off: – (come to, make to) have dominion, prevail against, reign, (bear, make to) rule, (-

> r, over), take.
>
> H3533 — **kâbash** — kaw-bash'
> A primitive root; to tread down; hence negatively to disregard; positively to conquer, subjugate, violate: – bring into bondage, force, keep under, subdue, bring into subjection.

I think the best word for understand this authority or rule is **dominion**. God tells man to take dominion over all of the earth.

If you read the previous post on Structures of Authority before the fall, you'll see that that there are 3 arguments from Genesis that husbands had authorities over wives prior to the fall. Namely,

- God creates and brings the animals in front of Adam to name, and the same thing occurs with Eve.
- The comparison of Cain's temptation with sin and his decree to master it is the same as Eve's curse to desire her husband and the husband's rule over the wife.
- The fact that we understand that perfect authority, as exemplified by God -> Jesus and Jesus -> Church, is love. Adam, prior to the fall, could perfectly love his wife as Jesus does the Church.

God intentionally does not make men and women "equal" prior to the fall. Instead, God creates with the intention of a husband having the authority over the wife which is exemplified through being his helpmeet.

Therefore, by the same measure we understand that it is one of the innate characteristics of marriage — the **dominion** of the husband over the wife — that God has created to be attractive to women. Likewise, this is in agreement with God's command to take **dominion** over all of the earth.

Let's look at Donal's vectors of attraction which we know to be empirically true, and see if they fit within the paradigm that God has created and commanded — that man have dominion over the earth (which includes himself).

- Power/Personality — A man that has dominion over his person and thus power/personality is not needy or have any deficiencies. He does not have anything to prove. If he needs something instead of begging others for it, he goes out and accomplishes it.
- Status — Status is an indicator of man's dominion over social situations or social groups.
- Athleticism — Athleticism is a man's dominion over his body primarily physically but also psychologically and emotionally in action.
- Looks — While men cannot change what they are born with, they can exert dominion over how they look and how they appear by taking care of themselves with proper grooming, smell, clothes, etc.
- Money — Money is a dominion in itself because it can be exchanged for needs,

goods, and services. It is literally a means by which a man can access that which he desires.

As you can see, each of these vectors show different aspects of what a man has dominion over here on this earth. This is expressed through a man's dominion over himself, and a man's dominion over his environment.

What is very interesting is that a man's lack of dominion results in sin. Think for a moment about the 7 deadly sins:

- Lust — When a man is uncontrolled (or lacks dominion) over his desire for money, food, fame, power, or sex then he falls into sin.
- Gluttony — When a man is uncontrolled (or lacks dominion) over his wants or needs then he overindulges or overconsumes.
- Greed — When a man is uncontrolled (or lacks dominion) over his desire for material possessions.
- Sloth — When a man is uncontrolled (or lacks dominion) over his own laziness.
- Wrath — When a man is uncontrolled (or lacks dominion) over his emotions especially anger.
- Envy — When a man is uncontrolled (or lacks dominion) over his desire for what his neighbor possesses.
- Pride — When a man is uncontrolled (or lacks dominion) over himself.

Pride, being the original and most serious sin, is what all of the other sins stem from. It is a lack of dominion over himself such that he loses control in any of the areas above such as lust, gluttony, greed, sloth, wrath, or envy.

Thus, the Christian definition of "attraction" is doing that which God has commanded in the beginning: to take dominion over the earth and likewise to his wife. A Christian man can do that by exerting dominion over himself and any environment he inhabits.

When a man fails to exert dominion over himself then he sins and will also generally becomes unattractive. Men who cannot control their own lust put women on a pedestal or become addicted to things such as pornography. Men who cannot control their gluttony will become obese or become addicted to things such as video games. Men who cannot control their sloth may quit their jobs and live in their parents basement. etc.

You can see this across the world as both non-Christian and Christian men become more feminized. There is a lack of responsibility for taking dominion over their own lives and their environments.

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2. Sexual desire / arousal

Attraction is different than sexual desire or arousal. However, they are accomplished by similar mechanisms. Let's explore the Scriptures which speak to this.

As previously mentioned in Structures of Authority before the fall, God outlines the curse

put on Eve, and it is contrasted against Cain's struggle against sin:

- Gen 3:16c Yet your **desire (teshûqâh)** will be for your husband, And he will **rule (mâshal)** over you."
- Gen 4:7 If you do well, [e]will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its **desire (teshûqâh)** is for you, but you must **master (mâshal)** it.

> H4910 — mâshal — maw-shal'
> A primitive root; to rule: – (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule (-ing, -r), have power.
>
> H8669 — teshûqâh — tesh-oo-kaw'
> From H7783 in the original sense of stretching out after; a longing: – desire.
>
> H7783 — shûq — shook
> A primitive root; to run after or over, that is, overflow: – overflow, water.

The two implications here are very interesting.

Teshûqâh comes from the root word shûq which denotes a manifestation of human desire such that it overflows overflow. I believe that it is directly related to the condition of the heart.

The first is the traditional interpretation of the verses here. **This is that a wife desires (overflows with longing for) her husband in that she desires his authority. This is the evil state of the heart where desire is a temptation**. This is the easiest interpretation to pull out because humans are naturally rebellious. Likewise, the desire of a wife to usurp the husband's rule is a temptation like sin. This the temptation that many Christian wives today have fallen to.

The mean here where desire is temptation agrees with the verse about Cain in Genesis 4. Sin lies at the door, and the desire (temptation or overflowing with long for) is there but Cain should master it.

The other interpretation is pulled out from the only other verse where **teshûqâh** is used in the Scriptures — Song of Songs.

- Gen 3:16c Yet your **desire (teshûqâh)** will be for your husband, And he will **rule (mâshal)** over you."
- Song of Solomon 7:10 — The Union of Love — "I am my beloved's, And his **desire (teshûqâh)** is for me. 11 "Come, my beloved, let us go out into the [l]country, Let us spend the night in the villages. 12 "Let us rise early and go to the vineyards; Let us see whether the vine has budded And its blossoms have opened, And whether the pomegranates have bloomed. There I will give you my love. 13 "The mandrakes have given forth fragrance; And over our doors are all choice fruits, Both new and old, Which I have saved up for you, my beloved.

From this we know that desire — teshûqâh — is also an overflow of sexual desire and/or

longing for in both feeling or emotion that spurs one to action.

If we take this into context with the passage from Genesis, **we see that the wife will sexually desire her husband when [when she submits to] his dominion over her**. **This is the good side of submission to authority for the wife — she will overflow with sexual desire for her husband.** See the rest of Song of Songs for more details, or alternatively look no further than romance novels or 50 shades where the protagonist ravishes the woman.

The passage in Song of Songs is from the reverse perspective. **When the woman — the Shulammite Bride — is possessed by her love (e.g. "I am my beloved's") then the husband's sexual desire will be for her. Thus, a husband's overflow of sexual desire comes from possessing his wife**. In other words, the Shulammite wants to be her beloved's/husband's. There is probably no greater turn off, aside from obesity, than an unsubmissive wife. An unsubmissive wife does not want to be her husband's as she disrespects, nags, and otherwise in rebellion.

Therefore, following God's command of the husband's authority over the wife in the marriage relationship results in a husband's sexual desire for his wife (Song of Songs) and a wife's sexual desire for her husband.

These Scriptures unify what we have observed throughout the manosphere. Those wives that are rebellious and thus desire the authority of their husband instead of submitting to it will have no sexual desire for him. Those wives that submit to their husband's authority and his possession of them will overflow with sexual desire for him. And likewise, vice versa.

I am always amazed at the multiple meanings that can be found in the Scriptures.

Conclusions

This is a post I have been most excited to write since the inception of this blog, and I suspect that it will stay that way for some time. This is the paradigm shift from "PUA/player" understanding of attraction and sexual desire that I have been looking for ever I took the anti-game perspective.

I wrote in Reactive, Proactive, and Truth that currently the majority of the Christian manosphere is based off of neo-reaction style of thinking. Basically, the neo-reaction is that we see trends emerging from what has happened in society (namely feminism), and there is a rational, logical based response to it (e.g. players, PUAs, MRAs, Christians, etc). The problem with this is that God does not call Christians to be reactive but to be proactive by obeying His commands. Thus, a concept such as game is incompatible with Christianity.

However, the failure of the Christians to understand what the Scriptures state on attraction and sexual desire has impeded us from becoming proactive in our faith. This is the reason why I am excited because Christians now have a rational, logical, Scripture-based reason to understand the nature of attraction and sexual desire from a Scriptural

standpoint.

Attraction

- The nature of attraction is rooted in God's command to humans to have dominion over the earth, and in a husband's dominion over his wife.
- A man that has dominion over his personal life and environment will be attractive.
- A man that lacks dominion over his personal life and environment will tend to be unattractive AND almost always in sin.

As you can see, this unites the commands of God with how Christians are supposed to live their lives. When Christians fail to do what God commands, not only are we generally more unattractive but we are also in sin.

Sexual desire

- A wife that **desires** to usurp dominion/authority from her husband will have **no sexual desire** toward him. This is typically involved in the context of nagging, disrespect, and otherwise inward or outward rebellion against authority.
- This desire — **teshûqâh** — is not mutually exclusive although often results in a mutually exclusive outcome. Either the wife will desire to usurp authority from the husband, or she will sexually desire him.
- A wife who submits to her husband dominion over her will have sexual desire toward him.
- A husband whose wife wants to be possessed by him — she wants to be under his authority — will have sexual desire toward his wife.

Post up any discussions, thoughts, or critique.

Where man up goes wrong

June 22, 2014 | by Deep Strength | Link | Original Link

I haven't disappeared completely. I've been thinking long and hard about where my post on Christian attraction should go because I think this is an important topic to define potential recommendations for young men (and women) wanting to marry.

However, I do want to briefly address why the Christian manosphere is so averse to the "man up" line.

I've discussed before that "man up" is a useful tool from other men to other men in order to fix problems in their lives. For example, if a man is afraid to public speak, or do something difficult for him, or is avoiding a conflict and being passive aggressive for any type of reason this is the type of line of thinking that men use for each other to motivate them to action. I spoke of this in masculinity is the truth.

Basically, Jesus does the same thing with His disciples very often. He criticisizes them for their lack of faith, or their lack of action, or getting things wrong such as worrying about who is the greatest, denying the little children from coming to Him, not allowing the sick and the hurting to speak with Him and receive healing, etc.

This is the positive aspect of "man up" where men can motivate other men to do the right thing or criticize each other to do the right thing.

- Men can use "man up" positively to other men in order to get such men to overcome their fears, adversity, or other difficulties in life.

However, the "man up" mantra gets hairy when you start to involve women into the picture.

"Man up" in regard to women is not necessarily a bad thing. For example, if a man admits that he wants to talk to a woman to ask her out on a date or some variation such as that it's a good thing to stimulate a man into action in this case if he has performed his due diligence in vetting her character and in prayer.

However, the place where the "man up" mantra goes off kilter is in traditional churchianity:

1. Pastor tells a husband or the dating Christian man, often from the pulpit, to "man up" and "lead" / "love" his wife.
2. Especially if the husband wants more sex, or the Christian man wants to get the woman to like him.
3. Pastor then gives some examples of what it means to "man up."
4. Examples include doing chores, give her compliments, buy her gifts, and of course the penultimate "make her feel loved" often by doing more things for her.

Dalrock outlines this well in Reframing Christian marriage.

Doing good things, compliments, and whatever else are not necessarily bad things. HOWEVER, when they're put in this context multiple things go wrong:

- The wife can hear the pastor telling husbands to do X, Y, Z for her. If the pastor is saying this and the husband doing it then it's not the husband leading.
- This "love" and "leading" is not love or leading. Love is given freely, and the pastor is teaching the incorrect notion that "love" and "sex" are something to be bargained for and of a transaction nature. They are not as taught in the Scriptures.
- Finally, as Dalrock states in the above the goal is of the man up is to "make his wife/girlfriend/etc. FEEL loved" and not actually about the husband actually leading himself.

I'm not one to criticize without giving answers, so I'd like to put forth an alternative presentation of what pastors can actually do in order to give men a good message that actually helps them lead their wives.

1. Stop worrying about how your wife is feeling. Instead, make decisions based on spiritual health rather than physical feelings. The very fact that men tunnel in on how their wife is feeling means that they start to make everything about how their wife is feeling which means they are following their wives instead of following God. Do not fall into this trap.
2. Take your wife's feelings/opinions/etc under advisement. She is your helpmeet. She is giving you advice which you can take in to make the decision.
3. Anything that you do for your wife you should not do it under the expectation that you will receive anything back for it. If you do anything under the expectation of tit-for-tat you are reinforcing poor behavior. You can't "buy" or "negotiate" respect, sex, or anything in a relationship. If you reinforce that behavior you're teaching your wife the wrong spiritual attitude in a relationship, and you will reap the consequences of such.
4. Remind husbands and wives (if this is a sermon) that there needs to be both grace and forgiveness from each side. Holding things over each other, like tit-for-tat, is entirely unChristian and going to lead to terrible relationship dynamics.
5. And last but not least, obviously reminder of the various Scriptural roles and responsibilities of husbands (head, love, not embittered, honor as co-heirs) and wives (helpmeet, respect, submission) in marriage.

All of these points are good start.

I think one of the biggest things that Christian husbands must be told to do is that if the wife is fighting for control of the relationship in marriage that he should stand up to her. Obviously, the wife should be told to stop attempting to usurp authority as that is a sin. However, a husband voluntarily acceding control of the relationship is a sin too. It is not a sin to fight for what God wants which is a husband led marriage.

This is what the real "man up" should be about. The husband should assert himself in the

marriage. It’s better for a husband to be too strong of a leader than not enough.

edit: deti adds how “man up” is/was co-opted by feminists:

> *** feminists appropriated the phrase “man up” to mean something very different from its original meaning, and Matt Walsh has fallen prey to it. It’s why a lot of men (myself included) bristle at the phrase, particularly when uttered nowadays.
>
> “Man up” was a rebuke and a correction from men to other men and boys who needed a good kick in the pants. They needed encouragement or sometimes just a stern reproof from another man to get with the program, stop being such a whiny b*tch, stop being a p*ssy, pull your weight, get your sh!t done, etc. “Man up, son! The rest of the tribe needs you to get with it!”
>
> Today, the phrase isn’t uttered to get men lined up with other men. Now, men are told to “man up” when they aren’t doing what women and feminized men want and expect them to. In this culture, “man up” is a demand that a man submit himself to the feminine imperative. He needs to hitch himself to a plow, get a job, make money and “put away childish things” not for his own good, but for the specific purpose of making himself useful to a woman. He needs to do these things not because it will sharpen him and make him into a man; but because they will benefit some woman in his preordained role as her husband and father to her (not their, HER) children.
>
> “Man up” used to mean “your tribe needs you”. Now, it means “marry the slut”. It means “a woman needs your money, services, and labor”.

You can see how men and women used it differently. Now men are using it on other men because of feminism and this is bad.

Dominion

June 27, 2014 | by Deep Strength | Link | Original Link

In A Christian understanding of attraction, we noted that both attraction and sexual desire is naturally created from God's command to take dominion/authority over the earth, and of the dominion/authority of the husband over the wife in marriage.

We also noted that a lack of dominion in the lives of Christian men often lends toward sin. Those that are unable to control their lust often pedastalize women or become entrapped in things such as pornography. Those that cannot control their gluttony may become unhealthy and obese. And the like.

Aquietmimic noted in the comments that this parallels with what Jesus did on earth. God sent Jesus in order to be a sacrifice in order that for their to be dominion over sins such that through Jesus there would be a way to the Father.

We also know how the story ends as well. Ultimately, Jesus will return a second time and will bring dominion over all of the earth. Then the old creation will pass away.

> Revelation 21: Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

In any case, the question we need to consider now that we understand the paradigm correctly is in what way should this impact our lives?

Fundamental assumptions

1. God does not promise a spouse to Christian men or women.
2. Regardless of whether we are married in this lifetime, God requires that all Christian men and women become mature Christians.
3. Being a mature Christian consists of walking out the Great Commission through loving God and loving others.

Dominion of the earth

I've spent a rather large amount of time attempting to discern where to head with this topic because it's important to know what God says about what we should be doing in this lifetime. This blog is primarily focused on teaching men, especially Christian men that want to marry, so that's a toughter topic to discern in the context of what we are supposed to do according to Scriptures.

In A Christian Understand of Attraction, I discussed that the nature of attraction from a Christian perspective is rooted in the concept of authority or dominion. This is because we understand that Authority is good.

This then is the sequence of events regarding dominion:

1. In the beginning, God gave man authority over the earth (Gen 1:26-31).
2. When man disobeyed God and obeyed Satan, the earth became the dominion of Satan (John 12:31, Eph 2:2, 2 Tim 2:26, 1 John 5:19, 2 Cor 4:4).
3. But God sent Jesus to become a sacrifice in order to redeem us from sin (John 3:16-21, Col 1:13).
4. After Jesus' sacrifice — death, burial, and resurrection — God redeemed the authority from Satan and granted it to Jesus. Thus, all authority in heaven and on earth was granted to Jesus, and His command to us as His disciples is to spread the Good News (Matt 28:18-20, 1 Cor 15).
5. Jesus retains this authority, although Satan is still allowed to act in this world, until He comes again (Matt 24:14, Rev 1:7).

I find this story particularly fascinating. The chain of authority was passed on through the series of events. Instead of man taking dominion over the earth, man is supposed to taken dominion over the earth in the name of Jesus.

> Mathew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age."

Now, let's take a look at the husband and wife relationship.

Dominion in marriage

The reason why I deemed a Christian understanding of attraction so important is because the quintessential nature of attraction in understanding the hierarchical relationship of marriage.

I started writing about this on Donal's Making it worth the Investment.

Essentially, I think the easiest way to explain this to those of you that read this blog is to understand Christian marriage from results oriented approach. Thus, we will examine the desire result — the truth of marriage — and using backward induction to examine the consequences.

- **Optimal result:** marriage
- **Preparing for marriage**: the best way to prepare yourself for marriage is to examine the roles and responsibilities of marriage and to cultivate within yourself the roles and responsibilities that are required.
- **What are the roles in marriage?**: From Scripture. We know, for men, that a potential husband is to develop himself into the head, who weilds his authority in love, not embittered, honor as co-heirs. We know, for women, that a potential wife is to molding herself into a helpmeet, is willing to be submissive to her husband, respect, etc. If you truly understand all of the aspects within these roles, everything flows out of the nature of this hierarchical relationship because authority is good.

- **How to cultivate the roles**: Here's where understanding a Christian nature of attraction rears its head. Men need to cultivate within themselves dominion or authority. This is the same authority that we see in Jesus' ministry (Matth 7:29, Mark 1:22), and in Him taking His disciples. Here's the question to ask yourself — would Jesus' disciples have been attracted to him and willing to become His disciples if Jesus was not moving in authority (exousia) and power/works (dunamis)?
- **By another analogy**: Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

This is the reason why I was so excited by the Christian understanding of attraction.

Agapao love can only be demonstrated by those who have power. Christians are able to do this because of the Holy Spirit indwelling within us allowing us to do love and do good through the mighty working of His power.

By the same measure, if your goal is to be married then you need to be able to demonstrate dominion/authority in love. For women attraction is rooted in this dominion. If she respects/reverences (phobeo) you — that is she respects your authority just as we are in reverence and fear to God — then we know she is attracted. And attraction naturally lends itself to sex.

Put another way, it is a man's dominion/authority which initially attracts a woman to him — and makes her want to be his helpmeet and put herself under his authority — and in marriage this attraction helps to drive the lynchpin of marriage which is sex. Sex results in unity.

In this we understand the hierarchical nature of God (Father>Jesus>Spirit) even though He is unified in Himself, the trinity. This accurate reflects the hierarchical nature of marriage (Holy Spirit(indwelling)>husband>wife>children) and the unity of God.

When a woman rebels against the authority of her husband she will lose attraction for him and avoid sex like the plague. However, when she abides by her husband's authority over her and submits to her she is attracted to him and desires sex and unity with Him.

Everything flows out from the nature of authority. If you reject authority then you reject God and nothing about marriages makes any logical sense. You can see why as I came upon the true nature of authority I was able to more clearly see and understand the nature of attraction and marriage and how God created things to be.

Jesus and His disciples

Logically, it makes sense to examine Jesus and His disciples as an example of understanding and working your way toward marriage as a single Christian man or woman. Scripturally, this is supported by the gold standard set forth in Ephesians 5 for marriage. Husbands are to love their wives as Christ loves the Church.

What many fail to realize is that Jesus is not currently married to His Church, as His Church is not yet prepared (make disciples of all nations, gospel must be spread to the ends of the earth and then the end will come). However, it is not an incomplete analogy because we know that Jesus is perfect, and His perfect example prior to marriage will be

continued when He actually unites with His Church at the second coming.

Logically, this means that Jesus' interactions with His disciples, His bride-to-be, are prior to marriage. Indeed, Jesus' death, burial, and resurrection, and sending of His promised Holy Spirit as a seal (Eph 1:13, 2 Cor 1:22) is of the same nature as an engagement. Christians, who have declared we will submit to Him and obey His commands, have been sealed in Him as His bride-to-be, and we have much work to do to prepare ourselves fully as His bride before His second coming (see: parable of the ten virgins, Matthew 25).

Chad makes an excellent point in Donal's thread linked above:

> I'm unsure if the disciples anf Christ works for what Donal is describing.
>
> The disciples had alread acknowledged through words and actions that they were Christ's, following his word, and becoming the men he desired them to be.
>
> Single women haven't done any of that. The closest you get before marriage is a very involved traditional courtship or engagement.
>
> Otherwise I think you'd have to fall back to the non-jewish believers who were healed by faith. They were not chosen, but 5heir devotion compelled Christ to act.
>
> How often do men feel compelled to act, not from their own desires, but from the objective actions, faith, and desire of the women they meet?

The reason why modern Christians will have trouble understanding this concept of Jesus and the disciples is akin to a potential husband to his potential wife is because the current world is so distorted that reality does not mesh with what the Scriptures command us to do. Men are to become like Jesus and women are to become like the Church if they desire marriage.

Understanding this analogy is simple. Christian men are to exert dominion/authority over themselves and in their envionment (which starts to build attraction) and then make women an offer if they are interested in her ("come follow me"). You let those that choose not to "follow you" go their own way. Jesus allowed those who didn't believe (Pharisees, etc.) and those for whom the commitment was too much (rich young ruler) to walk away too. But a woman that will choose to follow you and want to explore the possibility of marriage is like what Jesus had with His disciples.

Your potential wife essentially becomes one of your disciples. She sets herself on the path to become your — and not anyone else's — helpmeet.

If you're still having trouble understanding this then consider why the boss-secretary relationship often results in attraction and sex. It's akin to husband-wife head-helpmeet relationship.

What is discipleship?

I noted this before thoroughly in Jesus and the Church is husbands and wives:

> I think the best way to think of it is in terms of the Scriptures, and of the outlined roles and responsibilities set forth in the Scriptures of husbands and wives in

> marriage.
>
> 2 Timothy 3:16 All Scripture is [a]inspired by God and profitable for teaching, for reproof, for correction, for [b]training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.
>
> Jesus teaches His disciples, He reproofs/rebukes them, He corrects them, and he trains them in righteousness.
>
> **Teaches** — His disciples asked Him the meaning of parables (Mark 7; Luke 8, 18; Matthew 13).
>
> **Reproofs/rebukes** — Rebukes Peter ("get behind me Satan" Matt 16; Mark 8), Disciples hinder the little children and Jesus rebukes ("Let the little children come to me" Matt 19; Mark 10; Luke 18), James and John for wanting to call down fire on the Samaritans ("You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men's lives, but to save them." Luke 9).
>
> **Corrects** — Jesus chastises His disciples for their lack of faith. Jesus calms the storm (Matt 8), walks on water (Matt 14), unbelief (Matt 17), lack of understanding discipleship (John 4, 6).
>
> **Trains** — Jesus instructs them on discipleship and sends out the 70 (Luke 10).

Indeed, when Jesus speaks of what discipleship means we have two different takes from Matthew and Luke on the matter.

> Matthew 10:24 "A [v]disciple is not above his teacher, nor a slave above his master. 25 It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house [w]Beelzebul, how much more will they malign the members of his household!
>
> Luke 6:39 And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall into a pit? 40 A [x]pupil is not above his teacher; but everyone, after he has been fully trained, will [y]be like his teacher. 41 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 42 Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

There are two major points here.

The master-disciple relationship embodies the same hierarchical authority that is present in the triune God and in the marriage relationship. The disciple learns from and grows from the master and is not above Him. But, like the passage in Matthew states, it is enough that a disciple can become like his master. The is the Spirit with which 1 Peter 3:7 is written: husbands should honor their wives as the weaker vessels because they are co-heirs in Christ. As Jesus states in John 15, slaves don't know their master's business but

now He has called us friends.

The Luke passage I find interesting because Luke apportions the judgment verses here in order to teach a different lesson. This is the nature of personal responsibility. In order to not be a hypocrite, a man must first examine himself. This is also a direct analogy to dominion/authority. If a man has not mastered himself or his envionment, then how is he going to be able to be the head of a wife?

The part I find quite ingenous is the nature with which God created these things to be in the physical world. The parable of the talents/minas provides a direct insight into this thought process. Those that were responsible with much will be given more and share in their master's happiness. Those that were not responsible had what they were given taken away.

Nice guys, who haven't mastered their pride, lust, envy, gluttony, etc., do not demonstrate dominion/authority in their lives or their environments. Obesity is the most straightfoward example. Hence, it should be a no brainer why women are not attracted to them. Whereas those that obtain more in their lives through dominion (themselves) may obtain a helpmeet (a wife) which may lead to more (children) along with the increased responsibility that is imbued in such a role. Of course, this is not to say that those married are ultimately more responsible than those who are single, but it is a general theme of life.

While you may not use "discipleship" in terms of what it means to have a "courtship" that is the type of concept you should be thinking about in terms of instructing a woman to be your helpmeet.

Conclusions

As you can see, the themes of dominion and authority runs through God Himself, the Scriptures and the earth, and through the marriage relationship.

The fundamental assumptions are important which is that God promises no one a spouse. However, as I desire a wife and I'm sure many of you do we recognize that the route to become a mature Christian and preparing ourselves for marriage is one in the same.

I think that the concept of master-disciple is a much better frame of reference for a man to have in regard to women if he wants to be married. When men typically think of women our feelings get involved, but what is more important is how we act. Instead of getting pulled into a frame of what we feel is right (which is often wrong), we need to get into the frame of doing what is right. For men that means cultivating dominion over your life and your environment as a witness for Christ, and extending an invitation to women if you desire them to be your helpmeet.

Understanding the nature of this authority and the relationship is also a good reminder to keep your mind on godly things rather than earthly things.

Comments and critique are appreciated.

What I believe regarding marriage

June 29, 2014 | by Deep Strength | Link | Original Link

Gabriella brought up some common refutations to “complementarianism” and “patriarchy” in A Christian understanding of attraction which signify to her that “egalitarianism” is correct. The comment is here if you want to read it, but it is too long to quote.

She brings up several points in regard to “patriarchy” or “complementarianism” which I do find fault with; however, I also find fault with her reverse assumptions of what that should look like under “egalitarianism.”

I would say the view that I most likely fall under is some form of complementarianism, but I don’t like using the terms because they are loaded. They also don’t signify my actual views about marriage, which are based on the Scriptures. Therefore, I’d like to actually lay out what I believe with supporting Scriptures as to what I currently believe about marriage.

Before I start I must make something clear. I am not “for” complementarianism, nor am I “for” patriarchy, nor am I “for” “egalitarianism” or whatever else there is.

I am “for” God and his Scriptures.

Recognize that I am not about compromising between any of these viewpoints — complementarianism, egalitarianism, patriarchy, etc — trying to find the “best” parts of each and harmonizing them. I am about first looking to Scripture for the Truth, and then finding the best possible scenario under which the husband and wife can grow in unity.

The main way I will do this is examine the Scriptures first, and then refute the common “traditional” viewpoints — e.g. sins — of egalitarianism, complementarianism, and patriarchy. Then I will expound the freedom that is afforded to us in such interpretation of the Scriptures focused on unity between the husband and wife.

- **There is no way to get around submission of wives to husbands and/or authority of the husband to the wife**.

Even selectively refuting Ephesians 5 (v21 vs v22-24, “omission” of hupotasso from the Greek in v21 even though it is present in some interlinear versions) or 1 Corinthians 11 (disputing “kephale”) there is still Colossians 3, Titus 2, and 1 Peter 3. The Scripture are consistent on this. Church teaching has been consistent on this until recently. Have the Scriptures or the Church magically changed? No. But society has, and we see the rot of feminism that has infested society.

The main sin that egalitarians have is that they believe that authority is bad. Authority is good. This leads them to discard God appointed authority in human institutions which is

rebellion against God.

The main sin that many complementarians and patriarchal supporters believe is that authority makes men superior to women. Authority does not signify qualities of superiority or inferiority contrary to popular belief. It signifies a duty to subordinates as modeled by God. God is love, and God uses His authority to love: by sending Jesus to die for us. Likewise, while we were yet sinners Christ died for us. So too husbands have a duty to love their wives not to lord over them.

Women take an incorrect view of Scriptural authority when they think that a husband's authority is about them serving the husband. If Jesus' authority over the Church is to love the Church, then why do wives believe different about the authority of husbands over wives?

The reason is that they "fear" an imaginary situation of "abuse." I know of zero men who call themselves Christians and actually read their Bible and pray that don't want the best for their wives even at cost of their own expense. Yet, most wives would rather rebel against their husbands and thus God — especially by taking an egalitarian stance — rather than trust in them. It's very sad.

Authority, as exemplified by God and Christ, is given to love His creation: people. As such, authority is given to husband to love their wives as shown in Ephesians 5. Authority is given to the government or rulers to love their people (Proverbs 29). Authority is given to parents to love their children (Matthew 7, Luke 11).

- **Authority is able to be delegated**.

I have a post coming on this in the future, but let me discuss this concept now.

> John 17:10 So Pilate *said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" 11 Jesus answered, "You would have no authority [c]over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."
>
> Luke 10:1 Now after this the Lord appointed [a]seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come. 2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. 3 Go; behold, I send you out as lambs in the midst of wolves.
> […]
> 10 But whatever city you enter and they do not receive you, go out into its streets and say, 11 'Even the dust of your city which clings to our feet we wipe off in protest against you; yet [f]be sure of this, that the kingdom of God has come near.'
> […]
> 16 "The one who listens to you listens to Me, and the one who rejects you rejects

> Me; and he who rejects Me rejects the One who sent Me.”

In these Scriptures, Jesus acknowledges that authority is able to be delegated. Additionally, we know that from the Scriptures that God also delegates authority on several occasions to human institutions. Namely, Husbands-wives, government-Christians, parents-children, pastors-flock, masters-slaves, etc.

If a husband has a job that has him deployed overseas or away for extended periods of time is it feasible for the wife to be calling him up over every little decision? No, of course not! Like the delegated authority that God gives to human institutions, authority can be delegated from those who hold it to those they are responsible for. This is often seen in the military where in-field commanders have freedom to operate even though the general has the ultimate authority.

A husband would be wise to choose a competent, resourceful, wise, and knowledgeable wife who is as proficient or has even more expertise in matters especially where his weaknesses are. That way he can trust in her to give him godly advice, and if he is somehow incapacitated he can trust in her to do what is right in all areas in which he was responsible.

The sin that egalitarians fall to is they think authority is bad, and that the wife will never be able to make any decisions. This is simply not the case. Authority can be delegated as necessary so that the wife if she has expertise or talents so she can make decisions for the household (like via Proverbs 31). This is a common theme in the next few points.

The sin that complementarians and patriarchal advocates fall into is that they will never consider delegating authority their wives because they don’t trust them. This is not consistent with Proverbs 31 and many other Scriptures.

- **Husbands are wise to listen to their wives in their talents and expertise.**

This is an extension of the above point regarding delegated authority.

The sin most egalitarians fall prey to here is that they take a results oriented approach at the expense of rebellion and distortion of the Scriptures. They argue that “what if a woman has expertise that a man doesn’t have and the man ignores her expertise?” My reply to this is that such a man is foolish.

A wise husband should and does delegate authority to the wife to act on family matters in areas she has talents or expertise in to where the wife can make decisions for the entire household.

Likewise, if my wife was an expert in business, or web design, or other areas that would help me or my family I would certainly listen and act on her advice given her expertise and talents. However, I would make the final decision, and I would take responsibility for the decision. This is a win-win for wives because it is their advice that is being followed, and they will not have to worry about taking responsibility for the decision if something goes horribly wrong. They will also be praised if it goes well.

Now, some wives are find with handling responsibility and consequences. A husband would be wise to trust in a wife who wants such responsibility as in this she is his helpmeet. But to those wives that do not want to worry about decision making and responsibilities, the authority structure is put in place to protect them not to harm them.

Obviously, as stated in the above, most complementarians and patriarchal advocates fall into the trap of not listening to wise advice from their wives.

- **There is considerable freedom in the roles and responsibilities of a wife.**

The sin most egalitarians fall into is that they believe staying at home or other such things are about serving the husband or limiting the freedom of the wife. This is far from the case.

The sin that most complementarians and patriarchal advocates fall is that they arbitrarily constrain women for their own means. Proverbs 31 is fairly clear that a wife is able to (1) have the trust of her husband, (2) work in business, (3) work outside the house, (4) provide food for her household, (5) purchase property, (6) do physical labor, (7) can be wise in her business and other dealings, (8) make clothing, (9) is generous to the poor, (10) sells anything she makes, (11) is wise/kind/does well to her household, (12) is blessed by her children, and (13) her husband praises her.

Scripturally, I am neither for or against women who desire to choose to be in the home or be a stay at home mom. This is quite admirable. However, I am also not against women who desire to work outside the home either. This is also quite admirable.

What I do believe is that this must be an decision that should ideally be agreed upon by the husband and wife prior to marriage so that there will be no unrealistic expectations or conflicts pre- and post- children. The conflicts are both sides of the coin: the husband wants to the wife to work and the wife wants to stay at home, and the husband wants the wife to stay at home and the wife wants to work.

Currently, in my church I know of two couples among others. In one couple **both** wanted the wife to work after having children, but after having prayed about it God changed both their minds and the wife stays at home now and they are both happy and in unity with the decision. The other couple, if I remember correctly, **both** wanted the wife to stay at home after children, but the wife ended up going back to work after prayer. They are both happy and in unity with the decision.

These are both couples who are walking in godly marriage contrary to the typical traditional egalitarian, complementarian, and patriarchal viewpoints.

If you were unwise to marry a spouse to whom you didn't discuss such important topics prior to marriage so you knew what you were getting into, then 1 Corinthians 7 and 1 Peter 3 have answers for both spouses. You are walking a difficult road. Pray that God allows you to love your spouse through any conflict.

- **My church takes the position that women are allowed in "leadership"**

positions in the church as long as the head pastor is a man.

In this instance, teaching of the flock may be delegated to women, which is via explicit or implicit endorsement of the Church as all decisions and material run through the head pastor.

This delegated authority, like in marriage, and it fulfills the verses from 1 Timothy. Indeed, it also utilizes the talents, experience, and wisdom from women and wives to impart to those in the Church just as wives are also called upon to teach their children. This also conforms with the nature that both men and women are to be disciples of Jesus and make disciples.

This may actually be a point of contention with my Catholic brothers in Christ, but I cannot deny that I have learned a great deal from both men and women outside and inside the Church (obviously filtered through the Scriptures).

However, I do recognize that the Catholic and Orthodox Churches have stayed more consistent to the Scriptures than the majority of Protestant ones. This does lend evidence that there is something to be said for a more strict interpretation to God's Scriptures. This is not only in a stricter interpretation of 1 Timothy but also in the sacraments and willingness to excommunicate those who willingly sin and are unwilling to repent of it.

Conclusions

It should be clear by now that my position on the roles and responsibilities of marriage is in direct alignment with the Scriptures (although point 5 is arguable), and it allows considerable freedom to both the husband and wife.

This is why I state that my current position is neither what is traditionally viewed as "complementarian" or "patriarchal" or "egalitarian" or whatever. It is a position that is pro God and the concepts that God stands for.

In summary, these are the main points:

- Authority in the marriage relationship of the husband-wife is consistent with the rest of the instituted hierarchies that God and Jesus have made here on earth. Authority is given to people or institutions you are responsible for to love them. Of course it an be abused, but Christians are called not to abuse it.
- Authority is able to be delegated in any of these institutions, especially in the marriage relationship
- Husbands are wise to listen to their wives who have considerably talents and expertise in any decision they make, and would also be wise to delegate authority to their wives where she has talents and expertise where she wants to take responsibility for her decisions.
- There is considerable freedom in the roles and responsibilities of wives in marriage via an understanding of Proverbs 31. Potential husbands and wives would be wise to discuss major life decisions prior to marriage both in the scenarios of pre- and post-children with extensive prayer.
- Delegated authority in the Church is allowed as women do have considerable

> talents, expertise, and wisdom that men can learn from. While I agree with my church's stance that the head pastor is able to delegate this authority to women to teach, if a man feels uncomfortable with this via passages in 1 Corinthians where it causes him to stumble then it would be wise for him not to attend any such teachings from women or to go to a church without any women teaching.

These are all points that can be substantiated by Scriptural unlike most of the traditional understandings of "egalitiarianism", complementarianism", and "patriarchy" which often have bad feelings or connotations with them. I am not about compromising between any of these points trying to find the "best" parts of each and harmonizing them. I am about first looking to Scripture, and then finding the best possible scenario where the husband and wife can grow in unity.

Authority, submission, obedience, and servanthood

July 1, 2014 | by Deep Strength | Link | Original Link

I want to explore some concepts from the previous two posts which are What I believe regarding marriage, and A Christian understanding of attraction in regard to comments made by Gabriella.

All of these terms are interconnected but denote separate relationships. I want to clarify because there are some slight differences between “authority” and “headship” given further study into the Greek.

First, let me define each of the terms.

- **Authority** (exousia G1849, G1850) is the power to independently lead. However, as exemplified by God and Christ perfect authority is the responsibility to love others.

> G1849 — ἐξουσία — exousia — ex-oo-see’-ah
> From G1832 (in the sense of ability); privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence: – authority, jurisdiction, liberty, power, right, strength.

- **Head** (kephale G2776) used in the context of the Scriptures is synonymous with headship — or determining/directing action — but, like the body, there is interdependence between the head and the body: or Christ:Church and husband:wife.

> G2776
> κεφαλή
> kephalē
> kef-al-ay’
> Probably from the primary wordκάπτω kaptō (in the sense of seizing); the head (as the part most readily taken hold of), literally or figuratively: – head.

- **Submission** (hupotasso G5293) — a voluntary act either (1) under authority/headship or (2) not under authority/headship.

> G5293 — ὑποτάσσω — hupotassō — hoop-ot-as’-so
> From G5259 and G5021; to subordinate; reflexively to obey: – be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

- **Obedience** (hupakouo G5219 & peitharcheo G3980) — an involuntary act under authority.

> G5219 — ὑπακούω — hupakouō — hoop-ak-oo’-o

> From G5259 and G191; to hear under (as a subordinate), that is, to listen attentively; by implication to heed or conform to a command or authority: – hearken, be obedient to, obey.
>
> G3980 — πειθαρχέω — peitharcheō — pi-tharkh-eh’-o
> From a compound of G3982 and G757; to be persuaded by a ruler, that is, (generally) to submit to authority; by analogy to conform to advice: – hearken, obey (magistrates).

- **Slave/servant** (doulos G1401) — is under the authority of his master.

> G1401 — δοῦλος — doulos — doo’-los
> From G1210; a slave (literally or figuratively, involuntarily or voluntarily; frequently therefore in a qualified sense of subjection or subserviency): – bond (-man), servant.

- **Minster/servant** (diakonos G1247, G1249) — synonymous with the English word deacon. Jesus uses this word in terms of serving/ministering (washing His disciples feet).

> G1249 — διάκονος — diakonos — dee-ak’-on-os
> Probably from διάκω diakō (obsolete, to run on errands; compare G1377); an attendant, that is, (generally) a waiter (at table or in other menial duties); specifically a Christian teacher and pastor (technically a deacon or deaconess): – deacon, minister, servant.

- **Pastor/shepherd** (Poimen G4166)

> G4166 — ποιμήν — poimēn — poy-mane’
> Of uncertain affinity; a shepherd (literally or figuratively): – shepherd, pastor.

- **Overseer/bishop** (episcopos G1985)

> G1985 — ἐπίσκοπος — episkopos — ep-is’-kop-os
> From G1909 and G4649 (in the sense of G1983); a superintendent, that is, Christian officer in general charge of a (or the) church (literally or figuratively): – bishop, overseer.

Now, there are relationships between all of these, so let’s look at them in order. The different meanings of words will denote different aspects of relationships.

Authority (exousia) — obedience (hupokouo/peitharcheo) — Jesus has this authority over heaven and earth given His statement at the Great Commission. This is the authority over another which is involuntary and must be obeyed. For example, Jesus calming the storm. This is also the relationship between parents and children. If there are instances in which authority is disobeyed, then the authority has the right to punish those under it in the physical world aside from the consequences of spiritual disobedience if

any. Disobedience is sin.

Authority (exousia) — submission (hupotasso) — This is the relationship between Father-Christians, government-Christians, masters-slaves. In this relationship it is exactly the same as authority-obedience, but those under authority have the voluntary choice whether or not to obey. Thus, this is authority over another which is voluntary and must be obeyed. If there are instances in which authority is disobeyed, then the authority has the right to punish those under it in the physical world aside from the consequences of spiritual disobedience if any. Disobedience is sin.

This is also where **doulos** falls under in terms of we are slaves to Christ. Like the NT authors state, they are slaves (or bond servants) to Christ voluntarily submitted in order that they do His will which is to make disciples, baptize, and teach them what Jesus had commanded.

Headship — submission — this the relationship between the Church and Christ, and husbands and wives. In this relationship, unlike authority-submission Christ and husband has no ability to compel obedience from Church and the wife. The husband heads/leads of the marriage ideally as commanded through love, but the wife must choose to submit to this headship. In general, the Scriptures tell the wife to submit to the husband so the relationship operates in unity. But is the wife does not submit to the husband's headship she disrupts unity which is rebellion which is sin, but the husbands as the head has no right to punish in the physical world aside from the consequences of spiritual disobedience if any. Disobedience is sin. Though God/Jesus can override the physical world punishment with their authority over all but they don't because of free will.

Headship — minister — essentially, Jesus is to the Church, as husbands are to wives, as **deacons, pastors, and overseers** are to the Church.

> Matthew 20:25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and *their* great men exercise authority over them. 26 It is not this way among you, but whoever wishes to become great among you shall be your servant (diakonos), 27 and whoever wishes to be first among you shall be your slave (doulos); 28 just as the Son of Man did not come to be served (diakoneō), but to serve (diakoneō), and to give His life a ransom for many."
>
> Luke 22:25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' 26 But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant (diakoneō). 27 For who is greater, the one who reclines at the table or the one who serves (diakoneō)? Is it not the one who reclines at the table? But I am among you as the one who serves (diakoneō).
>
> John 10:11 "I am the good shepherd (poimēn); the good shepherd (poimēn) lays down His life for the sheep.
>
> Acts 20:28 Be on guard for yourselves and for all the flock (poimnion), among which the Holy Spirit has made you [a]overseers (episkopos), to shepherd

> (poimainō) the church of God which He [b]purchased [c]with His own blood.

In marriage, neither the husband is more important than the wife, or the wife more important than the husband, though both more than the children. But the meaning of to serve is to take into account the two as one. Put the needs of unity above that of the self. A husband that runs himself down caring for the wife is in error just as a husband who takes care of only himself: the husband treats his wife as himself (Eph 5).

However, in the context of **deacons, pastors, and overseers** to the Church, there is no submission of the Church to these positions. This is where the "mutual submission" verse also comes into context:

> Ephesians 5:15 Therefore [j]be careful how you walk, not as unwise men but as wise, 16 [k]making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, [l]for that is dissipation, but be filled with the Spirit, 19 speaking to [m]one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to [n]God, even the Father; 21 [o]and be subject (hupotasso) to one another (allēlōn) in the [p]fear of Christ.

Note that allēlōn is primarily used in reference to "one another" in context of the Church. As both husbands and wives are part of the body of Christ as well as being married, both roles and responsibilities apply as I explored in Is there mutual submission or not:

> If a believer is caught is in sin and a brother or sister points it out then we should "be subject" to their correction or rebuke in fear of Christ/God [in order to root out sin] so as to be imitators of God.
>
> This aligns clearly with Matthew 18 and 1 Corinthians 5 on how to treat believers in sin.
>
> […]
>
> If a Christian husband is in sin a wife should point it out **respectfully** so as to honor the roles and responsibilities in marriage. If he is indeed sin then he should "submit" to that correction in fear of Christ. In this a wife is her husband's helpmeet as to the Lord, and she is acting as a fellow believer in Christ to her husband.
>
> If an unbelieving husband is in sin, then the passage from 1 Peter 3 and 1 Corinthians 7 applies. I discussed this thoroughly in Wives will never win their husbands with words.

Thus, the only exceptions to headship are defined clearly through the Scriptures.
A husband is to submit to the wife is in the context of if he is in clear sin (via Eph 5:21, Matt 18, 1 Cor 5) or if he refuses to have sex with her (1 Corinthians 7).

edit: I forgot to look up **elders (Presbuteros)** and there is submission involved with

that:

> 1 Peter 5:5 You younger men, likewise, be subject to your **elders (Presbuteros)**; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

Submission of the younger to the older, because they are typically more wise and knowledgable.

Conclusions

In conclusion, there are different levels of hierarchies which I was mistakenly grouping together in some of my previous articles. In particular, the main 4 are as follows:

- **Authority-Obedience**

Who: Jesus-heavens and earth, Parents-Children
What: Authority may involuntarily (no free will) compel those underneath to do something, The authority may punish disobedience. Disobedience is sin.

- **Authority-Submission** — This is Father-Christians, Government-Christians, Masters-Slaves, and even things such as Boss-Employee.

Who: Father/God-Christians, Government-Christians, Masters-Slaves, and even things such as Boss-Employee. Christ-Church too (although Jesus chooses to exercise headship "If you love me you you will follow my commands" over compelling obedience).
What: Authority may compel those underneath to do something, and those under have a voluntary (free will) choice to submit to it. The authority may punish disobedience. Disobedience is sin.

- **Headship-Submission** — This is God-Jesus, Christ-Church and husband-wives

Who: God-Jesus, Christ-man, men-women, Christ-Church, husband-wives
What: The head leads through love and has no authority to compel obedience, and those underneath have a voluntary (free will) choice to submit. The head has no right to punish non-submission in the physical world, but non-submission breaks unity which is sin. (Though God/Jesus can override the non-physical punishment with their authority over all but they don't because of free will).
Exceptions: A husband is to submit to the wife is in the context of if he is in clear sin (via Eph 5:21, Matt 18, 1 Cor 5) or if he refuses to have sex with her (1 Corinthians 7).

- **Headship/Mutual Submission** — This is pastors/deacons/overseers/bishops and the flock/congregation.

Who: Pastors/deacons/overseers/bishops and the flock/congregation
What: The head leads through love and has no authority to compel, and those all of

those involved have a voluntary (free will) choice to submit to each other.

edit: **submission of younger to the older (presbuteros)** is present in the Scriptures 1 Peter 5:5.

I found this study pretty informative to say the least. I realized how many structures were present, but I didn't consider the different roles, responsibilities, and consequences until I looked closer at the Scriptures. This slightly changes the way I'm looking at marriage currently.

However, I still don't agree with the Gabriella that a husband is to ever submit to the wife except if he is in sin or if he is denying her conjugal rights. Also, if the wife goes against the headship of the husband she is in rebellion and thus sin just as if the husband's headship is not born out of love he is in sin.

There is no "equality" present in any of these structures. Just different roles, responsibilities, and consequences. Even in mutual submission there is nothing about equality but rather maintaining unity through building each other up (one another) or helping others (one another) away from sin.

God and marriage

July 8, 2014 | by Deep Strength | Link | Original Link

In my previous post on authority, submission, obedience, and servanthood, infowarrior1 raises a good point about the nature of submission in marriage:

> The “voluntary” aspect rubs me the wrong way unless it refers to the choice of the wife to submit to her husband upon marriage. I am troubled by the potential wriggle room though to pick and choose which submission is convenient or inconvenient. How can it be sin if submission is voluntary?
>
> What would be your suggestion to the husband if his wife is consistently rebellious?

The choice to become a Christian is much like the choice to enter into the contract of marriage.

When we become Christians, we become children of God. However, Christianity is not a one time deal that we reach with God upon salvation:

> Ephesians 2:8 For by grace you have been saved through faith; and [h]that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

We, who become Christians, submit our lives to God in order to do His will. As James so eloquently puts it: Faith without works is dead, and as Jesus states in John “If you love me you will obey my commandments.”

Likewise, so too marriage is of a similar contract.

The wife, upon CHRISTIAN marriage, pledges to become her husband’s helpmeet, to respect him, and submit to Him as unto the Lord.

However, as Christians, we still have the choice — the free will — whether to obey God or not. We fight this battle everyday:

> Ephesians 4:22 that, in reference to your former manner of life, you lay aside the old [a]self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new [b]self, which [c]in the likeness of God has been created in righteousness and holiness of the truth.

So too the wife has the same battle everyday whether or not she will be her husband’s helpmeet, whether she will respect him, and whether she will submit to him. The same is true of the roles and responsibilities of the husband in marriage in headship, love, not embittered, and to honor as co-heirs.

God doesn’t want to coerce Christians into serving Him. It is a willful, joyful choice to do

so. The same is true of the modeling of Christ-Church and husband-wives. God wants wives to have the free will to submit to their husbands in marriage.

Just as when Christians fail to do what is right or don't call out sin, we fail to submit to God and instead hold ourselves or the world as more important. The same decisions are made by the wife to submit to her husband in marriage.

Now, what should the husband do? Two things.

- The husband SHOULD do as the Scriptures state which I elaborated on in this article on Jesus and the Church is husbands and wives.

Essentially, just as the Scriptures are useful for teaching, rebuking, training, and correcting to too husbands have that same role as Jesus does with the Church.

- The husband should also continue to do what God has said the roles and responsibilities are for the husband in the marriage. There is no "get out of my duty free card" if someone else isn't obeying God. We want to obey God because we love God. Donal posted this link in the comments which elaborates on this.

Husbands should never attempt to force compliance to his will as that is never what Jesus did. Jesus always gave those under his care the free will to choose whether to follow Him or not.

> John 6:59 These things He said in the synagogue as He taught in Capernaum. 60 Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" 61 But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? 62 What then if you see the Son of Man ascending to where He was before? 63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. 64 But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would [j]betray Him. 65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."
>
> 66 As a result of this many of His disciples withdrew and were not walking with Him anymore. 67 So Jesus said to the twelve, "You do not want to go away also, do you?" 68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 We have believed and have come to know that You are the Holy One of God." 70 Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, [k]was going to betray Him.

The most difficult thing, which I have talked before, is that when wives choose not to submit to their husbands then the husbands should allow the wives to take responsibility for their own decisions. This is the same as God and Jesus do when Christians sin: He doesn't stop us from going off the reservation, but He makes His position clear through

His Scriptures in regard to sin.

Given that the husband tasked with headship, in some more destructive behaviors to the whole family such as compulsive spending or overeating or whatever the husband may need to protect the wife through management of finances or other resources.

However, the wife still has the choice whether or not to submit and therefore love God and her husband, or to not submit and sin against God and her husband.

Those who claim to be Christians and do not follow God's commands and wives who claim to be Christians and don't submit to their husbands will be punished more than unbelievers:

> Luke 12: 41 Peter said, "Lord, are You addressing this parable to us, or to everyone else as well?" 42 And the Lord said, "Who then is the faithful and sensible steward, whom his master will put in charge of his [u]servants, to give them their rations at the proper time? 43 Blessed is that slave whom his [v]master finds so doing when he comes. 44 Truly I say to you that he will put him in charge of all his possessions. **45 But if that slave says in his heart, 'My master [w]will be a long time in coming,' and begins to beat the slaves, both men and women, and to eat and drink and get drunk; 46 the master of that slave will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces, and assign him a place with the unbelievers.**
>
> **47 And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, 48 but the one who did not know it, and committed deeds worthy of [x]a flogging, will receive but few.** From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more.

Be forewarned, if you call yourself a Christian but don't do what God says or submit to the roles and responsibilities in which God's Scriptures say you have in marriage or other areas then you heap judgment upon yourself.

Romance

July 30, 2014 | by Deep Strength | Link | Original Link

Donal has a post on Romance, and I have a brief bit of time for a commenatary.

As a man growing up, and reading most of the stories of the men in the manosphere, and hearing about how things work in real life this is my observation.

Romance is going beyond loving others (for Christians) and showing a woman with special affection. If I wrote a poem to a woman who was attracted to me then it is romantic, but if I'm a person who wrote a poem to all woman regardless of whether they were attracted to me it loses its significance. Showering special affection through doing things (flowers, gifts, chivalry, etc.) — which is romance — after you win/attract them with words is fine. Doing them before is often just a fruitless waste of time.

I would say that men in general are taught to do things for women, typically romantic gestures. Men respond to this logically because we naturally are doers. We like action because it's something that is straight forward and easy to accomplish, especially in terms of affection (e.g. buying gifts, holding open doors, or other "chivalrous" gestures). But romantic gestures are misguided if there is no attraction from the side of a woman.

As a man consider romantic affections from an obese 5'6″ 300 lbs woman and a 5'6″ 110 woman who looks like a model. Obviously, a man would be attracted to one and not the other, and it is not that hard to guess which one is which. Most men would be repulsed by the obese woman who showered affections on him, and be receptive to the woman who showered affections on him. The same is true with women, except that attraction is different between the sexes. Women will respond positively to attractive men that shower them with attention or gifts, and they will respond negatively to unattractive men that shower them with attention and gifts.

Interestingly enough as I noted in this post, the Scriptures speak to the point that husbands win their wives with their words and not their actions. Likewise, wives win their husbands with actions and not words. It all goes back to preferred communication style.

If a woman isn't responsively attracted to you through your words then it's pretty much fruitless to try to "impress her" with romantic actions because they will be seen as trying to gain validation and it is repulsive to her. The actions are seen as trying to buy her affection which is a huge turn off.

The only way actions will impress her is if it's indirect such as say playing on the church worship team, or she sees your athleticism on the field of action, or she sees you teaching/coaching others through leadership. Although you may have the intent to impress her through what you do in such instances, it's part of something greater so she will naturally be "attracted" to it rather than be "repulsed" by trying to prove your worth.

Specific advice to a Christian man who wants to date/court a woman is this. Love because God first loved us. But don't give any special treatment of doing things — romance — unless you are interested in the woman and know she is attracted to you. If you do it to a

woman who isn't attracted you are wasting your time by being a nice guy.

Christian men, especially in the manosphere, need to understand this distinction. We love everyone because that is what we are command to do by Christ. But we should not be under the illusion that it does anything for attractiveness (though other actions can sometimes increase attractiveness peripherally). Rather, attractiveness is rooted in dominion, then if you want to display any type of romance it must be beyond the love that you show all others.

Romance in itself is fine. However, the main problem is that it is taught to men as the "main" step of winning a woman when, at best, it is the second step far and away.

Given that women typically don't understand what is "attractive" to them like men do, I think the "romance" which is the overt gestures of affection were seen by most women as what attracted them. Thus, that's why women say they want romance, but in reality only from men they are attracted to. Thus, romance isn't wrong, but it's often misdirected.

Jesus "romances" His Church per se in that He lets them into His world and business by giving them insider info on parables, teaching them personally, allowing them to participate in His ministry, and other such goodies.

edit: Ballista makes a good point that "romance" is not "love" and vice versa in the comments and the link posted. It would be wise to understand this because it is easy to get sent off on false doctrines if not.

Idols

August 6, 2014 | by Deep Strength | Link | Original Link

One of the interesting things about root words in the Greek is that they can be informative of how many of the Christian concepts are interrelated with each other. One such example I explored is the relationship between joy, grace, forgiveness, and charisma.

Today I was reading through Acts 7 in the Greek which is the first time idols in the New Testament are mentioned in specific form. Jesus obviously talks about idolatry (e.g. can't serve God and Mammon) but does not specifically mention idols.

> G1497 — εἴδωλον — eidōlon — i'-do-lon
>
> From G1491; an image (that is, for worship); by implication a heathen god, or (plural) the worship of such: – idol.

An idol literally refers to an image of worship:

> G1491 — εἶδος — eidos — i'-dos
>
> From G1492; a view, that is, form (literally or figuratively): – appearance, fashion, shape, sight.

This is derived from the primary verb eidō:

> G1492 — εἴδω — eidō — i'-do
>
> A primary verb; used only in certain past tenses, the others being borrowed from the equivalent, G3700 and G3708; properly to see (literally or figuratively); by implication (in the perfect only) to know: – be aware, behold, X can (+ not tell), consider, (have) known (-ledge), look (on), perceive, see, be sure, tell, understand, wist, wot. Compare G3700.

Eidō is used by Jesus and many other NT authors to discuss seeing and knowing the works of God and the works of man. However, that's why eidō is not used in reference to seeing (or rather discerning) the nature of God:

> 1 John 4: 19We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen (**horaō**), how can he love God whom he hath not seen (**horaō)**? 21 And this commandment have we from him, That he who loveth God love his brother also.
>
> G3708 — ὁράω — horaō — hor-ah'-o
>
> Properly to stare at (compare G3700), that is, (by implication) to discern clearly (physically or mentally); by extension to attend to; by Hebraism to experience; passively to appear: – behold, perceive, see, take heed.

That is to say that it is not only enough to know but to also experience through action. In other words, faith without works is dead.

When we walk without deliberation and spend our time and money on things that are only seen — not for the benefit of God but for ourselves — we give ourselves over to idols. We idolize that which we see rather than that which we do not see.

This is something that all Christians know but it is worth repeating.

Seeds of manipulation

August 8, 2014 | by Deep Strength | Link | Original Link

One of the things that most women do — whether they are aware or unaware of — is tying their feelings and emotions to decisions.

For example, if a husband or boyfriend is making a decision such as picking a restaurant other other financial choice, there are some ways that a wife can subtly affect his behavior.

Him: “Let’s go to X restaurant.”
Her: “Are you sure?”
or
Her: “I don’t know how I feel about that”

A question like “are you sure” is a subtle affront to decision making which implicitly says the women doesn’t trust you or that she can sense that you’re seeking approval from her. This is something to quash.

The statement about her not “feeling it” is even worse than that because she is basically giving her opinion that she doesn’t like it in a passive-aggressive manner. This is something to quash even more firmly.

However, there are situations that seem better, but in reality may lead to insidious rebellion.

Him: “Let’s go to X restaurant.”
Her: “I’m happy with anything you choose”
or
Her: “I’m comfortable with what you’re comfortable doing”

The simple fact of the matter is that women often tie their emotions to a man’s decision making. This is bad because it implicitly tells a man that his decisions are tied to her emotions.

It is easy for a woman in this state of mind to go down the feminist route to say that is she is unhappy or displeased with a decision. Then you have a boyfriend or husband who is in a dilemma where he is second guessing himself or stuck in a conflict when there shouldn’t be one. He either caves to her unhappiness which is destructive to the relationship. On the other hand, the other choice is that he has to engage in that unnecessary conflict which most men are going to want to avoid, and it can easily escalate into a fight or something else that is out of control.

What is inevitably better is for a woman to affirm a man’s decision making instead without tying her feelings to it:

Her: “That’s great. I trust your decision making.”
or
Her: “That’s great. I trust your judgment.”

Doing this will bring the relationship between a husband and wife closer because there is trust built here rather than a husband being implicitly a slave to his wife's emotions. I would say this is best used for small decisions that don't really matter in the large scheme of things. To be faithful in the small things means that a man will start to trust a woman in large things.

> Matthew 25:23 "His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.'"
>
> Luke 16:10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much."

That way when a man has to make a large decision to make his faith in his wife or girlfriend has already been boosted by her trust in the small things. That way her input, even her feelings in a large decision, will have more weight in his decision making. He will not feel that the his wife or girlfriend is trying to manipulate him because the trust is there, and his decision making has not been prematurely tied to her feelings as in the small things.

Obviously, this is very subtle behavior that appears innocuous but has the ability to head down the path of the destructive unhappy wife. Both Christian men and women should take heed of a woman tying her emotions to a man's decision making.

individual and societal responses in civilization

August 9, 2014 | by Deep Strength | Link | Original Link

Wintery Knight has a great post recently about some of the same old controversial topics that have plagued the manosphere for years. Specifically, should women who get pregnant after premarital sex expect the men to marry them?

The irony is that this topic plagues conservatives because they are blinded to the answer of their own question, or they just flat out refuse to accept actual solutions that work because they favor the status quo. In regard to abortion and politics, I think it is willful blindness coupled with the fact that an unpopular sentiment will literally destroy their position with most of the voting base.

Even a poster Lynn cannot see the answer, and she has worked at a crisis pregnancy center:

> Hey, long time reader first time commenter. Greetings!
>
> I have worked at a crisis pregnancy center as a volunteer counselor, and I can confirm mike's sentiment and reasoning. Most of the women that I worked with told me that they did not expect the father to remain in the picture. Occasionally we would have a couple who would show up together and go through the process together, but that was a rare (and refreshing) occasion. Men were designed to be leaders. When you leave a woman alone in an unplanned pregnancy situation, logic leaves, and fear takes over. I have NEVER had a client who wanted to abort. Those that moved towards abortion, in spite of our efforts, did so because they saw it as their only option. If they had a man in the picture, I believe their cases could have turned out differently. But men nowadays have been programmed to see abortion as a woman's decision – as in they don't have the right to get involved. If that changed, and men stepped up, I believe we would see fewer abortions.
>
> Ultimately, men were designed to be leaders, and women were designed to be responders. **You can preach at women all you want, but any positive changes in this culture, on that front, are going to have to start with the men, not the women.**
>
> Also, I should add that I don't actually believe that 80% of the abortions would have been prevented by male involvement. That sounds like blame shifting to me. But, maybe half that number?

Here's my comment that I posted over there with some additional analysis.

Praytell. How would you convince these immoral men (e.g. non-Christians) to act morally?

Immoral men won't suddenly become moral and "take responsibility" and neither will immoral women. This is like asking a dog not to bark or a cow not to moo. It ain't gonna happen.

In fact, do you know what worked prior to the 1960s:

1. There was no such thing as no-fault divorce.
2. If you divorced you were shunned.
3. Virginity was prized.
4. Women policed women on sex: keep your legs shut until marriage because giving men sex before marriage decreases the incentive for men to be married.
5. Women and their bastard children were shunned.
6. I'm sure there are some I've missed.

All of these things actually led to stable families, men getting married to women and staying married, the vast majority of women were virgins at marriage or had less than 1-2 partners, less unhappiness, etc.

How many women would actually want to go back to this model? Very few. Most women now want to have their cake and eat it too: pre-marital sex galore and lots of fun. Then marriage, children, and settling down. They don't want to go back to "antiquated and outdated values."

The majority of actual Christian men who practice what they preach keep it in their pants and won't pressure a woman into sex. Yet, like our blog host Wintery Knight here no women want to marry someone like that, and they will even go out of their way to have sex with cads and players and so-called "Christian" men.

There are precisely two models that work:

1. Societal standard — where women police other women and shun those that do not comply.
2. Biblical standard — the daughter is the possession of the father, and all suitors must go through him to his daughter. The daughter is kept safe from making mistakes when she is blinded by her attraction to cads and palyers. Subsequently, this is why the father gives away the daugher to the man at marriage which models Genesis 2.

As you can see in the two models that work, it is both men and women that are involved in the marriage process so as to not allow cads and players to violate their daughters. Fathers are responsible for their daughters, and women police the women who want to get out of line and break the status quo.

Incentivizing divorce ensures that less men want to marry because women can take their stuff, and men that do get married may be robbed of half their stuff and lose the children anyway. Fathers are not there to protect and teach daughters what masculinity is and it's proven in the statistics that fathers without daughters are substantially more promiscuous. Likewise, no one but Christians and Muslims would say that daughters are the possession of their fathers.

Women policing other women is obvious. Social stigmas are there for a reason, and the reason that "slut", "whore" and other now-called "sex-negative" names exist for women is because they were used to enforce compliance of non-sex onto women who were not

married.

> Galatians 5:9 “A little yeast works through the whole batch of dough.”

Nothing will work except reversion of everything the feminists have done since the 1960s, and a society wide acceptance of the societal standard of women policing women, and fathers protecting daughters. Good luck getting all of those laws repealed and for that morality to happen.

We’re past the point of societal wide changes happening. Yet, we can still make prescriptions to individual women who are willing to accept advice.

Thus, the best advice to an individual woman who doesn’t want to be pregnant outside of marriage — keep your legs shut.

No amount of shaming is going to make a man stick around in a pregnancy if he doesn’t want to. The best way to ensure that a man sticks around for a pregnancy is actual marriage prior to sex and the pregnancy.

A lack of joy or peace

August 11, 2014 | by Deep Strength | Link | Original Link

Donal in his Sunday Scriptures posted this:

> I am not a joyful person. Never have been. Just not part of my overall personality. Not that I cannot be happy from time to time, but I have never really been joyful as it is properly understood. I've long recognized my trouble finding joy is a real weakness of mine, but its been one that I've not been able to quash. I have tried for a long time, and will continue yet to embrace a spirit of joy. God willing I will find it eventually.

I want to give this a post on its own because this is something that God has been revealing to me over the past few months about myself. Not that I walk without joy and/or peace, but there are things that have held me back from experiencing His joy and peace.

Remember that joy is directly related to grace and forgiveness. Joy and peace are not part of our personality, but it comes from God.

We often say to women who become Christians that were formerly promiscuous that just because they are a new creation in Christ doesn't mean the past has gone away. In this, we don't mean that the blood of Christ hasn't covered all sins. But it is our perception of ourselves that we continue to cling on to things in our past. We allow things to continue to shackle our soul and our mind.

Fear is a big one. Why are we, as Christians, still so afraid to speak about Jesus in public. Or how about for nice guys to go and ask a Christian woman out? Or reveal things in our past to others?

In the same vein you can think of confession as like this. Even by just talking to a priest revealing your sin before God and man, there is a freedom that is present from allowing the chains to fall off of yourself. You're not accepting God's grace again because we have already received it once and for all, but confession(s) are for us to allow us to walk fully into what God has for us. Who can't be joyful and peaceful after confession? A weight on us has been lifted, and it's not because God has suddenly forgiven us again. He already has as Christians.

For me there has been many things in my life that I've held onto maybe in terms of false humility or pride that I should have give to God a while back. And confessing them to Him allows freedom to happen.

It's often the case that as serious Christians we are our own worst critics. If I sin I know I have the grace of God. But I sometimes catch myself internally beating myself up because of that sin. "I should've known better" or "I should have been able to overcome this temptation" or "I'm weak."

I know God has forgiven me but have I forgiven myself?

Self condemnation is a really bad thing to walk in because that is not what Christ came

for or how He wants us to live. The bitterness of the lies of feminism and that which we have seen in the manosphere are a hard pill to swallow. Can you forgive others and forgive yourself?

The past is the past, and I can't change the mistakes I've made. I can only learn from them. But I know that I have received His grace and I know that He does not condemn me and I shouldn't condemn myself either. That is why I walk with peace and joy. Yet, still bearing the consequences of my actions if any in the present and the future. God is good.

Thus, deep down I know that if I am not experiencing peace or joy within my life there are chains that I have allowed to bind me where God has already broken them loose. We sit in those chains asking God why won't He take them off, but He has already done so. Stand up out out of them and walk free.

In the moment

August 13, 2014 | by Deep Strength | Link | Original Link

This is one of the more difficult things that I have personally encountered, especially with social situations. As an INTJ, it's very difficult to live "in the moment" as opposed to have multiple lines of thought running through your head at all times.

For example, I could be talking to someone. But I'm also acutely aware of things going on in the background of the situation such as other conversations. I may be thinking about what is next for a meal, or how I need to do something when I get home, or what I should say next, or tons of other lines of thought at the same time.

This is generally not good for social interactions, and it's something I want to vastly improve on. I have over the past year, but it's still been a rough process.

The division of my time I tend to think of is two fold:

1. When I am with other people I need to focus 100% of my efforts and thought on them. This way I can love others as Christ has loved me. Engage direct eye contact with everyone you are talking to. No exception. Don't stare, but don't let your gaze wander around much either.
2. When I am by myself, I am free explore my relationship with God and reflect on the past which I may learn from or plan/pray about the future and others. I can explore as many lines of thoughts with God and others that I need to improve my abilities.

Basically, it boils down to the fact that when alone focus on putting God first, learning from the past successes and failures, and planning as much as possible for the future.

> Proverbs 16:9 The mind of man plans his way, But the LORD directs his steps.

When interacting with people focus on loving them and being there in the moment at all times.

These two sum up what Jesus says are the two greatest commandments:

> Matthew 22: 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

This is the way I approach all interactions now because it sets boundaries for myself in order that I may love God in my time and have Him help guide me in reflection and planning, and that I can do all that I can for people when with them in order to love them as He has loved us.

Basically, this is Dominion over time management and relationships.

You'll find that relationships will start to flourish more when people know you're paying

100% of your attention to them. People will become more interested and interactive with you because you have shown them that you prioritize them over yourself. This is one of the first steps that many introverts need to learn in loving others and being a good communicator.

Men who get it and men who don’t

August 13, 2014 | by Deep Strength | Link | Original Link

The reason why most men think women are confusing or hard to get is all a matter of perspective. To get the right perspective, you have to look at your actions. Your actions matter because that is what a woman is interacting with and how she responds.

For example, take your average man who gets it. This will be a man who acts, speaks, and breathes masculinity. The only responses that a woman can give to a man who is acting masculine are these:

1. She will act feminine around him
2. She will act adversarial to him, like a witch with a capital B.

On the other hand, for your average “nice guy” which is a man acting in a more feminized manner you’ll see than such a man will get a huge amount of disparate responses. This is because the women run into the issue of — do I respond to the man as a man or as a woman? — and you don’t know what you’re going to get out of it:

1. She could treat him as a beta orbiter only for validation
2. She could treat him as just a friend
3. She could be disgusted at his lack of manliness
4. She could try to lead the relationship
5. She could use him for time and money
6. She could use him as an emotional sponge for her other man problems
7. And many more.

A man will get a whole gamut of responses ranging from happy to sad to bored to disgusted to anything else. The types of responses that a feminized man will get from a woman basically depends on how she is feeling at the moment. Obviously, if the responses a man gets from his interactions with women are based off the fickleness of emotions then it’s going to be confusing for most men.

Then they proclaim that women are impossible to understand like this is some universal knowledge that can’t be figured out. Women can only be understood from the lens of being a man. If you are are essentially another woman to them as a nice guy or feminized man, and then you try to apply logic to that you will always be confused.

This is the difference between men who get it — women react to them — and the men who don’t get it — they react to the woman. If you’re a man and you are continually being confused by women then you’re not acting like a man.

Men who get it

It is easy for a man who gets it because she will act feminine around him. All is right in the word if the man is acting in a masculine manner, and the women will usually follow suit by acting in a feminine manner.

However, if it comes to the point where she's acting like a witch with a capital B then there are two scenarios that follow:

1. About you — she's testing your boundaries, typically in your mistakes or in the newness of a relationship
2. About others — which means it's not about you and she's being embroiled by some emotions from other situations.

If it's about you then you have to learn to lay down the law. I discussed this in a Framework of Offence and Defense about the various things that you may become embroiled in when it's about you.

When it's about others generally speaking you shouldn't involve yourself. Just grab her and hold her close and let her get over it.

Remember, if you, as a man, are upset about something someone else did, and your friends ask you about it you tell them you don't want to talk about it. If they keep pestering you about it then you're definitely going to get angry at them as well. That same human experience applies to women.

However, while men often times just want to be alone to think through the experience or make plans to make it better, women are a bit different in how they respond. This is the say that men often think through an issue like this in terms of headship — what needs to be done to fix the issue. On the other hand, women tend to think of it in terms of the body — this is happening to me and I need to process everything.

Hence, why when men want to go fix the problem it's often not the solution. Most of the time, women just want you to listen or be that calming force in her life.

Thus, when it's about others a man must recognize when to be the rock that she needs to weather the storm.

Conclusions

Don't be a man who doesn't get it. If you don't get it then you will always be confused by women.

Men who get it understand their behavior matters. Masculinity is such that women will react to it. They will react in two different manners:

1. She will act feminine around him
2. She will act adversarial to him, like a witch with a capital B.

If she's acting feminine all is well, but if she's acting like a witch then:

1. About you — she's testing your boundaries, typically in your mistakes or in the newness of a relationship
2. About others — which means it's not about you and she's being embroiled by some emotions from other situations.

If it’s about you then defuse it by maintaining Dominion over your boundaries. If you let her run roughshod over you then expect the relationship start to disintegrate.

If it’s not about you then don’t try to fix the problem unless she specifically asks for solutions, but rather be her rock to help her weather the storms of her emotions. If you need clarity then you can metaphorically ask if she needs an ear or a hand.

If she too often acts like a witch and is otherwise unable to act in a feminine manner then she’s not relationship material. Point blank. Even the most manly of men cannot “make” women feminine. She has to decide that for herself through her conscious actions.

The nature of man and woman before the fall

August 14, 2014 | by Deep Strength | Link | Original Link

Cane Caldo has an excellent post today on the topic of the difference between the nature of temptation of men and women.

> This is wrong. Men and women are even more different than that. Women are headstrong and challenging because they want what they want and they don't give a damn about the whys and whatfors. In the female soul desire is mainlined. They want *differently* than we men do. The typical desire of a typical man is weighed thus: "**Can I get the goods without getting in trouble?**" A woman says to herself, "**How do I get the goods without getting in trouble?**" While the difference in words is subtle to the ear; the meanings are widely separated. The thought of doing without is a secondary consideration at best. That's just in the nature of a woman, and why they need a leader.

Highlighting mine. I encourage you to read the whole post because it is short and extremely concise.

In particular, in the comments chokingonredpills and Oscar related this back to Genesis 3:16 which is God's righteous judgment upon women. This is part of my response, and then I'm going to expound on it more.

> "Genesis 3:16″ ~ chokingonredpills
>
> Exactly! It's a consequence of Original Sin and the Woman's Curse that followed.

Be very careful because this is incorrect.

I would argue that hypergamy existed before the fall, and I would also argue that headship of the husband over the wife existed before the fall. Likewise, temptation existed before the fall as well or else how could Eve have been persuaded to be deceived lest she be tempted first.

The fact that Eve was able to be tempted and deceived by this specific phrasing:

> Genesis 3:5 "For God doth know that in the day ye eat thereof, then your eyes shall be opened, **and ye shall be as gods**, knowing good and evil."
>
> 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and **a tree to be desired to make one wise,** she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

It is clear that before the fall that the woman already had the capacity to be tempted to literally "become like God" which means that this is a part of her nature before the fall. It is not a consequence of sin but rather the way which woman was created.

Remember, it is the capacity to be tempted that gives us free will. Both men and women

were created this way in order that we might choose God of our own free will rather than sin. This is the fundamental nature of Christianity.

Gen 3:16 gives the husband authority to rule — headship is different from authority — and then the New Covenant through Jesus takes back the authority and changes it to headship (Eph 5, 1 Cor 11, etc.) in order for the models of God-Jesus and Jesus-Church to be what husbands-wives strive for.

Nature of headship

The very nature of woman being able to be tempted in this way — a power play for power — means that headship before the fall must have existied. First, we must establish that authority is good. We know that is true because is the Creator and has all authority. His nature is that of love and goodness. Thus, by logical extension, authority is good.

Headship of the husband to the wife is meant for love, good, and edification of the woman just as God is the head of Christ and Christ the head of the Church.

> 1 Corinthians 11:3 But I want you to understand that [a]Christ is the head of every man, and the man is the head of a woman, and God is the head of [b]Christ.

Therefore, the logical conclusion is that of headship existing as an trait of creation of man and women, and not an extension of a curse of the fall. There are, of course, other logical arguments that argue headship before the fall as well.

We know that Adam failed in his headship for multiple reasons which God has outlined in Genesis 3:

> 17 And unto Adam he said, **Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it**: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

~~Note the "and" in the middle of the statement.~~

1. ~~Adam's first sin is of not being the head — **Because thou hast hearkened unto the voice of thy wife.**~~
2. ~~Adam's second sin is disobedience to God — **and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it.**~~

Note: the Hebrew does not have conjunctions such as "and" so the above is incorrect. However, the point still stands because Adam listened to his wife rather than God.

If there was no headship and man and woman were "equal" before the fall, would Adam be punished because he listened to his wife? No, because they would have been "equal." Yet, God punishes Adam because he listens to his wife.

Likewise, it was only until after both of them ate the fruit that their eyes were opened. If Adam and Eve were equal then why wouldn't their eyes have been opened after only Eve had eaten? This goes back to the command that Adam is put in charge of the garden, and then his wife is made a helpmeet for him (Gen 2). But they are both overall tasked to the garden (Gen 1).

Instead of being the head of his wife and chastising her when she brought him the fruit saying "God said don't eat this fruit," he instead ate of it and disobeyed. Then Adam later plays the blame game:

> 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
>
> 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

The main point that I'm trying to make with this section is that we don't truly understand the nature of God's creation because we don't look closely at the Scriptures.

If we fall into the trap of "woman's nature" is that way because of the original sin, we miss the importance of free will.

Yes, God created man and woman with the ability to be tempted. What He created was **very good** because it gave us free will.

Instead of exercising our free will to choose good, we often blame our sin upon the first sin. This is another way in which we don't embrace how God created us to be, and instead play the blame game just as Adam did. "Well, they're only acting that way because Adam and Eve sinned."

No. Men and women sin because they CHOOSE to act that way. To play the blame game like this is to choose the female hypoagency that the manosphere often decries. The ability to be tempted for power grabbing is a part of how God created women to be. Women choose to disobey God and give into temptation rather than follow God and do what He says. Likewise, the ability of husbands to fail to act as the head in marriage is husband giving into temptation rather than choosing to obey God.

Churchianity is based on hyperagency of husbands and hypoagency of wives and children. This is the say that the husband is responsible for making his wife happy, and he is responsible for the choices of his wife and children. This is false.

We are responsible for choosing what is good and right according to God for what we are responsible for. For single men that is ourselves. This is the very nature of dominion. For married men that is choosing what is good and right for you, your wife, and your children. However, if they choose to not submit or disobey respectively then those consequences do not fall on the husband — they fall on the wife and children.

In the case of children, the father often takes responsibility for the children because it is his duty to correctly train up his children. But if he does and they continue to make the same mistakes it is on them. Continuing to absolve others of responsibility will lead to

spoiled child syndrome.

Paul's exhortation on women

This is one of the most difficult passages in the Scriptures for most modern Christians because most Churchians and egalitarians try to eliminate these verses or attempt to twist them to mean something else:

> 1 Timothy 2:12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first [h]created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, [i]fell into transgression. 15 But women will be [j]preserved through the bearing of children if they continue in faith and love and sanctity with [k]self-restraint.

Like in 1 Corinthians 11, Paul affirms the headship model here. However, the most interesting part is verse 15. Why would women be preserved through bearing children in faith, love, sanctity, and self restraint?

Note the nature of verse 12 and compare it to verse 15. Women were/are power grabbing within the church and marriage. Obviously, this goes back to the creation order and how the original sin took place.

The interesting part if the solution. The solution is based on the greatest commandment and the second which is like it. Women are not exhorted in the Scriptures to agapao love their husbands, and it has been some debate within the Christian manosphere blogs if this is even possible. This is a debate for another time. However, we know that women are able to love their children with agapao love.

> Matthew 22: 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

When women have children they are able to understand what it means to love another person unconditionally. This is the reason why they are saved through childbearing in faith, love, sanctity, and self restraint. It is this understanding of loving another unconditionally through experience which changes their mindset so that they can truly understand what it means to love God with all of their heart and love their neighbors as themselves.

I would say that women have this capacity, but it is not fully realized until they have children. Hence, why I believe that the married manospherian women are correct that it is possible for women to love unconditionally, but they need to have that revelation through the experience of childbearing and children.

Women that only "love" selfishly are those that abort their children, or they divorce which rips apart their childrens' lives. They are not Christians and not of God. They are not preserved through bearing children in faith, love, sanctity, and self restraint because they

eschew them all in the name of selfish power grabbing.

Conclusions

1. God created humans — male and female — with the ablity to be tempted, often by different things because of different responsibilities.
2. Headship of the husband to the wife was present before the fall, and it was good.
3. Adam's sin is of non-headship (listening to his wife) and eating of the fruit of the tree. Take this lesson from Adam because this was before he ate of the tree. Be the head in your marriage because that is the way men and women were created.
4. For women, power grabbing is one of those things that they were created with the ability to be tempted with. Saying part of the created nature was a result of original sin is to say that God's creation was **not good**. Don't do this.
5. Churchianity is based on hyperagency of husbands and hypoagency of wives and children. This is false. Husbands have the responsibility to be the head and to call out sin and not give into it, but they don't have responsibility for the choices of their wives.
6. Wives learn how to love unconditionally because they are preserved through bearing children in faith, love, sanctity, and self restraint as per 1 Timothy 2. Abortion and divorce are selfish power grabs.

These are all essentials that need to be learned in order to have a correct view of what is GOOD and what is NOT GOOD. We know that which God created is GOOD and that which man stepped into when he sinned is NOT GOOD. But it is easy to get some of what is GOOD and NOT GOOD confused. If we confuse GOOD and NOT GOOD we deceive ourselves.

Why I don’t respect women

August 25, 2014 | by Deep Strength | Link | Original Link

Aside from the sensationalist title, this is going to be an interesting post.

When I first wrote on fear, respect, honor, and truth (phobeo and timao), I only hinted at this reality. However, I want to be exceedingly clear on this point because it has the potential to change the mindset of many men in their interactions with women.

> Ephesians 5:33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she **[r]respects (phobeō)** her husband.
>
> **G5399 — φοβέω — phobeō — fob-eh’-o**
>
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence.

Out of the 93 times that **phobeō** is used in the NT, this is the only time that it is used in reference to reverence or respect. The rest are in either fear of God, fear of the king, to be afraid of things, and the like.

Interestingly, it is also used in 1 Peter 3 which talks about how wives are supposed to act even if their husbands are unbelievers:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is **right (agathopoieō)** [b]without being **frightened (phobeō)** by any fear.
>
> **G15 — ἀγαθοποιέω — agathopoieō — ag-ath-op-oy-eh’-o**
>
> From G17; to be a well-doer (as a favor or a duty): – (when) do good (well).

The phrase for women stems from what is doing right. Or rather, **agathopoieō** is a conjunction of agathos and poieō. Agathos is a fruit of the Spirit for goodness, and poieō is a verb meaning to make or do. In other words, **agathopoieō** literally translates to mean **one who does what is good**. One who does what is good is like God because God is good. What is good in reference to the husbands is outlined in the prior verse which is to operate in submission to their husbands.

This is the dichotomy with which women operate:

- Women are to respect their husbands in that they submit to them. Women who submit to their husbands fear God and fear their husbands, and thus are paradoxically cleansed of their fear because they do what is good.
- Women who do not respect their husbands do not submit to them. Women who do not submit to their husbands do not fear God or their husbands, and thus have only judgment from God and their husbands for not do what is good.

This is a rational fear from a lack of submission and obedience to the headship and authority structures that God has implemented on the earth.

This is one reason why husbands are not to respect their wives. They are called to love them.

Respect in other forms

It is sufficiently clear that respect in terms of the husband-wife relationship in the Scriptures leads a man to never respect his wife but to love her instead. But what about with other people?

Here are some other verses where **respect** is used on occasion, but it does not mean the same thing.

> Romans 2:11 For there is no **respect of persons (prosōpolēpsia)** with God.
>
> Ephesians 6:9 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there **respect of persons (prosōpolēpsia)** with him.
>
> Colossians 3:25 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no **respect of persons (prosōpolēpsia)**.
>
> James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with **respect of persons (prosōpolēpsia)**.
>
> James 2:9 But if ye have **respect of persons (prosōpolēpsia)**, ye commit sin, and are convinced of the law as transgressors.
>
> G4382 — προσωπολημψία — prosōpolēpsia — pros-o-pol-ape-see’-ah
>
> From G4381; partiality, that is, favoritism: – respect of persons.

God does not “respect persons” in terms of favoritism. Not respect in the sense of headship or authority.

> Matthew 21:33 “Listen to another parable. There was a [i]landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to [j]vine-growers and went on a journey. 34 When the [k]harvest time approached, he sent his slaves to the vine-growers to receive his produce. 35 The vine-growers took his slaves and beat one, and killed another, and stoned a third. 36 Again he sent another group of slaves larger than the first; and they did the same thing to them. 37 But afterward he sent his son to them, saying, ‘They will **respect (entrepō)** my son.’ 38 But when the vine-growers

> saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’ 39 They took him, and threw him out of the vineyard and killed him.
>
> Titus 2:8 sound in speech which is beyond reproach, so that the opponent will be put to **shame (entrepō)**, having nothing bad to say about us.
>
> Hebrews 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them **reverence (entrepō)**: shall we not much rather be in subjection unto the Father of spirits, and live?
>
> G1788 — ἐντρέπω — entrepō — en-trep’-o
>
> From G1722 and the base of G5157; to invert, that is, (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: – regard, (give) reverence, shame.

I including the Hebrews passage given that the author of Hebrews is an excellent orator and uses words clearly and concisely. Entrepō is an interesting word in the sense that it’s primarily used to show a contrast in behavior. As you can see above, it is used in both terms of authority, between generations, and between peers. It’s not a unversal based respect in terms of the one that exists with headship and authority.

Why I don’t respect women

It’s common for many feminist women to demand respect. Such women demand respect because they are disabused with the notion that they want equality. As we all know, there is no such thing as equality.

Respect in the Biblical sense is never between peers. It is always between a headship or authority figure and the one submissive to the headship or authority figure. It is given specifically only by the one in submission.

We can see how this plays out in relationships. If a husband begins to **respect his wife instead of love her**, he starts to question his own decision making and he will start to cater to his wife. He will inevitably base his decisions off of her input and her feelings. **Thus, the husband starts to live in respect, reverence, and fear of the wife**. This creates an inverse to the relationship such that the woman becomes the husband and the man becomes the wife. The woman is throw into the position of loving her husband and the man is thrown into the position of respecting his wife. This is unScriptural and it makes the vast majority of couples extremely unhappy.

However, what we forget is that we see the same notion play out between a woman and her beta orbiters and white knights. The beta orbiters and white knights respect the woman they are after. Thus, they cater to her needs and feelings. **They wonder why the woman will throw all they’ve done for her away in an instant when she meets a man who does not respect her.** The answer by now should be quite obvious. Men should not respect women in general.

There two exceptions to this:

- Parents — we honor (timao) and respect (phobeo) our parents because they have been endowed by God with such authority. This is why we as men should respect our mothers.
- However, as we become of age our parents do not have authority over us anymore which means we do not endow them with respect, but we still honor them because they are our parents. This is difficult for most to understand. For those of age, it's easy to disregard our parents advice often brutally because we are responsible for ourselves, but we still need to honor them as it is God's command with a promise that does not expire.
- The only other exception is an institution in which you are submitted to. For example, if we were living in the time of the Victorian era with Queen Victoria then men would be required to submit and have respect for the queen because she has the authority appointed by God.
- Likewise, if you submit yourself to an intitution such as a university you are required to respect those appointed as teachers. This is why we are to respect the female teachers lest they hand down punishment upon you or expel you from the university.

As a rule, however, I do not respect women at all. Ever.

If I were to rephase this, what it means to respect or reverence another is to place them in authority or headship above yourself. This is the essence of what it means to pedelstalize a woman. You set herself up to have headship or authority over you — married or unmarried — and, thus you are setting up a false idol over yourself in place of God.

The authority I submit to is God, and He has outlined in His Scriptures which authority and headship structures to which I am to submit myself to and thus also respect, reverence, and fear.

Additionally, I respect men because the Bible submits:

> 1 Peter 5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.

In other words, submit to those who are elderly because of their wisdom in the faith. This is a specific kind of submission and respect that is given.

Otherwise, I generally am not a respector of other men. What I mean by this is that I acknowledge a common existance between myself and other men such that we face the same trials and hardships to become men in this life. However, I do not set them up with authority over myself unless I am an institution to which I submitted myself to learn. Outside of these institutions, I submit and therefore do not respect any man or woman regardless of their experience or expertise. Instead, I acknowledge their expertise and experience to learn from them.

Respect/reverence/fear in the Scriptures is directly associated with authority or headship.

It should only be given in the instance of certain circumstances, and rarely if ever to women except in the case of mothers while you are still under your parents authority and in submission to earthly institutions.

Every time a woman demands respect from men or from me, especially Christian women, it is a good idea to remind yourself of this face. Women who say such things want to put themselves on a pedestal, and if you respect her you are complicit with setting her up as a false idol in your life and complicit in building up her pride which is sinful. You would be wise to avoid such sin.

In the context of courtship

This post is a long time in coming, but Free Northerner recently had an experience where this is highly applicable in regard to courtship.

> Fourth, for those of you saying I should have not have submitted to the father, but instead taken the girl agains. t the father's wishes, you are wrong. If she was the kind of girl who would disobey her father and abandon her family for a man she had known for only a month, she is not the kind of girl I would want to marry. The woman who will rebel against and abandon her father under the influence of passion is the same woman who will rebel against and leave her husband under the influence of passion. Once the father had denied the relationship, the only way we could have had a relationship is if she was the type of girl I would not want to have a relationship with.

FN is indeed correct to submit to the father's decision. This goes along with the part of the Scriptures about submission to elders, especially with things in their jurisdiction such as family.

Prior to this, the relationship between the father and the suitor is that of peerage which some of the commentors mentioned and he agreed with. The husband is eventually going to be the one that the father passes his daughter off to, and thus it is important to operate with him on the level of a peer.

This is what it means to talk to someone man to man. However, it is also important to acknowledge that he is an elder over you and he is responsible for his daughter. Thus, it behooves you to speak man to man but clothed with humility.

Conclusions

Respect/reverence/fear is clearly delinated in the Scriptures by God to be given only in specific circumstnaces.

- Men should never respect women, except in two situations:
  - If they are under the authority of their mothers, and
  - If they are submitted to earthly institutions such as the government, school, or the like.
- Stay far away from women demanding respect, unless you want to enlighten them.
- Giving respect to a woman is akin to pedestaling them and setting them up as a

false idol. Single men, boyfriends, and husbands beware. You are the wife in the relationship if you respect your wife.
- Men should respect their elders.
- Men shouldn't respect other men or peers. They should acknowledge common hardship and trials especially in this life.
- Men should acknowledge expertise and experience from which to learn in a humble manner, but not submit themselves or pedestalize themselves to the person. This is where the classic logical fallacy "Appeal to Authority" comes from.

Love and respect

August 26, 2014 | by Deep Strength | Link | Original Link

One of the things I mentioned in yesterday's post on Why I don't respect women is the notion that is prevalent in men who find the manosphere:

> I just want a woman to love me for who I am.

Often these men aren't Christians, but there are some who are. But it provides an insight into the stark truth into the feminization of men. The Scriptures have it correct:

- Men are to love, not become embittered to, and honor women as co-heirs.
- Women are to respect and submit to men.

Men are not to respect women nor submit to them except in the specific instances I noted in the post from yesterday, and the same with women to men. Understanding the notion of which sex should love versus respect tells you of the mindset of the person. They are either brainwashed by feminism and disney fairytales or they know God's truth.

Additionally, Christian men have it better than secular men. We know a God who pours out His love for us. He loves us so much that He sent His son into the world to die for us while we were still sinners (John 3:16, Romans 5). We know we are loved. We aren't exposed to the harsh reality that agnostics and atheists are exposed to: that no one will ever "love" them for who they are except potentially their parents. Even that seems not to be the case with the rampant selfishness in today's modern women.

As a man understanding that you don't need a woman to love you in any sense of the word is freedom from the prison of your own mind. It is the expectation of love from women that drives most men to bitterness and resentment. It is the expectation of love from women instead of respect which will drive her away from you. Such a man will incorrectly desire love from the woman while respecting the woman. This puts enormous strain on the relationship as it is the inverse of what it was meant to be.

Conversely, when you realize that you don't need love from a woman but rather respect allows you to see that her feelings do not drive your decisions. Rather it is you running the show, and she is along for the ride. It is not about her happiness but rather making decisions for the family falls into its proper frame of bringing you both toward Christ and living in the world but not of the world. It frees you to stand firm when she's emotional or you need to chastise, correct, or teach.

When a woman is coming at you with full fury of her emotions in an argument will you be the one that expects respect or expects love? Would someone that expects respect willingly engage themslves in the argument and lose self control in it? Or, in other words, would you respect a leader that got constantly embroiled in petty arguments and emotions? Surely not.

Men need to first set themselves into the correct frame of reference as it will do wonders

in order for them to understand how to interact with women and other people. This is why I constantly reinforce aligning with a correct Scriptural perspective in order that we interact correctly with others in love and in truth. Men will become men if they can understand and implement the Scriptures in its fullness.

I want you versus I need you

August 27, 2014 | by Deep Strength | Link | Original Link

This is a continuation of why I don't respect women and love and respect.

I think love and respect are difficult concepts for most men and women to put into practice because they seem like vague concepts to us.

I have struggled for a long time to understand what love actually looks like in action because it varies heavily depending on the context of different situations. No doubt many men have too in regard to their girlfriends or wives. Likewise, I think many girlfriends and wives have struggled with how to understand what it means to respect their husband. Submission is more straight forward, but it can be performed without respect.

Thus, I've been mulling these concepts over time and time again in my head over the past few months in order to find the attitude that underlies them. If we can correctly dicipher the attitude, it is much easier to implement the fundamental priciples even in disparate situations.

I want you versus I need you

- I **want** you is the underlying attitude of love.
- I **need** you is the underlying attitude of respect and submission.

A **want** implies a desire for a particular thing. In the case of God, it is that God desires us to come to Him.

> 1 Timothy 2: First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, 2 for kings and all who are in [a]authority, so that we may lead a tranquil and quiet life in all godliness and [b]dignity. 3 This is good and acceptable in the sight of God our Savior, **4 who desires all men to be saved and to come to the [c]knowledge of the truth.** 5 For there is one God, and one mediator also between God and men, the man Christ Jesus, 6 who gave Himself as a ransom for all, the testimony [d]given at [e]the proper time.

What does God do in His want or desire?

> John 3:16 For God so loved the world, that He gave His [a]only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
>
> Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

He demonstrates His **love** through the action of sending His son as a sacrifice to die for our sins while we were yet still sinners.

God doesn't need us. But He shows His love for us in His desire for us. Likewise, does

Jesus need His disciples? Certainly not. But Jesus still called the 12 disciples because He wanted them specifically. He told them to "Come, follow me" out of that desire. Husbands can demonstrate their love/desire/want for their wives through their words and actions.

On the other hand, a **need** implies that one cannot function or may cease to function effectively without it being met. This is the underlying attitude of respect and submission.

The reason why we, as Christians, respect and submit to Jesus is because without Him we can do nothing.

> John 15:1 "I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He [a]prunes it so that it may bear more fruit. 3 You are already [b]clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit [c]of itself unless it abides in the vine, so neither can you unless you abide in Me. **5 I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.** 6 If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit, and so [d]prove to be My disciples. 9 Just as the Father has loved Me, I have also loved you; abide in My love. 10 If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.
>
> Deuteronomy 8:3 "He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, **that He might make you understand that man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the LORD.**

In the second quote, Jesus also references that in His temptation with Satan.

A need is also the nature of the relationship between a teacher and his disciples. A teacher without any disciples is but a preacher. However, a preacher has the capacity to be a teacher once he takes on disciples under him. This is the entire essence of Christianity which is to go and make disciples of all nations.

> Matthew 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. **19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age."**

However, the relationship between that of the disciple to the teacher is one of need. You cannot be a disciple or student without a teacher. What is a student without a teacher but

an aimless wanderer? A student needs the teacher much like we need God. It is in this need that the teacher provides instruction and guidance to the student.

This is the essence of the relationship between God and Jesus here on earth. The Father does not need Jesus, but Jesus needs the Father in order that He may accomplish His will. The same is true of Jesus and the Church. Jesus does not need the Church rather He wants the Church. However, the Church needs Jesus otherwise it becomes an the abomination known as churchianity. The Church does not merely want Jesus. It needs Jesus.

In the same way, a husband does not need his wife. But to truly love her he must want her and desire her to seek after the Father and him. Conversely, the wife does not merely want her husband but she needs him. Without a husband she is no wife. She cannot be a helpmeet to no one. It is for this reason that God created Eve for Adam.

This is men look at vulnerability as a highly prized attribute in women. It demonstrates that a woman is willing to lay herself bare such that the man will take up the mantle of headship. She will be able to put her trust in him. She needs him, and he will flourish in her need to protect and provide for her. On the other hand, a strong and independent women is a turn off for most men. If a woman can do everything by herself why does she need a man? She has indicated she clearly does not need a man. She places her trust in herself and is not willing to be open to trust in a man.

Promiscuity, especially in women, damages her ability to be vulnerable. The vast majority of women who are promiscuous put up barriers because their trust has been destroyed by many men. This changes her underlying attitude to be one of strength and independence rather than that of trust which makes her a poor prospect in terms of being respectful and submissive in marriage. Pair bonding does not even need to be mentioned even though it is important to a healthy marriage as well.

When women divorce their husbands they are ridiculing God. They are stating that they don’t need God who created nor do they need their husbands. They know better than God or their husbands, and they can get along fine on their own.

Hypergamy

Hypergamy is one of the most discussed topics in the manosphere, and I am on record stating that I don’t believe it to be sinful in nature but as a facet of God’s good creation. However, like all facets it has the potential to go awry and become an idol. The nature for us to be able to be tempted is good because it allows us free will, but when we use free will for evil it gives rise to sin.

Hypergamy, at its core, belies a state of need. As Christians we recognize that we are sinners and can do nothing by ourselves. We need Jesus and accept Him as a perfect sacrifice for our sins. Given the nature of the relationships between God-Jesus, Jesus-Church, and husband-wife, it should come as no surprise that women are hypergamous in their search for a husband. When a woman meets her hypergamy, she is meeting a state of need. She is marrying into a better position via money, social status, or the like. This is the same as Jesus meeting our need as broken sinners and lifting us up out of our

depravity to become sons of God.

This is why I don't complain about hypergamy because complaining is a sin. Complaining about something that is created as good is evil. However, it is good and right to make the statement that unrestrained hypergamy often leads to sin, and to call out others if they go down this road toward entitlement syndrome.

Conclusions

For many men learning to be men, it is important to understand these two concepts. If you have had an attitude that you:

- need a woman/wife
- need sex
- need a woman to love or desire you [for who you are]
- or need anything

Then you are operating in the wrong frame of reference. This is the importance of Dominion over what you consider your needs. I don't need a woman, but I desire to have a wife. I don't need sex, but I want sex. I don't have a family, but I desire to have a family.

Wives who don't respect or submit to their husbands would be wise to understand that they need their husband, though not above their need for God. Without him they are no wife, and they are no helpmeet as long as they foster a strong and independent attitude. This will help to cultivate a godly respect and submission which honors God and her husband.

There is a difference between a need and desperation. Prior to marriage in the dating/courtship range wants and needs have to be moderated very carefully. A woman who comes across as desperately needing a man is as unattractive as a strong independent woman. The reason for this is because it is an idolization of a husband over God.

Likewise, having a wife having a need for her husband does not mean she does not have her own opinions or is a doormat. But I'm sure most of you understand that.

I'm going to continue the Dominion series — A Chistian understanding of attraction and Dominion — with my next post.

Being a Christian can be offensive

September 2, 2014 | by Deep Strength | Link | Original Link

One of the interesting lines of thought that popped up in the comments of Why I don't respect women is the use of language in the Scriptures versus in the current culture. Jenny also had a good take of the mindset behind my post in understanding it from a woman's perspective.

GeoffSmith and Mrs C bring up a valid argument in the use various semantics:

> Sure, and while that may be the case, why not just use the word fear rather than respect due to the connotation that respect tends to carry in English? I'm not trying to be trollish or anything like that. And I understand the difference in the Greek and even the distinction to be made in English, but it seems that in Christian parlance, fear already has been explained to typically mean "reverence," so that average reader and hearer would already be primed to understand the distinction without needing to use controversial language in a purely dialectical (read: non-rhetorical moment). I understand the need for utilizing confusing terms for a point as in the parables, the prophets, etc. But when we're breaking things down to the minutiae, I just wonder how helpful that is.
>
> Maybe this answers my own question: Saying "why I don't fear women" might also sound like something it isn't.
>
> […]
>
> I'm aware of the utility of Greek. But, in general, even among very conservative men, if you told one of them, "I don't respect your wife" the average understanding, unaffected by feminism, but more affected by general usage, would be a punch in the face.
>
> The Scriptures do reveal God's truth, but they don't (as you know by using Greek) determine English word usage. I just typically try to avoid confusion when I can when talking about potentially life threatening matters.

And

> I see your point in trying to make clear what respect means in the Bible and I completely agree. However, in the great scope of human history, language is only as good as the context it's taken in. Each place and time down through the ages has given words their meaning.
>
> In our culture today, to respect someone generally means to honor their basic dignity as another human person or, better, if you are a Christian, to acknowledge their dignity as created in God's image.
>
> So while I think that for the importance of correct Biblical interpretation of scriptures, it's good to study, as you did, to come to the meaning of the language

> of that time period, we need to acknowledge the time and place in which we find ourselves in human history, and explain things in language that is commonly used today lest we be misunderstood.
>
> That's just my feminine and very wordy way of saying what the other guy said above about "you could get your lights punched out." LOL

I don't think I made a good Scriptural argument in the comments of the post for why semantics matter, so I'm going to do it in this post instead.

At the core of Christianity is the understanding that it is offensive to other people. Aside from the respect discussion you can look no further than the roles and responsibilities of Biblical marriage and other such social issues that are offensive:

- Husband is the head of the family
- Wife should submit to her husband and be his helpmeet
- Christians are "against" abortion — e.g. a woman's "right to choose"
- Christians are "against" gay marriage — e.g. other people's "right to choose"
- Christians are "against" [insert opinion here] — e.g. other's "freedom"

I've written about Christians being Ashamed before. The vast majority of ~~Christians~~ churchians are afraid of voicing their opinions on the things above. They are fearful of the persecution that may follow for standing up for what the Scriptures say. I've related before that I've led Bible studies where the other Christians have a very difficult time talking about submission, sex, and other "sensitive" topics. They have to apologize for it like it's something bad that the Scriptures are saying.

This should not be so!

So when there is a topic such as respect popping up in conversation you should not be afraid from approaching it from a Scriptural point of view instead of a cultural point of view. This is always the correct way to approach every conversation where you see cultural truths elevated above Scriptural truths.

When I talk about respect with other people I'm not going to say:

- "Hey man, I don't respect your wife"
- "Wow, of course I don't respect women. What man would do that?"

Rather, I'm going to point out a Scriptural truth:

- "I don't respect women; I love them and honor them instead."
- "The Bible doesn't say I should respect women."

In the responses above, you can see that the first two responses are offensive for the sake of being offensive. I tend to avoid this line of confrontation normally, though you could make the case for it because Jesus does rebuke Peter with a "Get behind me Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

In the latter responses, I would give another person some hooks on which they would be intrigued about why I don't respect women. It invites a conversation without being in-your-face that their opinion is wrong. In both cases, the most likely question that would be asked back is:

- "What is the difference between respect, love, and honor [in the Bible]?"
- "Where does the Bible say that you shouldn't respect women?"

From there a productive discussion can be had keeping in mind these things:

> Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, [a]acceptable to God, which is your [b]spiritual service of worship. 2 And do not be conformed to this [c]world, but be transformed by the renewing of your mind, so that you may [d]prove what the will of God is, that which is good and [e]acceptable and perfect. 3 For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Although verses 1 and 2 would make my point, I included verse 3 because of the emphasis on humility and sound judgment in being in the world but not of the world. The reason why I would bring up such a discussion on such an offensive topic is because I do love and care about other people understanding what God says about certain topics, especially one that is critical for understanding marriage and relationships.

> James 4:17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

The main point is that then you have encouraged productive discussion about the semantical properties of words in the Scriptures verses the cultural context for how they are used. Yes, it's a semantics issue. But we all know there is only one that is Truth. The Scriptures outline THE Truth while the cultural context is deceptive.

Yes, there will be some that are offended even when you point out this deception. Yes, they may even be Christians. However, that still doesn't absolve you from discussing and proclaiming the Truth. The Truth may at times be offensive. That is a burden you should be willing to bear as a Christian.

I'm more than willing to be slapped for it.

Attraction, desire, chemistry, arousal, and marriage

September 8, 2014 | by Deep Strength | Link | Original Link

This post is for men although women are welcome to read, learn and comment. I'm writing this because with recent discussions on Donal's blog it would be good to have a place of commonly defined terms and how we use them.

The mansophere and related subset of blogs uses the following terms in such a manner:

- **Attraction** — What is attractive to the opposite sex is what draws them to get to want to know them better. For men this is primarily physical appearance, and for women tends to be classified in terms of Donal's 5 criterion acronym PSALM: Power/personality, status, athleticism, looks, and money. That which is attractive is only approximation for a man's dominion.

- **Desire** — Desire describes traits that are preferable in a mate, although not necessarily attractive because they can overlap. For example, being a Christian is not attractive, but for a Christian man or woman looking for a spouse it is a desirable trait. And it should be a dealbreaker if a man or woman is a serious Christian. The vast majority of the fruits of the Spirit are desirable traits — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control as well as intelligence, industriousness, fidelity, good with kids, and the like. However, occasionally these overlap with attractiveness.

- **Chemistry** — The common term for chemistry is when "two people just click." Chemistry is a vaguely defined term. Although Myers-Briggs is somewhat pseudo-scientific, it does generally describe people well. There are certain personality types that mesh well with each other in terms of how well they get along and want to be around each other. This is one part of chemistry. Another part of chemistry is the senses around other people. For instance, there have been various studies on smell and sexual attraction. One of the factors involved with this is major histocompatibility complex differences which tend to smell good to the opposite sex.

- **Arousal** — Attraction and desire are not arousal although they overlap. Arousal is commonly referred to as "sexual desire." This is what Paul refers to in 1 Corinthians 7 "9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion." This is also what is meant in Song of Songs where it says "Do not awaken love before its time."

Nemesis commented in Donal's like that attraction and arousal taken to the extremes of each other represent the madonna/whore complex.

For Christians, attraction, desire, and chemistry before marriage aren't sinful. However, the Scriptures consistently warn of stimulating arousal before marriage as this is unchaste. It leads down to the slippery slope of hugging -> kissing -> inappropriate hand

placements -> clothes coming off -> masturbation -> oral sex -> sex.

In other words, it's not wrong to feel the way you do, but it is wrong to stimulate the body to physiological arousal outside of marriage. As many a man may attest, this is quite difficult. It is also one of the areas in which a man must learn to exert dominion over his body. Attraction and chemistry all make a man want to be around a woman and vice versa, but it is escalating it in an unchaste manner which is the sin.

Attraction and desire relationship

From what we've seen in the manosphere, women tend to have the inability to recognize the difference between attractiveness and desirability.

There are some women who do recoginize what they find attractive, but it is usually mixed in with other traits. For example, common attractive [personality] traits that some women would be privy to saying are confidence, knows-what-he-wants, not-afraid-to-speak-up, being a leader, etc.

However, rarely do women discuss, with men at least, that they are also attracted to the status of a man, his athleticism, abilities or talents (unless directly complimenting him), his looks, or money. Rarely do they talk about that they are attracted to and respect a man when he is willing to stand up for what he believes in rather than cave to her demands. Perhaps this is due to not wanting to be seen as shallow [like men who value physical attractiveness].

There are times when attraction overlaps with desirability which can be confusing. For example, a Christian who is willing to go out and witness to people confidently is going to be attractive to a Christian woman. Is it because he is a Christian that he is attractive? No. It is because he is confident to willingly go out and do something about his faith.

Likewise, is a Christian leader of the worship team attractive because he is a Christian? No, it is because he is exhibiting leadership in a group of people (status), and as talent to place at that level (talent is grouped under athleticism).

Desire

Desirable traits tend to be disqualifiers.

For example, a man who is not a Christian is going to (or should be) disqualified by a Christian woman. Similarly, the fruits of the Spirit, intelligence, industriousness, fidelity, and the like are examples of disqualifiers. If a man does not have these, he may be disqualified as a mate choice even though he may be attractive.

The same is true from a different perspective as a man. If a man sees an attractive woman acting in an unchaste manner he may be attracted, even sexually attracted, to her. But he is very likely going to disqualify her as potential marriage material because such unchaste or slutty behavior consciously or subconsciously tells him that she is unlikely to have fidelity during marriage. It also shows a deficiency in character in that she is starved for attention, and the only way to get it is to act out with promiscuous behavior.

Attraction and chemistry

Attraction and chemistry are two factors that are often molded into one, aside from the confusion of attraction and desire. If a woman doesn't meet a man's attraction threshold but they have crazy chemistry together then he may consider her as a potential mate.

There is some interplay between these two in that a man may choose to marry a woman who he has exceptional attraction for and little chemistry, or he may choose to marry a woman he has somewhat attraction for and crazy chemistry. Normally, these spectrum outliers are quite rare, and it is combination of both that a man is looking for in a partner.

Sex differences

Nemesis brings up a good point in the comments that we may see a difference in preference for certain traits.

- Men seem to tend to prefer attraction and chemistry in regard to potential mating prospects.
- Women seem to prefer attraction and arousal in regard to potential mating prospects.

I suspect this may be an intrinsic facet of initiator versus receiver of mating where men have to approach and women receive the approach. For women, attraction/arousal is more important to signal a man is higher quality and dominant. For men, attraction/chemistry signals that a woman is high quality mating prospect and will likely follow his leadership.

Attraction for women signals high quality in terms of abilities for men (dominion) which keep women provided for, safe, and the like. Attraction for men signals high quality in terms of physical beauty that a woman is less likely to have children with birth defects. Chemistry signals compatibility, and arousal is the psychological and physiological submission of a woman to the man's dominion.

The temple analogy

The analogy I like to use to explain the difference between attractiveness and desirability is a house, although I changed it to temple since we are temples of the Holy Spirit. I discussed this briefly in my first post, which was a portion of what was deleted from a Boundless post.

A temple that has a very well taken care of lawn and a beautiful exterior is going to attract many people to look at it and want to take a look at it. This symbolizes attractiveness.

Once you enter through the door, you get a view of the interior of the temple. You can see well does the owner of that temple actually takes care of it. This symbolizes desirability.

The reality is that unless the temple looks good most men and women are not going to take the time to investigate the inside of the house. Yes, man looks at the outward appearance, but the Lord looks at the heart. That valuation (time/timao) is true, but it doesn't take away from the fact that the first part is important to know as a reality: man

looks at the outward appearance. Likewise, it would be unwise to upkeep only the inside at the expense of the outside. The whole building is the temple not just the inside. We recently discussed at Donal's that an exterior deficiency often shows an internal deficiency as well.

Attraction is the drawing force, and the desirability traits are the disqualifiers.

Chemistry comes into play where maybe the particular architecture of the house, the smell of the house, or the interior decorations mesh with you on a fundamental level where you really enjoy it even if it's not the best looking.

My thoughts

As a Chrisitian man my goal is to aim for 3-fold improvement in all of the areas above in order to please God. If there is attraction and and chemistry there will be no problem with arousal in marriage.

Obviously, the things that are "desirable" are the most important because they represent serving God with all my heart and women are by far and away secondary. However, in the process of serving God I'm not going to neglect becoming an expert in my field, learning how to lead groups of people in the Church, working out, eating well, and the like because they will also help me to show discipline and grow in my faith.

This is the meshing of a life that is devoted fully towards Christ where because your heart is fully set on Him everything starts to blend together in terms of attractiveness and desirability. You become confident talking about Christ and what He has done for you. You take the initiative to go help other people, and lead other people in worship or in small group or in serving. You live out the Christian life fully and in doing so become a man that is both attractive and desirable.

I'm not perfect, and I still sin. But I repent. I am growing and learning and allowing Him to become strength in my weaknesses. By the same measure, a woman to marry only becomes a want and not a need, and it allows me to love women and not respect them.

You don't want to get to marriage and find out that you had the time to prepare and you didn't prepare. That's the analogy Christ used for His second return.

> Matthew 25:1 "Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish, and five were prudent. 3 For when the foolish took their lamps, they took no oil with them, 4 but the prudent took oil in flasks along with their lamps. 5 Now while the bridegroom was delaying, they all got drowsy and began to sleep. 6 But at midnight there was a shout, 'Behold, the bridegroom! Come out to meet him.' 7 Then all those virgins rose and trimmed their lamps. 8 The foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.' 9 But the prudent answered, 'No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves.' 10 And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the door was shut. 11 Later the other virgins

> also came, saying, ‘Lord, lord, open up for us.’ 12 But he answered, ‘Truly I say to you, I do not know you.’ 13 Be on the alert then, for you do not know the day nor the hour.

The goal is to ultimately become a man who is growing in the roles and responsibilities of marriage before marriage.

Dominion Part 2

September 12, 2014 | by Deep Strength | Link | Original Link

These are previous two posts that feed into this post.

A Christian Understanding of Attraction
Dominion

If we don't understand the commands that God gave us in the beginning, and that which was restored through Jesus and His sacrifice then we cannot be godly masculine men.

I had been struggling with how to write the follow up post because I couldn't quite tie everything together. Let me explain. The goal of a Christian man is not about becoming attractive, but rather about the pursuit of God in such a way that attraction is a natural side effect. It takes a certain kind of boldness and confidence that we all should have as Christians to match the disciples preaching the gospel of the Lord Jesus Christ even unto their death as martyrs.

In reality, I had just been overthinking it. The teaching of Jesus is so simple with word-picture parables that any child could understand, but so laced with deeper meanings that most adults couldn't get it unless they accepted grace and faith from God.

Sometimes it takes worldly things to remind you of that. A couple days ago, this was posted on the RP subreddit. The seven deadly sins of a BP beta. This intruiged me because I intentionally wrote about this in A Christian Understanding of Attraction:

> What is very interesting is that a man's lack of dominion results in sin. Think for a moment about the 7 deadly sins:
>
> - Lust — When a man is uncontrolled (or lacks dominion) over his desire for money, food, fame, power, or sex then he falls into sin.
> - Gluttony — When a man is uncontrolled (or lacks dominion) over his wants or needs then he overindulges or overconsumes.
> - Greed — When a man is uncontrolled (or lacks dominion) over his desire for material possessions.
> - Sloth — When a man is uncontrolled (or lacks dominion) over his own laziness.
> - Wrath — When a man is uncontrolled (or lacks dominion) over his emotions especially anger.
> - Envy — When a man is uncontrolled (or lacks dominion) over his desire for what his neighbor possesses.
> - Pride — When a man is uncontrolled (or lacks dominion) over himself.
>
> Pride, being the original and most serious sin, is what all of the other sins stem from. It is a lack of dominion over himself such that he loses control in any of the areas above such as lust, gluttony, greed, sloth, wrath, or envy.

If you read the comments of the thread you understand that the 7 deadly sins don't really make sense in any context but a Christian one. For example, a non-Christian man who isn't ruled by his lust is able to free himself from the neediness of women. But all of this is performed in order that he eventually fulfill his lust by having sex with many women.

It's a series of never ending steps of denial and gratification. In other words, it's ultimately about you. Become a better version of you, so you can indulge yourself in things you want. Pride goes through the roof as you engage in greater levels of sinful behavior. We have seen this before:

> Genesis 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 The Lord was sorry that He had made man on the earth, and He was grieved [e]in His heart. 7 The Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the [f]sky; for I am sorry that I have made them." 8 But Noah found favor in the eyes of the Lord.
>
> Matthew 24:36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 For [y]the coming of the Son of Man will be just like the days of Noah. 38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not [z]understand until the flood came and took them all away; so will the coming of the Son of Man be. 40 Then there will be two men in the field; one [aa]will be taken and one [ab]will be left. 41 Two women will be grinding at the [ac]mill; one [ad]will be taken and one [ae]will be left.

In any case, I'm going to hash this out further in the next few sections.

Hierarchy of responsibility

God is no fool. I don't believe it to be a coincidence that God made PSALMs — power/personality, status, athleticism, looks, and money — to be attractive to women. As has been stated before, all of these things signal that a man is able to move within a community to provide for her and her children.

It is also no coincidence that as the wealth of a society increases, the reliance of women for men as providers also decreases. Women are not reliant on a man's money for a decent quality of life, and it becomes less of a factor in her wanting to marry. However, power/personality, status, athleticism, and looks all still very much apply.

The responsibility of a man of God only increases as more has been added to him:

- If a man cannot take dominion over himself is he going to be able to take dominion over himself and a wife?
- If a man can take dominion over himself how much more ready and prepared will he be for a wife.

You become a man by systematically taking dominion over your pride, your lust, your gluttony, your greed, your sloth, your wrath, and your envy. Doing this consistently eliminates neediness and dependence on others which changes you into a man that is attractive to women.

Likewise, if a man is able to take dominion over himself, and find a wife there is increase in responsibility within the family itself:

- One of the fruit of sex is intimacy. If you don't have dominion over yourself, then intimacy is going to be hindered as deep rooted aspects of yourself come to the surface.
- Another fruit of sex is children: If you don't have dominion over yourself and your wife, how are you going to be responsible for more life?

If I'm not comfortable taking control over myself and my actions, then I'm not going to be comfortable when interacting with others especially into an extremely intimate and revealing act as sex.

I've gone over the parable of the talents multiple times but it bears repeating:

> Matthew 25:29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

This is one of the primary principles in life that extends to every part. God made creation in such a way that as you become a better steward over yourself and the things you have been entrusted with then He often gives us more to be stewards over.

This isn't to say that if I master everything about myself that I will have a wife. But I will be significantly more attractive to women that I should have no trouble finding a wife if I desire, and it is God's will.

Reciprocality

It's important to understand that mastering yourself in terms of the Christian walk is to become more like Jesus. Showing that you have boundaries for your own life in terms of the Christian ideal will spill over into your interactions with others.

For example, in Donal's most recent post on reality versus reason is a discussion of what expectations are reasonable and realistic for look for in a spouse. My view has naturally shifted towards a more reciprocal nature:

> My take on my "lists" or "expectations" is that I won't ask my wife to do anything I won't do (except for have kids since I technically can't do that myself).
>
> I seek God daily in the Scriptures, prayer, meditation, worship/songs and I would expect my wife to do the same. I care about nutrition and fitness daily and I'd expect my wife to do the same. Obviously, there is going to be some differences in roles and responsibilities in marriage, although they tend to have opposite

> counterparts — love vs. respect, headship vs. submission, etc. Both of us are bringing our all to it.
>
> Max attraction and chemistry is nice but not necessary. It's just past the threshold I'm looking for, though granted it seems I have a higher attraction filter than most males which is unfortunate for me.

When you have a clear ideal that you're striving for in terms of the Christian walk, and you hold yourself to that standard you will also start to hold others to that standard. This is a good thing. Christian women that we may consider to be potential wives we need to be able to hold to a standard — Jesus' standard — so that when they are off track we can be a loving Christian by calling them back.

The common term named for holding yourself and others to a standard is called boundaries. I'm not willing to marry a Christian woman that is not willing to hold themselves to the gold standard outlined in Scriptures because I don't accept that for myself and neither does God. This is why it is important to express displeasure or correction when other Christians are not following the Scriptures because it reinforces that you have boundaries, and that your boundaries are along Scriptural lines.

Judgment

I wanted to briefly delve into this because it is important to understand in the context of dominion.

> Matthew 7:1 "Do not judge so that you will not be judged. **2 For in the way you judge, you will be judged; and [a]by your standard of measure, it will be measured to you.** 3 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how [b]can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

Obviously, this is one of the most abused Scriptures in the Bible in terms of churchian and non-Christians as well as potential many Christians as well. I highlighted the second verse because it brings the whole passage into context. The measure you use will be poured back to you.

In the context of marriage, the husband who has headship to the wife needs to be one who is able to judge his wife's behavior without being a hypocrite.

The head determines the course and needs to be able to guide both himself and her [and children] in the relationship. The reason why dominion is important in a man's life is because it helps him define himself, and it allows him to be a leader or head without being a hypocrite. No one likes a hypocrite.

For instance, it is going to be very difficult for a Christian wife to submit to her Christian husband who has poor control over his lust such that he watches pornography. This does not absolve a Christian wife from submitting to her husband out of reverence for Christian

even when he sins (Eph 5, 1 Peter 3), but it is certainly not a good witness and it will put immense strain on the relationship.

Likewise, if a man has problems with wrath and emotional outbursts, how is he going to be able to be the head of his wife and tell her to have a calm discussion with him about emotionally charged topics? He is not acting as the head in this case, but he has demoted himself by his own actions to her level.

Judgment falls in line with the principle of reciprocality that I described in the previous section. It is not wrong to judge; rather, it is wrong to judge others when it makes you a hypocrite.

The reason why I will hold my wife to the boundary of daily seeking of God in Scripture, prayer, meditation, and the like is because I also hold myself to that same standard. I'm not going to compromise my relationship with God, and she shouldn't either.

In a more realistic aspect of judgment fitness and nutrition are a good one. I hold myself to a high standard in regard to fitness and nutrition because I want to respect God's temple. I am going to hold others to the same thing. However, what this looks like in my life is that I'm not going to berate others for eating a piece of cake. After all, I do that once in a while so it would make me a hypocrite to tell someone not to do it because I do it occasionally.

However, it we get talking on the concept of fitness and nutrution I'm not afraid to state my boundaries on the topic. I'm not going to date/marry someone who isn't interesting in fitness and nutrition. Similarly, if a woman expresses interest in fitness and nutrition, but then doesn't execute their plans I'm going to call them out on it. I'm going to mercilessly tease them for it. I'm going to raise my eyebrow at them or give them a knowing smirk.

Women say they don't want to be judged and they don't, but they will respect a man who holds them to boundaries even if they become angry or emotional over it. In fact, such a man is often called a jerk by women. But they will respect him because he is firm in his boundaries, and he calls them out when their yes is no and their no is yes.

Conclusions

- God has established attraction, marriage, and responsibility such that to more will be given more and to less even what they have will be taken away. We need to learn how to be men to whom much is given much will also be required. First of ourselves, then of others.
- Reciprocality is important. We need to first hold ourselves to boundaries based on the Scriptures and excellence in every facet of areas. Then we need to examine how that lines up with our relationships with others.
- Dominion over yourself in accordance with the Scriptures allows you to judge righteously without being a hypocrite. This ties into reciprocality in that to be the head in a marriage relationship you have to set the tone by knowing who you are and what you are about and holding your wife to the same standards.

I will continue this series in the future as I more fully understand it in application.

Understanding submission

September 13, 2014 | by Deep Strength | Link | Original Link

In Donal's post reality versus reason there is a discussion going on about submission. Part of this post is a comment I made, but I'm making this its own post because it is important to understand the theological concept of submission and its importance.

> Mrs. C writes:
>
> The thing that concerns me around these parts is phrases like "willing to practice it" (submission) and "demonstrates submission to her father." The reason it concerns me is because if she has to "practice" submission or "demonstrate" it, it implies that one is looking for signs of obedience from an otherwise willful child. Submission in marriage to another Christian who holds the same values as you, isn't like that. You won't have to manage your wife or request obedience unless you marry unwisely by choosing a shrew. I'm not saying this is you, but I've read some supposedly Christian "red-pill' sites run by men that look like, by what they say, that they might have an underlying domination-submission fetish that they try to give a Christan veneer to so they can convince themselves it's ok. If you are courting or engaged, that is the time to ask the questions about her values, her views on family life and to see if she can give you basic, decent courtesy that all Christians give to each other. If you are having long talks about the really important things like faith and family life and she believes the same thing you believe and seems really firm and solid in that belief, then you have a keeper. **There will be submission because there is agreement. You won't have to ask for it. This will be the biggest indicator. If a guy's test for submission is seeing if she gives 100% compliance in things that fall under the 5% small stuff rule, then he doesn't have a grasp on what true submission is.**

Emphasis mine.

Sounds good in theory right? You agree on most things, but don't sweat the small disagreements even if she doesn't comply 100% of the time.

I respond with the following comment.

> Quite frankly, this tells me you don't know what "true submission" is.
>
> It's clear in Ephesians 5 is that marriage — the husband and wife relationship — is analogized to Christ and the Church. Christ should expect 100% compliance from Christians especially in areas where they don't like it or disagree with it. Don't like loving your enemies? You do it anyway because it honors God.
>
> Imagine if Christ said, "well, DS, I think you should love your enemies 100% of the time but because you disagree here and don't want to do it that's OK." That is the absurdity of what you're saying by "If a guy's test for submission is seeing

> if she gives 100% compliance in things that fall under the 5% small stuff rule, then he doesn't have a grasp on what true submission is."
>
> TRUE submission is only shown in disagreements. Why? Because submission is not about "compliance" or "agreement" but it is about respecting and honoring the decision of the one in the authority or headship position. It's easy to do something when you want to do it. But it is mighty hard to honor and respect headship and authority when you don't want to do it.
>
> The reason why people divorce is because they don't respect and honor God's laws when they are "unhappy." I don't like the government but I honor the laws of the land and respect the president and our leaders. I don't have to like it. I don't have to enjoy it. But I do it because God states that in His Word, and I want to honor Him. A Christian unwilling to submit to Christ in *all things* is no Christian. A wife unwilling to submit to her husband in *all things* (even if she doesn't like it) is in for a very unhappy marriage and likely divorce.
>
> This is why many of the Christian men here RIGHTLY take this view.

Let me drive this point home to any Christian men out there.

Compliance and **agreement** are a half truth and half lie of submission. Submission is honoring and respecting the decision of those in headship and authority, even when you don't agree or don't like it.

Compliance is the half truth of submission. While this is right, it can be done with a poor attitude. You don't have to like it, but you still honor and respect the decision. However, it's always better to do the right thing with the wrong attitude, and pray that God change your attitude while you do it.

Agreement is the half lie of submission. I can be submissive to my parents 100% of the time and NEVER agree with any of the decisions that they made. I can obey the laws of the government 100% of the time, and NEVER agree with any decisions they make. Yet, I'm doing the right thing. Agreement is unnecessary for submission.

There are very few Christian women who are going to be willing to submit to their husband in all things. When you are married to a woman who will not submit 100% of the time in all decisions what she is telling you through her actions is this:

She is unwilling to submit to you — a fallible human — in this decision because she is unhappy or emotional. Do you think she is going to be willing to submit to God — who is perfect — and you in honoring her marriage vows when she becomes unhappy at other times in marriage?

Fat chance. Those unwilling to submit to fallible humans in relationships or organizations are not going to submit to a perfect God when they don't like it. It should not surprise you that the divorce rate if 40-50% among "Christians."

Rebellion only grows. Feelings trump submission to fallible husbands, and this leads to rebellion bad enough that feelings trump submission to a perfect God.

> Malachi 2:16 For [a]I hate [b]divorce," says the Lord, the God of Israel, "and [c]him who covers his garment with [d]wrong," says the Lord of hosts. "So take heed to your spirit, that you do not deal treacherously."

That is the hard question you need to ask about yourself as a man when deciding to marry a woman. A woman unwilling to submit to a fallible human whether you, her father/family, or the government or other headship or authority structure, shows a lack of honor and disrespect worthy of ejecting her as potential wife material.

Practical advice

Women are not obligated to respect and submit to a man prior to marriage. However, I would very strongly suggest to Christian women who want to be married to consider the implications of not honoring a man's request or decision prior to marriage: Are you putting your happiness over the relationship? Is it an inconvenience to you or something you disagree with? Is it worth making a fuss over?

In making these types of decisions you are giving him information whether you will be a respectful and submissive wife or not. Do it too many times without a reasonable explanation and you have established a pattern of behavior that will continue when you are married. This will make or break if he is willing to move forward with the relationship.

If he thinks you're being disrespectful to him then he may eject you as a potential marriage candidate.

Men: it is important to examine a woman's relationship with her father. Additionally, how she respect other headship or authority structures in church, at her job, or other areas is important is determining is she asserts her own happiness above a relationship.

Like I said earlier, if a woman is unwilling to submit to other fallible human relationships or headship and authority structures, what makes you think she is magically going to start doing that when she marries you?

Other related thoughts

Note that I am not saying men and women should not be reasonable. There are places and times to choose what matters and what doesn't. I would say to most men that you shouldn't sweat the small things and be willing to compromise. However, beware the woman who is unwilling to submit to your decision when you make one.

Granted, she may be unhappy with the decision. She may get emotional over the decision. But at the end of the day she should submit to the decision because that is what honors and respects you and God. We are allowed to express our emotions and be unhappy, but that doesn't excuse us from doing the right thing.

It goes without saying that I am not advocating being domineering. Submission is not being a doormat and not voicing your opinion. Etc. I know I'm probably going to get some troll comments about that given the topic title, haha.

The sexual marketplace and marriage marketplace

September 14, 2014 | by Deep Strength | Link | Original Link

I haven't written on the sexual marketplace (SMP) and marriage marketplace (MMP) before so this would be a good time to write about it.

The rest of this post after this section is going to explain the SMP and MMP and review material that has been covered on this blog in the past into one clean post.

Donal in random links and musings writes:

> Something that I want to address as well is the Looks/Athleticism versus Personality debate that seems to show up all the time in the comment section at The Rationale Male. A lot of folks there place too much stock in Looks, as compared to the other LAMPS/PSALM attributes. My suspicion is that the reason why is because Looks and Athleticism are obvious to everyone, whereas Personality/Power can be much more difficult to pick up. Not sure when I will get to writing it, but would love to finish it sometime this month.

There is also some bias in the [Christian manosphere] view because we understand that personality/power is not just related to attraction but to traits that would make a good husband as well. It's easy to say that power/personality is more important from our perspective because we are trying to cultivate men and become men who display dominance in our lives (attraction) and are also going to display industriousness, fidelity, the fruits of the Spirit, etc (desirability). In this respect, it's comparison of the SMP versus MMP.

Looks and athleticism are thus more highly elevated because the Power is not the full Power that we are trying to develop. In essence, Power takes up less of the "pie" and by the very nature the other pieces of the pie will expand.

Additionally, if you're a typical non-Christian male and trying to get laid from any avenue then online dating, tinder, and the like represent a vast opportunity to meet women to connect with that want sex as well. What matters in these types of settings is displayed through photographs: it is strictly athleticism, looks, and status if you use some type of preselection. That's because words on a page are much different than an interactable personality.

Looks and athleticism do play a big part in inspiring lust in women especially if they are open to just having sex. It's one of the first things we notice about others even before we talk to them. As men we should understand this very well.

I would also suspect there is a correlation between the commenters on blogs and the frequency of their use of the internet related opportunities such that online dating, tinder, and such will be more frequently used among this crowd.

The SMP and MMP explained (to those unaware)

I believe Rollo Tomassi's post on Navigating the SMP was one of the first posts on this

topic in the manosphere, but I may be wrong. Since that post mainly talks about the SMP, I'm going to discuss that as well as the MMP as well since that pertains to Christians.

Like many systems and domains, human behavior on a population wide scale can be statistically categorized in terms of the economics of supply and demand and incentives.

Basically, the SMP is what we term as the hook-up scene. This is where the only thing that matters in a hook-up is attraction. Men want to hook up with what men find attractive in women — beauty. Women want to hook-up with what they find attractive in men — PSALM (power/personality, status, athleticism/talent, looks, money). In a hook-up both women and men want to maximize the attraction of the opposite sex because obviously it tends to lead toward more passionate sex.

The problem that occurs in Christianity and other religions that advise no sex before marriage is that the SMP destroys the bargaining value of women in the MMP which is sex. When men can freely get sex from women, they are more likely to not marry at all. The classic statement that embodies this phenomena is as follows:

> Why by the cow when you can get the milk for free?

The MMP is a delicate balance of two traits. Finding a spouse with adequate attractiveness and desirability. Attractiveness is the main commodity in the SMP, and desirability is the main commodity in the MMP. Desirability includes personality traits such as fidelity, industriousness, fruits of the Spirit (for Christians), and other traits that would make loyal, faithful, spouses and good parents.

Attractive people who don't have enough desirable traits are not marriage material because they tend to be more prone to divorce and getting what they want rather than putting their spouse's needs before their own. On the other hand, desirable people who don't have enough attractive traits to the opposite sex tend not to get married because they don't inspire passion (see: 1 Corinthians 7).

Advice in the current MMP

The advice that makes the most sense to give to Christians is along the lines of:

> Men need to become the man of the woman of your dreams. And women need to become the woman of the man of your dreams.

This ties into the concept of reciprocality that I discussed yesterday in Dominion Part 2.

If you're the "stereotypical" man who plays video games and lives in his mother's basement with a beer belly and reads the Bible once a week, do you think that the supermodel lookalike Christian woman who is fit and reads the Scriptures daily, prays continually, and serves in the church is going to be interested in you as a spouse? Certainly not.

It's important to understand what attracts the other sex and what is desirable to the other sex so as to cultivate all of the qualities that the spouse of your dreams may be looking for.

- Attraction

For men looking to attract women — maximizing PSALM attributes. Power/personality you need to understand in terms of attraction and dominance (initial, part 1, part 2). Status tends to depend on your profession, hobbies, and social groups. Be excellent and/or innovative in your profession. Have at least one hobby that you excel in (if you don't have one learning a musical instrument such as guitar is always a good one). Learn how to socialize effectively in any situation (some ideas 1 and 2). Athleticism and looks are pretty obvious — eating right, workout, and focus on putting on muscle mass. Wear fitted shirts. Find a style that works for your complexion and body type. Always dress about 1 level above where you are going. Money comes with being excellent in your profession, but always look at alternative ways to earn money as well. I wouldn't rely on this as a way to attract women though.

For women wanting to attract men — physical beauty. You can't do much about your bone structure of your body or face, but you can easily work on physical beauty. Nutrition is integrate in losing weight if you are overweight or obese, and going to a non-processed food diet can help clear up health issues like acne. Proper fitness — especially strength training — can help you develop a good hour glass figure that men are attracted to. Tastefully applied make up is good as well. Wearing feminine clothing that is chaste and modest such as dresses and skirts tend to appeal to men, and so does shoulder length hair or longer.

- Desirability

Desirability is similar for both Christian men and women. Obviously, a committed Christian is one of them, but also cultivating the fruits of the Spirit, letting your yes be yes and no be no, industriousness, and other such desirable traits.

Some more sex specific inclinations. Women may want to learn how to run a household, learn how to cook, and do other traditionally feminine activities related to that. Men should look to learn how to be handy and fix things around the house and with cars and electronics. Obviously, you can learn all of these as it will make you more flexible in terms of meeting potential mates.

Summary: attraction gets your foot in the door, and desirable traits will keep them around. You need both.

I wrote a bit on this material before in Practical ways to improve your attractiveness and desirability for a Christian spouse. Free Northerner has also written his Omega's guide going into more specifics about various topics.

Reciprocality, again

Lastly, on the concept of reciprocality. You are who you attract.

As a man, if I asked out a spectrum of women and only get replies from say 5/10 women who tend to be more masculine in their behavior then it's clear that I'm of average attractiveness and I'm more feminine in my actions.

Attractiveness tends to be reciprocal in that 10s attract 10s, 9s attraction 9s, and the like. There is some variation where you may see about 1 point of difference, but usually you won't see 2 or more points of difference unless there are some extraneous factors involved such as abnormal amounts of charisma, status, looks, athleticism, or money for men or a woman is extremely humble about her physical attractiveness.

Likewise, the masculine tends to attract the feminine and the feminine tends to attract the masculine. If you're only attracting ball busting, nagging women who want to get their way all of the time to boss you around then it's likely you have a feminine personality. Vice versa also applies.

If you're a churchian then you'll attract other churchians. Someone who is an extremely serious Christian will not be desirable to a churchian because all of their life is devoted to God whereas the life of the church will be devoted to themselves and only God peripherally. They won't get along well in the short term or the long term.

This a good review of general concepts on this blog. I don't think any new ground has been broken, but is a good review since I've picked significantly more readers since I started writing the dominion series.

Looks in regard to facial attractiveness

September 14, 2014 | by Deep Strength | Link | Original Link

I want to discuss this topic from the perspective of a man's attractiveness to a woman because there are different factors that feed into a woman's perception of attractiveness of a man. I will briefly comment on women as well since it provides a good contrast of the differences between the sexes. I'm only going to discuss the face because it's obvious that the body is changable to a large extend through diet and exercise.

I haven't written on many specific non-Scriptural topics, but this is something I haven't seen discussed to an extent anywhere else in the 'sphere and it's interesting to see all of the things that go into what it means to be facially attractive.

Note: I'm not going to bother to link to other posts because I don't want to go dredging for links at the moment. If you see a concept that you didn't know was a fact then google it, or if you want to dispute one then link me to another page that shows I'm wrong. Otherwise, this is just a discussion of facial attractiveness in general.

What follows may be non-PC, but when did I ever care about being PC.

Objective facial attractiveness

There is evidence along the lines for objective attractiveness features in both men and women. Women it's pretty clear that beauty is fairly objective (to the degree can be argued) as well as having good skin and symmetry in the face.

The same is true with men's attractiveness. I believe back about maybe 3-4 years ago there was some hubbub about Denzel Washington being attractive because of the symmetry in his face. Other traditionally attractive features that women tend to like in men are a wide and defined jaw line, and the "Greek God" look in terms of darker hair with a tanned complexion.

Facial attractiveness can also be changed to some extent by weight loss and weight gain. If you're overweight or obese losing weight can help significantly. Likewise, working out will get the testosterone flowing which may make minor changes to your facial structure, especially if you are in your teens still.

Subjective facial attractiveness

Subjective attractiveness is really interesting.

I would tend to put race under here because it depends on location. In the Western hemisphere, being white is traditionally considered the most attractive because of the status that goes with it. In other countries outside of the western hemisphere attractiveness tends to default along the usual status lines such as government jobs or wealthy businessmen. Obviously, being white does carry some amount of status into other countries because of the influence of the western hemisphere on other 1st, 2nd, and 3rd world countries, but it is not as strong as in the hegemonic white countries. The race which is "high status" in a country lends more to attractiveness of the population as

a whole to the women there.

Facial hair tends to be fairly polarizing. The women that like it really like it, and the women that don't like it don't like it. For men that can grow good facial hair it makes attracting the women that really like it easier.

Hair style tends to fall into this category too. Depending where you are in the world, and where you are in time this changes. Some of the hairstyles from the 1900s were crazy, but that is what was popular at the time. Usually, you can't go wrong with some type of clean cut look, but if you find something for your particular hair that works well then go with it.

Another part of subjective attractiveness has to do with facial expressions. Facial expressions aren't a traditional part of how a man looks, but they do influence his attractiveness.

For women a "resting bitch face" is unattractive as opposed to a smile, but the opposite is true of men. Men that tend to have no smile are more attractive than men who smile from what the studies say from initial impressions. Additionally, since a major part of attractiveness is conveyed by the personality of a man, facial expressions such as direct eye contact, smirks, raised eyebrows, winks, or the like will convey a greater attractiveness than a man who displays more more submissive facial expressions such as eyes that quickly dart around or look down after looking at a woman,

Such examples tend to fall under body language and personality; however, it is power/personality that is displayed in body language which influences the attractiveness of your looks. This is why women can say that a man looks handsome after she gets to know him even though he may not be traditionally objectively attractive. His personality/power shines through his body language and facial expressions such that he looks attractive because he conveys his dominance.

Conclusions

Obviously, you want both to be maximally attractive as a man or woman; however, only subjective attractiveness tends to be changable to a large extent.

Hair style is changable although facial hair you're more at the mercy of what you can grow. Find a style that suits you. Status within a particular country is also a factor as well. Being white in western countries helps significantly, although if you choose to leave primarily hegemonic white countries to a racial country of origin you may have better success.

The impact of personality on both sexes on facial attractiveness cannot be understated. For women it is smiling and a king and pleasant demeanor which is expressed in her face. Men would agree with me that a smile literally lights up a woman's face. For men it is the dominance of their personality expressed in their face and body language which improves his looks to become more "handsome."

Anyone's looks can be increased in your face to some extent by cultivating a personality that matches the stereotypical pre-feminism masuline and feminine roles.

In regard to reciprocality it’s highly unlikely that a man without objective model facial attractiveness is going to marry a woman with objective model facial attractiveness (9-10 range) unless he has an overwhelming charasmatic personality, exceptionally high status, or is living a millionaire lifestyle. However, that’s a different topic altogether.

Questions and topics to learn about your prospective spouse

September 14, 2014 | by Deep Strength | Link | Original Link

While we are on the topic of expectations, I think now is the time to publish this as a post.If you're a man or woman and don't know what the heck you are doing in a dating/courtship relationship that you want to move toward marriage, I've been compiling a list of various questions I use to ascertain their knowledge of the Scriptures and their character. Both men and women can use these because there are going to be both a male and female in the relationship.

Some of them are from Dalrock's Interviewing a Prospective Wife, and I've also expanded it significantly.

Standard Christian questions

1. What is your testimony?
2. How have you seen God work in your life recently
3. Do you fast?
4. What is the value of prayer?
5. How have your prayers been answered?
6. What have you been learning from your Scripture reading recently?
7. Are you chaste / virgin?
8. What do you think of equality between the sexes?
9. Tell me about your past relationships
10. What's your favorite hymn and favorite Bible verse and why?
11. What story about Jesus when you first read it blew your mind that you knew this was no ordinary man but the son of God?
12. What are your thoughts about missions / are you called to missions?
13. What are your spiritual gifts?
14. Do you believe in speaking in tongues, prophecy, miracles, etc.?
15. Does God speak to you? If so, what has He told you?
16. Should women be allowed to be pastors?
17. Should women be allowed to teach in church?

Standard marriage questions

1. Will she take your last name?
2. After a wife has kids in marriage what are her priorities (order them from highest to lowest): Children, husband, herself, her work/career, her hobbies, God, other family relatives, friends, Church obligations. And then justify your answer.
3. What happens if we have mismatched libidos?
4. What are your expectations with frequency of sex in marriage?
5. What does submission mean to you?

6. What are your expectations of the husband in spiritual leadership?
7. What are your expectations of the husband in household leadership?
8. What are your expectations of teaching children spiritually and mentally?
9. How do you plan to teach the children?
10. How do you feel about adoption?
11. What would you do if you disagreed with a decision I made, and I went along with that decision anyway?
12. What would you do if I made a decision and you disagreed and it turned out to be that I was wrong?
13. What are acceptable reasons for divorce?
14. Do you believe in soulmates?
15. What do you think about the sexual double standard where men are studs and women are sluts?
16. what do you think about a marriage in the church with witnesses and a signed covenant, but not a marriage license from the state
17. If your female children wanted to get married at 20 years old would you encourage her/them?
18. What are your thoughts on egalitarian marriages?
19. Should women have the right to vote?
20. Who manages the money? Should women have access to the family's money?
21. What do you think about polygamy?
22. What are your thoughts on the distribution of labor in the house. Cooking/cleaning/yard work/etc.?
23. If we get into an argument, how would you suggest we resolve it?
24. Do you run away from conflict?
25. How should a husband handle his wife when she is feeling emotional?
26. What do you think the age of responsibility is for children?
27. What is a helpmeet?
28. Should you ever be alone with a man who is not your husband after getting married?
29. What does happiness mean in a marriage? Should marriages strive for happiness?
30. Are there any topics that are off limits in marriage?
31. Should there be full disclosure about your sexual past in marriage?
32. Should you share your passwords to your e-mail, facebook, etc. when you're married?
33. Do you think a husband should check up on his wife if she is out different places with friends or away from home?
34. What should a wife do if her husband has a pornography addiction?
35. What should a husband do if his wife has a romance novel or emotional affair with another man?
36. What would you do if your husband asked you to use birth control?
37. What would you do if your husband asked you to have an abortion?
38. What should a wife do if she has more expertise in an area, but her husband refuses to listen to her advice?

39. How should a husband handle a situation where his wife is hit on by another man? What if they are mutually flirting?
40. What do you think makes women feel loved in marriage? What would make you feel loved?
41. What do you think makes men feel loved in marriage? What do you think makes me feel loved?
42. What are you attracted to in a man?
43. What are men attracted to in a woman?
44. Should men/women date more than one person at the same time?
45. What would you tell women who want to have it all?
46. What would you say to women who are having trouble getting interest from men?
47. What would you say to women who can get interest from men but can't sustain any relationships?
48. What would you say to men who cannot get any dates at all?
49. What would you say to men who can get dates but cannot sustain relationships?
50. Why do you think men prefer virgin women?
51. Why is lying about sexual history such a big deal to men?
52. What is your ideal frequency of sex?

Deep thought questions — asking them as if she were talking to a Christian wife or single, and if she was talking to a non-Christian wife or single.

1. How do you explain submission (to a Christian wife if she is in rebellion, or a Christian single that believes in egalitarian marriage, or a non-Christian wife or single)?
2. How do you explain self esteem to your kids?
3. How do you explain divorce to your kids?
4. How do you explain gay marriage to your kids?
5. How do you explain abortion to your children?
6. How would you explain feminism to your children?
7. How would you explain why feminism is bad to Christian wives or non-Christian wives?
8. What does peter mean when he talks about women being a weaker vessel?
9. What does it mean in Timothy when it says women are saved by childbearing?
10. What would you tell your female children if they wanted to have a career and travel before getting married?
11. Is sex in marriage different from sex outside of marriage (as in the same act, just different context)? Why? See Cane's post and my post for details.
12. How would you explain why God allows suffering in the world to your children? Or Christians? Or non-Christians?
13. What are your thoughts on free will and/or predestination?
14. Can you explain the relationship between faith and good works?
15. What would you do if you were married and found out you couldn't have kids, or

your husband was sterile?
16. Should a husband or wife have close friends who are divorced? (The statistics do show that if you are friends with someone who is divorced it increases your chances of being divorced).
17. What should be a husband's response to his wife if she lies to him, and he finds out behind her back about it and confronts her?
18. What should a husband do if his wife denies him sex? What should a wife do if her husband denies her sex?
19. What should a husband/wife do if his wife/husband is unhappy in marriage?
20. What should a husband/wife do if his wife/husband is not attracted to him/her anymore?
21. What should a husband/wife do if their spouse wants a divorce?
22. What should a husband do if his wife goes behind his back to do something he told her not to?
23. What should a husband do if his wife lies about her sexual past before marriage?
24. In what type of circumstances should a husband apologize to the wife? A wife to the husband?

Other personality questions + your preferences

1. What do your closest friends say about you?
2. What are your life passions?
3. What are your pet peeves?
4. What piece of playground equipment did you play on the most?
5. Favorite childhood memory?
6. Earliest childhood memory?
7. Nutrition
8. Fitness
9. Other habits
10. homeschooling versus private school versus public school
11. Cooking
12. Chores at home

If you have any more that are stimulating questions that you've seen work well then add them in the comments and I'll add them up here.

The backwardness of the church

September 21, 2014 | by Deep Strength | Link | Original Link

Free Northerner posted on Diana Anderson recently. Basically, she is a “Christian” who rails against purity culture and exalts sex before marriage.

The main point I want to make is in this quote:

> My doubt had taken a toll on me; I didn’t know how to process this new perspective of God that I was developing. I was beginning to see the cracks in the armor of the evangelical church, especially as my views on politics became more progressive and I began to be more concerned about loving LGBT people than condemning them to hell.

Technically, she is correct. We are supposed to “love our enemies” and “do good to those that persecute us.”

The actual change comes that when God uses our loving behavior to bring them to salvation, after they have been saved it is then that we help them leave their old lifestyle behind. And that’s when it gets messy.

That’s the main distinction. We are called to love others unconditionally outside of the church, but we are called to police ourselves inside the church. You will see this problem crop up in many separate instances.

For example:

- Premarital sex is seen as good, and sex within marriage is bad.
- Christians condemn the LGBT community and gay marriage, while not calling out divorce in their own community.
- Christians are more concerned with political issues, than teaching their children good values.

When you look at any issue and how the church approaches it now, it is almost always in an incorrect manner. What we can see is that Satan has a foothold such that the truth is twisted to be evil, and evil is twisted to be good. That’s why in the manosphere we see happiness and other feelings becoming truth rather than what God and the Scriptures say is truth.

We shouldn’t be surprised at this, yet most of the time we are when we see someone doing something that is wrong. The lies are there and are meant to twist us from the truth.

The truth of the matter is that Christian doctrine is focused on the self but not selfishness. That is we have a responsibility and stewardship of our lives to become like Jesus. When we become like Jesus, God uses our lives as an example to witness to others.

The truth is that when we fail to realize this, our reality of the truth becomes twisted. We start to judge others instead of ourselves first, and in doing so we become hypocrites. No

one listens to hypocrites or takes them seriously, and thus the witness of the Church is destroyed.

Diana is correct in that the Church should not be railing against gays and instead loving them. However, she employs it as an overarching principle when it is only one of many, and thus she throws out the responsibility of Christians to adhere to the Word of God.

Rational and irrational fear

September 25, 2014 | by Deep Strength | Link | Original Link

This is the difference between rational fear and irrational fear. I discussed generalized irrational fear in fear the final frontier, and I've discussed rational fear in greek word study comparing respect and value as well as in why I don't respect women.

Rational fear — fearing the consequences of when you do evil — is a healthy fear. This is the fear of God that we all have in our hearts. We should fear and tremble when we commit sin because God is Righteous/Just and abhors sin. Rational fear is an encouragement to do what is right, and to avoid doing what is wrong.

This is the same notion that underlies the concepts of authority and headship. That's why the Greek word phobeo is used synonymously with fear/respect/reverence in terms of these earthly structures.

Irrational fear — is unhealthy and to be eliminated. This is when you fear/worry about necessities (as Jesus talked about) or have an irrational fear about what "may" happen to you in marriage. Irrational fear is a discouragement. It is often to avoid doing what is right and to do what is wrong (such as speaking out for your faith).

This is an extremely important disctinction to make because often people swing to one end of the pendulum or the other. Men and women when they eliminate "fear" completely from themselves have a tendency to be rebellious against authority. On the other hand, you have nice guys who are paralyzed in the face of women, Christians who are afraid to talk about Jesus and the Scriptures as the Truth, women who live in fear of strangers, rape, creeps, and the like.

I find that it is rational and irrational fear that underlies many false Christian beliefs, and I will continue some of this discussion in my next post on identity.

How to treat rebellious spouses

October 5, 2014 | by Deep Strength | Link | Original Link

Infowarrior brings up a really interesting comment in Jesus and the Church is husbands and wives.

> Would you say this would be an appropriate disciplinary measure should any one of the spouses sin:
>
> Matthew 18:15-18
> 15“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18
>
> Whether the husband fails to love his wife as Christ loves his church or the wife rebels against her husband’s headship?

My answer is yes.

However, the reasoning is interesting and always brings everything back to God’s truth. First, let’s start by analyzing the situation here.

Jesus’ comment was specifically about general (ekklesia / Church) matters in that instance. We have instances of when Jesus speaks specifically of divorce/adultery in Matthew, Mark and Luke. Mark and Luke record no exceptions for dissolution of marriage. Matthew confirms only infidelity as a reason. Paul in 1 Corinthians 7 permits remarriage from abandonment. However, we know God’s heart:

> Malachi 2:16 For [a]I hate [b]divorce,” says the Lord, the God of Israel, “and [c]him who covers his garment with [d]wrong,” says the Lord of hosts. “So take heed to your spirit, that you do not deal treacherously.”

Those specific instances are like Paul’s exhortations to general believers and to husbands and wives — submission of the wife to the husband supercedes that of submitting to one another out of reverence for Christ. I wrote extensively on this in is there mutual submission or not.

In John 17, Jesus prays to the Father that even as they are One that the Church be the redemptive power of God to bring all believers as one. This is part of the New Covenant whereby the indwelling nature of the Holy Spirit in concert with Christians is able to make the Church one as the bride of Christ.

However, marriage as an institution is already perfect as it unites the two as one fully. It was created before the fall. As Jesus states in Matthew:

> Pharisees came up to him and tested him by asking, “Is it lawful to divorce one’s

> wife for any cause?” He answered, “Have you not read that he who made them from the beginning made them male and female, and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.” **They said to him, “Why then did Moses command one to give a certificate of divorce, and to put her away?” He said to them, “For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so.”** (Matt. 19:3–8; cf. Mark 10:2–9; Luke 16:18)

Divorce was only allowed under the old covenant due to hardness of heart; however, that is not the way it was created to be and the way it should exist. Thus, excommuncation via divorce of the wife in regard to Matthew 18 is impermissible because of the specific stipulations of Jesus in regard to marriage and also in regard to how marriage as an institution was created.

However, what should a husband to a disobedient wife since he is not permitted to divorce his wife? How are Christians supposed to treat Gentiles and tax collectors? Jesus has words for that as well:

> Matthew 5: 43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may [ap]be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore [aq]you are to be perfect, as your heavenly Father is perfect.

All in the all, the Scriptures are remarkable consistent with the same prescriptions with no stipulations in Ephesians 5:

> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.

Husbands have the command to love their wives, even if they are enemies under their own roofs.

Wives to husbands

Wives have a similar prescription for unbelieving husbands outlined in 1 Coritniahsn 7 and 1 Peter 3.

> 1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?
>
> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

I covered how both of these might look in Wives will never win their husbands with words and husbands win their wives with words.

The great thing about being a Christian is that we get to love. If it's an obligation where you feel like you have to love then pray to Him for grace, mercy, compassion, patience/endurance, and faith. You should want those who are closest to you follow Christ!

Conclusion

Love your spouse, even if they are acting like an enemy.

Fear and marriage

October 5, 2014 | by Deep Strength | Link | Original Link

A quick note: I've been really busy for the past month or so which is why I have not been posting. This will likely continue for another 2-3 months, so I'll post when I can. I have tons of topics I want to write on just not the time. I haven't disappeared, and I will continue blogging as I continue to grow as a Christian and search for a godly wife.

There were some comments in my previous post about my classification of fear of marriage as an irrational fear.

> "[o]r have an irrational fear about what "may" happen to you in marriage."
>
> I might agree with you if we didn't know that at least half of Western marriages end in divorce, but we do. I won't go to the mall if I know there's "only" half a chance that someone will walk in and spray the place with an AK-47, or get into a car that "only" has half the chance of winding up in a ditch.
>
> A Western man's fear of matrimony is wholly justified these days.

and

> Although marriage is good. The state sanction of marriage has caused it to become a meatgrinder of 50% divorce and the general culture of female rebellion.

My general response is that marriage is good, but it is important to count the cost.

I want to expand on this because this is one of the examples where God has created innately as good, but the world has twisted it and made it into something in our minds that is wholly evil and risky at best.

When I wrote Being a Christian can be offensive and the backwardness of the Church the idea presented is that Satan, the powers of darkness, and the world all come together to distort, twist, and revile the Truth. At the very heart of all of this is one of the strongest forms of deception — believing that something which is good is actually evil.

> Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

When we're talking about how humans process they use 3 distinct yet co-mingled methods which lead to behavior:

- Thoughts
- Feelings
- Values

Values are by far the strongest factor which influence behavior because we compare our

thoughts and feelings against our values before taking action.We are called to seek first the kingdom of God and His righteousness and all of these things will be added unto us. Reading the Scriptures, prayer, meditation on the word, fasting, and the like all focus our core values and strengthen them to where we are more likely to stand firm on the Word when temptations come rather than fall prey to them. The stronger the perceived values, the easier it will be to resist temptation even when thoughts and/or feelings are telling you otherwise.

> Proverbs 22:6 Train up a child in the way he should go, Even when he is old he will not depart from it.

Values are trained up, and the primary duty of parents as stated throughout the Scriptures are to instill godly ones in their children. The most famous being that [Joshua] and my household will serve the Lord.

What is happening in our culture today shows me through my **thoughts and feelings** that marriage has a considerably higher count the cost in it. However, I know that God created marriage to be good, and thus I consider the **value** I place on marriage as always good no matter how bad the odds.

My thoughts and feelings will dictate that I take a long hard look to see if any woman is worth it. But I know God is good in marriage if it is for me and if it is not for me. I know that God is good in marriage even if others divorce and break their vows. Others actions don't dictate God's value, nor His compassion, nor His grace, nor His love, nor His righteousness, etc.

Our value system, like our identity, needs to be firmly rooted in Christ. Otherwise, we start using both our written and spoken word to speak lies about what God has declared as good. It's a subtle form of evil and sin, but it's still sin. We need to root out every sin from ourselves so that we can walk in His righteousness and holiness.

I know I am guilty of this on this blog in some cases which is why I take any type of feedback seriously and compare it against the Scriptures. I don't want to be on my side but rather God's. I don't want my values but rather God's.

This is why if I do decide to get married I will walk into it knowing that I have counted the cost and accepted any potential consequences thereof. I will not fear that my wife may divorce me. I will stick to the roles and responsibilities as a husband by the grace of God, and I will love God with all my heart and love others as [Jesus] has loved me.

Note: John 13:34 "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another" replaces "love neighbor as yourself". This should be obvious because "love your neighbor as yourself" can fail because we often don't value ourselves as God values us; however, that will be discussed in another post.

The etymology of a rebuke

October 7, 2014 | by Deep Strength | Link | Original Link

One of the words that I hadn't examined as closely in the Scriptures was the word for rebuke.

> G2008 — ἐπιτιμάω — epitimaō — ep-ee-tee-mah'-o
>
> From G1909 and G5091; to tax upon, that is, censure or admonish; by implication forbid: – (straitly) charge, rebuke.

You'll notice that it's a conjunction of two words, epi and timao.

> G1909 — ἐπί — epi — ep-ee'
>
> A primary preposition properly meaning superimposition (of time, place, order, etc.), as a relation of distribution [with the genitive case], that is, over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.: – about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, [where-]) fore, in (a place, as much as, the time of, -to), (because) of, (up-) on (behalf of) over, (by, for) the space of, through (-out), (un-) to (-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).
>
> G5091 — τιμάω — timaō — tim-ah'-o
>
> From G5093; to prize, that is, fix a valuation upon; by implication to revere: – honour, value.

Typically, when the prefix epi- is used, it signifies the fullness of, perhaps completeness, or something that is upon or higher than. For example, gnosis and epignosis are used many times in the Scriptures to refer to knowledge, but epignosis refers to the abudance/fullness of knowledge in Christ.

> G1108 — γνῶσις — gnōsis — gno'-sis
>
> From G1097; knowing (the act), that is, (by implication) knowledge: – knowledge, science.
>
> G1922 — ἐπίγνωσις — epignōsis — ip-ig'-no-sis
>
> From G1921; recognition, that is, (by implication) full discernment, acknowledgement: – (ac-) knowledge (-ing, -ment).

I've written on the difference timao before on this blog in Fear, respect, honor, timao, (phobeo and timao) and compared and contrasted respect/reverence/fear and valuation in why I don't respect women. The Scriptures use timao in terms of valuation that is given to all humanity as creations of God.

Thus, the conjunction of epi-timao as a "rebuke" is to literally call someone to reconsider the valuation of their behavior. If their behavior is not in alignment with Christ then it is to

call them out to the standard of who they are in Christ. To show them that you care about them and want to help them live in the fullness of their worth as a creation of God.

Calling other Christians out in rebuke in conflict is hard, but it’s not that we are to be mean to them but to show them that they are not their behavior and guide them back onto the path of Christ. This is useful for understanding rebuke in the context of women as I wrote in Jesus and the Church is husbands and wives.

Free will

October 11, 2014 | by Deep Strength | Link | Original Link

Recently I came across an incident I knew how to respond to, but I couldn't articulate it well in the moment. So that got me to thinking about the spiritual implications of such a matter.

In Christian nice guys are abused I discussed the nature of requests to the nice guy and how the nice guy feels and thinks like he is obligated both spiritually and lovingly obligated to help out other women or men with the tasks they desire of him.

In the discussion of love is and please, the blinders are pulled back and we know how to approach love and the nature of asking instead of demanding love.

When we examine a moment such as a woman telling you to do a task we have entered into an interaction where there is an imposed demand on another human being. Imposing a demand on another human being is inherently limiting to free will, which is basis of the fundamental nature of Christianity. The fundamental nature of Christianity is loving God and loving others and the unity that springs forth; however, there can be no unity without free will which is the decisions to walk into that unity.

Normally, I'm more than happy and willing to serve others in their needs, especially when they are having difficulty with things. However, when someone else imposes a need on me it rubs me the wrong way. Before this encounter I had, I had previously thought that even though it rubbed me the wrong way that it was only my human fallibility of not wanting to love others. However, that was incorrect.

It SHOULD rub you the wrong way. The need or burden is being imposed without consent. This is a disregard of free will, and the action you take if you agree with it is not of love but of obligation. Even if the obligation is good, it's an obligation and not love. There is nothing wrong with performing obligations because you want to, but you need to understand that they're obligations and not love.

God brought to mind Jesus' rebuke of Peter, and you can see a similar instance of what is happening here with imposing what we perceive to be "good things" on other people.

> Matthew 16:21 From that time [r]Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. 22 Peter took Him aside and began to rebuke Him, saying, "[s]God forbid it, Lord! This shall never [t]happen to You." 23 But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on [u]God's interests, but man's."

Peter thinks that "this isn't the way it should be" and that Jesus "should do this instead."

It's funny that when you understand this concept, it necessitates that the Christian walk must be out of desire to have a relationship with God. When you eliminate forcing others

to do what is good, it MUST come from their heart to want to do good and follow God.

This is not only a problem for women to men in this day and age, but it is also a problem from men to men, women to women, and men to women.

One of the biggest things that falls into this category is the concept of duty sex either for the wife to the husband or the husband to the wife. Telling a spouse to have more sex with you is literally going to rub them the wrong way and kill their desire to actually have sex just as if an obligation was placed on you to help set something up at the church without your consent. I think in the past on this blog I've been siding more along the lines of legalism rather than desire to please God.

At the core of these concepts is that all we can really do is ask nicely and not put an obligation on others to obey the word of God. As we know, the only person we can control is ourselves, and it is out of our desire and love for God that He can use that to inspire others to change.

It's very easy to miss this important concept because personal stewardship isn't taught as much anymore, and we're taught to be selfish by society. We have our own demands and priviledges without any responsibility, and it is others' responsibility to meet those demands. Getting out of that thinking is extremely difficult, and God has shown me that even having been in the manosphere for a while I still have missed some parts of this as you have seen in this post.

Going back to the example of the obligation placed on me instead of saying no, declining, or going along with it my plan is to using it as a teaching moment on the interaction between love and free will.

God hates chivalry

October 21, 2014 | by Deep Strength | Link | Original Link

I alluded to this in my previous post on free will that God hates chivalry.

Chivalry is a societal expectation imputed upon men and women to act in a certain manner, often in a polite and exaggerated manner, in order to impress or attract the opposite sex.

What happens when there is “chivalry” in a society, there becomes an expectation of men and women to follow and act in such a code. This places a coercive force on both men and women to act in a certain way.

When such expectations are unmet, the ones with the expectations have their image of what is “supposed to be” shattered and with thus become angry about it. This is the same thing that I discussed in the free will post where women expect that men hold doors open for them, carry luggage, or other favors for free or just because they are a women. This is why men assume that women should act like ladies and when they don’t they get angry at them.

The interesting part of the concept of chivalry is that it is more of an implied social contract rather than a law. Much of this societal based thinking is imputed as Christian because they may be good things to do, but that doesn’t make them good when it’s a coercive force rather than an act of someone wanting to help out someone else. Ballista has written on this a bit, and chivalry was some random concept that came out of the 1700s or knights if I’m not mistaken.

I’m not averse to conforming to such a standard because I want to help people, but guilt tripping someone into doing what is right is not the answer either. They’ll hear from me on that.

Brief post. I’m still working on a longer one as I get more time.

Institutions and relationships

October 25, 2014 | by Deep Strength | Link | Original Link

This is an important concept that should define your thinking in terms of both Christianity on an **intitutional level** and a **relationship level**. In addition, it applies to interactions of institutions with institutions, and institutions with individuals.

The primary core of **institutional interaction** is that of a **transactional nature**. The easiest way to conceptualize transactions is to think of business. When an institution such as a bank interacts with a store there is a contract drawn up where one provides money typically in exchange for goods and services. A similar occurrence happens with an institution and and individual such as a customer. The customer provides money and exchanges it in a transaction for goods and services.

However, God's kingdom — **based on relationships** — is based in a much different train of thought:

> Matthew 10:1 Jesus summoned His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.
>
> 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and [a]James the son of Zebedee, and [b]John his brother; 3 Philip and [c]Bartholomew; Thomas and Matthew the tax collector; [d]James the son of Alphaeus, and Thaddaeus; 4 Simon the [e]Zealot, and Judas Iscariot, the one who betrayed Him.
>
> 5 These twelve Jesus sent out after instructing them: "Do not [f]go [g]in the way of the Gentiles, and do not enter any city of the Samaritans; 6 but rather go to the lost sheep of the house of Israel. **7 And as you go, [h]preach, saying, 'The kingdom of heaven [i]is at hand.' 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. 9 Do not acquire gold, or silver, or copper for your money belts, 10 or a [j]bag for your journey, or even two [k]coats, or sandals, or a staff; for the worker is worthy of his [l]support.** 11 And whatever city or village you enter, inquire who is worthy in it, and stay [m]at his house until you leave that city. 12 As you enter the [n]house, give it your [o]greeting. 13 If the house is worthy, [p]give it your blessing of peace. But if it is not worthy, [q]take back your blessing of peace. 14 Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. 15 Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

One of the major problems in the Church at large currently is that it thinks of itself as an institution. Part of this thinking stems that they have instititutional status as a religious organization in the US tax code. The same is true of most Christian charity organizations

as well. The Church should be thinking of itself as the literal body of Christ. It is a organic, living, breathing human with Jesus at the head that is made to operate on a relationship level rather than an institutional level and thus transactional nature.

We see this transactional level of thinking in the current Churchianity. Churches are more concerned about bringing in new members to get more tithes and offerings rather than to serve and build relationships with the people in the community. Churches are more concerned about avoid conflict and not challenging their members to be more Christ-like in fear that their members will leave and their money with them.

I was recently talking to a man who left the Church about 5 years ago. He told me a story of how he had helped multiple church plants. A church in the [South] area wanted to plant a church in the [Northeast] (locations generalized). They did and he was literally on the ground floor. They used a company to provide metrics of the population in terms of where there were the least churches, average income, and the like. The church grew quickly and was able to start paying back the church that planted it. However, there was a problem. He is a numbers man and ran the numbers that they could pay everything within 12 months. He discussed this with the pastors, and the pastors said that they would be continuing to pay back for 20-24 months. Eventually he got to the bottom and they were just sending money back well past what they paid back. Instead of having a successful church plant where they could use the money to send out missionaries, community outreach, and serving the people in the local area they were extracting money from the area for the head church.

This should not be. Obviously, this man that I talked with was disillusioned with the church and slipped into more of a hedonistic lifestyle. He's one of my better friends now, and the impact that churchianity has had on him is going to be difficult to show him the love of the Father. But God is the God of the impossible, so there is hope.

However, aside from this story this is common thinking in the church now. Everything has been made transactional in nature rather than relational. I have been guilty of this myself.

One some level, it's easy for Christians to begin to think that we need to work and do good for the love of the Father rather than already knowing that He loves us even before we do anything. Jesus is loved and the Father is well-pleased with Him even before He begins His ministry.

> Mathew 3:16 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and [a]he saw the Spirit of God descending as a dove and [b]lighting on Him, 17 and behold, a voice out of the heavens said, "This is [c]My beloved Son, in whom I am well-pleased."

The same is true of all of us as children of God. This will play into the identity post I am working on next.

I do not believe that institutional and transactional thinking is wrong on any level. In business, you must be able to think in terms of transactions and contracts. This is true in

any sense of the term, especially if the church is going to interact with society and the government on the level of social programs. Government run social programs devolve into a toxic wasteland of inefficiency and greed. The church does a much better job of running programs that actually benefit individuals in a society such as many of the Catholic initiatives. The Church must be able to interact with the government and charities on a transactional level, but the care they provide must be on an individual relationship level.

It is through the experience of relationships that men and women are broken. Maybe you came up from a divorced home. Maybe there was alcohol or substance abuse in your family and it spilled over to you. Maybe your parents treated you horribly. Maybe you were fatherless and Fatherless.

And it is through the experience of relationships that men and women come to know the Love of Christ and are able to be changed by the work of the Father in their lives. Though the relationships of broken people interacting with those who have the Holy Spirit working in them.

One of the most important concepts to learn on any level of business is that you need to know your target population and how best to serve it. The Church is failing at this because they don't understand that we should not be seeking transactions but rather relationships.

If I were to relate this to the manosphere there are obvious concepts that apply to this:

- Husbands in marriage knowing that sex is due them. It is true, but when it comes off in a transactional nature it tends to be a recipe for failure. Rollo's ubiquitous quote applies "desire cannot be negotiated."
- Wives in marriage thinking that if they do X their husbands will do Y and they will be happy again. Being submissive is not merely an action; it must be coupled with the attitude of respect. Without respect you can be submissive and have the worst attitude. You are doing the right thing, but your heart is not in it and it won't reinforce positive behavioral change.
- Single men beliving that they have to become "alpha" in order to attract a wife. There is the law of reciprocality in that you want to become the ideal spouse of your ideal spouse, but employing your thoughts and actions in a transactional nature will come off as neediness. Crazy, no?

There's more examples, but to truly understand relationships you need to understand them as the Father and Jesus exemplify them. They give without expectation of receiving back because it is this love which attracts us to Him. There will be those who abuse this, and you have to set boundaries for that. However, in the same vein as the Father's unwavering, unyielding love for us we must apply to others.

There is a truism that often goes unnoticed in the manosphere. It is not what we do which is considered attractive, but it is how we do it. The same is exemplified by the Father's passion for us, and it must be reflected in our desire, attitude, passion, and heart for

others.

Headship is not authority in marriage

October 27, 2014 | by Deep Strength | Link | Original Link

Ballista recently commented on some of my posts in regard to what I have written on headship, authority, and the like in terms of treatment of rebellious wives.

My defense is Jesus and the Church is Husbands and Wives. There is a difference between headship (kephale) and authority (exousia).

The command of the husband to love is exemplified in what the Scriptures are used for, since in marriage the husband and wive become one exemplifying the Jesus and the Church, and since they are also part of the bride of Christ they are also to be conformed in the likeness of Jesus. Thus, Jesus and the Church are one. All Scripture is God breathed and is useful such actions as how Jesus instructs His disciples:

> 1. **Teaches** — His disciples asked Him the meaning of parables (Mark 7; Luke 8, 18; Matthew 13).
>
> 2. **Reproofs/rebukes** — Rebukes Peter ("get behind me Satan" Matt 16; Mark 8), Disciples hinder the little children and Jesus rebukes ("Let the little children come to me" Matt 19; Mark 10; Luke 18), James and John for wanting to call down fire on the Samaritans ("You do not know what kind of spirit you are of, for the Son of Man did not come to destroy men's lives, but to save them." Luke 9).
>
> 3. **Corrects** — Jesus chastises His disciples for their lack of faith. Jesus calms the storm (Matt 8), walks on water (Matt 14), unbelief (Matt 17), lack of understanding discipleship (John 4, 6)
>
> 4. **Trains** — Jesus instructs them on discipleship and sends out the 70 (Luke 10).

I am not saying, in any of my linked posts on Ballista's blog or mine, that "love" is to cater to the wife or only "good." I know the difference. Although I can see how it can be read as such. I think it's a general mischaracterization of my posts.

However, based on the Greek word study I did it seems that the headship-submission model puts both husbands and wives in a position where they must fully trust in the Lord and not rely on "authority" or "consequences" or the "state" in order to win their spouses to Christ even if they say they are Christian but don't act like it.

Just as we don't see "abuse" (of any sort) as a legitimate reason for divorce for wives, we also don't see the ability to impose direct consequences on wives as the husbands as the headship model does not confer such authority. The OT Scriptures patriarchy did based on dominion, but the NT model does not. Paul would have explicitly mentioned "exousia" instead of "kephale" in terms of husbands and wives if he did mean that. Thus, what happened was:

1. Prior to the fall, the relationship between the husband and wife (Adam and Eve) is that of headship-submission

2. After the fall, the Eve was cursed to be under the dominion of her husband hence the so-called feminist “Patriarchy relationship” where the husband rules over everything in the house. This is the authority-submission model.
3. Jesus fulfills the law through his death and resurrection such that we are not bound by the law but called to the law of liberty in Christ. That is the restoration of headship-submission as shown in 1 Corinthians 11 and Ephesians 5.

The Father isn’t interested in compelling those who are adult — husbands and wives — to obey as one might a child. He is interested in those who are under such circumstances to love as he would (which means teaching, correcting, rebuking and training as husbands) and winning husbands without a word (1 peter 3) as wives. I disagree with most of the red pill mantra coming out of the secular manosphere that has bled over to the Christian manosphere to treat women like children as a means to an end here. The goal is to be a disciple of Jesus and disciple her to be a disciple of Jesus so she can make correct choices of her own free will.

The New Covenant restoration analysis

I get the sense from the Christian manosphere that it should not be this way. However, if you think about it logically, then it is considered freedom for the husbands to be in a headship-submission relationship rather than an authority-submisison relationship.

For example, the husband is not bound by the actions and thus consequences of the rebellion of his wife. In the OT, the husband is responsible for the actions of both his children and wife and has to bear the consequences when they act out. But with the restoration of headship-submission if the wife gets herself into consequences of her own choosing the husband does not have to bear the burden of such responsibility. This is how it is supposed to be from the beginning.

Each spouse has free will to act and bear the burden of their own consequences: Eve is cursed for choosing to eat the fruit, and Adam is likewise cursed for listening to his wife and choosing to eat the fruit.

This is one the critical errors I have made in the past with analysis of husbands and wives, and I have been finally able to discern this. You can’t have it both ways.

Essentially, if you place authority (“exousia”) upon the husband in accordance with the old covenant (“the law”) then you will be living under the law and not under the new covenant (“grace through Jesus”). If this authority is true, then the husband must bear the consequences of the wife’s actions in accordance with the old law. More authority delegates more responsibilty.

Because headship does not have the burden of authority to directly punish, this also logically follows that the husband is therefore not responsible for the wife’s actions. A wife cannot both be responsible for her own actions, and also simultaneously be under the authority — as opposed to headship — of her husband. This is a conflict of God ordained free will, and thus is therefore null and void.

What Jesus has done through his sacrifice is set us free from the law. This has set us free

from being judged by the law and allowed us to come under grace. There was nothing we could do before that pleased God; however, through the sacrifice we come under the law of liberty which allows us free will again. We can choose to sin, or we can choose to partner with the Holy Spirit to do what is good. We are not conformed to the old covenant, but instead act under the new covenant. With this comes the responsibility of both the husband and the wife to act in accordance with grace in the marriage. They are responsible for their own actions.

This is not to say that the husband has no influence over the wife — he is still tasked with headship and thus responsibility of the home and possessions. If the wife abuses or goes against that then he can do with them as he sees fit in order to manage the household correctly.

Either way, lack of authority or not, under the law of this current government the husband can be called out for “abuse” on this. However, this is inconsequential as the husband can already be divorced out of nowhere anyway. It’s quite a trifling matter the reason of divorce. The bigger problem is that anyone who is choosing divorce as an option and making an excuse for it is not acting in a way that pleases God. You can’t make others please God.

You can only control your own actions. Yes, sometimes the consequences of other actions bleed over to us. Yes, this is injustice and God sees it and judgment is His. No, that does not change the specific roles and responsibilities in marriage.

I fully suspect that we may have to have another debate with many comments over this. This is a subtle paradigm shift that has far reaching consequences on how those of us in the Christian manosphere understand Biblical marriage.

Also, I may not be able to reply for a while as I’m working on the post on identity, and I will be away for the next week or two.

Headship is not authority in marriage Part 2

October 27, 2014 | by Deep Strength | Link | Original Link

Ballista has posted a reply to my previous Headship in marriage is not authority. I'm going to comment as fast as I can because I don't have that much time.

Let me start by saying this. We are talking past each other somewhat. Ballista is assuming that the husband has authority in marriage. If there is authority in marriage, then he is absolutely correct and I am wrong. However, the issue that is amassing contention is that he is analyzing the headship of the NT with the lens of authority being the same as headship. These two frameworks are different, and they lead to completely different consequences.

They are incompatible. You have to examine them as two separate fraweworks. Most of this post will be on distinguishing between the two framworks, with reasoning on why headship is not exactly authority as stated from the Scriptures.

> Deep Strength espouses the typical religious feminist model of marriage, and only furthers it in his current post. If such a distinction is to be taken as he describes, then the natural next step from women is "I don't have to submit to that evil evil man!". There's no force stopping her either, as the Church has recognized the right of woman to be in rebellion to God, using rationales much like Deep Strength's. No chastening can come from either the husband or the Church, in other words. I've dealt with several feminists that have used the exact arguments in his post, that the requirement to submit is an artifact of The Fall and is negated with Christ, to completely negate Ephesians 5 and other Scriptures that define marriage. DS puts himself on very dangerous ground, as well, to indicate the dynamic of marriage has changed in any way from the days of Adam and Eve, especially since the dynamic has not changed by God's directive (it has changed by man's doctrine). Deep Strength goes on to write:
>
> "However, based on the Greek word study I did it seems that the headship-submission model puts both husbands and wives in a position where they must fully trust in the Lord and not rely on "authority" or "consequences" or the "state" in order to win their spouses to Christ even if they say they are Christian but don't act like it."

This analysis is an incorrect summation of my post.

The Scriptures explicitly state that wives should submit to their husbands as unto the Lord. If a woman is abusing her free will by saying that "[she doesn't] have to submit to that evil evil man!" then she is directly disobeying the Lord and her husband. She will be held accoutable on the day of judgment for that.

The incorrect analysis stems from the fact that I am discussing the only responsibilities of the husband and it is being directly applying it to the actions of the wife. While the responsibilities of the husband are interdependent on the responses of the wife as

humans — male and female, husbands and wives — we only have control over our own actions.

Likewise, the fact that feminists and christo-feminists are wrong has no bearing on the fact that God commands me to love them even though they are my enemies.

> The point of issue when it comes to authority is the man over himself and his possessions. This was my primary concern in that post, not that the husband was the one to "call the shots". The feminist model has removed these things, as Deep Strength's first post illustrates. All these are hers without question. This is "fully trusting in the Lord" as Deep Strength puts it. The husband has no authority over himself, much less the marriage as head.

This is not what I have said at all. In my previous post I explicitly stated that husbands still retain authority and thus responsibility over their possessions and children.

> This is the whole issue with respect to marriage – such arguments invert the marriage relationship, rendering the wife as head and the husband as the one who submits. But this leads to the real problem that Deep Strength has with his theology:
>
> "Just as we don't see "abuse" (of any sort) as a legitimate reason for divorce for wives, we also don't see the ability to impose direct consequences on wives as the husbands as the headship model does not confer such authority.
>
> The Father isn't interested in compelling those who are adult — husbands and wives — to obey as one might a child."
>
> This literally constitutes a direct denial of the Scriptures that I posted previously about chastening. The Greek word used in Hebrews 12:5-8 is paideuo (G3811), which indicates this same chastening as a child receives from a parent (a derivative of the word occurs in Ephesians 6:4, paideia (G3809). It also occurs in 2 Timothy 3:16 in relationship to the Scriptures. The function of chastening is a very real New Testament function – after all, why would God be referred to as the Father if He is to not function as such?

This is a misapplication of G3811 paideuo.

Paideuo is only used in the context of a parent-child relationship which is an authority-obedience relationship and not of the husband-wife which is a headship-submission relationship.

However, as I stated in my previous post, what a headship relationship is called to is what Jesus does with His disciples. Likewise, husbands are called to correct and rebuke their wives if they go astray. This serves the same purpose as chastisement, except that chastisement carries with it the weight of the rod while headship does not.

- Authority = rebuke, correction, and chastisement = direct on the right path AND ability to directly punish

- Headship = rebuke and correction = direct on the right path AND inability to directly punish

As husbands retain authority and responsibility for the household and its possessions he can limit the use of those as an negative incentive in the case of a disobedient wife. However, the difference in authority and headship lies in the fact he cannot directly punish her such as with the rod or by telling her to obey him or face punishment.

> "He is interested in those who are under such circumstances to love as he would (which means teaching, correcting, rebuking and training as husbands) and winning husbands without a word (1 peter 3) as wives."
>
> DS recognizes these things, but then doesn't recognize *the authority* of husbands to do these things as head. If Jesus and the Church is Husbands and Wives, then surely the husband has the right to give and take away from his wife and children, as much as God has the right to do so with His children. This was the whole issue of the last post. Does the husband have the right to chasten his wife the same as the Lord God has the right to chasten His children? God's the same yesterday today and tomorrow right? Deep Strength says no. Perhaps he doesn't recognize the issue at hand for husbands. Walk a mile in one's shoes, right?:

Again, this is a misapplication of what authority means versus headship.

Consider the examples that Jesus has shown as the head of His disciples in John 6 when He talks about Himself as the bread of life. They would have thought as "cannablism":

60 Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?" 61 But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble? 62 What then if you see the Son of Man ascending to where He was before? 63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. 64 But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would [j]betray Him. 65 And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father." Peter's Confession of Faith **66 As a result of this many of His disciples withdrew and were not walking with Him anymore.** 67 So Jesus said to the twelve, "You do not want to go away also, do you?" 68 Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 69 We have believed and have come to know that You are the Holy One of God." 70 Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil?" 71 Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, [k]was going to betray Him.

Certainly, both the Father and Jesus have the authority to compel those under Them to chastise and obey like children. However, that is not how they work with us as believers. He gives us free will whether to choose to obey him or not. We have to actively submit to Him just as Jesus did with the Father, and just as the Church does with Christ.

> "For example, the husband is not bound by the actions and thus consequences of

> the rebellion of his wife. In the OT, the husband is responsible for the actions of both his children and wife and has to bear the consequences when they act out. But with the restoration of headship-submission if the wife gets herself into consequences of her own choosing the husband does not have to bear the burden of such responsibility. This is how it is supposed to be from the beginning."
>
> Being bound as tightly to another person as one flesh, the husband can not help but be bound to the actions and consequences of the rebellion of his wife. This was the whole issue with dvdivx, and the issue that requires a good husband to take action in authority over himself and his wife as head of the marriage. The money issue I mentioned in the last post is another. If he doesn't have the right to act in response to the wife as the head of the marriage, then he is just sunk along with her.
>
> **Ultimately this is the true difference between headship and simple authority – simply the state of the union between the members involved. If there was ever a thing called authority in marriage, it has always existed in God's plan.**
>
> Furthermore, DS has a very skewed view of how marriage and family life works. As a child, my parents were *very bound* by the consequences of my actions. If I went around throwing rocks through windows as a young boy, they were the ones that had to pay for the repairs. Of course, my parents were free to then chastise me as they saw fit, but I wouldn't have been the one that would have had to answer to the others (and the cops) for the vandalism.

Ballista is correct in that the issue here is completely exposed. First, we must understand the relationships via 1 Corinthians 11 and Ephesians 5:

- Headship — God-Jesus, Jesus-Church, and husband-wives
- Submission — Jesus-God, Church-Jesus, and wives-husbands

God and Jesus show us the perfect dynamic of the divine-divine relationship of headship and submission. They are ultimately working as one.

The Jesus/Christ-Church relationship shows us the dynamic of the divine-earthly relationship of headship and submission. It is readily apparent that Jesus does not use authority to chastise the church and compel it to obey like the **paideuo** relationship above.

Rather, it is the **kephale** headship relationship. However, in this headship relationship the Father and Jesus do rebuke the Church for its errors in accorandance with the Scriptures' teaching to rebuke and correct those in error. This is performed through Scriptures, prayer, mediititation, fasting, and other Christian believers. This is what a Christian husband SHOULD be doing when his wife is off track, which I believe we both agree on.

> Before the feminist reforms, marriage used to work in this same way for 1900 years after Christ. One of the more interesting discussions in Men On Strike was the idea of coverture. This idea presupposed that the wife acts under the husband's direction under the law, meaning he had both authority and responsibility over her assets – if any decision was made in the family, he was to make it or approve of it. This is because the marriage unit was considered one person under the law with the husband as head, fitting Biblical teaching. Interestingly, wives hold coverture rights over husbands now, partly because of the erosion of authority illustrated in these posts.
>
> Historically, husbands have been *very responsible* for their wives. Even to the present day, this could be argued. While "separate responsibility" is a laudable idea, it is just not workable in the idea of marriage. She will act, and he will feel the consequences of those actions, regardless of who is "responsible" for them or not. Marriage is "one flesh" after all – in such a situation, responsibility becomes irrelevant. If one is to judge in terms of "responsibility", as was stated in the comments, then justice is required. Ideally and practically, the husband functions as first agent to accomplish such justice since he is the head of the marriage, and then the Church. **Yet Deep Strength would leave husbands crying out for justice, and the sin would fall on their heads because all the Lord would say to them is "go take care of it, you're the head of the marriage." But under DS's ideology, they can't.**
>
> Ultimately, the message that seems to come out of this is how corrupt things have gotten in marriage, simply because of the skewed idea of what headship entails. The authority (or rights, if you want to use another word) indicated by the headship has been completely eroded, while the historical responsibility indicated by it remains. The calls of the religious feminists to men to "man up and lead their families" ring hollow simply because they do not have the authority behind it. In the end, the wives are the ones doing the leading. This is the whole goal behind the erosion of husbandly authority. All that results is the inversion of marriage roles, creating an abomination to God.

I would disagree that the law ever aligned with what the Scriptures say on **headship**. If you make the assumption that headship is authority — they are slightly different — then that is the case. However, headship has never been exactly what authority was otherwise Paul would've used **exousia** instead of **kephale**.

One thing I want to make mention of here is the bolded.

Ballista is assuming that husbands have authority over their wives in marriage. If they had authority over their wives in marriage what he says is indeed correct and I would be wrong. It logically follows that if the husband has authority over his wife in marriage then he does have the ability to chastise her like a child and impute direct punishment. However, this is not what the Scriptures say as I have already pointed out.

This is what the Scriptures say about being married to unbelievers, which is essentially

the same as being married to a Christian who says they are a believer but doesn't follow the Scriptures:

> 1 Corinthians 7:10 But to the married I give instructions, not I, but the Lord, that the wife should not [d]leave her husband 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not [e]divorce his wife.
>
> 12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

The headship-submission relationship between the husband and wife makes it so that the wife is able to choose to submit or not of her own free will. If the husband has authority then he can force his wife to submit and obey to him with the rod and other such chastisements. He would also be responsible for her actions. This is not the case. If she choose to leave, the believer is not in bondage anymore.

The difficult part to accept is that others' free will may hang consequences over our heads. The important part to understand is that those consequences are not always ours to clean up. If you take responsibility for them then you are teaching the other person that they can be irresponsible and someone will clean up their mess.

It is good stewardship for a husband to limit credit and lockdown money in the case of a spending wife because he is tasked with stewardship of the household and thus money. However, it is not his job to explicitly clean up any of the consequences of behavior such as debt that the wife made of her own free will; she should answer those consequences. The law may not say this, but that is what free will is in the Scriptures, and we already know that the law does not necessarily align with the Scriptures.

As Donal eloquently sums up in the comments of the first post:

> This approach squares with my understanding of Sacred Tradition. I've linked to Chrysostom's interpretation of the relationship between husband and wife before on your blog, and it basically states the same thing. If either party in a marriage fails to uphold their end of the bargain, that is on them. The virtuous spouse must maintain their own duties as best as they are able until the recalcitrant spouse mends his or her ways. [ed: or leaves like 1 Cor 7]

Conclusion

Under the authority model of headship:

- Husbands have headship (and thus authority) over their wives. They can chasten and punish them like they would children.
- The husband is also responsible for the actions of the wife in this scenario, as she is under his authority.

From what I have read of the Scriptures this is false. I think the confusion lies in that as I already stated the sin consequences of the fall morphed it from a pre-fall headship-submission to post-fall authority-submission to a post-Christ headship-submission relationship.

Additionally, the secular red pill manosphere advocates treating wives as they would children. It does work, but that is not the way it should be in mature relationships.

- Husbands have headship (not authority) over their wives. They should rebuke and correct them as necessary if they are off track of the Scriptures. They have stewardship over the household and its possessions and ability to use and limit them as necessary. However, they cannot directly punish a wife with the rod or compel obedience.
- The husband is responsible for ONLY for his own actions, and the wife is responsible for her actions. However, one of the most difficult parts to understand is that actions of one spouse may have consequences over the family. This does not absolve you from what the Scriptures command each spouse though.

Doing in the right thing, in hard circumstances, is never easy.

Headship is not authority in marriage Part 3

October 27, 2014 | by Deep Strength | Link | Original Link

And so we continue with this discussion headship and authority.

> One reason I've continued these posts, and made the original response, is that it is truly a formative issue. As I discussed before, if a woman is to submit, she needs something worthy to submit to. In other words, she needs a man that carries himself with authority and holds authority well. When a man doesn't, you end up witha supplicating beta. Instead of holding authority in his life, he begs to others and holds back in the name of being nice. Instead of holding authority, he begs and bargains with his wife to not rebel against Him.

This has to do with the discussion as unbelieving husbands — "beta" or otherwise — don't negate the commands put forth in Scripture to wives. Wives are commanded by Scripture to be their husband's helpmeets as well as respect and submit to them.

> This is only furthered by such things as Deep Strength has been writing:
>
> "They are incompatible. You have to examine them as two separate fraweworks. Most of this post will be on distinguishing between the two framworks, with reasoning on why headship is not exactly authority as stated from the Scriptures."
>
> To cut to the chase, the issue with his posts is the creation of a separate model out of whole cloth (authority-submission), which is not consistent either with the meanings or usages of the word. In the process of complicating matters and giving women free license to rebellion, he confuses the issue of status with action. He would do well to see how words are used in the Scriptures, instead of staying in the Greek concordances. This is further illustrated here:
>
> "Paideuo is only used in the context of a parent-child relationship which is an authority-obedience relationship and not of the husband-wife which is a headship-submission relationship."
>
> Note that I plainly stated that the word is used in application to the Scriptures as well. This decouples the use of the word from any relationship that is specified.

The problem here is incorrect conference of the that which is God's with that which is the husband's.

It is specifically **Scripture** that is used for teaching, rebuking, correction, and training (Paideuo). It is the Scripture that is God-breathed, and it is God the Father who disciplines His children as parents can disciple their children.

The husband, as the head, has the role and responsibility to point out where the wife is in violation of the Scripture, thus fulfilling the Jesus' headship role of the Church as a husband to the wife. But he doesn't have a paideuo relationship with his wife.

> Now I will explain the error in play. Headship reflects one kind of status. “Boss” represents another. Generically, we can call that a “leader”. As I posted here, the word “head” is best understood as master, ruler, chief. Barnes goes on (1 Corinthians 11:3) to say that Christ is the ruler, director, or Lord of the Christian man. The verse then extends things to the man and the woman, which makes it legitimate to also say that the husband is the ruler, director, or Lord of the Christian wife.
>
> This is consistent with the dictionary as well:
>
> > noun 1. the position of head or chief; chief authority; leadership; supremacy.

> So headship is a noun (a person). Authority is quite different though in nature:
>
> 1 the power to determine, adjudicate, or otherwise settle issues or disputes; jurisdiction; the right to control, command, or determine.
> 2. a power or right delegated or given; authorization: Who has the authority to grant permission?
>
> So a head, ruler, or leader possesses authority – a person is never simply “an authority” in the hierarchy of things. Simply seeing how the word is used brings this to light. Scripture is clear that Christ, as head, has authority over His Church. He then delegates that authority to husbands in Christian marriage. The “head” is a status, “authority” is something to be exercised as part of the privilege of being “head”.
>
> **Authority is best thought of as an authorization from a leader or head to do something.**
>
> Christ is head over all things to the church. If Jesus and the Church is husbands and wives, then husbands are head over all things to their wives. This comes with a commensurate authority

I agree that authority can be delegated as I have quite a few posts on this, but the Greek gives no indication that kephale is exousia. If Paul meant that husbands would have authority over their wives in the exousia sense then he would have used that word. This is a stretch.

More specifically, if Jesus refuses to submit to the Father’s plan for Him to die on the cross in the garden would the Father have compelled Jesus to obedience? No, because otherwise Jesus would not have been a willing sacrifice to endure the cross for the joy (us) set before Him.

Likewise, does Jesus as the bridegroom compel the Church to obey Him? As I have already pointed out in the first post headship is not authority in marriage, Jesus allows those who did not want to be his disciples anymore to walk away. He’s not going to compel or punish anyone who doesn’t want to be with Him to continue to follow Him.

These examples show that headship/kephale is different than authority/exousia when you

compare them to the husband-wife relationship.

> Finally, the Scripture that applies directly to the issue:
>
> Let the woman learn in silence with all subjection. But I suffer not a woman to teach, **nor to usurp authority over the man**, but to be in silence. (1 Timothy 2:11-12)
>
> Most of the other Bible versions translate this section very similarly. A woman shall not usurp authority, exercise authority, or exercise dominion over the man. If authority is not a factor in Christian marriage, then this Scripture becomes nonsensical. If a woman can usurp authority, then that must mean that the man/husband possesses it as a component of the DS's correct headship-submission model.

I would agree if this was used in terms of husbands and wives. However, this is used in congregational setting where apparently women were attempting to teach and taken authority over men. That is specifically what Paul is writing about.

Also, authenteo is only used once in Scriptures, and it is not exousia either:

G831 — αὐθεντέω — authenteō — ow-then-teh'-o

From a compound of G846 and ἕντης hentēs (obsolete; a worker); to act of oneself, that is, (figuratively) dominate: – usurp authority over.

> Simply put, as the Centurion illustrates, and described here, submission can not exist in and of itself and must be performed to those in authority. DS's separate model encourages authority to not be exercised and therefore eroded. This only results in an inversion of the marriage roles. If a husband does not hold authority over his wife, his wife will hold authority over him. Genesis 3:16 guarantees this.

This is a mischaracterization of my position.

I've encouraged that headship be exercised which includes rebuking and correcting wives (in love, kindness, and humility as necessary). Additionally, for instance if a wife is out of control with spending the husband should be a good steward of that which is in his household and money and shut it down.

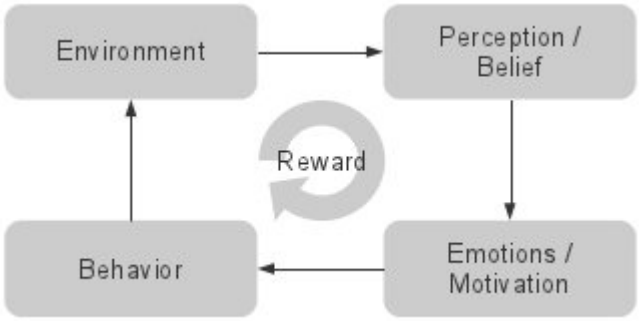
> There is one other major error that has existed throughout all of Deep Strength's post: Everyone has free will. We are never forced into obedience in any capacity, ever. Not in the Old Covenant, not in the New Covenant. We can refuse to obey God, the government, His word. Wives can refuse to obey husbands. Husbands can refuse to obey Christ. Everyone has free will. However, those in authority (God, bosses, husbands) can (and ultimately must to keep their authority) respond to disobedience with certain measures. The presence of this authority explains my observation of how wives submit to their bosses more faithfully than their own husbands, as well as the erosion of the fitness of marriage for the average man today.

> Why are there so many supplicating betas in the churches? This is why. Men are taught from a very young age that they are not “loving” if they exercise any authority, are never supported as heads of their families, and then actively cut down in that capacity. Since authority has been decoupled from Christian marriage, as well as the Church, all a husband is reduced to is begging and pleading and hoping that his wife will lead the family in the way that is right before God, submitting to her all the while.

This is also a mischaracterization of my position.

Everyone has free will and may choose to disobey (at their own peril), but as it states in the Scriptures they should be submitting to proper headship and authorities.

I’ve stated all along that headship has all of the weight of authority in regard to the husband-wife relationship except the ability to directly compel to obey especially through direct punish. That’s the only difference between headship and authority. It’s this way because Jesus works out of love and not fear.



The love of Jesus works through environment/experience when we love other people. When we change the environment/experience of someone, we show others the love of God (John 17) and it leads to different thoughts, emotions, and behaviors.

The problem with a fear-based model is that it strikes at the heart of behavior instead of experience. Only those with sufficient humility and/or strong core Christian values will be able to see their behavior and correct it when rebuked. Most so-called Christian would rather never admit they’re wrong and disobey God.

This is why judgment of behavior (albeit often in an unkind manner) only serves to force others to double down on their folly. This is why 1 Peter 3 is extremely wise in advice to wives with unbeliving husbands essentially saying to win your husbands without a word. This love through their behavior changes the environment. It is the environment which is affected in their husband’s life which starts to change his perception/beliefs and emotions/motivations and may bring them to the saving knowledge of Jesus.

Ending

This will be my last post on this. If ballista has any else I probably won’t reply as I want to get to other posts, especially talking about identity and behavior cycles like the above.

I figure that most men reading the manosphere blogs may need a hard line approach to marriage which means that Ballista’s point about nice guys is correct. I wouldn’t say there’s anything wrong with taking a more authoritative husband role to marriage. Going

through this post again, I can see that the Scriptures are quite vague on exousia versus kephale. Thus, I can see how both interpretations may be true to the measure of faith that you have (see Romans 14 and 1 Corinthians 8 on food sacrificed to idols).

In any case, we can keep quibbling on the details, but at the end of the day Donal's summation of Chrysostom's interpretation is what I agree with as an end result:

> This approach squares with my understanding of Sacred Tradition. I've linked to Chrysostom's interpretation of the relationship between husband and wife before on your blog, and it basically states the same thing. If either party in a marriage fails to uphold their end of the bargain, that is on them. The virtuous spouse must maintain their own duties as best as they are able until the recalcitrant spouse mends his or her ways.

As I stated in the sexual marketplace and the marriage marketplace, there are elements of reciprocity in terms of personalities. If you're looking for an authoritative headship-submission relationship you will most likely find what you are looking for.

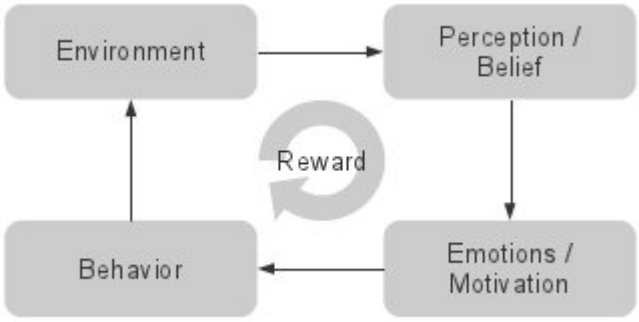
Personally, I'm pursuing marriage in the vein of headship-submission like in the Chrysostom's interpretation. As I've grown in my relationship with Jesus I don't see the hardline authority in headship anymore.

Take it or leave it. Feel free to mention why in the comments.

Behavioral cycles and identity

October 28, 2014 | by Deep Strength | Link | Original Link

I briefly mentioned behavioral cycles in my previous post. I want to expand on that.



Behavioral cycles are basically self reinforcing patterns that imprint either good or bad into us. For example, a cycle of depression might look like this:

- Environment: You are alone in your room
- Perception: I'm alone all the time
- Emotions: Nobody wants to be with me or nobody wants me
- Behavior: Stay in your room alone more
- Environment: You are alone in your room

As you can see, the reward for each of the various stages of a behavioral cycle is basically reinforcing the pattern that you're alone by yourself, then you're alone all the time, then nobody wants to be with you, which makes you feel like you need to be alone more, etc. Such a cycle leads to constant inforcement of behavior such that a depression may excessively worsen over time and may lead to thing such as suicide.

With that in mind, here's the excerpt from the previous post that I mentioned.

> The love of Jesus works through environment/experience when we love other people. When we change the environment/experience of someone, we show others the love of God (John 17) and it leads to different thoughts, emotions, and behaviors.
>
> The problem with a fear-based model is that it strikes at the heart of behavior instead of experience. Only those with sufficient humility and/or strong core Christian values will be able to see their behavior and correct it when rebuked. Most so-called Christian would rather never admit they're wrong and disobey God.
>
> This is why judgment of behavior (albeit often in an unkind manner) only serves to force others to double down on their folly. This is why 1 Peter 3 is extremely wise in advice to wives with unbeliving husbands essentially saying to win your husbands without a word. This love through their behavior changes the environment. It is the environment which is affected in their husband's life which starts to change his perception/beliefs and emotions/motivations and may bring

> them to the saving knowledge of Jesus.

It is important to realize that the primary way to bring about effective change in people is through environment/experience. Criticizing someone's behavior, beliefs, or feelings is unlikely to make them even want to change. This Scriptures speak to this fairly thoroughly, and this is why Christians are called to love one another and love their enemies.

It is primarily through your behavior, which changes the environment, that the love of the Father can be shown to those around you which He works through to induce changes.Ideally, as Christians we walk in enough love, kindness, and humility, that when we admonish or rebuke other Christians we can confront each other about our sins and that we need to repent. This is the ideal because the repentence is instant.However, for those that fail to pull down their own pride, it is only our behavior that will be able to show the love of the Father to others.

Looking at the bigger picture

Now, whether we all realize it or not we are constantly imprinted by behavioral environments on us from the time we were born all the way up until this moment.

Forasmuch as the old kids rhyme speaks that words never hurt us — sticks and stones may break my bones, but words will never hurt me — it is completely false. As it says in James 3 the tongue is a deadly fire and a world of iniquity.

> James 3:1 Let not many of you become teachers, my brethren, knowing that as such we will incur a [a]stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in [b]what he says, he is a perfect man, able to bridle the whole body as well. 3 Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. 4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. 5 So also the tongue is a small part of the body, and yet it boasts of great things.
>
> See how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our [c]life, and is set on fire by [d]hell. 7 For every [e]species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human [f]race. 8 But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both [g]fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce [h]fresh.

I'm sure most of us can recall moments where we were bullied, called various names,

insulted, revile, and the like. Maybe it was done to us by our parents, our siblings, or friends, and our relatives. Likewise, specifically for men it can be said that feminism in society, churchianity, and even our families is ubiquitous. Thus, men are constantly being torn down, called worthless, been told to do this and that, and been punching bags for whoever.

The constantly reinforcing environment eventually takes its toll and leads to beat down, down trodden men who are essentially worthless because that is what they believe:

- Environment: tells men they are good for nothing.
- Perception: men think they are good for nothing.
- Emotions: 'why should I even try I'm not good for anything.'
- Behavior: only gives half effort or no effort in school, church, or other activities.
- Environment: tells men they are good for nothing.

Such things start as small insults and jabs but are eventually self fulfilling prophecies as it is ingrained in their psyche. If society keeps proclaiming dads are deadbeats, then you will eventually get the majority of dads as deadbeats. The expectation is set. Humans tend to conform to them.

Identity background

If I were to pull out a root cause for the majority of what is wrong with society I would say it is fatherlessness. Wintery Knight has documented this (one, two, three, etc.) on many different occasions so I need not bring up any quotes. It would not be an exaggeration to say that a lack of identity in a child's life gives rise to a whole host of dysfunction — poverty, drug and alcohol abuse, emotional and physical health, educational achievement, crime, sexual activity, teenage pregnancy, and the like.

J4G and FBNF also covered this recently.

The cause of this is multifaceted, but it has to do in large part to feminize and governmental involvement. Feminism brought about a societal wide shift in how sex and families are viewed, and the government disincentived marriage through no fault divorce. The courts simultaneously implemented incentives for divorce often drastically in the terms of division of assets and child support, and laws on poverty made entitlement programs able to support single motherhood.

In a culture such as ours, even those with fathers are affected. Since there are multple lines of dysfunction involved throughout society, it makes it more likely that all fathers are affected rather negatively or don't want to be involved with their children as much in terms of working. My father was fairly emotionally distant and didn't do that much in terms of teaching me about women. The church didnt want to talk about sex because it's an uncomfortable topic, so men are left to fend for themselves.

On a large scale level, because of fatherlessness, absentee fathers, or distant/overbearing fathers all of us as children are affected by it. We seek to drown the needs that we have as children learning about the world by filling it up with things of the world. It's no wonder outcomes such as poverty, drug and alcohol abuse, emotional and

physical health, educational achievement, crime, sexual activity, teenage pregnancy, and the like increase when there is a lack of fatherlessness.

Identity with the Father

So why am I talking about identity? The concept I explored in the gospels is what is the primary way in how Jesus, the son of God, talks about God?

The primary way Jesus talks about God is that He is our Father. He could have talked about God in any other way… love, goodness, righteousness, justice, mercy, grace, humility, joy, peace, patience/endurance, self control, or any other of the ways that God is described. However, He chose Fatherhood as the primary attribute. Romans 6, 7 and the culmination in 8 addresses the Father's adoption of Christians through Jesus' blood as children of God.

From what I've explored over the past year within myself I think it's the foundation that has been unaddressed in the Christian manosphere. I'm speaking this even as a long time Christian who hadn't addressed such issues of childhood with the care that is needed in terms of connecting in such a way with God.

I've talked about the house analogy before:

- Outside of the house is what appears to others.
- Inside of the house is the values we cultivate.

However, what I think I've been missing on a fundamental level is the foundation of the house. The easiest analogy to make is the Jesus' parable of the house on the rock and the sand:

> Matthew 7:24 "Therefore everyone who hears these words of Mine and [o]acts on them, [p]may be compared to a wise man who built his house on the rock. 25 And the rain fell, and the [q]floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. 26 Everyone who hears these words of Mine and does not [r]act on them, will be like a foolish man who built his house on the sand. 27 The rain fell, and the [s]floods came, and the winds blew and slammed against that house; and it fell—and great was its fall."

By digging into why we process our core values as Christians as we do, and why we react to certain things the way we do we will be able to shift our paradigm from that of one of exploring ourselves in relationship to Father into exploring the Father in relations to ourselves.

What spurred my line of thought on this is the expansion of my post on a lack of joy and peace. In that article, I discussed the reason why often we don't have a lack of joy and peace comes from our how we view ourselves… in other word identity.

> We often say to women who become Christians that were formerly promiscuous that just because they are a new creation in Christ doesn't mean the past has

> gone away. In this, we don't mean that the blood of Christ hasn't covered all sins. But it is our perception of ourselves that we continue to cling on to things in our past. We allow things to continue to shackle our soul and our mind.
>
> […] It's often the case that as serious Christians we are our own worst critics. If I sin I know I have the grace of God. But I sometimes catch myself internally beating myself up because of that sin. "I should've known better" or "I should have been able to overcome this temptation" or "I'm weak."
>
> **I know God has forgiven me but have I forgiven myself?**
>
> […] Thus, deep down I know that if I am not experiencing peace or joy within my life there are chains that I have allowed to bind me where God has already broken them loose. We sit in those chains asking God why won't He take them off, but He has already done so. Stand up out out of them and walk free.

If you put very careful thought into what I said in that article, you can understand that it was on the right track of thinking; however, it's wrong in that there are a lot of things we still walk in as Christians where we don't know the full measure of the grace and mercy of the Father.

The primary question that growing in the love of the Father is this… how do you love someone that is your enemy? Maybe even someone that claims to be a Christian but doesn't read the Scriptures or blatantly ignores them?

When I look at a single mom how can I feel mercy and compassion for them rather than revulsion and judgment?

When I look at the brokenness of divorce on families, how can I see that both the divorced and the divorcee are both hurting and that both need the Father? Sure, one may shoulder more "blame" and "responsibility" but they are both in need of the Father. Christ died for both of them.

How can I stamp out any bitterness, anger, resentment, and the like out of myself and learn to love?

The goal is not to hate them or even yourself when you sin, but to help them turn back to the Father in their sin. To help them become the prodigal son, and eradicating the mindset of lies that still exist within ourselves as Christians.

My next post will be primarily focused on identity which will delve into more into processing behavioral cycles with the help of the Father to get out of them.

Identity — Foundations

November 6, 2014 | by Deep Strength | Link | Original Link

So there's multiple concepts I want to discuss with identity in coming to terms with your own identity, but also in regards to discussing it in terms of others. Such a post is likely to become very long so I'm going to break it up into multiple parts. I want to dig into the concept of what identity actually is to us.

What is Identity

Wikipedia has this to say on what identity is in terms of analyzing it from multiple views:

> In psychology and sociology, identity is a person's conception and expression of their own (self-identity) and others' individuality or group affiliations (such as national identity and cultural identity). The concept is given a great deal of attention in social psychology and is important in place identity.

That's a decent naturalistic way to explain it, but as Christians we know that naturalism is definitely not everything. It is also most assuredly not the ultimate Truth which is the Father/Jesus/Holy Spirit or the Scriptures which speak of God.

There are many concepts that we can hold onto in terms of identity. For example, I would describe myself as a Christian. That is one form of identity. I can describe myself by my job in the fitness industry. That would be another form of identity. I can even to something as simple as being male.

I think the more nebulous part of identity involves not just who we are in the world but in terms of our core personality in how we interact with the world. When I talk about personality I'm talking in terms of not behaviors which can be learned and unlearned but moreso the core facets which we have been created with. The Myers-Briggs or the more accurate Big Five personality test attempt to sum up some of the traits of personality where each person is fairly unique in how they manifest on a spectrum scale.

Likewise, I would in this our hopes and dreams as well within the set of core personality. Some people want to be teachers, some people want to be engineers, some people want to do whatever else. There are realistic and unrealistic dreams, so this has to be taken into account as well.

Identity foundations

Thus, identity is the core view that we have of ourselves. How we view ourselves affects how we interact with the Father, and how we interact with others.

In this respect, if our identity is off but we have up the perfect facade it is like building a house upon the sand. The wind and the rain can blow it down.

This is the way I have come to view that which we call "game" both the male and female versions. It's essentially building the facade of a house. You don't see any of the interior, and you don't see any of the foundation. Sure, you can build something up to look really attractive and beautiful — if you're a man or a woman — but ultimately if the inside looks

like garbage you're in trouble. Even more so if the foundation is garbage.

However, the way Father wants us to build ourselves is much different. We are to align our core values, our foundation, with the Father. Then we are to assess the interior of the house to make sure it can support the structure, and only then are we free to make it look attractive. Applying the backward approach using game is tenuous at best and soul damning at worst.

Prodding identity yields defensiveness

Donal recently posted an analysis about a the blog post of a girl who is discussing singleness. Now, my intention is not to dump on the girl writing about singleness or being content about it but to use it as an example because it shows clear what I am talking about.

When something becomes the identity that you associate yourself with you will try to convince yourself that you're right, especially inadvertantly using emotional language, grammar, and bolding.

The woman in question is currently single and really wants to be married; however, she has written a whole article trying to convince herself that singleness is OK. Well, that's an identity crisis right there and it shows. Fortunately, she got some of it right in that she is supposed to be looking at the positives of singleness; however, as Donal analyzes in the article it could have been better if she had stated she was specifically using the single time in preparation for marriage.

If you're single and want to be married, you should be using your single time to actually prepare to be the ideal spouse of your ideal spouse. What if your ideal spouse shows up, and you're not their ideal spouse? They'll pass over you in a heart beat. That's the only major issue I saw with her post.

This present a major problem if you root yourself in an identity that is not in the Father.

There's various of other examples such as being a fan of sports teams, your career or occupation, your hobbies and activities, or even being "alpha" or "red pill." This is not to say that having a vested interest in such things is bad. But rather, is such a thing worth having significant investments of emotions, time, and energy expending in defending them?

As I've grown as a Christian I find myself less defensive about things that ultimately don't matter that much. Sure, my job is important but it doesn't define who I am. I am, at the core, a son of the Father. Do I need to be defensive if someone thinks I'm wrong? Or can I just let it go because in eternity that doesn't matter. What matters more is the person in front of me and not what we are talking about.

Revelation

I build a case for these in the previous section because they are good indicators of things that we hold onto tightly that have become or may even become idols in our lives even unknowingly.

Revelation is the key to understanding not just our identity, but to be able to read,

understand, and apply the Scriptures. This is made manifest through the unveiling of the revelation of Jesus in our lives. Paul discusses this many times throughout the New Testament that he is writing by his revelation with Jesus. The Greek word for revelation is apokalupsis:

> G602 — ἀποκάλυψις — apokalupsis — ap-ok-al'-oop-sis
>
> From G601; disclosure: – appearing, coming, lighten, manifestation, be revealed, revelation.

A revelation occurs when you read the Scriptures where the verses come alive to you or resonates with you. Likewise, a specific Scripture may have specific meaning in your life. It is a moment where you understand more of who the Father, Jesus, and/or the Holy Spirit are and are able to be molded and conformed to be more like them.

One such example that is non-Scriptural by some measure is the red pill. When you take it, your eyes are unveiled and you can see past the lies that feminism, society, and virtually everyone have fostered. There's nothing wrong with taking the red pill; however, the problem is when it becomes part of your identity to which you need to become defensive about it when it is bashed. If you truly are comfortable in your knowledge there is no need emotionally to defend erroneous statements.

What happens with revelation is that the "old" is taken off and the "new" is put on. You replace a lie, a half truth, or even an inferior understand of something with a new understanding that gives you greater knowledge and forms how you view the world.

Digging deep into your identity

Let's look at some practicals.

As I mentioned in the previous post Behavior cycles and Identity one of the major reasons how this got started was that I was looking at the lack of joy and peace. In particular, the thing that stood out the most to me is that ultimately the lack of joy and peace stemmed from an identity issue.

For example, even if I understand that God has forgiven me, I also need to understand that I also need to forgive myself. I need to walk free from the chains that are already broken. Whereas the Father sees me in the light of my true identity — made free to be His son — I still see myself as one who has to perform on some level before I am worthy to be His son.

This is the contrast between the grace and mercy that have been made freely available to us, and my own perception of a works or performance based model where I have to strive for the Father's love.

In particular, this is where stubborn sins may have hold over our lives. Pornography is one great example of this. Prior to my rebaptism last year, I was trapped in a cycle where I was addicted. I was trying to escape such a thing myself, walking into a false identity of who the Father says I am in Christ. I was turning the "take off the old and put on the new" into a works based performance type of issue where I thought I need to be better or earn

my salvation in a sense by not sinning.

I'm here to say that is backward thinking. When you know that the Father is already pleased with you that drastically changes your perception of who you are in Christ.

> Matthew 3:17 and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."
>
> Matthew 17:5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

The Father is well pleased with Jesus even before He begins His ministry. However, you would think that the Father would say that He is more pleased as Jesus is carrying out His ministry; yet, the Father says the same thing affirming Jesus' identity in Him. The only addition being that they should listen to Him.

Old Covenant versus the New Covenant

This is the shift in transactional nature thinking from the Old Covenant to that which is freely given in the New Covenant. The mindset that we have where we have to be better, or we have to be able to stop sinning so that the Father will be pleased with us, or that we need to do this or that in order to have the Father be pleased with us is a false works-based performance mindset.

When you truly understand this, the weight is lifted off you because you know that the Father is pleased with me without doing anything. He is still pleased with me when I sin, because Jesus' blood covers over that sin. He is pleased with me when I do what is right — not because I did what was right but because Jesus redeem me to be His son. Of course, I am not saying this to abuse grace as Paul talks about in Romans, but understanding this true identity is key.

The weight that is lifted off is not just the performance based or transactional thinking that we have but it changes our mindset as well.

No longer do I have to labor under the weight of my own sin. It's already covered by the grace. Therefore, it has not bound me any longer in any sense of the guilt that comes with doing it. I can ask for forgiveness and move on. When sin ceases to become a big deal — like a weight that drags you down — your mindset completely shifts. You don't have to be a slave to it any longer. You can more easily put it aside. The Goliaths are slain with a stone to the face because of the grace and mercy of the Father.

I don't have to prove my worth to the Father by keeping the law or stopping from sinning because I am covered by His grace and mercy. This mindset changes how you think and leads you not to abuse the grace and mercy but lifts off the burdens in order to allow you to live in the freedom of Christ. This is what Jesus means by his statement that His yoke is easy and His burden is light.

Yet, it is so easy to fall back into the mindset of Old Covenant thinking.

Multi-modal application

So the topic I want to address now is how does this apply to us as Christians?

I'm not sure how the Catholics or Orthodox view it, but my understanding of general Protestant denominations is that Jesus tore down the veil so that we can have a "personal relationship" with the Father, Jesus, and the Holy Spirit.

Specifically, I'll provide one of the examples where I had a revelatory moment of the love of the Father. It was a couple months ago that I started digging deeper on the lack of joy and peace post. As I explain in the revelation section, our perception of God the Father is limited by the unveiling of His Word in our lives.

Over the past couple months, one of the true revelatory moments for me was going way back into my childhood. I'm not an easily offendable type of person, so forgiveness is pretty easy for me. Likewise, if I know where I have sinned it's easy for me to come to the Father and admit my sin. However, there are parts of the "relationship" that are missing more than just forgiving and admitting/confessing sin and repenting.

Personally, I realized that while I was eager to talk to the Father and thank Him for my successes in career, hobbies, or other areas of life, I was extremely hesistant to pray to Him about that which I felt was "off" or "wrong" especially when it was not sin. There was a sense that as a man I had to suck up things and deal with them myself rather than taking everything to the Father because He knows all and He cares for me and you.

Thus, it was in those moments that I started to take everything in my childhood that I felt like was my burden to carry as myself as a man. I gave to Him all of my thoughts both positive and negative. I gave to Him all of my feelings both positive and negative. I poured out my heart to Him on the level that I never would have for a human.

Now if you're a non-Christian, if such a thing is solely a psychologically cathartic experience in itself is readily applicable explanation. I believe that part of it is like that. But overall, the fact that the Father does know and He does care when you pray to Him in this manner is freeing.

Example of David

I think David is the most illuminating example of the Scriptures of this. The Psalms are a conglomeration of poetry, songs, and prophecies all mixed into one.

David cries out to the Father as though he is speaking directly to Him in everything. The victories and defeats. The exhilaration and depression. The joy and the sorrow. The anger and patience. The mercy and justice. The righteousness and unrighteousness.

Many of these Psalms were sung in the tabernacle and thus made public before the whole nation. Imagine having Psalm 51 which was written after He committed adultery with Bathsheba and had Uriah killed broadcasted before the nation?

My main point is this.

If you want to go beyond the surface with the Father and truly understand His love for you then you have to allow yourself to be completely vulnerable with Him. He alreadys knows all, and sees all, and understands you better than you know yourself. But it takes two to have that relationship.

Personally, it's from this place of intimacy and personal relationship with the Father that He's begun to show me what I started talking about in Behavioral Cycles and Identity:

> The primary question that growing in the love of the Father is this… how do you love someone that is your enemy? Maybe even someone that claims to be a Christian but doesn't read the Scriptures or blatantly ignores them?
>
> When I look at a single mom how can I feel mercy and compassion for them rather than revulsion and judgment?
>
> When I look at the brokenness of divorce on families, how can I see that both the divorced and the divorcee are both hurting and that both need the Father? Sure, one may shoulder more "blame" and "responsibility" but they are both in need of the Father. Christ died for both of them.
>
> How can I stamp out any bitterness, anger, resentment, and the like out of myself and learn to love?
>
> The goal is not to hate them or even yourself when you sin, but to help them turn back to the Father in their sin. To help them become the prodigal son, and eradicating the mindset of lies that still exist within ourselves as Christians.

Overall, I believe that this is the direction that this blog will be headed as that was my original intent: To become more like Christ which should prepare me for marriage and all that it entails.

Conclusion

At the core of Christianity is the relationship with the Father, and it's out of the outflow of this relationship that we learn to love and interact with others. Having a much clearer understanding of these concepts has allowed me to make incredible progress in the development of relationships (not just romantic ones) because of the confidence and compassion that is brought from them.

Knowing that the Father knows you and is well pleased with you is big. But knowing that you can come to Him with anything is one of the first steps that takes you down the road to becoming a Christian who is unashamed, bold, and confident in who you are in Christ. If you could easily go up to anyone and talk to them about Jesus then how easy is it to be confident with women.

It's not often about what you say but how you say it and do it.

I will be continuing this series with my next posts. Stay tuned.

Things women can do to signal interest

November 9, 2014 | by Deep Strength | Link | Original Link

I wrote this over in response to FNBF's asking what women can do to signal interest to a man [for marriage]. I figured I'd post it here because I have written a bit on this before along the lines of a brief commentary to Christian women who desire a husband and 3 methods Christian women can implement to become attracted to Christian men.

In this case, I wanted to delve into some specifics that single women can use in conversation to signal interest. The majority of what I wrote on before has been specifically about improving attraction and desirability outside of conversation. Initiating and maintaining good conversation is where a man is really going to get the feeling that he really wants to ask a woman out, especially if it's really engaging and you're really clicking with each other.

So let's get to it.

Pre-conversation

1. Make sure you isolate yourself from other men and women and are simultaneously are in close proximity to the man you are interested in. Very few men are going to want to ask out a women with lots of friends around. I would even go so far as to isolate and then start up a conversation with him yourself. A semi-private location like the corner of the room, or grabbing a couple seats off to the side is solid.

2. Make sure you have a decent amount of privacy. If you're the type of woman who is almost always conversing with other women much of the time, give the other women a heads up that you want to have a private conversation with said man. Private conversation may imply that you're interested in him which you may or may not tell your girlfriends so you can reword it to be as innocuous as you want.

In conversation:

1. Ask about his interests, goals, and especially dreams. The goals and dreams of a man are going to be what he is actually passionate and willing to talk about, and you also get a glimpse of his life and what he is working toward and if you as a potential wife may fit into it.

2. Dance around the issues (e.g. flirt with them). For example, you can bring up something about reading an article about dating versus courtship and how you're a bit puzzled what to think about it and simply *NEED* a male perspective to help clarify it. The majority of men actually do indeed like helping women out, so most men would be exceptionally willing to give his perspective on such matters especially if he likes you. This can work with any topic in regard to dating/marriage/etc.

3. Deep eye contact. Light physical touch on the arms, back, and other safe zones. Don't let any distractions: read cell phones, friends, and the like take away from your conversations. Men see women are fickle. Even if she is interested in you but gets sucked into something else easily well apparently she wasn't interested enough.

4. Try to move things along. Always express how you enjoyed your time with him at the beginning, end, and whatnot. Basically. it preempts anything he has to do about guessing about whether she/you is enjoying spending time with him.

5. Employ the old compliment bait and switched with a statement after he makes you laugh or other moment that brings some form of intimacy. For instance, “wow you’re really funny… just the type of man I like.” You can be more bold with this in semi-escalating ways such as: “wow you’re really funny… just the type of man I like [to get to know better]” or “wow you’re really funny… you know, I wouldn’t say no if a man like you asked me out.” If you do it in a coy manner especially with a big smile that lights up your face most of the time it’s not taken as forward.

6. If all else fails and you’re too shy to employ 5 you can employ the faithful middle school tell a friend to tell the man that she might be interested in you.

If you have anything to add to this, feel free to post it here and/or on FNBF’s site as well.

Identity Part 2 — Subtle rebellion

November 15, 2014 | by Deep Strength | Link | Original Link

This is a continuation of the series on Behavior cycles and identity and Identity (Part 1).

In those two articles I discussed how personal experiences ultimately filter our view of how we see the world. It's almost impossible for most humans to imagine experiences outside of what they have either seen, felt, or experienced for themselves. Hence, why we have idiomatic expressions such as "you have to see it to believe it."

I do not believe it is a coincidence that all of the books from the Scriptures were written by men who had experienced the Father or Jesus for themselves. Thankfully, we have the same opportunity as they did today as Jesus' sacrifice tore the veil of the temple and allowed us full access to the Father.

Since I'm an INTJ and we like systems, I've started to put together a Christian world view of things that can help solidify identity in God. Solidifying identity in the Father is important because it grounds the heart to values. If the values are not of the Father then they are of the world. From this perspective you can see how easily such things can mislead people onto the incorrect path.

I hestitate to throw around terms like "inner healing" or whatever, but a correct identity is important because from the heart the mouth speaks. We see this all over the Scriptures. The heart, by itself, is full of evil and wickedness: Jeremiah 17:9 "The heart is more deceitful than all else And is desperately sick; Who can understand it?

However, a heart that walks with the Spirit and in tune with the Scriptures has the ability to come into alignment with what the Father wills. Thus, we are able to walk in Spirit and in Truth and not be ashamed in anything — even our past — but walk with confidence in all that we do.

Corrected view of the world

Rebellion is an interesting concept.

There are exactly 3 distinct types of rebellion that shape our thoughts. The more we can eliminate our rebellion from the Father, the further we come into alignment of who the Father created us to be. When we come into alignment with how He created us to be, we live in the Truth. When we live in the Truth, we ultimately display the confidence that we so long for. There's another idiomatic expression "[blank] is being comfortable in your own skin." The most common terms I have seen in [blank] are beauty, sexy, or any other such descriptors. However, the mark of being comfortable in your own skin is precisely what is unveiled by walking in inner truth: confidence.

Now, the 3 types of rebellion are evident:

1. Rebellion against the Father or any of His other established structures.
2. Rebellion against yourself.
3. Rebellion against others.

I'm going to discuss all of these in context but mostly 2 and 3 since I've discussed the majority of 1 on this blog already.

1. Rebellion against the Father or any of His other established structures.

I've discussed rebellion against the Father or any of His other established structures of authority or headship quite extensively in terms of government-Christians, husband-wife, parents-children, or other institutions that you submit yourself to voluntarily. I have already discussed these in various contexts: Structures of authority summarized, Structures of authority before the fall, Authority is good, Authority, submission, obedience, and servanthood, Headship is not authority in marriage, Headship is not authority in marriage Part 2, Headship is not authority in marriage Part 3.

It is important to note in the realm of relationships there are differing roles and responsibilities of each party in the relationship.

The heart of the Father in creation of authority and headship as roles with respsonsibility is to ultimately love. Love is an overused term which means virtually nothing today in the English language. However, if I were to put words to it I would simply state that love's ultimate goal is to bring out the full richness of **value** or **honor** (Greek: time/timao) of those under its care.

> G5092 — τιμή — timē — tee-may'
>
> From G5099; a value, that is, money paid, or (concretely and collectively) valuables; by analogy esteem (especially of the highest degree), or the dignity itself: – honour, precious, price, some.

Value — Fear, respect, honor, and truth (phobeo & timao) and The etymology of a rebuke — is directly related and assigned by God because all people are God's creation. Jesus paid the **price** (time) with His blood for our sins (Matt 27:6, 9). Husbands are to **honor** (time) their wives as co-heirs in Christ (1 Pet 3:7). The etymology of a rebuke is interesting because as I showed in the above link it's a conjunction of "epi" and "timao." In other words, a rebuke is to call someone out of missing the mark or going astray in order to walk into the **fullness (epi-)** of their **value (timao)** in Christ. As God demonstrates in his love for us who were yet sinners as Christ died for us (Romans 5:8), any type of rebuke must be tempered with kindness as that is what leads us to repentance (Rom 2:4).

On the other hand is the flipside of authority and headship which is respect and submission/obedience (depending on the relationship). It is not the responsibility of the one in headship or authority to cause to fear/respect/reverence, even though they may have that ability to do so. It is the responsibility of the one in submission or obedience to do so with the atittude of fear/respect/reverence.

This is the difficult part to understand for most people. The attitude and thus desire is as important as the deed in identity because with the Father the heart matters and actions matter. For example, I cultivate an attitude of fear/respect/reverence for God in my daily life through a relationship with Him in reading the Scriptures, prayer, meditation, and the

like. This is a rational fear as opposed to an irrational one. However, I don't do it because I live in fear of punishment or condemnation if I sin as I know His grace already covers that, but I do it so that I can continue to desire to do the right thing daily.

Living in fear of punishment of if/when I sin is not a proper identity in Christ. I realize that I am still human and I sin, but I can immediately repent of my sin and let the burden of it fall off my back when I do. This correct view allows me to spend my time focusing on cultivating a desire to go after God and do what is right instead of spending my time worrying about potential punishment. In regard to identity, mindset is everything.

2. Rebellion against yourself.

Rebellion against yourself is a revelation that was brought up to me recently in some teachings. Self acceptance is an overused term, but underneath it is the reality that rebellion against yourself is to reject yourself. I find this interesting because this is one of the major themes that we see in the Christian manosphere not just from the Christians but from the non-Christians as well. Let me explore this in more detail.

First, we have to go back to the immutable truth about who we are. There's at least 50+ Scriptures that attest to the fact that we aren't an accident but are wonderfully made, He loves us, has a plan for us, and that all of this was part of the plan all along. Before the foundations of the world, in our mother's womb, and after as we are growing.

It is no accident that I am here today. Nor is it an accident that you are here today. Nor is it an accident that you are reading this. We are fearfully and wonderfully made. We have a purpose. We are His.

What rejection of yourself looks like is along the lines of the "I wish" or "If only" statements:

- I wish I was more outgoing.
- I wish that I had talents like X person.
- I wish that I had Y opportunity.
- If only I had done better at that.
- If only I had enough money to do things.
- If only I was taller, or more handsome, or more charismatic, I would be able to get the girl of my dreams.
- If only I could do A so that B would happen.

Rejection of yourself ultimately manifests into a victim mentality and entitlement. It turns into a reactive complaining fest about your weaknesses and problems rather than being proactive about doing something about them.

Ultimately, this was one of the revelations I had in the previous post on Identity. We all have our various weaknesses. As an INTJ I am pretty aware of mine. I don't enjoy socializing that much because small talk is boring. I struggle with communication because I'm merely reading body language as I don't have a good empathic sense for how people are going to be feeling and reacting. I'm easily judgmental and often want to be "right"

over “relationships.”

However, is any of this a mistake? Do I really believe that God made a mistake in making me? Or should I consider that God has made each and every one of us with our own sets of strength, weaknesses, talents, gifts, and abilities? Should I consider that He is glorified in my weaknesses when I overcome them (2 Cor 12)?

I think the hardest part of examining yourself is the humility aspect. 5 months ago I would’ve told you that I thought I was on the right track with this blog. However, I was wrong.

The more I examine myself the more crappy thoughts, feelings, and attitudes surface from my memories. Do I actually resent my parents for not setting me up to be successful as a man to find a wife? No? Even a little bit? Well, yeah, probably. I need to repent for that and give it to God. Do I truly believe that God created me the way He wanted my personality to be? Yes. Well, then why would I ever complain about having issues about myself such as poor communication skills. Well, maybe a little then. That’s something to repent for and give to God as well.

My overall point is that when you go through all of these places in your heart and talk with God about them, repent of them, and give them all to God is when you start to experience the peace and joy which are the fruits of the Spirit. It’s not just confessing things that I have done wrong or bad attitudes that I need to be forgiven of, but it is also talking to God that He knows all of you and He wants you to tell Him about it. It alleviates the burden of you carrying all of these things that make you uncomfortable in order that He may give you rest.

I don’t know how much better I can explain that. It’s something you truly have to do in your own time with God to know what I’m talking about. And to be honest, don’t take my word for it; many atheists support meditation because it works. How much more does a loving Father want you to talk to Him.

Rebellion against others

This type of rebellion takes a lot of different forms.

For me I’d often say that when push comes to shove when discussing various topics, the need to “be right” takes precedent over the “relationship.” This is something that I’ve been heavily working on over the past few months because ultimately, “being right” doesn’t really mean anything eternally. This is an important object lesson to grasp because you don’t have to “be right” in terms of many theological things that are a result of the divisive splits in the Church itself.

For example, do any of us truly know whether this earth is billions of years old or only thousands? This is a hotly contested debate in regard to if Genesis is allegorical poetry or a literal account of creation. I tend to lean in a certain direction, but is one belief or another going to hinder salvation? I believe not. I discussed this in Unity, Unity Part 2, and Unity Part 3 — the Church, and Unity Part 4 — marriage.

That’s one of the things I find most disconcerting about how such beliefs play into all of

this. For example, even across the Christian manosphere there are certain instances where commentators solely focus on being right “theologically” over helping other Christians become more like Jesus.

I don’t think I’ve ever met anyone who has ever said people from the persecuted churches in Asia won’t be saved. However, do they have theological basis of understanding to where they can make an informed decision about the context of salvation and how it is given or potentially taken away? No. They may not even be denominations in some cases; they may have just received a Bible somehow and started to live to serve God.

What’s the point of debating a concept such as “once saved always saved” when you could instead be using such time to actually teach the good news and how to live it out. OSAS is a marginal concept even at best because Christians are not called to “get people saved” but to “make disciples of all nations.”

To be honest, I don’t understand this. Humans like to complicate things with laws and traditions. The heart of the gospel is pretty simple: Love God with all your heart, soul, mind, and strength and love your neighbor as yourself. If Christians can’t love each other through disagreements what hope does the world have? If you can’t love your own brother or sister how can you love your enemy? What is the point of Jesus’ prayer in John 17?

I say all of this to say this.

> Philippeans 2:1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any [a]affection and compassion, 2 make my joy complete [b]by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing [c]from [d]selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude [e]in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be [f]grasped, 7 but [g]emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death [h]on a cross.
>
> 1 John 4:20 If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

It is important to understand at the end of the day that through debate, through disagreements, and through whatever else that I’m looking to help those around me advance in their faith and walk with God. This is the essential core to what I’m looking to do with this blog.

If I can't see others the way God sees them then I am not there yet. If I can't value others the way God sees them in how He created them to be then I am not there yet. If someone tells me I'm wrong, and I can't direct them back to God regardless of how I feel I'm not there yet. If I can't love my enemies and do good to them that persecute me then I'm not there yet. If I take the hardest thing to come my way, and see how I responded to it — if I didn't find joy and peace in Christ in that moment to spur me on to do the right thing then I'm not there yet.

I am not there yet, but I am improving as He teaches me day after day. And I walk with the expectation that I will be able to get there.

Conclusions

The 3 types of rebellion are evident:

1. Rebellion against the Father or any of His other established structures.
2. Rebellion against yourself."
3. Rebellion against others.

In the context of our relationships, it encompasses everything in the greatest commandment:

> Mark 12:29 Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' 31 The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Love God. Love your neighbor [as] yourself — in other words, know how to love yourself, and by that measure you should also love your neighbor. In reality, it's interesting because Jesus upgrades the Love your neighbor as yourself to John 13:34 and John 15:12 "This is my commandment, that you love one another as I have loved you." This means that we love the Father with everything, and then we similarly love ourselves and our neighbors as Jesus/the Father loves. Amazing.

This means throwing down your own pride to walk in humility to constantly cultivate an attitude of fear/reverence/respect toward the Father in order that we might walk in His ways. Doing so will prevent rebellion against God and His established structures of authority. Likewise, this encourages a constant process of self examination, repentance, and restoration of the knowledge and revelation of His identity, your identity, and the identity of others.

How we **value or identify value** in God, ourselves, and others is how we will **treat** God, ourselves, and others.

Identity Part 3 — internal and external

November 25, 2014 | by Deep Strength | Link | Original Link

The previous posts in this series focused on:

Behavior cycles and Identity — Understanding how we the interactions between our identity, experiences, and behavior.

Identity Part 1 — Foundations of how we identify with certain values and tenants of this life and how they affect us and what we should look for instead.

Identity Part 2 — Understanding rebellion against what our Identity should be in Christ.

Today I'll be writing on internal and external identity, differences, and recalibration thereof.

Internal and External Identity

Internal and external identity can also be thought of in terms of innate qualities versus external qualities. Likewise, I would suspect that the most common way that most people view it is "nature" veresus "nurture." In the terms of 'game' I suppose you could reference in terms of "inner game" versus "outer game" although most PUA/player blogs don't make such a distinction. They're really all variations of the same thing; however, I'm going to be approaching this from a Christian point of view obviously.

Forasmuch as the PUA blogs tend to talk about cultivating inner game and faking it 'til you make it obviously it works to a larger extent. The human body, spirit/soul, and heart/mind are interwoven into one and thus the confidence extracted from learning and getting better at things is indeed attractive. Such things to a long extent can be internalized and where expertise is concerned produce a confidence that is overwhelmingly attractive to women.

However, the problem with the outward in approach is that it will never develop the ultimate anchors of internal confidence that extends past women, past your career or job, past your relationships with family, and is firmly rooted in God. This is what allows you to surrender to the Holy Spirit and receive the joy and peace of God which passes all understanding:

> Philippeans 4:4 Rejoice in the Lord always; again I will say, rejoice! 5 Let your gentle spirit be known to all men. The Lord is [c]near. 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all [d]comprehension, will guard your hearts and your minds in Christ Jesus.

Understanding correct valuations in identity will help us to develop the internal mindset and confidence from which to work. This along goes along with the internal and external spiritual qualities that we are looking to develop.

Internal versus external valuation

Let’s take a look a specific example.

In the context of Christian men desiring a Christian woman and our search for a wife, ultimately it is important to realize that we have been created with an innate sexual desire for women. The only people who haven’t been have obviously been given the “gift” of celibacy, although there is some debate what that means I won’t go into it further.

From what I have seen in the ‘sphere and other places, most Christian men lament they have a sex drive. It is seen as a curse rather than a gift to be stewarded appropriately. I believe that the majority of the lament stems from the observation that non-Christian men have it so good that they’re able to have sex outside of marriage and do what they want with women. This is clearly an incorrect view as a Christian. The fact that they’re endangerous their souls should be more than reason enough to challenge that view in a Christian’s mind. However, the more insidious part of adopting such a view is that basically you’re idolizing sex and/or women over the nature of what God has created sex and marriage to operate in.

When the lie is exposed for what it is then it is able to be corrected. However, I’ve even fallen prey to it in some of the earlier posts on this blog and in my comments around the ‘sphere as well. There is no reason for lamenting the fact that I can’t have sex out of marriage. Why would I want to value something what is bad over that which is good? However, realizing this fact is the beginning.

There is an incorrect valuation on the external identity as a means for developing confidence rather than an internal identity as a means for being confident in who you are.

One of the things that most men struggle with is lust. The drive to have sex is interesting because it has been created by God, but the value in examining it is that it is one of the most easily abused. As I discussed in the Dominion Part 1 and Part 2, mastering and being disciplined in your life and your sphere of influence is God’s command over taking control over the earth. Lust is one of the things that both unmarried and married men have to master lest it control them.

However, mastering and disciplining yourself is often taken too far in the wrong direction. Instead of harnessing the drive for sex in order to signal to women that you’re interested in potentially seeing if they can be a spouse, the sex drive is seen more of in the context of a negative or even neutral manner rather than positive.

The drive to have sex is a positive desire all the time. Both before marriage and after in marriage. The faulty mentality arises from a few sources.

- Most have the mentality that sex before marriage is a sin and thus bad, and sex after marriage is not a sin and thus good. However, this external valuation (sinful vs. non-sinful) of the act of having sex prior and after marriage is often construed or imprinted upon the unmarried as an internal valuation of the desire to have sex. Thus, the desire to have sex before marriage is bad, and the desire to have sex after

marriage is good. This mentality is false, and this is often the one you see in Church.
- In terms of feminism, the sex drive of women is treated as good and the sex drive of men is treated as evil regardless. This is more a commentary that feminism itself is rooted in evil as the majority of it's valuations compared against the Scriptures are false.
- A complete warping and distortion of God's intention for sex. The desire for pre-marital sex is good and overwhelming to the point of compromise; however, in marriage the desire for licit sex is bad and underwhelming. This is the issue you typically see in Christian marriages where the husband and/or the wife has "lost attraction" for each other.

Thus, you can see how important internal valuation of the way the Father has created things to be is important and must be separated from the external valuation of what is good and what is evil.

What happens when you have the mindset that the sex drive is "bad" outside of marriage and "good" inside of marriage is that when you're single you feel guilty about having a sex drive. This creates conflict between the body and mind/heart. Your body naturally has a sex drive which has been internally created by God to be good, and your mind/heart is assuming it is bad this creates a large amount of cognitive dissonance within most Christians. When the body and the mind/heart and spirit are not in alignment this cognitive dissonance creates confusion, timidity in expressing what you believe, lukewarmness, and the like.

It should be no surprise that you have a culture where "Christian side hugs" become the norm because "purity" is pushed. Men lack confidence in expressing desire to marry. Men lack assertiveness to even ask women out. Christian women think Christian men are sinning if they express sexual desire or attraction for them.

Such a culture is a misrepresentation of what God designed to be good both inside and outside of marriage.

Recalibration of internal identity and valuation

I'm going to keep using the same example since it is an obvious area where single Christian men and women have issues with identity.

The key as I mentioned in the previous section is to sync the body, mind/heart, the spirit, and soul all into alignment. This is exemplified in the first commandment: Love God with all your heart, mind, soul, and strength. When everything is in one accord there is no confusion. There is no timidity. There is no lukewarmness. There is no lack of confidence.

Personally, I feel like most of my earlier writing on this blog has been more about cultivation of external behavior. It's only after I started digging in the past ~3-4 months that this has become more clear to me that the foundation and internal qualities must be realigned correctly. This is not to say that cultivation of external behavior isn't good; however, it shouldn't be the primary method of what you're aiming for. It's funny that this is all coming to a head because of what I talked about with David in Identity Part 1:

> 1 Samuel 16:6 When they entered, he looked at Eliab and thought, “Surely the Lord’s anointed is before Him.” 7 But the Lord said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for [b]God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.

What is the heart of this man David that God was looking at?

If you read the very next chapter, the heart that was cultivated in David that God was looking at was David’s internal confidence that was showed exteriorly. Chapter 17 of 1 Samuel is about David rising to Goliath’s challenge and slaying him in the name of the Lord. In essence, that which David was cultivating internally to ground himself to God comes out even as confidence in war.

Jesus reiterates this in Luke as well as Matthew:

> Luke 6:45 The good man out of the good [aa]treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from [ab]that which fills his heart.

It is not just spoken words that come from the heart, but it is also the actions we take.

As we’ve gone through previous times on this blog, it’s often not what you say as a man that a woman responds to but the confidence behind it that is attractive. If a man is not confident in expressing the sexual desire that God has given to him then what does that say about His belief in who God created him to be?

The main gist of this Identity series has been to continue to evaluate and reevaluate yourself in context of what God says about us. As I stated in Part 2 of this series, if what I think about myself doesn’t match up with how God views me then I live in rebellion to Him. This is going to lead to dissonance as a Christian. If we use our previous example of sexual desire then we see that our mind/heart fights against our sexual desire whereas it was created to be good in the body. Likewise, as Christians we know the Holy Spirit living inside of us also values our sexual desire as good, but we resist that. It’s rebellion against our bodies and the Holy Spirit.

Those of you who have kept up with Donal’s and my blog for a while know that I typically bring up discussion of sex within a couple weeks of meeting a woman that I either ask out or am interested in. The reason why I bring it up is because it is one of the most important discussions to actually have with a woman you want to be married to. Sex is one of the lynchpins of marriage like the thumb is to the hand.

I received a bit of pushback on that from the women stating it was “too early” but at that time I had not delved deep enough into the Word to explain why I was fine with it. I hope that I have now given you a correct mindset through how to evaluate things in this post that it’s not to early to discuss sensitive topics such as sex early when meeting women. Why?

It’s not that it is “just an important topic” to discuss for marriage; however, it is the views

behind what it internally versus externally good and evil. From what I have found the women that are going to be more prone to being loathsome about discussing sex are those that have improper attitudes toward sex. That is they believe sexual desire is wrong, and it should be kept in the context of marriage. Well, do you think a switch is suddenly going to flip when you say "I do" to where a woman is comfortable with discussing and having sex? Certainly not. A nagging woman before marriage is still going to be a nagging woman after marriage.

The key reminder here is the concept of reciprocality. You tend to attract the things that you are like in personality. If you're uncomfortable with sex before marriage and discussing it then you're also likely going to attract women who are uncomfortable with sex before marriage and discussing to it. It's going to bleed over into your marriage as well unless those things are addressed.

This is the majority of the reason why I am not shy about discussing sex with women I'm interested in, and why I'm also not uncomfortable bringing it up in a discussion. It's obvious that I'm not going to discuss sex in the context of pre-marital relations unless we're talking about something such as hook up culture. However, is there anything wrong with discussing sexual desire and sex within marriage? Certainly not. Sex in marriage is holy and pleasing to God. Sex is a Sacrament.

Thus, recalibration is obvious. Instead of reading this article and comparing it against your internal framework and seeing how it fits you have to go deeper than that.

To truly recalibrate, you have to:

- Go deep into the framework and behavior within your mind and heart.
- You have to examine what your identity and values are.
- You have to compare what values you hold if they are correct with what the Scriptures say about God, yourself, or others.
- If they are wrong you have to repent of them, and accept God's values.

This is along the lines of repentance but it goes far beyond repentance. Repentence is typically used in the context of confessing sin. This is going to the extent that there are areas in your life that may not necessarily be sinful. God's not going to come and tell you that you have to be able to discuss sex with a woman you're interested in marrying. However, it would be a very unwise thing to do for you not to.

This is the difference between living life and the abudant life.

Testing a recalibrated internal identity and realizing it into confidence

In Part 1 I also discussed the uncomfortability test. Basically, the uncomfortability test is what I would term as and outside to inside look at your level of identity and confidence in believing what the Scriptures and the Father say about you.

When you're uncomfortable you're being challenged by an outside factor. It has two parts to it.

- If what is being said is false, and you're uncomfortable with it then why? If you know the Truth inside of you why do you have to be uncomfortable if something untrue is said about you. This is the fear of man in terms of having to prove others wrong, rather than the fear of God. It is rooted in pride.
- If what is being said is true, and you're uncomfortable with it then why? If you know the Truth then do you not truly believe it? Do you care about what others think about you more than what God thinks about you? This is the fear of man in terms of wanting to fit in, rather than the fear of God. It is a fundamental insecurity about who you are.

As you can see, when such things manifest as fear and especially as an irrational fear of man rather than a rational fear of God, typically the uncomfortable feeling manifests itself into a lack of confidence, lukewarmness, capitulation, and the like. It is not so much about what is being said; women respect and are attracted to men who stick to their guns even when they disagree with them.

The part about the recalibration and realizing the confidence is two fold.

1. Internally you have the correct identity. I'm comfortable with discussing sex with women I'm interested in simply because God says that my sexual desire is good, both inside and outside of marriage.
2. Externally you have to have the ability to express your identity. This is where concepts like improving your public and conversational speaking come in (Part 1 and Part 2). External factors do have practice components to them. If I never talk about sex out loud I'm generally not going to be comfortable talking about it because knowing what is True on the inside is slightly different from a Truthful expression.

Thus, I must first come to terms with a correct identity about sex. Once I recalibrate my internal identity to that of God's in the realm of sex and all of the facets that it talks about then I am good internally. Then it must be practiced. Personally, I first practice at home alone or in the car. When discussing sex practically I'd aim for the topics that you feel most uncomfortable about:

- Do you have trouble expressing your preferences in a mate out loud?
- Do you have trouble talking about why sexual desire is good outside and inside of marriage, but why that is different from why sex outside of marriage is a sin and inside a marriage is holy?
- Do you shy away from a discussion on the holiness and sacrament of sex in marriage?
- Are you afraid to correct people when they have an incorrect view?

Topics can manifest in a large number of ways. Generally speaking, as a man since we control the conversation you can guide them down any path you like. However, it must be noted that if you're shy in discussing them — your words trail off at the end of your

sentences, you end your sentences like a question, you speak quickly rather than measured and slow, and the like — then you have things to work on.

Likewise, can you confidently express your dreams for the future? Can you articulate your ambition for your career or hobbies? Do you have a view for how you want your family to be and can talk about it firmly? Can you talk about your testimony confidently?

All of these factors are involved with the root of what is attractive.

“Just be yourself” is really a half truth for as much flack as it gets. Yes, you have to be willing to be an individual and express your views confidently. You don’t have to try to become like a PUA or player. We as Christians know that we know the Truth — that Jesus died for our sins and invites us to be His disciples and enter into communion with the Father, the Son, and Holy Spirit. So why don’t we act like it.

Conclusions

Assuming the correct valuation of internal identity is the most important. Otherwise, those in the Christian manosphere are trying to emulate PUAs and players while still be Christians. This cannot be done. It is an external to internal framework.

However, being a Christian is an internal to external framework. The inside must align with God, and confidence arises from living within the Truth of God and then is fostered externally by practice.

Recalibration of the internal must go through several prospective steps, including analyzing thoughts, feelings, beliefs, and actions that may not necessarily be sinful but not living in abundant life:

- Go deep into the framework and behavior within your mind and heart.
- You have to examine what your identity and values are.
- You have to compare what values you hold if they are correct with what the Scriptures say about God, yourself, or others.
- If they are wrong you have to repent of them, and accept God’s values.

This is along the lines of repentance but it goes far beyond repentance. Repentence is typically used in the context of confessing sin. This is going to the extent that there are areas in your life that may not necessarily be sinful. God’s not going to come and tell you that you have to be able to discuss sex with a woman you’re interested in marrying. However, it would be a very unwise thing to do for you not to.

The abundant life is living in the fulness of our identity in Christ. I know that my hopes, my dreams, and my visions align with what God has said they do in His Scriptures, and they align with my desires as well. I can speak about them confidently in a public setting.

You will notice that once your internal identity and values are calibrated correctly you receive greater measures of peace and joy from the Lord.

Then you will begin to live unashamedly for the Lord, and that which you seek being confidence that is attractive to women will be manifest.

It’s that simple. In the next post on Identity I’m going to discuss more about recalibration

of internal identity in terms of the Scriptures.

Wrestling with God

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FBNF elaborates on an interesting question about what it "is" to wrestle with God:

> What does it look like to wrestle with God, when we don't have Him physically in front of us to wrestle with in the literal sense of the word like Jacob did? Is fervent prayer all it takes? Or is there something else we must do? How should we know when God wants us to ask Him *just one more time*, to hold out in faith *just a little bit longer*… and when no really does mean no?

Apparently, most of us missed the point, so here is the follow up clarification:

> You're missing my point in writing this post in the first place. Perhaps I didn't write it clearly enough because it seems everyone missed the point. I didn't write it as an outlet to complain. Like I said in my first comment, I'm looking for answers to the questions I asked at the end of the post. The fact that the verses about Jacob popped so clearly into my mind that day tells me that I probably need to be doing just that. But I don't know how to. I've already prayed to the point of begging God-knows-how-many times, so I wonder if there's more to it than prayer, if there's something else we should also be doing in addition to praying. Which is why I wrote this post – to get a theological discussion going about what that means, not to talk about myself and my own situation (I tried to keep it general rather than personal for that reason).
>
> Also, there's something I meant to include in the post but just realized I missed when I read back over it to check my clarity… This whole idea of wrestling with God is so very different than that of all those other Bible verses about how we should be content in all things. I say that because nobody would have any reason to wrestle with God if they were content in those circumstances. Only a very high level of contentment in the circumstances would cause someone to do something like that. And yet, Jacob was blessed (and even praised) for doing so. There seems to be a disconnect between the two concepts, but since Scripture can't contradict itself, that must mean there is something more to figure out here. Any ideas?

This story is indeed applicable in some ways to the questions posed, but in other ways it is not. But that's getting ahead of ourselves. Let's look at Genesis 32.

Jacob wrestles with God

> Genesis 32:1 Now as Jacob went on his way, the angels of God met him. 2 Jacob said when he saw them, "This is God's [a]camp." So he named that place [b]Mahanaim.3 Then Jacob sent messengers before him to his brother Esau in the land of Seir, the [c]country of Edom. 4 He also commanded them saying, "Thus you shall say to my lord Esau: 'Thus says your servant Jacob, "I have sojourned

> with Laban, and stayed until now; 5 I have oxen and donkeys and flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight."'
>
> "6 The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him." 7 Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies; 8 for he said, "If Esau comes to the one company and [d]attacks it, then the company which is left will escape."

So if you remember in previous chapters Jacob has this whole conflict with Esau along the lines of Esau despising his birthright and selling it to Jacob, and then Jacob and Rebekah tricking Isaac into giving his blessing to Jacob instead of Esau. Thus, here Jacob is distressed and prepares himself for the coming conflict with Esau. Next,

> 9 Jacob said, "O God of my father Abraham and God of my father Isaac, O Lord, who said to me, 'Return to your country and to your relatives, and I will [e]prosper you,' 10 [f]I am unworthy of all the lovingkindness and of all the [g]faithfulness which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies. 11 Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he will come and [h]attack me and the mothers with the children. 12 For You said, 'I will surely [i]prosper you and make your [j]descendants as the sand of the sea, which is too great to be numbered.'"

Jacob prays to God reminding God of His promises (v9). Then He thanks God for His loving-kindness and faithfulness in humility (v10). Then He presents His request to God and reminds Him again of his promises (v11-12).

> 13 So he spent the night there. Then he [k]selected from what [l]he had with him a present for his brother Esau: 14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams, 15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. 16 He delivered them into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves." 17 He commanded the [m]one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these animals in front of you belong?' 18 then you shall say, 'These belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.'" 19 Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him; 20 and you shall say, 'Behold, your servant Jacob also is behind us.'" For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me." 21 So the

> present passed on before him, while he himself spent that night in the camp.22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok. 23 He took them and sent them across the stream. And he sent across whatever he had.

The next day Jacob follows through on his promise to send Esau a present for reconciliation. This is the background for which Jacob is going to wrestle with God:

> 24 Then Jacob was left alone, and a man wrestled with him until daybreak. 25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him. 26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." 27 So he said to him, "What is your name?" And he said, "Jacob." 28 He said, "Your name shall no longer be Jacob, but [n]Israel; for you have striven with God and with men and have prevailed." 29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. 30 So Jacob named the place [o]Peniel, for he said, "I have seen God face to face, yet my [p]life has been preserved." 31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh. 32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.

The important part of this passage is not that Jacob is wrestling with God. The important part is to understand what Jacob is wrestling about. Jacob is wrestling for the blessing of the Lord as he declares that He won't let go until God blesses him (v26).

If we go back to the background of the passage we see 3 distinct parts:

- Jacob initiates conflict resolution with Esau, and wants to reconcile and tells Esau he is sending gifts.
- Jacob hears Esau is coming with lots of men. He is afraid and prays to God reminding Him of His promises and thanking Him for His loving-kindness.
- Jacob follows through on sending a reconcilatory gift to Esau.

Thus, Jacob is wrestling not just with God but also men. This is seen in the conclusion of verses 27-29:

> 27 So he said to him, "What is your name?" And he said, "Jacob." 28 He said, **"Your name shall no longer be Jacob, but [n]Israel; for you have striven with God and with men and have prevailed."** 29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there.

Jacob ultimately receives the blessing of God.

What does wrestling with God mean?

The story of Jacob wrestling with God illustrates the New Testament reality come alive. There's a reason why in Romans, Galatians, and Hebrews that Paul and the author if Hebrews discusses why Abraham is the father of our faith, and that God is the God of Abraham, of Isaac, and of Jacob. In Galatians 4, Paul talks about how how the children born of Hagar is the Old Testament Covenant of Sinai, and how the children born of Sara is the New Testament Covenant by faith. In other words, the children of the promise are the ones that live by faith, and the children of the law are the ones that are slaves to the law.

This perfectly illustrates the model that Jesus lays out for us in the Sermon on the Mount:

> Matthew 5:23 Therefore if you are presenting your [s]offering at the altar, and there remember that your brother has something against you, 24 leave your [t]offering there before the altar and go; first be reconciled to your brother, and then come and present your [u]offering.

This verse is often misinterpreted because we read through it so fast that it doesn't mean what we think it means. Most people think it says if you "remember you have something against your brother go reconcile with him" however when you look closely at the the wording it says if you "remember that your brother has something against you." Jacob does not necessarily have something against his brother, but he knows that Esau ultimately has something against him because he tricked him for the blessing.

The complexity of this verse shows that it is the will of the Father that the first and second commandment are ultimately tied together:

> Matthew 22:37 And He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' 38 This is the great and [o]foremost commandment. 39 The second is like it, 'You shall love your neighbor as yourself.' 40 On these two commandments depend the whole Law and the Prophets."

Jesus says that if you really want to worship me and the Father with a sacrifice, you will start the reconciliation process. If you love me then you will love your neighbor and desire peace and unity with him.

Israel: he prevailed with God and men. The point that most people miss is that Jacob's wrestle with God ultimately gives him the courage to actually go and face Esau and reconcile. The blessing that God gives to Jacob is ultimately prophetic. Jacob in his heart purposed to do the right thing and in so wrestling with God he prevailed. However, he had not yet prevailed with Esau. When Jacob purposes in his heart to do the right thing, he has prevailed with God. The prophetic is that he will prevail with men or in this case Esau.

Finally, if you finish reading the story in Genesis 33 you will see that indeed Jacob does reconcile with his brother. Their relationship is restored, and that the blessing that he fought for that he received in the name change is fulfilled.

What does wrestling with God mean for us?

The process that Jacob goes through in wrestling with God applies extremely broadly to the Christian walk. It's clear to me that knowing what we know now of the New Covenant in Jesus that our wrestle with God is made manifest in our walk with the Spirit and desire to see God work in our lives.

> Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.

Our "wrestle with God" is to align our spirit to the Holy Spirit in order to walk out by faith which He has called us to do by the manifestation of the fruits of the Spirit rather than the fruits of the flesh. This is how we walk in the New Covenant just as Jacob does in the vein of the faith of Abraham, Isaac, and Jacob. So then we show our love for God by loving others.

I'm going to follow this up with another post on prayer as explaining the overarching goal behind prayer brings this whole issue crystal clear into focus. Although you may be able to guess that from this post.

Parents training children

November 29, 2014 | by Deep Strength | Link | Original Link

I was reading through Ephesian 6 in the Greek today, and I came across some interesting Greek words. As you may know Colossians 3 is the only other place where Paul speaks about instructing children.

> Ephesians 6:1 Children, obey your parents in the Lord, for this is right. 2 Honor your father and mother (which is the first commandment with a promise), 3 so that it may be well with you, and that you may live long on the earth. 4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.
>
> Colossians 3:20 Children, be obedient to your parents in all things, for this is well-pleasing [t]to the Lord. 21 Fathers, do not exasperate your children, so that they will not lose heart.

1. The first thing I find interesting is the word used for **parents (goneus)** is different from the word used for **father (pater)**. The command to discipline and instruct children is specifically given to fathers. I've already talked about the impact of fatherhood and impartation of identity that fathers give in behavior cycles and identity, so I don't want to go off on a long tangent.

Discipline and admonition from a father is going to be very different than that from a mother. When you look into how children react to it, I think that's also similar reasoning on why Paul says that women shouldn't be pastors. This is discussed somewhat in Elspeth's post on why the Bible was penned by men. Discipline primarily performed by the father which the wife/mother will refer to her husband if something happens when she is watching the children will reinforce roles and responsibilities of the husband and wife. I can't say for certain because I have no data, but I would expect such marriages to be more stable when the father alone takes care of that duty.

2. The wording of provoke (parorgizo) children to anger and exasperate (erethizo) your children is different in the Greek.

> G3949 — παροργίζω — parorgizō — par-org-id'-zo
> From G3844 and G3710; to anger alongside, that is, enrage: – anger, provoke to wrath.
>
> G2042 — ἐρεθίζω — erethizō — er-eth-id'-zo
> From a presumed prolonged form of G2054; to stimulate (especially to anger): – provoke.

You may recognize that parorgizo is a conjunction of para- and the root orge/orgy which means anger/vengeance/indignation/wrath. In other words, the verse from Ephesians is instructing fathers not to provoke their children to anger when they are angry themselves. You may have heard it said that you should never discipline your children

when you're angry. This is the Scriptual support for that.

Similarly, erethizo is from the root eris which means to "quarrel, that is, (by implication) wrangling: – contention, debate, strife, variance." In other words, parents should not be arguing or debating with the children about what is right and wrong. Obviously, when you engage a child in an argument you are stepping down to their level and engaging in a power struggle when you're the adult and you need to be taking responsibility for the situation at hand. The end of the sentence is followed with "so that they do not lose heart," and this agrees with the fact that if children see you as on their level they are less likely to trust you because you don't know what you're talking about.

Thus, Paul sums up how not to parent in two verses. Don't engage children when you're angry as you'll also make them angry, and don't debate with your children as it will give them a foothold that will cause them to be angry and lose their trust in you.

3. Finally, fathers are to discipline (paideia) and instruct (nouthesia) children in the Lord.

> G3809 — παιδεία — paideia — pahee-di'-ah
> From G3811; tutorage, that is, education or training; by implication disciplinary correction: – chastening, chastisement, instruction, nurture.
>
> G3559 — νουθεσία — nouthesia — noo-thes-ee'-ah
> From G3563 and a derivative of G5087; calling attention to, that is, (by implication) mild rebuke or warning: – admonition.

These two are necessarily coupled together because you can't do one without the other. Paideia is about instructing a child in what is right, and if necessarily using discipline/punishment to reinforce the point. This is to be coupled with nouthesia which you may recognize another -thesia conjuction which is G5206 huiothesia which is the word Paul uses for us being "adopted" in Romans 8 as sons of God. The Nou- part of the conjunction is derived from nooce or the mind. In other words, to direct or call attention to what is right and wrong based on engaging their thoughts.**

Training up a child in the way they should go without engaging them and telling them why certain things are the way they are is a good way to lead them towards apostasy. If they don't know why they are being taught certain things or have a firm foundation in God then they are more likely to easily go astray. This doesn't apply for when children do wrong, but in all phases of life. It's why ignorance about the faith is so destructive to children.

** *Analysis of conjunctions generally give a bit more clarity in what the conjunction means. However, I use it as a general statement because it is an exegetical fallacy as words both in Greek and English sometimes mean more or differently than the sum of their parts. For example, huiothesia is a conjunction of "huios and tithemi" which means "son and placement" respectively. However, huiothesia is translated as only "adoption" in the NT and refers to both adoption of sons and daughters.*

In terms of nouthesia, it is important to realize that the admonition should be engaging

the “mind” rather than the “emotions” because although emotions do play a role in decision making it is always going to be the mind that makes the decisions. With that said, the Hebrews made no distinction of the emotions and thoughts and called them all “heart” whereas the Greeks made a distinction of the “feelings with heart” and the “thoughts with mind.” So you have to keep this in mind when reading the OT and NT.

See Semitic Totality Concept for more information.

Illustrating identity issues

December 1, 2014 | by Deep Strength | Link | Original Link

As I discussed in Identity Part 2, rejection of yourself is one of the ways we rebel against God. I think the dialogue on two of the latter posts illustrates what I am talking about very well. I'm not picking on the commentors, but I'm bringing it up because it illustrates a common line of thought that is present all throughout the manosphere.

> That said, I would gladly have traded 20 IQ points for a few inches in height. That would have probably given me a better chance to be a husband and father.

Normally, we tend to see these statements as fairly innocuous and ubiquitous given our culture. However, that's not how it is supposed to be. It doesn't align up with the Scriptures of God and thus should be rejected as an idea on a basic fundamental level.

> "That said, I would gladly have traded 20 IQ points for a few inches in height. That would have probably given me a better chance to be a husband and father."
>
> I disagree. Those 20 IQ points should enable a man to understand how female attraction works. Of course, as said man learns about modern women and modern marriage…he necessarily becomes less enamored about marriage. Problem solved.
>
> I would argue any man willing to give up 20 IQ points to increase his attraction to women would make a terrible husband and father. As bad as women these days are, they deserve a husband who can lead with some level of outcome independence.

This is an inadvertant post hoc justification. An answer such as "This is better for these reasons" dances around the root of the issue but doesn't address it directly.

Revealing the lie against the Scriptures is good — the rebellion against the idea that God created you exactly as He wanted.

The struggle

Both men and women struggle with this albeit for different reasons.

Men, in particular, have a difficult time with this because we think in terms of generalizations the majority of the time. When we see a generalization that is true across the board, and we don't meet that standard we tend to wish the opposite.

Women, alternatively, struggle with the issue of conformity. If they don't fit or live up to a certain [societal] standard then they will often wish the opposite.

Very similar but also very different as Cane illustrates with the thought process.

Revealing the roots of the lie

A mindset like this reveals the passivity of victimhood and is reactive at the core. If only what? What is that type of mindset going to gain you? Nothing but bitterness, jealousy,

and envy.

A rejection of how God created you creates disunity between the body, heart, and spirit. All of these are bestowed by God to us when He created us in our mother's womb.

When we receive Christ we are sealed in Him with the Holy Spirit. The Holy Spirit communes with our spirit. When Adam and Eve ate from the tree of the knowledge of good and evil their eyes were opened and they were a slave to sin. However, as our spirit aligns with the Holy Spirit in our devotion to God through the Scriptures, prayer, meditation, etc, it realigns our conscience to prick us and remind us that we have the freedom to choose good from evil.

Saul's conversion in Acts 9 illustrates this well:

> Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

Thus, we believe the lie that we are "better off" if we were only "___" our heart, mind, and body rejecting themselves and are rejecting our spirit. This disunity brings on all manner of evil as there is nothing behind it except for the aforementioned bitterness, jealousy, and envy.

On the other hand, unity within the body, heart, and spirit in communion with the Holy Spirit brings joy and peace. There is no place for rejecting who God is, or who we are created to be in God, and showing others the love of God that all may come to know Him.

And you wonder why Christian men now lack confidence. Jesus, Himself, said:

> Luke 11:17b "[a]Any kingdom divided against itself is laid waste; and a house divided against [b]itself falls.

You are the temple of the Holy Spirit. If you're divided against yourself and the Father how can you stand?

As petty as it may be to think about and do, the reason why we give thanks in what we believe are difficult circumstances or even ones where we don't like it is because giving God praise.

> Psalm 100:4 Enter His gates with [d]thanksgiving And His courts with praise. Give thanks to Him, bless His name. 5 For the Lord is good; His lovingkindness is everlasting And His faithfulness to all generations.

We literally draw near to God when we praise Him in our weaknesses. Even earlier this year I would've been the one to make similar comments about myself. I wish I had been born with less of an IQ and better social skills. Or I wish I would've been born a different way. However, the gifts and talents that God has given me He has done so for a reason,

and the same with the weaknesses. It is to His glory that I use my strengths, and it is to His glory when I overcome my weaknesses.

Thus, call out the lies, and you will notice that you will become free indeed. Exposing the lies and embracing the truth really does bring His peace and joy.

Why women aren't allowed to teach men in Church

December 2, 2014 | by Deep Strength | Link | Original Link

If you've been following the comments on Elspeth's on why the Bible was penned by men, and Donal's selected Sunday Scriptures on the verses that prohibit women from speaking and teaching in Church then you would know there is some interesting debate going down over the course of what it means to "teach" men.

I was going to comment. However, since my comment was getting long I felt that it deserved its own post, and I haven't discussed the full nature of this topic yet before on this blog. So let's get down to it.

First, the verses:

> 1 Corinthians 14:34 the women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. 35 If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. 36 What! Did the word of God originate with you, or are you the only ones it has reached?
>
> 1 Timothy 2:11 Let a woman learn in silence with all submissiveness. 12 I permit no woman to teach or to have authority over men; she is to keep silent. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty.

At first glance, the problem to me extends beyond these two passages. This is because we need to know what definitions we are using with Greek words. If we don't understand exactly what we are talking about it is easy to make mistakes.

1. First, what is the definition of "church" setting (or rather ekklesia) in which women aren't allowed to teach? Is it only in say mass or other Sunday services? Does that include any other type of events that the Church has including classes on catechism or the like?

> G1577 — ἐκκλησία — ekklēsia — ek-klay-see'-ah
> From a compound of G1537 and a derivative of G2564; a calling out, that is, (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): – assembly, church.

It's very difficult to discern what exactly ekklesia means because it is used in multiple different forms in the NT. The early Church which was a compilation of people meeting in houses was called the ekklesia. Likewise, the establishment of different churches within different buildings as the population has expanded is also referred to as the Church.

If we take the straigtht definition it would seem to be that in general it's any gathering of

believers. This would be my take on it. After all, Jesus Himself states that whether two or more are gathered in His name there he is with them (Matt 18:20).

2. Second, what is the definition of “teach” (didasko) compared to say “preach” (kerusso, euaggelizo) or compared to giving a testimony (matureo) and the lessons learned from it? This is much more of a gray zone because women are not allowed to “teach” but they are allowed to “preach” and spread the gospel, and they are allowed to give “testimonies.”

> G1321 — διδάσκω — didaskō — did-as’-ko
> A prolonged (causative) form of a primary verb δάω daō (to learn); to teach (in the same broad application): – teach.
>
> G2784 — κηρύσσω — kērussō — kay-roos’-so
> Of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel): – preach (-er), proclaim, publish.
>
> G2097 — εὐαγγελίζω — euaggelizō — yoo-ang-ghel-id’-zo
> From G2095 and G32; to announce good news (“evangelize”) especially the gospel: – declare, bring (declare, show) glad (good) tidings, preach (the gospel).
>
> G3140 — μαρτυρέω — martureō — mar-too-reh’-o
> From G3144; to be a witness, that is, testify (literally or figuratively): – charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

What distinguishes teaching from preaching and giving a testimony? Pure explication of the Scriptures? But where exactly is the line between teaching and sharing the gospel because the gospel will also be told using the Scriptures?

Let’s get straight to the point then. I’ve learned a lot about God from women on what some would consider teaching. For example, they’re relating their experiences me in terms of how God is working in their life supported with Scriptures to back it up. However, in my view that would mainly be considered giving a testimony — ‘here is what God is doing in my life and showing me in these Scriptures.’ Is that fact that I learned from that make it a teaching? Or is it still only a testmony?

Let’s look at all of the variations of what it means to “teach” in given in the Greek NT:

> G1317 — διδακτικός — didaktikos — did-ak-tik-os’
> From G1318; instructive (“didactic”): – apt to teach.
>
> G1318 — διδακτός — didaktos — did-ak-tos’
> From G1321; (subjectively) instructed or (objectively) communicated by teaching: – taught, which . . . teacheth.
>
> G1319 — διδασκαλία — didaskalia — did-as-kal-ee’-ah
> From G1320; instruction (the function or the information): – doctrine, learning, teaching.
>
> G1320 — διδάσκαλος — didaskalos — did-as’-kal-os

> From G1321; an instructor (generally or specifically): – doctor, master, teacher.
>
> G1321 — διδάσκω — didaskō — did-as’-ko
> A prolonged (causative) form of a primary verb δάω daō (to learn); to teach (in the same broad application): – teach.
>
> G1322 — διδαχή — didachē — did-akh-ay’
> From G1321; instruction (the act or the matter): – doctrine, hath been taught.

Based on how the words are used, in my estimation the ban on women “teaching” men refers to women instructing men how to live. Women should not be telling men how to live because they don’t understand what it is to be a man. Not only have we seen this time and time again in the manosphere that instruction , but we see the same thing in marriage where women nag their husbands because they want him to basically tell/instruct him on how to live.

This seems to be the correct context in which the word is used. When the sinners, tax collectors, Pharisees, and even the rich young rule come to Jesus they are coming to Him for more than just teaching. They want to know how His teaching affects the way they live. For example, in a large portion of the sermon on the mount in Matthew 5:21-48, Jesus leads off all of His teaching with the phrasing **“You have heard it said ___, but I tell you ___.”** This seems to be the context of what it means to teach versus all other forms of learning — in practical application.

There is a stark difference from a woman sharing her experience about what God has been teaching her (testimony), from the experience of preaching the gospel (kerusso, euaggelion), and instructing/teaching a man about how to live their life. The difference I see in where women are giving their testimony it is first and foremost an encouragement. Secondarily, men can glean principles from that woman’s life in order to incorporate that into their own lives. However, it is not teaching where a woman is instructing men how to live.

When it crosses the line from the woman relating her own experiences (about her) to being about the men she is talking to (to instruct them) then it ceases to be a testmony and it becomes teaching.

Conclusion

edit: thanks also to jonadabtherechabite for some commentary on theology that changed the conclusion here.

Given the context of some exegesis and more research into what other theologians taught on the topic including Chrysostom, the prevailing thought is that the passage in 1 Corinthians 14 and 1 Timothy 2 hinge multiple specific matters:

- The fact that women tend to be more easily deceived means that it would be questionable to let them teach.
- Women are to keep silence in the church which is predicated on eliminating gossip thus encouraging modesty of the mouth just as earlier in Corinthians Paul other

outward appearance of modesty such as veils for the hair.
- The subjection of women to men in the church (ekklesia setting) brings about order much like in the marriage relationship in Genesis.
- Chrysostom has an interesting interpretation parallel of Romans where since Adam fell into sin the mankind fell, and to where Eve fell into deception so also women. This manifests in that Adam was deceived by another human whereas Eve was deceived by a lesser, and women are banned from teaching because her salvation is not of herself yet rather of childbearing.

Overall, it seems as if the Scriptures do not ban women from sharing testimonies or spreading the gospel outside of the Church setting (e.g. Samaritan woman at the well, Mary after the resurrection, etc.), and it doesn't seem to give a prescription on women teaching outside of the church setting. However, it would be wise to follow the Scriptures in the Church setting due to all of these reasons.

In general, I think the majority of men can tell that when they are being "lectured" or "taught" by women on how to live that uncomfortable feeling you get that signifies that something is wrong probably means it is wrong even if their message is right. It's also possible that nudging is your conscience and/or the Holy Spirit, but I haven't thought about it too extensively yet to make a declaration.

When women start instructing men how to live, run far far away. Unfortunately, this is what feminism tells men, and men unknowingly or knowingly accept it to their own detriment. There is a reason why single mothers cannot effectively raise men, and why it is the father's role to discipline and instruct the children of the house.

Effectively, I would say that it is "at your own risk" for men to accept teaching on how to live from women. Feedback is always good, but implementing practical advice is haphazard at best.

Identity Part 4 — Submit to the process of loving yourself

December 17, 2014 | by Deep Strength | Link | Original Link

The previous posts in this series focused on:

Behavior cycles and Identity — Understanding how we the interactions between our identity, experiences, and behavior.

Identity Part 1 — Foundations of how we identify with certain values and tenants of this life and how they affect us and what we should look for instead.

Identity Part 2 — Understanding rebellion against what our identity should be in Christ.

Identity Part 3 — Understanding how internal and external identity shapes who we are and how we can recalibrate it correctly to be in line with the Scriptures.

Today I'll be discussing deception in understand concept of unselfishness and selfishness as Christians and how exposing the lie allows us to submit to the process of developing into godly Christians.

Submitting to the process

In God doesn't owe you anything and not personal responsibility but stewardship, I talked about the nature of how God entrusts us with certain things to steward. Specifically, those who are responsible with little are given more to handle as they are found trustworthy to handle the little they have been given.

In more recent posts such as Dominion and Dominion Part 2, I discussed the hierarchy of responsibility that we are all given. Specifically for men, it is first to be entrusted with dominion and mastery over yourself, then a wife, then a wife and children. This is the process that men must undergo.

I think for those of us that are single we are short sighted in our understanding of what it means to be selfish and unselfish.

Two years ago I could say that I desired a wife and that I would be unselfish in marriage and able to serve her needs. However, looking back now what I could say is that I had very little mastery and dominion over myself. I had very little concept of how to love myself properly in line with God's Word. How then much of a disaster would it have been for me to attempt to love another, treat her as a co-heir in Christ, and not be embittered to a wife that is going to be different than me? Surprise: men and women are different.

There is an interesting Sun Tzu quote that speaks to this in terms of war, but the concept can easily be applied to human relationships in general:

> "If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle." – Sun Tzu

Successful marriages are relationships that are forged out of good conflict management. Those that do not have good communication and the willingness to approach conflict as an opportunity to grow and become closer will have their marriage inevitably fail. In other words, if you don't understand yourself — your desires and needs — then you will be confused and it will only add to the confusion in times of conflict.

This is the interesting dichotomy present. The vast majority of Christians would call it **selfish** to focus on how to love yourself, to discipline yourself, to master yourself, and to take dominion over yourself to focus only on your desires and needs in the context of your relationship with God. However, this is the **most unselfish** thing to do in the kingdom of God because prior to marriage you only have responsibility over yourself and generalized relationships.

Understanding selfishness and unselfishness

I was even deceived into this thinking except through revelation of growth in God in the past few months. All the church tells you is that it is selfish to focus on loving yourself, and that the most glorious thing in the world is to love others.

However, Christians think that it is selfish to focus on yourself ignoring what is said about the greatest commandment(s):

> Mark 12:28 One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, "What commandment is the [q]foremost of all?" 29 Jesus answered, "The foremost is, 'Hear, O Israel! The Lord our God is one Lord; 30 and you shall love the **Lord** your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' 31 The second is this, 'You shall love your **neighbor** as **yourself**.' There is no other commandment greater than these."

How can you love your neighbor, except to the extent that you love yourself?

The most common objection that is brought up to this is that it is arrogant or prideful to love yourself. This is indeed true, if loving yourself meant loving yourself at the expense of others, even so far as putting them down or esteeming yourself better than them.

> Galatians 5:25 If we live by the Spirit, let us also [I]walk by the Spirit. 26 Let us not become boastful (or strive for vain glory), challenging one another, envying one another.
>
> Philippeans 2:3 Do nothing [c]from [d]selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude [e]in yourselves which was also in Christ Jesus,

It is clear that the Scriptures do not sanction "pride" given the reading above. We are to love others as we love ourselves or even in humility better than ourselves. However, this says nothing about the love that we should have for ourselves.

This is the common deception in churchian line of thought that because one

thing is stated as potentially having more importance than another that the other thing is bad. Humility comes to mean an action of being "unselfish" and treating others better than ourselves all the time. In reality humility is an attitude that tempers our pride so we can more fully love God, ourselves, and others without becoming outwardly boastful and unwilling to serve others.

The essence of the Father, Jesus, and Holy Spirit is love, which means that the trinity is fully in love and thus unity with themselves. Insomuch that God is love, they are able to love us unconditionally. God is perfectly secure in His ability to love Himself that He isn't put off when people scream obscenities at Him, or deny His existence, or hate Him for whatever reason. Yet, in His love while we were yet sinners He sent Christ to die for us.

This is somewhat of a re-explanation of a similar concept to what I talked about in Identity Part 2 — Subtle rebellion where there is rebellion against God, yourself, and others. This is the key point because yourself comes before your neighbor. If you don't love yourself, how are you going to love your neighbor?

Think of all of the broken people in your life. I know people that are fatherless, drug addicts, porn addicted, divorce riddled, liars, cheaters, thieves, and the like. They do not know how to love God, nor themselves, or others. Yet, the change you see in the godly is first internal.

Those who are secure in loving God and loving themselves have internalized their identity. They have developed a value system for which they interact with the world based on the Scriptures. It is only then after loving God and understanding how to love themselves, that they are able to love others more fully. When others respond negatively to them they can realize that it is not them that the others are offended at the majority of time but the life experience which as colored their perception of the actions of others.

They aren't insecure in themselves and who God made them to be that they have to respond in anger, or in frustration, or in mistrust, or any other conflict of relationship. Instead, they can seek to understand and help the other person grow and strengthen the relationship.

Indeed, the gold standard is set three times in Ephesians 5:

> Ephesians 5:**25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her**, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. **28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body.** 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. **33 Nevertheless, each individual among you also is to love his own wife**

> **even as himself**, and the wife must see to it that she [r]respects her husband.

The standard is set for a man to love His wife as Christ loves the Church. But what does that mean? The analogy that applies to Christ's love for the Church is reiterated as how a husband loves himself. Then it is reinforced again saying that a husband should love His wife as himself.

This is a direct parallel to the greatest commandment "love your neighbor as yourself" and Jesus' new command He gives us in John 13:34-35 and John 15:17: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Thus, the standard is set. Love Jesus -> Love yourself -> Love your wife. All three as one.

Conclusion

The tripartite greatest command has a flow to it. Although no parts are more important than the other, the flowing action of understanding how to apply the Truth has far reaching consequences for Christians.

- **Love God -> Love yourself -> Love your neighbor**

It's a sound concept, but crazy to those of us who were indoctrinated with churchianized theology. As we seek to love God by developing our relationship with Him in the Scriptures, prayer, meditation, fasting, and the like, we more fully understand His great love for us. As we more fully understand His great love for us and learn how to love ourselves as He loves us, then we are more fully able to love our neighbors. This is the beauty of the logical nature of the Scriptures and responsibility hierarchy.

If this could be put a different way, it is prioritizing the personal relationship with God-yourself over that of yourself-neighbor. For out of the relationship with God we learn to love others as we are conformed to His image. It is in no way selfish to understand that you absolutely need to love yourself in order to more fully realize the responsibility of being a Christian, and ultimately the responsibility that comes with marriage if you desire to marry. If you cannot fully master your desires and needs with God and with yourself, then it is virtually impossible to love your neighbor without a full measure of grace.

Prioritizing others above your needs works for a time but leads to burn out. This is doing ministry without the love of God. Those who neglect God and themselves will burn out trying to love others because the Spirit of God is not working in them; they are subsisting off only their gifts and talents which are without repentance (Romans 11:29).

I know that as I more fully comprehend how to love and serve God and how to love and take responsibility for myself, the more fully ready I will be for the responsibility of marriage. It is not selfish to love yourself rather unselfish; it is part of the process that develops and prepares you for marriage. Love for God and for ourselves in mastery and discipline — tempered in kindness, long-suffering, and humility — allows the Spirit to work through us to love as God has loved us.

Understanding in regard to attraction

This is somewhat of a rhetorical question that again answers the “attraction” mythos: The vast majority of Christian men don’t know how much God loves them nor do they love themselves. If they don’t seek God and love and value themselves, then what woman will?

- **Responsible for loving God -> Responsible for loving yourself -> responsible for loving your wife.**

I’ve seen much confusion in the Christian manosphere as to why women are attracted to certain dark triad traits being that they are “evil.” Let me be clear: God did not make any mistakes in that women are attracted to narcissistic-like attitude.

Ultimately, we were created to fully love God, to fully love ourselves, and to fully love others. Women love narcissists because they fully love themselves. They see a man that fully loves himself and has placed high value on himself and they love it. However, the problem with narcissists is that they don’t love God nor do they love others. Thus, women in general are attracted to narcissists but are ultimately unfulfilled by them becaue they are selfish above all.

Narcissism is based solely off self interest whereas the love that Christians must exhibit is the tripartite love. The love of the self is not complete except with the Love of God and obedience to His commands and loving your neighbor as yourself. The love of God and the love of others is what tempers Christians from becoming narcissistic. Thus, it is good to love yourself as God loves you and created you, but not at the expense of a failure to love God and others.

This is yet another angle on identity in Christ and internal unshakable confidence that should result from it. Loving God results in loving yourself and loving yourself allows you to love your neighbor as yourself. All are to be conformed to loving one another as Christ has loved us.

On divorce

December 18, 2014 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

Divorce is an extremely divisive topic in Christianity and for good measure. So I'm going to parse the Scriptures today based on some research that I found and looked up which presents an interesting case. FN had a post today on recourse in marriage and listed the adultery clause which is false, and I was already planning to write this anyway.

About a month or two ago, one of the commentors on I believe Donal's blog post this in the comments on what "fornication" is before marriage. We recall that only Matthew has a fornication clause that permits putting away a wife whereas Mark and Luke do not. This article is 135 pages long.

I also came across another well researched article on divorce and mistranslation in divorce. I went back through the Greek and found it to be true. So given these two articles, I'm going to piece together what the Scriptures say on divorce given the context of what was being said when the Scriptures are written.

Passages on divorce in the Scriptures

To fully understand what Jesus is talking about we first have to analyze the OT Scriptures in which He is discussing. These are important in historical context because Jesus always refers back to the law, and then explicates His position on the fulfillment of the law.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.
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> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:
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> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against

> her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

There are two parts of "divorce" required of the husband in the OT covenant:

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

This is important to realize when we get to the New Testament where Jesus and Paul both discuss divorce in this context. Now, let's look at the New Testmanet Scriptures.

Note: I'm specifically using the KJV because almost every English translation has the wrong wording of the text from the Greek. Even the KJV has one mistranslation of the word as well.

> **Matthew 5**:31 It hath been said, Whosoever shall **put away (apoluō)** his wife, let him give her a **writing of divorcement (apostasion)**: 32 But I say unto you, That whosoever shall **put away (apoluō)** his wife, saving for the cause of **fornication (porneia)**, causeth her to **commit adultery (moichaō)**: and whosoever shall marry her that is **divorced (apoluō) committeth adultery (moichaō)**.
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> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
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> 7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth**

> **adultery (moichaō)**.
>
> 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Here are Strong's words for each of the highlighted wording:

> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.
>
> **G4202 — πορνεία — porneia — por-ni'-ah**
> From G4203; harlotry (including adultery and incest); figuratively idolatry: – fornication.
>
> **G3429 — μοιχάω — moichaō — moy-khah'-o**
> From G3432; (middle voice) to commit adultery: – commit adultery.

Now let's look at the passages from Matthew in context starting with Matthew 19:

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

You will note here that the Pharisees are intending to trick Jesus. When the Pharisees come to tempt Jesus, it is almost always about pitting Roman law against Jewish law and the discrepancies that crop out of out it.

This is very similar to other tricks that the Pharisees try to play with Jesus such as with stoning the adulteress woman. Roman law forbid the Jews from executing capital punishment; thus, if Jesus said not to stone the woman then He would be in violation of the Jewish law, but if Jesus said to stone the woman He would be in violation of Roman law. Jesus comes up with the elegant solution of let he who has not sinned cast the first stone.

Another example is when the Pharisees asked Jesus if they should pay taxes to Caesar. If

Jesus said not to pay taxes to Caesar then He would be in violation of Roman law, but if He said that they should pay taxes to Caesar then he would be affirming Roman rule over the Jews. Hence, Jesus' elegant solution of rendering to Caesar what is Caesar's and to God what is God's.

Thus, in this case, if you know your Roman history the Romans considered "divorce" just sending the wife away out of the house. However, compared to Jewish law which we see from Deuteronomy, the husband must provide a writing of divorcement and then send the wife away. If Jesus says that a writing of divorcement is required before sending away, then He is subverting Roman law and they could accuse Him to be sentenced to death. If Jesus says that it is lawful to put away a wife without a writing of divorcement, then Jesus would be in violation of Jewish law and could be disregarded and stoned. Jesus provides the elegant solution that was from the beginning: that there should be no divorce.

> **Matthew 5**:31 It hath been said, Whosoever shall **put away (apoluō)** his wife, let him give her a **writing of divorcement (apostasion)**: 32 But I say unto you, That whosoever shall **put away (apoluō)** his wife, saving for the cause of **fornication (porneia)**, causeth her to **commit adultery (moichaō)**: and whosoever shall marry her that is **divorced (apoluō) committeth adultery (moichaō)**.
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> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
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> 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

First, you'll notice that in Matthew 5 that the KJV translator(s) and even Strong's dictionary put "divorce" in the context of apoluo. However, this appears to be false. You'll note that the wording of Matthew 5:32 is the exact same wording in the Greek as Matthew 19:9 except in Matthew 19 it is translated as "putting away" instead of "divorced" as it has been the other time.

Additionally, of the 69 times that apoluo is used in the NT, this is the only time that it is used for divorced in the KJV. The other 68 times it is used in the context of putting away, or Jesus dismissing/sending away the crowds, or Pilate releasing Barabbas from prison

instead of Jesus. Thus, this appears to be a mistranslation in the KJV, and a mistranslation in almost every other English Scripture text. Even my preferred NASB has fallen prey to it.

Second, in Matthew 19:7 the Pharisees see that Jesus has cleverly side-stepped their trap on pitting Roman law versus Jewish law. It follows then, given Jesus answer that there should be no divorce, that they question why Moses gave the law that they could divorce. Jesus responds that it is out of the hardness of their hearts which is clearly the case given what we see in the OT with Israel.

Third, Matthew 5:32 and Matthew 19:9 clearly state that husbands cannot put away their wives except in the cause of fornication, otherwise they commit adultery and she commits adultery. Fornication refers to pre-marital sex only. This case is built in the article I linked earlier, and Jesus is referring back to Deuteronomy 22 where the wife may be put away without a certificate of divorce if she was not a virgin (in the OT she would've been stoned).

This also agrees with Matthew 1:19 where Joseph was going to put Mary away.

> Matthew 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

In this specific case, Joseph was not married to Mary (only betrothed), but Jesus is saying in this instance that if a husband did marry a woman who was not a virgin he could put her away without a bill of divorce.

Fourth, Israelite husbands could not claim a wife was not a virgin and then put her away if there was proof of their virginity. They could put her away if she was not a virgin though as per Jesus' words because there was no blood spilled — the cloth with the blood being the proof of the binding covenant of marriage and of virginity.

Fifth, this means that divorced men and women who are remarried do not commit adultery. However, their prior divorce means they are going against God's original design for marriage and sinning. The remarriage itself is not sinning. However, establishing a behavioral pattern of divorce and remarriage is quite questionable at best for a Christian.

We can see this in the disciples response to Jesus' instruction that what God put together let man not separate that it is better not to marry. This is because Jesus is implicitly stating here that there should be no divorce ever. There is no exception clause for adultery or any other reasons. Jesus responds by saying that most men cannot receive what the disciples have said.

Sixth, this unifies what Jesus says in Mark and Luke about there being a no exception clause for divorce given that what God has joined together let no man separate:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote

> you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
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> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.
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> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
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> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

Mark uses time compression in this instance to get right to the point of the story rather than Matthew's more long winded response. Lest you think this is a discrepancy in the gospels, Mike Licona explains the various rhetocal devices that authors from that historical period used. It wasn't only writers of the Bible that used them but also other Roman and Greek writers.

Luke pairs Jesus' comments on putting away with the parable of the unjust servant/steward. This is a direct analogy to, but different teaching than, to the trickery that the Pharisees tried to pull on Jesus in Matthew. The Pharisees loved their outward appearance and vain glory and obedience of the law. However, in their quest to be just and gain favor toward men, they were acting unjustly toward their Master which is God.

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

We can see here that Romans 7 talks specifically about a woman having a husband. A

woman cannot have 2 husbands or she commits adultery. That brings up two points.

1. A woman that has been divorced does not have a husband and is free to remarry, albeit a man marrying her would best take heed because past behavior is indeed indicative of future behavior.
2. A woman whose husband has died is free to remarry.

Obviously, a widow is often a better choice that to marry a woman that has been divorced.

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
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> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
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> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
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> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

Paul could've just made it easier on us and used the word apoluo like Jesus did in the gospels; however, you can see they are pretty much synonyms here. This is consistent with what Jesus has said in Matthew, Mark, and Luke and what Paul has already stated in Romans. Don't be conformed to the law of the Romans/world and put away your spouse and marry another. However, if they do **separate/leave** the options you have are to remain unmarried or reconcile. This is also consistent with Jesus saying that there should be no divorce.

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou

> shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

Note that Paul is referring to what He referred to earlier in 1 Corinthians 7: that the bondage that the spouse is under was putting away specifically and not divorce. This is the so-called exception clause. However, this seems to be only applicable in the times of the Romans since almost all countries, if I am not mistaken, require formalization of divorce.

The main question is then what if a believer is married and an unbeliever departs but there is no bill of divorce. Technically, given this Scripture the bondage is broken and that would allow the believer to remarry without a bill of divorce. Obviously, the in most cases the believer can file a no-fault divorce, but in the cases where they can't that may be an issue. It would be best to follow the earthly laws if at all possible.

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> 16 For the Lord, the God of Israel, saith that he hateth **putting away (shâlach)**: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously. 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

You will notice in Malachi 2 that it is referring to the same circumstances as was during Roman occupation. The law of Moses basically gave the Israelites the right to divorce if they wrote up a bill of divorce, handed it to her, and then sent her away. However, the Israelites were dealing treacherously by sending their wives away without a bill of divorce.

The reason behind this is because if a wife was divorced she would receive back the dowry and the bride price which may have also included land. The Israelite husbands were sending away their wives without the bill of divorcement which allowed them to keep the dowry and bride price but also left the wife destitute and on the street.

Additionally, with a bill of divorce the wife would now be single and able to be remarried. However, as Jesus discussed with putting away without the bill of divorce the woman would be unable to be remarried without committing adultery which is a grievous sin before God. Since the wife was left destitute without the bride price and dowry back and unable to be married again to support herself, the Israelite husbands were basically condemning the woman to poverty and begging in a treacherous manner.

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast

> thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach, and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

This is one of the reasons why Israel was not brought back out of Assyrian captivity, and why Samaritans were treated like garbage by the Jews. They were no longer Jews because they have been divorced by God. This passage in Jeremiah 3 shows that God Himself divorces the Israelites, gives her a bill of divorce, and sends/puts her away into Assyrian captivity.

However, the Lord speaking to Judah does not divorce her even though He puts her away:

> Isaiah 50:1 Thus saith the Lord, Where is the **bill of your mother's divorcement (sêpher 'êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. Thus, even though the Lord puts away Judah into captivity for their transgressions, He brings her back out of captivity as read in Nehemiah and Ezra, and remakes the covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

Conclusion

Judging from the understanding of the Scriptures it is clear that what they say on the topic of divorce is not actual common Christian — or perhaps specifically Protestant — thinking. A reading of Deuteronomy 22 and 24 in conjunction with Isaiah 50, Jeremiah 3, and Malachi 2 along with the NT Scripture references of Matthew 5, Matthew 19, Mark 10, Luke 16, Romans 7, and 1 Corinthians 7 paint this picture.

1. Christians should not divorce at all. What God has put together let man not separate (Matt 19, Mark 10).

2. There is no “adultery clause” for those who are married to divorce. (Matt 19, Mark 10).
3. Reconciliation is the only option for those separated/put away. Remarriage constitutes adultery (Isaiah 50, 1 Cor 7).
4. There was legalistic OT recourse for putting away if the spouse fornicated prior to marriage. This applies to zero Christians today as we do not live by the old law (Deut 22, Matt 5, Matt 19, Mark 10, Luke 16, Romans 7).
5. Abandonment by an unbeliever allows remarriage due to not being under bondage (1 Cor 7).
6. Remarriage is not considered adultery and is thus not sinful. However, reconciliation is better than remarriage. We know this by similar analogy: Judah versus Israel. Given what we know, previous divorce — whether believer or unbeliever — should be a big red flag warning. All believers should be wary of this (Matt 5, Matt 19, Mark 10, Luke 16, Romans 7, 1 Cor 7).

Jesus’ reference to fornication and putting away is His answer to the OT law on putting away without a bill of divorce. Following this today is legalism and not walking in the grace to which He has called us. His NT statement on divorce for Christians is “What God has put together let no man separate” which is why the disciples were taken aback and said it was better not to marry. Jesus said you shouldn’t divorce period, and there is no way to do it without sinning.

I’ve read up a fair bit on the Catholic tradition regarding marriage as a sacrament and how they handle annulments/divorce and remarriage. I think this model is probably the best in terms of holding to #1 even though it doesn’t specifically talk about some of the cases in #2-6. The statistics on divorce also bear this out with Catholics having the least of any form of Christian, even though there are substantially more annulments in the US than anywhere else. However, I suppose from the Pharisaical angle you could argue that “it’s the tradition of men” but such a tradition appears to be honor God more than other traditions.

There is more evidence and historical background than what I have presented here in the two articles at the top if you think that what I’ve presented is not convincing. Thoughts and critique are welcome.

Identity Part 5 — roots and heresies of identity

December 28, 2014 | by Deep Strength | Link | Original Link

The previous posts in this series focused on:

Behavior cycles and Identity — Understanding how we the interactions between our identity, experiences, and behavior.

Identity Part 1 — Foundations of how we identify with certain values and tenants of this life and how they affect us and what we should look for instead.

Identity Part 2 — Understanding rebellion against what our Identity should be in Christ.

Identity Part 3 — Internal and external aspects of identity, the differences, and the recalibration of their facets.

Identity Part 4 — Understanding that loving God -> loving yourself -> loving others, and that to truly understand the responsibility of others you have to love yourself.

Today I'll be discussing the roots and heresies that develop out of a wrong sense of identity.

Roots of identity in Christ — we become what we behold

Undering the roots of where our identity comes from is easy. To understand this, we need to understand how this concept works in the Scriptures.

> Exodus 33:7 Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And everyone who sought the Lord would go out to the tent of meeting which was outside the camp. 8 And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. 9 Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and [e]the Lord would speak with Moses. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. 11 Thus the Lord used to speak to Moses face to face, just as a man speaks to his friend. When [f]Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

Moses speaks to God face to face which is pretty much unheard of because typically beholding the face of God would mean certain death. However, that's not the point here. The benefits of knowing God face to face are different than that of seeing what He has done.

> Psalms 103:7 He made known His ways to Moses, His acts to the sons of Israel.

David makes the same distinction here when prophetically talking about Moses. All of Israel knows His acts — the miracles, the signs, the wonders, and deeds — but Moses knew God's ways in His character, nature, and His identity.

We finally see the fulfillment of this come to pass in the New Testament in John 15 as Jesus speaks of our relationship with Himself and the Father:

> John 15:12 “This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

Likewise, Paul in 2 Corinthians 3 and 4 reveals the same truth to us, albeit in a way we can better understand:

> 2 Corinthians 3:12 Therefore having such a hope, we use great boldness in our speech, 13 and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. 14 But their minds were hardened; for until this very day at the reading of the old covenant the same veil [e]remains unlifted, because it is removed in Christ. 15 But to this day whenever Moses is read, a veil lies over their heart; 16 but whenever a person turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. 18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

The most important part to realize here is a fact that I have only realized over the summer of this year — when I read the Scriptures I am looking at God’s unveiled face to us. Thus, when I am looking at God’s unveiled face, I want to see my reflection become like His reflection. Therefore, I need to challenge the beliefs and values that I hold dear to myself and put off any that are unrighteous, and instead take up His mantle of grace, mercy, and love instead.

Heresies of identity — the personal Jesus

The major probem that the vast majority of “christians” (or rather churchians) have when they read their Bible is they look through the lens of themselves. When they do this, they are not being conformed into God’s image but rather they are conforming the image of God to themselves. In other words, they look for the truth of what they see within themselves to be what is “right,” and they use the Scriptures as a justification unto themselves. They become the “truth” and God backs up what they say.

This is the most clear way to see what the “personal Jesus” or “personal God” is about. When something challenges their world view and they become uncomfortable, instead of examining themselves to see if there is anything wrong they look to externally justify

their beliefs through whatever means necessary.

For feminists this is exemplified in holding up the “worst” parts of masculinity and using it as a blanket attack against men. Likewise, for seeing what the “ceiling” is for men in the fortune 500 and applying it as a blanket statement towards the vast majority of men who work blue collar jobs. In marriage both in society and and churchianity, whatever the other spouse did wrong is given as a reason for exiting the marriage. Whatever the person doing the divorce did wrong is inconsequential. Both God and others are abandoned at the expense of personal happiness.

The Father, Jesus, and the Holy Spirit become personal accesories that people go to when they are feeling down to lift up their spirits. The fact that God loves them means that their view of themselves is justified. The reason why this view is pervasive is because it is simply a half truth. Yes, the Father loves us even before we loved Him. However, He loves us so that we can become more like Him and desire to become His disciples.

The feeling of love that we receive from the Father is a true manifestation of His Spirit in us; however, the “feeling of love” becomes the truth rather than the Truth of “His love.” When feeling loved becomes the truth, you have people chasing the feeling of love in the world. This means that unhappiness is an indicator of a lack of truth, and in this deception the feeling of unhappiness is used to justify divorce, pride, lust, gluttony, wrath, envy, sloth, greed and all manner of evil.

Beholding the Truth

Thus, we must understand that the attributes of Him are the Truth to us. His love is truth. His mercy is truth. His grace is truth. His kindness is truth.

You can see this throughout the beautitudes in the wording that Jesus uses.

> 3 “[b]Blessed are the [c]poor in spirit, **for (hoti)** theirs is the kingdom of heaven.
> 4 “Blessed are those who mourn, **for (hoti)** they shall be comforted.
> 5 “Blessed are the [d]gentle, **for (hoti)** they shall inherit the earth.
> 6 “Blessed are those who hunger and thirst for righteousness, **for (hoti)** they shall be satisfied.
> 7 “Blessed are the merciful, **for (hoti)** they shall receive mercy.
> 8 “Blessed are the pure in heart, **for (hoti)** they shall see God.
> 9 “Blessed are the peacemakers, **for (hoti)** they shall be called sons of God.
> 10 “Blessed are those who have been persecuted for the sake of righteousness, **for (hoti)** theirs is the kingdom of heaven.
>
> G3754 — ὅτι — hoti — hot’-ee
> Neuter of G3748 as conjugation; demonstrative that (sometimes redundant); causatively because: – as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

Those who seek after truth with ‘causitively because’ or ‘demonstratively’ obtain either here on earth or as an inheritance that by which they seek. In other words, beholding the Scriptures, seeking Him in prayer, meditating on Him and His word, and the like is what

will transform us to be like Him.

We can see this demonstrated all throughout the passage of 1 John 4:

> 1 John 4:7 Beloved, let us love one another, **for (hoti)** love is from God; and everyone who loves is [a]born of God and knows God. 8 The one who does not love does not know God, **for(hoti)** God is love. 9 By this the love of God was manifested [b]in us, **that (hoti)** God has sent His [c]only begotten Son into the world so that we might live through Him. 10 In this is love, not **that (hoti)** we loved God, but **that(hoti)** He loved us and sent His Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12 No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us. 13 By this we know **that (hoti)** we abide in Him and He in us, **because (hoti)** He has given us of His Spirit. 14 We have seen and testify **that (hoti)** the Father has sent the Son to be the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 We have come to know and have believed the love which God has [d]for us. God is love, and the one who abides in love abides in God, and God abides in him. 17 By this, love is perfected with us, so that we may have confidence in the day of judgment; **because (hoti)** as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, **because (hoti)** fear [e]involves punishment, and the one who fears is not perfected in love. 19 We love, **because (hoti)** He first loved us. 20 If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

For as much as we understand the love of God, that is how much we love others.

If we don’t understand the nature of God, then we don’t reflect God. Thus, all of the things we do as Christians to have a personal relationship with God is to become more like Him, so that we reflect Him in our actions with others. This is all summed up in verse 19 — We love because He first loved us.

To the extent that we know the love of God we can demonstrate it to others.

This is nice to know, but why is it important?

Let’s take a look at a scenario or two that most of us recognize as familiar in the manosphere. I would say the vast majority of men that end up reading this blog have had “beta” fathers or absent fathers. Thus, most fathers don’t teach their sons about women or how to become a man anymore. That’s one of the major problems we see in society with the lack of masculine men coming up.

Because we are impressionable as children and we look up to our fathers, the way that our father acts is one of the ways that we acknolwedge how our heavenly Father is because we aren’t taught otherwise. Thus, if your father was a workaholic who never had

time for you, then you may think of your heavenly Father as not having a lot of time for you or that He would be too busy to talk to you and understand you. If you had a father that was an authoritarian who focused on the rules and kept everyone in fear of him lest they be punished, then the majority of children under such a father will also think of their heavenly Father as that way.

This is one of the ways in which our past experiences interfere with our knowledge of who God is and how we view the actions of others.

If my father was a hypocrite to me saying that you should do what I say and not what I do then my impression of God and of others will be that of hypocrites. I will think that everyone is being deceptive, or trying to get their own way, or trying to hold me back, or doing things out of selfish gain. I will see the God of the Old Testament and of the New Testament and think: 'Wow this "God" is inconsistent because He was vindicitive and violent in the OT and now He is trying to be loving? What a joke.'

This is always magnified in any type of conflict. In conflict, our own personal biases become magnified to the extent that we relate what we are feeling and thinking through the lens of past behavior and experience. Knowing this is why I have come to personally calm myself down and not blame others. I attempt to understand why another person is feeling that way, and examine myself to see if I had any fault in the matter.

Another instance of this is "battered woman syndrome." As I alluded to in other posts, there is a innate reciprocality in personality types. A man who is physically violent will often be attracted to a woman who he can hit, and a woman who accepts physical violence will be attracted to a man who likes to hit women. The same is true of women who hit men and the men who accept it.

When you take these battered women out of the physical violent situation, there is a very high likelihood that they will end up in that situation again. Thus, you can see that the issue itself is not the violent man. The violent man she is with is just a symptom. The actual issue is within the woman herself. However, the difficult part about treating women like this is that they have internalized physical violence against them as part of their identity. Helping someone rewrite their identity is extremely difficult and even the best psychologists cannot do it well. The person themselves must want to change.

As I noted in behavior cycles and identity, these types of situations are reaffirming. There is an extensive psychological component in the vast majority of everything we see "wrong" with society that needs to be overcome. For example, obesity, resistance to exercise, chronic sleep deprivation, battered women, unmasculine men, masculine women, and various treatable diseases. While some people have the "willpower" to stop themselves, the psychological components via reward centers of the brain 'trap' people into realities of their own making. Breaking this is often extremely difficult. However, the power of Christ is one of the definite ways that this can be accomplished seen from first hand experience of others.

If you think you are all alone you will most likely end up all alone. If you think that people are out to get you then you will see all people as out to get you. If you hate exercise and

never want to do it then you never will. Opening up the mind is one of the most difficult things to do because it is hard to look outside of past experiences and behaviors. This is the nature of the difficulty of changing the mind and changing the man.

Fixing these types of issues

The primary identity that God makes Himself known as in the New Testament is as a Father. The primary attribute that God imbues to us is Love. None of us have a fully understanding of the Father's Love because our earthly fathers could never display the full extent of the Father's Love to us.

Thus, to some degree we have to understand that we need to forgive our fathers for what they didn't teach us about the Father and His love. And we also need to understand that we need to give them grace and mercy because they are human like us. This will grab hold of the expectations and contrary views of things that we hold against our fathers and to love and understand them. Likewise, the same impressions that we had of our earthly fathers we need to know that our heavenly Father is so much more than we understand. This is why we seek after His kingdom and His righteousness.

This is the way to approach transforming the situations you are in that are not of God. I have struggled extensively with loneliness when I was a teenager, and it was only in the past couple years that I truly started to understand that loneliness is only of your own making. Even though God is always there and we can talk to Him and any time, I was in a prison of my own loneliness because I felt like I was lonely and it was self reinforcing. My body language told everyone that I was lonely and pushed people away.

If you've never realized that you hold everything to the standard of your experiences and the past behaviors of others this should be an epiphany moment for you.

When I realized this was the case for me over the summer, I started to take every one of my experiences and thoughts about others captive to Christ. It's very easy for us as human beings to focus on the negative. If someone did something bad or mean to me from my perception, I could think that they were being intentionally mean to me. However, what I've realized is that most people, even non-Christians, are rarely trying trying to be intentionally mean, deceptive, or underhanded. Rather, my perception was colored my other things in my past, and I projected my feelings and experiences onto them. This is why communication is so difficult. It's very easy to assume things in the midst of emotions and conflict.

For me it meant going back in my past to every one of my negative experiences and taking them all to Christ. This requires two parts:

1. Confessing things that we have done wrong to Christ.
2. Confessing things that others have done to us to Christ.

Most Christians have done most of the first thing. However, talking with various people in my fellowship during the summer and fall I've found that most Christians have not done the second. It is the things that others have done to us that color our perceptions the

most on how people interact with us. Thus, releasing all of those things to God allows us to move past them and interact lovingly with those who may even be our enemies.

If you need a quick guideline, the easy way to handle these things as a Christian is to take everything against our source of Truth: God and His Scriptures. Additionally, this is what one of the specific areas of meditation is about — focusing on God's Truth to replace the lies in our lives.

Conclusions

It is important to realize these Truths that we become what we behold. I mentioned in Identity Part 2 — Subtle Rebellion and Identity Part 3 — Internal and external: when we take external experiences and internalize them as how things are this is often false. As I noted in this article, the Truth is from God and that is the only source we should be taking externally to internally to transform us from the outside in. All other transformation occurs from internal to external.

Strive for:

- **God's Truth** — Scriptures, prayer, meditation, fasting, etc — filtered through the lens of the Holy Spirit to build an internal unshakable foundation.
- **External -> Internal** — anything other than God's truth is from the world and should not be internalized as Truth otherwise you have to do some deep cleaning to be rid of those lies. This is reactive type of thinking and action and leads to destructive tendencies.
- **Internal -> External** — this is how God wants us to interact with the world. We are being proactive in our responsibility for our relationship with God and with others.
- **Past experiences and behaviors** — we need to understand that what is in our past should not reflect on how we view and interact with the Father and others. The Father can overcome this with His truth, but we need to acknowledge such things before Him and accept His grace, mercy, and healing from it.

We need to take our past experiences and behaviors that color our perceptions of God and of others to Christ to crucify on the cross. Then we need to replace them with His Truth in our lives that leads us to be proactive and responsible with them.

This is essentially what "taking off the old" and "putting on the new" is all about.

Headship is authority in marriage Part 4

December 30, 2014 | by Deep Strength | Link | Original Link

Ballista will enjoy this post, although I still disagree with some of his arguments.

I wrote previously on the argument that **kephale** in particular is not **exousia** in marriage: Headship is not authority in marriage, Headship is not authority in marriage Part 2, Headship is not authority in marriage Part 3.

Having done more research on all of the instances used on **kephale** in the Scriptures (of which there are 76 times it is used), I conclude that headship is authority in marriage.

God brought to mind a clarification on the argument I was discussing. The "ability to punish" which is an innate part of the authority-obedience relationship of parents and children is quite different from the authority-submission and kephale-submission relationships. This is where I disagreed with ballista's use of paideuo which I still do regarding the authority-submission and kephale-submission relationships.

However, having already understood that authority is good, the fact that authority may be abused is not a rational reason to dismiss authority. Though, my argument was not based on dismissing authority but rather clarifying the intent, even though you can make the argument that Christ does the same thing with His humility toward us in Phil 2. Hence, why I still believe it to be a sin for a husband to directly punish his wife**.

Thus, understanding where the line or boundary of a specific position is drawn does not change whether something is good or bad as that has already been determined by the heart and actions. For example, I could say that the position of sales clerk has X, Y, and Z responsibilities. That changes nothing with the fact that the clerk would never be permitted to steal which is a moral issue unrelated to such responsibilities. The two actions are unrelated to each other and relating them to one another is implying a relationship where there is none. Therefore, understanding the nature of headship and all of that entails is directly related to understanding the nature of God irrespective of any actions.

Thus, headship and authority are one in the same, and they are both good.

Additionally, regardless of whether a husband weilds the authority to punish or not in marriage or even whether it is a sin itself, the wife is still to submit to her husband as the head. This is why it does not matter in regard to the relationship if the husband weilds such authority or not; the duty of the wife is to be in submission to her husband out of respect for God and her husband.

This is why sovereignty of the husband means nothing in marriage: you can't force someone to submit. Which is why it is of supreme importance that a man vet a woman thoroughly prior to marriage.

** Note: there is a difference between consequences and punishment. Consequences are directly proportional to the actions. Authorities have the right to impose consequences. For example, the government imposes speeding tickets for speeding. Elspeth provides

the example below in the comments about husbands removing credit cards because of the fiscal responsibility that is placed on the husband. On the other hand, punishment is unproportional to the act, and often done out of spite. Obviously, doing things out of spite is not what the Father is about nor should Christians be about.

A Christian understanding of relationship dynamics

January 1, 2015 | by Deep Strength | Link | Original Link

This post is inspired by some of the commentary over at Donal's End of the Year off topic post.

A correct understanding of relationship dynamics is very difficult to see if you're a man who is not conventionally attractive to women and charismatic. Thus, I'm going to outline some concepts about the correct frame of view.

The "blue pill" / false reality

Nemesis' post is something I am intimately familiar with. I admit fully that this is how I understood things until I was more educated in relationship dynamics from the Scriptures and seeing the most successful relationships:

> Okay here is the thing about power dynamics in a relationship. The person who has shown the most interest and investment in pursuing the relationship is placed in the position of less power and must work to attain the other person's interest. The other person is put in the position of being the chooser. Now in the secular realm, the level of interest and investment see-saws between the male and the female like so:
>
> First, a guy approaches a woman and asks her out, or sometimes if they know each other, he attempts to kiss her. At this point it is the girl who is in the position of chooser.
>
> Second, if the girl accepts and all goes well, eventually the girl sleeps with the guy (either with or without "commitment" in the form of a prior offer of a boyfriend-girlfriend relationship). After this point she has invested more in the relationship and the guy is in the position of the chooser.
>
> Third, if the relationship continues well, the guy proposes marriage, once again putting the girl in the position of chooser, as she now has the ability to accept or turn down marriage, and is the one to generally exercise subsequent power of divorce if she so chooses.
>
> Now, if we're talking about a chaste guy who is waiting-till-marriage, this see-saw doesn't occur. He is placed in the position of pursuer throughout the courtship and must constantly work to demonstrate himself as a suitable mate to the girl who can sit back and decide at each point whether to continue the courtship or reject the guy's advances. The only way the guy can have any semblance of power in the courtship process is if the girl showed clear signs of interest prior to him asking her out.
>
> I contend that those of you who avoid showing IOIs to guys do so not out concern that it puts you in a dominant frame and the guy in a supplicant frame (it does not). Rather, you do so because you prefer to have the position of power and

> choice and don't want to have to put yourself on the line. You wish to make the guy do all the work in courtship.

Although this view is false, for men who were raised by weak fathers or absent fathers this is absolute incontroverible a fact of life. Most of us men came to understand this world of view:

- We had to "risk" rejection to put the ball in the woman's court.
- We had to romantically attract the woman with flowers, gifts, and the like.
- We had to continually pursue her in some neverending chase.
- We had to "risk" rejection again asking her to marry us.
- If the woman is unhappy she can divorce (or in Christian circles the husband is blamed for marital failures and told to do better).
- And the like.

However, this is false given what we know of women who are indisputably attracted to their man. It only describes the feminist's fantasy: the so-called egalitarian relationship. In this, there is the guise of "equality" but in reality as you see by the bullet points the woman has all of the power while the man is qualifying himself to her. If this is your reality or how you perceive reality, you are already operating from the wrong perspective.

If you're stuck in it then you're doomed to repeat it.

The "red pill" reality and Christian's the Scriptural reality

First, let's look at the most successful relationships. This is the case for the type of man that most women want:

Women desire an "alpha" — a man with perceived value above hers — to court her. Depending on the woman she may or may not feign having the "choice" to choose whether she accepts him or not, but it is the man who has the real power because he can just move on and choose another woman and she knows it. All of the other actions are just superficial games to play, but the man has the real power always.

If women want an alpha they have to have the personality and ability to bring value to the relationship. Bringing value to the relationship is different between the sexes. But we already knew this. If women who are dating an alpha don't meet or exceed his expectations he'll just dump them for someone else.

I discussed this in I want you versus I need you. The beta NEEDS the woman. The alpha wants/desire the woman, but doesn't need her. One is unattractive and the other is attractive. I'm sure you can guess which is which.

For Christians, the Jesus-Church relationship is one of headship-submission as is the husband and wife. This is reflected in the above where the man is the alpha: she may or may not feign choosing him, but all of the power resides with Jesus or the man (who will become the husband).

Thus, we understand that if a man is ever in a relationship with a woman where

he is worried about if she wants to be with him and desires him then he's doing it wrong.

This being the critical part for most Christian men to realize. If you don't have that knowledge — with the knowledge being power in this situation — then you're in trouble. Also, this must be tempered by the fact that this knowledge should not lead to puffing up but to actions of love.

However, let me first go back to one of the finer points that most men don't realize about rejection.

Rejection

The rejection in which a man approaches a woman to ask her out is not indicative of a loss of power. Rather, it's the extension of a desire. It's fine if women reject your desire to get to know you better because it's not a loss of anything at all. Desire is just that: it is not always met kindly by others except for God. Where a man's power resides in elsewhere.

A man's power resides in his commitment.

This should be an obvious analogy for Christians. Those who are committed to following Jesus are going to forsake everything they hold dear for him. No one is going to be more important than Jesus. Not a woman, not a girlfriend, not a wife will be more important than Jesus. Asking a woman out is in no way committing you to anything. You aren't risking anything of value to ask a woman out.

If anything, it is only in an engagement and marriage where a man is risking anything because that is where the commitment is involved. However, at this point the man should have the correct frame of reference above. If a man does not know if the woman he is with will absolutely 100% say yes to a proposal then he is operating from that incorrect frame of reference. A man should know that she wants to be with him and desires him. Thus, the commitment is truly trivial at this point.

Attitudes belie actions

To understand this we need to look past the actions and at the underlying attitudes in people. A woman who truly wants to be with a man will display it in her attitude and by extension of her attitude her actions. The attitudes you will typically see of women who strongly desire to be with their man are:

- humility
- respect
- gratefulness
- appreciation
- enthusiasm
- desire

She may do the right thing in a relationship, but if she is not displaying these attitudes then her heart is questionable. In a godly marriage, the attitude of respect towards the

husband is what facilitates submission. If you truly respect/reverence authority then you will submit to it.

Of course, the direct analogy is that these are also good traits to look for in Christians who are willing to serve God. Christians are to act out of humility, respect, gratefulness, appreciation, enthusiasm, and desire toward God to love and serve others.

This, of course, is not a coincidence but rather an intention creation by God. The Father gives men the experience of the Christ-man relationship in order that man might be able to experience and see the cultivation of characteristics that he should be looking for in a wife.

Conclusion

Having understood this false reality before I truly encourage Christian men desiring to marry to read and reread if necessary to understand both what the Scriptures say on the Christ-Church relationship and the husband-wife relationships.

If at any point in the relationship where there is any question to who is in the headship seat or understand of who weilds the authority in the relationship then there is a massive black hole issue. Any man who ignores this ignores it to his own detriment. Women with control in relationships will almost invariably become the rebellious and nagging type.

Look for these attitudes both in women, and in your own relationship with God as a Christian:

- humility
- respect
- gratefulness
- appreciation
- enthusiasm
- desire

These characteristics tend to let you know if you're on the right track. It will reveal those who are earnestly seeking first the kingdom of God and His righteousness. And it will also reveal the type of attitude you should be looking for in a wife. These types of women will bring the most value towards the marriage, just as a Christian who operates in humility, respect, gratefulness, appreciation, enthusiasm, and desire to God will be fruitful for the kingdom.

- Behavioral cycles and Identity
- Identity – Foundations
- Identity Part 2 — Subtle Rebellion
- Identity Part 3 — Internal and External
- Identity Part 4 — Submit to the process of loving yourself
- Identity Part 5 — roots and heresies of identity

For Christians, this is why identity is important. Our identity is solely in Christ, and all of

these things come out of Him. This way, we understand that we can operate in accordance to women from desire rather than need. If you haven’t been following I would suggest reading the whole series.

The basics

January 5, 2015 | by Deep Strength | Link | Original Link

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6 months ago a commentor contacted me about potentially writing a red pill primer for boys like Ian Ironwood's but in the context Christianity.

As far as I know, on the Christian manosphere there is only collections of posts discussing various topics typically spread out through multiple blogs. Thus, it's very hard for people to learn what are the basic premises and responses that Christians should have when looking at the "red pill."

I'm willing to do this in this new year, and I'd like people to contribute to it so it's not only me. If there is anyone interested, go to the about page and send me an e-mail and we'll talk about various topics that should be included in it.

Understanding faith and authority are critical to Christians

January 15, 2015 | by Deep Strength | Link | Original Link

There are only two times in the Scriptures that Jesus marveled.

> G2296 — θαυμάζω — thaumazō — thou-mad'-zo
>
> From G2295; to wonder; by implication to admire: – admire, have in admiration, marvel, wonder.

The more I understand Scripture, the more I understand that a relationship with God is about understanding it in the context of faith and that of authority.

> Mark 6:Jesus went out from there and *came into [a]His hometown; and His disciples *followed Him. 2 When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such [b]miracles as these performed by His hands? 3 Is not this the carpenter, the son of Mary, and brother of [c]James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him. 4 Jesus said to them, "A prophet is not without honor except in [d]his hometown and among his own relatives and in his own household." 5 And He could do no [e]miracle there except that He laid His hands on a few sick people and healed them. 6 And He **wondered** at their unbelief.
>
> Matthew 8:5 And when [e]Jesus entered Capernaum, a centurion came to Him, imploring Him, 6 and saying, "[f]Lord, my [g]servant is [h]lying paralyzed at home, fearfully tormented." 7 Jesus *said to him, "I will come and heal him." 8 But the centurion said, "[i]Lord, I am not worthy for You to come under my roof, but just [j]say the word, and my [k]servant will be healed. 9 For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 10 Now when Jesus heard this, He **marveled** and said to those who were following, "Truly I say to you, I have not found such great faith [l]with anyone in Israel. 11 I say to you that many will come from east and west, and [m]recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth." 13 And Jesus said to the centurion, "Go; [n]it shall be done for you as you have believed." And the [o]servant was healed that very [p]moment. (Also, Luke 7)

Faith, many would say, is an obvious one. That is at the core of Christianity itself. Wintery Knight has had some good posts on what "faith" is composed of namely: (1) notitia, (2) assensus, and (3) fiducia. In other words, (1) information such as Christ is risen, (2)

confidence that the notitia is correct, and (3) conviction of its truthfulness or trust. This is why I specifically have a page dedicated to the veracity of the resurrection on this blog.

However, the other thing that Jesus marveled at is not so obvious at first glance. Jesus marvels again at faith, in particular the Centurion's faith; however, the centurion's faith is based on his understanding of the power of authority. I've alluded to this in the past few posts on Identity Part 6 Performance and desire and the 50 Shades of Grey analysis. It also builds off of the other posts that I would consider foundational concepts to understanding marriage such as structures of authority summarized, structures of authority before the fall, and authority is good.

The reason being that **exousia** is often referred to in the Scriptures as the "state of being" of authority whereas **dunamis** is the working out of authority in power. Dunamis is often translated as "power" or "miracles" or "mighty works" that were performed by Jesus and the disciples which obviously includes the one performed for the Centurion by Jesus. Here's a little bit on the translations if you want to know more.

> G1849 — ἐξουσία — exousia — ex-oo-see'-ah
>
> From G1832 (in the sense of ability); privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence: – authority, jurisdiction, liberty, power, right, strength.
>
> G1411 — δύναμις — dunamis — doo'-nam-is
>
> From G1410; force (literally or figuratively); specifically miraculous power (usually by implication a miracle itself): – ability, abundance, meaning, might (-ily, -y, -y deed), (worker of) miracle (-s), power, strength, violence, mighty (wonderful) work.

There are two concepts within authority that need to be understood.

1. There are words and actions that are assumed with the roles and responsibilities of authority and submission.
2. There are words and actions that transcend authority.

For example, I explored two of the main concepts in Fear, respect, honor, and truth (phobeo & timao).

Respect/reverence/phobeo is an example of an attitude that is supposed to be assumed when you both involuntarily and voluntarily are placed under authority. Respect or reverence for to the authority because you want to please God and not men. Hebrews 13 makes it particularly clear why we should, even if we don't like it such as the way with which our current government is headed:

> Hebrews 13:17 Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. [e]Let them do this with joy and not [f]with grief, for this would be unprofitable for you.

On the other hand, honor is something that transcends authority. It is given from those under authority to those in authority — from children to parents, to the king (Eph 6:2, 1 Peter 2:17). It is given to all men regardless of status (e.g. 1 Peter 2:17). It is given to those who are disadvantaged such as widows (1 Tim 5:3). Is is given to those under authority such as from husbands to wives (1 Peter 3:7).

The vast majority of concepts in terms of Christians transcend authority. Such examples would be the fruits of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, gentleness/meekness, and self control. These are concepts that should be applied in all manner of life regardless of if those are under your authority, you are under authority, or if there is no authority.

This is why it is all the more important to understand authority. If you know the boundaries in which authorities in this world operate then you will not walk out of the bounds of the Scripture but rather in it. Our faith is intimately tied with understanding the power of authority and walking within its bounds.

Christian women and the rationalization of attraction

January 17, 2015 | by Deep Strength | Link | Original Link

This was an interesting exchange over at Donal's post on what women find attractive in men. First, I write as a response to a woman's response to Donal's post:

> Donal, what I would have discussed is the difference between attraction and desire. Women typically get these confused because they don't know what they find attractive, and thus they associate what they find desirable with what they find attractive. Yes, we've gone over this many times before.
>
> For example, if being a Christian was considered attractive then all women — Christian and non-Christian — would be attracted to all Christian men. This is obviously empiracally false.
>
> What Gabriella describes is such traits that she finds desirable:
>
> "In my experience, after becoming a full out Christian (I was brought up in a Christian home) by brain did suddenly change and I certainly found different things attractive so there goes your "it doesn't happen" it happens all the time! I grew taste for things like **humility, godliness and love for God, the depth of love he exhibits and truthfulness, basically, how much is this guy like Jesus was the question?"**
>
> Let's be clear. Many Christian men have these traits. Except not all of these Christian men are attractive.
>
> I'm not going to say that these traits cannot be attractive. In some instances they are attractive. For example, a man willing to stand up to a woman in order to oppose her if she is off track in terms of a theological point or sinning is going to be attractive to a man because he will display to her that he is dominant and can be respect. Not because he is telling the truth. Discussing the truth is merely a byproduct of a man who has set God before women.
>
> On the other hand, a Christian man who tells a Christian pretty woman she is pretty is telling the truth. But that does not make a Christian man attractive to that Christian woman. Indeed, it may repulse her if the man says it in such a way that he is setting her up on a pedestal or thinks she is too good for him.
>
> Attraction and desire are two separate things. However, attraction and desire can overlap in certain circumstances. However, the majority of the time women talk about what is attractive to them they are telling you what they find desirable. Occasionally, you will get a woman who is knowledgable of what she finds attractive: confidence, knows-what-he-wants, looks, his talents, etc. I find this to be rare though.
>
> To men: the list in Donal's OP is true. Don't listen to women about what they find attractive. They're mostly wrong.

Then the reply:

> Okayyy, I was gone DS, but this went to my email and I saw my name in the preview and your post just HAD to be commented on. In case you weren't aware deepstrength, Christians and non-Christians alike, don't find arrogance and obstinance attractive in a man unless they have abuse issues, which you often find, and only after time goes by do they realize what is truly being displayed. However, the more worldly or carnal a person is, the more susceptible and inclined they are to be drawn to sinful or ungodly attitudes, mindsets and behaviors.
>
> In all honesty DS, you don't seem to know what true confidence is. People can foolishly be attracted to or confuse worldly "confidence" with true confidence. I always hated pride that was aired as "confidence" because I could see it for what it was. I think a lot of people don't understand sometimes the true nature of a quality they think they're observing or qualities that they seem to be drawn to. But as for confidence, true confidence can only be rooted in truth. It can only be found in Christ and is very different from what most people think confidence is, most people barely ever witness true confidence. What most people think is confidence and what is usually displayed, is extreme pride caused by deep rooted insecurity due to lack of identity. And honestly, no offense, the majority of the male population has serious problems here (not that females don't too). Ego/pride is completely repulsive and unbearable, the most unattractive trait ever.
>
> True confidence is knowing who you are in Christ, as our identities are hid in Him. A person only comes to true knowledge of themselves and thus security rather than insecurity by first knowing God . Every person has a deep longing to know, "Who am I" and someone who seems to know "the way" or the answers, makes for a good partner. The two major signals of confidence is a lack of fear and insecurity. Fearlessness and self assuredy are attractive for many reasons but fundamentally it is because it makes the person seem to possess the ability to love, as love is the absence of fear, an insecure person is self focused and unstable. Insecurity is driven by fear by not knowing God's true character and who you are in Him, it's a lack of identity. So you want someone who is secure and has a sense of self, this person has something to offer or bring to a relationship. They can give of themselves by being themselves. That's the key. Someone who is insecure is unable to exhibit love and affection to others as they're always worrying about themselves and are self-focused even when they seem to be doing acts of kindness, as their true underlying motive is self serving. They subconsciously "serve" or do nice things for others so they will like them and not feel rejected and possibly get something in return ect. So a guy who tells a girl she's pretty can be either repulsive or attractive based on his intent. Usually if it's a pedestal thing the guy is deathly insecure and thinks very little of himself so that is why pedestals don't work. But if he just felt like sincerely,

> without selfish motive kindly and respectfully acknowledged “wow, you’re pretty” the girl would be flattered. You can feel the difference between a creep, an insecure people-pleaser and a truly nice guy.
>
> An insecure person also doesn’t make a good life partner because they’re uncapable of facing the challenges of life well. Confidence/faith again is the absence of fear, perfect love casts out fear, so someone who has a revelation of God’s love for them and knows God intimately will walk with this kind of confidence because they trust God and are not afraid. Therefore, they’re not trying too hard to control their life (or the people in them) and that is attractive because people were designed to be loved and therefore, find the qualities of God’s love attractive. Sometimes people who haven’t undergone transformation are attracted to the counterfeit or unsanctified qualities of a good partner. For instance a man who “knows-what-he-wants” can be found attractive because we were created to be creatures of purpose with destinies. Such a person knows who they are clearly which gives them and their partner a sense of direction and purpose and brings a greater sense of security. Someone with vision is hence attractive because everyone is longing for purpose ect.
>
> Also, truth be told, not many Christian men have those traits I listed. You said many non-attractive Christian men have those traits and that’s where you’re wrong. It seems you lack discernment and judgement. Exhibiting a characteristic or trying to practice it every so often doesn’t mean it’s really part of you. So I’d have to say, barely any men truly have such character. And being “Christian”, does not make you godly or Christ-like. It’s truly rare to find a Christian man who walks in a substantial depths of humility, purity and love ect. It’s clear to me that you operate primarily out of a carnal mind and have failed to renew your mind casting down thought patterns and reasonings that are of this world as your logic is based world views. It’s no wonder you’re single DS… I mean I was in utter unbelief when I read “Don’t listen to women about what they find attractive. They’re mostly wrong.” How prideful and foolish and deceived are you???? Please objectively reflect on your words. Like I can believe you could say something like that and not say ‘Hey, this is a ridiculous statement, let me rethink this’. You can never truly love someone that you don’t consider an equal or “as yourself”. One of the main issues of relationships… and one problem you obviously have. You think women want to be dominated and corrected from some pretentious jerk? No, a wise man who can humbly bring my errors to my attention can catch my eye because he is not afraid to be honest and can help me grow in life where a man pleaser isn’t showing me true love but hurting me in the long run. I dont need a butt kiss I need someone who will sharpen me. That’s a true partner. But a man who thinks I can’t be taken seriously and that he know more about me and my sex than I do because I’m an inferior silly woman is completely abhorrent. =you sadly.. Good luck finding a wife…

1. **First**, let’s get down to the nitty gritty. Quite a bit of shaming tactics in said post

above. Sadly, I think she hits most of them, which indicates her egalitarian mindset is ingrained in feminism:

> 'The Catalogue of Anti-Male Shaming Tactics'

Women have a difficult time separating an argument from a personal attack although the vast majority of men have difficulty with this too. Having to resort to shaming tactics shows insecurity in an argument, which is ironic because it is the same thing that I am accused. This is psychological projection which has been pointed out in the 'sphere for a while.

However, I'm curious why women tend to resort specifically to shaming tactics in particular. Whereas men tend to use many different logical fallacies if they don't have a firm argument, women tend to resort to shaming tactics which falls under ad hominem.

Is it because women want to put down the other person in order to feel better about themselves? Or is it because they instinctively know there are innate sex differences, even if they tell themselves that there aren't? Or is it some other reason(s)?

2. **Second**, the part I find most interesting is the ability of the female mind to rationalize attraction the way they want.

It's quite obvious that there are many non-Christian men who are attractive. Why else would many Christian women try to missionary date? Or come back to God after they have had their fun? Or get seduced by the big bad jerk? Or say there are no good [attractive] Christian men? Really, there is no shortage of stories of 'Christian' women who do this, so reality clearly disagrees with what she is saying.

On the other hand, it is true that a godly Christian women SHOULD be unattracted to these men. However, it's not because these men are unattractive; they are attractive. Lack of desirable traits should destroy attraction. The lack the desirable traits for marriage such as the fruits of the Spirit — humility, patience, kindness, goodness, etc. as well as fidelity, loyalty, commitment, and the like — kill any latent attraction for ungodly men if a woman is truly following after Christ.

In this respect, this becomes the faulty assumption that because such non-Christian men are "unattractive" that is taken to mean that godliness is attractive. This is clearly shown to be false as if godliness were attractive you would see non-Christian women lining up to date Christian men.

3. **Third**, she does make some good points on confidence, identity, and insecurity which I have written on before. The vast majority of Christian men are not firmly rooted in Christ. However, these are muddled by the incorrect conclusion.

Note that the premise is initially good and then it goes off the rails in the conclusion. God created men and women to be firmly rooted in Him: to have full confidence and no insecurity in their dreams and passions. However, this segues incorrectly to God created godliness to be attractive.

In reality, God created these "facets" of human nature — personality/power, status,

athleticism, looks, money — to be attractive to women. And it was good. The fact that both non-Christian men and Christian men can exhibit those facets is not a knock against God. After all, what He created is good. It is a knock against humans that don't choose to follow Him and instead use their talents and attractiveness for nefarious purposes.

I think Christian women who argue for that attraction is based on godliness forget that God created humans and human nature to be good and pure in the beginning. It is only through the fault of humans that it was derailed. It's an observational truth if I admit say Jessica Alba or Scarlett Johansson is attractive although she may not be a Christian. Likewise, if a woman says Ryan Gosling or George Clooney or whoever is attractive that's true. It is not a "sin" against God to admit that godliness is not attractive in itself nor to admit that non-Christians are attractive either.

Attractiveness is neither good or bad. However, when you equate godliness and other desirable [Christian] traits as attractive, you assume that attractiveness is good. When you assume that attractiveness is good, this leads to other heresies. For example, wives divorce their husbands because they feel unloved or unhappy when that is only a symptom of a lack of respect and attractiveness for their husband and for God's Word. You can see how creating false equivalencies can undermine the Scriptures.

> It's clear to me that you operate primarily out of a carnal mind and have failed to renew your mind casting down thought patterns and reasonings that are of this world as your logic is based world views. It's no wonder you're single DS...

Because godliness is equated with attraction when the Scriptures say no such thing, the logic is twisted into shaming tactics for not being "Christian" in my thought processes.

4. **Fourth**, to drive the absurdity home there is one easy example to make about status and talent that is unequivocably true.

The man who plays guitar for the worship team is more attractive than the man who helps out with parking in the parking lot or helps set up the seats for sunday service.

Why? There is an inherent status and talent (which falls under athleticism) that comes with playing music and leading the congregation in worship as opposed to serving in other capacities. While they are both playing roles in the body of Christ to ensure that a Church functions at full capacity, one is more attractive than another.

This is not an example that most Christian women who falsely believe that godliness is attractive can deny. However, they may rationalize it to be something different than it is.

5. **Lastly**, talking about attraction seems to flip a trigger in women that it doesn't in men.

I would say from my discussions with the vast majority of men that we understand that we are sexually attracted to women who dress like sluts and prostitutes, but that it would be unwise not to take these thoughts captive to Christ. Likewise, since men are attracted to physical appearance primarily there are many non-Christian women that are attractive but that we would not consider marriage prospects because of their lack of faith.

For some reason, this goes out the window in a discussion with the vast majority of non-red pill initiated Christian women. They cling to the fact that they believe that godliness,

humility, and the like are attractive even when it has been empirically proven false nor does the Scriptures state that this is the case. The Scriptures are indeed Truth to teach us how to live, but they don't contain all truth. God is simply immeasurably more than even His Word, and His Word is more than enough to teach us how to live. However, the Scriptures don't really discuss attraction at all from a female's perspective unless you count phobeo — fear, respect, reverence — from Ephesians 5 and 1 Peter 3 as the attitude that starts to stimulate attraction which may be the case.

I remember a while ago about a discussion, I think at Donal's place, where women were relating their experiences when being around attractive men. They said it was almost impossible to resist an attractive man, especially if they were alone with him. Perhaps this is why Christian women are so sensitive about attraction because they know how overwhelming it may be if they don't resist non-Christian men on their walk with God?

Alternatively, the most logical explanation may be that Christian women may want to paint themselves as pious and religiously devoted at all expenses. Ironically, even going so far as to lying to themselves and others about it. This is a performance based mindset which is simply not a correct identity in Christ, but I think it may be evidenced in the post above because of the amount of shaming tactics and psychological projection involved. However, although they may be "lying" to themselves I can't tell if it's conscious or unconscious and with or without intent. Know presents an interesting response because it ranges from everything to rebellion against God, to missing the mark, to deception. All of these things are bad, but the degree differs.

Discussion is welcome on this as I haven't seen this topic explored that heavily from a Christian point of view. I'm curious about any other thoughts about my observations and questions here.

P.S. Whatever the case, I still would not recommend listening to women on what they find attractive as it seems they cannot consciously or unconsciously distinguish what is attractive and desirable to them. The obvious analogy being that a fisherman asks other fishermen how to catch fish not the fish.

10 women Christian men should not marry

January 17, 2015 | by Deep Strength | Link | Original Link

I saw this post on facebook, and clicked on it expecting the usual trope. It actually turned out to be pretty good given what we know about about the nature of women:

http://nycpastor.com/2014/12/29/10-women-christian-men-should-not-marry/

Corollary: http://nycpastor.com/2014/10/23/ten-men-christian-women-should-not-marry/

The comments are particularly enlightening if you want to see a variety of typical emotional responses.

His main mistake is attempting to engage the “Christian” feminists and the like in logical debate regarding the Scriptures. I’ve made this mistake before, even on this blog. They don’t care about what the Scriptures say. Rather instead they say the Scriptures support their opinions without referencing any, and the typical ‘don’t judge’ passage. What they “feel” is right is their truth and not what the Bible says.

However, he does seem to understand that this reaction is normal because of Scriptural quotes from all throughout the NT in defending his points. Likewise, he doesn’t give in to any of it. Kudos.

If I lived in NYC I’d check out the church.

Everything you see is a symptom

January 18, 2015 | by Deep Strength | Link | Original Link

There have been some female comments (well, months ago now) on deciding to be happy, stop being so afraid, husbands neglecting wives, and husbands not helping around the house. All of them dance around the same issue.

As you more fully understand human nature, you should begin to understand that everything expressed is a symptom. After all, remember what Jesus says:

> Matthew 15:15 Peter [f]said to Him, "Explain the parable to us." 16 [g]Jesus said, "Are you still lacking in understanding also? 17 Do you not understand that everything that goes into the mouth passes into the stomach, and is [h]eliminated? 18 But the things that proceed out of the mouth come from the heart, and those defile the man. **19 For out of the heart** come evil thoughts, murders, adulteries, [i]fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man."

There are alway two sides of the same coin in relationships where things go haywire. The heart of one and the heart of another. In marriage, it is the heart of the husband and the heart of the wife.

Happiness and contentment are relative experiences. External emotions are solely cultivated in how we act and in how we respond to others. It is our attitude which filters the so-called positive or negative emotions as good or bad respectively. In other word, it is the glass half full versus the glass half empty. However, these are not the be-all-end-all. I've discussed before about anchored emotions and anchored souls in terms of how we are to view our emotions in light of God.

Everything that human eyes see is a symptom of the state of the heart,

I had written parts of this post up a while ago, but the post on TRP about ideology and art brought it up to the forefront again. Essentially, feminism comes up with disturbing art which reveals the state of the underlying heart and attitudes that come with it.

The same is true of almost everything that we see in broader culture. For example, I heard this one a while ago that when you examine it more closely is true. Rap music. It arose out of the black culture in america. When you examine its themes, you can clearly see that rap music combines various themes such as lamentation, heart break, jadedness, and the do-what-you-gotta-do violence mentality that has sprung up from a lack of fatherhood and positive male role models.

Art, at a base level, is expression of the state of the soul.

If you ever wondered why you "like" with certain music, paintings, writing, and other art forms its because we recognize and connect with the expressions of the content therein. Humans were made for connection and relationships which is why God walked in the

garden with Adam, and why He said it was not good for Adam to be alone and created Eve.

Thus, when we listen to music that we "like" at the fundamental level there is the implicit acknowledgement this was produced by someone we can relate to. They went through the same experiences, and their experiences stimulated them to authentically recreate them in this art form.

In my opinion, this is also why the Christian music industry suffers compared to the secular one. The secular one is authentic about their human experiences, while the Christian one is rooted in a lot of churchian heresy and inauthenticity.

David's Psalms are so relatable and hence authentic because he was real with His life. He wrote about not just His good experiences and uplifting nature of His walk with God, but he also wrote about the dark times of his life including his sin.

Likewise, actions that we engage in only reveal what is in our heart. For example, I've personally struggled with pornography in the past, and lust is still something I have to fight very hard against. The sex drive itself is good but when not exercised in the proper context it is evil — the proper context being marriage. And exercising what is good in improper contexts is a symptom of a lack of self control and generalized idolatry of elevating selfish desires over God.

In other words, I feel — in this moment — that my soul needs something I can provide to it on this earth that is more important than God. Even simply coming to this realization should help you in your struggle with any sin that you have. It is likewise the understanding of needs versus wants. There are truly no things we need other than God, but elevating wants to needs makes them into idols.

On complementarianism versus egalitarianism

I think I've made this point before in some comments, but never written it up formally in a post.

Complementarian is not about "equality." Obviously, if you are in any way familiar with the manosphere and associated blogs you should already know this firmly. However, what is the true reason?

We know that God is good, and God is the ultimate authority. It also stated in the Scriptures such as Romans 13 and 1 Peter 2 to obey earthly authorities without even mentioning the Scriptures on husbands-wives. The fact that egalitarians almost always go straight to the "what if there's abuse" is the underlying assumption that authority is bad rather than good. If authority is good, then what the Bible says about authority is also good. However, is authority is bad, then they can throw out what the Scriptures say to live in fear of abuse of authority and not love (1 John 4).

Thus, the root issue is almost always that Christians who believe in egalitarianism have had experience(s) in their past where authority was abused. This means that they feel, on a fundamental level, that authority is bad.

When feelings based on previous experiences collide against knowledge — even

knowledge of the Word of God — the feelings almost inevitably win in the vast majority of circumstances.

Thus, it is futile to argue with egalitarians unless you examine the root issue. Some will be responsive to it, but others will hate that they're being "psychoanalyzed." You can only do what you can and leave the rest up to God, but knowing and shooting for the root of the issue will at least bring it to the forefront in their mind. Maybe God will use someone else later or the Scriptures or prayer or other things to change their mind in the future.

Conclusions

The main thing I want to point out is that if you have ever prayed to see people as God sees them you now have a logical way to implement this in your life. The vast majority of actions and attitudes that you see are only symptoms of the state of the heart. To examine the state of the heart, you have to use backwards induction on the behavior cycle.

> Experience -> feelings -> thoughts -> behaviors -> expererience

Starting with experience and working backwards:

- **Experience:** egalitarian relationships are so much better than headship-submission because I'll never be able to be abused.
- **Behaviors**: Only seek out an egalitarian and equal relationships.
- **Thoughts**: egalitarianism and "equality" as opposed to headship-submission.
- **Feelings**: have bad feelings about authority
- **Experience**: had past bad experience(s) with authority figures who abused their power.

As you can see, the underlying issue is not that someone has chosen a Scripturally incorrect view. It is that they have experiences and feelings that have showed them authority is bad because it can be abused, and then it sends them down the path of believing what they have felt and expereinced over the Word of God.

Thus, we could say that effective leadership and/or headship is not about fixing symptoms, it is about examining the roots of the issues and facilitating their removal.

The key question is to keep asking why. Why do they have thoughts that egalitarian relationships are better than complementarian? It's not about looking for a Scriptural answer: they already disagree with the Scriptures. It's about looking into their past to see why they are going to affirm feelings and experiences above the Scriptures.

You can see that arguing about logical thoughts about Scripture is fruitless against the emotional outbursts of churchians in my previous post about NYC pastor's 10 women men should not marry. Feelings and experiences have become their truth. But the true question is why.

Once you can expose the lie, it can be dealt with.

Expectations of Christian and secular women

January 20, 2015 | by Deep Strength | Link | Original Link

I was talking to one of my friends a week or two ago about some of the differences between Christian women and secular women. We were talking about the past couple months of our interactions with Christian women and seeing where attraction led as we are both looking to get married.

To preface this he's not RP, but he does understand women to some decently good degree. Although I have talked with him before and we disagree on some of the understanding of male-female interactions in terms of Christianity which does still reveal somewhat of a BP and/or feminized mindset. Whatever the case, I would estimate he's at least 80% better off than the average Christian man with women.

The conversation eventually turned to expectations.

Expectations

Expectations play a major role in the phases of initial attraction when meeting a potential spouse because they serve as disqualifiers. Obviously, some are "red flags" while others can be "yellow flags." A red flag for a Christian would be dating a non-Christian (2 Cor 6). If someone doesn't meet expectations right off the bat, we as humans tend to categorize them into the won't marry ever category.

Obviously, the filter that Christian women have when they meet a man is the old "is this man husband material" versus a secular woman's "insert expectations here" where it may range from is he attractive enough to have sex with, or is he boyfriend material, or other types of things like that. The point being that Christian women compare to a higher standard right off the bat which makes expectations harder to achieve.

Don't get me wrong. As a Christian man and talking to various Christian men, we all do this too to some extent as well. However, we know that attraction is more nebulous for Christian women and not tied directly to physical appearance like it is for men. Thus, it's more detrimental for Christian women to initially dismiss men right off the bat for marriage material if they lack attraction to them.

Given the state of the men in Christianity, the majority of the dismissals would probably be considered right in the overall scheme of things if we are telling Christian women to only marry men they are attracted to. However, there is some sizable minority of men that don't make the cut.

Sadly, I find myself experiencing the sad fact that I often enjoy talking to non-Christian women more because there isn't the expectation that things must be focused on God either overtly or subconsciously. Even in this atmosphere, a sizable amount of my conversations with non-Christian women do involve some aspect of how I live my faith. Ironic, no?

However, the really crazy expectation with [the majority of] Christian women is that there is some non-verbally expressed barometer of how much she expects you to talk about

God — too much or too little and she's not interested. I've been on both ends of that one before. Interesting how some people think they can determine how "spiritual" or "religious" someone is about how much they talk about God. I don't really want any part of that one.

Obviously, I don't think I'm alone in this experience.

Expectations and atmospheres

Anyway, aside from that analysis I made the point to my friend that because women are women, the fact that Christian women have additional Christian expectations on men aside from being also attractive means that it is much easier for Christian men to talk to secular women. Men generally can sense a pressurized atmosphere of expectations when they are talking with a woman, even if they don't overtly recognize shit/fitness tests.

This leads to the interesting phenomena that expectations that are set change the atmosphere into one where the expectations trend towards being met. For example, most men don't have the ability to ignore expectations with pure outcome independence, so often the case is that because of the perceived expectations Christian men will end up not expressing themselves with as much confidence as they usually do moving throughout life (however much that may be). Thus, the high expectations create and warp the atmosphere around Christian women's interactions which set up an environment for failure for men.

In other words, the more expectations you have the more likely you are to be discontent. Expectations aren't bad in themselves. We have faith and trust in God that He will far exceed our expectations with His love, grace, and mercy. However, the majority of Christians have taken on a performance mindset which is at odds with the Scripture. Expectations combined with a performance mindset creates negative atmospheres and leads to said discontent, complaining, whining, and the like which are summed up in:

> Where have all the good men gone?

"Good" being the signal that there are expectations and that men are failing to perform up to those expectations. Performance based mindsets will never be satisfied much like unrestrained hypergamy.

I'm not going to say that Christian men are immune from this as I have been guilty of doing this exact thing as well. It's definitely something to take into account for both Christian men and women looking to get married. But as I said earlier because a woman's sexual attraction is rooted in PSALM and not primarily looks as it is with men that women need to be aware that they can more easily self-select out Christian men without giving them a shot.

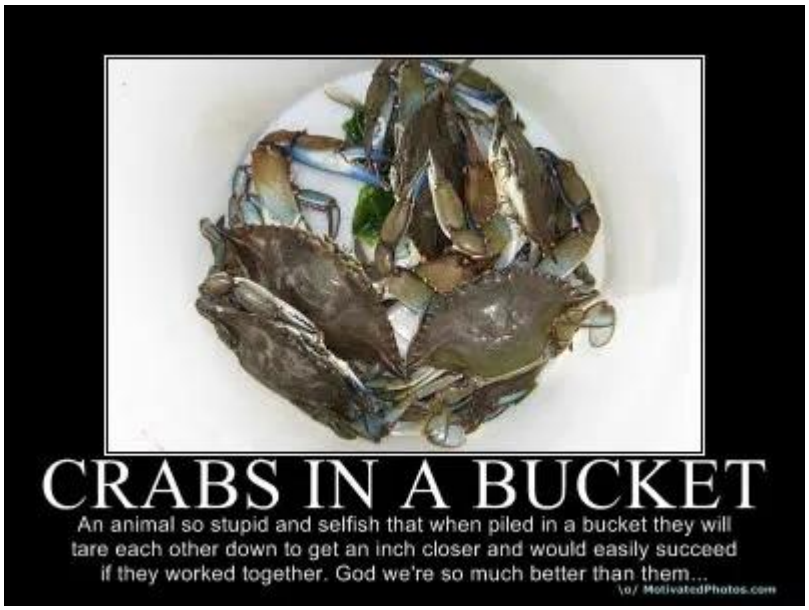
The real purpose of Ephesians 5:21

January 21, 2015 | by Deep Strength | Link | Original Link

I've already written on the context of why the mutual submission passage does not apply to marriage. In marriage, there is already the structure of authority of headship and submission.

However, the real reason that this verse exists is because it is directed at the heart of human nature:

> Ephesians 5:21 [a]and be subject to one another in the [b]fear of Christ.



I didn't even make this photo, and it fits perfectly. Aside from that "tare"/"tear" spelling mistake. Can't tell if it's intentional or not.

Crab bucket mentality. If you remember back to my summary of Eph 5:1-20 passage from the mutual submission post, in one line it's about exposing the unfruitful works of darkness and instead walking in the light.

Thus, the two choices when there is no authority present among believers in Christ are:

- Undergirding each other in love, or
- Pull each other down.

Given the prayer of Jesus to God of John 17 for believers to be as one, we understand that when there is no authority structure present Christians are to build each other up and not tear each other down. This is of primary importance acting out and becoming one as Jesus prayed.

Harvard Business School advice

February 4, 2015 | by Deep Strength | Link | Original Link

Stumbled onto a list of advice from Harvard Business School graduates in 1963 from one of the financial subreddits or TRP. Not sure which. Doesn't really matter. Overall, pretty good advice in most categories. There is a bit of bad advice such as the appearance of "happy wife, happy life" and obviously if you're a Christian take the spirituality section with a grain of salt. But overall, great advice to learn how to be successful in a lot of different areas. Check it out.

- Chapter 1 Careers
- Chapter 2 Marriage & Family
- Chapter 3 Business
- Chapter 4 Leadership
- Chapter 5 Wealth
- Chapter 6 Growing Older
- Chapter 7 Charity & Spirituality
- Chapter 8 Happiness & Success
- Chapter 9 Turning Points
- Chapter 10 Life's Lessons

In other news, I'm still around but I've been really busy. Not posting much might continue for another month or two. I am working slowly on posts and hopefully can get some time in the future to work on the primer as well.

Attitude and variable answers

February 4, 2015 | by Deep Strength | Link | Original Link

Another brief post. I think this one is informative from an attitude stand point. One commenter on this TRP thread comments:

> What should he have answered if she directly asked him if he would mind her cheating?
>
> I know the “correct” TRP answer is yes, but why?

One of the TRP endorsed commentors responds:

> Wrong. The correct answer is “no”.
>
> When you tell your girlfriend that you don’t care if she cheats, what you’re sub-communicating is that she is insignificant and replaceable.
>
> Women understand implicitly that their fidelity is their most valuable resource. It’s why they go to the greatest lengths to deceive and defy you when exploiting it.
>
> Women also understand that sex is an inexpensive commodity for powerful men. If she won’t give it to him the way he wants, he’ll easily get it elsewhere.
>
> Here’s an example of a guy doing just that. Note how the girl backpedals when her boyfriend gives her the boot. She tries to backwards-rationalize her slutty inclinations as innocent curiosity and open-mindedness. Also note how boyfriend’s indifference makes him seem so much more powerful:
>
> http://www.redditlog.com/snapshots/32294

In general, men need to learn how to be flexible with any situation. The “correct” answer here is “it depends.” Obviously, you can say no and women will implicitly pick up on the psychology like the other commentor explained.

However, if you do say yes then there also needs to be non-chalance and implication that the relationship will be terminated. For example, “Sure you can cheat honey. But to me when trust is destroyed relationships inevitably evaporate.”

The “threat” is not “yes or no” but male revocation of commitment whether implicit or explicit coupled with a lack of neediness.

In this case, as Christians the more assertive and truthful answer is the second one as opposed to lying to her and hoping she’ll pick up why. If she cheats, the relationship is over but phrased in such a way that it’s subtly explains the consequences. Blunt answers often come off as too harsh for women as seen in the OP of said reddit post. However, blunt answers are sometimes needed, but thi is not one of those cases. Though if you’re a Christian and your girlfriend/wife is asking about cheating you’re already probably sunk.

My main point being from an exchange such as this is that attitude matters whether you

choose the explicit or implicit route. A situation where a girlfriend/wife tests her man could just as easily come in the form of “does this make my butt look big?” or “is it OK if I go out clubbing?” or some other “permission” based test where the correct answer is neither “yes or no” but the attitude behind it. In more serious cases, it may be that the relationship is important but if she violates your trust that there will be consequences. In other cases that are smaller you can tease her about it and not answer seriously.

Your attitude tells me everything I need to know

February 8, 2015 | by Deep Strength | Link | Original Link

Having discussed this obliquely in the previous posts, understanding this statement is one of the most critical to understanding people.

> Your attitude tells me everything I need to know

Heart -> heart postures/attitudes -> actions

Since we cannot see into someone's heart, the attitudes that they have towards themselves and others are going to be the tip of the iceberg closest to the water. I can see someone do something incorrect and wrong, but if I know they have the right attitude toward it they can improve. An incorrect attitude toward learning will be the result of pride: they will not accept change. However, a correct attitude toward doing something incorrect is out of humility: they are willing to be corrected and able to make changes from there.

This is the understanding will change what you look for in a prospective spouse from focus on the external actions to the underlying attitudes of them.

For example, in a Christian man's search for a wife, obviously he's going to want to look for a woman who is solid in her foundation with Christ.

1. Heart — wants to honor God by being obedient to his Word to love others.
2. Attitudes — patience, kindness, goodness, humility.
3. Actions — manifested in her desire to serve at church and other functions.

The reason why actions are less important than attitudes is because you can have similar women such as EAPs in the church with this line of thinking:

- Heart — is self absorbed and is looking for a husband
- Attitudes — may display impatience, lack of kindness, lack of humility especially when she doesn't get her way.
- Actions — crosses the I's and dots the T's serving at church and other functions.

As you can see, on the surface the actions may look the same, but the underlying attitudes show the true story. This is the difference between **submission** and **respect**. Respect is the attitude and/or understanding of the nature of how authority works. Submission can be performed with or without respect.

As Christians our fear/respect/reverence of God motivates us to desire to follow His laws including submission to earthly authorities where it is due. The same attitude should be present in those that fear God in any relationship they are in whether it is Christians to the Church, wives to husbands, or us to any institution or workplace in which we are present. When we lose the attitude of respect, this starts us down the road to rebellion. After all, if we don't respect those above us in authority we are more likely to not submit

if things get difficult or our feelings get hurt.

Attitudes are what I primarily look for in all facets of life now because they are the closest thing we can perceive to the heart of those we interact with. Whether it's talking to family, friends, non-Christians, Christians, or potential women for marriage. If you know their attitudes, you can almost invariably predict their behavior.

What they say and what they do gets you on the right track. It should be congruent with what they believe. However, even if they're saying the right things and doing the right actions if their attitudes do not align with that then it's a ticking time bomb. People can only fake for so long before their true nature comes out.

> 1 Timothy 1:5 But the goal of our [a]instruction is love from a pure heart and a good conscience and a sincere faith.

I like this verse from Timothy because it presents the 3 things that are essential to living in agape love. A pure heart cleansed before God, the Spirit working in us as only God is good to make our conscience good, and sincerity/unfeigned faith that eliminates the fakeness so that our attitudes align with our words and actions.

Identity Part 6 — performance and desire

February 9, 2015 | by Deep Strength | Link | Original Link

The previous posts in this series focused on:

Behavior cycles and Identity — Understanding how we the interactions between our identity, experiences, and behavior.

Identity Part 1 — Foundations of how we identify with certain values and tenants of this life and how they affect us and what we should look for instead.

Identity Part 2 — Understanding rebellion against what our Identity should be in Christ.

Identity Part 3 — Internal and external aspects of identity, the differences, and the recalibration of their facets.

Identity Part 4 — Understanding that loving God -> loving yourself -> loving others, and that to truly understand the responsibility of others you have to love yourself.

Identity Part 5 — Knowing the roots and heresies that develop out of a wrong sense of identity.

Today I'll be discussing the difference between performance and desire.

Understanding performance and desire in the context of being a Christian

Understanding the difference between performance and desire is critical to understanding the difference between how the kingdom of heaven works. There was a great post recently on the orthosphere about a father's advice to his son on becoming a man. h/t Free Northerner.

To run through this very briefly, what we understand of salvation is that we are saved solely by grace, but good works are a result of that salvation:

> **Romans** 3:23 for all [m]have sinned and fall short of the glory of God, 24 being justified as a gift by His grace through the redemption which is in Christ Jesus; 25 whom God displayed publicly as a [n]propitiation [o]in His blood through faith. This was to demonstrate His righteousness, [p]because in the forbearance of God He passed over the sins previously committed; 26 for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who [q]has faith in Jesus. 27 Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.
>
> **James** 2:14 What use is it, my brethren, if someone says he has faith but he has no works? Can [n]that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, "Go in peace, [o]be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? 17 Even so faith, if it has no works, is [p]dead, being by itself.
>
> **Ephesians** 2:8 For by grace you have been saved through faith; and [h]that not of yourselves, it is the gift of God; 9 not as a result of works, so that no one may

> boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.
>
> **Titus** 3:4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs [a]according to the hope of eternal life. 8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

Often it is said that James is contradictory to the rest of the Scriptures. However, this is false. The key point to remember is that there are two states here. The heart and what comes out the heart. Thus, there are four possible combinations:

- **A bad heart, and bad works**. A bad heart with bad works is all of us prior to coming to the knowlege of the saving grace of God and accepting that gift.
- **A bad heart, and good works**. Those with a bad heart, and doing good works do good works for selfish reasons. Maybe they are doing it because they receive self worth gratification from being a people pleaser. Maybe they are doing it because they believe in karma. Maybe that are doing it because they think that good works will save them or get them to other religion's equivalent of heaven.
- **A good heart, and bad works**. James 2, in particular, discusses a supposedly good heart with bad works. If you read the passage it specifically says that people were saying they were Christians with faith but had no works. We know this contradicts other parts of Scripture, especially to what Jesus has said: Trees are known by their fruit. Thus, the James passage specifically refutes the idea that there is such a thing as a good heart with no works or bad works.
- **A good heart, and good works**. Thus, we come to the last one where a good heart produces good works. I think Ephesians 2 typically explains it best: we're saved through our faith alone and created in Jesus for good works that God has prepared for us. The Titus 3 passage clarifies it further, which says that the good works in particular are profitable for men. This makes sense because good works do not profit God: if we choose not to do them He can always use another Christian to do them.

Our hearts receive His grace (charis), are forgiven (charizomai), and we receive His joy (chara) through the Holy Spirit that we desire to serve Him. This is important to understand because Christians have the propensity to use works or lack of sin as a gauge of our devotion to God. By using works as a measuring stick, we inadvertently place a limitation on the Father's love for us. He only loves us if we are not sinning and/or doing good.

Unfortunately, this mindset tunnels us into not sinning which often leaves us feeling trapped in sin because it's on our mind all the time. Is it a good idea to focus on the guard rails while driving or would it be better to be looking ahead on the journey ahead? Likewise, it tunnels us in onto performing good works when in reality our goal is not good works rather to use good works to be profitable unto men: to build relationships with others, direc them towards God, and make disciples.

> Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.
>
> 1 John 4:19 We love because He first loved us.

Our relationship is ultimately one of desire for Him because of His desire for us. His love is unconditional, and therefore our love should be unconditional toward others. It carries no burden of performance.

Tying performance and desire to attraction in personality/power

Now, having been rooted in the proper identity within us as Christians, it is a good idea to understanding attraction in the context of performance and desire. I explored attraction in a Christian understanding of attraction as well as in Dominion and Dominion 2, and I think Donal's PSALM/LAMPS empirically fits what is best observed. This will tie in nicely to some of the more foundational concepts that I discussed earlier. From A Christian understanding of attraction:

- Power/Personality — A man that has dominion over his person and thus power/personality is not needy or have any deficiencies. He does not have anything to prove. If he needs something instead of begging others for it, he goes out and accomplishes it.
- Status — Status is an indicator of man's dominion over social situations or social groups.
- Athleticism — Athleticism is a man's dominion over his body primarily physically but also psychologically and emotionally in action.
- Looks — While men cannot change what they are born with, they can exert dominion over how they look and how they appear by taking care of themselves with proper grooming, smell, clothes, etc.
- Money — Money is a dominion in itself because it can be exchanged for needs, goods, and services. It is literally a means by which a man can access that which he desires.

This is where the Christian manosphere diverges extensively from the secular manosphere. There is an imputed burden of performance upon men in maintaining attributes that would make them attractive in order to keep a woman. I assert that this is false.

In the line of my two most recent posts on attitude and Donal's division of PSALM characteristics into APE (appearance, personality, externalities) this makes more sense.

Personality/power and to some extent status is about how you act, how you approach life, and how you interact with other people. In the totality of understanding “alpha” versus “beta” we can sum this up into attitude.

Terms such as “outcome independence”, “confidence and assertiveness”, and “mastery” are entirely rooted in a firm identity. In other words, being rooted in an identity in Christ means that I don’t have to perform for God for His love. Likewise, this should spill over into personal life and interactions with others: you’re not performing for them. If they reject you then so what? Does the Father love you any less? A firm identity in Christ essentially eliminates fear of man.

Rollo is fond of the phrase that “desire cannot be negotiated.” This is true. This is one of the fallacies of the 5 love languages: gifts, quality time, words of affirmation, acts of service, and physical touch. None of these love language negotiate desire; rather, they are rooted in performance. A husband who tries to learn his wife’s love language to buy or curry her favor will inevitably fail because he is attempting to perform for her. You can’t buy love or respect. It must be freely given by the other spouse. Attempting to do so is manipulation and performance oriented.

Ironically, eliminating this burden of performance is exactly what is attractive. If a husbands and wives stop trying to perform for each other and rather seek to please God the majority of the time it will lead to the change they are looking for. This is why the commands of the Bible to the husbands and wives are not “if” commands. Husbands have the command to love and honor their wives irrespective of how their wife is treating them. Likewise, wives have the commands to respect and submit to their husbands irrespective of how their husband is treating them. Ultimately, it comes down to desire and not performance.

Thus, personality/power attractiveness facets are directly related to your identity. Do you truly understand and feel what the Scriptures speak to you as a son or daughter of God? If so then your identity is firmly grounded, and you know that performance is an enticing but false illusion. You can never perform enough to get others to like you more or love you or respect you. This is the reverse of what I discussed in your attitude tells me everything I need to know. In fact, your own attitude toward yourself and others tells YOU what you need to know about your identity in Christ.

Tying performance and desire to attraction in appearance and externalities

It easy to say that most of the rest of the categories are directly tied to performance. For example, money is gained by performance at work. Likewise, performance with appearance such as lifting, buying well fitting clothes, and taking care of your body are the ways to be attractive to the opposite sex. Right?

Actually, this is wrong. Ironically, desire is strong than performance. Those that desire to do well in their job go well beyond performance. Desire can be equated to not just doing your job, but doing it with excellence. Likewise, those who desire to look good will because they will be disciplined to do well with lifting, taking care of themselves with good nutrition and sleep, and even in their daily devotions.

When you're performing for yourself it's just that. Some people have more will power than others, but at the end of the day does performance buy you happiness/joy or satisfaction? Nope, it surely does not. This is why chasing attraction for Christian men is a false idol: is your goal to please God or is it to get a wife? Again, another part of the irony of chasing attraction is that it puts you in the performance mindset: if I can only become more attractive I can attract the woman I want or deserve. Likewise, this is unattractive because it destroys your attitude toward life. There is no "outcome indepedence" when your attitude is tied to performance. And your confidence is tied to success rather than because of your identity in Christ.

It is also within this understanding that we see the difference between agape love and good works. Desire to serve God leads to submission to the Holy Spirit which allows God to work fully through us and unconditionally love those around us. However, good works are limited solely to our performance of them. This is what leads to burn out in many Christians. If they try to perform for God with their gifts and talents then they will eventually reach a point of burnout. God may still do great things through them, but they will not have the unending capacity and fullness of His love moving through all that they do.

A desire to please God in all and through all leads to "outcome independence" from women. Women are not placed as an idol above God, and thus you become more attractive for it. The way the secular manosphere has co-opted this is that they say that you should do everything for yourself not for women. In other words, you should be more selfish.

Framing this correctly always matters. I desire to perform successfully at my job because I do all things for the glory of God. But I can also use the money gained from my job to tithe more, and do more for the kingdom, Yes, money is also required to support a family, but this is only one of many things that money can be used for and it's not guarateed that I will marry anyway. I desire to look my best, workout, and eat healthy because I want to steward the temple of the Holy Spirit. Looking good for the opposite sex is a nice side effect and definitely appreciated.

I think I made these points clear enough with multiple lines of logic. It should be clear that desire is ultimately the driving force that puts you in the right attitude and mindset as a Christian. Not in what you can do and how you perform for others.

Conclusions

Salvation and thus identity in Christ must be firmly rooted in desire over performance.

This will change your attitude toward God which will set you on the right track away from sinful behavior and performaing for God. It will base you in the correct mindset of desire toward God to be excellent in all you do.

Desire in the context of being Christian roots you correctly away from performing for women in your personality, interacting with others, and in various social situations. Likewise, desire over performance will drive you to do well in everything that the Father has set before you. It will drive you to be excellent. And by those measures eventually

attractive to women. It will also keep you away from the poisonous mindset that you need to somehow perform for women in order to attract them.

Dating and courtship discussion

February 15, 2015 | by Deep Strength | Link | Original Link

There is currently a discussion going over at Courtship pledge about what women can do to signal to men they are interested in. Dalrock has also linked over to there. Go participate.

In general, as a single man my experience with leveraging social networks is that it unequivocably works best if a women is going it. I have personally talked to at least 20+ different men, women, and couples about introducing me to single Christian women. Mostly couples as I have found the singles tend to be somewhat more resistant to it give that they have not found someone else yet either. None but two have offered suggestions and followed up on it.

Simply put, I think that men are expected to figure it out for themselves without help much to the detriment of everyone involved. This is in general what is expected with masculinity. The problem with this is that the teaching of masculinity has gone by the wayside and thus many men are left off in the wilderness without any training. Women tend to have more developed social networks with which to leverage plus the fact that women tend to like helping other women find a man. Thus, if anything important in this current atmosphere is to occur, it will probably come through women engaging social networks to match make.

The other main problem I foresee is the general unwillingness of women to engage men they [potentially] like. This is from experience and observation. I've seen and met tons of outgoing girls who have no problem to talk to anyone. However, when engaging with a man they may potentially like (not necessarily me) it seems like they have some "shy" switch that gets turned on and they won't have anything to do with him unless he approaches first. And this may be with only giving extremely subtle indicators of interest, which the average man will have no clue what to distinguish.

I can somewhat pick up most of them now, but that's with being about 2 years in the manosphere and looking for such things everywhere. In fact, I know I miss tons of them because women have told me after the fact, or if I'm friends with a woman I'm not interested in I will give them advice and they share what they are doing that doesn't work. Women have this urge to be covert about their intentions, but it is really only harming the chaste ones who wish to get married. The only men who can read such intentions now are mostly those who want to get in their pants on the a first date.

Comments are disabled here. I'm going to post these two over there if you want to comment on them, and join the discussion over there. Check it out as there's already 100+ posts.

50 Shades of Grey analysis

February 15, 2015 | by Deep Strength | Link | Original Link

There's been lots of talk about this around the 'sphere, facebook, social media, and the like. In fact, most Christian websites have at least one article dedicated to the topic somewhere. I'm not going to link any since they should be pretty obvious to find.

This book has sold 100 million copies. The vast, vast, vast majority of them to women. Probably 90-95% if we're being truly honest. The book was actually a bad fanfic from Twilight that was published, another notoriously "woman" film.

Most decry the "abusive relationship" between the two main characters. However, having read tons of them none of them particular want to go do the road of the huge elephant in the room:

- Why are so many women, even Christian women, desiring this "emotional pornography"?

It's obviously not men that are pushing them to do it. I've seen tons of articles that shift off responsibility from women to.. well.. nothing. If the responsibility to not view this "emotionally damaging" book and/or film is not on women then who is it on? Men? The patriarchy?

The irony is that you can't blame men for this. The author of the book is a woman. The book is primarily read by women. The vast majority of those going to see this movie are women. There's no men you can actually "blame" for this spectacle, but of course you can't "blame" women for it. No, that would be too harsh.

The boundless article on it actually gets the closest to it of any Christian website I've seen. It engages one of the primary reasons: her hypergamy. Hypergamy being a blanket term in the for maximizations in PSALMs.

> **1. It's like the hundredth version of *Pride and Prejudice.*** Boy, do we love us some *P&P*. "Plain and poor girl uses spunk and smarts to attract attention of distant, brooding but devastatingly handsome dude with a chip on his shoulder and possibly a few daddy issues." He's a challenge, a true *project*. She's the only one who can reach him. And she does. Never mind that this version's Elizabeth (Anastasia) has to put up with some fear, domination and abuse to get there. Her eventual "rescue" of Christian makes it all worth it.

The root of the issue is obviously the craving two factors that are simultaneously stimulated in women:

- Attraction via maximization of alpha characteristics — dominate personality, super high status, impossibly good looks, insanely rich, etc.
- Attraction to authority (of which headship is also authoity).

A few of the more secular analyses mentioned authority-submission and blamed the patriarchy whatever that means, but I didn't really see this mentioned in any of the Christian ones. I'm sure you can guess why. Headship-submission is obviously a let's-not-mention-this-topic-to-Christians-or-in-the-Church-as-it-will-probably-offend-people.

It's no real secret that the majority of affairs are from positions of authority such as boss-secretary. And while most people would have you believe it's the boss (or husbands) fault that he strayed which it is, it still takes two to tango. There is enough "blame" to go around to all of the participants.

From what I can discern the attraction to authority is based on trust: women want to be in the care of authority (or headship) because it makes them feel safe and protected. However, as I believe Dalrock has said before they also want the emotional thrill of being in potential danger. They desire to be safe but in [potentially] unsafe situations. Let's take this one step further.

This is the ending of the movie Titanic. This is why women want to dress how they want out in public, or walk down dark alleys late at night, or be able to drink as much as they want. The "law" becomes their authority figure in this case which absolves them of responsibility, and therefore they can engage in potentially unsafe behavior if they want because they will be protected. If they engage in unsafe behavior, they cannot be blamed because they are protected 100% by the law. Anything else becomes "victim blaming" or "victim shaming" and we can't have that. It's all black and white.

Inherently, this is the exact same moral argument that underlies modesty and chastity. The attitude that "I should be able to wear what I want because it's the other person's duty to take responsibility for how they respond" is based in shifting responsibility of actions solely to implied "authority" figures (e.g. from Christian women to men). Even though those same Christian women would argue that women are not under the authority of such Christian men. Much less in normal relationships, and maybe not even in marriage.

All choices have consequences. Even if what you choose is not "illegal" or "immoral" that still doesn't make choices you make the opposite — prudent, wise, or good. I believe this is the main thrust of Paul's arguments about food sacrificed to idols in Romans 14 and 1 Corinthians 8. As Christians we are held to a higher standard: we should care not only about ourselves but also about how our choices may negatively affect our fellow brothers and sisters in Christ. Even if we aren't in the "wrong" or doing anything "illegal" or "immoral" I can still make a decision that can cause other Christians to stumble. Modesty being a prime example.

Anyway, I'm not quite sure where I was going with this.

Engaging in a relationship is always going to be on someone's "terms" per se. When women engage in a relationship on a man's terms, especially in the context of submission people are all too quick to call abuse. Whether it's emotional, psychological, or whatever. Obviously, 50SOGs is a pretty straight forward example of "abuse", but what critics don't understand is that because authority can be abused that doesn't make authority bad.

Authority is in fact very good as God is the ultimate authority and He is good. He has also outlined in Scriptures that we follow authority, especially earthly authorities.

I also believe this is why the Scriptures outline how to engage in marriage. The relationship is neither on the husband's terms nor on the wife's terms but on God's terms. There can be no cries of "abuse" given that the Scriptures outline the particular roles and responsibilities of the husbands and wives. Yet, the main problem still persists in that Christians in general don't want to adhere to God's standards and instead go by the world's. For instance, when you revert to the world's standards of what is the ultimate goal in marriage — happiness — then you have both men and women, especially women, leaving marriages in droves because they aren't haaaaapy.

I suppose this is a problem that has existed since Adam and Eve and will continue until the return of Jesus. Also, the more and more I understand the Scriptures, the more I believe that everything in this life has to do with the right understanding of authority.

Performance and desire and courtship and dating post script

February 23, 2015 | by Deep Strength | Link | Original Link

Performance and desire post script

Original.

Ultimately, if you don't believe in God, everything in life becomes about performance. Relationships are no exception. This is the dismal look at relationships if you are not a Christian. The expectation of performance. Adhering to a performance standard means that intimacy can only reach a certain point.

Of course, the main problem for Christians, especially those in the manosphere, is finding a woman that is trustworthy.

Courtship and dating post script

Original.

Ironically, Dalrock made the post before I got the time to write up this blurb that I started about 4 days ago. Why guys at my church don't ask women out on dates. You can go discuss it over there.

I found the comments pretty amusing as there was a mix of "Red Pill" comments and the typical women comments decrying men.

Dating, labels, and authority analysis

February 23, 2015 | by Deep Strength | Link | Original Link

Dating and labels

Over the past year, I've ultimately come to the conclusion that the "labels" expressed in relationships are utterly meaningless. Dating, boyfriend, girlfriend, and whatever else you want to talk about. Given a Scriptural view, the only "states" that are possible are: single, betrothed/engaged, amd married.

What I've found discussing relationships with [mostly] "blue pill" Christians is that labels seem more important to women. The only exception is if the man implicitly or explicitly believes that he is lucky to be with a woman or thinks she is out of his league. Then he will want to resort to a label such as "this is *my* girlfriend." It's born out of neediness, and often those relationships will just end up in failure and oneitis.

Women, in general, are more concerned about appearance and status than men are. Hence, if there is a potential budding relationship that may be headed toward engagement or marriage and the woman is actually attracted to a man then she will want the label of girlfriend. If, however, a woman is humoring a man she will hang around him and spend time with him — usually as an orbiter for her emotions — and when asked about if they're together deny the whole thing. Obviously, this trend follows along with the "watch what they do, not what they say" although in this case what they say is what they are doing: if they like you they want to associate with you in a label ("girlfriend") or non-label ("no, we're just friends" or "ewww, no way").

The reason why I'm analyzing labels here is because it's important to men. If men explicitly deny that labels exist — which they should — then it forces women to be serious about the relationship if whether it is headed toward engagement and marriage. This has been discussed in the 'sphere before, but the label of "girlfriend" is one of pseudo-commitment. The woman gets the benefit of the relationship — dates, dinner, access to money on some level, emotional support, and the like — in exchange for what? No sex for the man? Of course not, as we are Christians.

Moving toward the Truth

I think the truth is much harder to handle for most men simply because we are ingrained with so many false mindsets about what to expect in relationships.

Even the view of the pseudo-relationship in dating and girlfriends and boyfriends takes the wrong attitude toward relationships for men. Relationships are not born out of exchange nor are they born out of performance but desire. They are born out of the desire to give freely of yourself unconditionally. If I ever think that I need to impress someone in a relationship, or if I need to do something so that they like me, or if I'm doing something either or me or them other than to bless them then I'm in the wrong mindset.

Likewise, there's also the typical albeit false wisdom of:

- Women control the sex card
- Men control the commitment card

From what we know of “alpha” men — or rather masculine men whether evil or good — we know that they both control the commitment card and the sex card. In the cases of celebrities, women will often throw themselves as a man for sex even though they are supposed to “hold” that card.

That’s why I now solely think in terms of the fact that men are to hold all of the cards in the relationship. Boys who start on the road to become men must begin to understand that they hold both cards in the relationship because if they don’t they will be controlled by them. Men who are controlled by sex put sex as an idol in their life. This is the true nature of authority. If you’re not in control of your own desires then they will master you.

> Genesis 4:5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. 6 Then the Lord said to Cain, “Why are you angry? And why has your countenance fallen? 7 If you do well, [e]will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

This is also one of the primary ways to understand headship. Technically, the “sex card” is held by both the husband and the wife:

> 1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have **authority** over her own body, but the husband does; and likewise also the husband does not have **authority** over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.

And the authority of the sex card is only pro-sex. It is never anti-sex except when mutually agreed for prayer. Knowing that you have authority changes the way you act.

Authority is pervasive

When I discussed change the mindset change the man, the real core of changing a man’s mindset is that it filters down into his heart and out of his heart comes an attitude and from his attidude comes his actions. What this means is that knowing that you have authority and understanding the responsibility that you have for the authority will change your entire demeanor and attitude. Attraction becomes no longer a thing that you need to worry about. The mastery over yourself and identity in Christ frees us from being needy and self serving and develops us into being leaders not followers. Confidence overflows.

It’s crazy how much of the initiation of sex comes down to simple dominance, confidence, and taking action. See reddit’s: ladies how do you like for a guy to initiate sex. Of course, there’s a couple incorrect ones there (choreplay, asking questions, etc.), but as a whole women like dominance in a man. If we understand that:

> (1) Heart -> (2) attitude -> (3) actions

Then we also understand that dominance and confidence manifest in actions. What is of the heart? The heart is what drives us: Love the Lord your God with all your heart, soul, mind, and strength. The heart being the center of our thoughts and emotions. Our thoughts and emotions should be driven by the Truth. God's Word and our personal relationship with Him. Thus, this leads to the following sequence, much like we understand the sequence in behavioral cycles:

> (1) Our hearts are composed of the thoughts and actions built on foundational truths: the authority of headship for husbands and those who want to be husbands.
>
> (2) The knowledge of the truth that we have power and that we need to be responsible for it shifts our attitudes. I don't need to perform for anyone, much less women. I don't need sex. Nothing is above God. Women are taken off the pedastal.
>
> (3) From these attitudes they manifest into actions. We cannot be manipulated by women or their vaginas (crass, I know). We act with confidence and dominance in the knowledge that we are given authority by God to use responsibly. Not to sin, not to tempt, but for the purpose of His will in marriage.

It's a self reinforcing process. And ultimately, this is what "love" truly is. It's born of the mature Christian, and innately part of understanding masculinity as a whole. This is the glossed over part of 1 Corinthians 13:

> 11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I [d]became a man, I did away with childish things. 12 For now we see in a mirror [e]dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the [f]greatest of these is love.

Husbands are commanded to love their wives as Christ loved the Church. And the way to grow in becoming a man of God is to abide in the Truth. Agape love is ultimately the love which transcends performance and is rooted solely in desire. And as we know, performance based mindsets pale to the power of desire. I find it really interesting how "attraction" is literally built in along the way to becoming a man of God. It's the precursor to the hierarchy of responsibility that comes overall in marriage, and with dominion as a whole.

I take the lead in my relationships with women now. I "act" as an authority figure and see how they respond. If they respond positively I may ask them out if they meet other preferences. If they don't respond positively and/or ignore you then you stay away from them. I don't care what you call it. Amused mastery, outcome independence, confidence, or whatever. It's authority straight up. Obviously, you are not their authority when you're getting to know them, so you shouldn't be angry if they respond neutrally or negatively.

They're not the ones you want in your marriage if that's the case as they won't be willing to respect you or submit to you. Move on.

However, the ones who do respond positively are potential candidates for marriage after going through other vetting. The most important thing is that they are willing to what God says, especially in the Scriptures. And that they are willing to walk in them, no matter how they might feel about them. Everything else is gravy.

Ultimately, marriage is best viewed through the lens of authority: it is a headship-submission relationship based in love and respect. The Scriptures only speak to three things in the marriage relationship: authority, sex (based in authority), and roles/responsibilities of husband-wife and families (also based in authority). The authority is rooted not in the husband, but in God who has given authority to earthly structures included in His Church and in His families. This is the way you must understand it as a man. If you understand it in this way, you will begin to act masculine. Think in those terms.

The funny thing about authority is that it's pervasive in life. I'm going to follow up this post with another on a clearer understanding of authority.

Back to labels

At the end of the day, in terms of labels I am willing to humor women with the label of girlfriend and boyfriend. It's something that they like and not necessarily contrary to the Scriptures. But if you do humor them you must understand the fundamental truths that underlie the fakeness of the labels.

It should be communicated that there is no pseudo-commitment involved unless there is actually an engagement. This will force women to seriously consider if the relationship is important to them and if they are willing to move towards engagement and marriage. It will also speed the process along.

Indeed, engagement now in reality pseudo-commitment because we don't live in a culture that has dowry, bride gifts, and other exchanges of possessions or material goods. One party and unilaterally break agreement without any reprocussions leaving the other high and dry. For example, the woman can just keep the engagement ring if she breaks off the engagement instead of having to give it back.

There's a reason that there is the phrase "settling into a relationship" and it means that the unknown or urgency of a potential relationship is put off. In particular, the boyfriend-girlfriend experience mitigates the seriousness of commitment that engagement and marriage have. It is assumed that relationships are moving toward that, but the false sense of security is there. If you've ever wondered why people are girlfriend and boyfriend for 3+, 5+, and I've known some that are even 10+ years before getting married. You know why now.

It's not as "bad" as cohabitation, but I believe it is up there in the depreciation of what commitment means.

The main point I am trying to make with this section is this: The uncomfortability that

both men and women will feel from not being in a “committed” boyfriend-girlfriend relationship will drive them to actually consider engagement and marriage much more quickly. Boyfriend-girlfriend is a form of pseudo-commitment that benefits neither party and often delays engagement and marriage and getting serious about learning about each other and if they are ready for engagement or marriage.

Relationships that aren’t headed toward engagement or marriage don’t need to be defined by labels like boyfriend or girlfriend. A potential relationship whether you have labels or not should always be moving forward and have a time frame. There should be goals set and expectations in that regard. If there’s not, you may be getting shafted by some form of complacency, pseudo-commitment, or comfort at your own peril.

This ended up way longer than I wanted. Thoughts and comments appreciated.

Length of time prior to engagement and marriage

February 25, 2015 | by Deep Strength | Link | Original Link

CHero asks in the comments:

> Soooo….how long should someone do the “boyfriend/girlfriend” thing before a decision to get engaged/be married be? My job’s alright and if I get my act together (and even while I’m still kind of a mess), I haven’t had to ask for hand outs and can support myself (well, I have a roommate I’m not related to. That’s a step in the right direction, yesh?)
>
> I decided that if we’re together for a year, we should definitely be discussing engagement/marriage but I’m basing this off of absolutely nothing.

For me the way I approach things now is with women is that I ask them out on “dates” but then I start vetting them right away in terms of questions to get to know them via contact with text, e-mail, or online conversation. I ask any wide variety of topics including those which I linked in the questions and topics to talk to your prospective spouse article in conjunction with general conversation about life. Masculine behavior and teasing is obviously mixed in with this.

This means that a relationship should always be “progressing” and if it ever is not leading toward engagement or marriage then it would be stagnating. Overall, I think 3-4 months in the minimum period before engagement and should not be longer than 12 months.

I select 3-4 months because people can fake how they are and their attitudes for a few weeks, even up to a month or two. This tends to be normal with most humans: they want to show only an attractive side to the other person. But eventually they will start to show their true personality, and from their true personality you can determine the type of person they are.

I also think that 12 month is the maximum. If you can’t figure out if you want to marry someone within a year then you don’t know who you are and/or you don’t know what you’re looking for. In this case, you should explore all of the passages relating to marriage on the Bible and see if that’s something you want to pursue: Proverbs, 1 Corinthians 7, Ephesians 5, Colossians 3, Titus 2, 1 Peter 3, etc. Likewise, you should read the identity series on this site pre, one, two, three, four, five, six and the mission framework posts — the 19 of the most important posts I believe I’ve written on developing into a masculine Christian. Even distance is no concern now. There are enough ways to get to know a prospective spouse without talking to them in person as I mentioned earlier.

Questions and discussions that are hard and easier to answer especially a mix on feminism, authority, and the like should be mixed in both in “online” and “real life” conversation. This ensures that you can read a woman’s body language to see if they are uncomfortable or potentially skirting around the harder questions when you ask them. However, asserting tough discussions online also allows women to think about them more

before answering which is good, especially if she needs to break out her Bible to answer them. I'd rather have a woman know that she needs to look in her Bible for answers (even if it's a google search of the Bible) than not know what to do and go with her feelings instead. Some of the more sensitive topics should and/or may be discussed with mentors and family present.

Once you've decided to be engaged, I think the engagement should be fairly short. Only a 2-4 months as you already know that this relationship is headed toward marriage, and that you both are serious about moving toward marriage. These are my thoughts on this topic.

Wedding and potential rings (not diamond IMO as they depreciate significantly) should be kept at a minimum cost. This will also tell you what type of woman you are dealing with in materialism concerns. The same is true of the holidays like valentine's day to see what she desires in terms of gifts and presents.

Thus, question to the readers of this blog who are single and seeking a wife: what is the length of time(s) you would consider pre-engagement and post-engagement to marriage?

Any thoughts on any of the other topics that go along with engagement and marriage such as rings, weddings, and relationship concerns?

Saving civilization

March 2, 2015 | by Deep Strength | Link | Original Link

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lozozlo comments on ballista's about maintaining faith in Christ in this day in age. Particular in regard to hopelessness and civilization in general.

First, let's explore what the Bible says about evil in the day and age. Ahab and Jezebel's reign Elijah thought he was fighting alone against the evil:

> 1 Kings 19: 9 Then he came there to a cave and lodged there; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?" 10 He said, "I have been very zealous for the Lord, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."
>
> 11 So He said, "Go forth and stand on the mountain before the Lord." And behold, the Lord was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the Lord; but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake. 12 After the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" 14 Then he said, "I have been very zealous for the Lord, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."
>
> 15 The Lord said to him, "Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death. **18 Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him.**"

This is not the first time and the last time that a remnant is saved in Israel and Judah when it is on the way to destruction. The Scriptures speak of the remnant of those that returned from Babylonian captivity, and also the remnant that remains in the book of Revelation.

The awesome thing is that God does not give us the task of saving civilization. Nowhere in the Scriptures does it say this, and I think it's a fruitless endeavor to do anyway. You can't change most peoples' minds who are convinced of their own truth over the

Scripture’s.

Civilization always takes the course of great prosperity and wealth which leads people astray. People become slaves to that which money can provide, through the excess time created and decadence:

> Galatians 5:19 Now the deeds of the flesh are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

It’s no secret that the fall of the Roman empire mirrors the pains that western civilization is starting to experience. There is nothing new under the sun.

What we should be doing now as Christians is studying now is how the Church survived the fall of the Roman empire. I would suspect it was a combination of focus onto the core unit of the family, and small groups and communities within the local church. But I could be wrong since I have not studied early church history that extensively: what type of atmosphere, structure, and support they had in such a time.

My 5 step process to maturity in relationships

March 6, 2015 | by Deep Strength | Link | Original Link

I've put off developing the Christian primer for a bit to focus on this post and hopefully derivatives as it has been on the forefront of my mind in the past couple months. This drives right to the heart about what single Christians can do to develop themselves into mature adults in relationships in accordance with the Scriptures to be ready for relationships.

One of the worst assumptions you can make about relationships is that time equals maturity in relationships. This is not true. There is also the common saying that time heals all wounds but that is not true either. The positive and negative experiences that we experience in childhood still affect our perceptions of things today. This is also why it is important to take all your wounds to the cross in forgiveness and repentance. And to know your identity in Christ (Part zero, one, two, three, four, five, six).

This is the most common perception that people have in relationships today. It's based on the Disney fairytale memes in a way. At the right time, you'll be ready to take on a relationship. In today's culture, the schema or at least some variation thereof that is pushed on both men and women is:

1. Go to high school
2. Go to college, maybe work on the side
3. Get a nice paying job
4. Do that for a couple years and establish yourself
5. Continue building your career
6. Start to become mature and find yourself
7. Then get married in your late twenties or early thirties and have a perfect life with kids

Most of us in the manosphere know that "establish yourself," "building a career," and "finding yourself" are solely key words for directionless wandering. Usually directionless wandering into sin. A career is not necessarily sin, but it reflects your priorities. It's like men being told to "just be yourself" in relationships. It's entirely unhelpful and just leads to you wander around like a chicken with his head cut off. It doesn't tell a Christian man how to develop into the man that godly, attractive women are interested in.

Thus, the problem is that no one actually tells you what it means to become mature in relationships. This is something that I have struggled with in the past, but I now have a grounded structural plan to implement this in my own life and in those I mentor. Time itself is not what is required to growth for maturity in relationships. Codification of a step by step process is important.

Thus, over the past few months I've been trying to codify my approach to relationships so I know what I'm looking for and what I'm aiming to do on the path to getting married. The

end result is is my 5 steps of maturity in relationships.

1. **Know what God says about relationships**
2. **Know your priorities: dreams and 5 year goals**
3. **Know your standards for women**
4. **Know your standards/boundaries in a relationship**
5. **Know how to assertively communicate**

These are the 5 steps that I have been using in my life to structure them in determining my maturity for handling relationships. I'll discuss them in order and give my thoughts and preferences as examples of what I do and what I'm looking for. Then you can modify them for your own use if you want.

These are not only for men, but they can be applied to women as well for the most part.

- **Know what God says about relationships**

I think this is the most obvious one, but also one of the most neglected. When I talk to and mentor younger Christian men about what they're doing to prepare for relationships I almost inevitably get something about either school, job, or money. Well, that's just not good. I've seen enough married couples to know that they did nothing to explore what the Scriptures says on relationships before marrying to their own detriment.

The main thing to know what God says about relationships is to know in depth what your roles and responsibilies are and what the roles and responsibilities of your spouse will be. This is one that I have been exploring for the last 1.5 years or so, and that I have attempted to explore rather in depth on this blog through many of my posts on husbands and wives. The main passages are Genesis 1-3, 1 Corinthians 7, Ephesians 5, Colossians 3, Titus 2, 1 Peter 3, Proverbs 31. But also some other smaller passages on marriage, husbands and wives, or male-female relationships in Hebrews 13, 1 Timothy 3, Proverbs 18, Ecclesiastes 4, and some general commands such as from 1 Corinthians 11 and 1 Timothy 2. I've gone into the Greek and Hebrew. I've learned a lot about what God says.

The sad state of affairs is that Christians that want to be married, but don't know of God's standards for relationships.

They are entering them at their own risk. This is especially true for the husbands who want an egalitarian relationship. Sure, such relationships can be "successful" at least by some metric of the world and as Christians if you hold "success" to be no fights and happiness. But such egalitarian relationships will never be "godly" because they don't adhere to God's standard.

(Note: I think the one exception may be if the husband willingly offers "half his kingdom" to his wife as authority can be delegated. But that is a risky proposition indeed. This works in favor of Esther with Xerxes, but it works against Herod with the daughter of Herodias when she requests the head of John of the Baptist. However, these are both not

Hebrew or Christian men which should give you pause.)

Do not let worldly measures of success cloud your vision of what a godly relationship is supposed to be. God created everything, and His Word gives us His truths that bring us joy and peace. He understands us at a fundamental level as we are His creation. However, even when we think such truths are uncomfortable if we submit to them we will understand them as we live them.

Write the truths that come out of your study of the Scriptures on marriage and relationships down. For me, this blog serves as my study and analysis of the Scriptures on relationships. This is akin to doing your research before you engage in anything. You are reading the fine print.

> Hosea 4:Yet let no one [e]find fault, and let none offer reproof; For your people are like those who contend with the priest. 5 So you will stumble by day, And the prophet also will stumble with you by night; And I will destroy your mother. 6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.

No one would suggest you buy a credit card before you read the fine print. Nor would anyone suggest you buy a car or a house before you read the fine print on the loan or mortagage. A failure to read the fine print of the Scriptures means that even if the other person turns out to be the person you were not expecting that you are also culpable for your failure to ask the hard questions and to know the details. Your lack of knowledge is your own undoing.

> James 4:17 Therefore, to one who knows the [k]right thing to do and does not do it, to him it is sin.

Likewise, the scary thought is that if you failed as a husband or wife to immediately point out truth where there is sin in a relationship then you are also culpable for letting that sin slide. This is a hard word for most Christians in relationships because it means that you are responsible for calling out your spouse or significant other if they get off track. Similarly, you are responsible for humbling yourself in the sight of God to come back on track if you sin. Both Christian men and women have a very difficult time doing this, and it shows in the sad state of affairs in so-called Christian relationships and the divorce statistics. Not hurting someone's feelings becomes the truth over what the Scriptures say.

- **Know your priorities: your dreams and 5 year goals**

This is a straight forward section. This is what your mission is to be.

Generally, God will use your natural strengths for his kingdom. This has become apparent in my own life with my sense for business and for teaching. Thus, I know that my mission

involves facilitating and earning money for the kingdom, and for mentoring young men in the Church. However, I need to know where all of this fits in the grand scheme of things. Hence, you need to know your dreams and what it takes to fulfill them, but also mold them into short term goals.

For me, my 5 year short term goals look like this:

1. My relationship with God is my top priority: seeking Him in Scripture, prayer, and the like. By extension of this, helping build up the body of Christ locally at Church. Everyday.
2. Relationships with my family. Everyday.
3. Search for a wife or explore relationship. Everyday.
4. Build a business and mentor young men. Everyday.
5. Stay fit with exercise and nutrition. Everyday.

I prioritize my 5 year goals in terms of what I find most important. Obviously, my relationship with God and family is the most important. However, knowing relationships are most important I can also put my search for a wife as my next important thing to do. This means that if I have to take a bit of time to search for a wife before working on business related matters that's fine.

If I find a girl that has potential I will set aside time to get to know her above my other priorities. This is developing the right sense of mind: a potential wife will be basically family and next after my priority of my relationship with God. I won't put her after business, mentoring, or exercise. This is a sliding scale though. I'm not going to jump up and prioritize for a girl I just met. As the relationship progresses to engagement and marriage she will be a bigger priority.

Know where your priority of a spouse in your life fits.

It's important to recognize that a lack of priority onto search for a spouse is what the world and even family tells you to do. If you're in college or "young" most people will tell you to put your career or maturing and finding yourself over a prioritization of marriage. This is the inadvertent path to spinsterhood for women.

At a younger age, you should be willing to recognize that if a family and children are important in your life you need to be prioritizing it early and not letting the precious chances that you have slip away. If it's a priority, it means you are going to be proactive in doing things about it. Most things in life do not simply come to you.

You will always find the time to make for something unless you have a family, are working a full time job, and going to school at the same time. I've known a couple of men who have done that, and they still find a few hours here and there to exercise or do things they like. You always have time for the things you have priority for. Anything else is a lack of discipline.

- **Know your standards for women**

My standards for women are something that I have explored multiple times on this blog in: What I look for in evaluating a potential wife, The Change, Evolving Desires, What I believe regarding marriage. I've underwent certain changes since the last time I posted about these, so there is another post due in the future. However, it is important to prioritize what you're looking for both in non-negotiables and things that you are flexible over.

When I finally parsed down my list, my three non-negotiables were:

1. Loves God with all her heart, soul, mind and strength, and loves her neighbor as herself.
2. Is as passionate about nutrition and fitness as I am.
3. Can cook well and loves to cook

Obviously, virginity is nice but it's not something that is absolutely necessary to me. I recognize that God can transform lives, yet at the same time I also recognize the risks that come with women who have a n-count > 1. I understand that a woman's attitude is more of a predictor of what she is going to be like than her n-count because it will show in her repentance and submission to God. You can truly recognize a godly woman by her attitude and actions rather than just her physical state such as n-count.

Obviously, as a man all things being equal I would take a virgin over a non-virgin just as I would take a more beautiful woman over one who is less physically attractive. However, such thought experiments are fruitless given that there are usually no women who are exactly alike in both disposition and action.

The reason I selected these 3 non-negotiables is that because they are what is required to complement me. The God one is obvious (2 Cor 6:14), but the passion for nutrition and fitness is more mission specific for myself. She would also reflect who I am, and choosing a helpmeet who is slovenly and fat reflects negatively on my witness. Plus, a lack of attraction. Cooking is a more general one: and I find that unenjoyable personally and I love a woman who can serve in that way. I didn't plan it that way, but it shows that your non-negotiables can be relatively varied even in the context of what you want out of a relationship in a godly manner.

Compromise on non-negotiables and/or red flags is a recipe for failure.

In the past few women I've taken out on dates or was interested in, I tried to compromise a bit with the passion for nutrition and fitness. I found this to be a fruitless failure because of the expectation I had in that. It was like the Church of Laodicea in Revelation 3 where God says because you are neither hot nor cold but lukewarm I will spit you out of my mouth. Women will almost inevitably do things for men they are attracted to as will men for women. However, this is out of performance and not desire. Simply put it's not attractive to me, and who's to say that they won't stop once you get married or become

complacent? You can't know that for sure. But I'm not willing to risk that in this area of my life.

This is the importance of knowing what your non-negotiables are. I've met other women I thought about taking out on dates because they were godly. However, they didn't have that passion so I deemed it a no go. That's fine with me, and that's how it should be. You can't fit a round peg into a square hole. If you start compromising on your standards this flows over to all other aspects of life and is a slippery slope.

All of the other facets are in some degree of negotiable. Obviously. because I want a large family (5+) I may be willing to compromise a bit with say 3-4 children. However, I'm not going to settle for a "small" family. There is more of a degree of wiggle room with other things. Even in these, there needs to be a consideration for godly values. A woman that desires a large family is more likely to be unselfish: she cares about family and is willing to sacrifice time and energy to make that happen.

One of the major red flags about feminists and pseudo-Christians is that they are miserly with love. Thus, they only want 1-2 children because they view children as a hassle if they even have children at all. Her attitude and reasoning toward children matter. Does she only want 3 children because she wants to spend more time on herself and her career? Or does she want 3 children because she wants to adopt? You need to explore the attitudes behind the decision making to understand her values.

- **Know your standards/boundaries in a relationship**

This is something relatively new that I have been doing to a high degree of success.

I disagree with the general manosphere concept that boundaries should only be asserted reactively. I believe that good boundaries should be set immediately, and the reactive boundaries only need to be set in terms of disrespect (toward the man) or in lack of honor (for the woman).

For example, I set 3 main boundaries early on in the relationship, usually after the first date or within the first week to let a woman know where I'm coming from. These almost always go over well because you are telling a woman how the relationship will progress. However, almost inevitably when you say you have some "rules" or "standards" for a relationship the Christian woman will get tentative and fearful because they think you are triying to control them, but once you actually discuss them then it builds further attraction and intimacy. I'll explain this after I tell you the ones I use.

1. My first boundary that I set is that God comes first in everything and that His Scriptures are our guideline. Even if I think that she is perfect for me and that I am perfect for her, and we're praying and fasting about the relationship and God answers with a no then we're done. Likewise, disagreements are to be resolved with Scripture first, and then will default to the authority in the relationship.
2. My second boundary is to never lie. Relationships are built up trust. The trust in a

relationship is built on truth in interactions with each other. If I ever find out that one of the building blocks of the relationship was a lie then who is to say that every other interaction I've had with her is a lie? You can't really tell, and you won't be able to trust the woman. Thus, straight out I tell her that if I ever find out about her lying to me that it will signal the end of the relationship. I won't lie to her, and she won't lie to me.

3. My last boundary is based on relationship growth. Obviously, there is a three pronged approach: I should be growing in my relationship with God, she should be growing in her relationship with God, and we should be growing in relationship with each other. Growth requires change which is often uncomfortable. Thus, my third boundary is to be comfortable with being uncomfortable.

Strong boundaries facilitate trust within a relationship. By introducing them as a man will result in you taking the reigns of leadership within the relationship.

My first boundary with God signals to her that goal is to please God rather than myself or her. I won't put her on a pedastal and idolize her, and she shouldn't put me on a pedastal and idolize me. This is important because it sets the tone of the relationship given that 53% of Christian women now rate their family as a top priority over 16% for their faith, 9% health, 5% career performance, 5% comfortable lifestyle. Likewise, "Women's sense of identity very closely follows their priorities, with 62% of women saying their most important role in life is as a mother or parent. Jesus came next: 13% of Christian women believe their most important role in life is as a follower of Christ. In third place is their role as wife (11%)."

13% of Christian women believe that Jesus is their top priority. How scary is that? Talk about fishing from a small pool. Obviously, this is not good, and it is important to establish the frame of the relationship from the get go.

My second boundary is based around the fact that lying is one of the sins that is straight from Satan himself. For the most part, in our human nature we are carried away by our own lusts. However, lying and deception is a sin that is rooted primarily in Satan, and it is designed to undermine relationships specifically. Deception was the reason that Satan was able to tempt Eve to eat the fruit. Deception undermined the relationship of Adam and Even with God, and the relationship between Adam and Eve. Lying and deception are not tolerated within my relationships.

> James 1:13 Let no one say when he is tempted, "I am being tempted [n]by God"; for God cannot be tempted [o]by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin [p]is accomplished, it brings forth death.
>
> John 8:42 Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but [l]He sent Me. 43 Why do you not understand [m]what I am saying? It is because you cannot hear My word. 44 You are of your father the devil, and

> you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks [n]a lie, he speaks from his own nature, for he is a liar and the father of [o]lies. 45 But because I speak the truth, you do not believe Me.

We know the primary identity of God is the Father and His primary attribute is Love, but we often don't think about what the primary identity and attribute of Satan is. His primary identity is a murderer, and the primary attribute he works with is lying and deception. Let that sink in. Obviously, we hold murder up to be some almost ultimate sin, but lying to most Christians is just something piddly that you can just ask forgiveness for and everything is fine.

Our attitude toward lying must be change from non-chalant to hardline if we value relationships.

My last boundary focuses on being uncomfortable. This is important because when we start talking about sensitive topics the tendency is to want to fudge the truth a bit and start with so-called harmless white lies. However, that devolves into evil creeping into a relationship. Likewise, admonishment and rebuke will occur within a relationship: humans are not perfect so we need to deal with the uncomfortability of our feelings when addressing the truth. This sets down the standard that being uncomfortable is a good thing, and in combination with the second boundary that walking in the truth even when uncomfortable is the right thing to do. Feelings are not the truth of the relationship.

When I've used these in my relationship basically it opens up another level of truth and intimacy that was not there before. Obviously, this only works with Christians who actually want to walk in the truth so it is somewhat of a self selector where it may not work well with those who are lukewarm. But you're trying to filter out those women (or men) anyway.

As much as women hem and haw about boundaries and how they hate them they really do like them. Masculine men are overt in their intentions: women know where they stand with them and their values. There is no guessing game and that provides a certain security in knowing truly who a man is. This is the type of outline of a relationship that will foster attraction. A man who knows what he wants in a relationship and knows the steps to building it is far away ahead of his peers.

In this case, maturity is the ability to lead and build the relationship from the ground up in a godly manner.

- **Know how to assertively communicate**

I think this is the most broad one and most confusing for most Christian men. As I described a bit, masculine men communicate their interests in an overt manner.See these articles for social analysis: the Socialization of men and women, the selfish and unselfish socialization of men, Masculinity is the truth, Masculinity is the truth Part 2. I

think this is one of the more nebulous sections because I haven't posted the half-written article I have on boundaries yet. But I will try to explain this in context of behavior.

The method that I attempt to adhere to in terms of interacting with Christian women is a 50/50 split of serious communication and flirty banter.

What I mean by serious communicaiton is the fact that the relationships always need to be growing in some form. I may be asking and discussing various topics about the faith, life, dreams, goals, and specific situations. This is where questions like the vetting your prospective spouse come in, but also in terms of doing life with God, church, family and friends.

On the other hand, the flirty banter is mostly comprised of teasing. This is the simplest way to explain what "attraction" is to men who don't know or understand the mechanisms of attraction such as Donal's PSALM factors summarized in dominion one and two. It's something that's really enjoyable for women because you're showing her you're a masculine man by comfortably operating in a women's preferred communication style. Or in other words, it's implied that you have the ability to be a leader and someone she can respect.

This tends to fall in line with the boundaries I set in relationships in the previous section with my focus onto no lying and uncomfortability which is why I chose those. My recent prospect asked me this question: "If I gained 10 lbs how would you tell me to lose weight." If you read the question closely you can see that because my boundaries are already set a woman is expecting me to share the truth with her: that it's unattractive and I'm going to tell her to lose weight. The question isn't "will you tell me to lose weight" but "how will you tell me to lose weight." This shows the correct framing of the relationship to value truth over feelings. Obviously, I'm going to be as kind as possible in telling a woman to lose the weight, but I'm also not going to march into the realm of white lies or full blown lies just to satisfy feelings. Indeed, if you set good boundaries in the first few weeks of the relationship, it will make discussions like these much easier.

If I were to summarize the foundation that was built in such a relationship it would be this: assertive communication focuses on the ability to truthfully share your faith as well as your opinions on likes and dislikes. Obviously, there is straight truth from the Bible, and we know that we as Christians should adhere to that. However, there can be differences of opinion and still the ability to honor within a relationship. Thus, part of relationships is teaching the other person about what you like and dislike. Scripturally this is important to understand. As a Christian man you are going to be teaching Christian women that you don't desire love but respect in the relationship.

Women say "I love you" to men to communicate their feelings to you and/or potentially project their own desires for you to reciprocate. Each of these scenarios are not Scriptural.

However, for [masculine] men it won't do anything for them. If a man values an "I love you" from a woman he is already operating from a feminized mindset: the Scriptures clearly say that wives are to respect and submit their husbands not [agapao] love them.

The non-exception in Titus 2 it tells wives to philandros their husbands which love in an affectionate way. Why would God not command wives to agapao love their husbands? It's because respect and submission are more important to facilitate the roles and responsibilities of a God honoring Christian marriage.

This is an interesting discussion I have with Christian women because most of them assume that men want love, and most Christian men are unaware that it is not love they should be Scripturally striving for. This is because "love" is held as the standard for worldly relationship, and this [eros] love is taken to be [agapao] love by Christians. Mixing the worldly standards with attempted Biblical standards is a recipe for failure. This will really open the eyes of men and women in today's world, and is important for mentoring young Christian men and women. Respect frames authority and thus headship in the correct way. Thus, and by extension her attitude will really tell you all that you need to know.

Therefore, when I talked about how Dalrock said that feminists are miserly with love, the corollary in terms of husbands and wives is that feminists wives are miserly with respect. They believe that authority is bad and will be inevitably abused. They believe the lies of the enemy over the truth of God.

Likewise, a woman stating "I love you" in expectation for you to reciprocate is passive-aggressive communication. She expects you to read her mind and offer the compliment in return. Passive-aggressive communication especially with compliments is very close to manipulation because there is a wrong answer: if you don't offer it back she gets mad. This is unScriptural because women are basing their desire to feel good on recipocation of compliments which is a performance based mindset. Compliments should always come out of desire and free will to do so. Impinging on the free will of the man to force a compliment is neither genuine or should be desired.

If you ever get to the point where you are not encouraging assertive discussion in a relationship then it's going down hill. The trust in a relationship is being eroded.

Thus, another part of assertive communication is the ability to create a safe space. In the event that something has gone horribly wrong, and a woman is tentative about bringing up her hurt feelings or opinions before me I always thank her for doing so letting her know that her communcation is valued. This lets her know that I am kind and care about what she has to say before we even engage in discussion about the particular issue whether right or wrong.

I don't think discussion of emotions and how they can hurt is either right or wrong. However, emotions are not truth. It is in this understanding that emotions play a role in the viability and trust within a relationship; however, they need to be dealt with carefully in terms of negative ones for whatever reason they were stirred up. Both parties must be open to being corrected in such an instance. Both husbands and wives need to own their own thoughts, actions, and emotions. Wives however, have a greater propensity for victim mentality off loading of negative feelings onto husbands which needs to be kept in

check.

Conclusions

So this post ending up being longer than I thought it would. I considered breaking it down into a 5 part series, but it all fits together really well so I thought it would be best to be one straight article. I want to summarize by addressing the main aspects of what each of these 5 areas does in context for young men who are preparing for relationships:

- **Know what God says about relationships**
- **Know your priorities: dreams and 5 year goals**
- **Know your standards for women**
- **Know your standards/boundaries in a relationship**
- **Know how to assertively communicate**

I would very strongly suggest writing all of these down and working on them until they are refined. If you read Artie Buerk's portion on the Harvard business school advice section on happiness and success you will see the stark contract of doing so. Note that this was in solely the difference at 10 years.

> Several years ago, a graduating class from a large, well-known business school was asked whether they had written goals, unwritten goals, or no goals. It turned out that 3 percent of the class had written goals, 13 percent had goals they had not written down, and 84 percent had no goals.
>
> **At the 10th reunion, the class was asked again about their goals and accomplishments. The results showed that the 3 percent who had written goals did 10 times as well as the others, and the 13 percent who had unwritten goals did twice as well as the other 84 percent.**
>
> The ability to set goals is very valuable in achieving success. Goals should be balanced in all areas of life — family, social, spiritual, business, health, wealth, education, etc. The major rules of goal-setting are:
>
> 1. Goals should be *in writing*.
> 2. Goals should be *measurable* — if they can't be measured, they're not goals.
> 3. Goals should be *dated* so you have a time frame to measure accomplishment.
>
> People who have a clear picture of themselves and have set well-rounded goals tend to be much more successful than people who are vague in what they hope to accomplish in the future.

Obviously, my goals in each section are missing some of the details above. I need to go back and write them down in a better manner. You can also use the SMART goals acronym — Specific, Measurable, Achievable, Realistic and Timely.

Knowing what God says about relationships builds the framework and foundation of your thinking from the get go. As I discussed in Identity part 5: roots and heresies of identity, the primary way that heresy develops is through trusting the truth as "feelings" over the plain text of the Scripture. If you understand the roles and responsibilities of the husband and wife including headship, submission (also: authority is good), love, respect and honor (also: why I don't respect women), and then details about how everything fits together will be built on the solid rock. Such a foundation will never be shaken even if you are in the world.

The priorities of dreams and goals then add a layer of structure to your life to where you know how everything fits together. This will keep you away from putting women on a pedastal, but also be successful to do all things for the glory of God. It is good to plan, but it is also good to realize that the Lord may be directing you as you plan and in your plans: Proverbs 16:9 The mind of man plans his way, But the Lord directs his steps.

In reality, all of this structured planning does a couple of things for men. It helps them determine God's truth, determines to themselves what they're looking for out of life and in a relationship, determines the structure of how they will approach things, and gives them an overall confidence in being decisive and drive about what they are looking for.

As you can tell from my story, compromising standards for women is generally a very bad idea. I was talking with some men recently about compromising standards and ultimatums. One of the interesting things is that ultimatums are lose-lose. If a woman ever wants to make you decide between say what you love to do and her then answering either way is a loss. If you select her then you compromise on your life and she will lose attraction for you. If you select what you love then she'll be angry but still attracted but then you can't trust her anymore. It's not the answer that matters but addressing the underlying attitude: if you question if she really wants to hear the answer or counsel her against it then it gives her an out. However, she is still likely not very trustworthy. Always read between the lines.

I think the standards/boundaries are something the manosphere gets wrong as I stated before. Healthy relationships thrive on boundaries as creation of safe spaces. Because I communicated that I don't like lying and I expect grow and communication to be uncomfortable at times I don't have to deal with tests along the lines of being fat and attraction. It's assumed I will tell the truth — however blunt — but I that knowing my character I will be as kind as possible. In reality, boundaries must be both proactive and reactive in my opinion. The proactive approach frames a relationship in the right way, and I think these must flow along Biblical guidelines. The reactive approach should be used with likes and dislikes. For example, I gave the proactive approach above, but a reactive approach may be like if your woman comments about something in public that is in bad taste to pull her aside and let her know that it's disrespectful.

At the end encompassing everything else is assertive communication. Women hate passive and passive-aggressive communication and so should you as a man. Alternatively, aggressive communication is seen as controlling and manipulative. That's

not the way we want to act as Christians. I know what I believe and what I stand for both Biblically and my own preferences. I want a woman who will fit into that. I assert my standards and boundaries in a relationship by walking according to the Scriptures and non-Scriptural stuff I like such as my opinions, but I always leave an out. The woman/wife will always have a choice whether or not to follow my lead. The ability to frame free will correctly is one of the ways I can best honor a woman that I potentially want as a wife as she follows my lead.

Now knowing this, it is pretty obvious to see that time doesn't do anything for becoming mature to be ready for a relationship. However, this should give you some good guidelines for how to approach the maturity for one. As they common maxim goes, women aren't looking for men who have the potential to develop into a masculine man. They're already looking for a winner. This will put you on the track to figure out what you are doing, to be confident about what you're looking for, and to pull the trigger when the time comes. You will be a man that knows what he wants and is not afraid to go after it.

Comments and discussion are welcome. These 5 are what I use with myself and to mentor young(er) men with currently. I bolded the important points in each section. However, if there are other ones that I am not aware of that would fit into this I think it could be improved further.

Talking about your emotions with women

March 6, 2015 | by Deep Strength | Link | Original Link

- **The world says**: men should be like women and discuss their emotions with them.
- **The manosphere wisdom says**: mens should never discuss their emotions.
- Dalrock has a good take on this.

In my experience interacting with single Christian and non-Christian women it is mainly that is is attitude that matters. I posted a basic summary of this on Dalrock's blog, but I wanted to put it here because this blog is for single Christian men looking for a wife.

Here's what I posted:

> [Simply put, it is your attitude that matters the most.]
>
> You can discuss your emotions logically and from a place of leadership if you want her to offer her opinion on the matter or she wants you to open up. This is fine.
>
> The problem you run into is when you start discussing emotions and becoming needy. Indeed, if you start relying on her as your rock and for support then that is unattractive.
>
> You can discuss emotions as much as you want. But don't lean on her for emotional support, and let her lean on you for emotional support. Females go to other females for emotional support. If you're going to her for emotional support you're not acting like a man you're acting like a woman. That's why she loses attraction for you.
>
> Indeed, discussing emotions with women can be a great way to build trust and intimacy in a relationship. Just don't expect support, and don't get into a state where you want or need support. If you want emotional support talk to friends who are men.

Talking about emotions aren't something that generates or loses attraction much like talking about what you are thinking generates or loses attraction. The mindset that you project and the attitude that goes with it is what matters. For example, an attractive man and winner who discusses his vulnerable experiences gains attraction and endearment. In this case, it's not the emotional discussion but the pain and hardship that he had to endure and the eventual success story.

As I stated in the quote, it is the need or desire for emotional support that is truly unattractive to women. That signals to their brain unconsciously that you're like one their female friends. Women aren't attracted to their female friends.

Discussing emotions is neither here nor there, and I've found the vast majority of the time that I can discuss them with women I'm interested in without them losing attraction for me as long as I don't go to them wanting or needing the emotional support that they

give their female friends. In fact, sharing does build a bond of intimacy and trust which is what you want in a burgeoning relationship.

The vast majority of the manosphere are those who are fairly new, and the “don’t discuss emotions with women” do it because it’s not something that you should play around it if you have a feminized mindset as a man. I find this to be good advice for Christian men who are looking to get out of the friend zone.

However, as your personality evolves you should know that it can be a good thing used the right way.

Slapping women and social commentary

March 15, 2015 | by Deep Strength | Link | Original Link

This is kind of a semi-off topic and semi-non Christian type of observation. Perception is a very interesting thing in context of this woman who is trying to win her boyfriend back.

> I'm a 26 year old girl and my bf [29] and I broke up one week ago [5 year relationship] over an altercation that got physical. Truthfully I was being a cunt. We were at his place hanging out and I was wanting to go home after we ate dinner because I was tired. He wanted me to stay a little longer to hang out and at the very least fool around. I really just wanted to go home and got a nasty attitude, calling him an ass-hole and such. As I was trying to leave the door he grabbed me and slapped me. Nothing terrible; I'm not talking Rodney King bullshit, it was just a slap. I overreacted and screamed at him, again calling him an ass-hole and continuing with my attitude. I was really very surprised by my behavior. I'm normally not like that. As we were fighting, I just shouted out that I'm sick of his shit, to which he responded that we were done and pushed me out the door.

Of course, the comments are predictable give our current societal atmosphere based on feminine primacy:

> **1.** news flash: a RP man would not let a woman affect his emotions to the extent that he gets physically violent. This bitch is bluepill to the fucking max. This is also why I struggle to relate to victims of repeat domestic violence, he showed you his real colors, sure some people can change but why risk it? you dodged a bullet, dont reload the gun.

> **2.** If he supports red pill ideals at all, it's purely lip service. A well rounded man doesn't break frame so easily, and he certainly doesn't hit his woman because she's yelling at him. Move on.

> **3.** He slapped you for words. Not even harsh words. His friends have said worse. He's not a natural leader. He's probably more scared that you will press charges for the assault. And he smacked you because he thought he was asserting dominance, but it was an overreaction to the max. Move on. He failed your shit test. Move on.

> **4.** physical violence is a deal-breaker. It doesn't matter how verbally 'bitchy' you thought you were. A true leader would not submit to such cowardly acts.

> **5.** You behaved poorly, but his reaction was unacceptable. He lost control and escalated the situation instead of diffusing things and ignoring your nonsense. Learn from your mistake and move on.

> **6.** He…slapped you? What a little beta. Who strikes a woman? That is

> unforgiveable. Anyway, darling, you will find that by taking a supportive, kind, and demure role that men will generally step up to the plate. Let him lead and trust his deicions from the start. Not with THIS guy, obviously! He is a turd who should have been reported. He completely violated your trust, space, respect, and body. He deserves to have the feas of 1,000 camels infect his crotch.

Slapping a woman for being foolish was accepted and deemed manly and a good way to put a woman in her place so to speak up until the 1960s or so. Hence, the slapping of women even from various films:

Now, instead of being called an alpha in this case for slapping her and when she didn't back down he realized it was a lost cause and dumping her, the vast majority in this comment field is calling him a beta loser who can't control himself.

This is why actions themselves are almost totally irrelevant to discussion of attraction because perception can change so much that they must be taken in context of the particular culture.

In particular, this is the difference between game which is reactionary whereas masculinity transcends cultures and context. Thus, game is an aping of masculinity to fit within a particular cultural context.

Authenticity and charisma

March 20, 2015 | by Deep Strength | Link | Original Link

Short post. Relates to in the moment. Video and notes on the book explain how body language, speech, being present, gestures, and other factors like these come together to make social charisma.

Olivia Fox Cabane: Build Your Personal Charisma:

And short notes on the book:

https://github.com/mgp/book-notes/blob/master/the-charisma-myth.markdown

Very useful for INTJs who need a more structural approach to learning social skills.

Formalization of AWALT and NAWALT

March 23, 2015 | by Deep Strength | Link | Original Link

AWALT is the common acronym for “All women are like that.” NAWALT being “not all women are like that.”

This acronym is fairly prevalent in the manosphere, but it would be nice to have a working definition to refer to since it is important to understand especially for Christian marriage minded men. Less so if you’re a player because you can just claim AWALT for anything and behave with no concern for morality.

When we, as Christians (or as part of the Christian manosphere), discuss AWALT we are specifically referring to the nature of women that is universal. Specfically, the nature of women that was created by the Creator. This nature of women extends past all moral and otherwise boundaries because it is innate in women. On the other hand, we are not talking about behavior that can be overcome by women through morality, reason, or self control. Christian or otherwise. Thus:

- **AWALT** — the innate nature of women as God created them.
- **NAWALT** — common traits in women today that may seem ubiquitous, but there are [few] women who are not like this because of their morality, reason, and/or self control.

So let’s get down to it. I’m going to get this list started but it is by no means comprehesive. If you have ideas, categories, behaviors, or other things to add to this list that I missed then comment and I will add them.

AWALT

- **Attraction** — all women are [sexually] attracted to PSALMS — power/personality, status, athleticism, looks, and money.
- **Attraction** — all women are not [sexually] attracted to loyalty, good with children, and the majority of fruits of the Spirit like humility, patience, kindness, faithfulness, self control.
- **Attractiveness** — Men with perceived lower SMV/MMV than a woman will be relatively invisible to her. Also, see apex fallacy.
- **Apex fallacy** — when women talk about men in general only the top percentage of men (who are attractive) are who she is talking about. “Where have all the good men gone?” is “Where have all of the [attractive/alpha] good men gone?”
- **Weakness** — all women are turned off by weakness from men. Emotinal displays, sickness, or losing a job may fall into this category if the man purposely admits he is inadequate in some way. Women often have contempt or disgust for men that show weakness. (Exception: maybe his mother or grandmothers).
- **Leadership/headship** — if a man is not perceived to be leading/heading a relationship virtually all women will be unhappy, have a desire to nag him, be

discontented, and [may] consider leaving him.
- **Respect** — respect will make it easier for a woman to submit (but does not guarantee it), while conversely disrespect will make it harder for a woman to submit (but also does not guarantee that she won't).
- **Shallowness/pickiness** — women are as shallow as men when it comes to physical attraction. In fact, women are naturally even more picky and selective.

NAWALT

- Many or most but not all women believe that their accomplishments, career, personality, or the like make them more attractive to men. This is projection.
- Many or most but not all women believe that men should be like women: to be emotional, nice, and it will make them more attractive to women.
- Women have the ability, through the Holy Spirit and self control, to honor commands in the Bible such as to win their husbands without a word if their husbands don't obey the word (1 Peter 3) albeit it will be very difficult for her.

~~Questionables~~

- ~~Do women have the ability to agape love their husbands? There are no commands for women to agape love their husbands but to philea love them (Titus 2).~~
- ~~Do women have full moral agency?~~
- ~~Are women able to act as their own agent outside of men: what about the fact that women were under their fathers in the OT, and confirmed through 1 Cor 7 to also be under the authority of their fathers prior to marriage?~~

Former questionables in the context of Christianity (updated also with input from Donal's link):

- **On Agape**: All [Christian] women have the capacity to agape love, respect, and submit their husbands. However, in the current culture this tends to be very rare.
- **On moral agency**: All women have full moral agency. They are responsible for their decisions as much as men are responsible for theirs. However, culture and churchianity tends to infantilize women's decision making placing the consequence of poor decisions that women make onto men as men's burden of leadership and responsibility.
- **on authority**: women are able to operate out of the bounds of authority of men (their fathers, husbands) although it may or may not be for the best depending on the different situations. This may need to be hashed out further per each scenario it occurs.

Destruction of morals and the idolization of romantic love

April 1, 2015 | by Deep Strength | Link | Original Link

When we go back and examine some of Dalrock's older posts like lovestruck we have the excellent analysis:

> Because it is love and not marriage which now confers morality upon sex, sex outside of marriage is now considered moral so long as you are in love. Thus we have the modern harlot's defense/anthem "but we were in love!". It is also entirely logical for gays to demand the equal right to "declare their love" via marriage under this new twisted paradigm.

Thinking about this in more depth I think we have to come to the conclusion that the main issue is the erosion of morals: sex is created for marriage.

Once you essentially blot out the line between immorality and morality, only thoughts and emotions become truth as there is no higher form of Truth. When thoughts and emotions become "truth", emotions win because they are a much more instinctual and thus base level of behavior. This elimination of a moral is thus replaced by the new moral: romance (or romantic feelings) are required to have sex. In other words: sex is created for romance.

When we look at the romanticization of love, it did not have such a deleterious effect onto society until sex prior to marriage was advocated for and accepted as a societal norm. We can trace the romanticization of love back to chivalry and even the elevation of such love throughout the early 1950s. However, there weren't many visible societal negative side effects. This signals to me that romanticization is no culprit. It's good or bad depending on context. Romance — which leads to sex — in marriage is good and moral. Romance, which leads to sex — outside of marriage is evil and immoral.

Rather, it is the sexual revolution coupled with specifically 2nd and 3rd wave feminism that decouples the morality of sex and marriage, and drives women (and men) to explore those natures outside of marriage.

Now, if we compare and contrast the two "morals" we shouldn't be surprised at all of the dysfunctional aspects out of marriage and within marriage that are quite easy to see by what we know observationally:

- If sex is created for romance, virginity goes by the wayside and pair bonding with it.
- If sex is created for romance, women have sex at the whims of their feelings which are based upon sexual attraction. Hence, they chase the maximal masculinity they see. Since "good men" will obey the rules of society which demonizes masculinity, women will be primarily attracted to "bad boys" who cannot be shamed away from being masculine.

- If sex is created for romance, women will constantly branch hop at the chance to trade up to better men because there is no such thing as commitment. Commitment is tied to morality, which is tied to sex and marriage. When you do away with the morality of sex in marriage you also do away with commitment.
- If sex is created for romance, following the previous point (no such thing as commitment) the divorce rate will drastically increase.
- If sex is created for romance, getting married decreases the chances that said women/wives will actually have sex with their husbands because he's not going to be constantly 'courting her.'
- If sex is created for romance, then it can be increasingly commodified and used as a weapon because it is viable in a more extensive market (outside of marriage). Commodification of sex becomes tied to the capitalism. An increase in prostitution, pornography, attention whoring, sex appeal in the media, and the like only fuels this.
- If sex is created for romance, the destruction of the family results due to decoupling sex with with children and family. Sex becomes solely a means of selfishness rather than family and relational focus.

Anyway, I'm sure there are more things tied in with this. The destruction of the morality of sex in marriage elevates the romance as the new morality. This leads to a plethora of destructive behaviors that destroys the formation of families and the lives of children. This leads to the destruction of societies.

Destruction of morals and the commodification of romantic love

April 2, 2015 | by Deep Strength | Link | Original Link

In the Destruction of morals and the idolization of romantic love, I talked a bit about the commodification of sex.

> If sex is created for romance, then it can be increasingly commodified and used as a weapon because it is viable in a more extensive market (outside of marriage). Commodification of sex becomes tied to the capitalism. An increase in prostitution, pornography, attention whoring, sex appeal in the media, and the like only fuels this.

Sex is created for romance. Thus, if a woman feels romance she will have sex. The morality of sex goes out the window.

This is exceptionally bad because one of the major motivating factors that drive men toward marriage is sex. If a man can get sex outside of marriage, there is no reason to "buy the cow when you can get the milk for free." The vast majority of women attempt to trade "sexual attraction" in return for sex which seems good for them in the short term. However, once these women start to age and see that they cannot get men to commit to them with sex they start to freak out and shame men manifesting by all sorts of projection.

The morality of sex places sex off the table as a bargaining chip which can be commodified or weaponized. Indeed, both men and women have to get married if they want to have sex, and sex in marriage is also tied with commitment and family. I think this is one of the most interesting facets about why God created sex the way He did: to be manifested solely within the confines of marriage.

Note that this parallels the post on Identity Part 6 — performance and desire. Performance is based on exchange: I perform for [God's] love, or I perform for approval, or I perform to be desired. Performance is based on doing it for something in exchange whether from God, or from man, or for yourself. On the other hand, desire is based on excellence because you want to do it.

Sex outside of the confines of morality to romance is shifted from desire to a performance mindset. In the confines of romance, you always have to be doing something for sex. You need to be sexually attractive enough (alpha), or you have to give commitment (beta bucks), or you exchange it for money (prostitution), or you use it as a weapon to get what you want (manipulation), and other such things.

What you end up with the commodication of sex in general in society is what Rollo notes on his latest post that Wives hate sex. Women utilize sex in order to get men to commit to them for marriage. Once the expectation is set that sex can be commodified it can also be withdrawn once someone gets what they want: once women secure marriage with sex

they don’t have to have sex anymore. This commodification places primary importance on looks. Women can only commodify sex to use to secure commitment if they are beautiful enough for men to want to buy what they are selling.

This often comes at the expense and detriment of the beauty and worth of the internal characteristics which is why the Scriptures warn against such:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, **2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.** 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Thus, the commodificaiton of sex leads to a plethora of dysfunctions because it is outside of the confines of morality and thus the blessing of God.

The chain of corruption

April 5, 2015 | by Deep Strength | Link | Original Link

In the past two posts on the Destruction of morals and the idolization of romantic love and Destruction of morals and the commodification of romantic love, we looked at the specific ways in which the destruction of morals have led to the idolization of romantic love and the commodification of love.

What we are seeing are the true consequence of absolute or objective morality and relative morality. In other words, to have objective morality there must be something that anchors morals — there must be an "authority" or "God."

If people don't believe in a "higher power" or "God" and are agnostic or atheist then they must believe in relative morality. Since relative morality is not absolute, there is no right or wrong. Everyone can do what they want, even to the detriment of others. Psychopaths, serial murderers, pedophiles, and the like are no different than you or me. This is the true conclusion of immoral red pill behavior: it's basically everyone for themselves.

With the grounding of morality to an objective stance we have:

1. There is a God or higher power
2. If we assume this God or higher power is Christian (since we are on a Christian blog), said Christian God prescribes objective moral behaviors.
3. Marriage is made for sex, and sex is made for marriage. Romance and sex happens in the confines of marriage.
4. Sex and romance are inextricably linked to a singular person that you marry, and thus cannot be commodified to use as a weapon or temptation.

However, without the grounding of an objective morality we enter relative morality:

1. There is no God or higher power
2. There is only relative moral behavior, which means everyone can do what they want without consideration of [higher] consequences. Likewise, the only reason to obey laws would be to not be punished. If you can get away with something without being punished then it's good. Baser instincts like feelings become your truth.
3. Sex is made for romance or other feelings. Marriage is a useless or archaic institution that only serves a purpose if you give it meaning: most opt out. Marriage or not-marriage can thus be incentivized through commodification — divorce in incentivized so many will divorce.
4. Sex and romance are commodities that you can with what you want without shame: prostitution, manipulation, trading for affection, trading for commitment, and the like.
5. At this point, the only thing still driving marriage is that it is a status symbol in the middle and upper class in America. Those that care not for it will cohabit instead.

This is why when you can compare the secular and Christain manosphere you get wildly disparate behavior.

The secular manosphere recommends having sex with multiple women at the same time and never marrying at all. There's nothing wrong with sleeping with other men's wives, or caring about sexual health other than yourselves or so you won't get a bad reputation. There's no value in women other than how they can please you and satisfy you. This is why the primary thing strived for in the secular manosphere is the maximization of attractive traits such as the dark triad: narcissism, Machiavellianism and psychopathy. There's no need to have a moral standard of behavior with women or even men.

If there is no God, they are right. You want to maximize attraction to attract as many women as possible and spread your seed and have fun and be happy. Yet, in the end, you see that this is not happiness or fulfillment. Most players end up getting "player burnout" and realize that women aren't an answer. If women aren't the answer when there is no God in this life, then what is?

This is ultimately the great question that everyone needs to answer for themselves. Is there a God? Is that God the Christian God?

On the other hand, if we are wrong Paul makes the case rightfully:

> 1 Corinthians 15:12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we testified [f]against God that He raised [g]Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. **19 If we have hoped in Christ in this life only, we are of all men most to be pitied.**

This is indeed why Christians in the secular manosphere are looked on spitefully. Holding onto morality when there is no God would be foolish and to your own detriment. Believing in something that is false with no benefit to yourself is to be derided.

But read the rest of the 1 Corinthians 15 to see the hope we have in Jesus.

I suppose the thing I find most interesting is that the logical behavior that comes out of belief in God or lack of belief is God is so wildly disparate. Hence, the title of this post — the chain of corruption. It leads in two different directions and leads to wholly different conclusions and behavior.

The demonization of masculinity

April 7, 2015 | by Deep Strength | Link | Original Link

Moose Norseman's latest post brought up some interesting points that I want to address regarding the demonization of masculinity in the Church.

> […] In large block letters down the sleeves were the words "MEN OF VALOR" in all capital letters.
>
> I thought the words on the sleeves was tacky, but the Crusader's shield and cross is a powerful symbol. It's "bad ass." And it seemed profoundly sacrilegious to see these men wearing it.
>
> Grown men playing dress-up, pretending to valor until their wives tell them it's time to go home, LARPing as patriarchs and defenders of the faith for a morning, like the fat guy in the outrageously fake "master funnery sergeant" uniform.
>
> I wanted to punch them.
>
> See, this is the same men's group that gleefully passed around an obviously fake "letter" attacking fathers, exuberant over a chance to denigrate themselves and assure each other that, after all, their wives and children were perfectly justified in rebelling against their God-ordained leadership.
>
> Then my anger faded, and I just felt sad.
>
> Sad because those shirts show that those men really do want to be patriarchs, men of valor, defenders of the faith. They wouldn't pretend to it if they didn't value it.
>
> Sad because they have managed to convince themselves (at least partially) that they aren't pretenders: that "True Valor" is assisting the enemy in slicing their own neck; that defending the faith means arguing with each other over words to no profit, such as whether the communion wine becomes Christ's blood, or is only a very powerful symbol of His blood; that being a patriarch means following the whims of their wives and children.

To be honest, the reality is worse than Moose even realizes.

The worst thing is that many men think that shaming themselves for the sins of other men — not even the men/boys they are responsible for which are their family — makes them feel better about their current position as pseudo-leaders with their pseudo-morality and pseudo-religiosity. Their shame at their lack of leadership when they are shamed away from leadership is worn as a badge of honor to the sins they don't commit.

One cannot look further than most of the "don't rape" stuff that men are indoctrinated with from a feminist culture. If you're a man and you don't rape why would you even give such drivel attention in the first place? Because you think you can take on "shame" for your sex and have it mean something? Do you think you can apologize for someone else's actions and have others care? Can you apologize for others' actions and have it

mean something? No. This is why I laugh at patriarchy rants.

But worst yet is the men and fathers who do want to be leaders who take on the shame and the blame of others who they are attempting to guide when the others make mistakes? And when they do they think it means something good or holy?

That my friends is straight up blasphemy. And it is probably one of the most insidious aspects of the demonization of masculinity by the Church.

To think for a second that I can control others, or be responsible for their sinful actions is false thinking. Sure, I can influence it to some degree, but at the end of the day people are making sinful choices from their heart. Not mine. The vast majority of humans understand cause and effect on a subconscious level. Men and fathers who taken on the blame for the poor choices of their wives and children and experience shame for that are doing the same thing that a rich parent does when their snotty nose brat goes to jail: they cover it up with their own shame and money. All it does is reinforce poor behavior.

To embrace masculinity

Men are taught not to have firm boundaries. However, firm boundaries are what they need to succeed in the position of headship and leadership. Men need to understand that they do still have the burden of headship even if they make mistakes in headship duties. However, that doesn't mean you take on shame and responsiblities for the actions of others when they have free will just like you.

The Scriptures are clear to the people underneath authority that they still have the free will to do what is right regardless of their situation. To wives with husbands who don't believe the Word — 1 Corinthians 7 and 1 Peter 3. To Christians under government authority — Romans 13, 1 Peter 2, Hebrews 13, Titus 3.

Christian men need only understand this. That each man is held accountable for:

- His actions
- His roles
- His responsiblities

Christian men are not held accountable for:

- His wife's actions
- His wife's roles
- His wife's responsibilities

Once you understand boundaries more clearly, it is much more easy to hold people accountable for their mistakes even when you have made a simultaneous mistake.

I think this is one of the most difficult parts of authority, headship, or leadership to master. Men like to believe that because we made a mistake that it all falls on us. We don't want to look like hypocrites where we failed and need to demand responsibility from those under us. We want to take more of the blame and shame than necessary because we think it will protect those under us. This is where our instinct to provide and

protect which is normally good goes off the tracks. Shielding others from consequences sends the wrong message — the spoiled rich kid message.

Biblical roles and responsibilities are not something you can put off if you make mistakes. You are still held accoutable for the role and responsibility regardless of if you seem like the “worst” Christian husband on the face of the planet. Thus, you must understand that even if you feel like you’re the worst hypocrite, and you feel that you need to take the shame and blame you still have a responsibility. That responsibility is to hold others accountable for their actions that are under your authority.

It’s taking responsibility to say: “hey, I made a mistake here and I want to apologize for that. Also, you made a mistake here as well. We both need to go to Jesus and repent for our sin, and turn from those sins so next time in the future we both don’t do wrong. Or if, God forbid, one of us does wrong the other person won’t respond in kind.”

Leadership in the midst of conflict: that is where men are made.

Indiana and baking cakes or pizza for gay weddings

April 8, 2015 | by Deep Strength | Link | Original Link

Figured I would comment on such things.

The main issue that I see is that Christians don't want to "be associated with something they think goes against God" or that they don't want to "be condoning of something that goes against God's law."

Two distinctions need to be made.

First, we hold those inside the church to a higher standard. Those inside the church call themselves Christian, and thus we need to hold them to standard of obedience to Jesus' commands.

Secondly, to those outside of the church we are to hold them to a different standard. That of God's unconditional love for us.

Obviously, the case with say baking cakes for gay weddings is a scenario that falls under the second. Therefore, the goal to those who do not know God's love is to be able to show them unconditional love. Jesus in the sermon on the mount in Matthew 5 makes this clear.

> Matthew 5:38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take your [am]shirt, let him have your [an]coat also. 41 Whoever [ao]forces you to go one mile, go with him two. 42 Give to him who asks of you, and do not turn away from him who wants to borrow from you.
>
> 43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may [ap]be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore [aq]you are to be perfect, as your heavenly Father is perfect.

The vast majority of "Christians" have this backward mentality with non-Christians. The Christians think they need to be moral arbiters here on the earth of what is right and wrong. No. That's God's job.

As it says in the Scriptures there are those who are going to do evil to you. They want to slap you. They will want to sue you. They want to force you to do things you don't want them to do. Does He tell us to resist that? Nope, rather Jesus says do more than they ask even if if they have wronged you.

What Christians who refuse baking the cake for the gay weddings is the same as "loving

your neighbor and hating your enemy." Wow, it's really easy to love other Christians who are following the Word, but what about people who aren't? Are you going to be mean and nasty to them because they don't believe the same things you do? Or are you going to love and bless them and be kind to them so that they know God has changed you.

But to truly understand what you're doing in this scenario you have to know first what God did for you:

> Romans 5:8 but God shows his love for us in that while we were still sinners, Christ died for us.

In our SIN, He died for us. He died for the Pharisees who hated Him. He died for the robber on the cross that scorned Him. He died for the Romans that scourged Him, divided up His clothes, placed a crown of thorns on His head, and nailed Him to the cross. He died for those who tortured and murdered Him when He was innocent.

Yet Christians want to deny a cake or pizza for a gay wedding? Please. God did not deny us Christ's sacrifice when we were in our sin.

You're not condoning a gay wedding when you provide services for them. You're showing them God's love reflected in your actions. Do you want to show them how great the Father's love is or do you want to be selfish with God's love saying they don't deserve it? Because that's all they see when Christians refuse. ~~You're being a Pharisee to them when they're a tax collector or sinner in Luke 15 when Jesus talks about the parable of the lost sheep, lost coin, and Prodigal Son.~~

Bake a cake for a gay wedding? I'd bake them two and refuse their money, and pray that God softens their hearts to accept His grace and mercy.

edit addendum:

Moose Norseman made a good argument in the comments that I find particularly convincing based from Matthew 10 on discipleship and service. As such I am changing my opinion on this matter. The alternative he suggested was good too:

> If you have a set policy of anytime we have to decline a custom cake, the customer receives a coupon good for one of our standard cakes free, I have no problem with it.

I would also suggest that it's a good idea to:

- decline "politically controversial topics" for services to everyone, and
- Not mix business with religion of any sort

That is how I would handle things. If you are persecuted from there then so be it.

Christianese for just be yourself

April 10, 2015 | by Deep Strength | Link | Original Link

After being reposted across my facebook a bunch of times I decided I might as well pick this apart. I'm reposting most of the meat of the article here if you don't want to read through on that site.

> […]
>
> ## GODLY GIRLS WANT JESUS.
>
> ## WE DON'T CARE ABOUT ANYTHING OR ANYONE MORE THAN JESUS.
>
> ## WE LOVE JESUS.
>
> ## WE WANT TO SERVE JESUS ALL OUR LIFE.
>
> ## AND IF JESUS TELLS US TO BE SINGLE FOR FOREVER, WE WOULD DO IT.
>
> ***So know that there is nothing you can do to take His place.***
>
> However, if we believe you are a man who will make us more effective in living out God's personal calling in our life, ***we will be drawn to you.***
>
> If we believe you will speak Jesus' words to us, ***we will be drawn to you.***
>
> If we believe you will point us to Jesus when we are confused or heartbroken or in sin, ***we will be drawn to you.***
>
> Does that mean we will want to marry you? Not necassarily. And that's okay!
>
> Just know if it is God's will for you to marry a girl, God WILL lead you to a marriage that will make you more Holy and therefore more happy. You might have to live life with a few godly girls before you meet the one you will marry, but that's good!
>
> ***Investing in relationships in healthy ways with people who inspire you to be more like Jesus can only make you more Holy. Is this not what us Godly people want? If it isn't, shouldn't it be?***
>
> Stop caring so much about being "a better spiritual leader" or a better "speaker" or a better "gentleman" or "more sincere."
>
> It's not about being the coolest or most attractive.

> ## THE PRESSURE IS OFF OF YOU! BECAUSE ITS NOT ABOUT YOU! IT'S ABOUT JESUS.
>
> Quit trying to be the perfect boyfriend. Quit trying to be her god.
>
> ## STOP.
>
> Throw away the lists and ***JUST ABIDE.***
>
> Why?
>
> Because when you run after Jesus, all those things will come naturally to you.
>
> Heck, its not even about getting a girlfriend in the first place!
>
> You are focusing on the fruit and not the vine!
>
> ### IF YOU ABIDE IN HIM, YOU WILL BEAR MUCH FRUIT. APART FROM HIM, YOU CAN DO NOTHING AND YOU ARE WORTH NOTHING. (JOHN 15:5)
>
> This goes for everyone.
>
> Notice that in Galatians 5, it says the fruit of the spirit —>IS<— love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is a package deal. They are not separate entities.
>
> Abide in Jesus with everything you have and you will start to look more like Him.
>
>
>
> A Godly girl will be doing the same thing.
>
> We tend to complicate this so much.
>
> ## ALL A GODLY GIRL WANTS IS ONE THING MORE THAN ANYTHING ELSE:
>
> ## MORE OF JESUS.
>
> So there's the answer you've been waiting for
>
> ### THIS IS ALL YOU NEED TO KNOW. THIS IS ALL YOU NEED TO STRIVE TO BE LIKE. JESUS. SIMPLY JESUS.
>
> […]

I've talked to Christian women about it. Their initial reaction is favorable. 'Yeah, it's great.. that is exactly what we need to tell Christian men.' However, when I send them a few lines and tell them to contrast it to Scripture they begin to pick it apart and are like,

‘huh, I didn’t realize that it was this bad.’ Let’s pick this apart.

There is both good and bad here. We should never fully focus on the bad and thus throws out the baby with the bathwater. The nitty gritty that this post is supposed to reflect is true. Do not be unequally yoked in marriage:

> 2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

However, what does the vast majority of this post accomplish? I’d say for Christian men it’s confusing and non-helpful. The vast majority of Christian men ALREADY KNOW that they’re not supposed to be unequally yoked. So what is left to say? Seek a woman who loves Jesus and love Jesus yourself so that you can become more like him? Haha, already do that honey.

This post is Christianese for “just be yourself.” Hey, single Christian man: keep loving Jesus and girls will be attracted to that. Well, I suppose on some level that is true. The Bible does contain enough wisdom for a Christian man to grow into a masculine man that will be attractive to women… but who is discipling Christian men to become Christian men?

The Scriptures don’t say “give everyone a Bible and they’ll become Christians” but rather Matthew 28:19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age.” There’s the human element of discipling and teaching.

So, let’s break down the rest from the perspective of the Scriptures.

> ## [1] GODLY GIRLS WANT JESUS.
>
> ## [2] WE DON’T CARE ABOUT ANYTHING OR ANYONE MORE THAN JESUS.
>
> ## [3] WE LOVE JESUS.
>
> ## [4] WE WANT TO SERVE JESUS ALL OUR LIFE.
>
> ## [5] AND IF JESUS TELLS US TO BE SINGLE FOR FOREVER, WE WOULD DO IT.
>
> ***[6] So know that there is nothing you can do to take His place.***

[1] I'll buy it. The passion for Jesus is there even though it's circular logic: godly girls want Jesus. In other words, godly girls (who are pursuing after God) want Jesus. Right.

[2]-[5] Good prioritization of God first in your life. I'll buy it again.

[6] Waaay too nebulous. Are we still talking about Jesus as first priority, or are we talking about how men just don't measure up to Jesus? Knowing how much feminist culture shames Christian men I don't doubt that many Christian men would assume the latter: "We don't measure up to Jesus so what's the point in looking for women then?" or "This woman has unrealistic expectations so why even try?"

Point [6] basically undoes the fact that points [1]-[5] are fine by being nebulous and inadvertently throwing unrealistic expectations upon Christian men.

> [1] However, if we believe you are a man who will make us more effective in living out God's personal calling in our life, ***we will be drawn to you.***
>
> [2] If we believe you will speak Jesus' words to us, ***we will be drawn to you.***
>
> [3] If we believe you will point us to Jesus when we are confused or heartbroken or in sin, ***we will be drawn to you.***
>
> [4] Does that mean we will want to marry you? Not necassarily. And that's okay!
>
> [5] Just know if it is God's will for you to marry a girl, God WILL lead you to a marriage that will make you more Holy and therefore more happy. You might have to live life with a few godly girls before you meet the one you will marry, but that's good!

[1] Ouch. The last time I checked Eve was created to be a helpmeet to Adam not vice versa. There is some truth here though: it would be best if a woman's calling matches up with her husband's so both of them can fulfill them together. However, the selfishness in this statement is subtle: she's drawn to you IF you help her in her calling. In other words: if she's drawn to you and you get married you're not the top priority after God in marriage… her calling is.

Additionally, there is the underlying assumption that other "callings" are more important than marriage. I see this evident in the wider Christian culture. Many women want to serve the poor, be a long term missionary in other countries, and the like and are forsaking marriage thinking they can put it off later. Marriage and children is the first calling — Genesis 1:28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth." — and in no way does it play a backburner to "other callings." A good marriage is one that can minister to everyone around you as it is one of the only things in the likeness of Jesus and the Church.

[2]-[3] Most Christian men will take this to mean only speak lovingly, but Jesus also called the syrophoenician woman a dog then praised her faith when she wasn't offended. Jesus also harshly rebuked and/or chastised most everyone. The irony I suppose is men who are able to draw these strong boundaries for criticism and rebuke are the ones who women

are attracted to.

Notice the bolded sections for the first three lines. It promises attraction where there may be none found.

[4] I thought this article was for men looking to find out what Christian men were looking for so they could marry? You're now telling me all of these things that I could do could be fruitless? Ouch. So what now? You've just confused Christian men further.

[5] Ah, yes the old bait and switcheroo. God does not promise us a spouse slightly blunted on the fact that "if it's God's will." Marriage to make you more holy and thus happy? That's from the Bible of Oprah rather than God.

> ***[1] Investing in relationships in healthy ways with people who inspire you to be more like Jesus can only make you more Holy. Is this not what us Godly people want? If it isn't, shouldn't it be?***
>
> [2] Stop caring so much about being "a better spiritual leader" or a better "speaker" or a better "gentleman" or "more sincere."
>
> [3] It's not about being the coolest or most attractive.
>
> ## [4] THE PRESSURE IS OFF OF YOU! BECAUSE ITS NOT ABOUT YOU! IT'S ABOUT JESUS.
>
> [5] Quit trying to be the perfect boyfriend. Quit trying to be her god.

[1] Investing in relationships is good, but we are not made holy through them. Hebrews 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. And also, we are sanctified in truth: John 17:17 Sanctify them in the truth; Your word is truth. 18 As You sent Me into the world, I also have sent them into the world. 19 For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. Instead, our fellowship is aimed as it states earlier in John 17 to be one: "11 I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are."

[2]-[3] This is an interesting pair. It's true, but it's also false. The intent here, I think, is aimed at performance. We cannot perform enough to get someone to like us. This much is true. But on the other hand, our desire first needs to be directed toward God: we want to be better spiritual leaders, better speakers, more authentic or sincere (gentlemen.. meh) in order to carry out our calling in this world.

Most Christian men would not be able to pull out the correct meaning from this statement. It essential encourages men to not even try. Stop caring about being a better spiritual leader? Ok, I won't even try. Stop caring about being a better speaker? All that stuttering you do when you're attracted to a girl you like… might as well not get over that. So bad.

[4] The emphasis on performance is back for good measure, but it's not explained very well at all. The pressure is off because of Jesus? What does that even mean when you're reading this article looking to be married?

[5] Ironically, this is a tale of two contradictions, and further illustrates why women don't know their own [sexual] attraction indicators. A man trying to be the "perfect boyfriend" is he who puts a woman on a pedastal. It's the exact opposite of "trying to be her god." I don't think this is an accident because women don't understand the psychology of men. All a woman understands is that that she is disgusted at men who try to be a perfect boyfriend… to her it seems like he's trying to be some paragon of light. In reality, he is idolizing her. He is not trying to be a "god" but rather he is lifting her up as a "god."

> ## [1] STOP.
>
> [2] Throw away the lists and ***JUST ABIDE.***
>
> [3] Why?
>
> [4] Because when you run after Jesus, all those things will come naturally to you.
>
> [5] Heck, its not even about getting a girlfriend in the first place!
>
> [6] You are focusing on the fruit and not the vine!
>
> ### [7] IF YOU ABIDE IN HIM, YOU WILL BEAR MUCH FRUIT. APART FROM HIM, YOU CAN DO NOTHING AND YOU ARE WORTH NOTHING. (JOHN 15:5)
>
> [8] This goes for everyone.
>
> [9] Notice that in Galatians 5, it says the fruit of the spirit —>IS<— love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. It is a package deal. They are not separate entities.
>
> [10] Abide in Jesus with everything you have and you will start to look more like Him.
>
> [11] A Godly girl will be doing the same thing.

[1]-[4] Starting to go off the rails here. Aren't Churches supposed to be teaching men to run after Jesus? If so, why are most of them unattractive then? Yet, we know that most Churches are churchian… how exactly is a man supposed to distinguish between churchian and Jesus?

[5] Ouch. Of course it's about getting a girlfriend/wife. Why else would a man be reading this article about what godly woman want? This is disingenuous at best; at least say it should not be top priority rather than dismissing it.

[6]-[11] Ah, the fruits of the Spirit. Yep, women are attracted to these things in a man… who they are already [sexually] attracted to. Why then do women long after the bad boy and wish to missionary date him then? If manifesting the fruits of the Spirit is attraction

then why aren't most Christian men attractive? I can't fault her though. Most women don't understand the difference between sexual attraction and attraction and know that one needs to preceed the other.

> [1] We tend to complicate this so much.
>
> ## [2] ALL A GODLY GIRL WANTS IS ONE THING MORE THAN ANYTHING ELSE:
>
> ## MORE OF JESUS.
>
> [3] So there's the answer you've been waiting for
>
> ### [4] THIS IS ALL YOU NEED TO KNOW. THIS IS ALL YOU NEED TO STRIVE TO BE LIKE. JESUS. SIMPLY JESUS.

[1] Things are complicated for good reason. Churchianity also peddles this same advice given above to their detriment.

[2] Secular women: "just be yourself" Christian women: "Just be more like Jesus"

[3] What answer? I was more confused until I started picking through line by line. Imagine what the non-informed Christian man will think?

[4] That whole making disciples and teaching them thing. Nah. Here's your Bible men, be more like Jesus. Good luck.

On the surface level I'm not exactly surprised to be honest. Most [Christian] women don't know they shouldn't be trying to teach men how to be men. Neither do most Christian men know they shouldn't take advice about how trying to be a man or how to attract women from women.

The sad thing is that this is a product of the culture. Because most of us growing up innately believed the lies we were told that men and women are the same. We also implicitly believed that the other sex could understand each other and tell us relevant advice about how to do things. This can only be proved demonstratably false as the underlying premises are false. Culture pervades much more than we know, and we are supposed to only be in the world but not of the world.

As with all things coming out of churchianity there is some truth but it is marred by insidious heresy left and right. The lies are most deceptive when there are half truths mixed in.

Even after all that I believe her intent is good. But it's quite poor execution, and women should not be telling men what women want anyway.

Understanding the friend zone and escaping it

April 10, 2015 | by Deep Strength | Link | Original Link

There has been some commentary on this post on Donal's blog about the "friend zone" and if you can get in or out of it in different ways.

Harry comments:

> So I read this blog, Dalrock & Free Northerner, from FN I go to more reaction political blogs. One big beef I have with the manosphere tho is this vehement insistence not to be friends with a chick first, the dreaded LJBF. That hasn't been my experience at all. Was friends with my HS GF for a year first, then was friends with my college GF for a year first. Looking back I only have fond memories & wish them the best, they were fairly happy & healthy relationships.

Donal follows up with this comment:

> There is a lot of debate about that. Sometimes it doesn't seem to be a problem, but for most men it does. Might depend on the man, might depend on the woman, might depend on the situation. Overall I'm inclined to argue against friendship first, at least if you have a romantic interest.

Scott puts in his take:

> In my own history, I have only known this to work if the woman clearly wants it to be romantic all along. I have been on the receiving end of that where friendships developed into romantic relationships later. But never have I seen it work in the other direction. (Where the guy comes out of the friend file)

Then 'Feminine but not Feminist' also comments on something that I said a while ago providing an anecdote:

> It's mostly true that in order for a romantic relationship to develop that the woman must want one pretty much from the start, but there is one exception: when the man becomes more attractive in some major way(s) during the friendship, preferably when there's a period of little to no visible contact (DS has talked about this before, and he's right in that sense). For example, in the 6th grade I became very fast friends with a guy in my class. He was like a little brother to me, and I even felt protective of him in a sense, in the same way that a (loving) sister will want to look out for her little brother (for perspective, he was shorter than me and had a little boy "bowl" haircut). But over the summer between 9th and 10th grade, he changed. He shot up to about 4-ish inches taller than me (a lot for one summer!), cut his hair to about an inch long and spiked it with gel, started dressing more grown-up, and his voice got deeper. While I had talked to him on the phone some, I hadn't seen him even once over the summer. So imagine my surprise when he walked into our first period class like this… I was

> like :-0 … His frame also changed: he had always been very confident and outgoing, but now he was taking a protective stance / was looking out for me, more so than I could do for him. I became very interested in being more than just friends at that point, and would've done so had he made a move to / had I known that he wanted the same.

Fortunately (or unfortunately…), I've had a wide variety of experiences on the receiving end of the friend zone, and I have talked with a lot of other men about the friend zone. So let me explain how it all works. There are **FOUR** different scenarios that occur.

First, the girl likes you all along: You're already attractive enough for her, and she was waiting for you to pull the trigger. This jives with Scott's experiences. Over the course of said relationship, the woman will often hint that you "finally asked her out" or "it was about time" or "I'm so happy that you eventually asked me out" which means that she was interested in you for a while before you asked her out. The keywords that show you that she was attracted prior are "finally" and "about time" and "eventually" signifying a period of time where she was attracted before you pulled the trigger.

The other way you can figure this by straight up asking her when she was first attracted to you. If she's in a relationship with you sometimes she tells you straight up: "When I first laid eyes on you I liked you." Well, for most men that doesn't usually happen. The vast majority of women are not attracted at first sight as we know from the OKCupid studies women rate 80% of men as below average.

Second, you have to change significantly (e.g. raise your SMV/sexual attractiveness or become more masculine) in a time gap. This scenario manifests if you don't see the woman for a while, and you make significant changes to your life such as the example that FBNF discusses. For example, if a woman is a female "6" and you're a male "5". However, you start lifting, get your stuff together, have a growth spurt, and whatnot and then you come back as a male "7" or "8" she'll reevaluate you as a potential interest whereas before you were "just a friend."

A real world example of this aside from FBNF's example is that most of the men approaching 30 and into their mid 30s will see women who were formerly not interested in their 20s start to become more interested in them because they become more attractive. Part of this is their own declining attractiveness tied in with men's increasing attractiveness into their 30s. The woman may have gone from a 7->6 whereas the man goes from a 6->8. Since the man is now a "8" and she is a "6" (or may perceive herself as still a "7"), she is then interested in him.

There are a couple of other scenarios which are much less common. I'll describe them now.

Third, it is possible to where you're with her the whole time and she gradually notices you. This is the same thing that happens to wives when a fat husband starts working out, getting his crap together, and whatnot. She sees him becoming more attractive — although she'll only admit that it makes her "uncomfortable" or "unhappy" that you're doing it — and makes her mind go at 100 miles per hour trying to figure it out. However,

this discomfort makes the man more sexually attractive to her, so the bedroom antics will heat up. This is part of what is encompassed under “dread game” although I would disagree specifically of making it seem like you’re going to leave or cheat.

Alternatively, usually some random event in a woman’s life wakes her up to the fact that you ‘re now attractive. For example, a woman’s girlfriends could make a passing comment that “she’s single and how you’re looking like a good catch nowadays.” The woman would then laugh and dismiss what her friend says: “nah, he’s just a friend” or “haha, he’s not really my type.” But it will pique her curiosity, and when she reexamines you and you’re now more attractive than you were in the past. She then comes around and agree with her friend’s assessment that you’re now a catch.

Fourth, it is possible that a girl has put you in the “friend zone” or “undecided” where being undecided on you is not enough information for her to make a decision. Typically, this happens if you’re a strong silent type. Then a major incident wakes her up to the fact that you’re a man.

For example, usually some powerful act of bravery or leadership wakes her up. One such instance would be if someone starts choking and everyone is panicking. But you know what to do. You calmly run over to the situation, and do the heimlich maneuver and the person is fine. Then you take control of the situation and calm everyone down from panicking. You saved a life and exhibited leadership under pressure. A woman is now attracted to you.

Alternatively, a different such situation is a man displaying social dominance. If a girl is giving you crap or gossiping and then you tell her to stop. You two get in an “argument” and then you ream her out until she apologizes. This type of social dominance over other women (or potentially men as well) will make women take interest and be attracted to you. The power of your personality and your status rises to where she is attracted.

Another such example would be you’re in the same church. You’re mere acquaintances. However, a Bible study is being started up soon and you’re picked as a leader. You facilitate an awesome discussion while being charismatic and funny. She becomes interested in you after this. You were merely “meh” before, but you’ve displayed a significant aspect of social charisma that she didn’t know you had before.

Conclusions and escaping the friend zone

These are the four main scenarios that you will encounter with women who you may have been “friends” with before, but then then you were able to date/court them later.

- **You were her friend**, but she always liked you. She was waiting for you to ask her out.
- **You were her friend**, and you underwent some change to become a man while you didn’t see her for a while. When you meet her again you impress her.
- **You were her friend**, but you are developing into a man. Then one day her friend or some other random act of God makes her reconsider you and her eyes are proverbially opened.

- **You were her friend**, and she doesn't know a certain side of you. An inadvertent crisis or significant display of social dominance or leadership shows her a side of you that she never saw before. She reconsiders you now as more attractive because of this masculine display.

These are the scenarios where men "escape" the friend zone. Aside from the one where she always liked you, they all have to do with YOU becoming more attractive by being a man or some other manly display involving confidence, assertiveness, leadership, social dominance, or the like. Hence, if you want to escape the friend zone become more masculine. You know: Be attractive. Don't be unattractive. Women are starving for masculinity in today's culture.

It is important to understand that not every girl will "come around" even if you become more attractive. Sometimes you really aren't "a woman's type" or whatever reason. Maybe she won't consider you because she doesn't like men of a different race or ethnicity. Maybe she likes specific type of man such as a jock in her sport of choice and usually if she's a athlete too; your guitar skills might not even phase her. Maybe you're not educated enough, and she wants to go for a doctorate and is only interested in marrying another doctoral candidate. Whatever the case just like some women aren't your type even if they are attractive so too a woman may decide that you're "not her type" no matter how attractive you may become. If you become famous all bets are off though. Fame is a great equalizer regardless of "type" for women.

This is why I don't recommend trying to escape the friend zone with women. Rather go meet more women who don't have preconceived notions of who you are and are interested in you right off the bat. Thus, I side with the manosphere and Donal's recommendation that you should not try to become a friend of a woman first before asking her out on a date or whatever you want to call that stuff nowadays.

If she gives you the "we should be friends before dating" she's probably not attracted to you otherwise she would be giddy to go out on a date with you. The exception is if you can figure out that is a hard rule that she has with ALL men even ones she thinks are attractive, or if at a certain period in her life she has sworn off relationships (although this would make me suspicious in a yellow/red flag depending on the reason — especially if a man was the cause). However, that's rarely the case from what I've seen.

I think I hit all of the scenarios, but if you can think of another that I missed post a comment.

The demonization of masculinity and Numbers 30

April 11, 2015 | by Deep Strength | Link | Original Link

One commentor writes by e-mail about the demonization of masculinity and my comments on how husbands are not held responsible for their wives actions, roles, and responsibilities:

> I tend to agree with you, however I was listening to Numbers 30 today and it makes me question whether or not we as husbands are more responsible than we even think we are.
>
> Numbers 30:13-15 NASB
>
> “Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. [14] But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them. [15] But if he indeed annuls them after he has heard them, then he shall bear her guilt.”
>
> That part about how he shall bear her guilt makes me think of Adam and the fall.
>
> I would appreciate your take on this.
>
> My current take on it is if my wife tells me something she is planning to do, right then is where it becomes my responsibility. If I agree with her, I become responsible for the decision as soon as I am made aware of it. If I disagree with the decision (let’s say your wife wants to take kids to visit in laws where they may be exposed to things they aren’t ready to deal with), I have to be prepared to stand up to my wife and lead, even if it is a fight, because acquiescence means I’m responsible before God for the decision, just like Adam.
>
> This would not be easy in the case of a rebellious wife obviously, and I guess that’s where “game” or headship or however you want to define it comes into play.

Basically, husbands are responsible for making their opinion known when a wife makes a vow or oath or other decision.

The commentor is correct about how it is basically what happened to Adam with Eve. Adam should have right away told Eve that the fruit she was giving him they should not eat. Instead, he let it slide, and disobeyed God and ate of the fruit and also more the consequences. That’s why the punishment for Adam was not just that he ate the fruit, but also that he listened to the voice of his wife [over the command of God].

The reasoning behind this is very insightful into the power of God’s laws. Basically, if a wife does something that a husband doesn’t like whether it makes him uncomfortable or is against his beliefs then God wants the husband to speak up for it right away. This quashes such scenarios as letting molehills grow into mountains that become major

problems later. If a man allows such things as nagging to go on, it will only grow worse and worse. Such issues should be quashed immediately.

As you can see by verse 14, by being silent God has basically stated that the husband as the head of the household is implicitly agreeing to whatever the wife is doing Hence, in verse 15, he becomes responsible for it by implicitly agreeing with it. You can compare this to if you're Christian brother is in sin. If he's in sin are you supposed to sit by silently and keep letting him sin? God forbid! Instead, we as Christians are called to gently admonish or rebuke him if necessary.

This scenario in particular is one of the roles and responsibilities that a husband has in a marriage. A husband doesn't have responsibility for the wife's actions, roles, and responsibilities, but he does have responsibility for making his opinion known on the matter whether it agrees or disagrees with her. Then his wife's decision and actions to submit to it or not are her responsibility.

In conclusion, God wants the husbands to be assertive about his opinion not passive. Passivity is not the trait of a leader or head of the household and only leads to ruin.

Oneitis and the blue pill are manifestations of a man's rationalization hamster

April 13, 2015 | by Deep Strength | Link | Original Link

Sometimes I see a post on TRP and go to respond. Occasionally, it turns into a post. This post is mainly about seeing some of the boundaries of what falls in the categories of "human nature" and the "complementary differences in males and females"

In a post there was the conclusion that:

> A man's "oneitis" is usually based on logic. A woman's "oneitis" is usually based on her emotions, which an Alpha can bring out.

This is a misunderstanding of the nature of humans as opposed to the nature of how males and females are complementary. Oneitis for both sexes is based in emotion. Let me explain.

Definitions:

- **Oneitis** — when a man sees a woman as "the one" who is perfect for him.
- **AFBB or AF/BB —** the strategy that women decide their mate choice on. AF is alpha f*cks which means she is sexually attracted to him (typically, because of his personality, social status, athleticism or looks) and BB is beta bux which means she is with him as a provider and support. BBs are typically effeminate men and aren't able to see the nature of women well.
- **frivorces** — frivolous divorce. Typically because a woman isn't happy.

The scenario

Consider the BB (beta bucks) who believes that single mother who has been divorced 2 times with 3 children from those 2 marriages. She is 35 years old but still looks pretty good (7/10) and has 50k in college loan debt currently with a couple of maxed out credit cards. She is generally nice but has a mean streak when she gets irritated. BB gets oneitis for her and believes that she is his perfect woman. No amount of logic or facts from his friends or family will convince him that this woman is a poor choice. In fact, oneitis for the BB in this case is the emotional response which spins the logical mind to rationalize it the way the BB wants:

- "The first 4 marriages the man didn't treat her right; I will treat her right and she will change for me."
- "She just needs someone to understand her."
- "I can be a good father to her kids."
- "When she gets angry at me it's cause I wasn't loving her enough, or supporting her enough"
- "I need to do more chores and housework because she's exhausted.. that way she'll

be up for sex”
- “Her debt is fine… I can pay it off and then we will live a happy life”
- “Age is just a number… what matters is her personality”

Note this is the same type of emotional rationalization that women also go through when pining for an alpha. Ego is always filtered through emotion first and logic/rational thoughts second. Emotion is the baser animal instinct. Men tend to have an easier time seeing through emotion to use the rational mind, but in the case of oneitis in men the emotional center takes over and uses the mind to rationalize thoughts on why she is HIS one.

What drives the oneitis emotional response

Typically, in the case of men their thirst for sex and respect/attention is what drives the emotional response. They are so thirsty for sex and respect that any woman such as this woman (who is only after the support and money) makes him think that “wow, I’ve been working so hard and here is a woman who finally sees my worth” and gives him sex and attention. What he doesn’t see — because he is blinded by his emotional rationalization — is that she is using sex and attention for his for money and support — until she can’t stand him anymore and she frivorces him and takes half his assets and leaves him to live in some small apartment with nothing.

Even still, he may still pine for that oneitis. Or he may commit suicide because she was his “everything.” Or he grows as a man and realizes she was just using him like many of you here today.

Rationalization hamster in men and women versus complementary counterparts

It’s important to realize that there is no full dichotomy to everything in male versus female. Some conditions are just from being human and utilizing emotion first. Here are some examples:

- **Emotion first**: Oneitis for a man = alpha widow for a female (e.g you pine for that individual even if they reject you and use you)
- **Emotion first**: The red pill is seeing the world through a rational lens vs. the blue pill where you believe what you want to believe and rationalize the world based on how you want it to be. (e.g. red pill is about become a masculine man not some effeminate man that society tells you women want).
- **Emotional first**: Blue pill rationalization of Elliot Rodger’s prior to going on the shooting spree: “I’m rich, have a nice car, I’m a NICE guy. Women should like me.” But they didn’t, and he started hating asian men and women enough to go kill them. Women weren’t even his primary target, but the media spun it as such. He killed more asian men than women.
- **Counterparts**: Hot woman for a man = AF for female (e.g different manifestation of sexual attraction/arousal)
- **Counterparts**: Fat women with a good personality and chef = BB for women (e.g.

you like their company and food, but you're grossed out by sex with them)

Regarding the second emotion point. The reason why you can't argue with blue pillers, purple pill debate, feminists, or whatever, is because their arguments are based on emotion first. If it feels wrong, it is wrong. Hence,

- Regret sex (didn't want it) = rape.
- Poor life choices (victim shaming) = bad.
- Being male (penis envy) = privilege.
- Choosing that you want a woman who can cook and take care of the house (patriarchy, holding down women) = evil.
- Desiring a woman based on physical attraction ("judges" women) = Shallow. Shame on you men for not looking past physical appearance

A full rational approach — colloquially referred to as "taking the red pill" — allows you to see the world as it is: Women want to have sex with assertive, muscular, masculine men. Women want effortless winners. Women don't want the burden of leadership. Therefore, be assertive, be muscular, be masculine, lead, and be an effortless winner. Thus, some of the examples of a man's rationalization hamster = Being blue pill, or having oneitis, or shootings like Elliot Rodger.

Any time a man uses emotion first to determine a decision without thinking about the consequences and acting accordingly he is using his rationalization hamster. This is the root cause of many forms of sin.

Oral contraception alters your brain

April 15, 2015 | by Deep Strength | Link | Original Link

I found this article floating across my facebook page today titled Oral Contraceptive Pill Could Be Altering The Physical Structure Of Your Brain. Apparently, there was another one by the same author a couple months ago titled similarly that didn't make very far Contraceptive Pill Associated With Changes In Brain Structure.

Some of the sciencec is quite interesting. This is from the second article:

> Many women, however, experience unpleasant side effects, ranging from mood changes to androgenic effects, such as acne and unwanted hair growth. The latter are caused by the fact that some progestins (the synthetic versions of the hormone progesterone used in oral contraceptives) interact with androgen receptors. The androgens, such as testosterone, are steroid hormones that are responsible for male characteristics. Some progestins have high androgenic activity and therefore increase the chances of androgen-related side effects, but many more modern pills actually exert anti-androgenic effects.

So perhaps the "masculinization" of women was not all due to feminism pushing women toward being strong and independent, ambitious, leaders, and whatnot. Part of that may have been due to oral contraception use.

Some of the more interesting science is obviously on mate selection.

> and one study even found it could influence a woman's choice of partner.
>
> Inside that study link:
>
> "Ovulating women exhibit a preference for more masculine male features, are particularly attracted to men showing dominance and male-male competitiveness and prefer partners that are genetically dissimilar to themselves. This is significant because there is evidence suggesting that genetic similarity between couples might be linked with infertility. Further, some studies have suggested that men detect women's fertility status, preferring ovulating women in situations where they can compare the attractiveness of different women."
>
> […]
>
> "Of particular interest is the fact that women taking the pill do not exhibit the ovulation-specific attraction to genetically dissimilar partners. "The ultimate outstanding evolutionary question concerns whether the use of oral contraceptives when making mating decisions can have long-term consequences on the ability of couples to reproduce," suggests Dr. Lummaa."

Now this is the good stuff.

Contraception basically mimics pregnancy. During pregnancy, women tend to prefer "beta" or "comfort traits" from a partner such as loyalty, being nice, provision, protection,

and similar qualities as it signals that men will stick around. This indicates that women will tend to select “beta males” for mate choices prior to marriage.

However, once they get married and come off the contraception and try to get pregnant their repulsion to their spouse is magnified. Especially once they get pregnant for real. Not to mention the fact that it alters selection for mates which may result in infertility, aside from the other infertility from STDs.

Now we’re seeing with many women “chose” to marry men they weren’t really attracted to in the first place. And why divorce is common after a woman comes off birth control and gets pregnant with kids. Her brain thought her spouse was attractive when he wasn’t. I suppose you could liken this to what “beer googles” does for both sexes… it makes you attracted to the members of the opposite sex you would never ask out if you were sober. If you’re a man who likes Scarlett Johansson curves and then you suddenly wake up next to a woman who’s 300 lbs you’d probably be disgusted too.

That’s not even the most surprising part though in my opinion.

> As described in Human Brain Mapping, the researchers found that two particular regions, the lateral orbitofrontal cortex and the posterior cingulate cortex, tended to be thinner in those who were taking oral contraceptive pills. The lateral orbitofrontal cortex helps us regulate emotions and is thought to allow us to adapt our behavior in response to rewards or adversities, while the posterior cingulate cortex helps us evaluate our internal states. The researchers told Huffington Post that changes to the former could help to explain why some women experience negative emotional side effects, such as anxiety and depression, when they commence the pill.

Ah, so the particular regions of the brain that are thinned — or rather atrophied — and became dysfunctional are the parts of the brain that “[help] us regulate emotions and is thought to allow us to adapt our behavior in response to rewards or adversities” and “evaluate our internal states.” Also, some women “experience negative emotional side effects, such as anxiety and depression, when they commence the pill.

Am I the only one who sees the irony here? Basically,

- Women have a more difficult time “regulating their emotions” which means that they go more feral: they’re at the whims of their behavior not chained to any type of logic or reason.
- Women have a more difficult time seeing the results of “actions and consequences” in terms of reward and adversity
- Women have a difficult time evaluating their “internal state”… or in other words they’re desensitized to evaluating it so what they feel is their only reality. They can’t evaluate whether that’s true or false. Solipsism.

You can’t make this stuff up folks.

And this article doesn’t even mention that some cancers are increased by hormonal

contraception use.

> Naturally occurring estrogen and progesterone have been found to influence the development and growth of some cancers. Because birth control pills contain female hormones, researchers have been interested in determining whether there is any link between these widely used contraceptives and cancer risk.
>
> The results of population studies to examine associations between oral contraceptive use and cancer risk have not always been consistent. Overall, however, the risks of endometrial and ovarian cancer appear to be reduced with the use of oral contraceptives, whereas the risks of breast, cervical, and liver cancer appear to be increased (1). A summary of research results for each type of cancer is given below.

Generally, I find that whenever man tries to mess with complex biological systems it doesn't usually end up that well. We can see this with the food we eat. But apparently, many are blind to the hubris of messing with the human body.

There are other maladies of contraception depending on a woman's individual body as well. Copper IUDs apparently can make your body go bonkers.

Conclusion: never use hormonal contraception. It's said to be safe, but it isn't.

Permission

April 20, 2015 | by Deep Strength | Link | Original Link

To tack on to what Cane has been saying about You must be because you are and the two follow up posts on she got games you ain't even thought of playing and three peaces of command.

> Right then, for the first time, I fully realized that–because I was too chickenshit to appear sexist or hypocritical about work*[1]*,–I had been passively hoping that she would pick "stay home, cook, and clean", and therefore angry that–in the absence (and complete abdication) of my direction–she had chosen neither and both…just as I had demonstrated. Husbands don't just need to be the leaders. Husbands **are** the leaders, and therefore must act accordingly. That's not a guarantee that she will follow, but if she stays, she will follow. A wife cannot divorce *staying a wife* from *following her husband* anymore than a son can stay in his father's home while refusing to mimic the father's behavior, or reject his genetics. The consequences are unavoidable.

Generally speaking, because masculinity is demonized, men are waiting for permission to be leaders/headship of their home. They're waiting for permission from their pastors, their friends, their wives, their children, and even their culture. Fat chance you'll actually get this "approval" unless your church or social group is insulated from the culture and has strong Christian roots.

In reality, this approval is illusionary. Even if you get this approval, there's no shortage of opinions decrying how it is evil, patriarchal, or otherwise bad in numerous ways. Dalrock's recent post have some decrying it as archaic.

However, as I explored in the demonization of masculinity the truth is even more insidious than that. It's not JUST that men are waiting for permission to be the leaders or heads of their household. Rather, it goes deeper to the fundamental level.

Men are waiting for permission to be men.

The sad reality is that men are waiting for permission to be men when they are already men. They're waiting for permission for something they already are.

To be honest, now that I realize this it's a hilarious caricature. We're sitting here in the manosphere blogging about being a Christian and being masculine. We're trying to find or regain something which we already are. It's quite absurd.

It's really a testament to free will. Humans are the only beings that can act against their nature. Animals can't do that. Sometimes it's bad such as when we use our free will to submit to the flesh rather than the Spirit. But wow, it sure is bad when we use our free will as men to act feminine rather than masculine.

However, I think the real irony is that it's actually very hard work to go against your biologically masculine nature. Even in 'failure' you still have choices. What you do decides

if you control your life or not. For example, if you ask a girl out and she says “let’s just be friends” and you don’t want to be friends? Just say no. Men too often look for approval for their actions to get the yes or no. Instead, men should know that they’re in control of their lives at all times and should give out the yes or no.

> John 10:7 So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers; but the sheep did not heed them. 9 I am the door; if any one enters by me, he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

We’re waiting for permission to walk out of the mediocrity of other’s expectations when we already know who we are in Jesus.

Life and life abundantly. It’s an amazing thing when a man is at peace with his masculinity like it is with a woman in her femininity. It’s who we were created to be.

What “is” masculinity

April 21, 2015 | by Deep Strength | Link | Original Link

I think to mentor men we need to have a stronger hold on what “masculinity” actually is. To be honest, that’s one thing I’ve struggled with explaining to men in real life.

This is important because — aside from the choice to follow God — the choice whether or not to marry and thus pursue women is one of the most important choices that a man can make in his life. In this day and age if he chooses poorly many hardships may befall him such as risk of divorice shooting through the roof. Similarly, if he does decide to make this choice, he must learn what traits are innate to being a man and what traits are taught and to learn them.

However, the important thing to know is that masculinity should be developed irregardless of this choice to marry even though masculinity is inherently attractive to women. This is part of developing into a man of God that is able to be useful and profitable for God to use in the Church, family, and friends.

In other words, since God created men to be men, we need to learn how to operate fully into what He created us to be. The fact that becoming a masculine man is attractive to women is only a side effect.

Cultural masculinity

Obviously, there are indicators and tells. Planned parenthood, bastion of the left, describes typically masculine and typically feminine traits although they call them “culturally” ingrained and not biological in nature. (from: planned parenthood site, not linking cause they attempted to hijack my browser location).

WORDS COMMONLY USED TO DESCRIBE FEMININITY

- dependent
- emotional
- passive
- sensitive
- quiet
- graceful
- innocent
- weak
- flirtatious
- nurturing
- self-critical
- soft
- sexually submissive
- accepting

WORDS COMMONLY USED TO DESCRIBE MASCULINITY

- independent
- non-emotional
- aggressive
- tough-skinned
- competitive
- clumsy
- experienced
- strong
- active
- self-confident
- hard
- sexually aggressive
- rebellious

Obviously, some of these are what is traditionally masculine and some are just words they threw in there to polarize. “Clumsy” is not a traditionally masculine word nor is “weak” a traditionally feminine word. Clumsy puts men in a bad light, and weak is able to be polarized for women for non-privileged victim status.

The reason I bring this up is that it is important to know what the “culture” thinks about masculinity because that is how most people will think about masculinity. Indeed, even most Christians accept what is “culturally true” over what the Scriptures say. Thus, noting the context from which someone is discussion a certain point is important, especially when mentoring men.

Scripturally defining masculinity

Even the Scriptures aren’t exactly clear about what masculinity beyond a couple of passages. For example,

> 1 Kings 2:When David’s time to die drew near, he charged Solomon his son,
> saying, 2 “I am about to go the way of all the earth. **Be strong (DS: strength), and show yourself a man (DS: basically, TO BE a man), 3 and keep the charge of the Lord your God, walking in his ways and keeping his statutes, his commandments, his ordinances, and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn; (DS: assertive and proactive about the ways of God)** 4 that the Lord may establish his word which he spoke concerning me,
> saying, ‘If your sons take heed to their way, to walk before me in faithfulness with all their heart and with all their soul, there shall not fail you a man on the throne of Israel.’
>
> and…
>
> 1 Corinthians 13:4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own,

> is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 [b]bears all things, believes all things, hopes all things, endures all things. 8 Love never fails; but if there are gifts of [c]prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. 9 For we know in part and we prophesy in part; 10 but when the perfect comes, the partial will be done away. **11 When I was a child, I used to speak like a child, think like a child, reason like a child; when I [d]became a man, I did away with childish things. (DS: maturity in love)** 12 For now we see in a mirror [e]dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13 But now faith, hope, love, abide these three; but the [f]greatest of these is love.
>
> and…
>
> Genesis 2:24 For this reason **a man shall leave his father and his mother (DS: become independent)**, and be joined to his wife; and they shall become one flesh.
>
> and…
>
> 1 Timothy 5:8 **But if anyone does not provide for his own (DS: provider)**, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

So we know the Bible talks whether explicitly or implicitly that masculinity does involve being:

- Strong
- BEING a man (or otherwise, be of your nature)
- Assertive and proactive, especially for the laws of God
- Maturing, especially in love
- Independent — some men leave their father and mother and never marry.
- Provider, if married to household, if not at least to himself

Aside from the commands of the husbands in the Scriptures which are:

- Don’t withhold sex (1 Corinthians 7)
- Be the head (Eph 5)
- Love wife as Christ loved the Church and as his own body (Eph 5)
- Live with in an understanding way with the weaker vessel and show her honor as a co-heir in Christ (1 Pet 3)

These are important to know because they will help men understand what becoming men is in the context of God. Hence, knowing these and developing these as a Christian man will be all important just as Jesus grew.

> Luke 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God

> and men.

Note that the context of this is Jesus questioning the Scribes in the temple and then obeying His parents. Being in submission where submission is required is important. We do not just want to grow in favor with God but with God and men.

Other thoughts on masculinity as a whole and with women

As Vox was going through his "Gamma" series I had the distinct impression that being "gamma" basically personified men who hadn't become "men" in one context or another.

http://alphagameplan.blogspot.com/2015/03/winning-redefined.html
http://alphagameplan.blogspot.com/2015/03/alpha-mail-diagnosis-gamma-1.html
http://alphagameplan.blogspot.com/2015/03/alpha-mail-diagnosis-gamma-2.html
http://alphagameplan.blogspot.com/2015/03/alpha-mail-diagnosis-gammma-3.html
http://alphagameplan.blogspot.com/2015/03/the-source-of-gamma-delusion.html
http://alphagameplan.blogspot.com/2015/03/10-signs-of-passive-aggressiveness.html
http://alphagameplan.blogspot.com/2015/03/gamma-in-action.html
http://alphagameplan.blogspot.com/2015/03/the-gamma-identifier.html
http://alphagameplan.blogspot.com/2015/03/graduating-gamma-4.html
http://alphagameplan.blogspot.com/2015/04/gamma-solipsism.html

Gammas are passive aggressive, care about "winning" more than "relationships", have a very difficult time with self critique, have a very hard time with taking criticism, and similar things. Most of us can obviously say that these are simply hallmarks of an immature man. It should be no surprise that such a man will have little success with women.

Along these lines, Vox's socio-sexual hierarchy has become one of the main posts of the manosphere for describing various tiers of men according to their sexual success:

http://alphagameplan.blogspot.com/2011/03/socio-sexual-hierarchy.html

Thus, it has become my increasing impression that the sociosexual hierarchy is simply a component of how men use their masculinity around women. Masculinity takes into account the heart and what comes out of it. The "heart" of a man being composed of his biological nature, thoughts, and feelings. And out of the nature, thoughts, and feelings become behavior. As Jesus said it is what comes out of the heart that makes things unclean, and by similar analogy it is out of the heart which makes a man masculine or not.In this context, "game" is simply aping masculine behaviors because masculinity was not passed on from father to son post destruction of the family from no-fault divorce and incentivizing divorce by awarding cash and prizes to women who followed through. Specifically, "game" is a specialized subset about aping masculine behavior in the context of masculined women.This is why I think "game" in particular as it exists is simply a caricature of masculinity. It is specifically aimed at women and not developing a man as a whole, and it is aimed at generating sexual attraction from masculined women. Masculinty, of course, can be learned outside of these contexts. You can see the reddit TRP men realizing over the past year that there is more to being a man than women even though they act immorally.Regardless of that tangent, it is important to realize that a

man’s ability to attract women TENDS to be a decent indicator of his masculinity since very few men have been taught how to be masculine by their fathers. Hence, “gammas” now are “full gammas” in that was as far as they developed without masculine father figures or mentorship. Their masculinity it characterized by the same strength, maturity, independence, etc deficits as their ability with women.It is becoming increasingly rare for men growing up in their teens, 20s, and 30s to be successful as a man in life without being successful with women. It’s the same concept as Jesus states in the parable of the talents: Matthew 25:29 “For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.”However, there are rare exceptions, especially in the technology fields where business success simply may not correlate with success with women. In these instances, we have men who despite being succesful in business, either believe the lies of the culture about how women like nice men or simply think acting masculine around women is wrong for whatever reason. Hence, they fail in relationships because they withdraw their masculinity around women either due to fear or other factors.Hence, strength, maturity, and the like are two way streets both in your life and in interactions with women if you’re interested in getting married.

Some questions for readers

1. So, aside from these traits, are there any other Biblical traits that you can think of that should be fundamentally taught to men to be masculine? I think I pulled out most if not all of the verses that speak specifically to men. There’s lots of other verses but they apply to both men and women which isn’t as unique. Remember, the problem is men need to be more masculine.

2. Which are innate? Which are taught?

3. Also, we need to “define” what these traits are. For example, what does being “strong” even mean? For the most part, it seems like it’s pretty obvious. Strength in a man moves beyond just physical strength to mental strength. To be firm in what he believes (has boundaries) and is willing to enforce them in any situation. Boundaries should be aligned to the Word.

4. How do we begin to start to teach these to men?

5. How do you teach masculinity in terms of being a man for all things versus in the context of women? For most men from what I’ve experienced and talked to men about their experiences is that growing in masculinity seems to be natural with guidance, but that with women it seems to be a “special case” that is more difficult even with guidance.

I think that if we nail down masculinity as it is Biblically along with other non-Scriptural truth we will have a much easier time teaching and mentoring men.

Overcoming the Anger Phase

May 1, 2015 | by Deep Strength | Link | Original Link

One reader wrote to me about some hardship with the anger phase. I'm going to go through the e-mail and address it. This should be helpful kick in the butt, hopefully, for many men not just the e-mailer.

> So I've been following you and Dalrock and other blogs as of late. I'm slowly weaning from the non-Christian blogs (secular they may be but unfortunately, they seem to have a lot of dark truths). Since I've emailed you once, I wanted to email you again.

I eliminated most of the non-Christian blogs I read almost a year ago. It was a good choice. The tangible anger and bitterness you can palpably feel from the vast majority of non-Christian blogs does eventually start to weigh on you. It is similar to peer pressure in a way. If you're around people who smoke all the time you'll eventually start to feel like you should be smoking too. I also went the route of eliminating most of the blogs of Christian women that I read. Initially, when I first started reading the manosphere almost 2.5-3 years ago, a balanced perspected was good to know what both men and women thought about the detrimental effects on society. However, I noticed that eventually I started to gravitate to commenting more on such women's blogs because I felt more comfortable there. Women tend to put a more welcoming atmosphere, and it is not as harsh as more of the men blogs. I realized this was problematic because if you are not conditioned to the way men challenge each other then you will naturally want to gravitate toward women who are more socially accepting. This is not how you become a Christian masculine man. We're not here to gain other humans's approval but to do the will of the Father. It's much like repentance. You gotta do the 180.

> I need to know how to get out of the anger phase of 'taking the red pill' so to speak. I'm stuck in it. I feel like I need to be this pinnacle of perfection all the time and every time I stammer or break eye contact with a female, it's another giant red X on their mental checklist. I feel overwhelmed and I have no outlet to express it. I don't feel like I hate women but I do dislike the male-female social dynamic and how I was made to be a sucker and a loser for so long. Not just by their actions but by my ignorance/shortcomings socially.

Going back to the analogy of repentance, the anger phase is akin to not doing the 180 but to doing a 90 degree turn. You were headed exactly in the wrong direction — you were deceived by society and maybe even your family and the church — about what God says in the Scriptures. For full repentance you need to do the 180 and walk out of deception in the opposite direction to life and life abundantly in Jesus. However, instead of making a 180 degree turn you instead made a 90 degree turn. You know you weren't going in the right direction, but now you're still going in the wrong direction walking parallel to the evil you now see. Part of the problem is that you still care too much about

the approval of women. There is a desire that is innate in men created by God which drives us to value women: we have a sex drive and we want to be providers and protectors. We want to make sure our women are happy. This is not a bad desire, but it is coerced by our gynocentric culture into a reversal of roles and responsbilities. As I've noted before, human societies operate primarily on performance based mindsets versus desire based mindsets. You feel that you have to "perform" for a woman to get her to like you. When you don't "perform" such as meeting eye contact you feel like a "failure." If you examine this mindset spiritually it's taking cues from culture rather than from God. You're essentially saying to yourself that your self worth is based in your performance or ability to attract a woman. You're implicitly rejecting God's value of your worth and instead valuing society's worth over yourself. This is not good.

> I primarily was raised by women–my dad was around but my parents split when I was in 10th/11th grade. Just recently last year, he passed away due to heart failure. We were never really close and now I regret not having a stronger bond with him. I think other than my natural personality, being raised in a predominantly feminine environment made me incomplete. I can't cry or scream because that's letting my emotions get to me. I suppose I should pray but there's a voice in my head that tells me my prayers suck and I'm just going to sin again anyway so by bother praying. I've got no interest in quitting my faith. I guess I just needed someone to talk to.

Incomplete? Hah, by what measure? Society? Don't make me laugh. The past does not define who you become. The past only shows how broken we are, and how much we need a savior. You're at a good point. God loves a good redemption story. That's what the vast majority of the Scriptures are all about. Redemption stories. People that were in desperate situations that needed a Savior. Luke 18:9 And He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: 10 "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. 12 I fast twice a week; I pay tithes of all that I get.' 13 But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be [f]merciful to me, the sinner!' 14 I tell you, this man went to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted." Ignore the voice via 1 John 4. It's demonic. God doesn't love elaborate prayers but prayers that come from the heart. You'd be hard pressed to say that the tax collector was not emotional here: he's beating his breast and probably wailing in sorrow at his state before God. While I still think you need to temper your emotions with women in some cases, you can display your emotions before God in prayer, alone time, and meditation any time. The Scriptures are clear that it's OK to get angry and express it to God. It is fine to question your situation with God. But it's not alright to blame God for it, even if He does allow things to happen. God loves

the truth, and if the truth is you expressing your emotions to Him that's great. I've had a couple times in my life in the past few years over some situations like there where I have had to take it to God with my emotions. He answers the frustration, the hurt, the anguish, and the bitterness with grace, and mercy, and peace. This is the thing that I think many Christians do not understand. You'd be hard pressed to say there's not a ton of physical and emotional hardship in the Psalms. David had some really bad experiences in his life with many people wanting to kill him. Yet, he expresses it through music, writing, and other physical acts or outbursts to God, and it is incoporated into Scripture. Job's situation is pretty terrible too. However, almost all of the Psalms like this are a story: they first reflect on the negative situation; however, they almost always revert to reframing their thinking on how powerful God is and what He can do in the situation. This is what we need to do more of in our daily lives.

> So far, my plan is to not get romantically involved with anyone. Regardless, I'm going to encounter women every day. I need to get rid of my feelings of anxiety/anger towards them–the ones I've never met and the ones that have wronged me. I need a godly view and attitude so I can get over this thing. I'm at work and I'm typing this and I feel overwhelmed.

Correct, it would be unwise to engage women at this point if you are not fully grounded in the Word yourself. The answer lies in the ability to reframe your thinking from worldly to godly. This will likely be difficult at first since you don't have much experience with it. It will require going to God in prayer, praise, meditation, fasting, and the Scriptures. Part of this process is learning to empty your mind of expectations and thoughts and to live in the moment when talking with other people. My goal is not "attraction" but rather to help others grow in the Word. If "attraction" is at the forefront then you have made an idol of it already. The more I help others grow in the Word the stronger my leadership abilities grow, the stronger I can more easily facilitate social interaction, and the stronger and more confident I become in Him. The more I stand up for His Word as truth the more strength I gain and the more masculine I become. You start to care for Him above women. And that's how it should be… when you take the focus off of women and place it onto Him things start falling more into alignment. **Your focus shifts away from performance but to desire. If you're not performing for women's approval or attraction then you have nothing to be angry about because you can't fail. There is no standard from which to falsely judge yourself. All you can do is learn how to love more.**

> Matthew 6:33 But [s]seek first [t]His kingdom and His righteousness, and all these things will be [u]added to you.

The irony is that this is the "cure for anxiety." People were worrying about food and clothes… but it also applies to women and other earthly things as well. Women can tell when you're trying to earn their approval and it's not attractive.

edit: Donal has a nice follow up post on this and on bitterness.

Independent versus self sufficient and responsible

May 1, 2015 | by Deep Strength | Link | Original Link

I already had this on the backburner, but Ballista pulled it to the forefront. He comments:

> An old comment of yours is drawing some traffic to my blog right now. Thought you might like to know.

Basically, the post they are commenting on is actually one my first posts on this blog: Practical ways to improve your attractiveness and desirability for a Christian spouse. The fact that boundless deleted that comment was partially responsible for me to start up this blog. So I suppose you can thank boundless for something.

I read through briefly, and many of the women were talking about my "independent" comment of course. Hence, this post.

Independent versus self sufficent and responsble

It is important to understand these two terms as men and husbands and to be able to explain them to women and wives.

Remember the disctinction between respect and submission? I talked about it in your attitude tells me everything I need to know. Essentially, respect is a state of the heart: it is the attitude with which you approach others. Submission is the outward fruit of obedience under authority.

Likewise, independence and self sufficience are similar. Independence is an attitude, and self sufficience and responsible are an outward state of being. However, they don't relate together the same way that respect and submission appear.

Women like to ape masculine behaviors such as independence because they think it is attractive to men. This is false. Men generally want nothing to do with strong, confident, and independent women. An independent woman signals to a man that she doesn't need him, and in most cases it also signals that she doesn't want him either. It is the attitude of "I can take care of myself, AND I don't want or need your help." I don't want a woman whose attitude conveys she don't need no man because she can do everything herself.

On the other hand, men do want their women to be self sufficient and responsible. I want a woman who can take care of herself if I'm not around, make responsible decisions, be responsible with money, and other characteristics of self sufficiency. This is important especially in taking care of a household and any other future children.

When men discuss these things we almost always intuitively understand it in this way. We like women who are "independent" in the sense that they are self sufficient and responsible. We don't like women who take the attitude that they don't need no man and act to reflect this.

Part of what this relates to is identity. If your identity is not in Christ then you're gonna be looking to other things to fulfill you. For example, a woman that looks to a husband primarily for emotional support is setting herself up for failure because a husband can

never given the PEACE that Jesus can.

Understanding

I'm unsure of why women have such a strong reaction to the fact that men say they don't want an [strong and confident] independent woman.

I think it may be similar to how they view respect and honor as well. I discussed this some in my post Why I don't respect women. In general, what women mean by respect and what men mean by respect are two different things. In some cases, both definitions of "respect" aren't what the Bible defines as respect.

- Respect, Biblically, is the proper attitude towards the position of authority.
- Men tend to think of respect as something earned; hence, when women demand respect we tend to dismiss them as laughable.
- Women tend to think of respect as "worth" or "power" depending on who you talk to. The worth or value is better defined Biblically as "time" which means honor and value.

I suppose this is some natural artifact of how both men and women process the world differently. There are some parallels such as fat women being unattractive to men as a wimp is unattractive to women. However, it's harder to pin down word usage until the comments section on posts blog up from back and forth arguing between men and women I recall a post a little while ago about men telling women to be more "open" in conversing with and flirting with men they were interested in to show interest. Another post that was similar was the one on NAWALT and AWALT.

Part of it is special snowflake syndrome. Most women want to believe they are different than other women and it makes them special. "Well, I'm strong and independent, and my boyfriend likes me and we've been dating for 4 months" was one of the comments in the forum.

Part of it is inability to understand themselves. Understanding attraction seems to fall into that category. Women can't tell tha they're attracted to power, status, athleticism, looks, and money. Perhaps they're afraid that if they admit it they look shallow so it's self preservation. However, being that even some of the women who regularly blog about things related to the manosphere can't understand it that well I'm more inclined to believe its just a blind spot. Fish don't need to know how a fisherman catches them… only that the bait looks tasty.

Anyway, just some thoughts on how men and women process differently. Not really going anywhere with it except to note that I think men and women's understanding of "independent" are different which leads to confusion.

Emotional engagement

May 4, 2015 | by Deep Strength | Link | Original Link

Expressing negative emotions

It's funny cause we talk so much about the negative implications of feeling-based thinking that pervades the churchianity and society. However, we also don't acknowledge God from an emotional level. Engaging God on an emotional level is amazing and good. We should not let our bad experiences with people who say they are Christians but only obey their feelings stop us from engaging God with one aspect of how He created us.

God doesn't want us to be emotional automatons. David, being a man after God's own heart, is one obvious example. As I talked about in the previous post on overcoming the anger phase, many of the Psalms were written with anger, bitterness, and other "negative" emotions in mind. However, they are almost always reframed by the end of the Psalm away from the human perspective to God's grace, mercy, and provision. They are some of the quintessential examples of how to move the mind from the worldly situation to the spiritual reality.

Engaging God on this type of emotional level is good. He doesn't want us to pretend everything is fine when we're feeling crappy about the situation. Rather, He wants us to come to Him when we feel hurt, when we feel like we are in agony, and when we feel like we are struggling with anger or bitter.

This is the concept of never going down with problems.

On an organization level, you always escalate your large problems with your superior. You don't express your bitterness with those under your leadership. You don't express your anger or discontent with those under your leadership. You don't complain to those under your leadership.

You can brainstorm with those under you. You can ask their advice. You can even delegate problems to those under you. But you are still the leader and one in authority — once you start to rely on them to solve your problems or you foist leadership of the problems onto your subordinates you will have issues.

It's no wonder when you present needy emotional outburts to women that they become unattracted. Why does she become unattracted? She becomes unattracted because she loses respect. Why does she lose respect? Because your leadership is in question. You went to the wrong person for guidance with your problems. Instead of going to God for guidance with your problem you went to your wife. Your wife is not your leader. When she is placed in a situation where she feels like she needs to lead she feels like she has to "mother" which makes her lose respect and become unattracted.

This is why you have to be very careful with negative emotions coupled with problems. It is not necessarily the negative emotions that lead to the issues but foisting your problems upon someone else to make decisions about how to fix them.

You undermine God's authority when you ask those under you to lead in a situation.

This doesn't mean a wife should respond emotionally by refusing to have sex or divorce in these circumstances, but it also means that there tends to be some fault of the man as well. (Note: it is also true where a man can do everything Biblically and a woman can still divorce just as a woman can do everything Biblically and a husband can still leave. Hosea comes to mind. Those cases are exceedingly rare, and chance are you are not one of them because we often encourage negative behavior with our own behavior via behavioral cycles).

Engaging God with the rest of your heart

I haven't seen anything posted about this in the manosphere, so I might as well talk about it. Because we think that emotional displays tend to be "bad" men have started to become walking automatons even with our positive emotions. This is false.

In fact, in the Scriptures there are 7 types of Hebrew praise and worship. They are all forms of physical, emotional, and spiritual acts of worship:

> 1.YADAH – yaw-daw – to worship with the extended hand. The giving of oneself in worship and adoration. To lift your hands unto the Lord. It carries the meaning of absoulute surrender as a young child does to a parent – "pick me up, I'm all yours". Scriptures: Gen. 29:35, 2 Chron. 7:6, 20:21, Psalms 9:1, 28:7, Psalms 33:2, 42:5,11, 49:18, Isaiah 12:1 3034
>
> 2.TEHILLAH -teh-hil-law- to sing, to laud. A spontaneous new song. Singing from a melody in your heart by adding words to it. This refers to a special kind of singing-it is singing unprepared, unrehearsed songs. Brings tremendous unity to the body of Christ. Singing straight to God. Can move into tehilah anytime. Singing it the second time would be ZAMAR. It is the praise that God inhabits (sits enthroned on)(Psalm 22:3) God manifests Himself in the mids of exuberant singing.
>
> 3.BARAK – baw-rak – To kneel or to bow. To give reverence to God as an act of adoration. It implies to continual conscious giving place to God. Blessing the Lord, extolling virtue. There is a sense of kneeling and blessing God as an act of adoration in the word BARAK. Physical application – To bow, kneel or to do this with the intent in my heart that He is my KING and I yield to HIM. I am acknowledging Him as KING and GOD. SONG: BLESS THE LORD Scripture: Psalm 103 tells us how to bless the Lord and then goes on to enumerate those blessings: loving kindness, satisfaction redemption, honor, renewal. We bless the Lord by remembering all of these things.
>
> 4.HALAL Scripture: 1 Chron. 16:4, 23:5,30, 25:3, 29:13, Neh. 12:24 (this word appears over 110 times in the OT) 1984 halal (haw-lal'); a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:
>
> 5.TOWDAH -to-daw -To give worship by the extension of the hand in adoration or agreeing with what has been done or will be. This word is common- ly found in

> connection with sacrifice-applying the giving of thanks or praise as a sacrifice before reception or manifestation. Thanking God for something that I don't have in the natural. Agreeing with His Word – faith in His Word. This form of praise goes in operation just because His Word is true. "Father, I thank YOU that YOUR WORD is TRUE. As we raise our hearts and hands in praise to the Lord, it involves a sacrifice, especially if one is very sick in body. The carnal mind would fight and ridicule this particular action, but there is great faith in TOWDAH as praise. The lifting of the hand symbolizes agreement. The right hand symbolizes my covenant with my my Father. As I go through the scriptures, God is seen extending His Right Hand to me. That's the covenant. When He extends His right hand to me, He's saying to me – ALL THAT I AM IS YOURS, and when I extend my right hand to Him, I am saying "All that I am is yours and I agree with what You're saying. It is the sacrifice that God honors by His performing of miracles.
>
> 6.ZAMAR – zaw-mar – To sing with instruments. To make music accompanied by the voice. One of the musical verbs for praise in the book of psalms. It carries the idea of making music in praise to God as in Psalm 92:1. The word ZAMAR also means to touch the strings, and refers to praise that involves instrumental worship as in Psalm 150. The one word is usually translated "sing praises".
>
> 7.SHABACH – shaw-bakh – to address in a loud tone, a loud adoration, a shout! Proclaim with a loud voice, unashamed, the GLORY, TRIUMPH, POWER, MERCY, LOVE OF GOD. This word implies that testimony is praise. The phrase "shout unto the Lord" can be understood as the action of SHABACH. It is not just being loud. You should have the attitude of putting your whole being into it, an attitude of being totally uninhibited. Scripture: Psalm 117:1, 63:3-4

Much of this type of praise is lost on our culture. I find it ironic that lifting hands, dancing, and other types of physical and emotional worship of God is frowned upon in most denominations in the Church.

As I have a more charasmatic background I've been more open to this from the start, but it is only recently that I have begun to realize how much of that attitude is ungodly. It's not wrong to celebrate before God, especially in a raucous manner. In fact, because of everything He has done for us wouldn't it be wrong to NOT celebrate before Him in a raucous manner?

The parable of the debtor comes to mind:

> Luke 7:47 "For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."

Should it offend our sensibilities when we see someone give a shout of praise to God? Or should it offend us when those weep openly on the street because of forgiveness? Or should it offend us when people dance in Church? Or should it offend us if we lift up our hands to God? Hardly. I think we should be doing those things too, if only we truly knew the depths of what God has done for us.

David, in particular, is well known for dancing escapade:

> 2 Samuel 6:12 Now it was told King David, saying, “The Lord has blessed the house of Obed-edom and all that belongs to him, on account of the ark of God.” David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness. 13 And so it was, that when the bearers of the ark of the Lord had gone six paces, he sacrificed an ox and a fatling. 14 And David was dancing before the Lord with all his might, and David was [h]wearing a linen ephod. 15 So David and all the house of Israel were bringing up the ark of the Lord with shouting and the sound of the trumpet. 16 Then it happened as the ark of the Lord came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the Lord; and she despised him in her heart. […]
>
> 20 But when David returned to bless his household, Michal the daughter of Saul came out to meet David and said, “How the king of Israel distinguished himself today! He uncovered himself today in the eyes of his servants’ maids as one of the foolish ones shamelessly uncovers himself!” 21 So David said to Michal, “It was before the Lord, who chose me above your father and above all his house, to appoint me ruler over the people of the Lord, over Israel; therefore I will celebrate before the Lord. 22 I will be more lightly esteemed than this and will be humble in my own eyes, but with the maids of whom you have spoken, with them I will be distinguished.” 23 Michal the daughter of Saul had no child to the day of her death.

David is not afraid to pretty much go stark naked and dance with joy before God. The funny thing is Michal’s criticism is much like I think many of us would give people we saw today who are dancing in church: “Wow, you’re crazy.. why would you do that?” One can only imagine how silly David looked dancing just like many of our brethern in the Church.

However, David’s response is better and we should take note. That which He was doing in celebration of God is nothing to be ashamed about. How I look and how I am esteemed is nothing compared to my expression of joy before God. That is a man who knows his priorities right there, and it is a strong masculine response against a perceived slight on his character. He doesn’t defend himself rather instead He defends God.
No wonder he is named a man after God’s own heart.

In this we are not *led* by our emotions, but they participate fully and harmoniously in how passionate we are to be for God because of what He has done for us.

Edit: additional reading on emotionally engaging God:

http://mysteryoffaithblog.com/2015/05/15/are-emotions-in-worship-wrong/

How servant leadership is twisted

May 5, 2015 | by Deep Strength | Link | Original Link

Cane talks about servant leadership one of Dalrock's recent posts.

> "Servant leader is a term one uses when one wishes to obliterate and deny headship."
>
> I agree with this 100%. They are using it to deny headship…
>
> "Individually the words are right, but the term servant leader has no more to do with biblical headship than the term free love has to do with 1 Cor 13."
>
> …but I'm going to push back a little on this. There is a single word which means servant leader: Steward. There is one king, Jesus, but He has appointed a steward over every marriage until His return (or our deaths), and that steward is the husband. He has headship in the king's name. In Heaven there is no marriage, and no one is given in marriage. Our rule is legit not because of our worth, but by His name and decree. We are first of servants, and so are likewise served by others who are to serve us in His name.
>
> Because our rule is not based on our worth, this makes sense of why Peter instructs servants and wives to serve masters and husbands whether worthy or not. The sin of those who use *servant leader* to deny headship is not their use of the term, but of their pollution of marriage with works. Under their false teachings marriage becomes a sorcery of man's making: If he says the right words, makes the right motions, and prepares the right material ingredients, then he successfully casts the spell of Husband. As Baucham says: "That's not the Gospel!" I see no problem with the words used in conjunction. I see a problem in saying that the Jesus-appointed servant leader (steward) does not rule in the name of Jesus unless the underlings approve of the servant leader.
>
> Funny thing: *Servant Leader*, ah, *dispellings,* of headship are cast mostly by post-modern Protestants, but the concept of proper results based on proper formation of rituals has the distinct sense of Roman Catholicism.

You can tell exactly when "servant leadership" becomes an abomination. When it instead becomes a performance rather than a desire.

The irony is that Churches could actually disciple young men and husbands if they taught the unvarnished truth.

- Please God through desire to adhere to His will.

It's not about performing for God. God doesn't need men to perform for Him. Rather He wants us to desire to do His will and worship Him in Spirit and in Truth. Out of the heart comes the desire to do His will and that springs forth good works.

Instead they revert to teaching the heresy of performance. "Servant leadership" becomes

the task about serving the wife the way the wife wants to be treated — serving her feelings — rather than God. Even if you had the most pious wife in the world installing her approval over that of God is akin to a false idol:

- Please humans/wives through the performance of our works.

This is one of the strong fallacies against Biblical authority that is ingrained in our culture, which I believe why it is so prevalent. The rule of "democracy" is an evil because it seeks to determine what is "right" and "wrong" due to popular opinion. The authority in Scripture is of a top-down model whereas democracy is a bottom up model.

- **Biblical top-down** — Father -> Jesus -> various authority structures (Christ-Church, overseers-body of Christ, husband-wife, parents-children, government-Christians).
- **Western down-up model** — democracy and rule of popular opinion

In the Western model of democracy those in "authority" are held "accountable" by those under them. That is why it is the rule of popular opinion. Unfortunately, this does not work because those that are voted into office are those who put forth the most squeaky clean image and are rotten inside rather than those who are willing to be transparent with what they do.

This is the model that the church tries to assert with it's members rather than teaching them to be captive to the Word of God. Church authority is used to back up the "rule" of wives over their husbands or of those underneath. We know this too fails just as democracy inevitably will fail. A husband that capitulates to his wife's feelings and demands will end up unhappier and unhappier until she treats him as worse than garbage and divorces him. Even if she is a so-called "Christian."

The inversion of doing what the Bible says is destructive on marriages. This is the problem with twisting the teaching of Scripture to teach the reverse. However, it's subtle because most Christians do not have a solid theological foundations to figure out where the lines blur on so-called "servant leadership." The deception is strong.

Indeed, behavioral cycles do not just apply to individuals but also to the populace and their leaders. The populace chooses a leader that abuses their authority. They think next time they will choose someone who will be better based on their image. They continue to fail because their method is wrong. The authority there is inherently good, but it is used for evil so they believe instead that the authority is evil. Then comes the double down. Instead of choosing someone who has a track record of governing well, they choose someone with a good image and charisma. The cycle continues until destruction.

Likewise, a wife that holds her feelings as truth starts to condition a husband to obey her whims instead of Christ. By obeying her whims this makes her unhappy because he is not leading. The husband takes unhappiness to mean that she isn't being led well by him and doubles down on performing for her. The cycle continues until destruction.

In the end, it is simply another way in which: **the Church continues to choose culture**

over Christ.

Correcting performance failure in relationships

May 6, 2015 | by Deep Strength | Link | Original Link

In the previous post on How servant leadership is twisted I discussed the way in which the Church continues to choose culture over Christ. In one of Donal's posts a couple weeks ago I explained the futility of basing leadership on the "evaluation" of those under you in the context of headship:

> 1. The main problem is that Christian women "say" they want Christian men to lead.
>
> 2. But when Christian men lead *AND* do something [that women] don't like then they whine and complain and bash on the doors.
>
> 3a. Unfortunately, most Christian men instead of standing the ground cave to the demands. These Christian men become "nice" and "unattractive."
>
> 3b. For the ones who don't cave they get called jerks, assholes, and the like. Leading how women dislike and get angry about is not necessarily sin in most cases (rather preference). Although many Christian women SAY that it is sin because it goes against what they think and their feelings. Hence, Christian men get confused and suckered into "feelings are the truth" rather than focused on "learning how to lead even in difficult situations when no one is going to be feeling great."
>
> 4. Knowing that there is absolutely no way a man can please a woman 100% of the time and agree with her, there's no reason men should strive for that in the first place. [Nor is it Biblical] Hence, a "truce" is a false sense of interaction cause it would supposedly be between two equals which is not the case at all.
>
> 5. Thus, it follows that Christian women who want a "truce" need to learn to submit and stop whining and complaining when men lead the way they don't want as long as it's not a sin.
>
> 6. Put up or shut up.

Men need to lead based on their desire to please God through His Scriptures. It is difficult to adhere to the Scriptures when all evidence to the contrary is right in front of you: unhappiness, discontent, and the like. It is hard to choose Christ over culture until you get used to it. Then it becomes second nature.

I've mostly talked about behavioral cycles in the negative, but they also work positively. So I want to discuss it from the perspective of a wife.

A wife who does not nag her husband but submits to his headship and respects him will often find that she is treated extremely well and asked about her opinion on every topic that comes up when her husband needs to make a decision. This is the best of both worlds for her. She gets to have input on decision making; however, since it is her husband making the decisions she is also shielded from the responsibility of those

decisions.

This is why 1 Peter 3 works because it encourages a positive behavioral cycle through behavior: submission and respect without nagging.

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that **even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior**. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

The reason why Scriptures don't work "immediately" is husbands evaluate by past history. If a wife has nagged, disrespected, and rebelled against the husband's headship for 5 or even 10 to 20 years do you think that a wife respecting him once will change his mind about her past behavior and begin to **trust** her? Fat chance

Indeed, the vast majority of people will not believe someone has truly changed until they can see the sustained evidence of habit in their life. Habits take at least 3 if not 6 weeks to develop and implement consistently. For a wife that has nagged and disrespected and rebelled for long periods of time it may take 6 weeks or even a longer period such as 6 months or a year or longer to regain the **trust** of the husband. The deficit in the **trust** bank account is large.

This is inevitably why most wives "fail." They adhere to the Scriptures for a time. They do what is right and the husband may respond negatively. They get discouraged seeing the husband continues to respond negatively to them and give up after a week or two. Some may do it for months and nothing changes.

Some wives *think* that they are obeying the Word by praying for him to change and doing things so that their husband changes. This is false theology. The Scriptures, even the Lord's prayer, are about personal transformation through the power of Christ which affects those around us. We don't pray for others to change as this is the hubris of pride… we pray that we change so that God's power may work through us to change others. God can and does soften (or harden) hearts, but He doesn't change others as that imposes on free will. Pray that God soften your husband's heart, and that He may give you the grace and mercy to do what is right in all circumstances to regain his **trust**.

Back to the example, most wives don't understand is that the husband is responding negatively because their relationship is bankrupt of **trust**. It is in the negative. He can still remember all of the times that he started responding positively but she responded negatively to him. His bank account is -1000 dollars or however amount of times that she

has negatively responded to him. So he doesn't want to **trust** anymore and ends up defaulting to a negative response.

The lack of **trust** in this case is Scriptural. Remember the parable of the talents?

> Matthew 25:19 "Now after a long time the master of those slaves *came and *settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, '**Master, you entrusted five talents to me**. **See, I have gained five more talents**.' 21 His master said to him, '**Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things**; enter into the joy of your [c]master.'
>
> [… skipping the two talents for brevity]
>
> 24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 **And I was afraid, and went away and hid your talent in the ground**. See, you have what is yours.'
>
> 26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. **27 Then you ought to have put my money [d]in the bank, and on my arrival I would have received my money back with interest. 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'**
>
> **29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away**. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

Trust is about following through on your roles and responsibilities. A wife that has been rebellious and disrespectul is akin to the unfaithful servant. She is not **trusted** by her husband for good reason. She has been **unfaithful in her roles and responsibilities and is afraid.** The Scripture speaks to that on multiple occasions:

- Matthew 25:25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.
- 1 Peter 3:6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.
- 1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

The love we're talking about here is no feeling. Hence, the fear that is present is a logical and appropriate reaction to doing wrong. Love in the Scriptures is always referenced to doing. If you **do** what is right… if you love (by doing what is right)… then you have no reason to be afraid. The only reason you have to be afraid is if you do what is wrong.

This takes the power of God. It takes sustained effort of the wife, through the negative

bank account, to get back into the positive. A wife has to be willing to be **distrusted** through the negative bank account of her own making to prove that she is worthy to be **trusted** again.

Some may say there is an apparent contradiction. We're supposed to live by desire and not performance right? Why then is this example one of a performance to prove worthiness rather than of desire? In reality, the desire must be there first to please God. Out of that desire springs good works. While God judges the heart and out of the heart comes good or evil, humans cannot know the heart. Thus, as Christians Jesus tells us to rightly judge works according to their good or evil fruit.

> Matthew 7:15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 You will [k]know them by their fruits. [l]Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 So every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will [m]know them by their fruits.

The fact that it is the good deeds which changes people's hearts does not blunt the power of the gospel. (See Titus 3:3-8 and Eph 2:8-10). Also,

> John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."

Jesus says that we are known as His disciples through our love, which is our works that show we love each other. However, it is first and foremost our desire to please the Father and Jesus that leads us to walk into His commands. Thus, desire leads to good works.

The the hard part is that if the wife does respond negatively it seems to her that it undoes everything she has done prior. While it seems this way, it is simply another chance in which you can show you have changed through the power of Christ. This is where apologies are needed, and the actions to turn in the other direction must be proven by walking out. True repentance. Walk the walk. Intentions mean nothing.

A wife that has not proved that she has changed through the power of Christ will talk the talk but default back to not walking the walk. She will revert to her previous behavior, and her husband rightly judges her by her fruit. She is deemed a hypocrite by him and distrusted more. This is why 1 Peter 3 calls wives are called to walk the walk and to win without words.

Now, this is true of both husbands and wives in different ways. For the wife it is in respect, submission, and not nagging, having sex and being physically attractive for him. For husband it is in embracing headship that aims to please God and taking care of himself first so he can love her as himself. If you remember back to Ephesians 5, the way Christ loves the Church is analogized that a husband should love his wife as he loves

himself.

> Ephesians 5:**25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her**, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. **28 So husbands ought also to love their own wives as their own bodies**. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. **33 Nevertheless, each individual among you also is to love his own wife even as himself**, and the wife must see to it that she [r]respects her husband.

This is the failure of headship that aims to please the wife. It deemphasizes the husband and puts more emphasis on the wife. If a husband puts his wife above himself he puts her on a pedastal. This sets her up as a false idol to him. Rather, the method is first to love himself completely just as Christ loves us, and then to love his wife as himself. In this a husband loves himself completely as Christ loves him, and he also loves his wife completely as Christ.

I've discussed this before in wives will never win their husbands with words, and husbands win their wives with words. However, I'm revisiting because I have a greater understanding of the dynamics now.

If there is dysfunction in a relationship, the trust must be rebuilt from ground zero factoring in that there is probably a negative trust balance in the relationship. This will take time of sustained desire to please God through which good works are manifest to rebuild trust. While we as Christians are required to forgive others if they ask, that doesn't mean trust is rebuilt instantly. As the body of Christ we are told to call out where others are in sin. Likewise, changing behavior usually doesn't happen instantly although it can in some cases through the manifest power of God. In most cases, a bankrupted trust account will take time to build back up. This is the importance of being good and faithful even through difficult circumstances. You start to build that trust that brings the good will.

As Christians we are called to be proactive. If we see a problem we don't wait for someone else to fix it. Instead, whether we are the ones under authority or the one in authority we must be willing to take action to love others. This is especially true in an intimate relationship such as marriage that is supposed to reflect Christ and the Church. It takes consistent faithfulness to rebuild broken trust.

Scrupulosity, boundaries, and saying no

May 11, 2015 | by Deep Strength | Link | Original Link

One of the commentors at Donal's posted about Scrupulosity a while ago. Here's the "definition" from wikipedia.

> Scrupulosity is a psychological disorder characterized by pathological guilt about moral or religious issues. It is personally distressing, objectively dysfunctional, and often accompanied by significant impairment in social functioning. It is typically conceptualized as a moral or religious form of obsessive–compulsive disorder (OCD), although this categorization is empirically disputable. The term is derived from the Latin scrupulum, a sharp stone, implying a stabbing pain on the conscience. Scrupulosity was formerly called scruples in religious contexts, but the word scruples now commonly refers to a troubling of the conscience rather than to the disorder. As a personality trait, scrupulosity is a recognized diagnostic criterion for obsessive–compulsive personality disorder. It is sometimes called "scrupulousness," but that word properly applies to the positive trait of having scruples.

Basically, I suppose you could say that this is a form of malformation of the conscience, but in reality it's just a form of guiltiness of saying no. In fact, there's a book about that: when I say no I feel guilty.

Generally, this happens to people with people pleaser personalities, but it is also a form of the performance based mindset.

Why is it you feel guilty when you say no? Because you can't please other people. Pleasing other people becomes an idol, and it's work based, If you don't please other people they may not like you or may not want to talk to you. People like this are scared of disapproval.

This is one of the ways that servant leadership can be twisted in order to pervert headship into something that it is not. Husbands are essentially guilt tripped by pastors, churches, or even their own family into playing by others' feelings or approval insteading of adhering to the Word.

If it is ingrained enough it sears the conscience so that you have men who feel guilty at saying no. This is dysfunctional, and it needs to be removed.

There is an easy way to understand what Christians should do and should not do to help each other out:

> Galatians 6:1 Brethren, even if [a]anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. **2 Bear one another's burdens (baros), and thereby fulfill the law of Christ.** 3 For if anyone thinks he is something when he is nothing, he deceives himself. 4 But each one must

> examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. **5 For each one will bear his own load (phortion).**
>
> G922 — βάρος — **baros** — bar'-os
> Probably from the same as G939 (through the notion of going down; compare G899); weight; in the New Testament only, figuratively a load, abundance, authority: – burden (-some), weight.
>
> G5413 — φορτίον — **phortion** — for-tee'-on
> Diminutive of G5414; an invoice (as part of freight), that is, (figuratively) a task or service: – burden.

Basically, Christians are required to bear their own "phortion" of their roles and responsiblities themselves. This is what stewardship is. If you bear another's phortion for them, you're not enabling them to be a proper steward of their own abilities and time. You're encouraging the "spoiled brat" syndrome where the spoiled brat does what they want and someone else cleans up their mess.

When I wrote Christian nice guys are abused and part 2 I commented about various scenarios of which women, even Christian women, abuse Christian men for their time. This occurs with men to women and men to men and women to women as well. These scenarios are the "phortion" of the person asking and not an a "baros." Here were the scenarios I referenced:

- If a woman has a husband or boyfriend who can do the task she asked you then you should never accept. Even if she says he is busy she should still not be asking you. It is the husbands duty to find someone else to help if she has a problem, and the husband should not be asking you to help his wife either. That's what family is for, or asking the church itself. They're almost always just going to be abusing your time as a nice guy.
- If a woman wants to talk about emotions — especially after a break up, or an attractive guy they are talking to — they are just using you as an emotional tampon. Yes, gross. Never accept.
- Likewise, if a woman comes to you about any issues she is having with men and working things out with him just don't do it. She should be talking to the man in question instead — not you or her girlfriends.
- If a woman in a ministry asks for your help, and you know you aren't called to that ministry. Just say no.
- A Christian woman (non family) asks you for money, housing, or any type of other big deal. If they have an issue, they should take it through the church first. Most churches have some type of thing where they can help those in need.

As you can tell, the responsibility of portion does not fall specifically on "single men" in this case but on significant others, family, husbands, or the Church. In some of the cases, the responsibility does not even fall on others but only on the person with the particular

phortion.

Thus, it is important to know what are the “phortion” and “baros” in your own life, and also what the “phortion” and “baros” are in others lives.

We are required to bear our own phortion. And we are to ask for help if we have a “baros” but it needs to be to the right part of the body of Christ. Men should be mentored and discipled by other men, and women should be mentored and discipled by women. A man should not go be going to a woman with a “baros.”

Likewise, we need to be able to identify “phortion” and “baros” in others. This will allow us to say no if someone is trying to foist their own stewardship responsibilities on us. This will also allow us to identify a baros and direct them to the appropriate help in the Church.

While it is Scriptural to turn away people from your help if they are requesting help with a “phortion” or “baros,” it is important to tell them why and direct them to the appropriate help if needed. It is also helpful for knowing why you should say no in certain circumstances, and why you should not feel guilty about saying no in those circumstances.

When boundaries are muddied, it is easy to be deceived into bearing a phortion or baros that you are not meant to bear. Likewise, knowing where the boundaries are it will make you joyful to actually be able to help someone with a baros if it is good to do so.

Devotion to Christ

May 15, 2015 | by Deep Strength | Link | Original Link

A reader writes by e-mail:

> I've looked at many of the things that you, Dalrock, Cane, and a few others have written from the RP point of view, and I wonder have you ever addressed the subject of the differences between men and women and their level of devotion to Christ.
>
> I ask because, and I could be wrong…it seems that in this age…the men (generally) are drawing more nigh to the Father and cleansing their hands of sinful things than most women are. Of course i don't want to bear false witness against Christian women, but I'm often discouraged by what I see is a wholesale lack of conviction.
>
> Now I realize that my approach to things as it concerns holiness may indeed be problematic, but even for women who declare themselves to be such…it just seems that very little has been bearing witness with my spirit…even among some family members…and I come from a very large so-called Christian family.

Yes and no. Some things stick out to me which I've commented on before on other blogs but not in posts.

First, the feminization of the Church is pretty obvious. The fact that most Church attendance slants around 55:45 to 60:40 women to men ratio or worse. This tends to give the illusion that women are "more spiritual" than men where we know this is not the case.

It could simply be that say 5% of the Christian men and 5% of women are righteous in their word and deed. This would be equal numbers. However, since there are only 40% of men (1 in 8) in the Church and 60% (1 in 12) of women this may lead to the biased thinking that more men then woman are serious about their faith.

Second, the commercialization of Christianity. I'm very wary of Christians selling books. I forgot the numbers specifically but the majority of "Christian book sales" are women. Somewhere around the number like 70-80%. This presents the false illusion that women are more spiritual than men as well.

Again, this can falsely distort a viewpoint in some cases. Those who read more are not necessarily more devoted to God. Many pastors would incorrectly assume that. However, there is a false dichotomy to thinking that because those pastors are wrong the opposite is true. More men tend to be spiritual because they focus their attention toward the Bible or other disciplines like prayer and fasting rather than spiritual books.

It's always a good reminder to remember that we are told to evaluate based on fruit and not appearances.

Third, since men and women are different and have different roles and responsbilities

and may be different parts of the body of Christ this may give illusions about level of devotion to Christ. There are all difference between the various aspects of the body of Christ: missionaries, serving food in a food kitchen, mentoring and discipling those younger than you, serving in the Church as an usher, elders, deacons, pastors, and evangelists.

It's human thinking to believe that one position is better than another. We all do what we can for the body of Christ in our own way. A Titus 2 wife/woman is going to look different than a Titus 2 husband/man.

Fourth, I think that if you are reading my blog in the first place that we suffer from confirmation bias. Women who tend to be godly generally aren't poking around on the manosphere or related blogs for the most part. That's why most of the women who end up commenting tend to be trolls, or they are mentoring women of their own with their own blogs. Likewise, most men who find the manosphere as Christians tend to be strengthened in their faith and become more disciplined and devoted to Christ.

Fifth, Christians in general tend to get caught up in labels too much. If someone says they are a "Christian" but are willfully disobedient to the God are they truly a Christian? Of course, this can run into the slippery slope of no true Scotsman fallacy. Ultimately, we don't know someone's heart, but we can tell who is devoted to Christ not from appearances but from the fruit they produce. This is what I talked about in Dating, labels, and authority analysis. If you understand labels, why people want to label things, and how labels affect your perception you can start to move away from them.

For example, I'm a person who generally thinks liberal arts are useless… however, I need to be open to the fact that God can use a liberal arts major to reach those in the liberal arts for Jesus Christ. Our preferences for what we see as "devotion to Christ" need to be filtered through the gospel. I still think that liberal arts majors are setting themselves up for statistical failure in the job market, but that doesn't mean that God has called a particular individual into that area.

Should I still warn them of the shortcomings? Sure. It's possible that they can fail too. But "worldly" failure does not necessarily mean a failure of the individual or of the gospel of Jesus. This is one of the problems of the prosperity gospel in reverse — those that "fail" in worldly terms may still be devoted to Christ. He may use the failure to be teaching them principles that they will use to mentor people 30-40 years down the road.

Finally, I can't look at a person's situation and judge whether their heart is in the right place due to the circumstances around them unless it's willful sin or the consequences of willful sin. Like it or not, choosing a liberal arts major is not a willful sin. Like it or not, choosing to participate in a pyramid scheme is not a willful sin. Unwise? Sure. God may teach them something through that even if they choose to do it through counsel otherwise. Or they may choose a destructive path for their life.

However, I can encourage them to put their heart in the right place, listen to wise counsel, and act righteously in any situation. The desire to love God should bubble over into being a slave for gospel of Jesus Christ and good works.

What I look for in evaluating a potential wife Part 2

May 16, 2015 | by Deep Strength | Link | Original Link

So it's been about a year and some months since I wrote these posts about my search and mindset, and I figured I'd give an update as my desires have changed a bit as I've grown spiritually. These are the posts: What I look for in evaluating a potential wife (Jan 2014), The Change (Jan 2014), Evolving Desires (May 2014), What I believe regarding marriage (Jun 2014).

This was the prior list I had in the first post:

1. **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church or community. A heart that is seeking after God and is fruitful in it with her actions.
2. **Evidence of cultivated godly femininity** — long hair, dresses modest, wears dresses and skirts, smiles often, enthusiastic, kind, gentle, humble, preferably knows how to keep a home and cook, etc.
3. **Evidence of chastity in attitude and deed** — Christian men and women are called to this prior to marriage, and I'm uninterested in having to deal with the drama that surrounds a woman that has had previous intimacy with other men. I'd readily consider a low N-count woman who has shown though her actions and attitude that she has repented (and not just feels bad about what she did) over a virgin Christian woman who has done everything but sex.
4. **Evidence of attraction/chemistry** — I work in the medical and fitness industries, and it is important for me to have a wife who is a good ambassador for Christ in how she looks. I've dated women before who don't care about good nutrition and exercise, and it never ends well because this is an integral part of my life. A woman who strives to be attractive even though it takes work is going to be a better ambassador for Christ than one who gives in to sloth and gluttony. This goes both ways as my potential wife should be attracted to me too.
5. **Evidence of a willingness for family prioritization** — God willing I hope to have many children (3-5+) and am looking to home school them. I don't care if my wife has a career, but she should be willing to lay it aside for her family. Age is not a primarily consideration for me, but since I want to have many children younger is better.
6. **Evidence of submissiveness, especially to God** — This pretty much sums up a Biblical marriage in that it encompasses the 3 major roles that a wife is called to: a helpmeet, with submission, and with respect. I tell women that my God given mission will put me in uncomfortable discussions and challenges, and if she's coming along with me then it will be more of the same. If you're not growing in your heart, mind, soul, and strength for Christ then what are you doing?

Michaeldresden also comments from the first post:

> (1) Convincing testimony of both initial conversion and continued Christian growth. This probably isn't very romantic, but perhaps we should be looking primarily to works such as Religious Affections by Jonathan Edwards as the first step in assessing a potential wife. What could be more important in making a woman less likely to seek a divorce (and in making a woman a better wife and mother in general) than that she is truly born again?
>
> (2) Degree of joyful submissiveness to God. This point is, of course closely related to (1), but it is not exactly the same. For example, a truly converted Christian woman could be somewhat rebellious in her relationship to God (I believe that some feminist Christian women and female pastors are truly converted, yet I have found that many of them are uncomfortable with the language of being completely submissive to God). The more submitted to God a woman is, the less likely she will be to disobey Him by, for example, seeking a divorce because "the passion in the relationship is gone." Also, a woman who is joyfully submitted to God will understand that there is no inherent contradiction between being submissive and being a happy and fulfilled person.
>
> (3) Degree of joyful submissiveness to her father. Other than submissiveness to God, this is probably the best way of assessing whether a woman will be submissive to her husband. A woman who is close to and submissive to her father is also going to be easier to evaluate in terms of her theology. This is because you can ask her father about his theology and what he taught her in order to know where she stands (it seems that good Christian women often internalize the theology of their fathers even if they can't articulate it in a clear analytic manner).
>
> (4) Her father's theology. Assessing a woman's theological views can be difficult (especially when it comes to more complicated abstract issues). This problem can be solved by speaking to the man under whose instruction she has been for the last 18+ years. Also, if her father has good theology, then he can back you up if she ever has problems with your theology further down the line (e.g. if she is saying something to your children that you think is theologically dangerous, but that she thinks is fine).
>
> I think your (2), (3), (4), and (5) should go after the four things I've mentioned. However, this is all tentative and speculative at this point so I could be completely off in my assessment. Any thoughts on my suggestions?

Generally speaking, I think these fall under my 1 and 6. In general, a relationship with God, respect, and submissiveness all fall under the similar category of knowing how to relate correctly to authority. Likewise, what Michael is talking about when he discusses the points about a woman's father is important in this aspect as well.

All in all, would fold these into two categories of primary importance. Hence, my remade list looks like this with some corrections and more Scriptural input:

1. **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church and community. This is a heart that is seeking after God and is fruitful with good works.
2. **Evidence of godly earthly relationships in reference to God** — a potential wife prospect must understand how God views earthly relationships and act accordingly. A woman should respect and submit to the Jesus (John 14:15), the Church (1 Pet 5:5), earthly authorities (Rom 13, Heb 13, 1 Pet 2, Tit 3), and parental/fatherly authority (Exo 20:12, Eph 6:1). When a woman understands godly earthly relationships, she also understands the 3 main roles and responsibilities of Biblical marriage: a helpmeet (Gen 2:18), with submission (Eph 5, Col 3, Tit 2, 1 Pet 3), and with respect (Eph 5, 1 Pet 3). There should be evidence of the fruits of the Spirit — joy and peace — in these actions.
3. **Evidence of cultivated godly femininity** — long hair, veiled when necessary (1 Cor 11), purity and reverence in conduct (1 Pet 3:2), inner beauty through a gentle and quiet spirit (1 Pet 3:4), not a slanderer or slave to drink and teach what is good (Tit 2:3), self controlled, chaste, good managers of the household, kind, and submissive (Tit 2:4). Trustworthy (Prov 31:11), does him good, and not harm, all the days of her life (Prov 31:12), works with her hands on various measures (Prov 31:13,16-19), brings and provides food and delegates tasks to servants (children?) (Prov 31:14-15), provides for the poor (Prov 31:20), wisdom and kindness comes from her tongue (Prov 31:26), is not idle in her household (Prov 31:27).
4. **Evidence of chastity in attitude and deed** — Preferably a chaste virgin (Deut 22, 1 Cor 6). I'm uninterested in having to deal with the drama that surrounds a woman that has had previous intimacy with other men. I'd readily consider a low N-count woman who has shown though her actions and attitude that she has repented over a "virgin" Christian woman who has done everything but sex.
5. **Evidence of attraction/chemistry** — A woman who strives to be attractive even though it takes work is going to be a better ambassador for Christ than one who is given over to sloth and gluttony. This goes both ways as my potential wife should be attracted to me too. Inward beauty and outward beauty are not mutually exclusive — you want both.
6. **Evidence of a willingness for family prioritization** — Many children: Be fruitful and multiply, and fill the earth and subdue it (Gen 1:28b). I don't care if my wife has a career, but she should be willing to lay it aside for her family as necessary (Tit 2:3-5). Age is not a primarily consideration for me, but since I want to have many children younger is better.

I think generally that it is pretty easy to find Christian women who represent the **first** point. However, the fact that they represent the first is not always indicative of them growing as a Christian. It is the **second**, **third, and fouth** points in particular where the rubber meets the road. These are the ones the require her to actually follow what the Scriptures state. Many churchians go to church and read their Bible out of habit or because of the community. They serve but their heart is not in it. The rest of their week

looks much different than their Sundays.

The last two are very difficult to find. The obesity crisis and 70% of each sex being overweight or obese. This narrows the pool significantly, and in my case since I tend to look for women who are into fitness the pool narrows even more. Family prioritization is difficult even in the Church: couples want to have only a couple kids because it cramps their lifestyle or it’s too much work. This is another ungodly attitude which is crazy to me because children are a blessing.

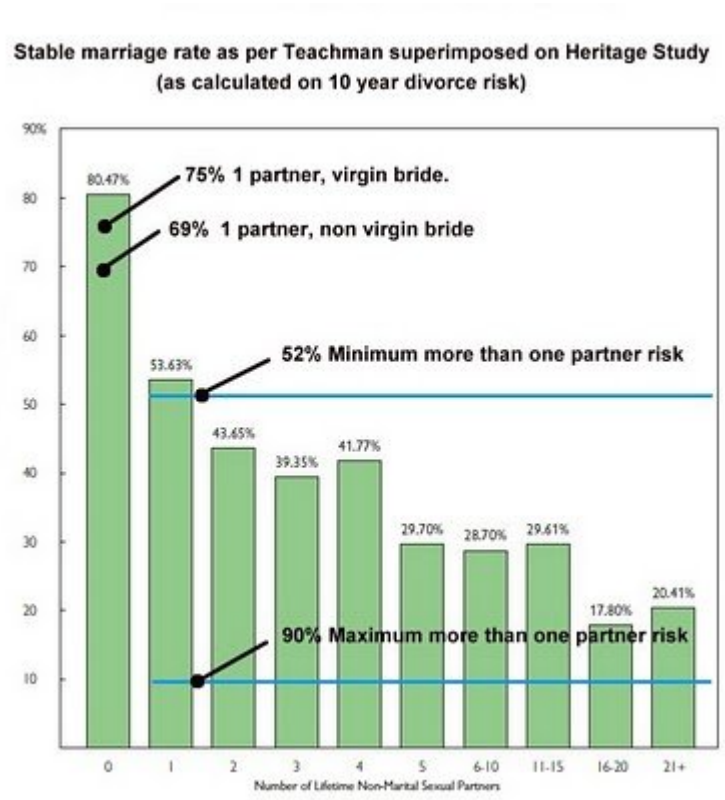
The percentage of finding a woman like this is very rare unfortunately.

Note: this is not a full list. There are other preferences I look for as well which I am not listing. These are like the main ones that I have and I would assume that most Christian men will have something similar as well.

Understanding statistical population models and using them to vet correctly

May 18, 2015 | by Deep Strength | Link | Original Link

The Social Pathologist chart has made rounds in the manosphere at large.



There are also some clarifications on sexual promiscuity.

There are a couple of things to understand with populational statistics that most people have difficultly with. In general, I've seen women have the most problems understanding statistical populations which is pretty clear in my previous post on what I look for in evaluating a potential wife Part 2. I don't know why this is. Maybe it's because men tend to be better on average on abstract thinking. Maybe it's because women cannot compartmentalize thoughts and emotions separate from each other as well as men. It could also possibly be that they don't often try to do that.

Whatever the case, that's neither here nor there for this post. So let's go on to what we can learn about population statistics.

1. **Correlation is not causation**. This is a pretty common one that is often overlooked. In analyzing sexual partners and divorce risk this is not one of the things that we are concerned about in terms of implying that it may be causative rather than correlative. It's pretty clear that sexual choices have an affect on divorce. Hence, in this case, the fact that sexual partners tend to have a "causative effect" on divorce risk to some measure.

This is the importance of examining the X and Y variables to see if they have some relationship to each other. Usually most studies that examine other variables that affect the X and Y axes will have someting along the lines of "indepedence" mentioned. For

example, X variable had an effect on Y variable independent of other factors such as socioeconomic status. This is present in the adjusted clarifications on sexual promiscuity above.

2. **Variables are not always independent or dependent**. This is extremely important to realize because it will show us that tendencies toward some things have tendencies toward other things.

Risk taking behavior is a fairly easy one to quantify. Those more prone to "risk taking behavior" are also those who have a higher statistically likelihood to be involved in other risky scenarios. For example, those who binge drink as a risky behavior are also probably more statistically likely to try illicit drugs, be sexually promiscuous, and other risky activities such as these.

These are not what you would call independent variables. If the variables would be independent you could survey someone from the poor and the rich and get the same outcome. You could survey someone from a one parent family and two parent family and get the same outcome. You could survey someone from a religious background and someone from an athiest background and get the same outcome.

Obviously, most variables are NOT independent. They are dependent on many factors because human behavior is integrative. Things that affect one aspect of you as a human will tend to always color your perception a certain way.

This is extremely important to understand because most of the manosphere assumes that many variables are independent. In the example of a potential wife: a woman who is genuinely a Christian and accepted Jesus as her Savior to be saved is more statistically likely to be a virgin, chaste, want to be a wife and mother, and all other such things. This will generally mean that IF you find a particular community of genuine Christians there is a higher likelihood than normal of you finding many women who want to be wives and mothers who are also virgins, chaste, and whatever else you are looking for that aligns with the Scripture.

Like begets like.

3. **Populational statistics do not apply to an individual but merely provide a relative risk factor of an individual.**

For example, I'm sure many of us have heard of a story where their grandparents or a friend grandparents chain smoked 10 packs of cigarettes a day for 60 years and lived to the ripe old age of 110. On the other hand, I'm sure that we all know of some people who have had relatives die of lung cancer in their 40s and 50s.

Populational statistics do not predict individual destiny. However, they do predict a relative risk factor. Any single one person could be an "exception" to the rule. However, if you are of such population, the other person should take into account population statistics in terms of cost-benefit analysis and risk-to-reward ratios.

I won't marry a smoker because they are more likely to die earlier, use more money frivolously on cigarettes, and have more healthcare issues. I don't need to expose my

children or myself to second hand smoke either.

The same is true of marrying someone who has been sexually promiscuous. Sure, they could be one of the exceptions and have a godly marriage if they repent of their sins and follow Jesus. However, it is still a risk you are taking by marrying someone with a promiscuous past that you wouldn't have if you had married a virgin. If they have not made the choice to keep submitting to God it is easier for them to fall back into "old habits" and divorce to go be sexually promiscuous again. The phrases such as "once a cheater always a cheater" tend to play on these statistical tendencies.

You can think of such relative risk ratios as "yellow" or "red" flags depending on your preferences. One yellow flag is a "hmm" moment. Two is eye brow raising. Three is concerning. Four or more and sirens should be going off in your head.

4. **The whole package and relative risk.**

Therefore, it is important to assess a woman to count-the-cost so to speak in a manner of vetting a potential wife. A "one and done" mistake of having sex for a woman who realizes her mistake and is repentant and never goes there again is more important than a "virgin" woman who has done everything but sex in her 10 relationships.

This is the importance of noting the "quality" of behavior over the "quantity" of behavior. People like to get hung up on quantity of behavior over quality when quality is just as important to understand.

Quality of behavior is also assessed in past history and tendencies of an individual. Someone that was ignorant of the gospel and had sex but has a testimony where she turned around and now has a history of chastity and doing good is going to be more on my radar for marriage than someone who was a "Christian" the whole time they were making "mistakes."

This leads me into…

Model behavior

The reason why I made these comments is that I want to analyze the first two points of the article I previously posted:

1. **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church and community. This is a heart that is seeking after God and is fruitful with good works.
2. **Evidence of godly earthly relationships in reference to God** — a potential wife prospect must understand how God views earthly relationships and act accordingly. A woman should respect and submit to the Jesus (John 14:15), the Church (1 Pet 5:5), earthly authorities (Rom 13, Heb 13, 1 Pet 2, Tit 3), and parental/fatherly authority (Exo 20:12, Eph 6:1). When a woman understands godly earthly relationships, she also understands the 3 main roles and responsibilities of Biblical marriage: a helpmeet (Gen 2:18), with submission (Eph 5, Col 3, Tit 2, 1 Pet 3), and with respect (Eph 5, 1 Pet 3). There should be evidence of the fruits of the Spirit — joy and peace — in these actions.

With respect to model behavior it is extremely important to analyze the other parts of someone's life away from you. This is the importance of analyzing a woman's relationship with Jesus, the Church, earthly authorities, and her father. A woman's interaction with YOU in particular may be biased. You have something that she wants whether it is marriage, children, commitment, or whatever else.

However, areas where she stands nothing to gain from bias of a relationship with you such as her submission to earthly authorities or her father when it is difficult reveal her true character.

Christians who understand the order from chaos that the Father likes in our relationships in this world understand much more than people give them credit for. TPC in particular fails in her critique in this manner:

> I think men should have a clearer understanding of exactly where the potential wives are, and I think that can be phrased topically. What you have listed, for example, is contradictory. Wanting a woman who is "into fitness" is not compatible with a "large family". Those women who have more than, say, five children are usually not in tiptop fitness-figure shape. They aren't 400lbs or anything like that, but they are very much not ripped paleo mamas. And that's relevant without getting into requirements for men.

Such a critique fails to examine the character of women who are rightly respect and submit to authority.

A Christian woman who wants a large family generally has respect for God and her husband. Women who respects her husband will want to be sexually attractive for him. Thus, it follows that even if a woman has a large family she will want to be sexually attractive for him and make the effort to be. A husband's perception may also be affected by things such as wife goggles.

The point is not that wives can't look like "Paleo mom's" or whatever that means. The point is that a woman will put forth the effort and enthusiasm. "Looks" is a red herring insomuch as "sex" is also a red herring. No man wants to have begrudging UNRESPECTFUL starfish sex with his wife. He wants her to put in effort and enthusiasm.

Likewise, it is the HEART which God judges AND the action. You may mean well but do something horrible wrong or sinful. God forgives that if you repent AND change your ways. As long as your heart continues to be in the right place you will eventually do well for God and not make the same mistakes. Being a Christian is not about performance or doing but about desire first. From desire flows a heart that acts in right standing.

The easiest example is the Duggars. Michelle (the wife) may not "look the best" after 19 kids. But I can bet you that Jim Bob (the husband) is still rather enthused in the bedroom because she is still enthusiastic to maintain an attractive appearance and have sex coupled with their past history of her bearing his kids, being a respectful and submissive wife, and other godly attributes.

No one should be disingenuous to fall into the trap of the false dichotomy of one or the

other. This is one of the major pitfalls of a failure to understand populational statistics properly, as well as one of the pitfalls of the humans at large.

Conclusion

Character is as important as actions. This is why I regard your attitude tells me everything I need to know as one of the fundamental posts on this blog. Attitude reveals the heart which reveals character.

It is not enough to look for someone who does only the right things. Everyone is going to make mistakes at one time or another. Instead, you should be looking for someone with the heart to do right things, and has a history of doing a lot of right things and moving away from wrong things.

This type of woman is someone who has set their heart on becoming a godly Christian and is willing to learn and be taught and grow in marriage as a wife and mother.

To the third and fourth generation

May 20, 2015 | by Deep Strength | Link | Original Link

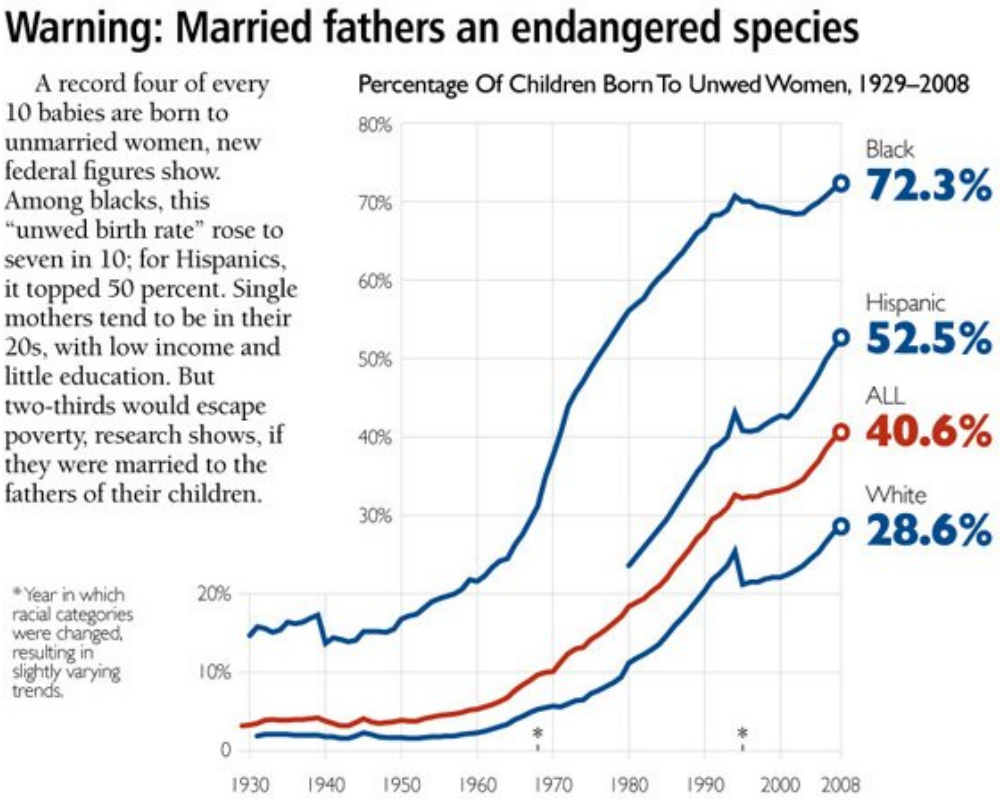
I was thinking about this the other day.

> Exodus 20:4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 5 You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, 6 but showing steadfast love to the thousandth generation[b] of those who love me and keep my commandments.
>
> Numbers 14:17 And now, therefore, let the power of the Lord be great in the way that you promised when you spoke, saying, 18 “The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but by no means clearing the guilty, visiting the iniquity of the parents upon the children to the third and the fourth generation.” 19 Forgive the iniquity of this people according to the greatness of your steadfast love, just as you have pardoned this people, from Egypt even until now.’

If you count a generation as “40 years” which the Bible is fond of as a period of the Israelites you could say that we’re moving into the second generation since the boomers. The 40 years is the period that it took for the generation that was lifted up out of Egypt to die because they did not believe that God would lead them into the promised land victorious. I suppose most of the current millenial generation that are now in their 20s and 30s are children of the boomers.

Given the destruction racked upon the millenials by divorce, fatherlessness, and single parenthood I wouldn’t be surprised to see a much more rapid decline.

You could also say that the white population is about 1 generation behind the black population in terms of out of wedlock birth rates. Asian is a bit less than white while hispanics are in between. The out of wedlock birth rates for all populations has already exceeded 50% by 2013 or so, so there is a steep increase from the end of this chart.



To me it's interesting to think that the Lord's punishment upon generations for sin is in reality just the consequences of their own actions. The consequences of actions drive them deeper into poverty and sin, and it feels like an inescapable loop.

This also means that the US will slide over the next 3rd and 4th generations into deeper moral decay much as the trends show. Whether this is accompanied by sociological and economic upheaval I don't know. However, I wouldn't be surprised given the increase in rioting and police state.

Ephesians 6:10 Finally, be strong in the Lord and in the strength of his power. 11 Put on the whole armour of God, so that you may be able to stand against the wiles of the devil. 12 For our[b] struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

Meeting your husband’s and wife’s seven basic needs

May 21, 2015 | by Deep Strength | Link | Original Link

I came across these from a source, and I was initially expecting the usual garbage. However, like the 10 women Christian men should not marry, these were actually fairly solid. I was pleasantly surprised.

- http://christianrelationshipblog.blogspot.com/2011/03/meeting-your-husbands-seven-basic-needs.html
- http://christianrelationshipblog.blogspot.com/2011/03/meeting-your-wifes-seven-basic-needs.html

I thought they could’ve done a better job at putting more Scripture in there, but there was a solid mix of Scripture and practical/anecdotal advice that is actually true and not churchian lies.

Quibbles with some of the wording, but it stays fairly true to the Scriptures. Try to pick out the wording that is questionable.

As always, I “appreciated” the feminist “critique” in the comments on each of the articles.

Economic upheaval

May 26, 2015 | by Deep Strength | Link | Original Link

I'm not naive enough to believe that social issues such as the destruction of marriage and people not getting married are going to lead to upheaval issues within Western civilization. What is more likely is that technology will cause this. Self driving vehicles, especially trucks, which make up the backbone of the economy will cause significant upheaval. Reproductive technology may also go that route as well with potential male birth control.

The next 10 years we will see even more significant changes than with the previous 10 years. In approximately the previous 10 years, we saw the introduction of Google's massive expansion (IPO 2004), Facebook (2004), Youtube (2005), social media, and phone technology. Even Apple's growth into the world's largest company by far started approximately right after 2008. In fact, Apple is now larger combined than the world's largest conglomerate (General Electric), Retailer (Walmart), Auto (General Motors) and food seller (McDonald's).

In terms of a world government, the globalization effect of multinational companies inches toward that. The "power" is where the "money" is because of lobbying and bribes.

It will be interesting to see what effect this has on the economy and by extension social and religious issues.

No true Scotsman

May 26, 2015 | by Deep Strength | Link | Original Link

It is important to understand the No True Scotsman fallacy in terms of Christianity. Here's the wiki description:

> No true Scotsman is an informal fallacy, an ad hoc attempt to retain an unreasoned assertion.[1] When faced with a counterexample to a universal claim ("no Scotsman would do such a thing"), rather than denying the counterexample or rejecting the original universal claim, this fallacy modifies the subject of the assertion to exclude the specific case or others like it by rhetoric, without reference to any specific objective rule ("no true Scotsman would do such a thing").[2]
>
> Bradley Dowden explains the fallacy as an "ad hoc rescue" of a refuted generalization attempt,[1] the following is an example of the fallacy:[3]
>
> **Person A**: "No Scotsman puts sugar on his porridge."
> **Person B**: "But my uncle Angus likes sugar with his porridge."
> **Person A**: "Ah yes, but no true Scotsman puts sugar on his porridge."
>
> Essayist Spengler compared distinguishing between "mature" democracies, which never start wars, and "emerging democracies", which may start them, with the "No true Scotsman" fallacy. Spengler alleges that "political scientists" have attempted to save the "US academic dogma" that democracies never start wars from counterexamples by maintaining that no true democracy starts a war.[3]

Essentially, what you see in the Christian manosphere is that the No True Scotsman fallacy pops up in a lot of various places due to the nature of what is "Churchian" and what is "Christian." This is the fallacy that many Churchians often like to use to inadvertently or advertently push their own agenda over the Scriptures. Some are right, and some are wrong.

The No True Scotsman fallacy is only a fallacy if the objective reality doesn't match up with what is being said. For example, one of Dalrock's more recent posts has a number of them.

> Christian: "LIFE AMONG THE CHURCHIANS: "My problem is that no church I know makes it clear what the wife's obligation to her husband is." In contemporary society, men have obligations. Women have entitlements."
>
> Churchian: "The main part of his serious error is that the New Testament spends a lot more time instructing husbands on their duties that wives on theirs. Maybe if he learned and practiced his obligations first he wouldn't be worrying so much about hers."

In other words, the Churchians are saying: "No true Christian should be worrying about

the duties of his wife. Maybe if he learned and practiced his obligations first he wouldn't be worrying so much about hers."

Unfortunately, we know that is verifiably wrong because the Scripture tells us to admonish other Christians who are wayward:

> Luke 17:3 "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.
>
> Romans 15:14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.
>
> Psalms 141:5Let the righteous smite me in kindness and reprove me; It is oil upon the head; Do not let my head refuse it, For still my prayer is against their wicked deeds.
>
> 2 Timothy 3:16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;
>
> 1 Thessalonians 5:14 We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.
>
> Matthew 18:15 "If your brother sins[k], go and [l]show him his fault [m]in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every [n]fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as [o]a Gentile and [p]a tax collector.

Indeed, it is actually good to admonish, reprove, and rebuke as necessary. This is what the Scriptures say. If we are not concerned about what fellow Christians are doing that is bad. And that is specifically what the Churchians prescribe: man up and mind your own beeswax.

Indeed, most of the "man up" rants by either women or traditional churchians are of the same variety.

> Christian: "Men are just responding to incentives to not marry because of the high divorce rate and women having tons of premarital sex which increases chance of divorce."
>
> Churchian 1: "Real Christian men would marry her despite her past history because she has been forgiven."
>
> Churchian 2: "Yeah, those men should man up and do their duty."

In other words here, "man up" or "real men" are the substitutes for "no true Scotsman" statement. Instead " real Christians" or "true Christians" would be the way we are saying they should be. We know this is false because the only reason Paul gives for marriage is that if you burn for a woman. There's no Christian doctrine that states you should marry someone who has slept around just like there is none that say you should marry a woman

with credit card debt or a history of lying. It is something you should take into account especially if they did it while claiming to be a Christian and if they repented and turned from their ways.

Likewise, nice guys generally don't get the girl whether they are Christian or not. To describe the behavior, we generally know that nice guys don't act masculine or Christian for that matter (as they put women on pedestals).

I've stated before that TRUE Christian men will be attractive to women. In this statement I'm assuming that such "TRUE Christian men" will not be nice. That is they won't put a woman on a pedestal. They will act in accordance with masculinity in the Scriptures. Thus, generally, TRUE Christian men will be objectively attraction.

Technically, this is a fallacy as I'm saying that no true nice guy acts in a Christian manner. As a general rule, masculine men will attract women. It is not generally a fallacy to say that nice guys are not masculine and therefore won't attract women. It's true that women COULD like particular nice guys though, so there are exceptions. Women are attracted to and get married to Christian men who are nice guys. But it's also true that such nice guys almost inevitably end up getting divorce raped Christian wife or not. Thus, wording matters. A logical fallacy may be objectively true if the information is compared against the Scriptures. The fact that the argument takes the form of a logical fallacy is not a reason to dismiss the meat behind the argument. Only that the argument in its present form is not supported. The argument must be dicphered and compared against objective truth which is the Scriptures.It is important to understand this because of the subjective lens that we all have in regard to viewing the world. All subjectivity and observations naturally need to be compared against an objective standard in order to convey objective truth in conversation.

Intentions and results

May 28, 2015 | by Deep Strength | Link | Original Link

This is one of the areas that has been a major fault of Christians.

Intentions, like attitude, reveal the state of the heart. We've already explored the areas under which you can have a right attitude and have variable results.

The nature of humans who desire to obey Jesus commands is that we are not perfect. We will sometimes make mistakes. I can have the intention and attitude to help my fellow Christians or a poor person, but they may in that moment blow up on me for whatever reason. They may insult me or call me names or they don't want my help at all. Likewise, I may have the right intention to go help someone with their work. However, I mess up their work. Then they get angry at you and never want you to help again.

Unfortunately, many Christians see this negative response to their righeous intentions and perhaps even righteous actions and get discouraged. When they get discouraged they often tell themselves: "well, that's the last time I help that person" or "I'm never doing that again because of that bad experience."

This is a major blunder that many Christians fall prey too. It is the very essence of conditional love. I will only have the right heart and attitude and help someone if they pay back my help for them with thanks.

The very essence of agape — unconditional love — is that we desire to do good works and we have the heart and attitude to do them without expecting anything in return. Whether they thank us or they hate us we still bless others. It is the same whether we make a mistake that we have to apologize for and learn from. And similarly we need to have the humility and maturity to understand that the other person will be angry even if they aren't gracious to us.

One of the major things that I have learned as I've been searching for a wife going on dates and exploring relationships is that you are going to offend people. You are going to offend other girls. Offending them is not necessarily wrong (unless it's a sin). However, in the course of an offense you need to be able to recognize that whether the situation turns out good or bad it is all still a learning and growth experience.

I need to have the frame of reference to where I have my heart right and my attitude in check before God. This will spread over to all of my other relationships.

- I can have a right heart, attitude, and mess up my actions and others may still be offended because they misinterpret what I do. If this offends me and I respond negatively in anger and sin then I have failed in maturity in love.
- I can have a right heart, attitude, and do good with my actions and others may still be offended because they misinterpret what I do. If this offends me and I respond negatively in anger and sin then I have failed in maturity in love.

It is particularly interesting that Jesus has the right heart, attitude, and did everything

righteously to all and people were still offended at Him. Did He get offended and get bent out of shape and butt hurt over other people not interpreting His actions correctly? Nope. Though, perhaps the one exception could be where He drove the money changers out of the temple with a whip, but even that was premeditated because He sat down to make the whip (John 2).

Ironically, we never really examine 1 Corinthians 13 in the context of the most adverse circumstances:

> 1 Corinthians 13:4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, 5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, 6 does not rejoice in unrighteousness, but rejoices with the truth; 7 [b]bears all things, believes all things, hopes all things, endures all things.

- What does it mean to be patient with your enemy even if you did what was right?
- What does it mean to be kind to your enemy even when they were persecuting you?
- What does it mean to not seek your own when your enemy is seeking everything from you?
- What does it mean to hope all things for your enemy?

I think it is a failure to recognize the value of Jesus' words:

> Matthew 5:43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may [ap]be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. **46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?** 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 Therefore [aq]you are to be **perfect (teleios)**, as your heavenly Father is **perfect (teleios)**.
>
> G5046 — τέλειος — teleios — tel'-i-os
> From G5056; complete (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with G3588) completeness: – of full age, man, perfect.

Perfection is not how we modernly think of perfection. It is teleios. Completeness and becoming complete in growth be it mental, spiritual, character, or otherwise. Ultimately, complete in love.

We make mistakes because we are not perfectly submitted to the Spirit and resist the devil (James 4:7). However, each of these mistakes that we make are, in humility, a stepping stone to becoming more complete if we choose to take them. We repent of our sin and turn 180 in the other direction walking the path to perfection in Christ Jesus. And our goal is this:

1 Timothy 1:5 Now the end of the commandment is charity [love/agape] out of a pure heart, and of a good conscience, and of faith unfeigned.

Our unfaked faith is aligned with our pure hearts and our good conscience which translates into good works in love. Even to those who don’t deserve them, like God sent His son while we were yet sinners (Romans 5:8).

Prophecies about marriage

May 28, 2015 | by Deep Strength | Link | Original Link

I find prophecy particularly interesting because it confirms the Word of God. Paul writes nearly 2 milleniums ago:

> 1 Timothy 4:1 But the Spirit explicitly says that in later times some will [a]fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, **3 men who forbid marriage** and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. **4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.**

It's funny seeing just how bad that men think marriage from a secular stand point:

> Marriage is nothing but a fail-safe for a woman and provides no benefit for the man
> by inTheRedPill

It's very easy to get carried away into marriage bashing as a Christian particularly in this culture; however, it is important to apply this in context. Marriage is only a "bad deal" if you marry a woman who says they're a Christian but doesn't act like a Christian. Christian women who obey God don't go off intentionally sinning and divorcing no matter how unhappy they are.

This is why it is important to vet both attitude and deeds as they both in conjunction tend to reveal the state of the heart. If you can find a woman with a heart that desires after God and is constantly growing in Him with good fruit in her life then it is a waste of time worrying about a divorce that will never happen.

Speaking of the latter half of verse 3: vegetarians, vegans, and all other manner of "diets" that purport to be healthier than alternatives is also amusing to say the least.

Respectful submission not submission

May 31, 2015 | by Deep Strength | Link | Original Link

Over at Dalrock's post on advice to a wife about troublesome mother-in-laws many of the same debates have risen up again. In particular, women have the tendency to ask about submission when a husband tells her to sin. I wrote this post over there, but I'm reposting it over here because this concept needs to be reinforced.

As many of you know, this line of conversation is also a red herring as Cane has addressed this topic before in You Bowed Up When You Should Have Bowed Down. In effect, looking at such obscure scenarios is a red herring compared to the vast majority of circumstances. Indeed, the true answer lies not in submission itself but in respectul submission:

> Over and over again we see examples in Scripture where a servant cannot or will not obey a master; whether good or evil. **The righteous servants always say something along the lines of, "I cannot comply with this. What can I do instead to appease my lord?"** David says this to Saul; Daniel to Nebuchadnezzar; Lot to the men of Sodom; Esther to King Ahasuerus; Tamar to Amnon…

This is not ONLY about submission or obedience. It is FIRST about attitude.

A disrespectful heart will see a command or request from someone in authority and first think about the self: how do I get out of this or how can obey minimally or do I even have to obey at all? A respectful heart will think about the whole picture, especially including the desires of the one in authority: "I cannot comply with this. What can I do instead to appease my lord?"

Matthew 15:18 But the things that proceed out of the mouth come from the heart, and those defile the man. 19 For out of the heart come evil thoughts, murders, adulteries, [i]fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man."

If they encounter a situation where they think it would be a sin either because of a conscience, Scripture, or whatever then their first reaction should involve not acting a rebellious manner nor a kowtowing doormat manner. Instead, they should reflect a proper heart attitude of respect to desire to act in a submissive manner. In the vast majority of cases it is the attitude of respect in a difficult situation will turn a husband's heart towards kindness, grace, and mercy.

The Scripture reiterates this twice in Ephesians 5 and 1 Peter 3: wives are to respect their husbands.

> 1 Peter 3:1 **In the same way, you wives, be submissive to your own husbands** so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 **as they observe your**

> **chaste and [a]respectful behavior.**
>
> Ephesians 5:22 **Wives, be subject to your own husbands, as to the Lord.** 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 **But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.** […] 33 Nevertheless, each individual among you also is to love his own wife even as himself, **and the wife must see to it that she [r]respects her husband.**

Many a wife may submit but if they obey with a disrespectful attitude they will not win the heart of their husband. This is because their heart is set upon rebellion even in obedience. There are many parallels for this which I've used before:

- The kid who is forced to say sorry will have a bad attitude but will obey what they are told to do. But you can tell from their attitude that they don't mean it.
- We all know employees at work who complain and moan about everything their boss has for them. No one wants to be around this type of employee because the atmosphere is rotten to the core.

This is the same thing that husbands feel when their wife is disrespectful even if they obey. It is a wife's respectful and chaste heart that wins her husband in submissiveness. Not solely her obedience.

This does not just apply to solely Christian husbands and wives. This is why when I have to submit to authorities such as the Church, in a job, in academic settings, the government, and other areas of life where I am under authority I always try to make it a point to obey respectfully. You will have more favor from those in authority if you obey respectfully rather than obeying disrespectfully, and this is part of your witness of Christ as salt and light of the earth.

- **A respectful heart searches for ways to obey in the fruits of the Spirit — love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self control.**
- **A disrespectful heart searches for ways to disobey, often without care for the concerns of the one in authority even if they ultimately obey.**

The parable of the whore

June 3, 2015 | by Deep Strength | Link | Original Link

The comments from one of Dalrock's latest threads have interested me greatly. It's where I got the inspiration to write respectful submission not submission. It's also where I got the inspiration to write this.

In the line of comments near the end of the thread, we establish a couple things with John Nesteutes providing the blatant Abraham Sarah example that I forgot:

> 1. Wife lies about hiding Jews from the Nazis. Everyone here agrees.
>
> 2. Husband tells wife to lie about hiding Jews from the Nazi. Most of the women here are saying: "NO, lying is sin. We should obey God and tell the truth to the Nazis."
>
> 3. 1 Kings 18 Obadiah hides 100 prophets of the Lord against the orderes of Jezebel who wants to kill them and provides them food and water. Obadiah also conspires to lie and give the run around to Ahab about Elijah's whereabouts.
>
> 4. Esther submits herself to the harem and fornication with the king, obscuring her past, and manipulation in the situation with Haman and the King. Submit to the harem or die. Hide her past as opposed to be a bold witness. She could've chosen to die. But she didn't in this case, and God was good.
>
> The point is that a husband may have a righteous reason to tell his wife to "sin." SD's lying is very similar to that although probably more morally ambiguous because it's not an extreme situation. It's not cut and dry like women where seem to think.
>
> +
>
> Let's not forget Abraham, Sarah, and Abimelech. "She's my sister."
>
> If your husband asks you tell a lie to keep you from getting killed / sold into sexual slavery in a harem, it might behoove you to obey him.

We already established that women think it's OK to lie to the Nazis about harboring Jews to save lives. I agree with that. The Scriptures show that lying and rebellion are justifiable in certain circumstances. However, the circumstances cannot be arbitrarily judged as this makes wives arbiters of their marriage. Hence, the women place themselves in the position of judge of what is God's law if they should obey their husbands or not in whatever circumstance they think they must.

In effect, they are whoring themselves out to the idol of false righteousness. Hence, the title of this post, and the often told "parable" usually quoted as from Winston Churchill:

> A man asks a woman if she would be willing to sleep with him if he pays her an exorbitant sum. She replies affirmatively. He then names a paltry amount and asks if she would still be willing to sleep with him for the revised fee. The woman

> is greatly offended and replies as follows:
>
> She: What kind of woman do you think I am?
>
> He: We've already established that. Now we're just haggling over the price.

1 Corinthians 14 brings up home to the final word on the matter. Namely, it is the husband's decision on how to interpret teaching and the Scriptures:

1 Corinthians 14:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is [n]improper for a woman to speak in church. 36 [o]Was it from you that the word of God first went forth? Or has it come to you only?

In particular, Abraham lies TWICE. First to Pharaoh then to Abimelech about Sarah being his sister. Sarah in 1 Peter 3 is held up as a paragon of being a submissive wife. Even when she goes along with Abraham's lie twice.

Cane makes a sharp comment here. And Dalrock hits another home run:

> What I would say from the discussion is it confirms again what I already strongly believed. The claim of "What if he tells me to sin?" isn't about a real fear of being commanded to do evil. It is a smokescreen, or squid ink, to avoid what the Bible clearly says while pretending not to do so. I suspect it is clear to others following as well.

What this shows me through the Sarah example is the power of authority. As Sarah stays submission to Abraham's authority as the head, she is totally covered even in the transgression. Because it is Abraham giving the order he bears the weight of responsibility if she goes along with it. This is born out in Genesis as both Pharaoh and Abimelech coming to Abraham about his lie and not blaming his wife. Nor does God call out Sarah for going along with the lie.

However, wives that step out from under their husband's authority better have a good reason. Abigail was justified because she saved lives in 1 Samuel 25. However, are any other wives confident they have a good enough reason to disobey aside from saving lives? That's a question I would take a long hard look at if I was a wife because it has far reaching consequences both toward God and toward their husband.

It's very easy for them to whore themselves out to the idol of false righteousness.

edit: Cane's followup post to this post showing that even in Abraham's unrighteousness God protects Sarah in her righteous submission.

The parable of the CEO

June 3, 2015 | by Deep Strength | Link | Original Link

A woman was taking a tour of a fortune 500 company to look at how the company worked.

First, she visited the basement to talk to the service and janitorial staff. The janitorial staff talked about their jobs and how they were to go around every so often and keep the place looking tidy. It wasn't that difficult of a job for them and consistent work. She found out they were making $25,000** per year. She thought to herself, "that's pretty good for services and janitorial staff within any company. That's definitely fair."

Next, she visited the secretaries. The secretaries were down for some chit chat. They told her all about their own jobs and responsibilities. They declared that the work was fairly easy for what they required to do, and they had a steady job that they were able to handle for the consistent hours. They had good vacation hours and were able to go home to their families and enjoy life. Afterward, the woman asked them how much they made and they stated they were making about $35,000** a year. That seemed fair to her for what they were doing.

Subsequently, she visited the employees that were responsible for making the products. They told her about their specific duties and how it related to the function of the company. They were tasked with figuring out solutions that the company could provide its customers to solve their problems. In the course of events one of the engineers volunteered that his salary was $65,000** a year. That could be boosted up over $100,000 per year as they progressed in expertise. The woman thought to herself, "That seems reasonable. These engineers have to go to school for 4 years to get a university degree. As they progress the company requires that they get further education. Yes, I could see that education level correlates with salary."

As she is doing this, the CEO of the company walks by into his office. It is around 4 PM and the secretaries greet him. The woman nonchalantly asks them about his wherebouts. The secretaries tell her that he usually only comes in for a few hours a day most of the time to make sure the company is running correctly.

A bit later she eventually finds herself talking to some of the managers of the company. Each of these managers run teams of 5-10 engineers working on a project. They keep the group on task. They have consistent hours and are even paid overtime when they have to work extensively on projects that need to be finished by certain deadlines. The woman finally asks what type of salary they make and find out that they average a salary of $130,000** while some of the most experienced managers are making upwards of $160,000. She thinks to herself that seems really high, but I suppose they are more experienced than the engineers. Their expertise and leadership require that they should make more.

After she finishes talking with the project managers she looks at her watch. She gasps

and discovers that it is 7 PM and the offices are mostly closed already. She thanks the project managers for their time, and packs her bags. She laments the fact that she wasn't able to talk to the CEO today. However, as she walks out of the room she sees that the CEO of the company is still in his office. She wanders over and pokes her head in, and asks if she can talk with him real quick.

The CEO says sure he can chat real quick. The first thing she asks him is how much he makes. The CEO states "I make $12,900,000** as CEO of this company with bonuses included." The woman gasps and starts freaking out. She quickly gives him a rundown that he makes 516x more than the janitors, 368x more than the secretaries, 198x more than the engineers, and more than 99x of the managers. "Don't you think that's unfair," she proclaims. "Your company is super successful. You can make your own schedule! You only come in for a few hours a day and make so much more money compared to everyone else! You have so much power and so much money for so little work. That's totally unfair. In fact, I've heard your case is like most companies. The CEO on average makes 380x** more than the average employee."

The CEO chuckles and says, "Lady, they don't pay me enough for this. The company does not pay me for what I do on a day to day basis. The value of a leader lies not in the power he weilds nor his salary. I am the one responsible to implement the vision of the company during conflict and stressful situations when crap hits the fan." The woman has a confused look on her face. The CEO finishes packing up his things and thanks her for the chat. She mumbles out, "I still don't understand… I can see that you have tons of extra responsibility but the compensation still seems unfair."

The CEO has a faint hint of a smile and responds, "Whose fault is it if the company goes bankrupt? Whose fault is it that tens of thousands of people are out of a job? Whose fault is it if there is corruption in the company? It is my fault. I am the fall guy if things go badly. Do you want to be the fall guy with widespread public shame and embarrassment and be the cause of tens of thousands of people losing their jobs even if it isn't totally your fault?"

** *All salary numbers and averages based on real averages for positions in the industry.*

Navigating hopelessness and despair

June 5, 2015 | by Deep Strength | Link | Original Link

A reader writes in:

> My view of God is one of a “mixed blessing.” I have never intentionally disobeyed God’s word and consider myself lucky that I have sidestepped much of the potential destruction that an involvement with an American women in the USA legal system may have caused me. Yet I am deeply frustrated that I have obeyed God and yet I am still a Christian incell without any real potential for a genuine Christian wife on the horizon. It is very dangerous to marry a non-virgin and the probability that you will find one gets very small as I get older and as a women gets older. Not to mention that in America we are very anal about “age gap” relationships. On some days I oscillate between wanting nothing to do with women “Black Pill” and Happier Abroad “Red Pill” theology. In addition I don’t see any satisfactory way to legally structure yourself to protect yourself from a women trying to steal your assets in divorce court, a potential false rape, harassment charge etc.
>
> If you go to http://www.sedm.org. This is a common law website that advocates “leaving the matrix” by disavowing your SS# and other things to not make yourself liable to file a tax return. Of course this probably does not stop the wicked IRS from usurping their authority but this site also advocates marriage without a marriage license. They have a book in the bookstore about this. I was wondering if you believe that marrying without a state marriage license is a reliable way for a man to “protect himself” from any potential legal harm from a women?
>
> I am very depressed about the present state of my life. No matter what option I research their does not appear to be any reliable and achievable way for me to find a genuine beautiful virgin Christian women. I have tried everything except for expiating over seas and nothing works! “Gym game”, “Church game”, online dating, , “Looksmax” (plastic surgery game), Meetup.com etc., asking women out when I was in school. Nothing works in the USA.!!! Yet I am very skeptical that promoters of “Happier Abroad” dating are being completely truthful (and quite a few of them are not looking for long term relationships). I feel trapped here in the USA but I don’t feel like God is leading me in any other fruitful direction. God has never answered any of my prayers in the positive! I don’t feel like their is any positive solution about this on the horizon and get very depressed by the possibility that I will be alone my entire life.

This is a pretty heavy post. I want to offer some brief commentary.

1. First, I think the thinking the reader is getting caught up in is performance based rather than out of desire. We don’t sin or do good works because we expect that God will do

things for us. We do them because we recognize the Truth of the gospel. We are sinners and we need a Savior; therefore, we repent and turn from our ways.

Ephesians 4:20 But you did not learn [o]Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old [p]self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new [q]self, which [r]in the likeness of God has been created in righteousness and holiness of the truth.

2. Second, we are not promised a wife if we follow Him. This is a very difficult thing approach God about. I know Donal, Chad, and I have wrestled with this in prayer with God for probably weeks and months at a time.

This is what it means to lay aside our needs and desires and take up the cross and follow Him. This is what all Christian men today need to understand. We need to be able to be at peace with not ever finding a wife. This is important because it firmly rips down the false idol of having a wife or marriage and puts Christ in His rightful place.

The full irony is that once you do this then you actually become more attractive to women because you aren't so needy when you're around them.

3. Third, I think that reading too many non-Christian blogs is a bad idea. Like I have commented before in my posts, if your discernment is poor you can take most of what others say as truth and internalize it rather than being grounded in the Word. I see this a lot especially regarding the topic of marriage.

In fact, a Christian man's best use of time would be studying the Word, prayer, meditation, and fasting. I once had 70+ manosphere blogs that I used to read. I cut out most of the non-Christian ones. However, I have also since cut down on most of the Christian ones I read to a few. The first to go as a man were blogs written by Christian women. Learning about the nature of women, even Christian women, is indeed useful but non-productive as a man. It is more important to learn about being a man for if you know who you are in Christ then you are unshakeable.

4. Fourth, look for women with certain quality traits over age. Attitude is the main thing I look for now and the relationships with authority. I would rather marry a woman over 30 who has these traits in spades than a 20 year old. Which leads into…

5. Fifth, I do not think you should be looking for women at the moment. If you are going to lead a family it should not be from the point where you know absolutely what you are looking for and where you're going.

I discuss how I structured this in my own life in My 5 step process to maturity in relationships. Before outlining all of this on paper — not just thinking about it — I do not think I was ready for a relationship. Basically, you need to have firm convictions about what you believe and what you are looking for. This will enable you to have the strength and resolve to lead. If you do not have this it's questionable learning on the fly because you will probably make so many mistakes and not know how to deal with them. Even

better if you have mentor.

6. If you have read secular manosphere stuff you probably have heard of “monk mode” which is to swear off women and work on yourself. Except in the case of Christians it would be go “God mode” and sink all of your available time into the Scriptures, prayer, meditation, and fasting. This is THE cure for depression that works well in conjunction with exercise so start lifting too.

> Matthew 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

It is important to understand the meaning of Jesus’s statement in the context of your life. Many of us think we know what it means, generally, and we have some idea. But it needs to be personal.

Encouragement from men who have made it past this are welcome too.

You teach people how to treat you

June 11, 2015 | by Deep Strength | Link | Original Link

Like it or not people judge. Some justly and some unjustly.

- **The way you present yourself is the way people will unconsciously treat you based on their unconscious biases. Some are stereotypical.**

For example, if you dress up in shabby clothes and look unkempt you will probably be treated like a homeless person. If you dress up with lots of make up, a short skirt, and have lots of skin showing you'll probably be treated like a slut or prostitute. Likewise, if you're a minority such as a black person and you dress up with saggy jeans, golden chains, and other gangsta attire you'll probably be treated like a gangster.

Sometimes these impressions are warranted and sometimes they are unwarranted. Biases form in our head because of certain trends, and it's not necessarily a bad thing. But acknowledging them and how they play a role in how people treat you is important.

- **Appearance, clothes, and body language are all initial factors in how people perceive you.**

Going along with the past point this is quite obvious. In general, I don't think there is any reason against not dressing one level about the cirumstances you have to be in. However, keeping appearances and body language to match are important.

Humans have filteres in their brains to seek out incongruent behavior and question it. A gangseta who is all dressed up nicely in a suit will probably have part of his appearance and body language still give him away if you thought about it closely.

This is the importance of identity. If you know who you are and who you want to be then all of your behavior will become congruent and you will be the person in the image you want to be. Many people think that this is "faking" or "trying to put on your best behavior" but in reality it is becoming who you want to be.

It is not a bad thing to play a role with certain responsibility. Would Jesus have been effective as He was in ministry if He constantly dressed like a leper or cross dressed as a woman? It doesn't speak much about what Jesus wore or His appearance — except on the cross — but I would imagine that His appearance and dress were that of a Teacher. It is was spoken of Him that He taught with authority unlike the scribes and teacheres of the law.

This is not to say that personality and personal development aren't useful or important. They are extremely important. However, if your appearance, clothes, and body language do not match you will be fighting an uphill battle.

- **Once people have biases in your head about who you are then they will treat you as such. If you do not like how they are treating you then you**

have to correct them of that notion.

It's easy to see this play out in a parent-child interaction. If a child starts talking back to the parent the parent will hopefully gently correct as opposed to harshly rebuke the child about talking back once a decision has been made.

Similarly, if someone is being disrespectful or dishonoring because of their preconceived notions then you have a choice: will you let it slide or will you correct them of that notion?

Most people let it slide because they want to avoid conflict. However, the fact that you let something slide unconsciously or consciously demonstrates to the other person that they were correct in their assumption. They will continue to keep treating you like that until you speak up if ever.

However, if you do eventually speak up there is now a past history. The past history reinforces what they think about you, and you are fighting against that past history to change the view of the person who you are talking to.

For instance, if a woman assumes you are a friend and then you spring the I want to be a relationship card on her and you haven't escaped the friend zone, then you are stuck. A woman that has assumed that you are a friend has this past history of you as a friend, and it is unlikely that her mind will be changed unless there is an instance where there is definite attraction. The magnitude of the "friend" the more upset a woman will be because of the incongruence of the situation: she thought you were a friend but you really wanted more. Her "past history with you as a strong friend" is butting up against your "new found interest."

- **Establishing a strong initial impression with all of those you meet is critical to success in relationships.**

This is the conclusion we end with at the end fo the day. It is much more difficult to change someone's opinion of you after you meet them, especially the longer it goes. Thus, having strong first impression is one of the most important parts of relationships. It sets the whole tone.

Obviously, relationships can be turned around although they will require substantially more effort on your part if they are not going where you want them to go. In cases with interest in women it's generally not worth it to try to fight against past history; rather, time is better spent on establishing new relationships with women.

In most cases with other people, you will be fighting against them to turn a relationship around. For those who were obese they initially receive support for their weightloss. However, as they continue to lose people start commenting that they are losing too much weight, developing an eating disorder, or other negative things even though what they are doing with healthy.

- **Developing internal characteristics of strength of personality is more important than initial appearances.**

This is so-called internal beauty. It is character and and a willingness to fight the uphill battles if people have the wrong impression of you. However, it is not arguing about their wrong impression of you. This will get you nowhere and even lessen someone's image of you. Rather, it is letting your actions speak for you.

If I get defensive about something then I only affirm their impression of me. This is very difficult to accept because we think that we havet to defend ourselves from wrongful impressions. However, defensiveness only shows that there is something to protect, and that something to protect they are pushing on as a button for some reason or another.

If they're wrong then it's water under the bridge to you because you know it's not who you are. Why get upset about something that is not who you are? It's a waste of time and energy. Rather, let actions speak for themselves by letting your yes be yes and your no be no.

If they're right or partially right then admit the truth. People respect those who are are authentic about themselves. That's one thing many people do not do, especially Christians in this age. Christians believe they need to have the perfect image and be unwilling to admit mistakes because it will make God or themselves look bad. This is false. We admit we mess up and sin sometimes because we are human; however, we to repent and turn from our ways because of the Holy Spirit within us.

- **People do not like change. Any perceived change around them is perceived as a threat.**

Part of establishing an initial impression is to also establish the impression that you are constantly growing and maturing. This takes work in your personal life, but it is important for other people to know because if they start to perceive changes in you without warning they will be threatened. Most likely because they are not growing and changing as well.

Yes, it is an insecurity on their part, but when you deal with people you have to deal with them insecurities and all. This is difficult to accept, but it needs to be accepted. While you can't help people change who do not want to change, you still have to deal with them and their biases.

This is why it is important to examine your own insecurities within your own identity. If you can work through them all with the help of God then conflict becomes a piece of cake. You do not get offended and want to argue about things that you used to. Rather, you can be kind and compassionate when you see that the other person is hurting and needing comfort. Their anger is only an expression of past wrongs or hurtful behavior that they have experienced from others.

- **Eventually, as you grow you can start to change the culture around you and develop into a leader**

Growth and exerting positive beneficial effects on those around you through your personlity and excellence in all that you do will eventually assert you as a non-commissioned de-facto leader of those around you. People will look to you for decisions

and evaluation of situations because you have built up that factor of trust with others where you respond well.

This is ultimately what we are aiming for as Christians as this denotes a strong foundation of character through consistently walking in the fruits of the Spirit and in Truth. You are someone who doesn’t get embroiled in useless controversies, but can be relied on in conflict situations to stay cool with a clear head and make good judgments. This is all built from the ground up with character and stepping into the roles and responsibilities above.

However, this end result is not by chance. It is a daily walk of teaching people how to treat you built into lasting bonds of trust through character and hardship.

Transcend your circumstances

June 12, 2015 | by Deep Strength | Link | Original Link

I thought about naming this post a bit differently such as “dissociation” or “overcoming your circumstances” but I like that one better even though it isn’t as accurate.

In you teach people how to treat you, I touched on how developing internal characteristics of strength of personality is more important than initial impressions. I expounded on this concluding:

> This is so-called internal beauty. It is character and and a willingness to fight the uphill battles if people have the wrong impression of you. However, it is not arguing about their wrong impression of you. This will get you nowhere and even lessen someone’s image of you. Rather, it is letting your actions speak for you.
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> If I get defensive about something then I only affirm their impression of me. This is very difficult to accept because we think that we havet to defend ourselves from wrongful impressions. However, defensiveness only shows that there is something to protect, and that something to protect they are pushing on as a button for some reason or another.
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> If they’re wrong then it’s water under the bridge to you because you know it’s not who you are. Why get upset about something that is not who you are? It’s a waste of time and energy. Rather, let actions speak for themselves by letting your yes be yes and your no be no.
>
> If they’re right or partially right then admit the truth. People respect those who are are authentic about themselves. That’s one thing many people do not do, especially Christians in this age. Christians believe they need to have the perfect image and be unwilling to admit mistakes because it will make God or themselves look bad. This is false. We admit we mess up and sin sometimes because we are human; however, we to repent and turn from our ways because of the Holy Spirit within us.

Now, we examine this in terms of the circumstance above we can see that the latter examples transcends the circumstances and the former conforms to the circumstances. It’s very easy to conform to our circumstances because our feelings are right there in front of us and we often succumb to them over what we know as knowledge of the Truth.

In particular, defensiveness out of discomfort is a classic sign of conforming to our circumstances. Jesus makes a similar comment about conforming or transcending your circumstance regardless of what others do to you:

> Matthew 5:43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, love your enemies and pray for those who persecute you, 45 so that you may [ap]be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the

> righteous and the unrighteous. **46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?** 48 Therefore [aq]you are to be perfect, as your heavenly Father is perfect.

It's easy to lose sight of this in the moment when we have negative or positive thoughts or feelings. Negative or position thoughts or feelings do not determine what is evil and good respectively. Instead, what determines what is evil or good is what comes out of the heart.

One of the notions of the manosphere is the "blue pill" and "red pill" dichotomy. The "blue pill" is composed of those who live under the false premises of reality. These are the prevailing notions in society through feminism that men and women are the same, that relationships should be equal, and other things like this which manifest in female supremacy throughout the wider culture even when equality is being parroted.

However, even embracing the so-called "red pill" creates a dichotomy of circumstances that I discussed in these three articles:

- Destruction of morals and the idolization of romantic love
- Destruction of morals and the commodification of romantic love
- The chain of corruption

Specifically, there is no unburdening of performance, and there is commodification of everything including sex. The core of the human experience, apart from God, is nihilism or hedonism or inherent selfishness. However, we know there is freedom in Christ. Paul discusses this in Romans:

> Romans 6:15 What then? Shall we sin because we are not under law but under grace? May it never be! 16 Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin [j]resulting in death, or of obedience [k]resulting in righteousness? 17 But thanks be to God that [l]though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness. 19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, [m]resulting in further lawlessness, so now present your members as slaves to righteousness, [n]resulting in sanctification.
>
> 20 For when you were slaves of sin, you were free in regard to righteousness. 21 Therefore what [o]benefit were you then [p]deriving [q]from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having been freed from sin and enslaved to God, you [r]derive your [s]benefit, [t]resulting in sanctification, and the outcome, eternal life. 23 For the wages of

> sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Everyone is a slave to something or creates an idol of something:

- For those living in the land of the “blue pill” they are a slave to a false reality. That is their idol.
- For those living in the land of the “red pill” apart from God they are a slave to their own desires: 2 Timothy 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, [a]haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of [b]godliness, although they have denied its power; Avoid such men as these.
- However, for those set free by freedom in Christ we are not slaves to sin and to performance, but we are made alive in Christ transformed to desire to do good works.

It is only through this transformation in Christ that we are able to transcend our circumstances. Indeed, it is not us but the Spirit within us that allows us to do this.

What does it mean to transcend your circumstances?

Some of the more interesting research is to do with dissociation. Specifiaclly, Self talk as a regulatory mechanism (PDF). It’s very interesting that people perform objectively better when referring to themselves in the third person, but that is what precisely what we are looking for. Those who refer to themselves in the third person before a stressful circumstance are able to transcend their circumstance and perform better because they are dissociating themselves from the stressful circumstance.

Likewise, there are many research studies now and ongoing that show powerful effects of prayer, meditation, and fasting on the brain. These disciplines are part of the way we, in relationship to God, can overcome our circumstances. We do not fall into the trap of responding out of our human selves but instead out of love and desire to love as God does.

This is extremely important to understand because we all go through various hardships in our lives. Do we let our hardship overcome us? Do we let ourselves get blown and pushed by the wind in every direction when hard circumstances come? Do we expect others around us help us? Do we wallow in our misery wondering where God is?

Or rather do we take hold of the situation even in the difficulty and use it as a lesson that God wants to teach us something through this? Do we steward what we can even when it is not much? It’s easy to say “On Christ the solid rock I stand, all other ground is sinking sand” but do we really mean that when the going gets rough?

This is what true outcome indepedence is.

The secular red pill has often coined outcome indepedence as one of the major factors in attraction of women to men. Basically, men who don’t NEED women are going to be

attractive, especially if they have a mission that they're on and are dedicated to it.

However, they never achieve true outcome independence because true outcome independence is devoid of expectations of performance. Everything performed to become a better man is on some level inherently performance based: for women, for status, for money, for power, or for the like.

However, those that can truly love in Christ can love through our actions and not expect anything back. We can see the whole forest from within the tree. We see that God has already triumphed, and yet we still need to grow and mature for the things that He has for us in this life whatever the difficulty and whatever the circumstance.

To be able to finally see a glimpse of what Paul describes in Colossians:

> Colossians 3:1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. **2 [a]Set your mind on the things above, not on the things that are on earth.** 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.

Maturity is understanding the relationship and boundaries between man and Maker, of others and oneself, of heaven and earth, and all that is in it. In that we can walk righteously through transcending our circumstances by the power of the Holy Spirit in Christ Jesus: devoid of selfish expectation of others and in love in speech and action no matter the hardships that befall us.

In Spirit and Truth Part 1

June 15, 2015 | by Deep Strength | Link | Original Link

In another post on this blog, a commentor says:

> "Will women feel attracted or rather respect a man who walks in those ways? Yes.
>
> Does it mean she'll want to have a relationship with him or marry him? Not necessarily. All of us have some other descriptors other than godly masculinity or godly femininity that we look for in a potential spouse. For example, I may prefer that my wife has a high preference for working out and nutrition. That's obviously not going to be every Christian man… and I may pass up Christian women who would make good spouses because of this criteria. Likewise, a Christian woman could want a man who is a better musician than herself. That may select me out of the pool if she plays music professionally, but it also cuts down on her potential pool."
>
> I think they find a godly masculine Christian man attractive more-so in a way that is "noble" or "admirable".
>
> From what I've largely observed (and minimally experienced), while women might be in awe of such a man, their programming only allows the man to secure mostly a superficial level of attraction, because now she has to step up her game.
>
> Either she's going to fake it till she makes it (I had a woman put up a very well thought and executed "persona' that it took over a year to shatter), or she's going to shit test the hell out of you to see if you're really "so good and godly", or she's going to friend zone you.
>
> I'm not confident in a woman wanting a devout man just for it's own sake. Something has to be in it for her.
>
> Of course this may sound cynical, but if say, **you**, DS, won a Nobel prize for the study of Christian Masculinity, I'd venture to say that most women (other than your family members or close friends) will hardly be impressed, unless the fact that you won the prize is going to result in something that will be to her benefit.
>
> What's in it for them?
>
> **Even during the times when I was firing on all cylinders, holding frame, walking in the fruits of the Spirit, and exercising healthy-as-all-get-out boundaries, I still had women looking at me sideways.**

I want to discuss this in the context of some prior posts.

First, back when I discussed what I look for in evaluating a potential wife 2, there were various things that fell into multiple categories:

1. **Evidence of a relationship with God**
2. **Evidence of godly earthly relationships in reference to God**
3. **Evidence of cultivated godly femininity**
4. **Evidence of chastity in attitude and deed**
5. **Evidence of attraction/chemistry**
6. **Evidence of a willingness for family prioritization**

Likewise, I brought up questions and topics to learn about your prospective spouse.

The main point of the various questions is to examine a woman's relationship with God. That is does she set aside time in her walk for reading the Scriptures, prayer, fasting, and meditation… and does she apply those things to her daily life.

A relationship with God is one thing. I can ask a woman about that if she is reading Scripture, praying, meditation and fasting. But it's another to see those things in action: evidence in earthly relationships, godly femininity, chastity, and family prioritization.

For me the best way to vet a woman is to care about two things:

1. Regularly ask her what she is learning about God in her daily walk.
2. Regularly ask her how she is applying it.

A woman who is not consistent with her walk is going to give you vague answers. For example, I've had "Christian" women do this to be before where they give some non-committal answer about how God was teaching them about humility or patience without details. The devil is in the details: is a woman cannot provide details about her daily walk and what she is learning it's likely she is just making something up to satisfy your question.

Humility and patience are like the catch-all of generic answers. Everyone gets prideful and angry so they're the easiest go tos. No one wants to admit they struggle with envy, gluttony, lust, greed or sloth though — especially no woman.

I've also met some Christian women who have told me their walk hasn't been so good recently. While this is a yellow flag at least they're being honest. They know that they haven't been as good in their daily walk as they should be and know they should change. Their heart is open to doing the right thing. Whereas with the other women who make something up their heart is about looking better not doing the right thing.

Next, a woman that is growing in Christ is applying the Word. She knows that she should be putting it into practice with others. If you're only learning about God and not putting it into practice then it's worthless. It's like James says that "Faith without Works is dead." Someone who is truly saved by faith is being constantly transformed to be more like Jesus — their works are tangible evidence of their transformation.

Finally, their attitude really tells you everything you need to know. When I examine what someone says it is not what they say that I am examining. It is how they are saying and their attitude towards it. For instance, the women above show it in their attitude. Usually a woman who is trying to cover up their lack of a walk and lying about it tends to divert

the topic from that area or ends up dismissing it in some way or another. Your walk with God is THE most important thing in your Christian walk because it spills over to everything else. Someone whose attitude is not rooted in their walk and by extension their walk not manifesting tangibly is someone who is not truly grounded in Christ.

It boils down to the fact that you make time for that which is most important to you. If women are not making time for God or for relationships then they're not on the right track. Sometimes we get off track as I do sometimes, but those who welcome admonition to get back on ther right track have enough humility to see that they were moving in the wrong direction. Those who cover it up and deny are not.

In Spirit and Truth Part 2

June 16, 2015 | by Deep Strength | Link | Original Link

I did this series in two parts because it follows up Part 1 well. The name is from John 4:

> John 4:19 The woman *said to Him, "[d]Sir, I perceive that You are a prophet. 20 Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship."
>
> 21 Jesus *said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

Obviously, the superficial statement of Jesus' words here is that it is not WHERE you worship but HOW you worship God.

In this, Jesus also forshadows that those who believe in Him after His death will receive the Holy Spirit which He also talks about in chapters of John 13-17. Believers will be able to worship God truly because we are born again with the Holy Spirit inside of us: through the Spirit we are able to truly do good and truly walk in His ways.

In the context of the previous post, it is important to realize that we can see this in other believers as well. Those that truly worship God will worship Him in the Spirit. That is they will manifest the fruits of the Spirit in their walk. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control. They will also worship Him in Truth exposing sinful deeds for what they are and repenting of them.

This is the basis of Ephesians 5 up to the often misinterpreted "be subject to one another in fear of Christ":

> Therefore be imitators of God, as beloved children; 2 and walk in love, just as Christ also loved [a]you and gave Himself up for us, an offering and a sacrifice to God [b]as a fragrant aroma. 3 But immorality [c]or any impurity or greed must not even be named among you, as is proper among [d]saints; 4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. 5 For this you know with certainty, that no [e]immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.
>
> 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not be partakers with them; 8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light 9 (for the fruit of the Light consists in all goodness and righteousness and truth), 10 [f]trying to learn what is pleasing to the Lord. 11 Do not participate in the unfruitful deeds of darkness, but instead

> even [g]expose them; 12 for it is disgraceful even to speak of the things which are done by them in secret. 13 But all things become visible when they are [h]exposed by the light, for everything that becomes visible is light. 14 For this reason [i]it says, “Awake, sleeper, And arise from the dead, And Christ will shine on you.”
>
> 15 Therefore [j]be careful how you walk, not as unwise men but as wise, 16 [k]making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is. 18 And do not get drunk with wine, [l]for that is dissipation, but be filled with the Spirit, 19 speaking to [m]one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 always giving thanks for all things in the name of our Lord Jesus Christ to [n]God, even the Father; 21 [o]and be subject to one another in the [p]fear of Christ.

I’ve discussed this in is there mutual submisison or not and the real purpose of Eph 5:21.

It is better for those Christians who admit their walk is not good than those who try to cover it up by looking better. This is important for their own spiritual health, and it is important for vetting a Christian woman. It’s not about looking the part but walking clearly in the Truth of whatever circumstances you are in. In other words, those that admit the truth have the chance to do something about it: they can repent or put more time and effort into their relationship with God. But those Christian who conceal to look better only harm themselves because they put appearance and/or looking good for a potential spouse above God.

The manifestation of the Spirit leads to the fruits of the Spirit which Paul discusses to a further extent to lay our lives on the line as living sacrifices:

> Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, [a]acceptable to God, which is your [b]spiritual service of worship. 2 And do not be conformed to this [c]world, but be transformed by the renewing of your mind, so that you may [d]prove what the will of God is, that which is good and [e]acceptable and perfect.

This sums up what our lives are supposed to look like, but it also shows us the nature of how I vet a prospective wife:

1. **Evidence of a relationship with God**
2. **Evidence of godly earthly relationships in reference to God**
3. **Evidence of cultivated godly femininity**
4. **Evidence of chastity in attitude and deed**
5. **Evidence of attraction/chemistry**
6. **Evidence of a willingness for family prioritization**

All show a life lived through the Spirit. One that is not conformed to the world but instead conformed to God through the gospel of Jesus Christ.

Living life in Spirit and in Truth is not just about you but also about potential relationships that you will invest in from a potential wife (or husband) to family, friends, believers, unbelievers, and others. There must be fruit. Don’t watch what people say but what they do and admonish and correct yourself and other Christians as necessary.

Selective deception

June 18, 2015 | by Deep Strength | Link | Original Link

I've been thinking about permission for a while, and Dalrock's latest post on Don't blame heartiste for equating alpha with virtue was at the forefront. Here's what I wrote in permission:

> **Men are waiting for permission to be men.**
>
> The sad reality is that men are waiting for permission to be men when they are already men. They're waiting for permission for something they already are.
>
> To be honest, now that I realize this it's a hilarious caricature. We're sitting here in the manosphere blogging about being a Christian and being masculine. We're trying to find or regain something which we already are. It's quite absurd.
>
> It's really a testament to free will. Humans are the only beings that can act against their nature. Animals can't do that. Sometimes it's bad such as when we use our free will to submit to the flesh rather than the Spirit. But wow, it sure is bad when we use our free will as men to act feminine rather than masculine.

I wanted to explore this concept a bit more because it relates to the gamers and anti-gamers crowd that has appeared again over in Dalrock's comments.

Free will is the thing that distinguishes us from animals and allows us to act differently from baser instincts. For example, look at the pecking order of any species where there are "alphas" and "betas" where alphas get preference in mating and betas get the relative scraps. What you will see is that those that are "alphas" act that way in all areas of their lives whereas the "betas" act like that in all areas of their lives.

Humans have the unique distinction. He could be an amazing physicial, a high powered lawyer, a high ranking politician, a hollywood actor, a guitar player for a famous band, or other type of powerful or high status position. He has the right attitude, ambition, work ethic, and vision to be successful in the context of society, business, career, hobby or chosen area of expertise. However how high this man is in a powerful or social status position he could be absolutely terrible with women if he holds the wrong attitude towards women. This is what I mean by selective deception.

Churchianity, along with society and feminism, have played a great role in this deception. It encourages Christian men to respect Christian women when they shouldn't. It encourages Christian men be at the beck and call of women who need help. It encourages Christian men that good headship is approval from the wife or if she is happy which sets her up on a pedastal and makes him a slave to her feelings.

Now, growing as a man is not just about women. Masculinity "is" a lot of things in the Scriptures:

- Strong

- BEING a man (or otherwise, be of your nature)
- Assertive and proactive, especially for the laws of God
- Maturing, especially in love
- Independent — some men leave their father and mother and never marry.
- Provider, if married to household, if not at least to himself

Aside from the commands of the husbands in the Scriptures which are:

- Don't withhold sex (1 Corinthians 7)
- Be the head (Eph 5)
- Love wife as Christ loved the Church and as his own body (Eph 5)
- Live with in an understanding way with the weaker vessel and show her honor as a co-heir in Christ (1 Pet 3)

Now, in particular you may ask in what context do the shades have to be pulled back on selective deception in terms of human nature and acting like women. This is a very difficult question. I think, generally, there are concepts on socialization which I explored before in these 4 articles:

- The Socialization of men and women
- The selfish and unselfish socialization of men
- Masculinity is the truth
- Masculinity is the truth Part 2

Specifically, the differing nature of masculine and feminine socialization operate along these two axioms that I talked about in the first link:

> 1. The tendency of women's socialization is to agree with each other and validate each other.
> 2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.
>
> […]
>
> It's not so much that a man is a "jerk" or "asshole" in the sense of the words. It's that a man is able to show a woman his masculinity without holding back. Nice guys are men who are able to show their masculinity to other men but hide their masculinity from women.
>
> […]
>
> Masculinity drives men to be better men and women to be better women. This is what civilization is built on, and why "patriarchy" builds civilization. Therefore, don't be afraid as a man to be critical, challenging, ribbing, teasing, and mock insulting to women just like you would be to other men.

Men who are able to show the same masculine side that they show to men with women are ones who are attractive or "alpha." They are the ones who are teasing women for

messing up. They are the ones who are challenging their mediocrity. They are the ones who are ribbing them or teasing them if they are being silly or confused.

Men who are not deceived or deluded into thinking that women are some “special snowflake” and you “have to treat her right” (or whatever that means) display their masculinity with women as well. They will be critical of her, challenge her, rib her, tease her, and mock insult her just like he does with any other man. Consequently, this makes said man who is able to socialize with women as he does with men attractive to this woman.

This obviously requires that men have a ground of men to challenge themselves with and who are sharpening each other just as iron to iron. Men who are left wayward and drifting in society have no framework for what masculine behavior is in the first place even in terms of just socialization and other interactions with men. However, the type of behavior is within all of us; we just need to let it out.

There is something to be said for boys acting like boys and girls acting like girls when young. What parents and schools should do is to guide boys on the path to be men to direct the assertiveness, the aggression, the ambition, and all of the driving and competititve traits in a good direction. However, instead in most cases boys are medicated or perhaps even worse taught to be more like women and have their spirits beaten out of them.

Generally speaking, this is why men need to have good relationships with men and mentors because we spur each other on in that way. Thus, a man who develops his masculinity with other men has a spillover effect to women where he acts like a man around them as well.

Shame doesn’t work Part 1

June 22, 2015 | by Deep Strength | Link | Original Link

Over at Sunshine’s blog there’s a discussion about father’s day and all of the different things at church that it entails. This post builds somewhat off of that disussion.

Shaming is one of those things that just doesn’t work. This is evidenced in the wider culture. I’ve shared my faith with quite a few people, and they have shared their stories with me. Most of the time, they grew up in a Christian household but they they said they felt guilty all of the time. They were taught that so many things were sins and that they would be punished for not doing what was right. When they did something wrong they were shamed, shamed, and shamed some more by their parents. Needless to say, it has left many of these former Christians feeling guilty and shamed for much of their adult lives. It has also turned them away from the Church.

Shaming, much like nagging, fails because it piles on unnecessary guilt. In the vast majority of cases unless the person is a psychopath or a narcissist piling on guilt only serves to further hinder developmental growth in Christ. Christians who want to grow in Christ KNOW when they do something that is wrong, and they know they should repent and do it. However the constant shame bombs implicitly tell them:

- you are not worthy,
- you can’t do good enough,
- you will never be better,
- you will always fail.

You may say no it doesn’t. But that is false. When you’re shamed a lot you start believing these lies because the shame is ubiquitous. It’s there all around you and there is nothing combating those lies.

Believe it or not this the mindset that both children and adults pick up from being shamed over and over for their wrong doing. Ultimately, it leaves them either broken shells of themselves because it gets ingrained in their identity, or it turns them off to the Church and what is righteous because they develop an incorrect view of the grace and mercy of Christ through the poor examples in others.

I’ve referenced feminist shaming tactics before, so I’ll reference them again.

Anytime you see statements containing the phrasing “real Christian men” or qualifier words like that it’s basically shaming tactics or in reality nagging. Such women who use them are setting themselves up to be in the place to judge others around them. Now, such a judgment may be true — if it conforms to Christ — however, the way it is performed does not display the fruits of the Spirit in kindness.

This is the same reason why nagging fails. It’s not the nagging is bad in the sense that a woman sees that a man may be having difficulty with a particular responsibility. It is that the wife is assuming an authority position by her words and speaking down to him. In

effect, she is mothering him. Mothering him is not the way to build men. Likewise, shaming isn't either.

Instead, the way the Scripture tells those under authority is to undergird through encouragement, enthusiasm, and helpfulness. 1 Peter 3 teaches that Christian wives win their husbands who do not obey the word without a word through their chaste and respectful behavior. Likewise, in the place of authority, Jesus gets down on the disciples level to explain and serve them to help them to grow. Jesus states that the gentiles lord authority over them, but it should not be so among you.

The Church, women, and many men including pastors fail to recognize that shame or more specifically nagging men to be "better" men does not work because it fails on a Scriptural level. Instead, a better path would be pushing how it can help men to be better husbands and fathers instead of always preaching them down from the pulpit or in casual conversation.

Here are the questions that those in leadership in the Church, men, and women should be asking themselves rather than shaming men:

- **How can Christian women effectively encourage and build up the Christian men in their lives to assist them into stepping into their God-given roles?**
- **How can the Church support men to be better husbands and fathers?**
- **How can I effectively mentor or help my brothers in Christ along this journey?**

Telling them what they need to be doing is shaming, and shaming doesn't work. Shaming never points anyone toward the abundant life in Christ. Did Christ shame those who were caught in sin? No, he forgave them and sent them on the right direction. If you know the right direction then undergird and help rather than shame.

The vast majority of Christian men WANT to be better husbands. They WANT to be better fathers. They want you to help them. But then Christians go around shaming men to man up and take responsibility based on some nebulous concept of failure to be Christ-like. It honestly makes zero sense to me.

Your intentions may be good, but if you're attemping to shame men to be better men you have missed the point of the gospel of Jesus Christ.

In part 2 I'll take a look at shame from a Scriptural perspective.

SCOTUS and the love of Jesus Christ

June 30, 2015 | by Deep Strength | Link | Original Link

As many of you know I'm all about learning the truth and then implementing practicals.

Here are two of the "better" articles I've seen about the SCOTUS decision:

- http://www.thegospelcoalition.org/blogs/kevindeyoung/2015/06/26/but-what-does-the-bible-say/
- http://www.washingtonpost.com/news/acts-of-faith/wp/2015/06/26/why-the-church-should-neither-cave-nor-panic-about-the-decision-on-gay-marriage/

However, even these miss the point to some extent.

The absolutely correct decision I have only seen one article mention. That is the government should not be in the marriage "business" at all and leave it as a religious/moral decision. This would hail back to the 1700s and 1800s before "marriage" was tied into government. This all started long before then.

Obviously, the main problem with this is that marriage is intimately tied with th tax code and courts at the moment which means in the quest of "fairness" and "equality" marriage would inevitably fall one day. It was guaranteed because democracy is a flawed government system.

However, all of this is beside the point in my opinion. What is done is done, and how Christians should approach the situation I've seen everything from protest, to prepare for the worst, to whatever. I think most of these are short sighted in what it means to be a Christian. Fundamentally, being a Christian is about preaching the gospel of Jesus Christ and making disciples of all nations.

The Church's criticism is aimed in the wrong direction.

For the most, I see discussion of homosexuality from a Christian point of view fruitless. Engaging those who believe homosexuality isn't wrong only alienates those whom God wishes to save. This goes back to the point that the Church's criticism/admonishment/rebuke should be those inside Church or those who claim to be Christians that do wrong and not those who are outside.

Having done some street evangelism before a much better way to win those who are non-Christians is to emphasize commonalities. For example, instead of coming out and being confrontational about particular issues such as homosexuality or abortion it is much better to share the hope that is in Jesus. That is we all mess up in one way or another, but Jesus was sent by God to die for our sins so that we can have a relationship with the Father. It is AFTER they accept Jesus as their Lord and Savior and His transforming power that we start to point out potential areas that may need to change in their lives.

Likewise, Paul at Mars Hill in Athens doesn't go out and preach that people are engaging in idolatry. Instead, he brings he talks about the statue to an unknown God which the Athenians know and uses it as a commonality between them. Then he uses that to preach

about the hope in Jesus.

> Acts 17:22 So Paul stood in the midst of the [s]Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23 For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. 24 The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and [t]exist, as even some of your own poets have said, ‘For we also are His children.’ 29 Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 30 Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31 because He has fixed a day in which He will judge [u]the world in righteousness [v]through a Man whom He has appointed, having furnished proof to all men [w]by raising Him from the dead.”
>
> 32 Now when they heard of the resurrection of the dead, some began to sneer, but others said, “We shall hear you [x]again concerning this.” 33 So Paul went out of their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

The last part is the most important. Some sneered at him, but he won some for the gospel that day. Paul emphasizes commonalities and shares the hope of Jesus through these commonalities rather than being confrontation and calling the non-Christians out as sinners in their idolatry.

Let’s face it. Everything but worshipping God is idolatry. Placing money over God is idolatry. Placing women over God is idolatry. Placing happiness and divorce over God is idolatry. Placing your “sexual identity” over God is idolatry. However, that is not what Paul aims to discuss.

For some reason many Christians think that we must confront “homosexuals” about their “sin” because we are the salt and light of the earth. While this is true, it does not win peoplel for Christ but rather is self righteous. In other words, we need to tell them that they’re sinning. Nothing can be further from the Truth.

Now, this is not to say that I don’t believe that homosexuality is a sin but that making it known is foolish in the grand scheme of winning others to the gospel. The time and place to win people for Christ isn’t to guilt people or shame people that do not believe in Christ of their sin. That is why people turn away from Christ because many times His so-called

followers are so judgmental of non-Christians when we are not supposed to be.

> 1 Corinthians 9:15 But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. 16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17 For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18 What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.
>
> 19 For though I am free from all men, I have made myself a slave to all, so that I may win more. 20 To the Jews I became as a Jew, so that I might win Jews; to those who are under [h]the Law, as under [i]the Law though not being myself under [j]the Law, so that I might win those who are under [k]the Law; 21 to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22 To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23 I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

To the sinners I became a sinner that I might win those in sin. Even though I myself am no longer bound by sin in Christ.

This is the whole point of your testomony! Hey, here's what my life looked like when I was in sin. Then I met Jesus Christ through these circumstances, and my life has changed.

As a Christian I still sin. What separates us from non-Christians isn't that we don't sin but we acknowledge that we blow it and repent and turn 180 degrees in the opposite direction. This is because God has allowed Christ to be revealed to us through His grace, and so we share that grace with others. It's not an "us or them" mentality. After all, we were once them in our own sin.

The love and hope of Jesus Christ to the unsaved

People are hurting everywhere all the time. People are searching for answers. There are many people who believe that their sexual identity and affirmation of their sexual identity is what will solve the pain and hurt in their lives.

- PUAs and players believe that if they are desired by women or have lots of sex they will have peace.
- TRP believes that ultimate fulfillment is in maximizing your own happiness with women, career, hobbies, and whatever else.
- Perhaps homosexuals believe that people affirming their homosexuality and being non-judgmental of them will make them happy and fulfilled.

We know that this is not the case. No one will ever fill the hole in their soul except Jesus Christ and the Father. Yet, if we can't see past their hurt and pain that we once

experienced ourselves we have failed as Christians to understand the love of God in our own lives. We have failed when we express God's stance on homosexuality when they express their hurt and their pain of being judged, scorned, and hated because they want to be fulfilled and accepted.

It is not their "sin" that we should be pointing out rather the love of God that can take away the hurt, the pain, and the unfulfilled longing. It is only after that their eyes have been opened to the love of God, and they receive His Holy Spirit that their eyes will be opened to their sin.

I intentionally hide my opinion on homosexuality, abortion, divorce, premarital sex, and other controversial topics when discussing it with non-Christians because it is non-productive and it is unwise to share that. Instead, I use the opportunity to discuss identity, lack of fulfillment, lack of happiness, the hurt and the pain — even that other Christians may have CAUSED by proclaiming that God hates their sin — to share the love and the hope of Jesus Christ.

Here's the hard Truth. Jesus is the only thing that can transform hearts. Exposing others to what is sin in God's eyes does not transform hearts.

In effect, most Christians are emphasizing a particular attribute of the Father at the wrong time — His righteous and just nature versus His loving and merciful nature. This failure on emphasizing the just nature of God instead of His love drives them away from the Father when they need Him the most.

I believe that pointing out non-Christian's specific sin misses the point of the gospel of Jesus Christ altogether. It fails to acknowledge the brokeness that we all once were in, and the hope that Jesus has for them in love. Those who are hurting need Christians who relate with them in their pain and hurt not those who condemn them and shame them. That is how we show the love of God that we all have received.

SCOTUS and the love of Jesus Christ Part 2

July 9, 2015 | by Deep Strength | Link | Original Link

JW comments in the previous post:

> John the Baptist was very specific in his denunciation of Herod's sin. He was continuing in a long prophetic line before him of calling evil evil. In terms of inviting hostility from non-believers, so what? Would you have counselled John the Baptist to back off his incest claims and denounce Herod in less specific terms?

The answer is a bit more complex. If you're called to be a prophet or a forerunner like John the Baptist or say Hosea or Jonah you may have more specific instructions about what to say or do to leaders and towns from God.

John the Baptist was called to point out Herod's sin. Hosea was called to marry a prostitute and then preach about Israel's adultery with Gomer as an example. Jonah was instructed by God to directly go to Ninevah and tell them to repent of their specific sins. The disciples/apostles had this same charge as well. This is basically public large crowd evangelism.

From what I can tell this is the difference between a specific gift for evangelism as a part of the body of Christ as opposed to the general command from the Scriptures to share the gospel as believers.

As I said in the previous post, if you're sharing the gospel in private company — and the street evangelism I mentioned is generally one on one as opposed to preaching on the streets — then it is almost always better to share the kindness and love of God as opposed to emphasizing the righteous and judgmental nature of God. Honestly, the success rates bear this out. I've seen more people come to Christ through the former than the latter.

We must also remember that Herod liked to listen to John, and had generally regarded him highly even though he called him out on his particular sin. It's interesting that the Scripture talks about this because when we see Christians preaching about others sin we tend to see the label of "hate filled Christians" posted on them. Hence, John with gift for evangelism was preaching in such a way that he wasn't regarded as a hate filled Christian except to someone who was entrenched in evil as Herodias it seems. This is important because we can see the story to say he did a specific things, but we also do not know the way in which John preached it specifically which is also important for context.

Thus, to answer the question no I would not counsel John the Baptist to back of incest claims if it's clear that his calling is evangelism and it is to be from the greatest to the least in the country.

However, I don't think that every Christian has gift and the calling that comes with it (as the Church is the body of Christ). As Paul states in Romans 2 talking to believers:

> Romans 2:1 Therefore you have no excuse, [a]everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God [b]rightly falls upon those who practice such things. 3 But do you suppose this, O man, [c]when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

Hence, I stand by the original conclusion as a general statement: to win people to God it's better to take a different route by emphasizing love and kindness that has been proven to be more successful.

P.S. Like Donal life is a bit busy so I may not post much for another week or two until it clears up.

Reflections of purpose

July 11, 2015 | by Deep Strength | Link | Original Link

Been in a bit of a contemplative mood recently on what it means to be a Christian men who desires a wife. Let's reflect together.

> Are you a Christian: are you a Christian that others want to emulate and non-believers look at an know you're a Christian?

If not, why? What can be done to fix that?

I am a child of God. I should be truly at peace and joyful of who I am in Christ. This should reflect in my daily life.

> Am I stewarding my gifts [of the Spirit] that God has given me? Do I even know what they are?

If not, why? What can be done to fix that?

Knowing what you gifts are is critical to know how you are to work in the body of Christ. If you don't know what they are it may be difficult to find peace within the fellowship because you'll feel and think like an outsider.

- Romans 12:6-8 — prophecy, serving, teaching, exhortation, giving, leadership, mercy
- 1 Corinthians 12:8-10 — words of wisdom, words of knowledge, faith, gifts of healing, miracles, prophecy, distinguishing between spirits, tongues, interpretation of tongues
- 1 Corinthians 12:28 — apostles, prophets, teachers, miracles, kinds of healing. helps, administration, tongues
- Ephesian 4:11 — apostle, prophet, evangelist, pastor, teacher
- 1 Peter 4:11 — whoever speaks, whoever renders service

> Am I stewarding the vision that God has given me for this life? Do I even know what mine is?

If not, why? What can be done to fix that?

One of the biggest things for me was figuring out my life's purpose. Realizing what my talents and focusing them to achieve as an overarching vision is imporatnt. It can have to do with God, the Church, business/work, hobbies, family, or any combination thereof.

> Am I cultivating my masculinity: with God, Church, business/work, hobbies, and with women.

If not, why? What can be done to fix that?

What does it mean to be a man and how can I work toward that. What traits to I need to cultivate and develop.

> Are you a man: are you a man that a woman would want to marry?

If not, why? What can be done to fix that?

The measure of a man is not his attractiveness to women but rather the measure of the reflection of his inward walk with God toward women. As I become more at peace with who I am in Christ women are not such a focus and will not be an idol. Talking to women and asking them out and developing a relationship is piddly change compared to the intimacy of my relationship with God.

Now, combine these together since they are not the same thing apart:

> Are you a Christian man: are you a Christian man that a Christian woman would want to marry?

If not, why? What can be done to fix that?

In general, my 5 step process to maturity in relationships looks at some of these issues in more depth.

> If I am in a relationship: how am I stewarding this relationship to grow both in Christ and with the others.

The goal is not to satisfy myself but to lead and head up a relationship that can withstand any trials and tribulations (spiritual, financial, emotional, physical, etc), additions (kids), subtractions (death), and the like and still grow in truth, trust, and intimacy.

Questions like these serve as reminders of the goal(s) that each of us set. They are not meant to encourage a performance mindset of evaluating your worth based on what you do or the quality of woman you attract. Rather, if you have no set goals and are not working toward them or evaluating your progress toward them you will fail.

Semen also alters your brain

July 24, 2015 | by Deep Strength | Link | Original Link

In line with the previous post on Oral contraception alters your brain, there is obviously research coming out that semen alters the brain and behavior. Here's some excerpts from the article.

> THERE'S more to semen than sperm. In many animals, seminal fluid alters both the bodies and sometimes even the behaviour of females. Human semen, too, triggers changes in the uterus, and might have wider effects on women, aimed at just one goal.
>
> "It's all about maximising the chances of the male reproducing," says Sarah Robertson of the University of Adelaide in Australia. The effects are most striking in fruit flies: seminal fluid can make the females eat more, lay more eggs and be less receptive to other males.
>
> […]
>
> Some of their findings were presented at the Society for Molecular Biology and Evolution conference in Vienna, Austria, last week, including their discovery that one of these proteins is a "master regulator" of genes. Females exposed to it show a wide range of changes in gene expression.
>
> Chapman thinks this kind of seminal signalling is widespread in the animal world. The semen of people, pigs and mice affects the female reproductive tract, and the question is whether it can also produce behavioural responses in female mammals similar to those seen in fruit flies.
>
> There have been claims that semen can do everything from making women sleepy after sex to strengthening the emotional bond with their partner. One 2002 study, based on a survey of 300 students, even found that women whose partners did not use condoms scored lower on a measure of depression.
>
> If that effect is real, depression in some people might be treatable with artificial-semen suppositories. Gordon Gallup of the State University of New York at Albany, who carried out the study, says a PhD student of his has replicated the finding in a survey of 1000 women, but the results were never published.
>
> […]
>
> It's not clear whether any components of human semen get into the bloodstream, but it could be possible, particularly for small molecules like hormones, says Robertson. She has shown that seminal fluid induces expression of a range of genes in the cervix, including ones that affect the immune system, ovulation, the receptivity of the uterus lining to an embryo, and even the growth of the embryo itself.
>
> As for seminal signalling, she thinks it's more likely to be indirect, with semen

> causing the cervix to produce molecules that influence the rest of the body. Her team is studying the effect of three microRNAs – RNA fragments that affect gene expression – released by the cervix in response to semen.
>
> Whatever the mechanism, both Chapman and Robertson say it’s plausible that semen could have effects on women well beyond their reproductive tract.

The depression one was pretty well known, but it’s interesting that there are more effects — potentially hormonal — that change women’s behavior beyond the pair bonding level. They probably act synergistically.

Anyway, simply another reason if you are going to marry to marry a virgin woman.

Shaming doesn't work Part 2

July 25, 2015 | by Deep Strength | Link | Original Link

One of the cool things we can learn from the Scriptures, especially the New Testament is why shaming doesn't work. There's actually many different words translated as "shame" in the NT but they are used in different contexts:

> **G150 — αἰσχρός — aischros — ahee-skhros' (and derivatives G149, 151, 152) —** From the same as G153; shameful, that is, base (specifically venal): – filthy.
>
> Luke 14:9 and he who invited you both will come and say to you, 'Give your place to this man,' and then in **disgrace** you proceed to occupy the last place.
>
> 1 Cor 11:66 For if a woman does not cover [a]her head, let her also [b]have her hair cut off; but if it is **disgraceful** for a woman to [c]have her hair cut off or [d]her head shaved, let her cover [e]her head.
>
> 1 Cor 14:35 If they desire to learn anything, let them ask their own husbands at home; for it is **[a]improper** for a woman to speak in church.
>
> Titus 1:11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of **sordid** gain.
>
> Heb 12:2 2 [a]fixing our eyes on Jesus, the [b]author and perfecter of faith, who for the joy set before Him endured the cross, despising the **shame**, and has sat down at the right hand of the throne of God.

Aischros is the typical word that is used for shame, and generally denotes things going against natural truths or order.

- Jesus uses it in terms of the disgrace at having to move to a lower position at the table
- Paul uses it in terms of women with short hair or speaking in church is shameful
- Paul also uses it in instruction to Titus about those who cause strife in families for shameful/sordid gain
- The writer of Hebrews uses it to describe the shame of Jesus being nailed on the cross, and how He despised it by willingly going to it in order to save us.

> **G818 — ἀτιμάζω — atimazō — at-im-ad'-zo (also, G819, 820) —** From G820; to render infamous, that is, (by implication) contemn or maltreat: – despise, dishonour, suffer shame, entreat shamefully.
>
> Luke 20:11 And he proceeded to send another slave; and they beat him also and treated him **shamefully** and sent him away empty-handed.
>
> John 8:49 Jesus answered, "I do not have a demon; but I honor My Father, and you **dishonor** Me.
>
> Acts 5:41 So they went on their way from the presence of the [a]Council,

> rejoicing that they had been considered worthy to suffer **shame** for His name.
>
> James 2:6 But you have **dishonored** the poor man. Is it not the rich who oppress you and [a]personally drag you into [b]court?

Atimazo is also used as shame but it is used in the context of dishonoring someone from a rightful position.

We can see this in Luke 20 where Jesus is talking about the Lord lending a vineyard to the caretakers and how they despised and dishonored all of those who came in His name. Likewise, we see this in terms of being shamed for the gospel — unrightful shame and dishonor for spreading the good news. We see the dishonor of Jesus being called a demon, and in James where he talks about favortism and the poor.

> **G1788 — ἐντρέπω — entrepō — en-trep'-o —** From G1722 and the base of G5157; to invert, that is, (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound: – regard, (give) reverence, shame.
>
> Luke 18:3 There was a widow in that city, and she kept coming to him, saying, '[a]Give me legal protection from my opponent.' 4 For a while he was unwilling; but afterward he said to himself, 'Even though I do not fear God nor **respect** man, 5 yet because this widow bothers me, I will [b]give her legal protection, otherwise by continually coming she will [c]wear me out.'"
>
> Luke 20:13 The [d]owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will **respect** him.'
>
> 1 Corinthians 4:14 I do not write these things to **shame** you, but to admonish you as my beloved children.
>
> Titus 2:8 8 sound in speech which is beyond reproach, so that the opponent will be put to **shame,** having nothing bad to say about us.

Entrepo I have talked about before. It describes the interesting case of where the correct response is inversion.

The judge who does not fear God nor respect man gives into the widow because of her persistence. The Lord of the vineyard even though the laborers have been treating his servants shamefully believes that they will respect his son. Paul knows that his rebuke to the Corinthians seems like he wants to shame them, but he disabuses that notion. Paul in his letter to Titus tells his to encourage Chrisitans to act beyond reproach so that those who persecute them with he ashamed of their bad behavior because the Christians have done nothing wrong.

> **G3856 — παραδειγματίζω — paradeigmatizō — par-ad-igue-mat-id'-zo —** From G3844 and G1165; to show alongside (the public), that is, expose to infamy: – make a public example, put to an open shame.
>
> Matthew 1:19 And Joseph her husband, being a righteous man and not wanting to disgrace her, planned [a]to send her away secretly.
>
> Hebrews 6:6 and then have fallen away, it is impossible to renew them again to

> repentance, [a]since they again crucify to themselves the Son of God and put Him to open shame.

Paradeigmatizo is used solely for public shaming.

The context in which these are used is only in these two verses. That means Joseph a righteous man didn't want to publically shame his betrothed even in her perceived sexual sin prior to marriage. Also, those that are apostate publically shame Christ and seemingly if you take into the rest of the context of Hebrews 6 may not be able to return to repentance in Christ.

> **G2617 — καταισχύνω — kataischunō — kat-ahee-skhoo'-no** — From G2596 and G153; to shame down, that is, disgrace or (by implication) put to the blush: – confound, dishonour, (be a-, make a-) shame (-d).
>
> Romans 5:5 and hope does not **disappoint**, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.
>
> 1 Corinthians 1:27 but God has chosen the foolish things of the world to **shame** the wise, and God has chosen the weak things of the world to shame the things which are strong,
>
> 1 Corinthians 11:4 Every man who has something on his head while praying or prophesying **disgraces** his head. 5 But every woman who has her head uncovered while praying or prophesying **disgraces** her head, for she is one and the same as the woman [c]whose head is shaved.
>
> 1 Peter 3:16 [a]and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to **shame**.

Kataischuno is typically used in the Scriptures to discuss shaming down from a haughty or higher place or from a rightful position. It's very similar to aischros in the fact that it discusses similar circumstances in 1 Corinthians 11, but is slightly different because the dishonoring is done by the person or thing in question:

- Hope does not disappoint
- Good uses the foolish things to shame the wise
- A man who has a covering disgraces himself, whereas a woman without a covering disgraces herself
- Those who persecute you bring shame on themselves

What does this all mean in my previous post on "shame doesn't work"

These are all of the different types of shame.

- Aischros — shameful, filthy, venial
- Atimazo — to 'accuse' someone of a disgraceful or dishonorable thing.
- Entropo — inverted shame/respect or in other words a "trap" situation
- Paradeigmatizo — shame publically

- Kataischuno — shame down specifically from a haughty place or from a rightful position.

The specific type of shame we discussed in the previous article is: shame coming from outside sources directed upon individuals in order to reform their behavior (which often leads to guilt tripping).

The only real word for shame that could be used in this context is paradeigmatizo which is public shaming, but we see that righteous men do not do that and the only other time that this used in Scripture is when apostates publically denounce and thus shame Christ.

Sunshine makes a good point in her godly sorrow versus shame post that this does not excuse us for tolerating bad or sinful behavior. We should indeed call it out. This is not shame though; it is simply shedding light where there once was darkness. Now, the person in question could respond defensively out of "shame" that they did something wrong though this is not a reason to continue shaming them to change their behavior.

The type of calling out should be done in the context of Matthew 18 where we go to the person in question alone, then with two or more witnesses, then the church, etc. Basically, the sins of the one do not need to be made public and should be confronted privately, unless they hold a public office in particular where they have extensive responsibility over the church. For example, Paul teaches Timothy in 1 Timothy 5 that elders who are caught in sin must be reproved in front of the Church as a warning.

When taken in this context, there are many reasons why shaming doesn't work to change behavior. As we discussed, pointing out sinful behavior is not shaming but making them aware of the gravity of their sin. Then it is up to them if they want to repent or not. Specifically, shaming tends to put pressure and ultimately coerce someone into "doing the right thing" which is not actually doing the right thing.
For example, if you make a child say sorry for doing something wrong do they actual mean it if their attitude, body language, and facial expressions says otherwise? No. They don't think they have done anything wrong, and they are simply going through the motions. Likewise, shaming someone into repentance doesn't work; it has to be a free will choice of their own to the admission that they were guilty of doing wrong and want to turn in the opposite direction.This is why when I confront sin I simply try to point out where the behavior does not match the Scriptures and the potential consequences from it. I do not try to get them to change; they must make that decision on their own. I may inform them of the consequences if there is gravity of the sin that may need to be taken to the Church, but I don't otherwise attempt to guilt trip them into behaving better because that doesn't turn a sinners heart. It's the kindness of God that turns people to repentance, and if there's anything I can do to help them understand the love and kindness of God in that moment I will do it.This is different because we are bringing sinful behavior to Christians or at least those who claim to be Christians and following Christ because they should have the Holy Spirit in them to convict them of behavior and bring them to repentance again when confronted. I take a different approach when evangelizing which I covered SCOTUS and the love of Jesus Christ Part 1 and Part 2.

Half of women marry the best sex of their lives

July 26, 2015 | by Deep Strength | Link | Original Link

So this is from an older article in the NY post (h/t deti) although the data is from an iVillage 2000 woman survey in 2012. 60/40 married with children versus no children.

> This goes against the premise of every single romance novel, but you're not going to marry the best sex of your life. At least, not if you're like most women.
>
> According to a recent study by iVillage, less than half of wedded women married the person who was the best sex of their lives (52 percent say that was an ex.) In fact, 66 percent would rather read a book, watch a movie or take a nap than sleep with a spouse.
>
> Amanda Chatel, a 33-year-old writer from the East Village, says, "With the men I've loved, the sex has been good, sometimes great, but never 'best.' It's resulted in many orgasms and was fun but, comparatively speaking, it didn't have that intensity that comes with the 'best' sex.
>
> "I knew [my best sex partner] was temporary, and so the great sex was the best because the sex *was* the relationship," she adds. "We didn't have to invest in anything else."

Obviously, taking into account my post on Understanding population models and using them to vet correctly we can assume that there are definitely confounding factors. However, since this is an online anonymous survey it's unlikely that women would lie about this. They do not have an incentive like say decrease their partner count, and it's widespread mainstream knowledge that "sex tapers off in marriage anyway." Hence, there is likely to be a lot of truthful answers.

The scariest part is not just that women did not marry the best sex of their lives, it's also that 2/3 of women would rather read a book, watch a movie, or sleep than have sex with their spouse. Obviously, the scary part about that is that attraction is generally the motivator for sex, so that means that 2/3 of women are not attracted enough to their spouses to want to have sex with them over books, movies, and sleep. That's disturbing to say the least.

This also means that the majority of the population of women are likely "settling" when they marry rather than marrying someone they are actually attracted to. Now, you could argue that a woman was attracted when she married and then she nagged him or he got lazy. Those would definitely be factors that could influence this, but it also shows the state of the marriage population as it exists in time now. I wouldn't be surprised if in those 3 years from 2012 to 2015 it has gotten worse.

This also lends credence to the numbers that divorces are 70% initiated by women with maybe more because sometimes women pressure men to file so they come out looking better ("he filed the divorce not me"). Also, as always be aware of marrying non-virgins.

Why the boys like ditzy girls

July 27, 2015 | by Deep Strength | Link | Original Link

Sunshine has an interesting post up based on her experiences of boys liking ditzy (or dizzy) girls rather than the smart girls when growing up. This is pretty objective material. Everyone can observe that this is a reality. Now, the question is why.

> When I was in high school, one of my best friends was a very intelligent girl named Lynn. She and I were both good students, usually earning good grades and scoring near the top of our class in standardized testing. Though I dressed up for school and had long hair, the jock-type boys made fun of me whenever I blipped across their radar for being verbally praised by a teacher (otherwise, being at best an average-looking girl, they never paid me any mind), and they called Lynn and me “lesbians”. I was mortified and grossed out by that (this was before being gay was Super Cool) and totally baffled as to why being a smart girl equaled being a lesbian in their eyes.
>
> […] Read the rest for the whole post.

I generally shy away from the explanation that such name calling is done in the basis of feeling insecure. After all, that’s the same argument that feminists would use to defend men not liking strong independent women. Men are “scared” or “threatened” by a woman’s intelligence, independence, sexuality, or whatever else. I find this highly unlikely to be the case that boys would do this when boys have the same biological nature as men.

The clear cut reason why men don’t like independent women is because of the attitude that comes with it. They typically act snarky, generally derisive of male attention, and other types of behavior that repel men.

Thus, the truth is probably closer to the fact that women who do well at school tend to act:

1. like they have superior intelligence (even though doing well at “school” doesn’t necessarily mean you’re smart).
2. like know-it-alls looking for ways to correct you or make you look foolish (and if there’s one thing men don’t like it’s a lack of respect).
3. like teacher’s pets (and since teachers are supposed to be impartial and they often don’t act that way it tends to breed an intense dislike).
4. female conformity to social standards versus boys like to test boundaries.

The first 3 being annoying and unfeminine, and the last one is rooted in biological behavior due to testosterone.

Now, I don’t doubt that maybe a few boys may react that way out of insecurity. However, I don’t think that behavior would be expressed over grades as grades can be boosted by

“busy work” that boys often have an intense dislike for. Jealousy or envy inspired comments are more likely to be expressed over doing better on standardized tests like the SAT or college admission, and this would be specifically in competitive minded boys. Boys that are teasing with poor grades are just teasing because they want to and think it’s fun.

This lends credence to the explanation which underlies teasing. There is some merit in that fact that boys know how to instinctively treat women which is to tease them. Except they don’t have the knowledge of what “going to far” means.

Boys specifically do not have a filter and are more willing to just say or do what comes to their mind. Part of the reason that men have become soft and feminine is because this has been conditioned out of them. As I described in the socialization of men and women, the communication styles of men and women are different.

> However, men tend to socialize on an entirely different wavelength. What men say and do to their friends is equivalent to mock insulting each other, ribbing each other, teasing each other, and giving each other sh*t for everything and anything.
>
> Thus, we have these two axioms:
>
> 1. The tendency of women’s socialization is to agree with each other and validate each other.
> 2. The tendency of men’s socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.
>
> This is masculine behavior. We are men, and we are not afraid to challenge each other to be better men through some good natured ball busting. When you see something that looks like weakness, insecurity, or misbehavior in your friend, you will ream your friend out for it. That is how one becomes a man in this world; he is able to overcome challenges set before him, “especially spurred on by other men.
>
> Women are attracted to this masculine behavior, and it’s one of the reasons why they want into men exclusive spaces. As much as being validated makes a woman feel good temporarily, a woman being challenged to stay on her toes by teasing, mock insulting, ribbing, and him giving her sh*t for her words and actions is much more “fun” and “interesting.”

Given that I think boys’ teasing is more biologically rooted that many first think. However, in elementary and even middle school boys have not been through puberty yet. Hence, the teasing is there which sets them up for procreative success, but puberty has not hit and there’s very little to no interest in women. Hence, it seems to us “unbiased observers” that boys are just naturally mean to girls that are supposedly smarter than them even when they dress femininely. Add into the fact that it’s socially cooler to make fun of those who are intelligent or do better in school, and you have a recipe that makes

it seem like ditzy girls over smart girls.

Conclusions

- Biologically speaking boys act closer to masculinity than most men in our culture because they haven't been indoctrinated to go against their nature of being a male. This shows up in their actions and language which is typically Ritalin'd by schools and parents to enforce compliance.
- "Ditzy" or "dizzy" girls more likely follow a boy's lead femininely, respectfully, and enthusiastically, which is in line with the nature that God has created in men. It's no surprise that boys would gravitate to that type of women.
- Boys respond to negative attitude cues from girls which turn them off to so-called intelligent, know-it-all, teacher pets which is why they tease them for it. Girls and women often have little to no respect for boys or men they perceive are less smart or less intelligent than them. Instead, they have contempt.
- A small subset of boys may tease because of insecurity if they are also academically driven (not many boys nowadays fit this profile).
- There is also a pressure to "act cool" in terms of jocks versus nerds. This may be the case if they look at once another and laugh, but may or may not be a main motivator.
- Boys don't know what "going too far" means yet since they haven't been taught that, and they aren't in puberty which means they don't have [sexual] interest in the women they are teasing. Attraction alters the behavior of boys and men alike.

I think the issue is multifaceted, but it has more to do with biological nature and roles than most think due to the nature of how God created men and women.

The masculine and the feminine and identity testing

July 31, 2015 | by Deep Strength | Link | Original Link

So I'm going to start writing more about boundaries and communications in relationships as I am in a relationship. Some of the most interesting comments that I find are just fundamentally how masculinity and femininity interact with each other.

On butterflies:

Me: "I feel butterflies when I desire a woman"
Her: "I feel butterflies when I am desired"

On the best thing you can say/give to a person:

Me: "What is the best thing you can say to a person?"
Her: "That I admire that person." (Or in other words, she adores and/or respects that person as they are all from the same root)
Me: and later… "The best thing that I could say is that I love someone"

On the things we want in the relationship:

Her: "I want to be loved"
Me: "I want to be respected"

Going off of these general concepts it's easy to see the deviation of men and women into the masculine and feminine. Therefore, it should come as no surprise that men who want to be "loved for who they are" tend to be unmasculine (or "nice") since they are seeking after feminine validation.

I suspect this is not just from wider culture where men are pressured to show their emotions and/or men taking their cue from Disney fairy tales wanting to be loved. However, with the skyrocking fatherlessness and lack of fathers mentoring their sons to be men it can be that the mothers are impressing upon their sons that they should marry women that love them rather than respect them.

The test

If you're talking to a man or woman and want to figure out their exact state of mind regarding their masculinity or femininity you can employ the respect or love test to them. Simply ask if they would rather be respected or loved. Their answer and the decisiveness of their answer will tell you all you need to know.

- Obviously, if a man chooses love instead of respect or a woman chooses respect instead of love you are dealing with a feminized male and a masculinized female. You can go down the road of challenging them on why if you want, which can lead to some interesting questions and discussion.
- The speed of their answer and decisiveness tells you some very important things about how well they know their desires and ability to be completely honest with them in a moment.
- If they have to think about their answer for a few seconds or more you should

always follow up with the question of why. This will make them think about their identity, and question why they chose that particular decision. This can lead to some interesting questions, and if they are Christian you can always guide them back to the Scriptures on Ephesian 5 and 1 Peter 3.

This type of test is a direct probe onto how their own identity and desires. It is often the case that Christians (and non-Christians) for that matter in wider culture are confused about their own identity and who they are. This can be useful to stimulate personal development, or probe a particular love interest as well. If a woman every said they wanted to be respected more than loved that would tell me immediately that she is unfeminine and I don't want to be in a relationship with her.

Alternatively, you can use the reverse question like I did with my girl and ask her what is the best thing you can tell [their significant other]. For males it would to love, and for females it would be to respect, admire, or adore if you are dealing with masculine men and feminine women. Any other answers they aren't in touch with identity and how they should be operating in a relationship.

Use wisely.

Discussing sex and virginity with a potential spouse is important

August 3, 2015 | by Deep Strength | Link | Original Link

On attitudes

One of Dalrock's recent posts on the problem isn't knowledge but attitude highlights a fairly important issue.

The first part of the post is about how attitude is the root of actions. This is true. I explored this in my post on Your attitude tells me everything I need to know.

- Heart -> attitude -> actions

Essentially, a person's attitude basically doubles as how their heart thinks about a particular issue or person. It is the closest thing to a person's heart that we can see. Hence, why examining someone's intentions, even if it didn't turn out the way they want or turned out for the worse, is extremely important. If their heart is in the right place and they are willing to walk in humility and be corrected then you can change what they do to be more effective.

This is the same thing that God does with our hearts as we read the Bible or are mentored or discipleship. We accept God's gift and repent of our sins, and we are filled with the Holy Spirit. Then our heart is in the right place with the attitude and help of the Holy Spirit to do good, we can then walk in good. It might not come out as good at first, and that's what Biblical correction, fellowship, and mentoring/discipleship is for to help us on the right path.

Discussing sex and virginity

The real question that has been raging in the comments is:

> **Should a young woman broadcast her virginity?**

Yes and no. Let me discuss how I approach this topic first.

In general, as man who is going to be leading the relationship and how it progresses I typically do not go straight for the heart of the issue. When discussing matters about sex I usually start with what Scripture says about sex and have the discussion there. My usual "go to" question to start bringing it up is if she has a high or low libido then turn it specifically to 1 Corinthians 7 where it talks about the ONLY reason that Christians should marry in the New Testament:

> 1 Corinthians 7:9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

1 Corinthians 7 is probably the easiest passage to discuss because it has a lot on not just sex but reasons why and why not Christians should get married. Obviously, some of the

others you can talk about are Genesis 1-3 and Song of Songs.

Timeline: The general timeline for when I start bringing up matters of what a Biblical marriage and sex looks like is 2-3 weeks.

1. The first few weeks are feeling each other out typically by electronic communication of some sort and a few dates. In those first few weeks I lead a discussion on Scripture and theology, the sociological interaction of the Church and culture, and the Church and feminism.

2. After I reach the 2-3 week mark then I start introducing the topic of sex leading into it from the example above. Since we are now comfortable discussing issues that relatively no man has talked with her before, there is a decent level of intimacy and trust. This is the importance of leading these discussions because very few if any men actually do this. You will stand out as someone exceptional.

3. From there although it may seem uncomfortable I start bringing up the issue of libido compatibility. For the numerous women I've talked with about this I don't think I've had one bad encounter as long as I assert the importance of discussing these topics.

Reasoning: Generally speaking, even talking about "sex" is taboo in our culture. This should not be. The most common examples I give to women who I went out on dates with is the main reason of the importance of the discussion:

- Our culture AND the Church thinks discussing marriage and sex is taboo and uncomfortable
- God created sex to be good within marriage, and talking about something about which God created to be good is not evil.
- The early importance of discussing sex is clear: if we get a few months into a relationship and I find that my potential wife only wants sex once a week and I want it multiple times a day then this is a bad match up of libidos which will cause significant friction within the marriage.
- Likewise, if I find that my potential wife has particular issues about sex that she is bringing into the relationship that may hinder intimacy. This includes not just her past but also my past history as well. If there's something you can't get over in the other person's history it's better to know earlier so you two can know that this relationship is not for you and start your search anew.
- It is one of the only exclusive things in marriage that the two of you do that you wouldn't do with other Christians.

Now, such things always gradually lead into a conversation about the importance of virginity and ultimately a disclosure of if the woman is a virgin or not. I find that this is a naturally transition, and it isn't that uncomfortable although the initial discussions may be. I've personally *never* had a girl that I was talking to react negatively to a discussion on virginity after highlighting sex and marriage in these terms.

Should a woman bring it up first?

In general, I don't think a woman should be proactive about announcing it as that

typically comes off as crass, but it should be a topic of discussion when discussing intimacy and marriage because virginity is touted as important in the Scriptures for good reason.

From what I have seen from not just my own case but many others I think if a woman brings it up it should be related to the topic of hand. Otherwise, if she just blurts out that she is a virgin it comes off very poorly like she has some underlying motive.

However, if a woman does announce it then you have to look at her attitude when she speaks about it. If she speaks about it firmly like she has made the decision to wait to have sex 'til marriage that is good. However, if she speaks of it as a warning to her boyfriend or in a negative tone of voice then that's a bad indicator that she may have some sort of sexual hangup potentially involving her virginity. L**ike we discussed in the beginning it is her attitude toward virginity and sex that matters in deciphering how she actually feels about it rather than what she is saying**.

Lest we forget Samantha Pugsley's example of how her virginity became an idol to her:

> I lost my virginity on my wedding night, with my husband, just as I had promised that day when I was 10 years old. I stood in the hotel bathroom beforehand, wearing my white lingerie, thinking, "I made it. I'm a good Christian." There was no chorus of angels, no shining light from Heaven. It was just me and my husband in a dark room, fumbling with a condom and a bottle of lube for the first time.
>
> Sex hurt. I knew it would. Everyone told me it would be uncomfortable the first time. What they didn't tell me is that I would be back in the bathroom afterward, crying quietly for reasons I didn't yet comprehend. They didn't tell me that I'd be on my honeymoon, crying again, because sex felt dirty and wrong and sinful even though I was married and it was supposed to be okay now.
>
> When we got home, I couldn't look anyone in the eye. Everyone knew my virginity was gone. My parents, my church, my friends, my co-workers. They all knew I was soiled and tarnished. I wasn't special anymore. My virginity had become such an essential part of my personality that I didn't know who I was without it.
>
> It didn't get better. I avoided undressing in front of my husband. I tried not to kiss him too often or too amorously so I wouldn't lead him on. I dreaded bedtime. Maybe he'd want to have sex.
>
> When he did, I obliged. I wanted nothing more than to make him happy because I loved him so much and because I'd been taught it was my duty to fulfill his needs. But I hated sex. Sometimes I cried myself to sleep because I wanted to like it, because it wasn't fair. I had done everything right. I took the pledge and stayed true to it. Where was the blessed marriage I was promised?

No Christian husband wants to be a marriage like this. The woman above eventually walked away from Christianity too. Now, this is not the case with every woman but this

allows us to see what we are looking for in particular.

Should a woman not discuss it at all?

Another thing addressed is the discussion of it where the woman doesn't want to talk about it at all. Dalrock quoted Spacetraveller's experience as well:

> I don't advocate that women disclose their 'status' to a prospective husband ESPECIALLY if she IS a virgin. I didn't understand this at the time I was dating, but I think I understand things better now. It seems a bit 'try hard' if you are trying to convince someone you are a virgin. They will naturally, get suspicious about you.
>
> I never disclosed. When my husband (then boyfriend) directly asked (because of 'no action' 3 months or so into our relationship), I actually didn't answer. He says I blushed and looked away, which is probably true, because I am sensitive about this subject.
>
> I never discussed virginity with anyone who I was interested in or who was interested in me because I thought it was too much of an intimate discussion to have with someone who is not yet 'established' as a husband-potential. Even having this discussion with a man was, in itself 'slutty', in my view.

In my view, the only reason why she viewed it as "slutty" is because sex and it's associated topics are seen as taboo. These are notions that SHOULD be disabused by Christians.

Christians, just as much as non-Christians, like hiding uncomfortable and difficult topics. Parents often communicate the "birds and the bees" discussion as something that is shameful and shouldn't be talked about. However, there is no reason why discussing something that God created to be good as something touted as shameful. This is Christians feeling shame or embarrassment for things they should not. Just as we are not to be ashamed of Jesus Christ or the gospel we should not be ashamed of things that God created to be good in marriage.

Because I am rooted in the truth and explain these things well to those I go on dates with it's not a problem discussing sex, virginity, or other topics. These women do feel uncomfortable when starting to discuss these topics at first. They specifically tell me about it. However, as long as you don't treat it as a big deal and discuss it seriously on how it applies to marriage, their impact of marriage, and how they can help the husband and wife to grow in intimacy it's God honoring and important to building trust.

Personally, I would NEVER marry a woman who hasn't disclosed her past sexual history to me.

If she had a promiscuous past and if she is ashamed about it then I would question her repentance solely because Jesus takes away our sins. I'm not afraid of admitting my past sin because that's not who I am anymore. Christ changed me, and He should have changed her. Paul was not afraid of talking about what he did prior to Christ with humility: he actively helped murder the early Church. This is the power of fully received forgiveness. We should have no trouble talking about our past mistakes in light of His all

consuming Grace and Mercy because if we have repented we know that is not who we are.

Of course, her past may lead me to not decide to pursue a relationship just like she may not decide to pursue a relationship when she hears of my past. This is fine. We can and should count the cost of being with someone based on their past as it does come up.

Conclusions

- I think that every Christian who wants to get married should be open to discussing marriage, sex, virginity, and other sexual topics prior to marriage. The earlier the better.
- The main reasons why people object to talking about sex and virginity is it's uncomfortable or it's shameful. However, in light of God's creation and our salvation it should not be shameful or uncomfortable to talk about these things. In fact, it is extremely important to talk about things that are one of the lynchpins of the marriage relationship.
- Examine a potential spouses attitude about virginity, sexual behavior, and their past as this shows you their heart about sex. Obviously, they can improve in this area, but it should be a yellow flag if they have negative thoughts or attitudes toward sex in marriage.
- Personally, I would never a marry a woman who did not disclose her sexual past to me.
- Not talking about marriage, sex, virginity, and other intimate discussions is like playing with fire if you are intending to get married. You're hoping a bomb is not buried in the heart of your spouse that is going to be opened up on wedding night.

I remember discussing how to vet potential women with discussions about sex before on this blog; however, I don't remember the exact post. In general, I think most of the commenters were against it especially the [married] women. I dissented before and brought up some examples. This is my full opinion on this particular topic with my personal experience. I know it can go well, and it always has. As long as you present it correctly to Christian women in the light of Scripture and how God views marriage and sex.

Those who have hangups about discussing it after you discuss it in light of God's truth I would say is a yellow flag. There's something deeper that is impeding her from having a good attitude and heart towards sex in marriage and the importance of discussing it to look for compatibility. Essentially, the process of discussing sex in marriage, beyond a woman's actual virginity or not, is a vetting tool that is a predictor of how it will be in marriage.

The FYI on the male sexuality

August 4, 2015 | by Deep Strength | Link | Original Link

Since I've been discussing sex a lot I figured that this is a good time for this post since there are quite a few women who read this blog even though it's for men.

This is somewhat of a "repost" in sorts from the comments I made on Peacefulwife's book review on "Through a man's eyes" by Shaunti Feldhahn and Craig Gross. I haven't read the book itself, but I did respond to some of the comments because there were some misconceptions about male sexuality. From what I understand, the book is for women to help them understand how men think and act in their sexuality. Now let's move on the relevant parts.

One of the commenters posts that a Christian male counselor, no less, told her:

> I also think that it is important to understand that the "lust" of pornography is less about sex and more about power, just as the crime of rape is not about sex but is about violence and power, i. e. "I can force this woman to submit to me," or in the case of pornography, the fantasy of " I am powerful enough that this woman will expose herself to me upon my demand.", This is important to note because the more we grant our husbands "power" in their own homes, through respect, submission to decision-making, etc., the more that will inoculate them from trying to get the need for respect and power met outside the marriage relationship.

Mostly False. Both of your examples are feminist myths. It's a feminist myth because it's a projection. Women desire power (see: curse of Eve in Genesis 3), so they think that men desire power which motivates sex and rape.

No man including me will hold it against you because you don't know what the male sex drive feels like. The desire to have sex is a biological drive, and I would classify it as a need for most men.

It's like a gnawing hunger that you have **all** of the time. Sometimes it's "low level" where you can feel the stomach acid in your stomach slowly eating away at your insides. Other times it's "starvation level" where you feel like you're going to die if you don't have sex.

The reason why I said mostly false is that there are some narcissistic and psychopathic men where "sex" or "rape" is equated with power and/or murder. However, this is a very low percentage of the population and often only serial killers and serial rapists. Some women are like this too. Thus,

1. In general, power does not drive the need for sex. Biology drives the need for sex for men.
2. Respect and submissiveness means that husbands will choose their wives over pornography or trying to suppress the drive.

Thus, the behavior of wives influences decision making and not the need.

April was a bit confused, so I ended up elaborating further on this point:

> I think that [the commenter] and I were talking about porn addiction – and it seems you are talking about sex drive in general for a man. Is there not a difference, in your mind?

The comment was about the "lust" of pornography not being about sex but power. Generally speaking, the lust (or biological drive for sex) is there already. Sex with a wife, pornography, masturbation, or suppression are all different outlets for it. If a man isn't getting his need met in one area (say the wife), then he will likely turned to another area to get it.

This is because of the sex drive of men. One of the major reasons — if not THE main reason — why men get married is to have sex. After all, the only reasoning given in the NT to have sex is in 1 Corinthians 7. It is better to be of the Lord's things, but if they cannot control themselves it is better to marry than to burn. Thus, the desire/passion to have sex which most men have IS one of the main reasons to be married.

That said a nagging and disrespectful wife is a turn off for men. That's part of why men may choose masturbation or porn rather than wanting to have sex with their wife. No man would willingly want to have masturbate or watch porn over a real life human (their wife no less!). However, different factors such as disrespect may influence him to choose other decisions.

The reason I choose to comment is that it's important to distinguish the biological need for sex between the reasons a man may choose a different outlet for them. Many wives become bitter at their men because they want sex all of the time not understanding that sex is a major reason for how men feel respected and loved, how it relieves them of the "all the time urge," and how it makes them more loving toward their wives.

If you just clump in the biological need for sex with "power" then you have women that are less empathetic and sympathetic toward their husband's desire. This can lead them to more willingly turn down sex (despite 1 Cor 7 and the admonition not to) which may lead to marital dysfunction.

Another commenter makes a good analogy about what I was talking about:

> I'd say that for most men, especially most Christian men (though there are always exceptions), their wife is their most preferred source for sexual fulfillment, by a wide margin. So, if there is a healthy sexual relationship going on, where the wife is both available and affirming, then the porn option is very clearly perceived as one that pales in comparison to sex with their wife. I know this was definitely the case for me when I struggled with pornography during my marriage. But the flip side is that as the levels of affirmation and/or availability go down, the attractiveness of porn goes up and the temptation becomes more difficult to overcome. (Repeating what has been said before here: this does not excuse or justify the husband in pursuing pornography or giving in to temptation; that is his

> sin and his alone. But it's also a fact of nature — a thirsty man is going to have a harder time turning down a less healthy drink and holding out for a healthy drink than is a man who has plenty of healthy drinks available.) Hope this helps.

Now, these are not the be-all end-all explanation of why a man may choose something else over his wife. April did make a good list about different other reasons:

- an addiction that may have begun when he was s teenager, or even earlier that has nothing to do with his attraction to his wife now
- feeling rejected by his wife sexually
- feeling disrespected by his wife, especially over long periods of time
- an addiction that develops in adulthood
- not being attracted to his wife anymore (DS: i.e. she gets fat and slovenly)
- loneliness
- frustration in life in general
- not having a legitimate sexual outlet (a man is single, for instance)

However, it is important to note that Christian men who choose to marry are getting married because they want to have sex with their wives! Christian women need to understand this need.

Why rejecting a spouse's sexual advances is condemned in the Bible

Essentially, when wives make comments like "all you think about is sex all the time" it's a rejection of their man and his sexuality. Because sex is how men feel closeness and intimacy with their wives, a rejection of this tends to put him in a typical male rejected state. The same is true of when a husband rejects a wife. She feels rejected as well.

The default male state when they are rejected from anything is to withdraw and shut down emotionally. Men, in general, do not talk about their failures with other people at least until they have a decent amount of time to process it. Men want to be alone to process the particular actions, and the fact that they don't express this emotionally is a feature not a bug. Men generally process their emotions internally and not externally. Women, on the other hand, like to discuss how they feel outwardly with other women. Then they can support each other verbally.

One of the most damaging lies is that women try to pry out the emotional state of their man from within them as it will help them connect better or make the relationship better. That's generally not how men are, and not what you should be doing with a man. I've actually seen countless women in Church groups when everyone is sitting around try to get men to open up emotionally to them saying it is somehow good to do this. Especially in a group setting. It's simply not the case.

Aside from that tangent, it starts to put the relationship in a poor behavioral cycle.

- Wife rejects her husband or vice versa
- Opposite spouse feels rejected and tends to shut down toward their spouse
- Other spouse wonders why their spouse is withdrawing and it makes them feel alone

- Since that spouse feels more alone they are more likely to say hurtful than helpful things
- This whole cycle creates a wedge or wall between each spouse

Indeed, sex is purely about unity and bonding. Hence, it should be obvious when we look at the rejection of sex — unity and bonding — that it leads to disunity and discord.

This is not to say that there aren't cases medical or otherwise that you may not feel like or want to have sex. Rather it means that you should put forth the effort even if you don't feel like it because it is the godly and right thing to do. If you are too tired let your spouse know that you are open to it but they have to get you aroused and do most of the work. If you have a medical condition that prevents intercourse then do other sexual acts instead of turning them down.

It is VERY important to understand that continual rejection of either spouse — the husband or the wife — makes it more likely that they may go somewhere else with their desires and needs. For husbands this may include masturbation, pornography, adultery, and other involvement with other women. For wives this may include the same as husbands but also emotional and physical affairs, romance novels, and other emotionally romantic or stimulating material.

Indeed, it does not cause it as each of us makes our own choice, but it means you are subjecting them to greater temptation from the devil as it says in 1 Corinthians 7. The more you subject someone to temptation the more likelier they are to fall since we are not perfect like Christ.

> 1 Corinthians 7:5 **Do not deprive each other except perhaps by mutual consent and for a time**, so that you may devote yourselves to prayer. **Then come together again so that Satan will not tempt you because of your lack of self-control**.

The Scriptures are awesome because they acknowledge our weakness. Paul wasn't married and was of the Lord's things, but he was inspired by God to write about if we burn we should [try to] be married. Likewise, because this burning is strong we should not deprive sex from each other because we tend to have a lack of control toward sexual matters; hence why we got married in the first place!

Confusion and objections

There are some other comments in the post that I want to address here that I did not over there.

> OK so why did God create men's minds to enjoy or want that stuff?!?
>
> You say he didn't intend us to suffer PMS, it was part of the curse in Genesis 3. Was it also part of the curse that men's brains are wired like this, then? I feel as if we have no excuse for bad behaviour at that time of the month, but men seem to have all this mountain of excuse for theirs. Like we have to understand them, and not blame them? I don't want to read this book because I think I would get angry.

> No sin is ok, but it does make it clear in 1 Corinthians 6:18-20 that sexual sin of any kind is particularly bad and damaging, and I've always taken it to mean that it is worse than other kinds of sin. (Not worse in God's eyes, obviously all sin is sin, but worse as in more damaging and hurtful).
>
> Sorry if I am being negative about this, it IS a very sore subject for me – not because of my husband's attitude or actions, thankfully, but just because I am very vulnerable and jealous about him seeing anything inappropriate, or even watching an explicit scene in a mainstream film. Thankfully my husband (not a Christian) knows this is a massive issue for me and is extremely sensitive and caring about not looking at other women etc. But I am aware of what's out there and I cannot understand why we should try to see men's points of view on this, or be understanding about their desire to look!!

First, God created men to enjoy the physical appearance of women and to be aroused sexually by it because His creation is beautiful.

Free Northerner discusses form, function, and beauty in this post in regard to the aesthetic nature of architecture and design. In particular, if you are not going to read the link, the awe inspiring and beautiful nature of cathedral dwarfs much of the aesthetic appeal of anything else post-Renaissance. Why? As FN notes beauty is objective and only subjective around the margins. Likewise, cathedrals are about God and inspiring us in the awe and wonder of the nature, the power, and the presence of God. As they say, a picture is worth 1000 words.

Indeed, we know that the beauty of women is an objective trait and marginally subjective. Although it may be crass to discuss the "number system" a 8 out of 10 in attractiveness will tend to be within 1-2 grade points of her actual beauty. Some men may think she is a 6 and some men a 10. However, most of the men will congregate around the 7-9 range with the majority of them saying she is an 8.

Generally, the objectiveness of beauty is due to specific traits in men and women such as symmetric faces and features, lack of blemishes in the skin, and other describable phenomena. Likewise, those who are overweight or obese and slovenly have an objectively lower beauty than if she had a slimmer waist and < .9 waist to hip ratio with the majority of men finding a .7 waist to hip ratio the most objectively pleasing to the eye.

Second, as I stated earlier there is a vast difference between what God has created namely for us to enjoy beauty as opposed to what is sinful. April asked about this in particular:

> Would you be able to describe the difference between a man's sex drive and lust? Because – I think it is confusing to us as women. Lust is sin. But I don't believe a biological drive is sin. Of course, we can take a biological drive and choose to fulfill it in ungodly ways. But there is a willing choice that comes into play. With me not being a man, I don't know that I can pinpoint when the choice

> to lust comes in vs. biology. It seems a bit murky at times to me.

In general, sex drive = desire = lust. However, when the Scriptures refer to “lust” it does not always mean “sin.” This is best explained in Biblical terms.

> James 1:13 When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone; 14 but each person is tempted when they are dragged away by their own evil desire and enticed. 15 Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

The Greek word for “lust” or “desire” is epithumia.

G1939 — ἐπιθυμία — epithumia — ep-ee-thoo-mee’-ah
From G1937; a longing (especially for what is forbidden): – concupiscence, desire, lust (after). Total KJV occurrences: 38

It’s not always used in a negative context. For example, Jesus in Luke 22 uses the same word to say that “He has desired (or lusted) to eat the passover” with His disciples. Obviously, this is a good thing! It’s also used in Luke in the prodigal son who “desired” to eat the food that the pigs ate since he was so hungry, in Luke 16 when the poor made desired to eat the crumbs from the rich man’s table, and in Luke 17 when Jesus is saying a time will come when the disciples will “desire” to see the Son of Man but will not be able to find Him (probably referring to his post-death and pre-resurrection).

A man’s sex drive is like “desire” or “lust” that is always there. It’s constant and gnawing sometimes just barely but sometimes like a man will feel like he is going to die. Only when this desire meets temptation *and* gives into it does it become sin.

>> Desire + temptation to evil + dragging away –> conception (or succumbing to the temptation) = sin –> death. Desire + temptation to evil can be resisted and not sin.

Likewise, when epithumia (or rather the verb epithumeo) is used by Jesus in Matthew 5 it is used in terms of coveting something which is not yours:

> Matthew 5:27 “You have heard that it was said, ‘You shall not commit adultery.’[e] 28 But I tell you that anyone who looks at a woman lustfully (epithumeo) has already committed adultery with her in his heart.

As you can see, a man’s desire or sex drive is not a sin. Nor is a man’s sex drive or desire and temptation a sin. It is only when those two combine and a man is dragged away and succumbs to the temptation that it births sin.

Hence, “lust” or “desire” is not sin until it involved succumbing to temptation. Generally there is no distinction made between “lust” and “sin” because it is almost always used in the context of describe sin in the Scriptures, but it’s clear that this is not the case.

Third, back to the original question posed by the wife above it is important to know that both looking and thoughts themselves are not sins. Indeed, we are put in situations sometimes that we have no control over such as seeing attractive women at the beach,

supermarket, or otherwise in our daily lives. Sometimes we see commercials, movies or popups on the Internet. The Scripture is quite clear that what enters through the eyes into the mind is not sin because we take take our thoughts captive to Christ.

> 2 Corinthians 10:5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

What this does mean is that it's probably not a good idea to do a double take. It's probably not a good idea to keep looking. It's probably not a good idea to dwell on the thoughts of what she may look like otherwise. It's probably not a good idea to let your imagination run a bit wild.

Remember what Jesus said about what makes us unclean? It's not about what goes into us, it's about what we do. Take note that even the disciples didn't get it until they got an explanation.

> Matthew 15:10 Jesus called the crowd to him and said, "Listen and understand.
> 11 What goes into someone's mouth does not defile them, but what comes out of their mouth, that is what defiles them."
>
> 12 Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?" 13 He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots. 14 Leave them; they are blind guides.[d] If the blind lead the blind, both will fall into a pit."
>
> Peter said, "Explain the parable to us."
>
> 16 "Are you still so dull?" Jesus asked them. 17 "Don't you see that whatever enters the mouth goes into the stomach and then out of the body? 18 But the things that come out of a person's mouth come from the heart, and these defile them. 19 For out of the heart come evil thoughts—murder, adultery, sexual immorality, theft, false testimony, slander. 20 These are what defile a person; but eating with unwashed hands does not defile them."

This is important because although the initial subject was uncleanliness Jesus makes it quite clear that He is talking about all of the things that come out.

Hence, a Christian husband that may see an attractive woman at the beach is not sinning as something is only going in. He may not dwell on it, so it's only a temptation that he resisted. However, if his wife responds in a shaming or condemning manner she is sinning as what is coming out of her is not behavior that is honors Christ.

I imagine that this is a very difficult word for Christian women to accept, but based on what Jesus says it's absolutely true. This leads us into the last section on jealousy and responses.

Fourth, jealousy needs to be addressed. I don't doubt that a bunch of women and men struggle with this issue, but it's more an issue about yourself than it is with the other

person. There's many reasons why this is not fruitful, but the main one is because you are not honoring the other person as a human being who has free will.

If they are a Christian they need your help and support to resist temptation when they desire or lust after others. They don't need condemnation or shame if they already know they are struggling with this area. I discussed the reasoning behind this in shame doesn't work part 1 and part 2.

This goes along with the concept that if you make it a big deal and something to focus on that people are more likely going to dwell on it. For example, Jesus' analogy for the Christian walk is the straight and narrow path. If you're focusing on "sin" which is basically side the straight and narrow path it is more likely you will veer off the path just like if you were driving on focusing on the curb on the side of the road you are more likely going to swerve around and potentially drive off the road. This is affirmed in Philippians 4.

> Philippians 4:8 Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is [e]lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, [f]dwell on these things. 9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.

Rather than allowing jealousy to dwell on the temptation and condemning or shaming someone else for their temptation, instead it is better to talk and focusing things back to those which are godly. If a wife or husband was fighting issues with temptation and lust it would be a good idea for the other spouse to have sex with them as that is godly and brings about unity.

However, this is not the first thought through many Christians in marriages. A wife who sees her husband see an attractive woman will not think to herself that she should have sex with him to he's not tempted anymore. Rather, she will often get jealous, make snarky comments, and condemn her husband for looking.

When a spouse is placed in a situation where they are tempted, the other spouses response should be to help alleviate their temptation. Basically, they should help funnel the desire to do evil into godly outlets for it. If a wife or husband is tempted to sin sexually then they should have sex to alleviate that temptation. If they are tempted to be dishonest or lie then they should encourage and help them to tell the truth. If they are tempted to cover things up then they should encourage and help them to disclose it to the proper authorities. This not only brings the couple together in unity but also helps them honor God with all that is in them.It is important to understand your identity in Christ. I don't have to police others thoughts and temptations as a Christian, but I do have the responsibility to encourage and help them when they are in their time of need.This post is long so I'll end here. Hope it was informative. Post any questions to the comments.

Boundaries

August 6, 2015 | by Deep Strength | Link | Original Link

This post was supposed to be released late 2014 but I've delayed it a bit. Hence, it may refer to posts from 7-8+ months ago.

I was going to write a post on these 3 topics about 2 months ago, and then Rollo had 3 posts on boundaries, intimacy, and vulnerability a month or so ago that pushed me to think about them more. So I finally have the time to write about them. Obviously, Rollo is writing for a secular audience, so I disagree with him and the commenters on a various number of points which I will discuss further.

I don't know if Rollo was intentional about the release of these posts in a clustered manner, but understanding how these concepts relate together is important for any Christian, especially Christian husbands and Christian men who want to be married.

Boundaries versus Walls

The first thing I want to discuss is boundaries versus walls. They are not the same thing. If you know the difference between then you can more adequately shift your internal perspectives to cultivate relationships.

- **Boundaries** are cultivated out of an open heart and are meant to protect relationships. When you communicate a boundary to another person you are telling them that you place value on the relationship — you value both your time and the other person's time. You can communicate you thoughts and actions out of a place of non-judgment in the manner that states that "this is how you have a relationship with me." Essentially, like a rebuke, boundaries are meant to call someone higher.
- **Walls** are cultivated out of a closed heart and prevent you from forming relationships. A wall signifies that you are telling them that you place value on only yourself — you value only your time and not other person's time. In most cases how you see this enacted non-verbally and plays on people's fears.

In John 10 in the parable of the Good Shepherd, Jesus communicates exactly how a boundary is meant to act:

> John 10:1 "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. 2 But he who enters by the door is a shepherd of the sheep. 3 To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. 5 A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."
> 6 This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.
>
> 7 So Jesus said to them again, "Truly, truly, I say to you, I am the door of the

> sheep. 8 All who came before Me are thieves and robbers, but the sheep did not hear them. 9 I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy; I came that they may have life, and [a]have it abundantly.

There are multiple lessons we can learn from this passage in how we act toward others in relationships.

1. Jesus is the "door" for us to interact with the Father in relationship as we are one of His sheep. We can only enter into relationship with the Father through Him. This is why Jesus is seen as a mediator throughout the NT.
2. A boundary always has a "door" or "gate" to allow people to interact with you in a healthy relationship manner.
3. Those who try to circumvent the boundary by climbing the boundary are like thiefs and robbers who are only trying to kill, steal, and destroy.
4. A boundary is clearly communicated. This is one of the most important points because it signifies that the other person is able to make a conscious free will decision in order to interact with you.

I want to look at some examples of healthy communication of boundaries and compare them against walls.

This is important because in almost all cases, boundaries must be verbally communicated otherwise they aren't boundaries. If you have boundaries that are uncommunicated, and you hold them against people then it is a wall.

This is important to realize because boundaries inevitably communicate the value that you place your time and relationships. A man that is able to communicate the value of his time and relationships will be high value regardless of his circumstances because he fully understands that stewardship of the life that God has given him is critical to his life.

Example — on a date:

The woman pulls out her phone while you are on a coffee date to text.

Boundary — Communicate to her that it's not acceptable because you place value on the time and relationship.

Wall — (1) Don't communicate and just walk out, (2) tell her that it's not acceptable without a reason, (3) get butt hurt and/or emotional over it, and (4) any other thing that doesn't communicate the boundary clearly

The vast majority of women I've found when you communicate that you're placing value on the time and relationship are more than willing to acquiesce and will inevitably gain respect and attraction for you. However, for women who are high on drama and are not willing to abide by your boundaries in an uncommitted situation like this then you should enforce. In this case, it may even mean walking out the date in the end.

The vast majority of game advocates the selfish nature of establishing value which ultimately are walls — I only value myself and not you. Whereas for Christians

establishing boundaries are instead a way to call others higher in relationships.

Example — sexless marriage:

A wife doesn't want to have sex with her husband anymore because of various reasons which we need not get into.

Boundary — Communicating clearly with your wife that you want sex, but through your body language and/or actions are unwilling to beg, plead, or otherwise be ruled by it, nor make concessions, or trades for it.

Wall — the obvious example being "dread game" which advocates being non-communicative and going out without being contactable.

The reason why I am against 'dread' from the beginning is because of its fear-based roots. The Christian manosphere seems fairly split on this simply because some believe that the means justify the ends. Obviously, it's true that dread does work and often leads to a happier relationship, but its a tactic that plays on the insecurity of a wife rather than born out of a desire for her.

In both cases, a husband may decrease the amount of time that he spends around a shrewish wife, but the boundary is set that this is what the relationship needs to improve rather than having her imagine that you're going to leave her. Both desire born out of confidence and unneediness and fear of a husband leaving are strong attractors, but only one of them given my understanding of the Scriptures is right before God.

For the most part, changing is not about her and the lack of sex. It's about you. You communicate your needs. You change to become the masculine man that you want to be before God. It can involve some motivation like wanting more sex again or wanting to please God by walking in headship, but at the end of the day change starts from you. It's not about manipulating the other person into changing.

Other examples: Please, An ear or a hand, Men who get it and men who don't, etc.

I agree with Rollo that boundaries need to be demonstrated and not told, and they must come after the 'offending' action. A boundary that is stated up front is an ultimatum which comes off as needy and/or will send you on a game of seeing if the woman can push your boundary without breaking it which is frankly exhausting for most men.

The main thing with communicating a boundary after it has been established is that you must always be willing to enforce it. This requires a man to be a man on two levels: communicate the boundary, and then do what you have to do if it's broken. As a man, you must be willing to embrace conflict and weather whatever storm comes out of it.

Always remember this: great leaders are born out of their ability to manage conflict. You don't manage conflict by arguing but rather leading and facilitating even if you don't get what you want.

Note: I had wanted to cover vulnerability and intimacy, but suffice to say they're not bad. "I love you" from an attractive man is different from "I love you" from an unattractive man. One response is joyful, and one response is repulsed.

Ultimately, for Christians vulnerability for a husband manifests as a place where a wife

can help meet his needs. In other words, helpmeet. A masculine husband is not afraid to tell his wife where she can help him and she will gladly do it. Vulnerability in these cases will help foster intimacy in bringing you both closer together.

Maybe I'll write another post on this later, but for now this is it as I'm working on a massive post that requires that this post be released so I can link it. I will release later today or tomorrow before vacation.

A detailed timeline and how to guide on the process of finding a wife

August 7, 2015 | by Deep Strength | Link | Original Link

This is going to be a monster post. Read at your leisure. Send it to other Christian men if you think it's useful.

edit: Updated 6/2016.

What to look for in a prospective Christian wife

In general, there have already been posts such as Dalrock's post 1 and post 2 on what to look for, and my own list of many questions I use to challenge a woman to talk about her faith and preferences. There are also non-Christian lists about what to look for if you're interested in seeing many different takes, not all of which are charitable toward women so take them with a grain of salt as a Christian. Bold and determined and thumotic come to mind. These lists, while nice, are incomplete on the process. Alan Roebuck's A Father's advice to his son on becoming a man part 1, part 2, part 3, and part 4 are solid on advice to become a man. However, they don't adequately cover the search and process of finding, vetting, and ultimately leading a wife in marriage.

Overview

This post is going to be more actionable about how I do this process rather than about what specific questions and things you look for. I currently am in a relationship with a godly woman, and we're headed toward marriage. I'm going to lay out, with examples, my process and what worked well for me. I will also follow up this post with additional posts with more examples on communication with my input and her input in order to give both sides of the story on things.

One of the biggest needs of Christian men looking to find a Christian woman to marry is how to make it all happen. This is because father-son interaction and teaching them about masculinity is pretty much a dying or lost art for many men. Christian men in particular tend to wander and flounder around this life wondering why life is just happening to them. They have no clue what to do.

Much of the Church and pastors do not do a very good job of explaining how this all should happen. My current pastor has wondered aloud in church about why there are so many godly ladies waiting to be married. While I cannot sympathize given that most of the Church is feminized, I recognize that there are some Christian women who have been faithful to God's word. My brothers in Christ and I commend you. Nevertheless, if the Church wants godly masculine men to step up to the plate it needs to give men authority and power to allow them to develop into godly leaders that also want to establish and lead families.

This can only be done by teaching and discipleship with men to other men on how to be men. In particular, men have not been taught how to properly interact with women and

be men around them. They have not been taught about how women prefer masculine men to nice guys. They have not been taught how to establish successful relationships.

This post aims to fill that need.

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There are six phases that a man should be aware of in learning how to deal with relationship with women.

1. **Pre-introductory phase — before you meet and talk to her**
2. **Introductory phase — approximately 0-7 days**
3. **Transitional phase — approximately 7-21+ days**
4. **Intentional relationship phase — approximately 21+ days to 6-12 months**
5. **Engagement — approximately 3-6 months post intentional relationship phase (or depending on your denomination)**
6. **Marriage**

These phases are not Biblical except engagement and marriage, so let's not get into arguments about them. However, they're useful to understand the process of developing a relationship in this messed-up modern cultural Christian dating. In general, boyfriend and girlfriend will "fit" into somewhere between phases 2-4. As you read through this post you will see why I structured the phases this way because there are certain things you want to do in each of these phases to facilitate relationship growth while learning about the other person's expectations and guarding your own hearts against hurt.

Let's get started.

1. Pre-introductory phase — before you meet and talk to her

First, it is important to understand your identity in Christ. If you need a refresher here is the introduction, part 1, part 2, part 3, part 4, part 5, and part 6. In particular, this will help root your identity perfectly in Christ which will abolish the negative attitudes and views about yourself leading you to the peace and joy in Christ. It will also disabuse you of the performance mindset where you feel you have to perform to win a woman's respect. There's nothing you could ever do to make a woman be attracted to you or like you more. Rather, she is attracted to who you are as a man masculine: hard working, confident, strong, direct, leader, bold, honest, dominant, assertive, unwavering, backbone, courageous, and calm under pressure.

Second, before you introduce yourself to a potential woman that you may want to marry, you should be doing hard work behind the scenes. For Christian men this includes understanding yourself thoroughly. For example, my 5 step process to maturity in relationships has some categories that I would come to firm opinions on before you even talk to women. Here's the short list:

- **Know what God says about relationships**
- **Know your priorities: dreams and 5 year goals**
- **Know your standards for women**

- **Know your standards/boundaries in a relationship**
- **Know how to assertively communicate**

If you don't know the answer to these, you don't know what you are looking for. If you don't know what you are looking for, then when you talk to a woman she will wonder what you're looking for beyond a pretty face or body. Women like men who know what they want. You don't have to be a perfect man to ask women out, but you should be a man who knows what he wants. This gives purpose and vision to your life, and women are attracted to that.

Third, take care of your physical body:

- Sleep well to be at the top of your mental game
- Train hard — lift heavy weights
- Eat good food for good nutrition
- Groom yourself well and find a style of clothes that work for you.
- Find hobbies that you enjoy such as sports or music

Aside from knowing yourself it is important to take care of yourself. Free Northerner's Omega's guide is one such resource. Women like muscles despite what they say about them. It makes them feel Protected and secure. Women love muscles up until it becomes bodybuilder freaky and even then some women still like that. Women are attracted to physical appearance just as men are. If there's one thing physical thing you should be do right off the bat that will drastically improve your chances with women it is lift heavy weights, gain muscle, and lose fat.

If you didn't notice, this section covered the three facets that Jesus discusses when loving God — **heart, soul, and strength**. Your identity in Christ is nourishment for your soul, knowing your heart and it's dreams and goals gives you direction, and training your physical body disciplines you to apply your strength well.

From what I have seen, this one of the most difficult parts for most men because of the inertia associated with this phase. Most men have been wallowing in mediocrity for 5-10 years or more depending on their age because they have had no direction in life thus far. It's very hard to break out of such a phase. Even if you aren't interested in women it is important to break out of this phase to become the man that God wants you to be. Namely, you may not need to know what God says about marriage relationships, but you definitely need to know your own dreams, goals, and how to assertively communicate as a Christian man of God.

This phase takes the longest time in my opinion. If you start from a bad place such as extremely overweight or extremely skinny and not that knowledgeable about God's Word and prayer it may take time to understand and start to grow. This does not prevent you from talking to women, but they may not be attracted to you at first. You should talk to women during these times to get a feel of how they interact with you and to develop your social skills.

Places to look

Online dating. I am not traditionally attractive (see: tall, dark, and handsome), so online dating did not work well for me. I met a few women and went out on a few dates, but generally speaking this is a poor place to look unless you are look traditionally attractive in photos and you have good paper stats (see: are tall, preferably > 6’0″). Running my own business, having a doctorate, having interesting hobbies, serving and leading in church, and playing music for worship simply cannot make up for a lack of looks online. You need interest to make it work. That’s simply how it is now. The vast majority of Christian women online are looking for some version of Mr Handsome Jesus Christ. No big deal. If you are traditionally attractive then go for it. Otherwise, save your time and effort and skip it.

Churches and hobbies. Meeting women through my hobbies or churches worked a bit better, but it depends vastly on your particular area you are in. If you are in a small church or niche activity this simply won’t work as well unless you volunteer in places where there are a lot of young Christian women. Your best bet is probably some type of middle to larger Church with a few thousand people, or attending events that Churches put on for young adults from many congregations. Your percentage will rise if you are involved with traditional communities so take this into account. Chad has seen some success with this, but he had to make it happen.

Leveraging social circles. What worked the best for me was leveraging my social networks as much as possible. My particular strategies that bore the most fruit was if I made friends with married women or women in a relationship and asked them if they knew anyone single Christian women who were along some of my selection criteria. I did ask some single men and single women. However, single men and single women can backfire because they may feel slighted. Asking family can work as well since they hopefully have friends who have children. In the end, this was the strategy that worked for me as I asked two [woman] friends who knew my current girlfriend when I talked to them about some of my selection criteria.

In the end, I think it’s really a numbers game to find someone who is a Christian who is also attracted to you as you are to them. There’s so much fluff such as the tyranny of choice — or rather the illusion of choice — that most Christian women and men are attempting to hold out for the perfect spouse. This strategy will ultimately leave many unmarried and unhappy. The reality is that if you want until you are perfect to get married or you look for the perfect spouse then you will never get married. The Father works through our imperfections, so it is important to realize that we are looking for someone to grow with rather than a finished product.

2. Introductory phase — approximately 0-7 days

Generally speaking, this is more of a get-to-know you type of phase. If you have just gotten to know a woman and you’re not a traditionally attractive man then you will have you work cut out for you. However, this is where all of preparation on knowing your identity in Christ, knowing your heart, and disciplining your body from the phase prior will

come back to assist you in spades.

First contact. There's no such thing as a special line. What matters most is good body language if you're doing it in person. If it's done through electronic communication, piquing her interest by making a bold but inoffensive statement about her profile or introducing something interesting about yourself is usually the best.

Here are some of the tips on in-person presentation:

- Keep your body language relaxed. Don't fidget or move around. Hands out of pockets hanging by your side.
- Stand tall
- Keep direct eye contact but don't stare. Continue to hold eye contact until she responds. This may take upwards of 5-10 seconds for saying it, and 5-10 seconds for her to respond.
- Smile genuinely.
- Breath slowly through your nose into your stomach to stay calm.

If you look good, you feel good, and you're confident then whatever comes out of your mouth is fine. If it isn't then tell it like it is: "well, that was awkward." Trying to pretend something awkward or funny didn't happen just makes it more awkward, but stating with humor about the situation completely disarms it. If you don't make a big deal out of it then she won't either. It's only awkward if you make it awkward.

It's helpful to understand that a 'rejection' is simply not a big deal. Ultimately, you want to be with someone who also wants to be with you. Hence, if they say they don't want to be with you for whatever reason that's fine. You simply know one more person that isn't a good fit for you. What have you got to lose?

Building an initial relationship and attraction. I've discussed the mechanics of attraction before in A Christian understanding of attraction, understanding attraction, and other different articles, but suffice to say I've parsed down what elicits attraction to simply masculinity, protector and provider. Women are attracted to masculinity, protectors, and providers. Here is a list of masculine traits that is useful to keep in mind.

- Masculinity – hard working, confident, strong, direct, leader, bold, honest, dominant, assertive, unwavering, backbone, courageous, and calm under pressure.

These traits cannot be exemplified in a try-hard manner. One upping another man does not get you brownie points. Overtly trying to impress her doesn't work. Rather, it is how you go about your life that is going to attract her to you. For example, grandstanding about something you can do is going to come off arrogant which is a turn off. It's fun and mysterious if she's surprised by it coming up naturally rather than you taking the initiative to brag about it. Women understand the right mindset: you're the man but you don't need to prove your worth or show off your talent.

Anything that makes you stand out from everyone is good. Generally speaking, attraction can be broken down into relational talking (or comfort) versus differential talking (or

breaking rapport). I will break these down into easier to understand concepts since it took me a while to understand them.

Relational — relational talking is basically connecting with another human being. In general, this type of talking emphasizes similarities and understanding. This should be used with both men and women to build a relationship. This is the type of communication that women use with each other all of the time. For example, when they tell a story about their lives the other woman will tell a similar story about what happen to them.

This is the foundation of conversation and good listening. You listen to them and understand what they are talking about whether a situation, feelings, or thoughts on a particular topic. Then you help them explore their feelings and thoughts more or you relate your own experiences that are similar. These help bond you two together as human beings tend to connect well with other humans that are similar to them. Typically, relational talking involves quite boring topics such as events, weather, careers, hobbies, and other droll situations. Avoid these. Also, avoid controversial topics like politics. Instead, divert conversation to common interests.

Although relational conversation does not typically build attraction, it can be used to build attraction if you use it correctly to stand out from the rest of your fellow men. For example, if you are on the topic of hobbies and you have a particularly interesting or exciting hobby such as skydiving that can serve to further interest a woman. Likewise, if you have a hobby that women like such as dancing that is good. If you have a hobby that could become a career that can also be interesting as well, although avoid talking about money.

One thing that helps bond Christians together is talking about your testimony or how God is working in your life. I have a fairly interesting testimony where God intervened in my life, and that is something that really stood out to my current girlfriend. Relationally, it is important to connect not just on a personal level but spiritually as Christians, and this is the first place you can begin doing that.

Differential — differential talking is what distinguishes you from “a friend” to “a man.” Even if she thinks you’re an attractive man she may not want a relationship with you for whatever reason, but it gets your foot in the door with most women since most women are starved for masculinity in this feminized culture and church.

It is important to build up a relational connection first before you engage in establishing yourself as a man otherwise it comes off wrong. The reason for this is because relational conversation emphasizes similarities while differential talking emphasizes differences. If you emphasize differences right off the bat you tend to look like a huge jerk that is solely looking to be confrontational. While some women are attracted to this, those are not the type of women you are looking to attract. Christian women who are feminine will typically be put off.

I talked before in the socialization of men and women about how men talk with each other.

1. The tendency of women's socialization is to agree with each other and validate each other. In other words, relational conversation.
2. The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other. In other words, differential conversation.

Basically, differential conversation is aimed at showing her that you are not there to validate all of her thoughts and feelings. You are your own man capable of forming his own opinions and having a backbone to stand up for them. This generates respect for you in her eyes.

This is the importance of leading the conversations where you want them to go. If she is leading the conversation then she will usually only pick topics that relate to her and her world which means that you get sucked into talking about her. Obviously, you can tease her about things about her which will help to break that cycle, but this isn't the most efficient use of conversation time.

Instead, it is better to have a game plan going into a conversation about things that you are enthusiastic or passionate about and ask her opinion about them. Then give your opinion disagreeing with her as necessary or shift to particular nuances. Not only do you get to lead the conversation which pulls them in, but it also allows a woman to see what you are passionate about. Women like having fun and if you are excited about what you are talking about they will get excited as well.

For instance, I am fairly well educated in training and nutrition, and it's something I'm passionate about. It's only natural that these topics come up especially since I started solely asking women out who train and eat well. I may tease her for not knowing about something or a particular food she likes if I don't like that food. About 7 years prior I always wondered why I attracted vegetarians and vegans, but now I know it was I stood my ground on loving meat and teased them relentlessly about how they should be eating real food and not rabbit food.

The way I tend to "view" things is that what I do and how I think is always the right way. Then I can tease everyone else — particularly women — about their silly, weird, imperfect, flawed, boring, laughable, and amusing way of doing things.

Compliments. When meeting someone new you shouldn't give them a generic compliment like "you are beautiful." Most women hear stuff like this all the time. In fact, you shouldn't even talk about their looks at all.

If you decide to give a compliment, a good compliment will tend to focus on qualities that that you notice about her, especially qualities that many people don't notice or will likely never tell her about. For example, if she cooked for the church group and her cooking was good you should compliment her about it, but also make an educated assumption about how she became good.

It is also important when giving a compliment to bring in an "I" statement about what you specifically think about it. For example, they should start with "I" and not "you" because asserting that "I" want something is masculine whereas "you" is solely descriptive and

doesn't tell a woman anything about what you enjoyed or liked about them. The key is to be direct about your desires.

- Wow [name], your cooking is amazing. I appreciate you taking the time to cook for us. You must have put in a lot of hard work to perfect this recipe.

This is somewhat of a generic compliment, but it serves the points. It also gives her a spring board topic to talk about something that she is [hopefully] passionate about it. Maybe it's family recipe. Maybe it's her recipe that she just threw together. Maybe it's a store recipe and you can laugh about it. There's lots of interesting things that can come from fun assumptions.

Personally, I don't give out compliments in the beginning. It's not worth it most of the time because you don't know a woman that well so a compliment isn't truly genuine, and she will get them all the time. It doesn't make you stand out, and if you don't stand out to her and act like other people you get grouped in with all of those "other guys" which will kill your chances. In general, compliments are only appreciated after a woman already likes you.

Asking her out on a date. If you have built up a solid amount of rapport and intrigued her with your manhood then you should display your interest. With my current girlfriend I did it at about the 7 day mark. However, this can be done generally at any time within the 0-7 day mark. Generally speaking, friends first relationships don't work well.

If we're in a social setting sometimes I wait to see how she acts with other people to get a read on her personality first. I'm looking to see how she treats other people, especially those that do nothing for her. Likewise, I'm looking for her attitude toward God and people in general and her heart to serve. This gives me some insight on if we're compatible even before I talk to her or ask her out. Many women have disqualified themselves prior to me even talking to them because they don't treat others well even though they are a "Christian."

When asking out I like variations that go like this.

- Hey [name], I have enjoyed our conversations on [topic]. I am interested in getting to know you better. Let's go out on a date.
- Hey [name], you seem like an cool person because [trait or topic]. I am interested in getting to know you better. Let's go out on a date.

I like these lines because they have a couple of components to them:

1. First, say their name to make it personal. This is a touch that some people don't do, so it makes it have a personal touch starting out.
2. Second, briefly describe something that intrigued you or that you enjoyed (not her beauty). This emphasizes the connection between you two.
3. Third, express your interest using an "I" statement to be bold and direct about your intentions. After expressing the connection you differentiate yourself by asking her

out.

4. Finally, make a statement about where you want the relationship to head. I am firmly opposed to making it a question such as “will you go out on a date?” because it creates a bigger pressure by emphasizing “her” (in you form). A statement that she responds to about to the both of you is less pressure on her.

As you can see, the final part on asking her out follows allowing the same lines of relational and differential talking combined into short statements that express your intentions. It’s an easy way to remember how to talk to women as a man because the asking out summarizes the steps: make it personal, emphasize the relationship, state your interest, and tell her where you want the relationship to go.

Remember the tips on presentation:

- Keep your body language relaxed. Don’t fidget or move around. Hands out of pockets hanging by your side.
- Stand tall
- Keep direct eye contact but don’t stare. Continue to hold eye contact until she responds. This may take upwards of 5-10 seconds for saying it, and 5-10 seconds for her to respond.
- Smile genuinely.
- Breath slowly through your nose into your stomach to stay calm.

3. Transitional phase — approximately 7-21+ days

The transitional phase generally encompasses a few dates where you get to know each other better to see if you actually want to be a relationship with this woman and if she wants to be in a relationship with you.

Dates. Regarding dates you should do what you want. Obviously, there are things that you should generally avoid doing such as going to the movies, going to dinner, and things of this nature. The reason for this is because they are typical and not very helpful for her finding out about what you are like and what she is like. The movies being a bad idea is obvious as you pretty much don’t talk the whole movie so you’re not getting to know the person well. I don’t like food and drinks either because it’s sit down. There’s nothing that wrong about sit down, but it tends to favor men who are extremely adept at the art of conversation which the vast majority of men reading this are not including myself. Hence, if you have trouble having topics come to your mind quickly and easily or can stumble over your words or get flustered when conversing with someone who you are interested in for 30+ minutes then it’s not a good idea to place yourself in a situation that is generally a net negative for you.

I am personally an activities man, and I find that fits my dates a lot better. This allows you to lead and/or teach the activity if you have some expertise at it which shows your leadership. Also, it allows you to move around from place to place and talk about different things while getting to know each other which is less pressure than sit down. These are

some of the places that I've used on dates as well as some other interesting ideas:

- Doing a Bible study. Duh, you're a Christian and going to be the head of your household in marriage.
- Dancing. If you can dance and lead it this is a must. Women love dancing.
- Bowling
- Mini golf or frisbee golf
- Rock climbing (indoors usually)
- [Insert your sport or hobby here]
- Board game night. Can go well with double dates.
- Going to the zoo or aquarium if available (more city based)
- Going fruit picking or other outdoor activities (more country based)
- Taking a walk in the park or at a nature center. Nature is awesome to discuss
- Hiking (generally, women won't go alone so this may be better for when you know each other a bit better)
- A night in such as her cooking dinner (again, women won't usually do this as a first date but later dates it's good). Plus, you get to experience her cooking if you like it or not. If you can cook and want to cook then you can impress her instead.

Do something you want to do because you can control the variables that go into it. Don't ask her what she wants to do as she wants you to lead the interaction so she can enjoy it. You plan out all of the logistics including time, place, what you want her to wear, and everything like that. Women like being taken care of and don't like the pressure of date decisions. You may not like doing the work involved with this, but if you plan to marry a woman you'll have to be as organized in marriage anyway.

Topics of discussion. Generally, over this phase I mix in both electronic communication with the dates as I stated in some previous posts. Specifically, in those first few weeks I lead a discussion on Scripture and theology, the sociological interaction of the Church and culture, and the Church and feminism. This allows you to evaluate if you are spiritual match with the particular woman that you are with. Do not be afraid to teach or explain things if you disagree with her. Most women do not understand the true nature of authority especially before the fall in the Bible, so it is important to go through these discussions and find out what she believes.

This may be difficult if she is/was entrenched in feminist beliefs. In these cases, it may be necessary to terminate the relationship if she is entrenched with feminist beliefs in regard to the right understanding of relationship roles and responsibilities of the husband and wife in the Scriptures.

This is where the list of questions compiled about vetting prospective spouses should be used. Posts such as Dalrock's post 1 and post 2 on what to look for, and my own list of many questions I use to challenge a woman to talk about her faith and preferences. Additionally, if you find yourself with a seemingly good prospect you can use the NY times 36 questions to fall in love. This list of questions asks personal things, so be ready to

expound. If a woman is interested in you she generally should be more than willing to discuss these topics with you because she wants to know more about you.

Vision and vetting. This is also the time where you should discuss — without too much detail as to leave some intrigue — your vision for your life and your family in terms of God, goals, career, and things of that nature. You also want to find out about her passions and goals and see if you are compatible with each other. This is the big importance of knowing what you are looking for as well which I elaborated on in what I look for in evaluating a potential wife. The short summary is that I evaluate if she is a good fit for me based on my essentials:

- Evidence of a relationship with God
- Evidence of godly earthly relationships in reference to God
- Evidence of cultivated godly femininity
- Evidence of chastity in attitude and deed
- Evidence of attraction/chemistry
- Evidence of a willingness for family prioritization

With my current woman I used questions from Dalrock's post 1 and post 2 on what to look for, my own list of many questions, and the 36 questions to fall in love explicitly to get to know her better. She later told me that I was unlike an man she'd ever met simply because I was proactive about discussing spiritual topics as well as getting to know her better. Again, this is part of masculinity being assertive, confident, and intentional about getting to know a woman better.

Discussion on sex. The latter part of this phase around the 14-21 mark I bring up the discussion on libido to start an introduction of discussing marriage, sex, and desire with her. I discussed this in Discussing sex and virginity with a potential spouse is important.

> In general, as man who is going to be leading the relationship and how it progresses I typically do not go straight for the heart of the issue. When discussing matters about sex I usually start with what Scripture says about sex and have the discussion there. My usual "go to" question to start bringing it up is if she has a high or low libido then turn it specifically to 1 Corinthians 7 where it talks about the ONLY reason that Christians should marry in the New Testament:
>
> 1 Corinthians 7:9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.
>
> 1 Corinthians 7 is probably the easiest passage to discuss because it has a lot on not just sex but reasons why and why not Christians should get married. Obviously, some of the others you can talk about are Genesis 1-3 and Song of Songs.

I won't go any more in depth in regard to the topic of sex until the relationship progresses further. However, it is important for me to know a woman's views on sex prior to establishing a more intentional relationship with her. I'm not going to ask 2-3 months

down the line and find out that we have incompatible views. This can also go into the next phase if you are uncomfortable bringing it up within 2-3 weeks.

Overall, these few weeks you should get a general idea if you want to take this relationship to the next level. This leads me into…

4. Intentional relationship phase — approximately 21+ days to 6-12 months

For the most part I hate labels such as girlfriend and boyfriend since they aren't Biblical. This led me to having a conversation with my woman about dating and labels which I blogged about later.

Specifically, I am willing to accept the label of boyfriend if she is aware of and takes responsibility for "protecting her own heart." I will likewise "protect my own heart" as well. Relationships prior to engagement dissolve fairly frequently in this day and age. We may find out more about each other in the next "stage" of relationship that we cannot deal with or incompatibilities in spiritual matters, personality, or how we want to do things in marriage. Hence, the relationship may end, and someone may be hurt if they don't protect themselves.

I find that this discussion is fairly well received if you have led the relationship up to this point. She will be interested and attracted to getting to know you better since you are basically one-of-a-kind among Christian men. After having that discussion with her I asked to be my girlfriend and that was that.

Discussion topics. In this phase of the relationship you should continue leading the relationship in more defined manner. In particular, specific topics regarding marriage and relationships should be explored more in depth. This is where you can start using some of the more personal relationship questions from Dalrock's post 1 and post 2 on what to look for, and my own list of many questions.

Since this is a relationship that is headed toward marriage it will be important to discuss boundaries and expectations of each other. One of my expectations of my current girlfriend is that she always tries to look good for me. If she is getting fat I will let her know to lose weight as kindly as possible (speak the Truth in Love). This is where you masculine traits will really start to shine. Because these are uncomfortable topics it's very easy to willingly brush topics under the rug. Do not do that. If you have an issue with something your woman is doing then bring it up with her albeit in a kind manner.

Over this period you should begin to discuss more intimate topics regarding children, how to raise your children, divorce, cultural and political issues, and things of that nature. Specifically, an important factor to discuss is family upbringing. We don't realize how much family plays a role in shaping our views about the opposite sex spouse. Hence, how you were raise and how she was raised and how they affect your expectations on what you want in a spouse is very important.

This is also the time I start discussing sex more in depth and inquire into a woman's sexual past. Since sex is a large part of marriage, I will not marry a woman who will not discuss her past sexual history and how she views sex in regard to God and marriage. It's

simply too important in our sexualized culture to ignore this important facet of marriage.

Likewise, I would discuss April's How can you know if you're ready to be a godly wife with your girlfriend. This is a very good way to know more about your girlfriend in the context of whether she is ready for marriage or if there are things to work on. If the relationship is still going strong, you want to discuss important topics such as finances, careers and jobs, how the family will look like with a stay at home mom or otherwise, how to raise the children, and other things like this.

Assertive communication. It is important to know how to assertively communicate without being passive, passive-aggressive, or over aggressive. The reason for this is to acknowledge the free will of the other person and let them make their own decisions. They are free to respond any way that they want to, and you need to be ready for the possibility of bad responses.

For example, if I know something is bothering my girlfriend I bring it up and ask her to tell me about it. At first she didn't because it was an uncomfortable topic for her. However, she eventually did. How I responded would determine if she was more willing to bring such topics up the next time. Thus, my response on discussing topics that bother her are typically to thank her first for bringing up the issue because I want to communicate effectively with her. Then we talk about the issue.

I try to never argue. Good leaders never argue. Rather, they facilitate the discussion to bring forth the concerns of those under them so they feel understood and heard. Then you are able to assess and evaluate the issue if it needs to be fixed. Sometimes in relating to women we need to understand that it's not about the nail. They just want you to hold them and tell them it's going to be OK: to be their emotional rock to weather out their storm.

Assertive communication generally always brings to the forefront your own concerns without accusing the other person of anything. This is very difficult to do at first, but as you become stronger and more confident in who you are you can state your boundaries or concerns just as letting them know what happened.

For instance, when I was discussing a topic with my girlfriend one time my mother popped into the conversation by agreeing with her, and they made a show of it.Later I brought it up to her that the way it was expressed was disrespectful to me, that I expected her support me and not publicly disrespect me in front of others. My girlfriend at the time had no idea that she had done anything wrong in that case, and I don't blame her as she has never had to understand that particular situation before. However, if I had let things slide without correcting her then it typically it eventually gets worse. In our culture it's easy to make fun of or disrespect men and not even know you're doing it.

These types of situations are where your mettle is really tested. You must be proactive in addressing them. Each opportunity and uncomfortable situation is a way to help you both learn and grow together. If you do not take advantage of these situations and act on them you will eventually devolve into a dysfunctional relationship.

Church, family and friends. This is the prime time to get to know family and friends. I

don’t have much more to say about this because it’s obvious how important this is in the relationship.

In regard to family or friends not like you as I’ve had this experience it is important to realize that if you are an attractive man your woman will be spending a lot of time with you. People in general fear what they do not know. Thus, they may not like you from hearing things from the grape vine or they don’t like that you are taking valuable time away from their own relationships with your woman. It is important in these cases to not get upset or offended over this. Transcend your circumstances. If you are a masculine man then it simply requires time being around them and for them to get to know you and know what you stand for. Even the most stalwart family members will be won over if you continually offer them an olive branch to continue to get to know you better and care about their interests.

Bible studies and prayer are not required by the Scriptures. However, they are good for the relationship. Personally, I like Bible studies together, but I’m not particular keen on prayer together. However, I will pray with her sometimes. It’s “Christian culture” that says you have to have Bible studies and pray with your wife. However, it’s not in the Scriptures. You should resist feeling bad if you don’t do things as long as you are both spiritually healthy. You and your girlfriend should have your own separate walk with Jesus by reading the Scriptures, prayer, meditation, and fasting. The fact that you do it together is a bonus, but it does not replace your spiritual walk. This is the same as Church not being a substitute for your spiritual walk. If you let Church become your spiritual walk then you become a Sunday-only Christian.

This are the main things to look out for, but it is simply cultivating the relationship that you started in the prior phases and building on it. When you have decided to marry her you should talk to your friends and hopefully mentors if you have one about these things so you can get some godly opinions on if they see any blind spots. Then you can ask her father for permission to marry her.

5. Engagement — approximately 3-6 months post intentional relationship phase (or depending on your denomination)

Engagement rings. Go with a ruby not a diamond. It’s Biblical.

When you enter into engagement you should have a plan. This plan means that after you get engaged and have a part or whatever you want to do, you should immediately set a date and start planning for the wedding.

The reason behind this is that you do not want to be stuck in engagement limbo where there is a high degree of intimacy where you want to marry each other but there’s no goal at the end. This can often lead you to put yourselves into compromising positions.

Additionally, you should have some say in the wedding so it doesn’t become a bridezilla affair. Personally, I don’t really care what my wedding looks like, but I will set some budgetary limitations on it. There’s not a good financial reason to spend basically a car or house payment on one single day. However, that said there is a big reason to celebrate! The Father and Jesus love weddings: Jesus’ first miracle act was a wedding (Cana), and

the first thing that happened after God created Eve from Adam was a wedding (Genesis 3).

Re-discussing important topics. While you should have discussed dreams and goals in the prior phase, now would be a good time to go over them especially with a pending marriage. In my opinion, finances, career and jobs, whether your wife should stay home with the kids, and all other important topics like these should have already been discussed. However, sometimes life changes so you may need to make some adjustments with more prayer and agreement on what needs to be done in the situation. Although I value coming to agreement, I have the final decision as the man in the relationship as I am tasked with the authority to head the relationship from God.

The vast majority of the legwork on these things should have been done in the intentional phase as you were getting to know each other to decide if you wanted to get married. Now would just be the time to reaffirm what you know, and confirm the details of the plans that you have made for the marriage.

Family and friends. Family and friends may give advice and suggestions, but you should not allow them to interfere with your decisions and your relationship. This will help set the tone for you two become one and independent as one.

It is often the case that family and friends are very happy for you and they want the best for you. However, what ends up happening sometimes is that because they want the best for you, they think that what they think is the best for you is the best for you instead of you deciding what is the best for you. In other words, they think they know what is good for you when only you can make that determination for yourself. If your family and friends are reasonable you can simply tell them thank you for the suggestions and you'll take it under advisement as you can make good decisions yourselves. If they don't then you may need to be more blunt about it.

6. Marriage

This is not the end but solely a step on the way.

The man who you are before marriage is the man who you should continue to be after marriage. Namely, the godly masculine man should stay the godly masculine man. This also applies to your wife, and to the children you raise.

Ultimately, the goal is to be blessed with a family and to raise them up in God and to become one in your marriage. Becoming one and having a family requires a lot of work. You can't coast or become complacent. Growth requires that you are challenged or uncomfortable and you take steps to overcome it.

It is easy for both the husband and the wife to forget this. Husbands become complacent, get fat and slovenly, sit around, and fail to lead. Likewise, wives too become complacent, get fat and slovenly, sit around, and may nag or try to control their husbands. It is easy to fall and give into sin nature rather than growth the relationship. Do not let this happen to you.

If you have slacked off the best time to start unslacking was years ago, but the second

best time is today. Get off your butt and get back into your relationship with God in the Scriptures, prayer, meditation, and fasting. Discipline yourself to working out, eat right, excelling in your career, leading by example in the home, being Don Juan with your wife, and being an excellent father.

Conclusions

I certainly have not hit on all of the factors that go into a successful relationship; however, I have covered the vast majority of them through this write up. I didn't add much Scripture into this particular posts; however, most of the posts I linked to have the Scriptures in them if you want to review whether what I talk about is Biblical.

1. **Pre-introductory phase — before you meet and talk to her**
2. **Introductory phase — approximately 0-7 days**
3. **Transitional phase — approximately 7-21+ days**
4. **Intentional relationship phase — approximately 21+ days to 6-12 months**
5. **Engagement — approximately 3-6 months post intentional relationship phase (or depending on your denomination)**
6. **Marriage**

All of these are the different phases for which I do certain things during certain times in order to facilitate a successful godly relationship. In particular, even if you decide not use these phases in your relationships, you should understand the general concepts behind why I discuss certain things at certain times and the whole picture in regard to placing the building blocks successfully on top of each other. Be blessed in using this to cultivate godly relationships. If you are uncomfortable with anything check the Scriptures and pray about it in order to understand why you should or shouldn't.

For reference: I am approximately 5-6 months into my current relationship, and I have experienced phases 1-4 multiple times while I worked on this model. My current woman knows most of my plans for 5-6.

As always, comments and critique are welcome. If I missed any particular things to add which I am sure I did then let me know.

Send it to other Christian men if you think it's useful.

Engagement rings

August 7, 2015 | by Deep Strength | Link | Original Link

Since I'm on the topic of finding a godly wife, I'm going to comment on this topic as well.

If you are going to get married... then go with a ruby engagement ring.

> Proverbs 31 — Description of a Worthy Woman
>
> 10 [b]A wife of noble character who can find?
> She is worth far more than **rubies**.
> 11 Her husband has full confidence in her
> and lacks nothing of value.
> 12 She brings him good, not harm,
> all the days of her life.

Benefits:

- It's grounded to Scriptures.
- Her friends will ask about it, and she can tell them it's from the Scriptures.
- This can be an effective witnessing tool to non-Christian women who ask about why she has a ruby engagement ring.
- You come out looking like a godly man. Which you are and continue to strive to be.
- Keeps both of your eyes on God and His Scriptures every time you look at it.
- It affirms your wife's character and reminds her of it.
- It affirms your wife's duty to bring you good and not harm all the days of your life.
- It affirms that you will have full confidence in her as a godly woman.
- Diamonds are a scam. See: 1930s marketing campaign that basically went viral into a massive business inflating prices.

This is the gemstone I will use.

Yet again why women cannot teach men to be men

August 17, 2015 | by Deep Strength | Link | Original Link

I always find articles like this pretty interesting: the danger is demonizing male sexuality.

However, I open it up and I see that it is written by a woman, and my hopes are let down. Women can accurate see a problem sometimes. But it is often the case that they cannot find the particular solution, especially when it involves educating men.

I'm not sure if this is part of the system or a bug in the system given the context surrounding 1 Timothy 2 and subsequent verses prohibiting women from teaching men. Anyway, that's a topic for the comments perhaps.

On to the article.

> This starts young. I live in Seattle, which is, by any standard, a very progressive city. Many of us do a mommy / daughter sex-ed class at Seattle Children's Hospital as our daughters get close to starting menstruation. In the session of the class that is less about biology and more about navigating sexuality, the presenter offered the idea that girls would have to start learning how to say "no" to boys who were going to want to touch them sexually.
>
> I looked at my daughter, who sort of rolled her eyes at me. And the woman went on, listing the many ways that girls could rebuff boys. I looked at my daughter again, and she said, "go ahead mom." And I did. I raised my hand and said, "Can we also talk about how to teach girls to say 'yes' to sexuality. Can we teach them that sex is about pleasure for all parties involved, and that learning how to identify and say 'yes' to things that give them pleasure is how they learn to draw their boundaries and say 'no' to things that don't."
>
> She replied that surely I could understand that protecting girls from boys was more important. I told her that I surely did not see it that way.
>
> But it starts that young. Yes, girls are told that boys are predatory and somehow out of control. The corollary there is that boys are told they are predators, and out of control. Therefore, not a desirable thing, but a thing to defend against. From the get-go, we are teaching our kids to fear male sexuality, and to repress female sexuality.
>
> As they age, and their media exposure extends beyond the protective (and crappy) bubble of children's programming, we see example after example of men having to pull huge gestures to lure women into sex, or catch them, or trick them. Just off the top of my head: In Superbad when one of the guys talks about getting girls drunk enough that they can be "that mistake;" in Spiderman when he shoots a web to catch the girl who said "no" half a dozen times, pulling her in for an epic kiss that leaves them both breathless; in Anchorman when the guy uses a cologne made with "bits of real panther" that "60% of the time works every time" to get the girl. I could go on and on, but that point is that popular

> culture sets up this idea that men are sexual predators who need to resort to trickery and cologne to fulfill their one and only mission, which is sticking their penis in a girl.
>
> It's sad. It's insulting. And it's damaging.

Although you could say the article does hint of the leftism "blank slate-ism," it is true that prevailing attitudes and teaching affect both women and men as they grow up. Naturally, this education should be contextualized with how God created us to be, and the teaching on the truth of God and how we are to abide in Him and desire to live holy lives.

Nevertheless, we see that this is a secular article aimed at promoting promiscuity in women at an early age. Yet, she does make the distinction that the male sex drive is demonized. This is the truth as I have talked about before with my FYI on male sexuality.

What the author doesn't recognized is that said programming ingrained in males is done so explicitly to cater to women:

- Women want an attractive man — or superhero or vampire — to take interest in them and pursue them.
- However, women don't want to give in too easily to this man. That wouldn't be fun.
- Instead, they want to revel in the idea that this man has eyes for only her, and that he loves her so much that he would continually jump through hoops in order to win her affection.

Unfortunately, what women don't see is that this sabotages the attractiveness of the man that they want while they are caught up in playing these covert power games. Any man that agrees to play games to win a woman's affection has already lost the game. Any woman that entices a man to place such games is only sabotaging herself as she is tempting her man to play them in the first place.

The ultimate sinful female fantasy is wanting to exert some measure of control over her man. **However, the ultimate gift she can give him is to put her trust in him and follow his lead.**

This article doesn't show it, but many of the Christian blogs make the same mistake. I make it sometimes, and I even caught myself typing it in this specific article. There is a vast difference between these two statements:

- However, the ultimate gift she can give him is to put her trust in him **and let him lead**.
- However, the ultimate gift she can give him is to put her trust in him and **follow his lead**.

One statement attempts to continue to exert some measure of control by "letting him lead" rather than "following his lead." This is why precise wording is needed when discussing what respect and submission are. Many of the associated blogs fall into this trap.

> This way of looking at male sexuality conflates sexuality with predation. It means that he who possesses sexuality is assumed a predator.
>
> That is obviously damaging to the vast majority of men who simply are not. They want and like sex just as much as the rest of us. However, it's downright dangerous when you extrapolate that out to situations like the horror of Stubenville. It is this line of thinking that allows people to say, "boys will be boys." As if this kind of predation is just natural for guys, when in fact it is not normal for guys to be predators. Most men are not predators.
>
> Steubenville, and the way-too-many incidents like it, are not examples of natural male sexuality. There are examples of a violent rape culture than perpetuates the idea that predation is the natural manifestation of sex.
>
> So with this in our mind's eye, no, it is not possible for us to believe that heterosexual cis men can write about sex without being douchebags. And that breaks my heart. It breaks my heart as someone who loves men, in a whole lot of ways.
>
> You do not need to trick us into sex, in fact, you shouldn't. And you don't need a cologne with bits of real panther to attract us. In fact, lay off the stuff, seriously. A little dab'll do ya. – See more at: http://goodmenproject.com/featured-content/the-danger-in-demonizing-male-sexuality/#sthash.GFdyj7qf.dpuf

She eventually does make some accurate conclusions. This is one of them.

However, the truth isn't too far from this. We know that male desire is confident and assertive while female desire is receptive. Although predation is an extreme of the initiation of desire, there is no explanation for what a "right" male desire actually looks like.

In any "awareness and fix" article there needs to be precise definitions of what is "wrong" and what is the "correct" way to do things. Unfortunately, like most articles this one falls flat on it's face because it only identifies the negatives. There is nothing to replace the void left by removing something toxic. Jesus had a story for this:

> Matthew 12:43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. 45 Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

This is precisely why Christians who focus on the "removal of sin" from their lives fail. Although removal of sin is a worthy goal, it needs to be coupled with a godly replacement. If there is nothing to replace the void left by the sin, the sin will almost

invariably come back worse than in the first place.

On to the last part of the article:

> So, how can we all work together to change our collective impression of male sexuality as something that is dangerous and disgusting? Besides the obvious—understanding male privilege, dismantling of patriarchal mythology and ending rape culture? Those issues are far too big for me to take on here, but without accomplishing those three, nothing changes. So while we work toward those goals, here are some steps to take along that path:
>
> 1. Be an ally. Help us stop the violence against women. I am assuming that none of you would do what happened in Stubenville, but would you have helped stop it? Have you been vocal about how wrong it was? About how that should not represent you or your sexuality? From a societal perspective, we need your help. From a personal perspective, when we feel safe, we let our guards down, and that's the first step to an intimate connection.
>
> 2. Ask women what they want, and listen to what they tell you. We are all different; we all want different things from the men in our life. Rather than getting lost in a frustrated guessing game, ask us. Listen to our answers. Tell us what you want, with words, and listen to our responses. Whether it's sex or any other relationship, the best way to not be seen as predatory is to not act like a predator. And that means communication, not acquisition. Which, by the way, is also called consent. "Yes" is the safest word of all.
>
> 3. Let us in, don't lure us in. Lay off the cologne, the pick-up lines, and the games. Please. Trust that you do not need to trick people into wanting you. Trust that you are worthy, just as you are. And that you deserve someone who wants you for who you actually are, how you actually are.
>
> 4. Don't take it personally. Your self worth is in no way connected to whether or not some girl (or guy) wants you. I am constantly telling people to "Consider Cilantro." (Seriously, I need that on a t-shirt.) Some people love cilantro. Some people think that cilantro tastes like tinfoil soaked in dish soap. That in no way reflects on the worthiness of cilantro. And cilantro never takes it personally. If you can, don't even think of it as rejection, you are just cilantro sometimes. After all, you're not attracted to every person you meet, why would every person you meet be attracted to you?
>
> 5. And lastly,know that your body is beautiful. I, like most females, was warned that penises and balls and anuses were gross. I was told to hold my nose, close my eyes, get it over with. Imagine my disappointment when I saw my first penis and there were no festering boils hissing my name, no sulfurous clouds wafting up from a menacing member. I thought it was kind of cute. As I learned more about them, I grew to love them, in and out. Hell, there are times when I was sure I heard angels giving hummers on high when I've see one. Most of us straight chicks really like your bodies. You don't need to trick us into liking them.

> That is what makes us straight, after all.

This is quite the painful list.

Ironically, the title of this article is about not demonizing male sexuality. Instead of looking for ways that women should not demonize male sexuality, it's all about what men can do so they are not demonized by women.

To be honest, it's quite the incredible reframe: "Wow, this is a huge problem affecting men that society and culture perpetuates. Instead of helping dispel this myth to other women, let's tell men how they can attempt to dispel this myth themselves. Because, you know, we can't be bothered to help them do that."

Or rather: "I wrote this article to raise awareness of an issue afflicting men that we should change… but men should do all the work to fix it because I want no part of investing myself to do that."

Sound familiar?

If anyone has been following the Dalrock/Insanity saga this is precisely the case that manifests itself time and time again. Christian women claim they want to help Christian men. Said Christian women criticize (or rather nag) the men by telling them what's right and what they should do to fix it. Women claim they empathize or sympathize with men, but only offer hateful comments to them telling them how they're wrong. Said women cherry pick Scriptures — which don't even support their case when examined closer — to show men where they are wrong. Quite the ineffective strategy.

If said Christian women were serious about helping Christian men they would do what the Scriptures say: honor and respect men unconditionally and affirm them where they are bearing good fruit.

- **Surprise**: affirmation of good fruit makes men want to bear more good fruit. Affirmation of a man's leadership will make him want to lead better.
- **Surprise surprise**: men don't respond well to nagging criticism, and the Bible explicitly tells women to avoid this.
- How do Christian wives win their husbands who don't know the word: 1 peter 3. Without words and a quite and gentle spirit.

A woman's intentions may be good, but if she doesn't follow the Scriptures or understand the nature of men she will just beat herself trying to show God's love and get exasperated further.

Now, onto the critique of the advice given:

1. Be an ally… despite the fact that violence and rape against women are at all time lows.
2. Ask women what they want, and listen to what they tell you… despite the fact that the vast majority of women don't know what they want. My girlfriend didn't even understand how important masculinity was to our relationship until about 3-4

months in. Now she understands that every relationship needs it just as a fish needs water.
3. Let us in don’t lure is so close yet so far. Men need to understand how they need to be attraction to be attractive to women, but they cannot do anything to prove it which is true. In other words, be attraction but don’t be unattractive. Got it.
4. Don’t take it personally is the best advice. The only one I agree with. The example is poor though.
5. Lastly, body acceptance. No. This is something you have tons of control over: sleep well, eat well, and lift weights. Although you should be comfortable with yourself, the human condition is that working to become more attractive physically and strong will also make you more confident.

It ix the incredible pride and hubris of women to think that they can continually recommend good advice to teach men to be men.

My general rule of thumb for most men learning to be a man is just not to listen to women because you can’t pick out the few lackluster gems from the vast swath of stinky turds. It’s best to not even bother at first, and when you are finally able to it just doesn’t matter anymore because you already know it.

Covert Contracts, Overt Contracts, and Women

August 18, 2015 | by Deep Strength | Link | Original Link

I haven't discussed this much before, but it's one of the big things discussed in No More Mr Nice guy. The concept of it has caught on a lot in various parts of the sphere, and I want to analyze it a bit more.

Essentially, a covert contract is something that a person — not necessarily a man or woman — makes in their head. It's entirely based in a works mentality and often goes something like this:

- If I do X for that person, then that person will do Y for me.

The reason why it's covert is because you're not doing any negotiation. You're thinking in your head that if you do X for that person, they will do Y for you. However, you do not tell them about that you want them to do Y for you in response to X. Indeed, it's a contract that only exists inside your head.

You typically see this play out in romantic scenarios. "Nice guys" will typically do all of these special things for women with the expectation that she will be attracted and like him more after he does those things. When the covert contract is not fulfilled — for example, he bought her flowers and then finds out she is not interested in him romantically — he responds negatively with usually childish anger and venting that she was supposed to like him.

The friend zone is always a manifestation of a covert contract

I've talked about escaping the friend zone before; however, I haven't discussed in depth why the friend zone occurs. If you've followed any part of social media for the past couple years, you'll know that there has been a huge backlash against "nice guys" and for good reason. However, the backlash against "nice guys" usually involves women supporting the friend zone and denigrating nice guys. There is an interesting post about a day ago that inspired me to write about this:

> For men, friendship with other men is a brotherhood with no value on it other than trust and loyalty. For women it is something that is given as a commodity to the peons she collects. Now, were's that quote I was talking about? The group, Third Wave Feminism via Feminist United on facebook recently shared this and somehow through mutual tagging it ended up to one of my feed. It's as follows(I won't waste your bandwidth with the picture) "Stop thinking that what people so loathingly refer to as the "friendzone" is some sort of purgatory women put "nice guys" into. My friendship is not a crappy consolation prize that you're left with if I deny you a sexual relatoinship- and my body is not your reward for good behavior" Further, more this image I Found after doing research only highlighted part of the quote for whatever reason. Here's the full quote in context
>
> "But most of all, stop thinking that what people so loathingly refer to as the

> “friendzone” is some sort of purgatory women put “nice guys” into. My friendship is not a crappy consolation prize that you’re left with if I deny you a sexual relationship– and my body is not your reward for good behavior. Thinking that simply being a “good guy,” whatever that may mean, entitles you to unlimited sex with the girl of your choice shows that you don’t truly believe women should be in control of, and have full ownership of, our own bodies; instead, it shows you think we should use them like doggy treats whenever you do the human equivalent of a jumping trick. If you treat us as humans, that’s fantastic, but we do not owe you for it.
>
> One of the worst outcomes of the “but I’m a good guy” phenomenon is that it overshadows the many, many men who don’t think this way and instead realize that if we don’t want to go out with them, that’s our choice and we most likely have a good reason for it, even if we don’t feel like sharing what that reason is. The word “friendzone” has crept into the vocabularies of even the most respectful, enlightened men, and I think it’s time we push back. Why not call it something more poetic and accurate, like “unrequited love” or “unreturned affection?”
> ~Taylor Callobre, The “Good Guy” Myth.
>
> What does that sound like? Rejection.
>
> So when a guy is told he’s a friend, if he accepts he’s basically selling himself into slavery. It’s right there, written between the lines. You get nothing from her, yet she get’s to use you for every whim and emotion her heart desires. She’ll bait you, leave gaps, and twist your personality to fit one of the many accurate defentions of slavery. Can men and women be friends? I’m not smart enough to answer that question. Sometimes, slaves were raped by there masters. Given accommodations and even had kids and families out of the wedlock. You know what that sounds like? Marriage.(it’s even called a contract for a reason. Civil Marriage that doesn’t respect the man is slavery) Another thing to generally stay away from.

Both the author of the post and Taylor Callobre in the Good Guy myth miss the real problem. When you look at it in context, the woman’s response is perfectly reasonable. There should be no expectation of X, Y, and Z exchanges based on people doing something good or nice for another person. However, the problem isn’t that women don’t have control of their own boundaries rather that the man has formed improper boundaries that he is typically unaware that he is imposing on others.

This is precisely why nice guys defend themselves: they aren’t consciously attempting to impose a measure of control on a woman, but they are interested in getting her to like them. They just go about it in the wrong way.

This is the covert contract that many immature men run. They think that if they trade emotional support, helping out a woman with things, complimenting her, sending her flowers, or any other “trade of good deeds” will get her to like him more.

This is the road to destruction. If you act this way with a woman it will surely work if you try enough. Most of the women who are feminine will be turned off though. In the end you will only attract a woman who likes the power and control of men doing things at her whim because she likes nice things. In other words, by using this approach you end up with a woman who likes to manipulate men and who is materialistic. This is not exactly something that most men are aiming for; nevertheless, when you examine their behavior of attempting to trade affection or works for a relationship this is what you end up with. Sucks to be that man who ends up with that.

Overt Contracts

The overt form of this that manifests is negotiating desire which Rollo is fond of saying. Just as you can't covert contract your way to get a woman to like you the same is true for overt contract your way to get a woman to like you.

For example, if you want more sex with your wife you cannot make a woman desire more sex with you by negotiating or bargaining with her. She may end up giving you more sex, but she generally won't be enthusiastic about it so you have defeated your own point right off the bat. Overt contracts are a form of obligation and obligation generally destroys desire.

Obligation should not destroy the desire dynamic, but it does because humans are often prone to give into their fallible human desires. This is why women want men to "just get it" as if someone tells you about an issue that you should be aware of and take heed to they FEEL that they are influencing your behavior. If people feel they need to influence your behavior by saying something, they also feel that you aren't doing it solely out of free will.

Free will coupled with desire and enthusiasm is extremely attractive to most people, not just in a romantic way.

- Romans 5:8 While we were yet sinners Christ died for us.
- John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."
- A man who's wife wants to enthusiastically have sex with him without him telling her to.
- A volunteer who enthusiastically chooses to go help the poor and homeless with their time and money.

Paul describes the particular attributes that make this appealing in 1 Timothy 1:

> 1 Timothy 1:5 But the goal of our [a]instruction is love from a **pure heart** and a **good conscience** and a **sincere faith**.

True desire — love as an action — is given purely from the heart, from a good conscience, and a sincere faith. This is why a wife who enthusiastically wants to have sex with her husband is so enthralling to men. This is why the poor woman who gave her last coins to

the temple which Jesus commented on is immortalized in the Scriptures for her charity because she gave out of the little she had. This is the love which God uses to tug on the hearts of those around you. This is what makes Christians different from the world. But many Christians still fall prey to the works based mentality instead of the desire.

Overt contracts are good for business deals, but they are not good for relationships.

Changing mentalities

Now, in the past post I criticized the fact that removing bad behaviors is good but it is not enough. You have to consciously replace bad behavior with good behavior.

First, it is important to realize where the works and performance end and desire begins. This is where the secular manosphere fails. Although they understand that performance does not negotiate desire, they are still stuck in a works based mentality of losing it all. You need to keep being attractive enough otherwise your women will lose you.

Obviously, this is a gross characterization, but at the core of the philosophy is the fact that you can lose it all if you don't perform or something bad happens to you. I'm not naive enough to ignore the fact that most people operate from this mentality and people are fickle. However, getting embroiled with this mindset will lead to inevitable failure somewhere down the road.

The fact that if I get married that my wife may leave me at any time does not phase me at all. Although I will vet a woman 100% of the way to ensure that she is respects and submits to God and myself, it's not out of the realm of possibility that divorce is in my future. Maybe God uses that divorce to help me win tens or hundreds of men to Christ. Bad potential circumstances should not phase you. Transcend your circumstances, and do not not worry about bad circumstances that do not exist. I wrote the next couple of paragraphs as an e-mail to a reader, but they're worth mentioning here:

It sure is frustrating to see [bad circumstances all around you, and it seems like it should make you cynical and bitter]. But at the end of the day all you really have control over is yourself. You're the only one you can reliably influence 100% of the time. Sure, you can influence others, especially through God's love and power, but even that influence is limited to the amount that their heart is open to. Therefore, God's hope needs to be in you to love and to honor and to change your environment.

It's a hard road when everyone is going in the opposite direction, but Jesus promised that life would be hard and that we would be persecuted for what we believe. We as Christians like to think we're insulated from that but that is a lie.

If you know things are going to be difficult you will go in with the mindset of a warrior: putting on the armor of God and being able to resist the enemy and do what is right in the midst of difficult circumstances. But if you go in thinking that life gets easier you are in for a rude awakening and your faith will be shaken like so many.

Changing mentalities with women

For those of you that are single looking for a wife your mindset needs to go under a radical shift.

In general, I would say do not go out of your way to listen to or talk about your emotions with women nor help them out with personal matters. Discussing your emotions with women especially if you are interested in her is something that women do with other women. By doing this early on you are telling her that you're her friend and not a romantic prospect. Hence, often times said women get angry when they find out later you are really interested in them.

This is one of the classic covert contracts that I discussed earlier. Men think that supporting a woman emotionally and helping her out much like a provider would will make her like him more. In reality the opposite occurs: your actions tell her that you are her friend. When it is revealed that you like her she feels used that you were trying to gain her attraction and affection through underhanded tactics. Although that may not have been your intention it comes off that way. Likewise, such men feel hurt because they actually thought it would work that you could buy her affection.

This mentality needs to go. We could talk outcome independence, confidence, boldness, and assertiveness, and all of the other traits of masculinity that attract women, but that is somewhat peripheral to the mindset that needs to be disabused.

The true mindset that you need to take when interacting with a woman that you are interested in is: **will she be a godly and effective wife**? Therefore, it is your job to find this out. See, timeline and how to find a wife for more details.

The very act of assuming that this is the main question to be asked puts you in the right mentality for confidence, boldness, assertiveness, and other masculine traits. You are going to be able to ask her questions to challenge her viewpoints. You are going to start leading the relationship inadvertently with your presence because you know what you are looking for. The key is always the mentality and not the traits. The traits come with the mentality.

Beliefs form mentality, mentality forms attitude, attitude forms character, character forms habits, and habits manifest in traits, and traits manifest as actions.

Therefore, disabusing the incorrect beliefs you have about performance and works in accordance with covert contracts and overt contracts with women is the first step toward becoming more masculine. Likewise, it is important to be in right standing with God.

The sexes have dramatically different mate preferences

August 19, 2015 | by Deep Strength | Link | Original Link

Genders Differ Dramatically in Evolved Mate Preferences (h/t TRP)

> AUSTIN, Texas — Men's and women's ideas of the perfect mate differ significantly due to evolutionary pressures, according to a cross-cultural study on multiple mate preferences by psychologists at The University of Texas at Austin.
>
> The study of 4,764 men and 5,389 women in 33 countries and 37 cultures showed that sex differences in mate preferences are much larger than previously appreciated and stable across cultures.
>
> "Many want to believe that women and men are identical in their underlying psychology, but the genders differ strikingly in their evolved mate preferences in some domains," said co-author of the study and psychology professor David Buss. "The same holds true in highly sexually egalitarian cultures such as Sweden and Norway as in less egalitarian cultures such as Iran."

Surprise surprise. The sexes were created/evolved differently.

> Researchers found that they could predict a person's sex with 92.2 percent accuracy if they knew his or her mate preferences.

Pretty good.

> Of the 19 mate preferences that researchers considered, five varied significantly based on gender: good financial prospects, physical attractiveness, chastity, ambition and age. Four other preferences — pleasing disposition, sociability and shared religious and political views — were not sex-differentiated.

Let me guess.

- Men's preferences — physical attractiveness, chastity, age
- Women's preferences — good financial prospects and ambition
- Combined — pleasing disposition, sociability, shared religious and political views.

Men like young and hot virgin women, and women like ambitious, rich men. I'm just amused how this is demonized as politically incorrect information. Aside from examining the supposed ideological motivations of each sex: what do men typically go after and what do women typically go after? The answer is obvious.

Male and female sexual desire is not sinful

August 19, 2015 | by Deep Strength | Link | Original Link

I was going to write on this a bit later, but Ballista started this thought so let me take it to it's full conclusion. Ballista has been examining the improper conflation of emotion and lust as sinful in terms of Joshua Harris' I Kissed Dating Goodbye.

I'm not going to go into that in detail, but the comment he makes after the post is extremely important:

> To clarify something, which I'll edit into the main post if it gets republished in any form:
>
> While the linkage between lusting and coveting is obvious in Scripture (Exodus 20:17; Romans 7:7), the concept of sexual possession gets lost in Harris' text when bounced against emotional intimacy.
>
> The linkage of lusting to coveting (Romans 7:7) involves possession.
>
> Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, **nor any thing that is thy neighbour's.** (Exodus 20:17)
>
> Coveting is desiring and wishing for something that belongs to someone else. Harris using David as an example of lusting is correct. What he did wrong was coveting a woman who was someone else's wife (i.e. not his), not looking at her and being attracted to her. (the consequence of poorly stated doctrine with the goal of furthering this "emotional purity" falsity) This is the confusion created by Harris and other advocates of this doctrine, as was quoted in that original paragraph. They do not recognize that a single person belongs to *nobody*. Had Uriah not existed to Bathsheba, David could have rode right in and claimed her without sin. The fact that she was Uriah's wife is what made David qualify as "lusting" her, not that he desired her.
>
> In other words, you can desire a unmarried member of the attached sex just fine without sinning against the Lord. The only thing you need to do to be pure in His sight becomes avoiding fornication or physical intimacy as Harris puts it.

The important connection to make is the lusting is typically used in the Scriptures as coveting something that is not yours. In other words, adultery is lusting and coveting after a wife that is not yours.

The lusts of the flesh such as the 7 deadly sins aside from lust are pride, envy, sloth, wrath, greed, and gluttony are all based through a desire that overwhelms what is reasonable. Pride in the self covers over the the rightful position of God in your life. Wrath takes judgment into your own hands and out of God's. Envy, like covetousness, is desiring something that is not yours. Greed is the overwhelming desire for material possessions at the expense of others and relationships.

To truly understand the nature of the what Jesus actually says we need to reference the Greek.

> Matthew 5:27 “You have heard that it was said, ‘You shall not commit **adultery (moicheuo)**’; 28 but I say to you that everyone who looks at a **woman (gune)** with **lust (epithumeo)** for her has already committed **adultery (moicheuo)** with her in his heart. 29 If your right eye makes you [w]stumble, tear it out and throw it from you; for it is better for you [x]to lose one of the parts of your body, [y]than for your whole body to be thrown into [z]hell. 30 If your right hand makes you [aa]stumble, cut it off and throw it from you; for it is better for you [ab]to lose one of the parts of your body, [ac]than for your whole body to go into [ad]hell.
>
> G3431 — μοιχεύω — moicheuō — moy-khyoo’-o
> From G3432; to commit adultery: – commit adultery. Total KJV occurrences: 14
>
> G1135 — γυνή — gunē — goo-nay’
> Probably from the base of G1096; a woman; specifically a wife: – wife, woman. Total KJV occurrences: 221
>
> G1937 — ἐπιθυμέω — epithumeō — ep-ee-thoo-meh’-o
> From G1909 and G2372; to set the heart upon, that is, long for (rightfully or otherwise): – covet, desire, would fain, lust (after). Total KJV occurrences: 16

If you are familiar with Koine Greek, you should also be familiar with the fact that the Greek word “gune” is the ubiquitous term that is used for woman AND wife in the Scriptures. When Ephesians 5, Colossians 3, Titus 2, and 1 Peter 3 all discuss about the roles and responsibilities for the “wife” it uses “gune” there as well.

If we note what Jesus says, it would be more accurate to say that the KJV and other translators got the translation wrong. It is more accurate to say:

> Matthew 5:27 “You have heard that it was said, ‘You shall not commit **adultery (moicheuo)**’; 28 but I say to you that everyone who looks at a **WIFE (gune)** with **lust (epithumeo)** for her has already committed **adultery (moicheuo)** with her in his heart.

How can someone commit adultery unless they are lusting after a “wife” and not a “woman.” This is an extremely important distinction because this mistranslation is often used to demonize male sexuality in terms of men who want to be married.

We can be assured of this because of the next following passage about divorce in the Sermon on the Mount:

> Matthew 5:31 “It was said, ‘Whoever **sends his wife away (apoluō hautou gune)**, let him give her a **certificate of divorce’ (apostasion)**; 32 but I say to you that everyone who **[ae]divorces (apoluō)** his wife, except for the reason of **unchastity/fornication (porneia)**, makes her commit **adultery (moichaō)**; and whoever marries a **divorces (apoluō)** woman commits **adultery**

> **(moichaō)**.
>
> G4202 — πορνεία — porneia — por-ni’-ah
> From G4203; harlotry (including adultery and incest); figuratively idolatry: – fornication.
> Total KJV occurrences: 26

I already looked at divorce and the misconceptions about divorce in depth.

As I noted before in that article, sex and other sexual misconduct before marriage — fornication — is referred to the Scriptures by Porneia/Pornueo. Therefore, if Jesus was discussing sexual sin in regard to lusting after women he would have referred to it as “porneia” not “moicheuo.” The very fact that Jesus is referring to “moicheuo” means that he is referring to married women when he uses the word “gune.” In other words, if you covet a WIFE that is not yours you are committing adultery with in your heart.

> **Things Jesus did not say**: Matthew 5:28 but I say to you that everyone who looks at a woman with lust for her has already committed fornication (pornueo) with her in his heart.
>
> **Things Jesus did say**: Matthew 5:28 but I say to you that everyone who looks at a “gune” (likely WIFE) with lust for her has already committed adultery (moichueo) with her in his heart.

Looking at the Greek wording is extremely important here. If it was talking about “women” then it would have used fornication. However, the text is clearly about “adultery” and thus the word gune is probably mistranslated in context as “woman” when it should be “wife.”

Not withstanding, the translators also translate apoluo as “divorce” when it solely means to “put away.” The background behind that is that Jesus is discussing common wisdom: “You have heard it said” which is the wisdom of the day of the other cultures specifically the Greeks and Romans. When He discusses it more in depth with the Pharisees in Matthew 19, Mark 10, and Luke 16 He specifically uses the same Greek wording as in Matthew 5. The culture at the time was such that the Romans and Greeks could “divorce” their women by “sending/putting them away” whereas Mosaic law in Deuteronomy 24 declared that husbands need to give them a bill of divorcement before “sending/putting her away.” Hence, the Pharisees wanted to entrap Jesus between Roman and Jewish law just like their questions about ‘paying taxes to Caesar’ and what to do with the ‘woman caught in adultery.’

Thus, Jesus hearkens specifically to say that you cannot put away a woman (implied: without a writing of divorcement) except if she committed fornication [prior to the marriage] otherwise she commits adultery if she remarries. This is supported by Deuteronomy 22 where the cloth from the marriage bed is presented as proof of a woman’s virginity. We know the importance of blood covenants in the Scripture; if there is no blood there is no covenant. After all, the New Testament is founded on the Power of Jesus’ blood for the remission of sins.

Hence, Jesus' logical conclusion that you can "put away" a "wife" without a bill of divorcement if she fornicated prior to marriage. If she has lost her hymen because of prior fornication, there is no contract formed because there is no shedding of blood when the husband first has sex with his [presumably virgin] bride. Hence, "putting away" IS NOT A "divorce" as there was no marriage in the first place.

Thus, the mistranslation of apoluo as divorce. Indeed, this seals off the "adultery" loophole clause get-out-of-marriage if your spouse cheats. Even if your spouse commits adultery you should not divorce them. Thus, what Paul declares about separation in 1 Corinthians 7 applies to all marriages. Divorcing is sinful period. If you are separated from your wife you should reconcile not remarry.

Specifically, what does the Scriptures say to those who are unmarried who lust after [single] women?

> 1 Corinthians 7:8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

This is the logical conclusion: Those who lust/burn after single women are not in sin. However, because they have this lust/burning within them then it is better to marry rather than to burn.

These two specific mistranslations from Greek to English in Jesus' Sermon on the Mount are extremely important to understand because they have given rise to some of the strongest legalistic heresies in the Church today. Here is the logical dispelling of them:

- Sexual desire is good. Sexual desire only turns to illicit temptation when it covets something that is not yours such as someone else's wife (Matt 5). In fact, if you have strong passion for the opposite sex then it is a strong reason on you should marry to avoid sexual sin (1 Cor 7).
- Divorce is always wrong and sinful. There is no adultery clause to get out of marriage free given the correct understanding of Scripture (Deut 22, 24, Matt 5, 19, Mark 10, Luke 16, Rom 7, 1 Cor 7).
- If a woman fornicated prior to marriage and you didn't know (or she lied) you can "put her away" and it's not divorce per Jesus since it is not a covenant marriage. Although the Father's "what God has put together let man not separate" trumps this if you can deal with it.

These correct understandings seal all of the "loopholes" cleanly and show God's Scriptures to be good, consistent, and logically sound.

The law of reciprocal

August 20, 2015 | by Deep Strength | Link | Original Link

Previously in Dominion Part 2 and the sexual and marriage marketplace, I discussed the reciprocal nature of relationships and what the opposite sex is attracted to. Here is one such example:

> If you're the "stereotypical" man who plays video games and lives in his mother's basement with a beer belly and reads the Bible once a week, do you think that the supermodel lookalike Christian woman who is fit and reads the Scriptures daily, prays continually, and serves in the church is going to be interested in you as a spouse? Certainly not.
>
> It's important to understand what attracts the other sex and what is desirable to the other sex so as to cultivate all of the qualities that the spouse of your dreams may be looking for.

However, it is important to note that the reciprocal nature of relationships plays out far beyond external characteristics additionally to internal characteristics down to the fiber of our being. I am going to explore this concepts to see why most of the secular manosphere has only a warped view of the nature of masculinity and of women.

Attitude and intentions matter

In Covert Contracts, Overt Contracts, and Women I explored the nature of a man who wants a relationship who creates tons of covert contracts with women. Specifically,

> This is the covert contract that many immature men run. They think that if they trade emotional support, helping out a woman with things, complimenting her, sending her flowers, or any other "trade of good deeds" will get her to like him more.
>
> This is the road to destruction. If you act this way with a woman it will surely work if you try enough. Most of the women who are feminine will be turned off though. In the end you will only attract a woman who likes the power and control of men doing things at her whim because she likes nice things. In other words, by using this approach you end up with a woman who likes to manipulate men and who is materialistic. This is not exactly something that most men are aiming for; nevertheless, when you examine their behavior of attempting to trade affection or works for a relationship this is what you end up with. Sucks to be that man who ends up with that.

This is the law of the reciprocal. This man simply by virtue of his actions (not even his intentions!) aims to attempt to get a girl to like him with flowers, gifts, and other such giving will receive his just reward: a woman who is manipulative and materialistic.

I didn't explore the flipside of this. If a husband does this with his wife she will be highly turned off and become unhappy and want to divorce him. Yet, this advice with helping

out with chores, giving a wife gifts, and otherwise trying to win her affection is the primary advice given to Christian men whose wives are unhappy.

See the disconnect? The only women who will be happy with that sort of thing are women who are manipulative and want to be in control. Yet, Christian “marriage advice” panders directly toward that sort of thing.

Likewise, men who act like nice guys and otherwise feminine pair up with their just reward: women who are ball busting feminists. In other words, if you’re a man and act feminine you will attract your just reward: a masculinized woman.

If you play the female role in the relationship then you will attract the masculine role that is played by a woman. If you don’t step in to take the mantle of headship or leadership then the woman will. Those women that are burdened the mantle of the headship won’t be attracted to you and thus will become unhappy and leave. The only ones that will stay with you are the women who like the mantle of headship. Thus, your long term relationship reward is a masculinized woman who will treat you like a little child and not respect you.

Secular reciprocity

Now, let’s apply our knowledge of the law of reciprocal to the nature of the secular manosphere including TRP. What we have specifically in this population is two things:

- **Attitude and intentions**: Men who want to have lots of sex with women.
- **Directed population**: Women who are interested in casual sex. In other words, jaded and cynical promiscuous masculinized women.

Now, the attitude and intentions direct such men to become more masculine. After all, they have to become more masculine than the already masculinized women. This is quite difficult and why they feel they need to break the top 20% and even top 1-5% to have sex with the type of women they want. Eventually, you get to a point where you have an attractive physical appearance, are stylish, are ambitious, have a life, and are successful and rich. This attracts women.

These men are looking for “plates” which is a “soft harem”: many women to have sex with at the same time. Now, let’s go step by step through the process.

1. Said man asks a women out on a date. He makes it clear that he’s looking for sex. Women are attracted, but some women turn it down while some women move to the next stage.
2. Said man goes on date(s) with women. He pressures women to have sex with him on the first few dates. Some women don’t like this so they turn it down, but other women are down for some casual sex over commitment.
3. Said man and women are now having lots of casual sex. Said woman pushes for commitment because she is really attracted to him and wants a relationship. The man says no he is not looking for it at this time. Some women leave, some women will stay and still try to extract commitment, and some women will be resigned and

take what they can get.

4. Eventually said man may start to fall a bit for the woman. Since she has trying to extract commitment so long she finally gets what she is looking for. However, she is surprised to find out that it turns her off. So she starts looking for another man and eventually leaves him or cheats.

Now, the secular manosphere and TRP are quick to cry AWALT which is true in this case. Women do want the best deal they can get. However, AWALT is applied much too broadly.

What they fail to register through all of these steps is that they've systematically selected out many, if not all of, the women who are commitment minded. What they're left with are the women who cheat to get a better man, who branch swing to another man at the first sign of trouble, and who are promiscuous so they never turn down another attractive man for sex when presented to them.

In fact, the most commitment minded women are the women who bail in stages #1 and #2 where casual sex is put on the table and they want no part of it. The woman has decided she is specifically looking for a marriage and family, and instinctively knows or overtly knows that having casual sex decreases her chances of having that happen.

Manipulation attracts manipulators and those who like being manipulated

If you are the type of man that treats women like dirt and "negs" them into oblivion guess what you'll attract?

The answer should be quite clear now. You will attract the type of women who are manipulators who want to get the better of you in the arms race for control. Or alternatively you will attract the type of women who like being manipulated and being treated like dirt.

Women who are regularly physically domestically abused when removed from that situation almost always find another man who is also a physical abuser. Why is that? Psychologists are quick to label it a Stockholm syndrome and classify it as a disorder of which these particular women need help. That's not too far from the truth, but it ignores the nature of how women came to be this way in the first place.

Generally, in the childhood of women that end like this they have traumatic events. It could be they were abused as a child. It could be that they were sexually abused. It could be that they went through any variety of emotional or physical abuse. You just can't tell sometimes until someone tells you their story.

However, what is almost 100% of the cases is that instead of seeing such "abuse" as wrong and sometimes people do evil things toward other people, they see such "abuse" as something the deserve. They deserved that abuse through some fault, perceived or not, as their own. Thus, they see such a physically abusive relationship as something they deserve, and more often then not will find another physically abusive man and enter a relationship with him.

This is the law of reciprocals. Manipulators attract manipulators. Abusers

attract abusers.

The sad part about this cycle of destruction is that these cycles are degenerative and lead toward more destructive behavior. This is the nature of behavioral cycles.

For example, a woman manipulates a man to get what she wants. She eventually continues to select men who want to be manipulated by her. Eventually, she may eventually come across a man who doesn't take kindly toward being manipulated. He will stand up to her, and she will be strongly attracted to him. However, these relationships always come to a head sooner or later: does she desire the control that she had as a manipulator more than her willingness to be with a man who won't be manipulated?

Since humans are creatures of comfort, such a woman may not be able to let go of her manipulative behavior. She will choose to leave him even though she is attracted to him because she wants the false security of manipulation rather than a positive relationship. Both women and men will choose the comfort of evil and destructive behavior over a positive relationship.

Where have all the good men gone? Where have all the good women gone?

These questions have become the butt of jokes within the manosphere and associated cultures.

The answer, of course, to the "where have all the good men gone?" is that all of the "good men" are where you left them: rejected as beta orbiters who aren't attractive. However, what most don't see is that the "good women" (or rather, commitment minded women who want a marriage and family) are left by the wayside in the pursuit of casual sex.

In other words, going along with the previous reciprocals we understand also that:

- Promiscuity attracts promiscuity
- Chastity attracts chastity

We also understand that it is not so much the condition you are such as virgin so much as the attitude and mindset. If a woman or man believes that she is "missing out" in participating with hookup culture then such a woman has a promiscuous attitude and even if she is a virgin it will destroy her attitude towards those who are chaste. If she is a Christian she will eventually become a nominal and lukewarm Christian because the character traits she values are worldly rather than godly.

This is the strong importance of understanding that the character traits and values that you hold as a Christian will play a role in attracting the godly or ungodly spouse. If you seem to be only attracting a certain type of woman then you need to look inwardly at the behavior your are displaying. Your behavior self selects the type of women that you attract.

Where this leaves us as Christian men (and women)

I've written extensively about my approach in articles such as my 5 step process to maturity in relationships, and my detailed timeline and how-to guide to finding a wife. My

specific goal is to cultivate the inward values of the man I want to be, and subsequently attract a wife that is looking for that type of man.

We know that the masculine attracts the feminine. If you use your masculinity to manipulate and abuse then you will attract a feminine women that likes to manipulate and abuse. Thus, the man I want to be needs to be built in specific characteristics aiming to eschew any kind of evil and striving toward good.

- I am a man who strives to love and hate evil
- I am a man who strives to be strong yet also kind
- I am a man who strives to be dominant yet not provoke irrational fear (hence, my issues with certain aspects of dread). I am fine with rational fear.
- I am a man who will be the leader and head of my marriage and I look specifically for a woman who will follow me in that.
- I am a man who will own my mistakes.
- I am a man who calls out the mistakes of women and expects and calls them higher. If she doesn't respond positively then we will have issues.
- I am a man who if a woman abuses my trust or lies to me I will drop her straight up no matter how good our relationship "was."
- I set boundaries in relationships and enforce them.
- I expect that we have a mutual trust.

This is why it is extremely important to define the type of man that you want to be in this life and in the context of your faith. The way you define and strive towards the man you want to be is also the type of woman that you will attract. I've have had very little trouble finding some of the few Christian women who are chaste virgins because the man who I strive to be self selects out the Christian women who are lukewarm about Christianity and who have promiscuous attitudes.

In other words, I won't associate in even a remotely romantic manner with Christians who are not serious about their faith. Surprise surprise: Christians that tend to be serious about their faith end up being chaste virgins or low N-count repentant Christians.

My current girl was actually a bit flabbergasted by how many expectations and boundaries I set in the relationship. However, after she understood that it was to specifically make sure the relationship grows with both of us and God she wouldn't have it any other way. She has told me that men with no expectations or boundaries are a turn off. These are men who take what they can get with women because they are so thirsty. They wouldn't be good leaders or heads because they would be unable to form good boundaries and enforce them. She would have to mother them rather than follow their lead. No woman wants to mother their man as this leads to nagging and contempt.

Conclusion

This article highlights the extreme importance of knowing who you are in Christ and knowing the man that you should become in Christ. This is why I keep highlighting my approach in articles such as my 5 step process to maturity in relationships, and my

detailed timeline and how-to guide to finding a wife.

These approaches are not structured the way they are because it's an easy step-by-step process you can take even though I try to provide as many relevant details on step-to-step processes. I don't operate by giving men a fish. I operate by teaching them how to fish to feed them for a lifetime.

In other words, these articles are to help you first find out your identity in Christ and what that means in order to walk the road of a masculine godly man. This is the first step which sets you up beautifully on the right path to seek AND find the right type of woman for marriage.

Sexuality and the transition from single to married

August 23, 2015 | by Deep Strength | Link | Original Link

In general, what is spoken about most in Christianity today is that promiscuity before marriage is sinful. However, as Ballista's series has been explaining, there is much legalism that has pervaded the "courtship" phenomena including purity culture.

As it bears repeating in the comments of the above thread, we know this for a fact:

- **Before marriage: Promiscuity is sinful** (1 Cor 6, 1 Cor 7, 1Thess 4, Eph 5, Heb 13, etc.)
- **After marriage: Frigidity is sinful** (1 Cor 7, Exodus 21)

Both sins wreak destructive effects in their various spheres. However, promiscuity has more overly damaging effects.

In Biblical Jewish culture sex was a woman's right because of pleasure and of the ability to bear children. You can tell the general heart state of a woman in if she wants or doesn't want children. Probably also why Paul also states women are saved in childbearing in 1 Tim 2.

Now, very little in general has been written about how to make a successful transition from singleness to marriage in terms of sex. Most people assume that since people have a sex drive and they want to get married that it automatically occurs. However, given the amount of frigid marriages and lack of basic knowledge about sex drives (including the male sex drive), there is a lot of dysfunction where there should not be. A large part of this is due to lack of knowledge and the timidity of the Church and parents to discuss sexuality with their children.

We know the male and female sex drives are not sinful. I've written about discussing sexuality and virginity with a potential spouse prior to marriage and also ways of bringing it up in the detailed timeline and how-to guide to finding a wife. However, this is not all there is.

Thus, my question to my readers is:

> **How can the Church, family, friends, and the two potential spouses interact in communication and beyond in order to ensure a successful transition from chastity in singleness to a healthy expectation sex life in marriage?**

This is an important question that the Church has shied away from too long. Hence, we should engage it.

There is no failure

August 24, 2015 | by Deep Strength | Link | Original Link

There are no moments of failure in our lives. There are only successes and life lessons to grow in maturity in Christ.

> Ephesians 5:15 Therefore [j]be careful how you walk, not as unwise men but as wise, 16 [k]making the most of your time, because the days are evil. 17 So then do not be foolish, but understand what the will of the Lord is.

Whenever I reflect on my past I see moments of so-called failure, yet they have not been failures as they teach me valuable lessons about who God is or the stubbornness of my own heart.

Do I choose to go it alone and try to figure things out, or do I see what God's purpose is for me in the difficult times and the trials? That is the question I want to ask myself every moment of everyday, so I won't be unfruitful in what I do.

> Philippeans 3:12 Not that I have already obtained it or have already become perfect, but I press on [h]so that I may lay hold of that [i]for which also I was laid hold of by Christ Jesus. 13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, 14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.
>
> 15 Let us therefore, as many as are [j]perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; 16 however, let us keep [k]living by that same standard to which we have attained. 17 Brethren, join in following my example, and observe those who walk according to the pattern you have in us.

The lessons I carry with me, yet not the failures, as the failures are forgotten and laid to rest. As many sins and failures that are forgotten by the great mercy of the Father, we are called higher and higher we will go.

> Hebrews 6:1 Therefore leaving the [a]elementary teaching about the [b]Christ, let us press on to [c]maturity, not laying again a foundation of repentance from dead works and of faith toward God, 2 of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. 3 And this we will do, if God permits.

I have gotten the sense that the foundation has been laid for this blog, and it is in the transition toward greater maturity in Christ. Let's walk that road together.

No excuses

August 25, 2015 | by Deep Strength | Link | Original Link

One of the things I've had the pleasure to do recently is meet up with a bunch of the guys from my church for dinner or lunch one and one. I take these generally as unofficial mentoring type of relationships where I can pour what I know into their lives, and in the case of my own mentor who is married for him to offer advice or critique in my own life. However, it's very easy to get into the frame of mind of trying to line all the ducks in the row to make things more convenient for me.

This is one of the bigger callings on my life to minister to men, and here I am sometimes making excuses because I may have to go out of my way will inconvenience me to meet up with that. Relationships are worth more than an inconvenience. Hearts are worth going out of the way for. There are no excuses to go out and meet people where they are that can ever be justified.

I also realize that while doing things you don't like to do for God is good, I still need to pray for the peace and joy of God in all circumstances in order to truly understand the calling.

While this is simply a part of walking out my calling, this also relates to going out to meeting women, building relationships in general with the brethren, and anything else that requires time and effort to be poured into it.

No excuses. Discipline and intentionality in all things. You reap what you sow.

Communication in relationships Part 1

August 25, 2015 | by Deep Strength | Link | Original Link

Communication in relationships

So, I've talked about communication in relationships. Specifically, as a man I strive to lead any progressing relationship directly and assertively so a woman knows what she is getting into. If she knows what she is getting into then I can always draw the relationship back to the principles that I told her in the beginning.

Likewise, if she is not willing to follow or chooses down the road that she doesn't like the terms she is free to leave, and I would encourage a mutual break up if that was the case. You don't want to coerce someone to staying in a relationship against their will, unless they expressly opted into a covenant marriage.

This is why it is important to establish these principles before marriage, so as the law of reciprocity goes you can eliminate the women that you are not compatible with. In particular, you are specifically eliminating the women to whom YOUR leadership/headship is not compatible with. A woman that does not want to submit and respect your leadership may respect and submit to the leadership of another man. Hence, there is no hard feelings if a particular woman is not compatible with me. I don't try to force things to make them work if they're not working before marriage. After marriage would be a different story however.

I asked my girl to write some of the ways that I communicated with her up so I can give the background and analyze what exactly happened. It helps to have a woman's perspective in understanding how your communication comes across.

Let's get started.

Ground rules

Near the beginning of any relationship, I tend to set down ground rules. One of them is absolutely no lying. Even small lies will undermine the trust in relationships. Hence, if someone lies I cannot tell if they lied about just that one thing… The whole relationship could be built on lies. Hence, if you lie to me we're done. Doesn't matter if we're perfect for each other. Doesn't matter if we are engaged. Truth is more important than feelings.

> When I first started dating DS, he told me to be honest with him no matter what. Trust is something that means a lot to him. Of course everyone would agree on that but I did not fully understand. I simply saw it to mean always tell the truth and don't lie to your mate. Even though I consider myself an honest person, I only saw honesty as saying the truth when he asked me a question. That is a part of honesty but that is not an entirely complete view on what being honest is. Honesty has many parts and I must say that being in this relationship has helped me immensely with being fully honest and how to communication effectively while being in a relationship.

Even if you lay down ground rules in a relationship, it's likely that your girl may not totally understand them until situations occur. Hence, ground rules are meant as boundaries to facilitate good relationship interaction and communication, but there will almost inevitably be misunderstandings. You must be willing to eventually correct these misunderstandings.

Setting the stage for good communication

The background of the next section comes off the heels of me saying that I would take a woman out on a date as that was the type of personality I liked. Somewhat of slip up from me being untactful, but also not a huge deal. Not unexpected a woman would get upset from that though.

> I remember the first time I got upset with DS, I kept it to myself and didn't let him know later that I was upset and to make it worse I told him via text. I didn't think it was petty, I thought it was normal. I didn't tell him when it happened because I didn't know how to deal with it and I didn't know what to say. When I did tell him though he was very patient with me and apologized, but he also informed to let him know ASAP when something like that happens again and to have conversations like that face to face.
>
> For one I was extremely shocked by his response. He wasn't angry, he didn't try to put any blame on me and he admitted where he was wrong. On top of that, he made an effort to make things better for the future and made it clear what he wanted and expected for the future. How could I be mad at that? He was very polite, humble and simply asked for better communication in the future. That was the beginning of true communication in our relationship. I'm not going to say that after that conversation I was perfect at communicating because that it not the case. It took a lot of trust and vulnerability to open up to him because I rarely had to do something like that before. I have only been in one other relationship and it ended quickly because of lack of communication. I was young and too inexperienced to express myself that I ended up ending the relationship without closure.

One of the things that I mention before is to **always thank** someone for bringing something to your attention even if it is bad news or they are upset with you. This encourages open communication to the point where they aren't afraid of bringing it up to you. In most cases, it's normal to react to bad news, but even if it is bad news about you then you have to be willing to lay that aside in favor keeping the lines of communication safely open. If your woman is scared to bring things up to you for fear of you getting angry and lashing out at her, then she is more likely to keep things to herself and let things fester until they are huge problems. The trick with any relationship is to keep encouraging this communication in order to not allow small things to build up to big issues later.

Now, even if you admit your fault there are some things you need to stand up for. In this case, bringing up the issue to me by text is unacceptable. Given a relationship heads

toward marriage if you can only communicate by text in marriage that's not a good thing. You need to be able to apply conflict resolution face to facet.

This is one of the things that a man can help extensively. No woman is perfect straight out of the life box, so you need to learn to, encourage, and facilitate good communication as most women will be too inexperienced in these matters even if their parents were exception. Perhaps the one caveat being that they are a family counselor but sometimes they have trouble taking their own advice.

Being patient emphasizing good communication

> Even though that situation was the start of our communication, many other situations popped up. Something would happen that DS did that made me upset, but I handled them all differently. One time I was upset but I thought my emotions and my acting distant would give him the biggest hint, but it didn't. I ended up letting him know much sooner but still over text. He once again was patient and told me to tell him. He mentioned that if I couldn't tell him things face to face and needed to resort to texting when I was upset we would have problems communicating as a couple. I knew it was petty of me to again text him when I was upset, especially after talking with him face to face, but I didn't know how to handle it or what to say.

Sometimes things take multiple times to get the point across. As long as a woman is open to learning I will accept this. If it becomes a habit and there is no improvement then that may be a yellow flag that can turn into a red one. The boundaries here are to protect the relationship not hinder it. If someone cannot adhere to the boundaries after consistently addressing them in a assertive but patient and kind manner then they may not be a good marriage candidate.

Eliminating hinting, passive-aggressiveness, and Jesus

> One thing I must say about being in a relationship is that men aren't necessarily receptive to hints. Other times I was upset with something DS said, I would hint at him I was upset by being distant, short with responses and reply with my famous phrase, "really?" It made me more upset that he never got the hints and still acted normal. I thought he noticed but didn't care, or didn't notice and didn't care even more!
>
> One time we had a talk about how our communication has been going and I mentioned the whole spiel about my ways of communication with him when I was upset. He told me he sometimes knew when I was upset but never got my hints! I was so shocked at his response. Me being a female I understand hints all the time and he being male never gets them, that is frustrating for both of us, but I would assume for him more. Thought hinting has its pros, it gets in the way or really communicating and speaking your mind and how you really feel. I expected DS to get it every time I was upset and even if he did pick up on it I doubt he would even understand why I was upset.

Frankly, I know about men not getting hints even though I know a lot about female nature, but I didn't actually discuss it with her early on in the relationship.

It is important to tell your woman or wives that giving hints is counterproductive. Since men aren't versed in "woman speak" giving them hints is like giving an elementary school child a calculus problem in many cases. Hence, women often figure that men get these hints and develop their own covert contracts against men. This needs to be headed off at the pass.

Hint giving is a very passive aggressive behavior and needs to be eliminated. The one exception being flirting. It's quite destructive because there are expectations formed on both sides. Men typically believe that nothing is wrong in the relationship when there may be something wrong, and women typically believe a man gets her hints and builds up resentment against him.

Jesus says: "Let your yes be yes and your no be no." If you're hinting you're not making the truth obviously known for someone to address it properly.

The nature of Trust

> Thankfully I haven't been upset with DS recently. Whatever issues I had, I let him know and I notice that I only have to tell him one time. — What I like, what I don't like, what I cant stand, what makes me happy, etc. He is invested which is amazing. The things that bothered me before don't bother me anymore simply because I told him and he cared enough to change it immediately. However I constantly pray about responding well whenever DS says or does something that upsets me. As patient and understanding he has been only encourages me to be the same and even better. I always want to address him with respect and love and make sure I can communicate as effectively as possible with him, but also others.
>
> When it comes to trust, I know for a fact I wouldn't be able to be open with DS if I didn't trust him. Though I told him when we first met that I trusted him because he never did anything to break my trust, that wasn't necessarily true. I trusted him with some things and not with others. When he told me to open up and be honest even if I feel it may hurt his feelings, I was hesitant. Usually when there is a disagreement or something wrong, I tend to keep things to myself because I dread confrontation. I am used to people always wanting to argue when I express myself, even if my tone is kind. The more I told him the more I trusted him and the better I knew we could communicate. He has been so sweet, caring and compassionate with me with all I have told him. He has never judged, criticized nor shamed me. He has never put me down in any way, and in fact he does the opposite. He lifts me up, lets me know I am not alone, gives scripture to help me and is gentle in the way he reacts. He really does know how and when to talk to me about certain things.

Good headship/leadership facilitates changes both within those following as well as itself.

It should be able to morph depending on the needs and desires of those under it. Obviously, it still needs to be goal directed: Centered on Christ and aimed at increasing unity.

Trust is something that is built over time, and you shouldn't expect full trust in the beginning. This is the journey that we walk with God, and this is the journey that we walk with other Christians and in all relationships.

The main thing to realize here is that neither of us are fully finished products. We all have room to grow, and we all need to understand that we are here on the same journey together. We need to understand and grow together and with God. This attitude colors the situations which may challenge a relationship which are any type of conflict. Conflict is an opportunity to learn and to grow together in a relationship, or it is an opportunity to push you further away. It is up to you what choice you make.

Her responsibilities

> Even though things are great with DS and I now, it took a lot of refining on my part. I always prayed to God (and still do) about our relationship, how I should bring things up, what things I should bring up and what things to let pass (I don't want to nag haha), and how I should express it. Its one thing saying exactly what is on your mind because it seems like the easiest way, but knowing what you want to say and having to find a way to word it because you care about presentation, reactions and showing honor and respect is something much harder but way more satisfying in my opinion. Prayer and DS being such a godly leader and example and my willingness, has made communicating and trust in our relationship way better. Our relationship is healthy and only getting better and I thank god for that.

As a man, my relationship with my woman is not solely a one way street. I am responsible for my relationship with God and with her, and she is responsible for her relationship with God and with me. This will be important when we look at the next section because things that should be brought to God need to be brought to God and things that should be brought to me should be brought to me.

This deals with personal issues and emotions. You may need to end up teaching a woman about this division of responsibility and roles between God and the husband. In my case, I was fortunate to find a woman that understood these somewhat prior to meeting me.

The difference between God's role and your role in regard to her responsibilities

> One thing that has really helped me in this relationship is always talking to God about issues I have. Whenever something would upset me, I would always take it to God. I would always tell him what my problem was, then I would ask him to help me with it. I would ask if it were something that I should bring up with DS or just let pass by. Some things I wanted to express with him but some things didn't seem worthy enough to speak about. I would simply ask God and he would either

> give me peace about a situation simply because it was something I was dealing with and didn't need to involve DS in.
>
> DS just in some way would spark something that would make me upset or disappointed. That was not his fault though, it just showed me that there were things that I needed to work on personally that would eventually help me relationally. Though I have certain expectations from DS, and anyone I choose to be in a relationship with, they are not the same that I have with God.

Sometimes there are actual issues with your leadership; however, sometimes issues are something a woman has to work through herself between her and God. This is important to know and be able to distinguish between so you are not taking responsibility for something that is not yours to deal with. You can't make her have a good relationship with God.

> With DS the expectations I have of him are things he are very well capable of; make me a priority, make me feel loved, and treat me well. Pretty simple I'd say, and he excels in them. I do not however place the expectation on DS to constantly make me happy when it comes my life, help me fix my every problem, or comfort me in a way only God can.
>
> DS is godly and amazing, and I love everything about him, but he is not God and he cannot fulfill my deepest desires the way God can and I will never put that pressure or role on him. If I did, I know I would always be disappointed or angry with him and so would he.
>
> It's not that DS will one day be able to satisfy those needs I rely on God for, but that he is not capable of it. No one is. Not my parents, siblings, pastors or friends. They give a great representation of God's love, compassion, will, patience, understanding, wisdom, knowledge, and truth, but it all comes from a source. The source is what I go to.
>
> I do however seek God through people at times for the sake of knowing that God speaks through anyone and anything, but I don't let be the norm. If I am sad, confused, hurt, joyful, anxious, excited, I talk to God first. He deals with me, soothes, calms, and adds more joy (depending on the case). If I need direction I read the bible. If I still feel unsure I talk with people about it. I don't want to be the kind of Christian who does everything they can think of to resolve a situation and realize I can talk to God, making him my last choice.
>
> Thankfully for me, I never really told people about how I felt or expected people to make me feel better, but it has it downs. Since I never brought things up I never knew how to communicate them. As we all know talking to God is much easier to talk to than people because he already knows our thoughts and how we feel, so we know he can put the pieces together, but when it comes to people, they don't know, so we have to be patient with them and ourselves.

This is the true heart of the issue. Women and wives should be taking many things to God

in prayer and Scripture even before taking them to their husbands in many cases.

It's easy to fall into the situation where your relationship becomes the idol. Hence, the expectations that are supposed to be placed in God alone are placed on your spouse to fulfill. They will never live up to those expectations, and both of you will end up unhappy and disappointed with each other.

This is one of the biggest insidious roots of dysfunction in Christian marriages. Sure, men can engage their wife emotionally, but if she is depending on her husband for all of her emotional engagement she is doing it wrong. She needs to seek God for the peace and joy that He gives. Her relationship with God is inversely proportional to her emotional burdening of her husband in marriage.

Some Scriptures that have helped her

> (Psalm 5:1-3) "O Lord, hear me as I pray; pay attention to my groaning. Listen to my cry for help, my King and my God, for I pray to no one but you. Listen to my voice in the morning Lord. Each morning I bring my requests to you and wait expectantly."
>
> (Psalm 13:5-6) "But I trust in your unfailing love. I will rejoice because you have rescued me. I will sing to the Lord because he is good to me."
>
> (Psalm 19:7-8) "The instructions of the Lord are perfect, reviving the soul. The decrees of the Lord are trustworthy, making wise the simple. The commandments of the Lord are right, bringing joy to the heart. The commands of the Lord are clear, giving insight for living."
>
> (Psalm 25:8-9) "The Lord is good and does what is right; he shows the proper path to those who go astray. He leads the humble in doing right, teaching them his way."
>
> (Psalm 27:8) "My heart has heard you say, "Come and talk with me." And my heart responds, "Lord, I am coming."
>
> (Philippians 4:19) "And this same God who takes care of me will supply all your needs from his glorious riches, which have been given to us in Christ Jesus."
>
> (1 Peter 5:7) "Give all your worries and cares to God, for he cares about you."

Some Scriptures that she added.

Conclusions

Let's be real here. This was not easy. It required a lot of love, patience, and kindness on my part to not get angry even when I had perceived faults in the matter. However, communication must be fostered in a safe environment, and it must be done through the lens of Christ centered unity.

The better you get at it the easier it becomes to confront conflict situations as opportunities to love and grow in relationships rather than act angry and hurt and push people away. This is something that you can only facilitate. The other person MUST be also open to the same opportunity, although your ability to facilitate well may influence

them to engage positively. At the end of the day, you both must choose to and engage such situations through your own free will.

It is also important to understand the roles and responsibilities of those in a relationship, and to understand the types of issues that you need to take before God first and foremost. A husband and wife are not emotionally reliant on each other. They should have their primary relationship needs met through the Father and Jesus, and it is only then that they can come together to be bigger than the sum of their parts.

If the other person in a relationship's needs are draining then a relationship will eventually be dragged down into the dirt. Husbands and wives and men and women cannot fill holes that only Jesus can fill. These holes need to be filled correctly. Both of you need to keep putting God first in all things for the relationship to succeed and bear the most fruit.

The purpose of prayer and how it relates to faith and hope

August 28, 2015 | by Deep Strength | Link | Original Link

This post is for FBNF to whom I said I would post on the purpose of prayer over a year ago but never did. Stingray's post was a good reminder.

Essentially, Jesus prays during many different occasions in the Scriptures:

> The Bible tells us in (1 Th 5:17) to "pray without ceasing." While I don't believe this literally means to never stop praying, I would say that Jesus probably came closer to never stopping than any person who has ever lived on this planet. He was continually in a prayer mode. He is shown to pray: alone (Mt 14:23)(Mk 1:35)(Lk 9:18)(Lk 22:39-41), in public (Jn 11:41-42)(Jn 12:27-30), before meals (Mt 26:26)(Mk 8:6)(Lk 24:30)(Jn 6:11), before important decisions (Lk 6:12-13), before healing (Mk 7:34-35), after healing (Lk 5:16), to do the Father's will (Mt 26:36-44), among other things. He also taught on the importance of prayer (Mt 21:22)(Mk 11:24-26)(Mt 7:7-11)(Lk 11:9-13)(Jn 14:13-14)(Jn 15:7,16)(Jn 16:23-24)(Mt 5:44)(Lk 6:27-28)(Mt 6:5-15: including the Lord's Prayer)(Lk 11:2-4)(Mt 18:19-20). If you take all of the places that show Jesus praying, you will have a PERFECT outline of how to pray (check out Jn 17).

We can boil all of these down to prayer as an exercise of faith. Hence, the purpose of prayer is to learn how to exercise your faith consistently. This is why it is no secret that Paul exhorts us to prayer continually to exercise our faith:

> Philippians 4:6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all [d]comprehension, will guard your hearts and your minds in Christ Jesus.
>
> 1 Thessalonians 5:16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus.

Since I am a person who likes understanding these things, Paul in Romans does an excellent job explaining theological how all of these concepts tie together. Faith brings peace, and faith leads to hope which brings joy.

> Roman 5:1 Therefore, having been justified by faith, [a]we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and [b]we exult in hope of the glory of God. 3 And not only this, but [c]we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit

> who was given to us.

Hence, we know that:

- Faith leads to Peace
- Faith in the grace which is the glory of God results leads to hope which leads to joy.
- Positive spiritual cycle: hope in tribulations -> perseverance -> proven character -> hope.

As such prayer is an exercise of faith which leads to us having a peace which passes all understanding. However, this exercise of faith is also meant to focus on the progression of faith to hope to joy.

Hebrews 11 affirms this:

> Hebrews 11:1 Now faith is the [a]assurance of things [b]hoped for, the [c]conviction of things not seen. 2 For by it the men of old [d]gained approval. 3 By faith we understand that the [e]worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

And various other passages scattered affirm that hope and thanksgiving lead to joy:

> Romans 12:12 Rejoice in hope, be patient in tribulation, be constant in prayer.
>
> James 1:2 Count it all joy, my brothers, when you meet trials of various kinds,
>
> Romans 15:13 May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Hence, at the end of the day this is why we know that prayer is an exercise of faith, and why there are multiple components of prayer: adoration, confession, thanksgiving, supplication, etc.

1. Adoration focuses us to the glory of God which gives us hope.
2. Confession brings us to repentance and the grace of God through faith which brings peace and hope.
3. Thanksgiving focuses us to the joy of the Lord.
4. Supplication is another act of faith that He hears us and knows us. It gives us peace and hope.

Overall, we understand that all of these theological concepts are intertwined, so if you don't have the peace of God or the joy of the Lord you can focus and press into God where you need to meet God in your relationship with Him.

- Faith leads to peace. Faith can be exercised through obedience to His word, prayer, loving one another as Jesus loved us, giving to the poor and needy, and any other of the commands of Scripture
- Faith through the glory of God's grace to us leads to hope. Hope and thanksgiving lead to joy. Hope in His promises and an attitude of gratitude in all things which God

has given us leads to spiritual joy.
- Cycles of hope: hope in tribulations -> perseverance -> proven character -> hope.

Prayer is one of the spiritual disciplines that reinforces our faith and hope in Jesus. If it doesn't then you need to examine why your faith and hope are wavering. Often times it is the case that we are believing lies about either God or ourselves that need to be confessed to Jesus.

Shallowness is false humility

August 28, 2015 | by Deep Strength | Link | Original Link

I received a comment on A detailed timeline and how to guide on the process of finding a wife about perceived shallowness. Although I addressed this there, let me address it more directly. Here is my comment:

> Also, very shallow to point to physical characteristics as being those things that attract women. You need a better inspiration.

"1. Physical beauty and being handsome are not shallow. Period. God created these to be attractive, so calling them shadow is akin to insulting God's creation.

2. Women are attracted to physical characteristics including: height, muscles with low body fat (e.g. abs, V-taper, backs, legs, chest, arms), handsome face, and lots of other things.

That's just how it is. If you deny that women like these things then you're only lying to yourself thinking the world should be one way when it is simply what it is.

Now, a handsome man is not the ONLY thing that women are looking for. Other attractors include the aforementioned personality/masculinity, status/fame, athleticism and talent, and money."

Let's move on though.

The shaming tactic

Obviously, the charge of shallowness is a feminist shaming tactic specifically the Charge of Puerility (Code Green) – The Peter Pan Charge.

> Discussion: The target is accused of being immature and/or irresponsible in some manner that reflects badly on his status as an adult male. Examples:
>
> 1. "Grow up!"
> 2. "You are so immature!"
> 3. "Do you live with your mother?"
> 4. "I'm not interested in boys. I'm interested in real men."
> 5. "Men are shirking their God-given responsibility to marry and bear children."

Shallowness, in particular, is aimed categorizing physical beauty or being handsome into something that is not valuable because it is simply surface level. In other words: if you were more mature [you would look past physical beauty], and you would appreciate valuable things [such as inner beauty] instead.

This is Christian legalism at it's finest.

> 1 Peter 3:3-4 Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet

> spirit, which in God's sight is very precious.
>
> Proverbs 31:30 Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised.
>
> 1 Samuel 16:7 But the Lord said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart."
>
> 1 Timothy 4:8 for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.

Christians often have a very difficult time understanding Scriptures which talk about inner and outer beauty. They often create a false dichotomy out of them: inner beauty OR outer beauty. You can't have both, and inner beauty is obviously more important!

However, that is simply not the case. There is no dichotomy between inner and outer beauty. You can have both, but it is more important to cultivate and look for inner beauty as it is eternal.

False humility

The reason that the charge of shallowness is false humility is that it erases the objective nature of what God has created to be good.

- God created all of the things of the world in 6 days. This includes nature which all of us would say is beautiful. There are amazingly gorgeous shots of nature plastered all over the Internet. God created this to be good.
- On the 6th day God created man and woman in his own image. He created them to be VERY good.
- God created within the nature of man and woman to appreciate beauty with our eyes.

Here's the rub which you can see coming a mile away.

We, as Christians, love nature and see that it reflects, with awe inspiring wonder, the creativity and greatness of God. This is what our Father created to be good. However, appreciating and being attracted to the physical beauty or handsomeness that God has created within humans is shallow? This thing that we call shallow is what our Father created to be VERY good.

Hence, it is false humility thinking that you can tear down the God's creation of physical beauty to which men and women are attracted to in each other as shallow.

Indeed, in most cases when someone accuses another of "shallowness," this accusation is not solely aimed at informing the other of their supposed shallowness. Instead, this charge of shallowness is aimed at making the accuser appear more spiritual. This is the core of false humility.

Additionally, agreeing with “shallowness” and speaking of it in a positive light is a false humility grab. You are saying that you are “beyond” valuing the external beauty of God’s creation, and that you instead only value internal beauty. However, by devaluing external beauty you are simply condemning things that God has created to be good and very good.

Conclusions

The reason why it is a feminist shaming tactic is that feminists like to try to tear down what is beautiful. Dalrock has touched on this concept before in frigidity is ugly. Sex in marriage is freely given because it is created by God for us, and it is beautiful as it drives intimacy and family creation which are all beautiful things. Feminists push for no fault divorce, contraception, denial of sex, and selfishness in women all of which are ugly things and destroy the structure of the family which God created in Genesis 2.

The phrase I have said here before bears repeating: You cannot be a Christian and a feminist.

Thus, whenever a Christian says physical beauty or handsomeness is “shallow” they are devaluing the external beauty of all of God’s creation. They are ingrained in a mindset of false humility which should be exposed for the ugly feminist shaming tactic that it is.

The three big elephants in the Christian dating and marriage room

August 29, 2015 | by Deep Strength | Link | Original Link

I've written about these before, but let me address them more directly.

I was reading across one of Dalrock's recent posts and there were a couple of links posted:

- The 35 year old's just in time marriage
- It's okay to grieve & Singles and the Church: Why It Sucks to be Unintentionally Overlooked

In both articles there are a bunch of reasons given why this is the case including:

> There are a lot of things this epidemic can be blamed on:
>
> * the ratio of males to females in the body of Christ is one reason;
> * the small size of the generation born in the late seventies compared to the baby boom of the early 80's is another
> * and the "kiss dating goodbye" teachings of the 90s and early 2000's where women were taught to never pursue or show interest in a man but just wait patiently is another.
>
> [and]
>
> Reason #1- People underestimate the difficulties that singles face.
> Reason #2- Influencers in the church are not often single.

Anyway, I don't really know these particular ladies, so what I say may not necessarily apply to them. However, these are the three main issues:

Attraction

The first elephant in the room is **attraction**. For those of you who haven't read this blog from the beginning, when I posted Practical ways to improve your desirability and attractiveness to a prospective spouse to boundless nearly 2 years ago it was promptly deleted as too offense.

Scary, right? Apparently attraction is not deemed important enough to be talked about by Focus on the Family's Singles blog for dating and marriage to the point where it is instead deemed offensive. This ignores the blatant reality that no one wants to marry someone that they aren't attracted to.

Now, I'm probably not the best example of talking about which people are undatable due to attraction issues as I have high standards, but the sad fact is that 67-70% of people in the USA are overweight or obese. Let's be real. No one wants to marry someone that is overweight or obese. Sure, some overweight and obese people do get married, but the simple reality is that both men and women want someone who is aesthetically attractive

to look at.

It is extremely perilous for Christian women to ignore the fact that the nature of men that God created is to be attracted almost solely to physical appearance. If a woman wants to be married and she is not actively seeking to improve her chances through good sleep, nutrition, and exercise she is only sinking her own chances. It's no secret that men tend to congregate around attractive women vastly upper her chances of being asked out by the few attractive men in the Church.

Sure, a woman may not be able to improve her facial genetics, but a nice toned body indicates to a man that she cares about her physical appearance and that it is attractive.

There is an interesting chart from the rules revisited on the modifiable aspects of feminine beauty. I disagree with some of them categorizations as I probably know more about the human body than the author; however, the vast extent of physical appearance is changeable and can be attractive.

The Components of Feminine Beauty and Their Relative Importance

Category	Sub-Category	Importance		Contollability	Attention Deserved
Weight & Fitness	Weight & Fitness	30%	30%	85%	42%
Facial Structure	Facial Structure	20%	20%	5%	2%
Clothes	Quality of Clothes	1%	10%	50%	1%
	Color of Clothes	2%		100%	3%
	Fit of Clothes	3%		90%	4%
	Nakedness*	2%		100%	3%
	Heels	2%		100%	3%
Body Shape	Butt Size & Shape	2%	13%	20%	1%
	Breast Size & Shape	2%		35%	1%
	Hip-to-Waist Ratio	3%		10%	0%
	Posture	3%		100%	5%
	Height	2%		8%	0%
	Leg-to-Body Ratio	1%		0%	0%
Grooming	Eyebrows	2%	12%	85%	3%
	Body Hair	2%		100%	3%
	Hairstyle	7%		90%	10%
	Nails	1%		100%	2%
Cosmetics & Jewelery	Makeup	5%	6%	100%	8%
	Jewelery	1%		100%	2%
Skin, Eyes, Hair & Teeth	Teeth	3%	9%	80%	4%
	Eyes	2%		10%	0%
	Eyelashes	2%		25%	1%
	Hair Quality	1%		30%	0%
	Skin Quality	1%		50%	1%
* Bare cleavage, short skirt, etc.	**Total**	100%	100%		

Obviously, the same goes for men as well.

The general theme that I always talk about is based on the law of the reciprocal. In other words, become the ideal spouse of your ideal spouse. However, it never hurts to be more attractive than required as that opens up more possibilities.

I am not discounting developing a godly personality… but it is attraction that gets your foot in the door for women. You need your foot in the door to even have a shot at becoming a keeper to a man. Most men don't like women who are overweight or obese. That's the cold hard truth.

Feminization of the Church

The second issue has to do with the feminization of the church. This issue is actually

extremely multi-faceted and the statistics about 40:60 or 45:55 women to men in the church only begins to describe.

Essentially, the feminization of the church creates an atmosphere to where men are unwelcome. This can be due to any number of factors including:

- I love Jesus worship songs, especially about feelings (as if most men want to declare their love and their feelings about Jesus publically).
- Preaching about how men fail (as if men need another beatdown about how they fail aside from the one they get from culture)
- Women = good. Men = bad. (as if only men are the only ones failing their roles and responsibilities in marriage… whens the last time you heard a sermon telling women to respect their men in all things and submit to him in all things?)
- Women being promoted for ministry positions in the church not necessarily "pastor." Not so prevalent in the Catholic or Orthodox but very in Protestant Churches.
- Bible studies geared more towards talking than about studying the Word. Varies upon Church.
- No grounding in apologetics study (men like concrete information about their faith and why it's true).
- Destructive information is propagated about men being attracted to physical appearance.
- Destructive information is propagated about men's sexual drive.
- Women are more spiritual because they… buy more Christian books (as if that determines spirituality)… or they are more likely to show up at church (ignoring that it's a hostile atmosphere for men)… or the are more likely to attend Bible studies (again, feminized teaching).

There are obviously many other factors, but in many cases the Church has become a place that is extremely unwelcoming for men. There are many topics that discuss this but no one wants to do anything about it.

The two main areas that I always suggest to women who do want men to "step up and lead" are:

1. Step down from ministry positions and instead have men fill them. Men only learn to become leaders by taking a position of leadership and then learning through trial and error perhaps failing in places along the way. This is the biggest issue, and the sad fact of the matter is that most women don't want to step out of the way and follow men's lead.
2. Encouragement, respect, and enthusiasm. It's easy to tear down but it's very hard to build up. Yet, all you hear are women complaining about the lack of men even in the Church. Yet, none of these women actually encourage men who are trying to become men… even though that encouragement and admiration is exactly what she is supposed to do if she is a wife.

You really want to know why there are no eligible Christian masculine men?

The atmosphere in the church is hostile to such men. The atmosphere of worship, teaching, Bible study, and even fellowship is not one that men want to hang out in most of the time. Women are clogging up all of the leadership positions that men would otherwise use to learn and grow as leaders. The women don't encourage men as they are growing and learning to be men. They only complain. How would it be if you're a single woman and the men are complaining that there are no good Christian single women in the Church?

This leads me into another reason which is…

Mentors and discipleship is lacking

This should be pretty clear given many of my posts geared toward teaching men how to be men and giving examples of what they need to do to find a godly wife. The two main examples being: my 5 step process to maturity in relationships, and my detailed timeline and how-to guide to finding a wife.

Simply put, most men's ministries are sad shells of what they could be. Most of the time it's men getting together maybe once a month to talk to each other about their failings. Or have a preacher preach to them about their failings. The marriage ministries aren't much better. These could be fruitful times that men could use to pair up with men who are farther along in the faith than them and who have walked through a similar journey in marriage. The older men could give advice, mentor, and disciple these younger men. Likewise, the same can be true of the women's ministries. This would fulfill the passages of Titus 2 among other discipleship and mentoring passages which are from older men to younger men and older women to younger women.

However, the sad case is that no one really cares about the young men in the Church. They are allowed to drift along by their own feelings. They are carried every which way because they are not grounded in the faith. They are preached at by their failings, yet not instructed with concrete examples of what they should be doing or the road they should be walking. Only vague garbage like "don't look at porn" or "don't treat women this way." This being the reason that I consistently harp on the fact that if you are eliminating something it must be replaced by something else.

However, men tend to be best when someone gets down in the dirt with them and walks life with them. We build a camaraderie with each other where we experience and go through things together, and that makes us stronger because we have been there through the pain and the hurt. As iron sharpens iron so one man sharpens another. There are very few older men who are willing to take young men under their wings now. This is the sad indictment of the Church at large.

All of these are tied together by lack of authenticity and truth.

Yes, it may hurt someone's feelings to tell someone that they are overweight. Yet, in the long run the truth is more important. It illuminates blind spots, and allows someone to stop seeking comfort for their feelings over reality.

Yes, being overweight and sedentary can and will hurt most people's chances on dating and marrying someone they are attracted to. That's a simple fact of life.

Yes, the feminization of the Church drives men away. The lack of leadership positions that goes to women drives men away. Yet, no one wants to change their church to be more affirming and receptive to men all the while complaining about the lack of Christian masculine men. Don't make me laugh.

Yes, the dearth of mentoring and discipleship in churches means that most men will still be boys instead of learning how to become men. Boys need to be taught by fathers or father-figures in order to be men. How many boys in the Church have father figures doing that? 20? 10%? Less?

Yeah, you may have been sold a crappy pile of goods. So what? We all were. The real question is: What are you going to do about it? Sit there and go woe is me? Or are you willing to make changes in your own life that will help you get toward the goal you want?

For the women

Christian feminine passivity has always bothered me. Yeah, sure, maybe it's not a good idea to ask a man out. But you should be doing everything you can behind the scenes in order to find a husband.

I've used the college or job analogy before. It's been criticized but it generally fits: you don't sit on your application or resume and wait for acceptance or jobs to come to you. Sure, you could get some, but it's unlikely that you'll get many offers unless you are an *exceptionally attractive* candidate if you get my drift. You write essays, you study, you get tutors if you need to, you jump at every and any opportunity to make yourself more attractive to prospective colleges or employers in hopes that you get interviews.

I talked about my own journey in the timelines post, and I used every available resource to me to find my current girl. Tried the online dating. Asked women out at church and multiple fellowships. Leveraged all of my social networks including friends, some trustworthy family, and others to see if there were single Christian women meeting my criteria. I did not go on any blind dates, but I would have.

In my particular case, it ended up being the case that a couple friends, at a worship service in the middle of the night, told me about a girl who they had met a year prior who fit my criteria. It was another 6 months before I connected with her, online first, and we hit it off. I took my search seriously by being bold and not afraid to ask friends — Christian AND non-Christian — if they knew of anyone serious about their faith and attractive.

Yeah, it's nice to be passive and hope you meet someone, but you'll never know if you don't ask your social networks to find someone. If you're serious about your search and marriage then be serious about it. You may not be doing the leading in the relationship or the asking on a date-ing, but since you have strong social networks you should be leveraging them as much as you can. Online dating is a much better place for women too. Just go on first dates before you dismiss people.

The ratios of women:men in the Church now are such that a large percentage of Christian women simply will not find a spouse. If 60:40 is the ratio of women to men in the Church, then 20% of 60% or 1/3 of women will not find a spouse. In fact, since the vast majority of men aren't that attractive — let's say 50% — that leaves 50% of Christian men that will marry. If 20% of the men marry 20% of the women then that means 40% of 60% of Christian women won't marry which is 2/3rds or 67% of Christian women won't marry.

That approximately describes the ratios that I see in many churches: there's at least 2 single women for every young married couple.

Although the long term data on Dalrock's doesn't back it up yet, the Church is probably in a worse state than the world in terms of marriage because of lots of other "requirements" on top of being attractive and compatible.

That's something the women are going to have to deal with, and it won't be pretty. The two blogs I linked, and one of my first introductions to this place by Haley as well. At the end of the day you have to decide for yourself whether you want to be passive or not. I would personally feel better about my singleness if I did everything I could to meet attractive Christian men rather than hoping and praying that one comes to me. Then again, Wayne Gretzkey's "you miss all of the shots you don't take" may resonate more with me than you.

And don't get me wrong, I'm not talking solely about passivity in the sense of getting dates although that will help. I'm talking about passivity in terms of your physical appearance/attractiveness, and developing a strong feminine personality and desire to be a wife.

The aspects of forgiveness and bitterness is victim mentality

August 30, 2015 | by Deep Strength | Link | Original Link

I figured this goes well with the 3 elephants in the room post.

Forgiveness

A reader and I were discussing forgiveness. Specifically, there were multiple points that describe how we are supposed to forgive:

1. Releasing them to the Lord — e.g. Lord's Prayer, Jesus on the cross, Stephen being stoned. Basically, if someone sins against us it is not our job to look for an apology or to be asked for forgiveness. We give up the injury to the Lord.
2. Forgiving those who have sinned against you who repent. Basically, as Jesus said if your brother sins to you and comes to you to repent you should forgive him. Over and over if he sins again and repents.

However, nowhere in the Scriptures does it say to ask for forgiveness. This is often tacked on by parents when teaching their kids if they do something wrong they should ask for forgiveness. In general, this deprives the person doing the forgiving of their free will right to forgive. Instead, it places pressure on them to say "yes" to forgive that person.

Obviously, we want people to forgive on their own free will and not be coerced into forgiving someone just because they are asking.

Bitterness

Harboring insults, acts against you, and lies of the sort are bitterness.

Bitterness is essentially victim mentality because you believe that you have a right to hold onto whatever was said or done by having a grudge against it. This is opposed to giving the injury or insult to the Lord. Thus, we can say that "bitterness" is making injuries and insults into idolatry. The idolatry of holding onto your pain.

It is easier for a victim to hold onto their pain as it makes them feel righteously angry, but the righteous anger festers to become bitterness and like a poison spreads through the body.

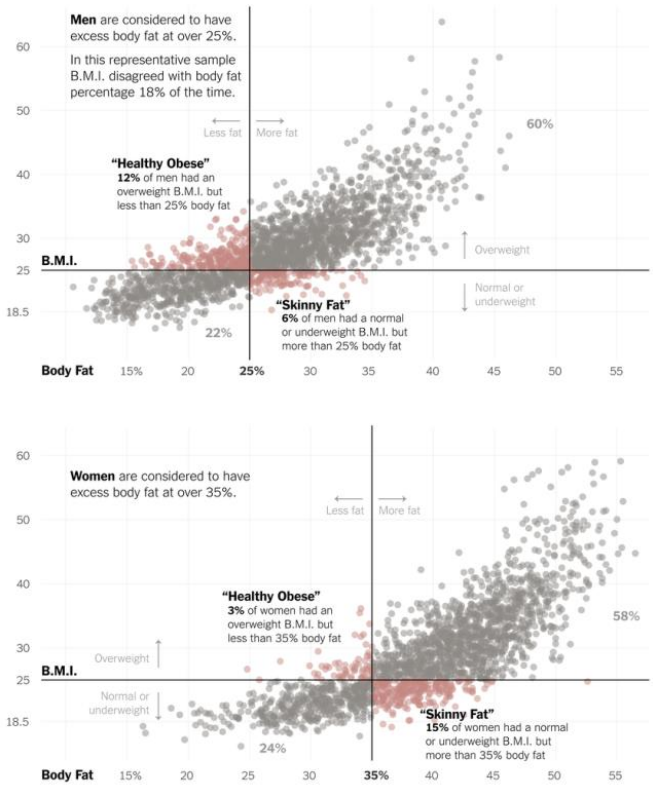
Although we have been sold a bad bill of goods in many cases, we need to give it up to the Lord. It's OK to be angry, even righteously angry, but it needs to be given to the Lord before it insidiously starts worming it's way into relationships and sabotaging them from the inside out.

BMI, Overweight and attractiveness

August 30, 2015 | by Deep Strength | Link | Original Link

This also relates to my post on the 3 big elephants.

If you have been paying attention to the analysis coming out on BMI then you should check it out.



Most of the statistics come from the CDC government website which indicate that "More than one-third (34.9% or 78.6 million) of U.S. adults are obese" with similar numbers being overweight through 2011-2012. This means that about 2/3rds to 7/10ths (67-70%) of the population is obese or overweight combined. Now, the data is drawn from the oft cited BMI which many people have touted as inaccurate because you can have a lot of muscle and be overweight or obese. This is why analysis of those with certain amounts of BMI over a statistical population is important.

Given the chart above we have:

- 12% of men over 25 BMI (overweight) have less than 25% bodyfat.
- 6% of men under 25 BMI (normal or underweight) have more than 25% bodyfat

- 3% of women over 25 BMI (overweight) have less than 35% bodyfat.
- 15% of women under 25 BMI (normal or underweight) have more than 35% bodyfat

Thus, in general, BMI is generally a fairly good predictor of overweight status compared to underweight and normal weight. It predicts >80% of the population in these categories which is pretty solid.

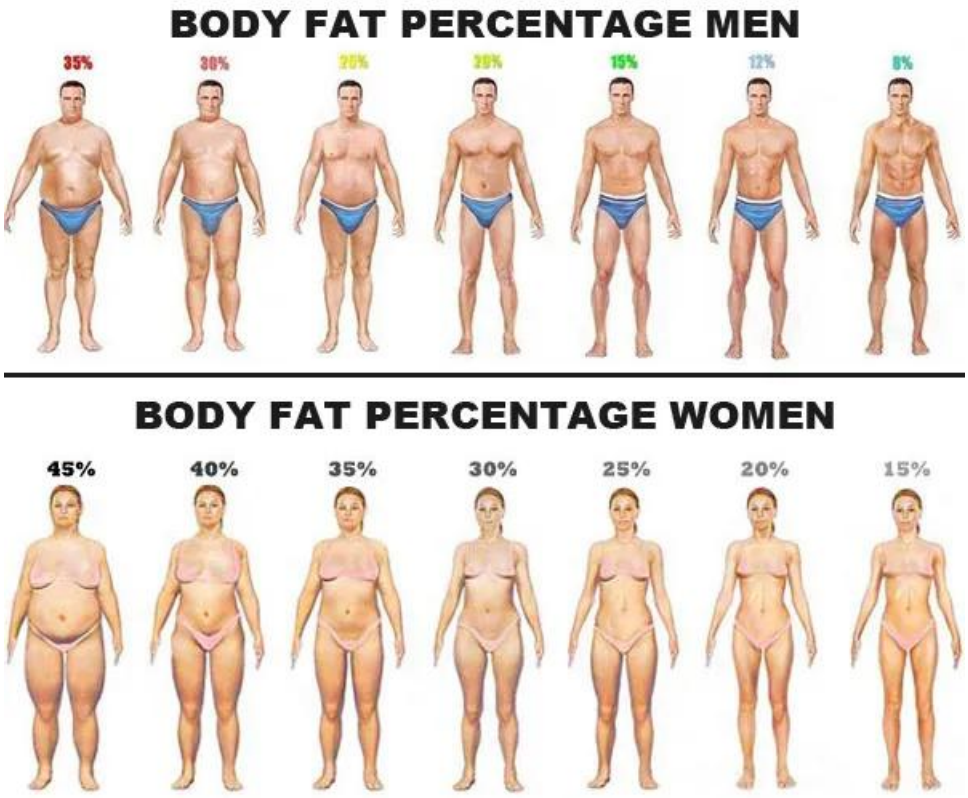
The percentages are particular disturbing in regard to men and women. Men will tend to be more likely to be overweight having more muscle and fat-free body mass if overweight than underweight and fat. However, the scary part is that there are more women that are supposedly normal and underweight that have >35% body fat percentage which is considered overweight.

Just so you can kind of get a feel for what 35% fat percentage in women looks like here are some charts (may be NSFW):







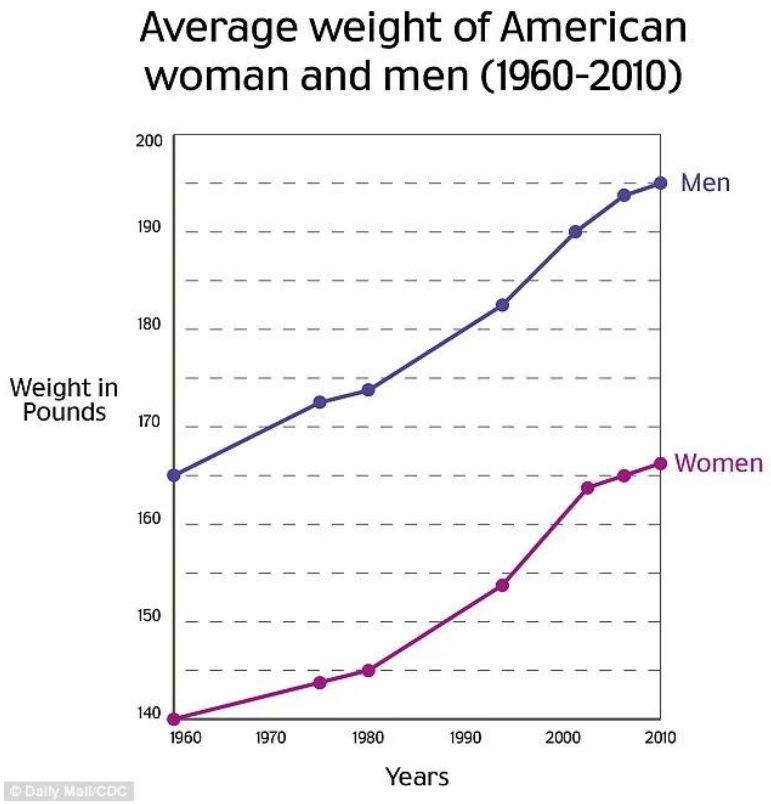


The 30% woman in the 2nd chart is probably a more realistic indicator of 30% body fat than in the first chart. The woman in the first chart wears her body fat extremely well and looks like she has good curves, but the vast majority of women do not wear it that well.

Generally, I would say that the vast majority of men like their women int he 15-25% range with the majority centering in around the 20% mark. Though curves do matter in some sense, as long as there is not too much extra "padding" as it were. Thus, the fact that we're talking about 35% in terms of what being "overweight" means for women you're already 10-15% bodyfat out of the ideal for most men.

An extra 10% bodyfat on a 20% body fat 5'4″ 120 lbs woman is 12 lbs bringing her to 132 lbs total, yet the average American women is now 5'3.8″ and 166 lbs.

For reference, Marilyn Monroe's weight at 5'5″ supposedly fluctuated from 118 to 140. Even if we assume that the average weight for a 5'4″ woman is 140 and that she wears it well, then it's still a 20% increase in fat weight from there to 166 lbs.



Essentially, my main point is that not just 70% of women are supposedly overweight or < 30% of the female population at best. Probably worse because overweight doesn't take into account the female population within the 25-30% range as overweight which includes a lot of the female population that are < 25 BMI with >35% body fat.

This is exactly why I prize women who workout and eat healthy because the vast majority of people — men and women — are unattractive solely because of their weight. This is not to mention anything about personality and other factors.

If you want to maximize your pool of potential spouses then you absolutely should be sleeping well, working out, and eating right to get to a healthy athletic weight. No ifs, ands, or buts on this really.

Answering questions about engagement

August 31, 2015 | by Deep Strength | Link | Original Link

A commenter has written in about some questions pertaining to his engagement. I answered them, but if any of the married men commenting have experience with these questions feel free to offer advice as well.

> "For us, we're at the stage where, it's hard to keep our hands from each other … physically — hugging and kissing"

Well, I'm no physical affection Nazi, but it is good to draw some boundaries. There is hugging and kissing in our relationship, but the main boundaries that are drawn in the sand are: no hands under clothes, nothing horizontal or lying down (if you get my drift), although [more upright] cuddling I'm alright with, alone time should be limited especially if you lack self control, etc.

If something starts getting heated then call it off. Obviously, boundaries can be broken but legalism isn't the answer either. I always know what I am getting myself into, so if I sin then I have to repent of it and reaffirm the truth. If there are habits of continually breaking boundaries then you need to be more vigilant and accountable about it [especially to other people].

> (a) What should, I, a Christian man do (as the leader-in-waiting) in leading the both of us to marriage?

This depends a lot on your leadership style and how you want to run the relationship. What I do may not necessarily fit what you do and vice versa. However, I personally like Bible studies and I'm OK prayer time with each other. I will not be conned into people saying that I should do those things though… my girl's friends were asking if we prayed together and the answer was not much, so I had to educate her that there is nothing about praying together in the Bible. Although it is good, it is not a spiritual requirement for marriage. This is freedom in Christ that we can choose how to behave in our relationships, although the end goal is unity.

The main thing I think you should go through is each other's expectation of each other in marriage. Libido is a good one. You can go through talking about what you are like… so for example I would ask her what her libido is like. Then I would say that I want sex 1-3x per day in marriage. Most girls eyes pop out at this, and then I ask them about their response to my expectations there.

Comparing expectations and seeing if they match on sex, financials, relationships, and other important areas of life is probably one of the most important things you can do because it ensures that one person wont be feel conned into accepting a marriage to things they didn't agree to later on.

> (b) How should I lead my fiancee in preparation to be my wife? (her father is not

> a Christian)

A more difficult question. I'd still ask him for his daughter's hand in marriage.

I think generally as more fathers get "relegated" to just walking their daughters down the aisle it's best to keep him in the loop and treat him with respect. Respect is a universal language regardless of Christians and non-Christians and treating people right goes a long way to friendly interaction and may even bring him to Christ.

For men this would constitute something like the following: Since he knows her better than you do, I would even enter sort of a "mentor" relationship asking his advice about treating his daughter correctly and things to look out for. This treats him as the sort of benevolent authority figure there and allows him to interact with you on a "help you out" type of basis, and given the Ben Franklin effect where doing something good for a person makes you like them better you will easily be on his good side. Most fathers aren't so far in pedestaling their daughters that they can't see their flaws and what to look out for, and they can always help you out with what she likes. Even better if you can have some camaraderie with him about her flaws and tease her about them.

> (c) What advice would you have for me?

1. Fix your eyes on Jesus. Study the Scriptures many times on what it says about marriage. Go over and over and over them again. That's one of the reasons why I know myself so strongly is that I know exactly what is required of me and exactly what is required of her, and I don't compromise. Make sure you are OK with your roles and responsibilities, and making it known what hers as well. This is a good discussion topic.

2. Keep walking with eyes wide open and don't let infatuation blind you. Don't be afraid to be playful and fun, but know when you need to call out bad behavior both from yourself and from her. Don't tolerate disrespect and make it known that you will tell her when she is being disrespectful in situations.

3. Make sure you have a Christian male mentor (preferably married and knows about the nature of women) to help advise you. [Many mentors is good too if you know many men who can be good mentors].

4. Keep up relationships with family and friends. It's easy to get caught up in just the two of you, but there is more to life than just the two of you as well. Family is an important calling but it's not the only calling.

5. Have the "politically incorrect" discussions now. They will be worse if you have to bring them up in marriage. For example, If my girl is getting fat I will straight up tell her (as kindly as possible) that she's getting overweight and my attraction for her will decline because of it.

If a woman can't handle the truth now what makes you think she will do better in marriage? You need to know she values the truth over feelings.

> (d) In your opinion, how important is pre-marital counselling (conducted by the church we're attending)?

This depends on the quality of the pre-marital counseling. Hard to tell without looking at most material, but if it's anything like most Christian counselors expect it to be mediocre cause everything is supposedly solved through "communication"

Personally, my girl and I are extremely prepared for marriage because we have already discussed and made boundaries about what we expect from each other in daily life (housework, cooking, cleaning, division of labor, etc.) and we have discussed what God expects of us, what we expect of each other, and many other things. We have also gone through April's list on her expectations about marriage.

I've also had the discussion with her that she is still responsible for herself and her emotions. She must maintain her relationship between her and God, and not to foist things that need to be taken to God on me. This is another extremely important thing to look like because a wife that idolizes her husband can be as much of a pain in the butt as a wife that is not a Christian. She becomes overly dependent on you is not a good thing.

> (e) How long should it (the pre-marital counselling) take? Is one year sufficient or too long?

To be honest that's long for my tastes. I only want a 3-6 month engagement at most before marriage. The majority of vetting I have already done, and I think should be done prior to engagement. If you have already talked about marriage expectations and know how to communicate with difficult situations then that's what most of the hard work is.

Of course, not every relationship will have a man who is proactive about his own pre-marital counseling and discussing the issues without an intermediary. Thus, it may be useful to go through a directed program. However, since they are offering the service I would ask about their statistics:

1. How many couples have gone through
2. How many successful marriages and divorces. If a Church doesn't keep track of their divorces of those who went through the program and had counseling this is a yellow flag. Tracking divorces means they are willing to identify problem areas with their counseling that they can work on.
3. Close to that is to ask what they have improved on in their counseling and what they have learned counseling. No program is perfect and if they can tell you straight up you know they are committed and invested in improving it.

Also, If my church had something like this I would ask for the quicker version, but that's up to you if you want to try to negotiate this depending on your own preparedness.

Why modern women are so anxious

August 31, 2015 | by Deep Strength | Link | Original Link

Sunshine posits the question: Why are modern women so anxious?

> I was interested in what she had to say because I too sometimes have really bad anxiety symptoms in large stores. It started when I was in my mid-thirties, and while I wouldn't call them full blown panic attacks, the symptoms can be intense enough to be very physically uncomfortable. The sensation is one of panic, like I need to drop everything and *run,* along with a racing heart and that clenchy feeling in my stomach. Mine are not nearly as bad as my supervisor's, and I can get through whatever shopping needs to be done by praying for God to flood me with peace and by repeating phrases to myself like *It is okay. I am okay. My family is fine. I can get my groceries and then I can leave. God is with me.* Also paying close attention to my breathing, keeping it even and deep, helps.
>
> So a couple of things I've noticed is that it isn't really the crowds that are the problem; I can go to church without panicking, for example, although sometimes large concerts and sporting events make me tense until we are in our seats. Another aspect is that it seems to be exacerbated during the school year when I'm working and abates somewhat (but not completely) when I'm home in the summer.

Obviously, the simple patriarchal answer is that: Women do best under a structure of authority and boundaries.

In general, anxiety is a fear response. Fear response tends to manifest when we feel like we aren't protected. Women aren't protected when they are removed from the authoritative covering of their fathers or husbands. Hence, why women were given from the father to the husband in marriage. You could say that fear and anxiety is the natural price of independence: You have to take care of and protect yourself. If you are a Bible believing Christian then the answer is simple. Women weren't created to shoulder that burden alone.

Modern women who opt into egalitarian marriages do not see their husbands as providers and protectors. Hence, it should be no surprise that they still live in fear and anxiety over many aspects of life.

Now, much of these this fear and anxiety should be taken to God first before women take it to their fathers and husbands. God fills the the God-sized hole of need within all humans. However, if a woman is anxious about a particular situation this is where a father or a husband can help her set boundaries.

For example, if working or say PTA involvement or church involvement is causing a wife anxiety, a husband can look out for his wife by telling her to cut back. This exempts her from the rock and a hard place:

- The uncomfortable situation of not wanting to cut back because others at work, PTA, or church may see her as slacking or not good enough for the position versus having the stress, workload, and responsibilities of the particular positions.

Thus, the responsibility of the decision making and boundaries are placed upon her husband and not her. It is the quintessential responsibility offload a wife can use: “If you have a problem, you can take it up with my husband.”

This is simply one of the ways that fathers and husbands add that protective layer of covering over their wives and those under their authority. Likewise, this is the same as with the Father and Christians. If we decide to go our own way and sin and thus step out from under God’s protective covering then we logically should have a holy fear and anxiety about things going wrong.

I talk about more about this rational fear versus irrational fear here. I think most of the anxiety and fear that women go through now is rational. That is women deny their nature that God created and want to go independent on their own. However, I don’t doubt that some of womens’ fear can be irrational if they are built on lies about who the Father is and who they are in Christ. Chiefly, our adoption as children of the Father.

> Romans 8:14 For all who are being led by the Spirit of God, these are sons of God. **15 For you have not received a spirit of slavery [g]leading to fear again, but you have received [h]a spirit of adoption as sons by which we cry out, “Abba! Father!”** 16 The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

Of course, all of these require trust in the Father, womens’ fathers, and wives’ husbands. Unfortunately, this is not the norm but the exception.

edit:

I am also convinced that this is why Paul tells Titus and Timothy that women should be workers at home, and why Proverbs is about a woman working out of her home.

> Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, **workers at home**, kind, being subject to their own husbands, so that the word of God will not be dishonored.

Simply put, taking jobs outside of the home like the ancient and modern workplaces will place women in the role of “independent worker with certain responsibilities” within a company. Women generally don’t like making important decisions with responsibility and hence it becomes a source of fear and anxiety in regard to failure.

I don’t doubt that secretaries under their boss don’t really have the same issue as say a doctor, physical therapist, OT, SLP, dentist, pharmacist, those in business, those in trades,

or those in STEM careers or other professionals may have. There is more autonomy and responsibility with certain career paths than with others that can lead to fear and anxiety in women.

6 options for godly single women wanting to marry

September 1, 2015 | by Deep Strength | Link | Original Link

This previously was a Mark Driscoll article prior to his fall from grace. I remember it making rounds in many of the Christian circles I knew, and it also spawned various articles about how to love single women.

I want to analyze it because it had solid topics… until it goes horribly wrong with the analysis of the actual problems.

> There are some single women who remain single for no good reason. I know plenty of them. Some have never married. Some married only to have their husband die. Others have been divorced by a guy who did not appreciate what he had and did not want to invest the energy it takes to make a great marriage. These are women who are friends of Grace and I, people we know well, women who are very godly, actively serving others, and well known in their church community. Of course, the world is also filled with singles who are not mature, godly, or stable, but I'm not talking about them.
>
> As for the godly single women wanting to marry, however, I'm meeting more and more women like this recently. They often ask me for advice on what they should do. Those who are over thirty are sometimes beginning to wonder if their hopes to marry and become a mother will be fulfilled. For some, this leads to near panic. For others, a constant despair with seasons of dark depression lingers like a chronic ache.
>
> Admittedly, I am not the best person to give advice to a single woman about specific ways to navigate the path of holding out hope while being realistic regarding planning for one's future. But, I am a pastor and a dad. I do love the women in our church, and I love them like a spiritual father. Also, I am the father of two girls whom I absolutely enjoy and adore, the oldest of which is sixteen. So I think about this a lot.

As I have already covered there are some big elephants in the room of Christian dating and marriage. This is not really a new issue. The Church has, for the past few decades, tilted toward 45-55 and 40-60 ratios of men to women in the church. That's obviously due to a multitude of factors, but it does leave a decently large chunk of single women unmarried.

Obviously, the issue is always reframed that there's not enough Christian men for Christian women to marry. This reframe means that it is a female problem. However, this problem is only part of the larger problem. The topic and real questions are:

- This is a male problem.
- Why are Christian men leaving the Church?
- Why aren't Christian men more attractive in general?

- What can be done to help Christian men become strong, confident leaders?

Obviously, those of you reading this blog know all of the answers. Men do not have mentors or discipleship from older men in the Church. The feminization of the church drives men away. Christian single men and women are not counseled on what is attractive (see: personality/masculinity, status, athleticism/talent, looks, and money versus youth and beauty for men and women respectively). Often times they are peddled outright lies.

This is predominantly a male problem. The fact that the church refuses to engage it as a male problem means it will never solve the issue. If it is always reframed as a female problem then men will only be seen as a utility for women and not the strong, confident, and bold heads of marriage that they are called to be in Ephesians 5.

You don't get a leader by backing men into marriage.

> ## OPTION #1: SIN
>
> You can decide that God has not come through for you, so you take matters into your own hands. You decide to be a gal who parties a lot, casually dates a bunch of guys you'd never marry, sleeps around, moves in with a guy, or does other things that will really hurt the one relationship you have with a great man: Jesus Christ. If you take this path, you will eventually come to feel horrible for what you have done and miserable in the world you live.

So far so good. The hyperbole is a bit much though.

> ## OPTION #2: SURRENDER
>
> You can give up on ever meeting someone worth marrying. You can just stop taking any risks, meeting any people, or trying in any way. Often this is because you are sick of getting your heart broken and would rather lock it away in a vault than take another risk. But when you shut down your heart to life in general, you are not just foregoing marriage but also hope and joy.

Here is where the hyperbole goes off the track. Surrender is important, but it depends on what you are surrendering.

I've talked before about my own surrender process that I had to go through in order to make peace with God about my desires and needs. I came to a place where I so strongly wanted to be married that it was becoming an idol to me. However, I needed to lay it down and grapple with God to the point that I wanted, very strongly, to be married but I also knew that if God did not have it in the cards for me I would still be satisfied.

Surrendering is important but it needs to be done in the context of God and not giving into despair.

OPTION #3: SETTLE

> You can lower your standards to the point that nearly any guy can meet them. Single men and women are prone to have a list of what they want in a spouse that is way too detailed, long, and unreasonable. But, it is also possible to keep editing your list to the point where “godly man” eventually becomes “believes in a higher power of some sort,” and “I respect him” becomes “I think I can put up with him.” This may get you a man, but not a long-term, joy-filled, God-honoring marriage.

Again, the massive hyperbole. Self examination is important.

For me and my process, it was about examining what are essentials and what are non-essentials. I started out with a much longer list, but I honed it down to approximately 6 things I was looking for a woman. Does that mean I threw out my other preferences? No. But it doesn’t mean it was a deal breaker if they didn’t have them.

It also bears mentioning that settling is all based on expectations. If you’re an average joe blow are you going to marry a supermodel? Extremely highly unlikely unless you won the lottery and even then you won’t want a woman who marries for money anyway. People often have a very poor realistic image of themselves which is why it is important to have brutally honest friends. I know we make jokes about it, but the average Christian woman is probably not going to be marrying the handsome worship band leader.

Expectations both of yourself and the person that you desire need to be realistic.

OPTION #4: SUFFER

> You can allow your singleness to become the devastating, discouraging, and defining aspect of your life. You can let it make you feel unwanted, unloved, and unworthy. You can allow it to haunt you, pushing you into shame, isolation, and despair. You can let your singleness be a club for Satan to beat you with over, and over, and over, and over . . .

The hyperbole is starting to get to me guys…

Suffering is THE norm for Christians. Jesus said that all who would follow Him would suffer. Paul says the same thing in Philippians. As I discussed in the purpose of prayer, our hope in suffering is to push us in cycles in Romans 5:

- Positive spiritual cycle: hope in tribulations -> perseverance -> proven character -> hope.

The fact that is frustrating to go after a calling such as marriage is supposed to help refine you and make you into a man or woman that can withstand trials and tribulations. God knows that there are many of those in marriage. Suffering is there to call us higher

not to be a hyperbole about singleness to make some sort of morbid point about giving up.

> ## OPTION #5: STRIVE
>
> You can start to obsess over doing literally everything you can to land a husband. You never leave the house without looking like you are ready for a pageant. You count every calorie and spend more time at the gym than the treadmill does. You start an account for every Christian dating site that exists. You attend every church with a decent number of single men, and never miss a singles ministry event at any megachurch within a two-hour drive of your home. The center of your life is no longer Jesus, but some guy you are determined to attract to fill his place.

Can we shove the hyperbole where the sun don't shine? As I've said prior:

"I've used the college or job analogy before. It's been criticized but it generally fits: you don't sit on your application or resume and wait for acceptance or jobs to come to you. Sure, you could get some, but it's unlikely that you'll get many offers unless you are an *exceptionally attractive* candidate if you get my drift. You write essays, you study, you get tutors if you need to, you jump at every and any opportunity to make yourself more attractive to prospective colleges or employers in hopes that you get interviews."

As Christians we are called to strive toward the callings that Christ has for us. For some of us that is marriage. There is nothing wrong with striving toward marriage. The main thing is to surrender the desire to God so that it doesn't become an idol. But that does not absolve us from the responsibility of putting forth effort and working toward the goals that we want to achieve.

> ## OPTION #6: SOLACE
>
> You can take comfort in God's love for you and that Jesus is the Man in your life who sympathizes with your singleness. You can allow your singleness to explain you but not identify you. You can allow your singleness to be an aspect of your life but not the essence of your life. You can remind yourself that you worship a God who was single, and that the early church was nearly the polar opposite of today's: singleness was considered a virtuous, preferable life by many in service to God. You can live your life without waiting for someone else to show up and make it worthwhile. You can retain your desire for marriage without drifting into desperation. You can be open to a relationship without putting your entire life on hold until one occurs. You can pour your desires for a family into your extended family and/or church family.

Ah, so this is what the hyperbole was written for.

It doesn't quite hit the mark as it misses understanding the nature of men. Namely, attraction: Men like young, beautiful virgins. Where is the realism here? True, you can't control age, but you can control your beauty and virginity. If you don't have your virginity then you can control your chastity.

> To my single sisters wanting to marry, I do not want to discourage you in any way. But, the truth is that it is harder to be a single woman than a single man as a Christian. Every poll I have ever seen says that single women are generally more mature and responsible than single men. Men are waiting until around 30 years old to marry for the first time, if they ever do. And, they are going for younger women, according to the statistics. Across Christianity, there are far more single women than single men, which means that the odds are not in the favor of godly single women. In addition, for theological reasons, many Christian women do not want to be the dating initiator, asking guys out and taking the lead in the relationship.

Sadly, this is false and another reframe of the problem from men to women. As the Church has been increasingly feminized without discipleship and mentors, the atmosphere in the Church is much worse for men. After all, that's why men are leaving in the first place. The presence of more women in the church is only an indicator of the problem with men rather than an issue of the hardship of women.

Additionally, it is not men who are waiting until 30 years old to marry. I posted the study somewhere on this blog and on Dalrock's that it is women in their early 20s that are eschewing marriage in greater numbers than men because they want to develop their education and careers first. Surprise: when a woman chooses to opt out of marriage and pursue education and a career then the average age of marriage goes up. Men are still being driven to marry earlier rather than later by our strong sex drives. The only thing that has changed is women wanting to marry later.

The additional support to this is the fact that marriage ages dropped right after World War 2 to around 20 years of age for women from around 22-24 years old. Why is that? Millions of men were killed during the war, so there is a huge shortage of men. When there is a shortage of men, women compete for the single men because they want to get married and have children. Hence, women are more inclined to commit to marry earlier and younger. Men want to have sex, and for Christian men marriage is the only way to have sex. Marriage age is driven by women wanting to marry younger or later for various reasons.

Overall, this article went around and too many people agreed with it. It has huge glaring flaws because of too much hyperbole. It also reinforced the fact that women are to be extremely passive in finding a relationship. That is not good.

6 ways to love single women in your church

As I said before, this article spawned some self-love type of articles from other Christian women such as 6 ways to love single women in your church. As you'll see, the passivity

and victimhood mentality only grows.

> 1. Do Not Use If/Then Statements:
>
> There may be nothing that irks me more than when I am told, “It’s when you let go and are ok with being single that God brings you someone,” or “Relationships happen when you least expect them”. Where this may have been your experience or your friend’s experience, God doesn’t use reverse psychology on his kids and he certainly doesn’t set up dating formulas for us to figure out and follow. In His grace, He often chooses to not give us our idols because he loves us; but that is not the only reason someone is still single. Let me just state for the record that contentment does not entitle you to blessings. By telling a single person that they need to be cool with being single before they can be married, you have (most likely accidentally) encouraged them to live according to a “works-based” mentality. It’s easy to fall into a manipulative relationship with God at that point, and pursue singularity in Christ so that he will bless you. What is *more* helpful, is to lovingly encourage a single woman in her relationship with Christ because He’s worthy of being pursued himself. Share with her how He has proven himself enough for *you* personally (not just you and your spouse) in difficult seasons of life.

Agreed that most if/then statements are bad. However, the followup is more non-sequitur than it is relevant.

This is the problem with the “Jesus is my boyfriend” type of culture. It focuses the issue away from a quality response to solve it to a Jesus is all you need type of thing. Yes, He is all we need, but again that doesn’t absolve us from using Him as a crutch to not critically think about how we can improve in a particular situation.

Instead of focusing it onto solely Jesus, it would be best to self examine in this case. For example, if there are no men asking me out it’s good to ask the question why are no men asking me out? Is it because my personality is bitter toward men? Is it because I need to put more work into being attractive? Is it because of other reasons? Those are some relevant questions to ask.

> 2. Do Not Assume or Attempt to Fix:
>
> Assumptions about why a person is still single can be very hurtful. Marriage is not a goal, it is a gift. As Pastor Mark said in his article, “There are some single women who remain single for no good reason.” When a single girl comes up to you upset and asking, “Why am I not married?!!!”, the last thing she wants is someone to take a magnifying glass to her heart to diagnose its condition. That is the Holy Spirit’s job. Of course we are all called to sharpen one another and (as the Lord leads) encourage one another toward holiness; but under no circumstance should we try to “fix” each other. There are all kinds of people who are married. There are not those who qualify and those who don’t. The single girl is most likely in a frenzy comparing herself to the married people in her life

> wondering, “what’s wrong with me?”. What her Father wants her to hear is that she is loved, she has been made worthy by Jesus, and that she has great value just as she is. When others (in an effort to help) fill her head with a lot of “maybe this is why’s”, she will be tempted to psychoanalyze herself rather than rest in God’s sovereignty and love. Trust me, she’s thought through all the reason’s “why not” and Satan likes to beat her with them. Instead, empathize with her and accompany her as she petitions her Lord for the desires of her heart. Pray together that God would provide her a husband, ending the prayer as Jesus does with “Thy will be done”.

The quintessential woman response: “I just want you to listen not fix the problem.” Or rather, it’s not about the nail. The main issue is, if the problem isn’t addressed, then it will never get solved.

That said you can’t help people who don’t want to help themselves. So in a sense, what she is saying is correct. If she doesn’t want help fixing the problem then she can keep on praying about her value in Christ and provision for a husband instead of actually taking steps in life to make it happen. I don’t recommend that though.

> 3. Ask:
>
> Some of this will depend on the personality of the single person in your life, so use discernment…
>
> The single woman probably has a lot of her life that she wishes she could share with another human (especially if she doesn’t live with her family). Something as simple as a quick text, “How was work?” can mean the world to someone who never gets asked that question. It’s easy to feel like no one cares when you don’t have a spouse. When a single person falls on hard times or has a big decision to make, it all falls on their shoulders. There is no one right there to bounce ideas off of or make decisions with. If you are close with a single person, ask them about the day-to-day things in their life. “How was that dinner with your folks?”, “Did you finish that project?”, “So, what are you thinking about such and such?”. Ask these questions not as a controlling parent would, but rather as a friend who loves to hear about every aspect of their friend’s life. When listening to the answers, don’t be a fountain of opinions and solutions (if they share problems) – listen and simply hear. Offer advice only when it has been invited.

I don’t have an issue with this, but what this doesn’t say says more about it than anything. Have a mentor and be discipled by someone stronger in the faith. Sadly, women’s ministries are probably as bad as men’s ministries about and mentoring and discipleship for those who are younger.

> 4. Affirm:
>
> Everyone likes to be encouraged. Everyone should be encouraged! Affirming and building one another up is something we are called to do for each other. This is a call that applies to every person you are in relationship with; however let me

> offer up some specific ways that you can affirm a single woman. Don't be afraid of her finding her identity in her looks, tell her she looks pretty. I can't tell you the amount of times I have gotten ready for something and cried at the mirror because I felt sad that my efforts weren't going to be enjoyed. When a married woman gets all dressed up, often she is giddy with excitement because she knows her husband will delight in her beauty. The single woman will often feel like a waste. God made women beautiful and beauty reveals its full richness when it is partaken of. Single guys in the church community know that it may give the girl the wrong idea if he says she looks pretty, so its unlikely that the single girl feels like her beauties are of any use. Delight in the beauty of the single women in your life. Not, in a sexual or creepy way; but enjoy the things that are lovely about her. Show her through your words that her beauty reminds you of the beauty of Jesus. They are a part of the Bride of Christ, celebrate them as you would celebrate a woman on her wedding day.
>
> As you walk with a single person through their life, affirm their good decisions. When you see them growing in wisdom and making godly choices, say it. Often the singles feel unsure about their decisions because their life lacks immediate validation. She may not have godly parents and feels awkward always asking "Is this ok?". There is power in "we made the decision". It takes a lot of faith and guts to make all the calls in your life. If a single person is in your community, be a part of those decisions with them (when invited). Affirm their wisdom when they seek counsel from you.

Again, good. But what isn't said is more important than what is said. If a woman is overweight or obese and you affirm her as pretty is she going to know she should lose weight to be more attractive? A dress many look pretty, but if it's on an obese woman I can guarantee that almost all men would not talk about how pretty her dress was. Rather, we would think that it's not such a flattering dress with her figure.

Tough love is important. It is important to affirm and encourage but it is also important to admonish and rebuke where necessary.

> 5. Invite:
>
> At my church, single people are encouraged to seek wisdom from people a life stage ahead of them. (As a little aside, "ahead of them" feels like a poor choice of words. Yes, statistically most of us will get married; but married people have not achieved something higher than the single person. "Older than" or "In a different stage" is a better choice of words.) I have inserted myself in the lives of married couples and reaped a multitude of blessings by being actively involved in other family's lives. I've learned a ton about marriage and parenting – I highly recommend following this suggestion. The Bible teaches us to disciple one another. For the older women to teach the younger and so on and so forth. Much can be gained from obeying this truth. What I have noticed though is that the pressure is usually put entirely on the younger person to seek the disciple-er out.

> Where I don’t disagree that we should be doing this, I would like to add that the marrieds and elders should also seek out those whom they can disciple. If you’re married, invite single people into your home and life. Not as though they are a charity case, but as delightful people who you want to spend time with. It honestly feels embarrassing for the single person to feel like they have to invite themselves over. A lot of young single women would love to have you and your family over for dinner to get to know you, but their tiny apartment and roommate prohibit them from making that possible. Sheepishly, they may ask to spend time with you knowing that it’s hard for you to get away from the kids…so they end up offering to babysit which results in them spending time with your kids and not you. It becomes exponentially more awkward when you pay them. Invite them over for dinner and a movie after the kids go to bed. Drink wine with them and make them feel like a grownup, not a 13-year-old.

Very good. Echos some of my other thoughts.

> 6. Give:
>
> This last point is focused mainly on single women in their late 20’s or early 30’s who live on their own (or at least not with their parents). A fantastic way you can love the singles in your community is by being generous with them. A young single woman with (more than likely) a boat load of student loans, an entry-level job, and no family support is going to struggle financially. She is choosing holiness by not moving in with a guy who will help ease the burden, and she should be encouraged for that. While her newly wed friends are being showered in free furniture and are registering for all their household needs, the younger single girl is eating ramen and can’t even dare to dream about new dinnerware. She has to buy her own blender, her own flowers, her own kitchen table, and her own cookbooks. No one is teaching her how to run a proper household, or cook on budget, or get her whites extra white. That’s why she lives on Pinterest! Most likely the women in her family are saving things they intend to give her when she’s married. Though the sentiment is appreciated, she needs all those things now! You can really bless a single person by giving them things you would normally find on a wedding registry.

Generosity is good. However, it is important to realize the impact of the choices that were made to get you into this position. Student loads? Entry level job? I hope you went to school for a STEM career and not liberal arts. Prioritized education and career over finding a husband? Well, that is a large portion your fault for making such choices.

Rather than covering over potentially poor choices it is important for women to learn from them and deal with the consequences. This allows them to actually learn and grow from them.

> I hope this doesn’t come off as the bitter ramblings of a discontented old maid; but rather, I hope you read this and feel better equipped to love the single people

> in your life. Life is hard for everyone, for married people, for single people… By God's grace, we are all one body working together for the Kingdom; depending on Jesus for our fulfillment and sense of worth and value.

It's not really bitter, but it's passive. After all, the title is 6 ways to love single women in your church. While the Church SHOULD love single women, the passivity bothers me. A better article that could've been written is "6 things women SHOULD DO in order to improve their chances of marriage."

I think part of this is due to Disney and Romance garbage. Prince Charming ultimately comes waltzing in to marry the normal, average girl and save the day. Good thing there are 3.5 billion Prince Charmings.

Women have this expectation that a man is going to ultimately see what is special inside of them and grab hold of it and sweep her off into marriage. This ignores reality. While Jesus represents this because He created us and knows us more than we know ourselves, men are men the way God created us. We are attracted to physical appearance and beauty. This is not shallow. We can't see your heart. We can only see your attitudes and actions. You need to become a woman that is beautiful on the outside and inside if you want to have a good shot at marriage.

Jesus doesn't promise us marriage and children in the Scriptures. It's a goal you have to actively strive for by laying down the need and desire to Him, but also seeking to improve your chances by making the most of every opportunity in the physical world.

This is the confusion that most Christians have when they don't understand the difference between roles and responsibilities of God in our lives (e.g. filling the God sized hole in our hearts) versus the roles and responsibilities of husbands and wives. If you don't have proper boundaries between this then you set yourself up to fail before you even begin.

Doom and gloom and the amount of attractive Christian virgins

September 1, 2015 | by Deep Strength | Link | Original Link

On Dalrock's recent thread. I've been wanting to write about this for a while, but now seems like a good time.

J_N writes:

> I get tired of the doom and gloom about how there are no chaste Christian girls left. (And a girl who chooses not to be chaste isn't a Christian. Sorry, but that's how it works.) They don't hang around the manosphere tho or go on Christian dating websites.

Dave follows up with:

> Preach it, brother. I totally, wholeheartedly agree with you.
>
> I have said it before, that a whole lot of guys on this site who keep complaining, somewhat like Elijah, that there were no longer any righteous/chaste/desirable/godly/marriage-worthy women in America, are looking at the wrong places. Or they are simply too lazy to do the work of finding a great wife. Or they are too immobilized under the weight of their crushing unbelief to trust God to guide them.
>
> At the same time, there are men on this site who are married to chaste, godly, and beautiful women. Yes, right here in America.
>
> **And I am fully confident that America still has literally millions of attractive, chaste and godly women who are praying everyday for God to send them a husband.**

I suppose the big question is… are there millions of attractive, chaste, and godly women left in America. Good question.

Let's find out.

- There are 10,466,258 women aged 25-29 and 10,571,823 women aged 20-24 and 10,736,677 women aged 15-19 in the US. Let's say the range from 18-29 is good. 18-19 make up 40% of the 15-19 range so approximately 4294671 women.

2010 Census Data. Not much changes in 5 years given the chart as each population group is still roughly 10 million.
http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf

Total women in 18-29 age range = 25,332,752

- Less than 20% of Americans regularly attend church — half of what the pollsters report. While Gallup polls and other statisticians have turned in the same

percentage — about 40% of the population — of average weekend church attendees for the past 70 years, a different sort of research paints quite a disparate picture of how many Americans attend a local church on any given Sunday.

> 7 Startling Facts: An Up Close Look at Church Attendance in America

Total women in 18-29 age range that attend Church regularly = 25,332,752 * .2 = 5,066,550

- We also know that 70% of young adults in the 18-22 range drop out of church.

http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church

Total women in 18-29 age range that attend Church regularly that didn't drop out = 5,066,550 * .3 = 1,519,965

- 58.5 of women 20-39 years old are overweight or obese in 2011-2012 in the US

http://jama.jamanetwork.com/article.aspx?articleid=1832542

Total women in 18-29 age range that attend Church regularly, that didn't drop out, and aren't overweight or obese = 1,519,965 * .415 = 630785

- In highly religious groups, up to 20% wait [to have sex] until marriage successfully. Naturally, religious people seem more likely to wait until marriage to have sex. In a study of 9 Southern Babtist churches in Texas (it doesn't get much more conservative than that), 20% of the church members aged 25 or younger were married without ever having premarital sex.

http://waitingtillmarriage.org/4-cool-statistics-about-abstinence-in-the-usa/

Total women in 18-29 age range that attend Church regularly, that didn't drop out, and aren't overweight or obese, and are virgins at marriage = 630785 * .2 = 126,157

That's dismal in my opinion.

Other thoughts

I didn't even take into account some other factors like the fact that many of these women in the age 18-29 are focused on careers over marriage… or aren't even really Christians as most of the people in Church play lip service to Jesus. For example,

- The National Marriage Project also found that "about 80 percent of young-adult men and women continued to rate marriage as an 'important' part of their life plans; almost half of them described it as 'very important.'" Thirty percent of 25-year-old single women want to be married. Read more at http://national.deseretnews.com/article/1893/The-national-marriage-age-is-increasing-but-not-for-this-group-of-people.html . Only ~30% of women want to be married in

the 18-30 age range on average approximately.
- Those who attend church are not always “Christians.” Based on my experience and others I’d say that only 10-20% of Christians in churches are actually reading their Bible and striving to obey Scripture.
- Worse measures of virginity in non-extremely conservative Church populations.
- Denominational differences. This clumps all religions together (hindu, muslum, etc.) not just Catholic and Protestant.

In conclusion, there are approximately 125,000 (126,157) Christian women in the US aged 18-29 who regularly attend Church, aren’t overweight or obese, and are virgins at marriage. This is approximately 0.5% of the 18-29 total population (126,157 / 25,332,752). Pretty rare. In the US total population it is .039% (126,157 / 320,090,000).

I would say this is a decent estimate given that I didn’t factor in some of the non-independent variables. For example, those who are virgins are more likely to attend Church, and those who obey Jesus are more likely to be virgins. There are some independent such as the fact that obesity and overweight rates are similar across most of the adult population. However, I didn’t take into account some variables such as careerism, decreased measures of chastity, and lip service Christians so the estimate is probably close to being on target.

It is highly unlikely that there are millions as Dave put it. Probably a factor of 10 or less. Also, note that this number will decrease as feminism becomes more pervasive and the Church continues to take on cultural mores rather than Jesus.

Specifically, in any random Church the percentage that you’ll find a 18-29 year old attractive, Christian virgin is going to be .2 (virginity at marriage) * .415 (not overweight or obese) = 8.30%. In other words, about 1 in 12.

The main problem is that the top 10% Christian “alpha” will relationship her quick and marry her straight up, so it’s likely that your average Christian man will even get a shot. That’s worse odds than the traditional Pareto principle 80/20 rule which is about 1 in 4. In other words, you have to become the attractive top 5% of a man in order to have a good shot at marrying an attractive, virgin, Christian woman.

Thems the statistics. More than you thought? Less than you thought? I’d love to hear what everyone else thinks.

On divorce Part 2

September 2, 2015 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

I wrote a fairly lengthy article on divorce back in December last year. I want to explore this topic further because I have further solidified my understanding of what Jesus is actually saying, and what the Scripture teaches as a whole on this topic. This is a bit in response of the inability to understand what Jesus is saying about divorce recently in Dalrock's post.

Basically, the **heresy** that I'm addressing directly is that people believe that Jesus said Christians can divorce if a spouse (or wife) commits fornication or adultery during marriage.

This is an extremely common interpretation of the Matthew 5 and 19 passages which is false given you look closely at what Jesus in saying in reference to Deuteronomy 22 and 24.

Relooking at Deuteronomy 22 and 24

To fully understand what Jesus is talking about we first have to analyze the OT Scriptures in which He is discussing. These are important in historical context because Jesus always refers back to the law, and then explicates His position on the fulfillment of the law.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.
>
> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to

> wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

There are **two parts of "divorce"** required of the husband in the OT covenant. This will be important when we look at the passages in Matthew.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

Note: I'm specifically using the KJV because almost every English translation has the wrong wording of the text from the Greek. Even the KJV has one mistranslation of the word as well.

> **Matthew 5**:31 It hath been said, Whosoever shall **put away (apoluō)** his wife, let him give her a **writing of divorcement (apostasion)**: 32 But I say unto you, That whosoever shall **put away (apoluō)** his wife, saving for the cause of **fornication (porneia)**, causeth her to **commit adultery (moichaō)**: and whosoever shall marry her that is **divorced (apoluō) committeth adultery (moichaō)**.
>
> […]
>
> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> 7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery**

> **(moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Here are Strong's words for each of the highlighted wording:

> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.
>
> **G4202 — πορνεία — porneia — por-ni'-ah**
> From G4203; harlotry (including adultery and incest); figuratively idolatry: – fornication.
>
> **G3429 — μοιχάω — moichaō — moy-khah'-o**
> From G3432; (middle voice) to commit adultery: – commit adultery.

As you can see from these passages, there are specific words in the Greek and Hebrew that are synonymous. A divorce by Jewish law MUST have both of these components.

- **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
- **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

Likewise, it is important to see that "put away" is in a few occasions translated as "divorce" in Matthew 5 and 19 and likewise in Mark 10 and Luke 16. This is a wrong translation.

Additionally, it is important to understand that porneia and moichao (or moicheuo) are not synonymous with each other. Fornication is sex or illicit sexual behavior PRIOR to marriage. Moichao/moicheuo is specifically used in context of adulterous sex.

Analyzing Matthew 19 line by line

Apparently, the analysis in the previous article is quite poor that people still do not understand what Jesus is talking about. Hence, a verse by verse analysis is required. Starting with Matthew 19:3 to get a full view of the story the line by line logic is clear:

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying

> unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

1. The Pharisees come to Jesus intending to **entrap** him as shown by Matthew referring to this as a temptation. This is the importance of understanding that a divorce in Jewish law is putting away AND a bill of divorcement.
2. The background behind this **temptation** is that the Pharisees are pitting Roman law versus Jewish law. In Roman law you could "divorce" your wife by "putting her away" (apoluo). However, as we know in Jewish law in Deuteronomy 24 you could divorce your wife by "putting her away" (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth).
3. Likewise, the Pharisees, specifically the Hillelites, claimed you could put away for "**every cause.**" Although the article referenced does get the conclusion wrong which I will show later it provides more background to this trap.
4. This is similar to other traps the Pharisees employed such as it being **lawful** to pay taxes to Caesar or God (Matt 22, Mark 12) or to stone the adulterous woman (John 8).
5. Hence, the **trap**. If Jesus answers that you can put away a wife without a bill of divorcement the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you need a bill of divorcement then the Pharisees can take Jesus to the Romans and say that He is subverting Roman law. The additional part of the trap that is subtle is that "every cause" is thrown in so that they are not referring directly to Jewish law but solely one liberal interpretation of it.
6. Obviously, this is a no win question, so the only right answer is not to play at all.

All of this should be pretty straight forward and clear so far.

> **Matthew 19**:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

1. All of these verses are Jesus' response and they all go together.
2. Jesus neatly sidesteps the Pharisees trap by avoiding talking about Roman and Jewish law and instead discusses the creation of man and what God intended. He would know because He was there (see: John 1:1-4).

> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

1. The Pharisees see that Jesus has cleverly sidestepped their trap.
2. However, they now are not a bit confused. If God did not intended for any divorce at all then why was it written in the Law of Moses in Deuteronomy 24 that they can

divorce by putting the wife away AND giving her a bill of divorcement?
3. The fact that they readily acknowledge that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement allows us to understand that the prior exegesis of the "trap" set by the Pharisees as indicated by Matthew is correct. The Pharisees were again pitting Roman Law against Jewish Law trying to make Him break one or the other.

Again, everything is so far straight forward.

> **Matthew 19**:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

1. Jesus responds to the Pharisees that this part of the law was created because human hearts are hard.
2. This does not mean that putting away (or apoluo) is synonymous with divorce. Rather, it means that Jesus doesn't want "putting away" for any reason valid divorce or not because of the hardness of hearts.
3. Next, Jesus goes on to talk about the only valid reason for putting away and not a reason for divorce.

> **Matthew 19**:9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

Let's go through this part by part.

1. Specifically, Jesus starts off with "Whosoever shall **put away (apoluō)** his wife." Again, putting away is not synonymous with divorce as Jewish law is 2 parts: putting away and giving a bill of divorcement.
2. Jesus knows what a bill of divorce is as He is familiar with Jewish law. Additionally, the Pharisees just asked him about **putting away** (apoluo) and **bills of divorce** (apostasion). Hence, Jesus is only talking about the specific scenario of putting away a wife WITHOUT a bill of divorcement.
3. This is important to realize because we now understand that Jesus is going back and answering the original question in Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to **put away (apoluō)** his wife for every cause?"

Thus, Jesus is addressing their original question with His statement here.

The next part:

1. Jesus specifically says "except it be for **fornication (porneia)**. "Fornication" is an illicit sexual union including incest (1 Cor 5) and includes adultery. However, if Jesus

was referring specifically to adultery here then “moichao” would have been used instead of “porneia.” That Greek word is not used here.
2. Additionally, in combination with “**putting away (apoluo)**” and “**fornication (porneia)**” this tells us that He is referring to **Deuteronomy 22** where a husband marries a wife who is not a virgin by fraud. If it was talking about “**putting away (apoluo)**” and “**bill of divorcement (apostasion)**” and “**adultery (moichiao)**” this would reference **Deuteronomy 24** on rules of divorce.
3. The Greek wording is extremely important to look at here because it tells us what Jesus is talking about and what He is not talking about. This wording absolutely denies the so called “adultery clause” which is that you can divorce a wife for adultery in Deuteronomy 24 and instead refers to the passage about putting away and fornication in Deuteronomy 22**.**

Thus, a husband cannot put away a wife [without a bill of divorcement] except for fornication. This refers back to Deuteronomy 22 instead of Deuteronomy 24. As Donal points out in the comments, this is specifically fornication by fraud.

The next part:

1. Jesus says: “and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.” Let’s put all of the parts together now.
2. Remove the “except” part for a moment. Jesus is saying: And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for **fornication (porneia)**~~, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
3. In other words, Jesus is saying [under Jewish law] that if you put away your wife and marry another each of you commit adultery. This makes sense because if you put away your wife under Jewish law without giving her a writ of divorcement then you commit adultery as you were still married to her! This is where Jesus refers to Deuteronomy 24 specifically on the laws of divorce. It’s two parts!
4. Now, what about the “except it be for **fornication (porneia)**” part? The Pharisees rightly understood that in Deuteronomy 22 that if a husband accused his wife of not being a virgin then the proof was the sheet with the blood stains on it. If the parents were able to produce that (gross, I know) then the husband must pay a penalty and could never put her away as long as he lives. **The wife, in other words, committed fraud by lying/deception by marrying her husband claiming to be a virgin when she was not**.
5. Therefore, this “except” clause means that a husband COULD put away a wife (read: not divorce) if she had fornicated prior to marriage but claimed to be a virgin. This goes back to our understanding of covenants. The proof of the covenant was the blood that the virgin bled. Likewise, the proof of God’s covenant with Abraham was the blood from cutting animals in half. The remission of sins was the blood of the sacrifice of animals. The New Testament was made in Jesus blood permanently for

our redemption from sin.

6. Indeed, there is no covenant marriage formed between the husband and the wife if she fornicated prior to marriage as there would have been on blood sheet as proof. Hence, a husband can “lawfully” put away his wife for that cause under Jewish law. This bring us full circle to the fact that Jesus fully answered the Pharisees’ question.
7. Under Jewish law a husband can put away his wife [without a bill of divorcement] if she had fornicated and deceived him that she was a virgin as there was no lawful marriage in the first place. Hence, he can put her away and it is not a divorce.

When understood properly in this context, we see that Jesus was not commenting on reasons for divorce. Instead, He comments on specifically the one reason why a covenant marriage is not formed and a husband can put away his wife.

This means that what Jesus statement on marriage and divorce still stands: Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus gives ZERO exceptions for divorce.

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother’s womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

1. The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is no divorce period. The only exception is that you can put away a wife if she fornicated prior to marriage as there would have been no covenant marriage formed.
2. Hence, they say that it’s better not to marry since it would be a bad deal to marry if you couldn’t divorce for any reason.
3. Jesus then responds that only some can receive the gift of singleness without women. This is important to note in the context of 1 Corinthians 7, and Paul’s concession that it’s better to marry than to burn. Both Jesus and Paul under the inspiration of the Father understand that many will marry because singleness has not been given to everyone.

As you can see from a close reading of the text in Matthew 19 Jesus is not talking about specific causes for divorce. Rather, He says that there is no divorce period. The only reason you can put away a wife is if she fornicated prior to marriage and fraudulently claimed she was a virgin.

Other support for this interpretation

This also agrees with Matthew 1:19 where Joseph was going to put Mary away.

> Matthew 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

In this specific case, Joseph was not married to Mary (only betrothed), but Jesus is saying in this instance that if a husband did marry a woman who was not a virgin he could put her away without a bill of divorce.

This unifies what Jesus also states in the same topical passages on divorce and there being “no potential exception clause” in Mark 10:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another,**committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

If you recognize these passages they also agree with the correct interpretation of Matthew 5 and Matthew 19. Mark and Luke specifically do not mention fornication because it is assumed that Jesus was speaking for everything on divorce when He said “What therefore God hath joined together, let not man put asunder.”

The reason why Matthew mentions this in the gospel is because he was the Jewish tax collector. Since Matthew was written for a Jewish audience, he includes the details of the specifics in accordance with Deuteronomy 22 and 24 of what Jesus said so that they may understand it in the context of the law. Mark and Luke don't put that in there because it is obvious: there are no reasons for putting away save if a woman fornicated prior to marriage.

Understanding Jesus in the context of other Scriptures

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 7 does not speak specifically about whether you can legally divorce or not. Obviously, Deuteronomy 24, which Paul is quite familiar with being a Pharisee of Pharisees, states that husbands could divorce their wives.

Paul is instead speaking to the scenarios of being unbound by the law (in death) more than about divorce because He is discussing our salvation and grace versus works. In particular, husbands were allowed to divorce their wives in Deuteronomy 24; however, wives were not allowed to divorce their husbands. Hence, when Paul speaks to this scenario a wife is bound by the law to her husband until he dies [or he divorces her which didn't comment about in this passage].

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

It’s important to understand that Paul is speaking to a Roman/Greek population in the Corinthians here and not the Jewish people. Hence, Paul is speaking against the Roman law that “divorce” could be done through “putting away” or simply “departing” in the case of the wife.

Likewise, Paul follows this up with the only correct path for those separated or divorced: stay single or reconcile. This is a hard word for most Christians because divorce and remarriage is not an option.

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. “Well, if I’m not under bondage anymore because my unbelieving wife or husband left me then I can remarry.” That is not what this passage says at all. It only says that if they depart then you’re not under the bondage of the marriage anymore. However, it does not necessarily condone remarriage either. In fact, going back to the earlier part of 1 Corinthians 7 it would be best to stay single or reconcile if at all possible.

Old Testament passages on divorce not in Deuteronomy

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> 16 For the Lord, the God of Israel, saith that he hateth **putting away (shâlach)**: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously. 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

You will notice in Malachi 2 that it is referring to the same circumstances as was during Roman occupation. The law of Moses basically gave the Israelites the right to divorce if they wrote up a bill of divorce, handed it to her, and then sent her away. However, the

Israelites were dealing treacherously by sending their wives away without a bill of divorce.

The reason behind this is because if a wife was divorced she would receive back the dowry and the bride price which may have also included land. The Israelite husbands were sending away their wives without the bill of divorcement which allowed them to keep the dowry and bride price but also left the wife destitute and on the street.

Additionally, with a bill of divorce the wife would now be single and able to be remarried. However, as Jesus discussed with putting away without the bill of divorce the woman would be unable to be remarried without committing adultery which is a grievous sin before God. Since the wife was left destitute without the bride price and dowry back and unable to be married again to support herself, the Israelite husbands were basically condemning the woman to poverty and begging in a treacherous manner.

This passage does not say that God hates divorce. It is falsely used by many pastors to that note. This passage says that God hates putting away [without a bill of divorce]. Although God does not like divorce via Jesus' statements on Genesis, God is willing to carry out divorce Himself under His own laws in the old covenant as we will see:

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach, and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

This is one of the reasons why Israel was not brought back out of Assyrian captivity, and why Samaritans were treated like garbage by the Jews. They were no longer "Jews" because they have been divorced by God. This passage in Jeremiah 3 shows that God Himself divorces the Israelites, gives her a bill of divorce, and sends/puts her away into Assyrian captivity. God abides by His own law that He gave the Israelites.

However, the Lord speaking to Judah does not divorce her even though He puts her away:

> Isaiah 50:1 Thus saith the Lord, Where is the **bill of your mother's divorcement (sêpher 'êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was

> there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. Thus, even though the Lord allows Judah to be put away into captivity for their transgressions. Then He brings her back out of captivity as read in Nehemiah and Ezra, and remakes the covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

Conclusions

There are many conclusions about marriage and divorce that we can draw from these passages:

1. **Putting away is NOT divorce in the Scriptures**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19; Mark 10; Luke 16
2. **God and Jesus' plan for marriage is that "What therefore God hath joined together, let not man put asunder."** – Gen 2, Matt 19; Mark 10
3. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. – Matt; 19, Mark 10, Luke 16
4. **Under Jewish law according to Jesus**: You can put away your wife if she fornicated prior to marriage and committed fraud by claiming she was a virgin as the blood on the sheet proved her testimony false (no blood was spilled making it a covenant marriage). – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
5. **Under Jewish law:** Wives are bound to their husbands as long as they live [or until their husbands divorce them which was not said]. – Rom 7, Deut 24
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
7. **If an unbelieving spouse leaves you are not under bondage**. This can still be liberally interpreted as being able to remarry; however, the prior part of the chapter tends to speak against it since it says to stay single or reconcile. Note the wording: **"10 But to the married I give instructions, not I, but the Lord … [remain unmarried or reconcile]"** versus **"12 But to the rest I say, not the Lord, that if [they leave you are not under bondage]."** I take this to generally mean that "not under bondage" means that you are absolved of your marriage duties, but given the context of the wording about the Lord saying versus Paul saying it would seem that stay unmarried or be reconciled is the ideal. Remarriage is likely not an option. – 1 Cor 7
8. **Remarriage is a singular sin and not perpetual adultery** This is one of the falsely propagated conclusions from the heretical "You can divorce your spouse if

they commit adultery" exegesis. However, the act of remarriage is a sin since the ideal is to stay single or reconcile. The important thing to understand is that it is a singular sin and not a constant state of sin. Confess your sins to God and repent. – Matt 5, 19; Mark 10; Luke 16; 1 Cor 7

9. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse**. This follows out of #8 because the heretical interpretation is perpetual adultery with the new spouse. Hence, divorce and reconcile and remarry with the first spouse. Rather, this view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again. – Deut 24, Matthew 19

Obviously, some of these do not apply to us as Christians now. For example, those things that are under Jewish law do not necessarily apply as Jesus has fulfilled the law. But all of Jesus' commands are stricter than the law anyway. For example, "love one another as I have loved you" as opposed to "love your neighbor as yourself." Jesus is the standard rather than ourselves.

Hence, no divorce, no remarriage, and if you are separated only reconciliation or singleness is likely the correct interpretation of all of the points put together.

This is a straight forward exegesis of the Hebrew OT and Greek NT reading on marriage and divorce. See also this for more support. Ignore and give advice against it at your own spiritual peril.

Maximizing the chances of Christian women to find a spouse

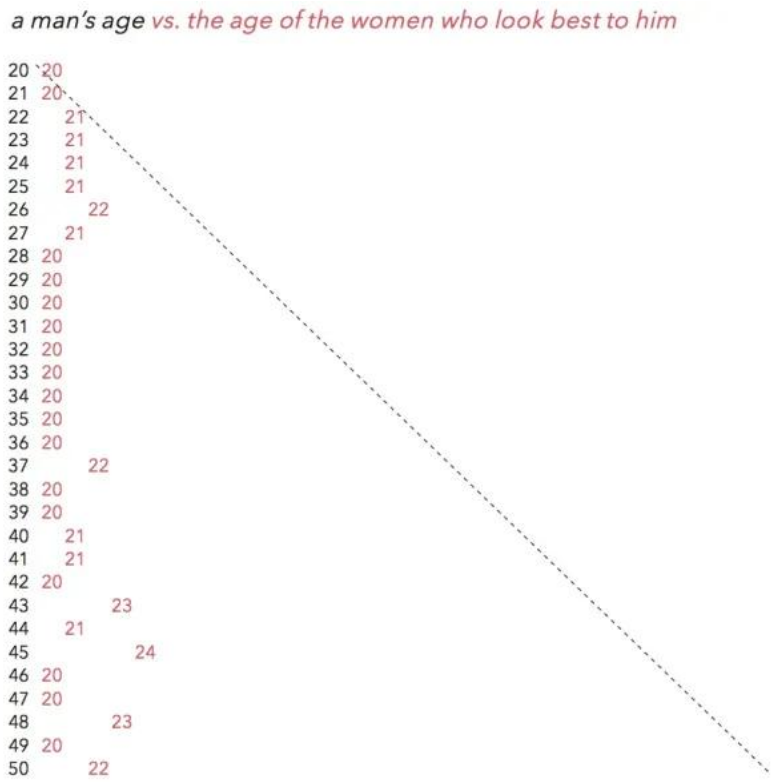
September 2, 2015 | by Deep Strength | Link | Original Link

Seriouslyserving in Dalrock's post wants to know what women can do if they aren't in the top 20% of attractiveness to find a husband. Although I've written on this before, this is worth a post and I want to expand on it a bit too.

> That raises a question for me: what should a young woman, who is also in this 50-80% range, but not attracted to guys on the same "level", do?
> I mean, I certainly think sexual attraction is an important basis for marriage (not the only thing, but it's up there). But if 80% of women are only attracted to the hottest 20% of men… well, that seems like not enough men to go around!
> You can say that the women should improve themselves to be able to attract some of those more attractive men. And that might work well for individual women, but there will still not be enough men to go around. Or you could say that women should just accept marrying someone they are not super attracted to, but that seems like a poor foundation for a marriage?
> Or perhaps people could take the latter option, with a view to doing what they can to increase the "sparks" once married…

1. Work on their attractiveness. The obvious: sleep, workout, nutrition, flattering and feminine clothes like skirts and dresses, long hair, skin care, light and fresh makeup if any, no tattoos, etc. Women need to be mindful and understand that men like young, beautiful, virgin women. There are few exceptions, and that's how God created us to be.

In case you weren't familiar with the objective OKCupid data:



2. Work on becoming more godly. The obvious: kindness, generosity, graciousness, fruits of the Spirit, dependent on God for most needs. Most men won't appreciate a woman who is super emotionally clingy and dumps her problems on him if many can be resolved by herself. How a woman treats those closest to her and the least of these is a good indicator.

3. Work on skills that would complement their dream man: cooking, homemaker skills if she wants to be a stay at home mom, good at massages, or whatever else. Hobbies if she wants to find someone in a particular area.

4. Look for men that have strong potential. The old Russian maxim being if you want to be married to a general then marry the lieutenant. Specifically, men who show flashes of ambition and leadership qualities but may not have fully stepped into his own yet. These men typically won't be snatched up by anyone yet as most women will be going after the few men with the whole package. Look for men who have written down goals and are working to achieve them.

If women are looking for the top 20% of men, then they're going to be competing with all of the women who are likely more attractive and have good personalities too. Women need to be taught good discernment for what qualities of men they can see that have potential to grow into a strong, bold, confident leaders. Then they need to be taught to follow his lead, and be his biggest supporter and fan. That is the way women help foster a strong confident man.

5. I do not suggest women marry men they are not attracted to nor men do that for women. That's recipe for failure. However, women's attraction is a bit more fluid and tends to increase as a man becomes a stronger and more confident leader. Thus, finding a man with potential will generally be the best.

Frankly, there's not enough attractive Christian men or women to go around so trying to fix the whole problem is useless. Do what you can with the few people that you mentor.

6. Then what I said earlier: Vet according to godliness first. Then when she finds a man that has potential or is a strong masculine leader she should be respectful, encouraging, and enthusiastic to him. She should be willing to commit and submit to him. Follow his lead.

Hence, my overall maxim of relationships:

- Attractiveness gets your foot in the door and allows you to enter into a relationship. Some more readily than others.
- Personality and attitude [and godliness] will make you a keeper so you don't get kicked out.

These two short rules about how relationships work should be taught to all Christian men and women.

What parents can do

In general, if you are a Christian parent then you should be preparing your sons and daughters accordingly. Make sure you address the 3 elephants in the room.

Obviously, young Christian women tend to have their best shot at finding a Christian husband who they find attractive if they can land him when they are in the 20-25 year old range. This is approximately when men find women the most attractive. Hence, the women need to be told that during college and the years post college are important to snagging a husband above getting an education and career started if they want to have a family and kids.

Parents, specifically the father, should in my opinion be mentoring their sons in Christ as well as in teaching them about women. Indeed, it would be wise to have some type of coming of age ceremony around age 13 which is the age when most cultures around the world including the Jewish culture. From there you treat him as his own man with his own responsibilities.

This should and can be applied to both the son and daughters although it is more important for the sons. The sons need to learn responsibility for their actions at an early age and life skills so that they can mature into godly masculine men early. This gives them the best shot at approach college or the trades as attractive men that should have no trouble finding and picking out some of the more beautiful, chaste Christian women.

Basically, young men and young women need to be given information to allow them to be prepared for life, and be taught life skills much earlier in middle and high school. This will allow them to approach their late teens and early twenties with the full knowledge that although education and career are fine, if their goal is to eventually have a family they need to make it a priority over those things. Avoid the life scripts and focus on the Scriptures.

Kids need to be taught to…

- Take responsibility for your physical attractiveness including weight.
- Take responsibility to dress nice and classy rather than lazy.
- Take responsibility for searching out ministries on campus with young people interested in obeying Christ.
- Take responsibility for developing life skills to run a household, manage finances well, and work hard.
- Take responsibility to be disciplined to work toward their goals.

Don’t make them into idols, but don’t ignore them either. Otherwise, they might hit their late twenties and early thirties like most of us wondering why we never were able to build good relationships that led to marriage. Or women wondering why they were never or rarely asked out.

If somebody blows it big time then next them

September 3, 2015 | by Deep Strength | Link | Original Link

This example is from RPW, but it applies to both men and women.

> My bf and I had other problems. I found out that he has been talking to his ex (not about getting back together or cheating per se, but he has been talking to her and met up three times throughout the summer without my knowledge.) I confronted him after I saw his emails. His ex and him didn't end things in good terms, his explanation to me is that he's been holding grudges on how it ended, wanted to see how she's doing and "what's the big deal about her." He said he never wanted her back, and that if he wanted, he could've long time ago, but he chose to be with me. He said he just met her to get an update on life and how the family is doing, etc. The problem is, I remember those nights, he would text me last minute and say "hey baby, I'm going to grab a bite with coworkers from the office. see you later!" So turns out he was meeting her.

Talking extensively to ex's is not a good idea. In general, men should mainly be friends with men, and women should be mainly friends with women. This is the foundation of healthy relationships.

Women that like hanging around men all the time are suspicious. Maybe they're attention seeking. Maybe they're one of the women that are like other women aren't good friends in which case you know she is the one with issues if other women don't like her much. Maybe for some other nebulous reason. The same is true of men who are friends with lots of women. They're generally either players or they're not masculine. They're not masculine in the sense that men tend to be verbally harsh with each other, which is a form of bonding and camaraderie to push growth.

In general, the behavior is suspicious in the first place despite the woman saying it is. However, this is compounded with the fact that he lied about it. If it's not a big deal then there's no reason to lie anyway.

> I got immediately turned off by this and broke up with him. We didn't talk for a couple days. He came back to me and begged me to forgive him, wrote ridiculously touching emails on how he lost the best thing happened to his life. He told me it took our breakup for him to realize that he had the best thing (with me) and his way of seeking for closure was so foolish, he told me he has finally done the right thing and cut contact with her. I was hesitant but I decided to give him another chance. I do love him after all.

She went for the initial correct response. Break up and never look back.

However, the problem here is that she allowed herself to be persuaded back into the relationship. Begging and pleading is never the way to go as a man. The fact that she even took him back shifts the relationship to her being the one in control, and the

relationship will eventually become unhappy and end up imploding anyway.

If you make a game breaking mistake as a man or woman you should just move on. You may want to continue the relationship, but it's not worth it. If they lied how can you trust they won't lie to you again? What if the other parts of the relationship were built on lies? You can't tell and neither can the other person. Hence, it's best to resolve to move on and start with a clean slate with someone else taking the lessons you've learned here to heart.

> This all happened a few days before he has to leave town (he was only in my town for the summer for an internship, and now summer is over, he moved back to his town.) We are now long distance again and I find myself always getting worried and anxious about where is he at, who is he calling, who does he have lunch with, etc.
>
> Last night I was really down, I asked him if he has been talking to his ex, he promised he has not. And that I'm the only one.
>
> I don't doubt he loves me, but I'm worried that I may be not enough for him, that he always want other women's attention.. I don't know what to do to get over the incidents, or if I should just give up on us.

Unfortunately, this is going to be with her forever until she chooses to forgive. While it's not out of the realm of possibility, I still wouldn't advise it in the context of relationships. It's best to move on and resolve to be a different person from there.

History is very important and when there's bad history between you it's much too easy to let things get between you. Now, this can be remedied especially in the context of the Holy Spirit, but if this is in the initial stages of a relationship they have proven themselves untrustworthy. What makes you think that they will be more trustworthy in the future when they had less responsibility and weren't trustworthy with it. Think about the parable of the talents. Those who stewarded well with little were given more. Those who stewarded poorly with little had what they had taken away. This is an important lesson to learn.

> My question for your ladies is: How do you know your husband/boyfriend is trustworthy? Should couples have their own privacy? (One thing I should mention is that, he didn't tell his ex about me, she didn't know he has a gf.) Should I jump ship?

As you can tell from the comments over there they advise her to move on. As do I.

This advice is the same whether your SO was the one committing the deal breaker or if you were the one committing the deal breaker. Sure, they or you could have learned the lesson and become a changed person, but it will almost always hang as a black mark. Thus, move on. This is not something you want if you are going to marry that person.

Stick to your boundaries.

It’s almost as if men and women are different

September 3, 2015 | by Deep Strength | Link | Original Link

Recent study coming out on transsexuals.

> Brain imaging shows that testosterone therapy given as part of sex reassignment changes the brain structures and the pathway associated with speech and verbal fluency. This result supports research that women in general may deal with speech and interaction differently than men.
>
> The sex hormone testosterone exerts a substantial influence on human behaviour and cognition. Previous studies have shown that testosterone has a particular influence on verbal fluency. But these investigations (which due to ethical reasons are mostly observational studies or one-off hormone administrations) have been limited in what they can show, as it has been impossible to follow the direct effect of the hormone on the brain structure.
>
> […]
>
> The researchers, from Vienna and Amsterdam, worked with 18 female-to-male subjects (27.6 ±6.4 years), before and during testosterone treatment. The subjects underwent MRI brain scans before and after 4 weeks of the testosterone administration. The results showed that with testosterone treatment the volume of grey matter decreased in two specific regions of the brain, the Broca’s and Wernicke’s areas, which are mainly responsible for language processing. At the same time, the neuronal pathway (white matter) connecting these two regions via the extreme capsule got stronger.
>
> […]
>
> ‘It is well-known that language development differs between girls and boys and that this is related to gender-related differences in brain maturation. However, this intriguing neuroimaging study of transsexuals before and after their female-to-male gender reassignment suggests that even adult men and women differ in brain structure within regions involved in language and speech. In particular, female-to-male gender reassignment resulted in local brain matter decrease within language processing regions, which may explain why verbal abilities are often stronger in women.’

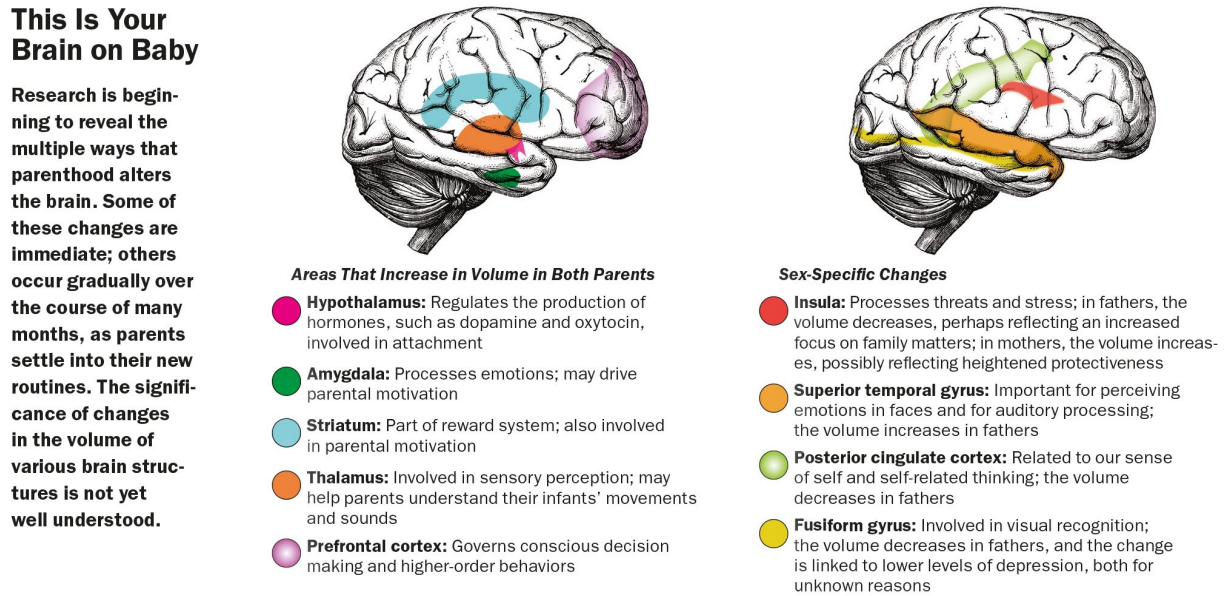
What we know is that male versus female sex hormones have differentiating effects on the brain and behavior that comes out of it. It wouldn’t be too hard to come to the conclusion that men and women value different things.

Additionally, a study on fathers (h/t trp).

> The birth of a child leaves its mark on the brain. Most investigations of these changes have focused on mothers, but scientists have recently begun looking more closely at fathers. Neural circuits that support parental behaviors appear

> more robust in moms a few weeks after the baby is born, whereas in dads the growth can take several months.
>
> A study in *Social Neuroscience* analyzed 16 dads several weeks after their baby's birth and again a few months later. At each check, the researchers administered a multiple-choice test to check for signs of depression and used MRI to image the brain. Compared with the earlier scans, MRI at three to four months postpartum showed growth in the hypothalamus, amygdala and other regions that regulate emotion, motivation and decision making. Furthermore, dads with more growth in these brain areas were less likely to show depressive symptoms, says first author Pilyoung Kim, who directs the Family and Child Neuroscience Lab at the University of Denver.
>
> […]
>
> A 2014 behavioral study of expectant fathers showed that midpregnancy ultrasound imaging was a "magic moment" in the dads' emerging connection with their baby. Yet the emotional bond was different than it is in expectant moms. Instead of thinking about cuddling or feeding the baby, dads-to-be focused on the future: they imagined saving money for a college fund or walking down the aisle at their daughter's wedding.

Babies change fathers on a physiological level to become more relationship oriented. Also,



Both parent changes versus sex specific changes. Very interesting stuff.

A wife's plea to Christian men about their sexual sinning

September 4, 2015 | by Deep Strength | Link | Original Link

I was sent this link by a reader.

The first part is a background on their ministry, but the second part is an amusing monologue which fails to recognize the situation.

> I have fought to understand the struggle men face. I have fought to have compassion. I have encouraged wives to extend forgiveness, to willingly and joyfully give themselves to their husbands. But you know what? I just don't know how I can keep doing it. Not when so many husbands are deceptively defiling the marriage bed. Not when so many young, single men are recklessly defiling the future marriage bed. Not when so many men seem just plain unwilling to change.
>
> Is it really that difficult? You would almost think that this one sin is beyond the power of the Holy Spirit.
>
> Men, you are supposed to be modeling holiness before the world (Titus 2:6-8). You are supposed to be cherishing your wives as Christ cherishes his church (Ephesians 5:25). You are supposed to be abstaining from all sexual immorality (1 Thessalonians 4:3). You are supposed to be fleeing youthful passions (2 Timothy 2:22). Why are so many of you failing at these basic tasks? Is it really that difficult? You would almost think that this one sin is beyond the power of the Holy Spirit.
>
> You who keep choosing to sin, you who keep visiting those websites, you who have secret lives you keep hidden from your friends and your wives: Why won't you stop? You know that God loves to give victory over every sin. You know that God calls you to pursue sanctification. You know that the Holy Spirit equips you to succeed. God has given you everything you need in the gospel. So why do you keep failing? The only conclusion I can come to is that you are so consumed with self-gratification that you are not willing to fight, and I mean really willing to fight, this sin. If it's not that you can't, it must be that you won't.
>
> I plead with you. I plead with you on behalf of your wives, on behalf of your future wives, on behalf of Christian women everywhere: Stop. Just stop.
>
> Stop believing that this is a special sin that women just can't understand—we do understand sin. This isn't a special sin, it is just sin: God-belittling, Christ-mocking, Spirit-despising sin. Stop pretending like there are no future consequences to your actions. Stop putting your selfish desires first. Stop engaging in activities that bring shame on the gospel. Stop doing things that leave us picking up the pieces of your devastated wife. Stop indulging in your sin, and start thinking and acting like a God-honoring, Christ-praising, Spirit-glorifying

> man. For the love of God and his church, stop.

Just in case the blog owner over there reads it I should mention that I've written on the topic of male sexuality before on multiple occasions. To be even more honest, I'm quite surprised the author's husband hasn't given her the run down on male sexuality.

- Discussing sex and virginity with a potential spouse is important
- The FYI on male sexuality
- Male and female sexual desire is not sinful
- Sexuality and the transition from single to married

In reality, I can only shake my head and give a half hearted laugh at the failure of women to actually understand and ignore the two big fat elephants in the room in marriage. What I really want to say is "LOLOLOL" because the answer is always staring you right in the face in the Bible.

Essentially, women are not taught that sex FEELS like a need most of the time for most men. This is how God created men. It's a gnawing hunger that is low level most of the time, but it can spike up to "OMG I feel like I'm going to die if I don't get something to eat" type of hunger at times.

I feel like I shouldn't have to explain because it's straight out of the Bible. When wives deny their men sex they will start getting tempted to go to it from other places.

> 1 Corinthians 7:3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. **5 Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.**

Remember the survey I referenced in Half of women marry the best sex of their lives? Well, if you don't here's the scary thing:

> According to a recent study by iVillage, less than half of wedded women married the person who was the best sex of their lives (52 percent say that was an ex.) In fact, 66 percent would rather read a book, watch a movie or take a nap than sleep with a spouse.

2/3 of wives would rather read a book, watch a movie, or take a nap than have sex with their husbands. Yep, that's quite a large percentage. Ultimately, we don't know if it's more. Read a book, watch a movie, or nap are mundane things. What about things women actually find "fun" like hanging out and talking with their girl friends? Would that be 80-90% of the time than spending time with their husbands and having sex?

How many wives are overweight or obese? As I wrote about again already about 68% of American adults are overweight or obese. Obviously, you should see where I am going

with this.

Wives need to be told, even at the expense of their feelings, that they need to stay physically attractive for their husbands and they need to have sex with him. Otherwise, it increases the temptation for him to look to outside sources to sate his sexual drive such as pornography and adultery.

1. Husband has strong sex drive.
2. Husband wants to have sex with his wife.
3. Husband gets turned down by wife from sex. **<— sinful by disobedience of 1 Cor 7**
4. Husband still has strong sex drive and is now tempted to look elsewhere. Husband should turn to God.
5. Husband gives into temptation when he strays to pornography or adultery. **<— sinful by turning sexually to other places other than the wife**

The point I am making with this post is if the wife had sex with her husband in 3 then 4 and 5 never happen. This is the whole point of the 1 Corinthians 7 passage: further sexual temptation doesn't happen at all. Let me also note that the positions are reversed sometimes: the wife has a stronger sexual drive than her husband. Husbands should not turn down their wives in this case either via 1 Cor 7.

Now, I am willing to admit that some Christian husbands are actually addicted to other things other than their wives such as porn. They need to get help. They are the few in most cases. This also doesn't absolve Christian husbands of responsibility not to view porn or commit adultery. However, I would bet that if the vast majority of Christian husbands had an attractive wife who wanted to have sex with them then the vast majority if not all of these extra dalliances would go away.

It goes without saying that husbands should likewise work to become physically attractive themselves and strong, confident heads in marriage.

You want to solve the dilemma with Christian husbands and porn and adultery and other dalliances? First, simply accept the reality of the male sex drive that God created, and acknowledge what the Scriptures say in 1 Corinthians 7 is the solution to it: have sex with each other so that you won't be tempted to other things! Then start telling wives to actually have sex with their husbands, and have a frank conversation about attractiveness and physical appearance.

Sadly, this post will most likely fall on deaf ears and be called "victim blaming" or whatever else goes for feminist rhetoric nowadays. A "oneness" problem is generally both spouses problem, not just one or the other.

Hopefully this is the last post on sexual things I'll do for a while. I'm tired of beating a dead horse. Back to the regularly scheduled programming tomorrow.

Wolves in sheep's clothing

September 5, 2015 | by Deep Strength | Link | Original Link

ChildofRa writes on a wife's plea to Christian men about their sexual sinning.

I'm going to address this separately as it's non-sequitur. Women always like to write "what about men" or "men did this" when women are criticized. Really, this is the last time I'm going to say it but stay on topic. If you have a separate issue that you want me to address send it to my e-mail on the about page or post the topic in the comments section there.

> I had a friend, she kept herself physically fit and attractive and had no issues in the bedroom but that didnt stop her christian husband from cheating on her.

First, let me note the framing of the question in the context of the other post.

1. The post was about a certain topic namely that wife's issue with men's sexual sinning.
2. Throughout that post I debunk the fact that they're asking the wrong question, and advising the wrong thing Biblically the entire time. Scripture tells wives and husbands to have sex in order to minimize sexual temptation.
3. When women disagree or find an exception they inevitably attempt to paint women in a flawless light. They are the victim of the situation.
4. Hence, "[my friend did what you said — stayed physically attractive and didn't deny sex — but her husband cheated on her!]"
5. This is almost invariably the narrative that women use. Women can't admit fault or be faulted for anything. They need to preserve their image and status.
6. Men need to be exposed to this to see this fallacy of man blaming and women self victimization.
7. This leads to another interesting conclusion: Modern women — even Christian women — seem to have bigger pride issues than men because they can't admit fault.

No one should try to paint themselves as blameless. The only blameless ones are when horrible things happen to children who are abused or if you're living in a worn torn country and get raped or murdered. These people had NO CHOICE.

If you have some semblance of choice then you almost invariably are responsible for a situation in some manner or another. Take responsibility for your choices.

Wolves in sheep's clothing

Moving away from that, the big issue that attractive Christian women have to look for is players. There are players disguised as Christian husbands. Players know how women work, and know how to push buttons to make themselves look attractive to women.

Although most Christian men are generally unattractive nowadays, the "Christian

attractive men" are split between wolf in sheeps clothing players and actual Christian men. Indeed, some Christian women don't even go that far: they actually missionary date and marry instead of marrying a Christian man.

This is not unlike attractive women that come to the Church that don't disclose their past that rode the "cock carousel." A Christian man wifes her up thinking it's great he got married to an attractive Christian woman and then she divorces him down the road because she was unhappy. Or maybe even worse yet he gets stuck in a sexless marriage which feels like hell.

This is the importance of vetting your spouse thoroughly. Ask them questions about their past and their choices. Look at their body language to see if they are uncomfortable and shift in answering questions. People do lie so it's important to look at things in the context of their words versus what their actions are and what they portray in an online profile such as facebook. Ask the hard questions about sexuality and virginity.

> John 14:15 "If you love me, you will keep my commandments."
>
> John 15:10 "If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love."

Claiming you are a Christian does not make you a Christian. Christians are defined by their obedience to Christ.

In general, there are all sorts of yellow and red flags that you can pick up. When I vet Christian women I look for signs of feminist infiltration into their thinking. Blaming men for things. Presenting themselves as the victim. Looking for respect rather than love. Preference for education and careerism over marriage and family. A strong independent attitude. And many other things. Although such a Christian woman may be attractive, she has not excised things of the world from her attitude and thus I can avoid her as a risky encounter when pursuing marriage.

As a man who has come into his own by being masculine and bold there has been much more interest from women. I am extremely selective and vet thorough not solely because I have the opportunity to do so, but because it is important to look at the character of the women who are interested.

Unattractive people tend to have more problems getting married than attractive people. However, the fact that attractive people get married doesn't make it successful. They may have gotten married to ill advised attractive people.

ChildofRa's friend in all likelihood married someone ill advised likely because she didn't vet him thoroughly for being a player. Likewise, we would say that a man who married a reformed cock carousel rider or single mother made an ill advised judgment to marry. You made a poor choice, and the person didn't change their ways and then played you for a fool.

No one blames the Nigerian prince because they know the prince is a scammer by nature. They blame you for giving your money to the so-called Nigerian prince. Then they laugh at your stupidity for not asking or listening to wise

counsel and checking more thoroughly.

Sometimes the fault is up front. You made a commitment to a poor choice. Now you are reaping the consequences of that poor decision. Take responsibility for it.

Barking up the wrong tree

September 6, 2015 | by Deep Strength | Link | Original Link

Yesterday I commented on wolves in sheep's clothing. This led into some very unamusing commentary which eventually devolved into this unmasking feminism post supposedly claiming how nutty the manosphere has gotten.

> "Child of Ra" mentioned just a one sentence comment about a friend who kept herself in good shape, was pleasing in the bedroom, but still her husband cheated. Even with such little detail, it sounds like she did everything the red pill women would advise, but still he cheated. Deep Strength said ultimately it is the friend's fault because she didn't vet her husband well enough and suss out that he was a "player". She made a poor commitment choice and now has to take responsibility for it. Basically, suck it up!

If there was anymore information we could go on there may have been more direct advice. But in the absence of that…

Yep, suck it up. Like I said, men and women need to both suck it up that they make poor decisions. I said the same thing about men who marry post-wall single mothers. They're cruising for a bruising. Both women and men can and do marry attractive people who have crap for character. Like I said, this is the strong importance of vetting which I've written on at least 5 different times. Some men and women have crappy character. Vet for it. If you don't know how read the blog posts and ask again.

Ah, yes, but it's much too juicy to ignore I said those things too.

> This is a question I have wondered too as I have seen various comment threads, but I knew if I asked it I would get treated in the same manner as Ra. When we date, we market ourselves, we do put on our best front. Once commitment is secured both men and women let themselves go or are so incredibly comfortable knowing this person "vowed" to stay with them forever, they then become their true selves. In this case maybe its the "player" self. Maybe he thinks, "hey she promised she would never leave me, what do I have to lose". As romantic as vows are, they can also breed complacency of ones responsibilities to maintain a solid, thriving marriage. I no doubt imagine a lot of women think they can just get fat and he won't leave. She thinks, "after all he did make a vow and if tries to leave me because of my weight well then I'll just take him for all he is worth"! The manosphere should know this well. How women will put on that mask, cause she is getting to 30, wants babies and her time is running out. She puts on a good show for a man, then once she has her babies, the nagging, bitch comes out. How is a man suppose to know with all the vetting in the world that this would happen?

I recommend a timeline of about 6-12 months for dating and 3-6 months for engagement.

Most Churches you will go to recommend longer. Unless you aren't looking there's no way you go 9-18+ months with someone with them faking the entire time.

Let me recommend that you don't put on a front for who you are. Putting on a front is false. It's a lie. This is the importance of identity in Christ. You don't have to put on a front for people. Of course, that's just common sense to me, but maybe it's not to other people.

And yet, we are not yet to the juiciest part of all. Who doesn't like juicy?

> *Ra then asks this:*
>
> *ChildofRa*
> *September 5, 2015 at 3:50 pm*
>
> > *What if the wife is the one begging for sex?*

And this is where the men lose it. Again, another innocent question, but the manosphere is so convinced this can NEVER happen, she gets a response like this:

> *KingProphetPriest*
> September 5, 2015 at 6:02 pm
>
> > What if the wife is the one begging for sex?
> >
> > You know, I started typing up an answer to this but then realized that ChildofRa's responses are just distractions, not real questions. She hasn't addressed the position that DS put out there, just more hamstering.
> >
> > Sorry, not going to waste my time.

To ask such a question is just so silly, in that it can never happen, clearly its just a distraction and not even worth a response. No doubt any woman who claims to be going through that will be called a liar. Men want sex ALL the time!!! That is the message drilled into everyone, even the enlightened red pillers who are suppose to be awoken to truth.

Then this:

> *fuzziewuzziebear*
> *September 5, 2015 at 7:20 pm*
>
> > *That ChildofRa would seek to divert the argument on this point is telling. That 66% of women would rather read a book thatn have sex is not generally accepted by men. I guess if I were a woman, I wouldn't want it out that two thirds of them are sexually numb. It does make the product a tough sell.*

So, by Ra bringing up the question "what if the wife is the one begging for sex", they think this is all some grand scheme to distract men from the real issue at

> hand–frigid wives–because of course frigid men never, ever exist.
>
> To date, the thread ends with Ra saying:
>
> > *ChildofRa*
> > *September 5, 2015 at 8:07 pm*
> >
> > > *Its not a distraction, i am asking a serious question. What if the female is the one begging for sex?*
> > >
> > > *I'm sorry if you think that I am trying to distract you but everything that I ask or say about marriage and sex in marriage comes from watching documentaries or from what my friends who are married tell me. I am not married nor have I engaged in any sexual activity so I am sooo freaking sorry that I am asking questions which you refused to want to answer for whatever reason or assume because I am female that I am trying to distract you poor men from the real teuth and sinful behavior of women. I am soo fucking sorry*
>
> Ra Ra! Chid of Ra! Good for You! In key with this post, where I mention men really don't want the submissive, young virgin woman eager to learn, this is a perfect example. Think of it–Ra–24 year old virgin, a beautiful rarity in this culture, and something the men online all pine for and this is how she gets treated.

Embarrassing.

This is the part that makes me laugh the most. Women have very poor reading comprehension when they're emotional. I **specifically** said in the top part of my post which apparently was glossed over entirely:

> "ChildofRa writes on a wife's plea to Christian men about their sexual sinning.
>
> **I'm going to address this separately as it's non-sequitur. Women always like to write "what about men" or "men did this" when women are criticized. Really, this is the last time I'm going to say it but stay on topic. If you have a separate issue that you want me to address send it to my e-mail on the about page or post the topic in the comments section there.**"

Ouch.

- This topic is about wolves in sheep's clothing. What it looks like. How to identify them. How to vet against it.
- This topic is NOT about what if a wife (or man for that matter) is begging for sex. Read what I wrote and post it where I said to if you want me to bring it up for discussion.

How hard is it to stay on topic? The men did. The women went berserk.

I’m not sure who wrote that unmasking feminism post, but this non-sequitur “criticism” is just another giant steaming pile of emotional crap derailed by a failure to read what was actually written. It’s embarrassing. It will be interesting to see if my male commenters and I get an apology for that post.

However, as I did tell ChildofRa in another post it would be best if she has am older Christian woman as a mentor who she can discuss various of these topics with if she wants to know more. Additionally, if any are willing to answer the question over there then go for it as that is a topic post for it. Just ignore the awful post content.

Edit: my apology for the impatient and unkindness in this post: My apologies

My apologies

September 6, 2015 | by Deep Strength | Link | Original Link

As with the “controversy” in the past two posts I would like to extend my apologies for all those involved. Whether my arguments — right or wrong — doesn’t matter if I acted outside the Spirit. I need to practice what I preach that there is almost never one sided fault in any controversial issue. Therefore, I take responsibility for my actions.

I acted impatient and unkind in my response. Instead of sticking to the facts I let my emotions get out of hand and looked for an argument instead. Hence, I apologize to both ChildofRa and the author over at unmasking feminism for my impatient and unkind behavior.

Regarding all of my posts: I still affirm that if you want specific topics addressed you should post on my contact page or in the comments section there. I have never failed to respond by e-mail or posting about it male or female. Please, keep on topic. If you can’t keep on topic I will remove you. This goes for people claiming others are trolls as well.

Thanks.

Thoughts on a clear vision for authentic manhood

September 7, 2015 | by Deep Strength | Link | Original Link

This post comes from Authentic Manhood blog. I've read through a bunch of their blog posts, and they seem good so far. I can't really tell as most of their material is in products though.

Here is the relevant part I want to discuss though:

> My perception of what it meant to be a Christian man had been skewed by the way Jesus was typically presented in my church experience. David Murrow says in his book *Why Men Hate Going To Church*, "our very definition of what it means to be a 'good Christian' skews female." He illustrates and supports this position with a quiz. Here it is:
>
> **Examine these two sets of values and choose the set that you think characterizes the values of Jesus Christ and His true disciples:**
>
> - **Set "A"**
> - Competence
> - Power
> - Accomplishment
> - Efficiency
> - Skills
> - Proving Oneself
> - Goal Orientation
> - Competition
> - Results
> - Self-Sufficiency
> - Success
> - Achievement
>
> - **Set "B"**
> - Relationships
> - Communication
> - Love
> - Sharing
> - Personal Expression
> - Support
> - Community
> - Helping
> - Feelings
> - Loving Cooperation
> - Relating

> • Beauty
>
> Murrow says that he has administered this quiz to thousands of people: men, women, Christians, and non-Christians. More than 90% of the time, people choose Set “B” as the best representation of Jesus Christ and His values.
>
> Then, he reveals the origin of the two lists. These two value sets were plucked from the pages of the best-selling book, *Men are from Mars, Women Are From Venus* by Dr. John Gray. In Chapter 1 he identifies Set “A” as the values of Mars, whereas Set “B” describes the values of Venus. In other words, Set “A” represents the values common among men while Set “B” represents the values common among women.
>
> Most of the people who took this little quiz think of Christ as having the values that come naturally to a woman! Granted, the values listed in Set “B” are some of the values that represented Jesus. The results of this quiz illustrate how confused today’s culture is about the real Jesus and the kind of masculinity he modeled. Most people’s vision of biblical manhood is blurred.
>
> [..,]
>
> To maintain a clear vision of Authentic Manhood, it takes more than a brief encounter to discover what Jesus is really like. He is our model for manhood, and that demands our full attention. A close look at the life of Jesus reveals that real men reject passivity, accept responsibility, lead courageously, and invest eternally. They look good written in a journal, but integrating them into your life requires disciple, vulnerability, trust, and accountability over time.

Obviously, this is another clear piece of evidence that the Church has become increasingly feminized which I talked about in the 3 big elephants in the room. Most Christian men — and women for that matter — do not understand that they are living in a Christian environment that is feminized. However, the problem doesn’t just stop there. Since the church is feminized that implicitly — or sometimes explicitly — makes people think that feminine values are good and masculine values are bad. This is where the true heresies start coming out that women are good and men are bad. In some particular circles this has been warped even further to women are innately good and men are innately bad.

Unfortunately, the flaw I see from the site that otherwise has good material is that it still ignores discussing attraction in the context of manhood and marriage. But at least it seems some people recognize part(s) of the problem and are willing to work to correct the issue even if it is paid material. Alternatively, by becoming masculine you become attractive, so it is addressed somewhat peripherally.

Christian men should embrace their male traits: Competence, Power, Accomplishment, Efficiency, Skills, Proving Oneself, Goal Orientation, Competition, Results, Self-Sufficiency, Success, and Achievement. However, keep in mind that they need to be done in the context of grace and the gospel.

Vetting, risk of divorce, and the myth of change

September 9, 2015 | by Deep Strength | Link | Original Link

One of the interesting phenomena I am repeatedly encountering is the fact that some women believe that people change so much over marriage that it's impossible to predict what happens. Let me put this myth to rest.

When I talked extensively about vetting last time there was a large amount of comments on what I look for in evaluating a potential wife part 2. Specifically, this spawned understanding statistical models and using them to vet correctly.

Now, let's move onto the comments and analyze them.

First, lgrobins and I went back and forth in the comments about how much "vetting" helps starting from here. This quote is near the end:

> What women values can change through time as well. We are fickle creatures. Liberal one decade, conservative the next, back to liberal again, as it suits our needs for what we want at any given time.
>
> […]
>
> Yes, there can be many good indicators and vetting is a reasonable thing to do, but my point is it still doesn't necessarily guarantee anything

I agree it doesn't guarantee anything, but I do think it raises the chances from 50/50 to well above 90%. Maybe 95-98% if done correctly.

> I bring up the case again of Josh Duggar. I am sure Anna thought he was a sure thing. I mean how can you wrong with a man from that family, yet still.

"Family" does mean a decent amount, but it is simply one indicator in a very long list of things.

I recommend vetting for past sexual history and past indiscretions. Of course, he *could* have lied about it, but usually people lying under pressure like that exhibit some sort of cracking under pressure unless they are truly psychopathic.

This is why I have discussed with my girl my past of pornography usage and how far I went with some women. Although it may be a hard thing to do, to fully trust someone you have to be open to them knowing if they want even if it is difficult to talk about.

Most men and women for that matter don't get to the mature stage of Christianity to where they can talk about their past and how they were changed. It's not an embarrassment to have viewed pornography and had God change your life. It's a blessing. It shows how the Spirit has worked in your life.

Unfortunately, those who are unwilling to admit the extent to which God has

> changed their lives are living a lie of sorts. This hidden life can give rise to the things Josh Duggar did. As Eph 5 says.. expose the things that are hidden to the light If you don't then it's likely someone else eventually will.

Then TPC chimes in to respond to my comment:

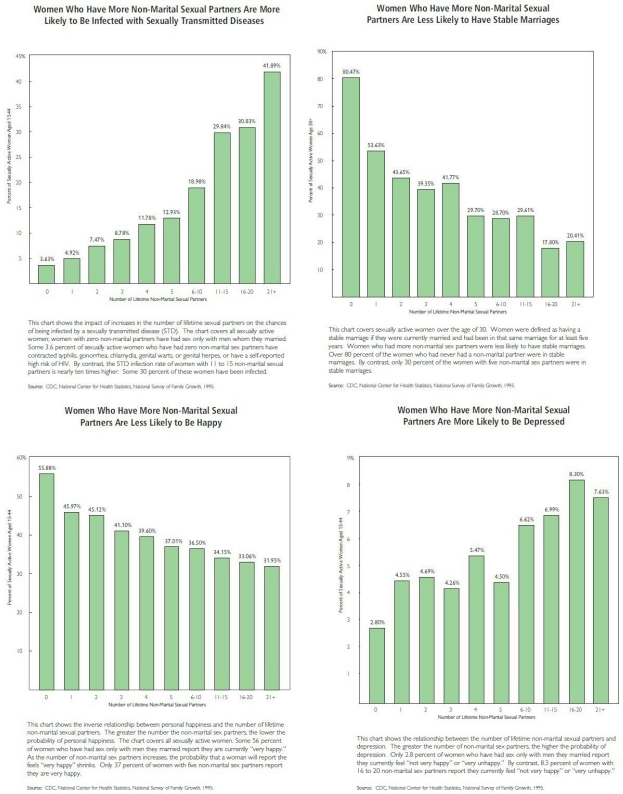
> Anna Duggar is married. Deep Strength is not, nor even engaged based on his admittedly oblique references to his relationship status. Vetting is not a "99%" near-guarantee of anything. Humans gonna human. I cannot take seriously any arguments regarding spouse-vetting from unmarried men who aren't priests or pastors.
>
> Anna Duggar made the kind of choice a lot of women have made historically, which is to pick what they thought they could live with from a very short list of their real marriage options. As an actual married woman, I know that my persepective on female choices in marriage will be disregarded by the never-married men claiming to have better information in the abstract, as are the perspectives of other married women. But the reality is that most women have few choices for marriage and "vetting" in the form of long talks about abstract stuff doesn't really give a bigger or better pool. Most men have few choices for marriage as well, but there is extensive discussion of that in many other places.
>
> Basically, the manosphere complains at length about women putting on a front before marriage. Well, men do that too. This brings us back to the women asking for sex and being rejected. Living in a porn-saturated society, men are permitted a level of incontinence that would have been considered excessive among dissolute aristocrats in the past. And the manosphere, even the Christian part, is ready with a bunch of excuses about how none of it is really porn and anyway it's not like it's cheating or something.
>
> No, it just cripples a man's ability to be a continent man and makes him a slave to passions his wife cannot possibly fulfill even if she wants to try. The real elephant in the room is massive, rampant porn exposure and use, not a few fat Christian women hoping for marriage despite being fat.

I'm going to ignore how disjointed this particular comment is. For example, I specifically said that you can vet to raise the percentage well above 90% to about 95-98% if performed correctly. Yet, TPC pulls out a 99% from nowhere. This alone is enough to make me not take the comment seriously. Only pastors and priests can spouse vet. Yet TPC gives her opinion which by her own statement makes her opinions here worthless. I'll chalk it up to a team women rant.

However, I'm going to address these comments in regard to statistical modeling which is indeed extremely accurate in predicting divorce rates. I stand by the statements that I made.

Statistical probabilities of divorce

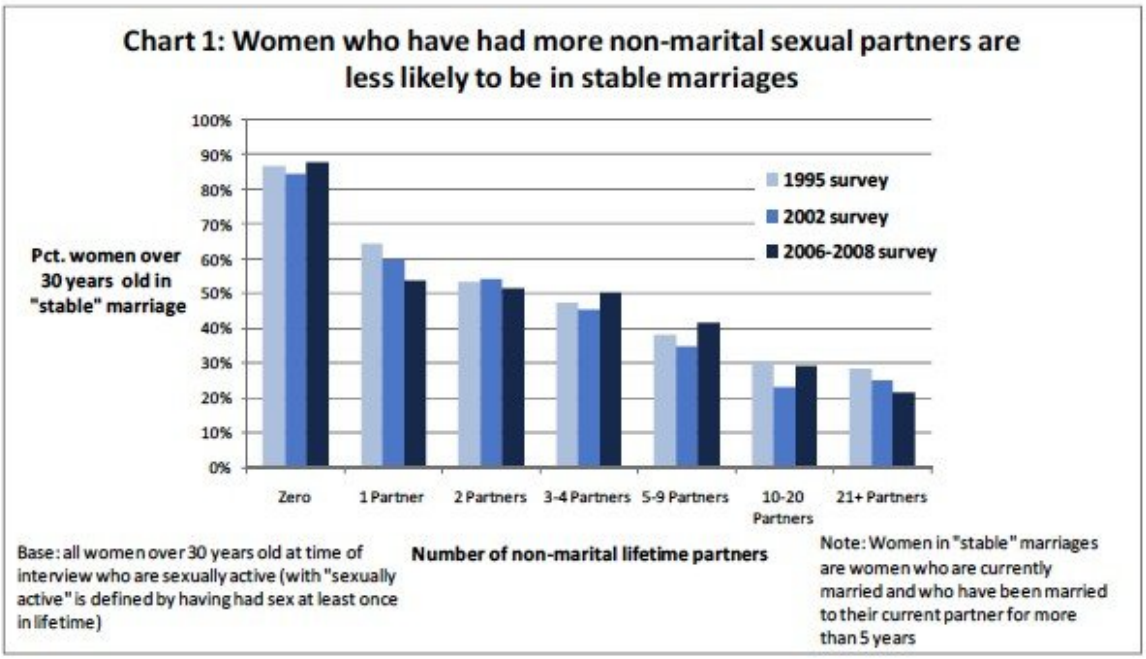
Let’s look at one example we are all familiar with**: virginity.**



Sampling virginity across a wide spectrum of the population including the Teachman study on Social Pathologist gives us very important information about behavior in marriage based on the virginity of the wife. In particular, we see correlative trends on:

- Virgins are significantly less likely to be infected by STDs
- Virgins are significantly less likely to divorce and are more likely to have stable marriages.
- Virgins are more likely to be happy in their marriages.
- Virgins are less likely to be depressed.

Now, these are not all of the stats you can pull out on virgins. However, the are simply some. And, as the next chart indicates, the findings for the population regarding virginity and stable marriages are replicated across various studies.

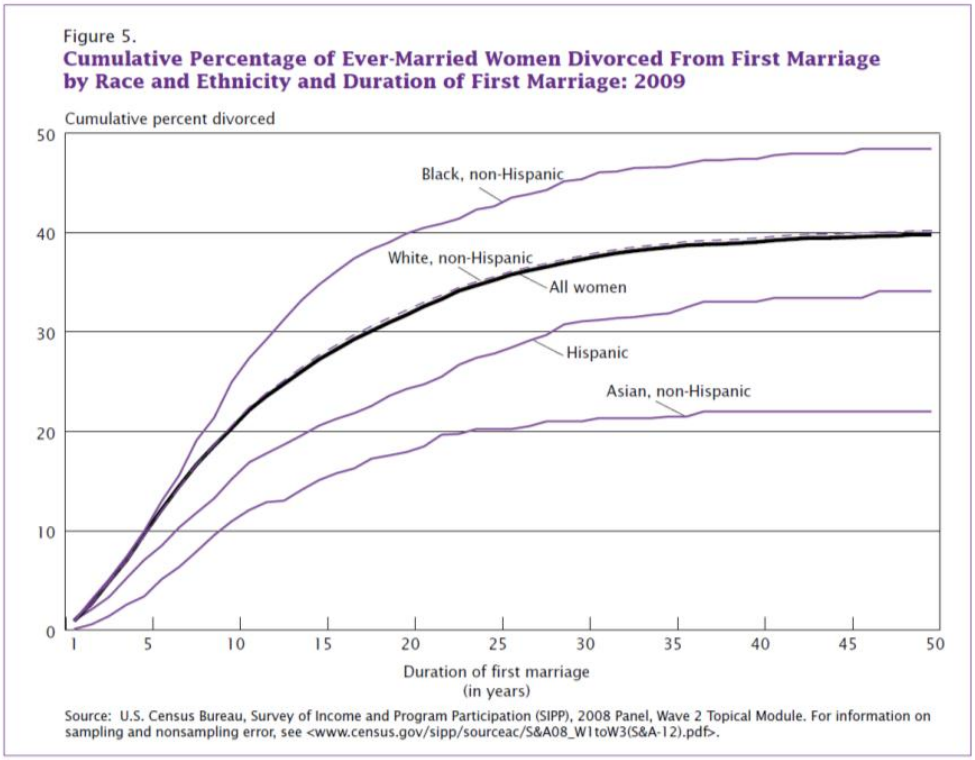


This alone shows the female virginity is important for marriages. God knew what He was talking about in Deuteronomy 22.

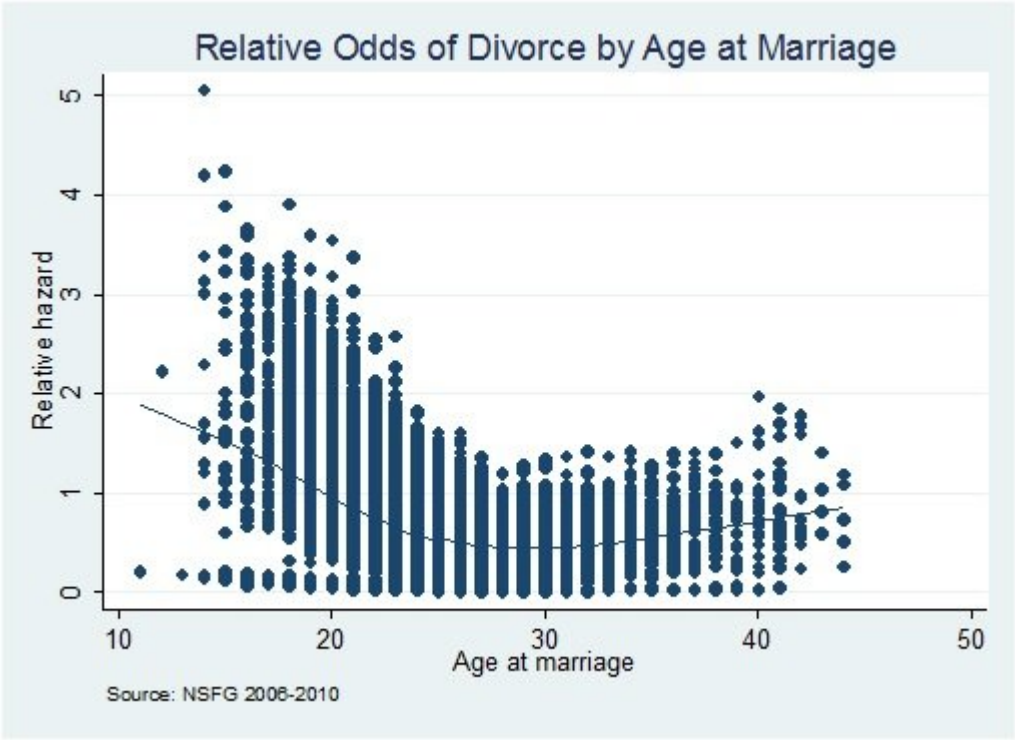
Other indicators based on statistical modeling

Aside from **virginity**, are other indicators of stable marriages based on statistical modeling. I'm not going to pull out charts for all of these, but you can check out some of the others for yourself through google. For example, stable marriages are more likely to be formed across:

- **Ethnicity**: Asian > hispanic > white > black



- **Age**: Reverse bell curve around 25-30 years old



- **Religion**: Catholics > Active Protestants > Non practicing > Non-practicing Protestants > Other
- **Importance of religion**: active > non-practicing

Those committed to their faith or no faith are stronger in marriages than those who are lukewarm.

- **College education**: Graduate > College educated > Part college > HS diploma > Part High School

Education is a predictor of stable marriages. Cane and the commenters discussed potential reasons why.

- **Family background**: Two parents > one parent > no parents

A father and a mother provide the most stable marriage, which is also a predictor of divorce. Single mothers being a big offender.

- **Children out of wedlock**: Children in wedlock > children within first 9 months of marriage > children out of wedlock

Yes, shotgun marriages are worse than wedlock marriages but better than having children out of wedlock then getting married.

All of the relative risk ratios for the following are discussed in Free Northerner's post on Sexonomics: odds of divorce. I took out the ones already discussed.

- **Age of first sexual experience**: 18 > 17-18 > 15-16 > 13-14 > 12
- **Cohabitation**: No cohabitation > cohabitation
- **Income**: husband earns more > equal income > wife earns more
- **Income total**: Middle > higher > lowest (speculation: more cash and prizes for divorcing the highest income earners)

Some other indicators from divorce probability.

- **Prior marriage**: no prior marriage is better than a prior marriage
- **Employment status**: employed > part time > not employed
- **Interracial marriages**: Some have more likelyhood of staying together (e.g. White man, black woman) and some have less likelihood (e.g. black man, white woman, asian man, white woman, etc.).
- **Country**: US is pretty divorce happy compared to many other countries. For example, 50% of all Catholic annulments worldwide are in the US.
- **Ability to resolve conflict**: Never argue > rarely argue > regularly argue > heated arguments
- **Alcohol use**: None > some > regularly
- **Drug use**: None > some > regularly
- **Mental illness**: None > having one (depression, schizophrenia, BPD, etc.)
- **Age difference**: reverse bell curve centered with least risk of men being 0-2 years older.
- **Forced premarital sex**: None > forced sex (e.g. rape)
- **Length of marriage**: the longer your marriage lasts the less risk of divorce

Social attitudes:

- **Divorce is usually the best solution when a couple can't seem to work out their marriage problems**
- **A young couple should not live together unless they are married**
- **It is okay for an unmarried female to have a child**
- **It is important for a man to spend a lot of time with his famil than to be successful at his career**

All of these are different indicators of increase probability for separation or divorce.

Calculating the odds

There are some calculators aside from Free Northerner's post. FN mentions divorce probability. Just 4 Guys had one up a while ago.

J4G calculates the relative risk ratio of separation at 10 years. If the woman is:

- Over 25
- Has a 4 year degree
- Catholic
- Had an intact 2 parent family

- Lost her virginity to you in marriage
- Was not a single mother
- Does not believe divorce is an option
- Does not believe in cohabitation
- Does not believe that it's okay for an unmarried woman to have a child out of wedlock
- Believes family time is more important than career advancement

Then the relative risk of separation at 10 years is 2%.

Obviously, J4G does not take into account many of the other myriad of risk factors above including ethnicity, importance of religion, income, income total, employment status, interracial marriages, country, conflict solving, alcohol use, drug use, mental illness, age difference, forced premarital sex, and some of the other factors.

It is likely that the relative risk can be reduced even further if other factors are applied.

Conclusions

I stand by my statements that vetting will reduce the risk of divorce from 50/50 to at least 90% if not 95-98%. Perhaps even 99%+ like TPC denies if you can factor in all of the ones that J4G and DP missed including attitudes about the importance of God and family in relation to life. In fact, virginity does most of the leg work reducing the risk of divorce already up to 80-85% depending on the study. This is why chastity is so important and why it made my list.

One of the quotes I've heard from Andy Stanley on why statistics matter is excellent (although, unfortunately, he believes heretical "submit to one another in Christ" for marriages). Paraphrased:

> It is foolish to ignore statistics. […] You are unique. God created you to be unique. But your experiences are not unique.

Experiences are not unique. We are all humans and engage in relationships. This gives statistics power as exemplary warning signs that can be used to analyze what a stable marriage looks like compared to an unstable one based on current and past behavior. They are accurate predictors that those unmarried can use to look for a potential spouse including the direct vetting like I have talked about.

Obviously, people change during marriage. This doesn't mean that there is a sudden massive increase in divorce probability as people change and get older. I admit that you can't vet to 0% probability of divorce. Even in the list above in the last section there is a 2% chance that there will be separation at 10 years. Maybe you fell into the 2% risk of separation or divorce. You one of the 2 out of 100. That sucks. But that doesn't discount that 98/100 of the other men still have stable marriages. Women may be fickle, but certain types of women are not that fickle that they would end up divorcing in droves after strong vetting.

Therefore, it should be abundantly clear that vetting, especially statistically, does have a

very strong impact on finding a quality prospect for marriage. Reduction in relative risk of divorce from about 50/50 to < 5% maybe even to < 1- 2% is a very strong indicator that it works. It is such a strong reduction such that most informed men would never take a 50/50 willingly but would take the a < 2-5% chance. See: Jesus' analogy of discipleship about counting the cost.

Now the question for my readers:

- **Why do women think vetting doesn't have much of an impact when it clearly does?**
- **Assuming it's not malicious ("men shouldn't be choosy about women") then why do women think that women change in a marriage enough to make vetting irrelevant? Past behavior, current behavior, and attitudes are good proxies for future behavior.**

The two that I would immediately think of are special snowflake syndrome and team women. In particular, special snowflake syndrome and team women don't like that their behavior can be generalized in predictable patterns by statistical analysis. However, even if those are true they might not be the only or main reason(s). Not all women are like that (NAWALT) not withstanding.

If you have any thoughts on that question I want to hear them. Also, commentary on the post is appreciated if you agree or disagree.

Doing your homework, studying, and the exam

September 21, 2015 | by Deep Strength | Link | Original Link

I think the major reason women are having trouble understanding the vetting issues and why they are effective to a large extent is because they are taking an all or nothing mentality when the world is more fluid than that.

In general, I've used the analogy before about what Jesus talks about on the cost of discipleship in Luke 14.

> Luke 14:25 Now great crowds accompanied him, and he turned and said to them,
> 26 "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. 27 Whoever does not bear his own cross and come after me cannot be my disciple. 28 For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, 30 saying, 'This man began to build and was not able to finish.' 31 Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. 33 So therefore, any one of you who does not renounce all that he has cannot be my disciple.

Essentially, vetting is counting the cost of finding a wife. Searching for a wife of certain criteria is prognostic. The prognostic pros and cons are weighed against the other opportunity cost which is remaining single.

- Will this woman bring more value to my life than if I was single?
- Can I do more for Christ with or without this woman by my side as a wife?

The other analogy I would use is doing your homework, studying, and taking an exam.

No one would say you shouldn't do your homework before an exam. Most of the material that is given in homework is to eventually prepare you for the exam. Likewise, most people would not believe that doing homework is solely enough to prepare you for an exam. You should study and review the material in order to learn the information aside from homework to prepare for the examination. Both homework and studying help to prepare you for the rigors of the exam.

By this same analogy we can come to see three generally accurate conclusions:

1. **Homework** is akin to **statistical vetting**. Statistical vetting provides a clear framework for which to evaluate the potential framework and questions that the exam will likely have.

2. **Studying** is akin to **vetting behavior and attitudes**. Attitudes are critical for examining the heart of a person, and past and current behavior is a good predictor of future behavior. This is especially true of Christians: what they were like before and after their conversion. A changed heart shows in thoughts, feelings, attitudes, and actions. Hearthie also posted on the absence of malice which is good.
3. The **Exam** is akin to **marriage**. You don't really know what you're going to get, but at least you have prepared for it. You've done all you can do for it, and now you're ready to accept whatever it has to offer. If you didn't prepare for it then you're risking your life on the whim of feelings.

Ultimately, we all know that is God who gives the exam. You do all you can to find a worthy wife, but a prudent wife is from the Lord.

> Proverbs 19:14 House and wealth are an inheritance from fathers, But a prudent wife is from the LORD.
>
> Proverbs 18:22 He who finds a wife finds a good thing And obtains favor from the LORD.
>
> Proverbs 12:4 An excellent wife is the crown of her husband, But she who shames him is like rottenness in his bones.
>
> Proverbs 31:10 An excellent wife, who can find? For her worth is far above jewels.

In the end, it's really that simple. Christian men should be doing their homework and studying to prepare for exams, but ultimately we know that on some level you don't know what you're going to get when you take the exam. However, we do know that the homework is a really good prognosticator of what a stable marriage looks like, and studying for it will tend to select for good quality women.

The minefield of online dating

September 22, 2015 | by Deep Strength | Link | Original Link

I've commented before on how I think online dating isn't that great of a strategy for men who aren't conventionally handsome. I want to discuss this more from both sex's perspective due to Donal's recent post on Clarity is Charity.

> A female reader of my blog reached out to me recently about an experience she had with online dating. She had met a Christian guy online, and they had gotten to talking about marriage back and forth for a while- a number of months. It had been going well and was getting serious- they were all set to meet, an important step since they lived far apart. Then the guy went silent. She didn't hear from him for a month. None of her responses were answered. There had been no warning that he was going silent either.
>
> Eventually she finally heard back from him. His message was very short, amounting to basically three lines:
>
> - I'm not sure my future includes marriage
> - Besides, I'm really busy right now and can't give you any time
> - But lets try and be friends anyways
>
> I suppose that it goes without saying that she was somewhat upset by this response. To put it mildly. Not only had he rejected her, and not only had he refused to give any real reason, he also pulled a LJBF on her. She contacted me to try and understand what was going on. She genuinely didn't understand. To be honest, neither did I.

From my experience it has been the case that women are hard to get invested initially, but once they are interested they tend to get too invested much too quickly even without having met the man yet.

For the most part long distance is inadvisable. However, long distance relationships initiated through an online dating medium are simply not good for women due to the above qualities. I would never recommend women going for a long distance online dating relationship due to these tendencies.

Given that most men aren't going to be reading these blogs, I think it's best to educate men and women on things to do and avoid in online dating if you are going to use online dating as a potential medium for a relationship.

1. I'd suggest that both men and women do whatever they want to filter a man for the first week or two on an online site. Chat. Discuss whatever topics.
2. Then meet up after the first few weeks for a casual date so you actually get a better idea of who the man is in person. "An initial date" off of online dating should not be taken super seriously. It's more of a get to know you.

3. You can then take such a thing to e-mail or other electronic communication, but continue to meet up for a few more dates to see if you want to get to know each other better. If you need ideas for dates see here. If close enough attend each other's churches or other social activities.
4. In general, it wold behoove you to continue reaching out to other women or men during this time in case said relationship doesn't work out. It takes two to tango after all, and it's a waste of time (and money if it's a paid site) to think that if you like the other person that you met that they will also like you. Your chances will increase if you can read body language though.
5. Only after it has become explicitly exclusive would I say that you should put aside other prospects in favor of getting to know someone deeper. However, as I already mentioned to some extent there is the false notion of a "boyfriend and girlfriend committed relationship" that you should be aware of that may cause issues.

This is in general a good outline to not taking dating seriously until it actually becomes serious. If you haven't gotten to know the person in real life to a decent-good extent then it's useless to think you know them that well. This is where I tend to see women and some men investing too much too soon. Then after the other person doesn't think they want a relationship someone is left confused, hurt, and a bit angry.

If, on the off chance you decide to ignore my warning about engaging in an online dating relationship, it's important to realize that you may get to know a person decently well through online communication. However, once you meet them you may find that their suitability isn't good for you. This is where it's important to guard yourself from becoming invested before you actually meet the other person a couple of times. What is "perfect" on paper may not be so perfect in real life.

The most successful long distance relationships I've seen (and I've seen some.. not a huge amount but some) are when:

- They were already an item before life, school, or a job kept them apart for a bit.
- People met each other when one was visiting a particular place and they kept in touch.
- They met through friends or family and not online dating. They were able to meet fairly early.

However, for every success story I've seen much more heartache. In two of the above cases they had already met each other before growing the relationship through Skype or online means. The other ones are from meeting through online communication but not online dating. Online dating is just a minefield.

If y'all have any experiences with online dating that they want to share or their thoughts on sequencing of events and the amount of investment that goes into it then feel free to comment.

Lens of bias

September 24, 2015 | by Deep Strength | Link | Original Link

This is somewhat of a more educational post.

Like it or not, we all have our different biases. Obviously, knowledge of sociosexual dynamics and the implications for wider society — colloquially the "red pill" as discussed in the manosphere — gives rise to biased perspectives. That's not necessarily a bad thing, but it does need to be taken into account when looking at things from a wider perspective.

TPC's recent criticism of some of my posts here proves this point.

> Despite the generally hilarious claims of the manosphere's Christian rump to be interested in traditional sex roles and traditional understandings of marriage and authority, they ignore the obvious traditions when those traditions mean some woman somewhere might have actual social status and a respected position in her community beyond being a wife or a mother. They write endless screeds on marriage readiness as a sort of role playing game where it's just a matter of hitting some benchmarks with "the current girl" enough times and you'll get to the final boss fight (wedding ceremony) of Marriage: The Quest for a Purest of Pure Godly Submissive But Also Hardbodied Wife. Or they write about finding a wife as though it's about sifting through character traits like a basket of costumes, wearing only the ones "women care about the most".
>
> Left out of all this, of course, is going to the conservative Christian women who are most likely to be swimming in under 25, chaste, often Christian young women who want to marry and be housewives. That is middle aged women in their 30s and 40s. Older such women usually have all the kids out of the house and are mostly around career types or caring for their relatives' kids. Younger such women are swimming in very young kids of their own or working. But women in their 30s and 40s usually have at minimum stuff like the teachers and administrators of their childrens' activities and school (yes, even homeschooling women) or their own teenagers/young 20somethings heading into marriageable age range. Some also have the (usually young) women who help out around the house and/or younger female relatives who really like children enough to buck social norms and hang out with them a lot.
>
> […]

Now, the 3 posts criticized above are:

- My analogy for vetting using statistics and behavior for marriage as some sort of role playing game.
- My detailed timeline and how to guide for finding a wife as some quest for the ultimate "purest of the pure godly submissive and hardbodied wife"

- And Donal's PSALMs post on what women are attracted to as a hand basket of costumes.

The main point of the post is "If the Christian manosphere wants wives, they should be nicer to middle aged married women" which discussed in the second paragraph and further elaborated in subsequent paragraphs which I did not quote.

The unfortunate irony is that my detailed timeline post has exactly what she is recommending in it on where to meet eligible Christian women:

> Meeting women through my hobbies or churches worked a bit better, but it depends vastly on your particular area you are in. If you are in a small church or niche activity this simply won't work as well unless you volunteer in places where there are a lot of young Christian women. Still, that's very difficult to find nowadays. Note that your percentage will rise if you are involved with traditional communities so take this into account. Chad has seen some success with this but he had to make it happen.
>
> What worked the best for me was leveraging my social networks as much as possible. My particular strategies that bore the most fruit was if I made friends with married women or women in a relationship and asked them if they knew anyone single Christian women who were along some of my selection criteria. I did ask some single men and single women. However, single men are trying to find wives themselves generally so they don't want to give you a leg up, and if you are a man on a mission from the first phase generally they may be attracted sometimes and this backfires because they're not what you're looking for and they feel slighted. Asking family can work as well since they hopefully have friends who have children.

Yes, the results that bore the most fruit opportunities for me were asking married women, attached women, or single women friends (when we knew we weren't compatible) to leverage their social networks or to tell me if they knew of anyone. I found that married women with children were often the best women to ask. Family can obviously work as well, but they tend to have some biases themselves about who they think is right for you.

This brings me to the point that there is a tendency for people — mostly women — to feel that discussions on selection criteria, setting boundaries, and goal oriented thinking is basically objectification of women when that's clearly far from the case. It has been mentioned numerous times before but it bears repeating that typical masculine modes of communication tend to offensive to women:

> Thus, we have these two axioms:
>
> The tendency of women's socialization is to agree with each other and validate each other.
>
> The tendency of men's socialization is to be critical, challenging, ribbing, teasing, and mock insulting of each other.

Additionally, another part of this is due to what the authentic manhood list of traits of masculinity compared to the traits of women which are often very rarely discussed in the Church.

- **Set “A”**
- Competence
- Power
- Accomplishment
- Efficiency
- Skills
- Proving Oneself
- Goal Orientation
- Competition
- Results
- Self-Sufficiency
- Success
- Achievement

The negative characterization of masculine goal setting, accomplishment, and results that TPC criticizes is coming from a biased lens. Perhaps it has to do with the feminization of the Church, but I think based on all of the non-Christian friends and family I have that it is a lack of understanding the nature of masculinity in general.

Most women simply do not understand why men desire to be competent, to accomplish, to prove themselves, to have strong goal orientation, to compete against one another, to success and achieve. The nature of masculinity is instead negatively characterized as a “role playing game,” or ” Marriage: The Quest for a Purest of Pure Godly Submissive But Also Hardbodied Wife” or “sifting through character traits like a basket of costumes.” I’m being a bit facetious, but in reality that’s a disservice to both men and women.

You can twist my words to say anything you want, but does anyone who has read Donal’s and my blog think we have bad intentions as Christian men? If not, then why aren’t we assumed absent of malice as Hearthie says?

This is the question that both Christian men and women should be asking themselves.

Everyone is biased in some way

In regard to the previous section, the lens of bias does not solely encompass women and their perspective of my posts. Alternatively, I would say the vast majority of men have the opposite lens of bias at looking at femininity from the perspective of the masculine. Men tend to think that they have it the worst in the current culture in terms of trying to find a wife, but most non-extremely beautiful chaste Christian women do have a very difficult time as well.

Parents obviously have their own difficult time as well, but it’s different for mothers than it is for fathers. Most of what I say here tends to resonate with the fathers that comment because they see the same things in their sons growing up. Yet many of the mothers or

otherwise married women tend to take a bunch of issues with some of the things that I post. I saw the same thing when I commented a couple times on some blogs for women where the advice I gave as too direct, rough, blunt, or otherwise what you would probably call masculine when the women need more support first and then gentle direction.

Bias is not necessarily a bad thing. It does allow vastly different perspectives which are not “better” or “worse” than others. It’s very easy to take one perspective and assume it is “right.” As a man I have insights on a particular situation, and my girlfriend has different insights. This allows me to see everything from a broader perspective and to make more informed decisions. I expect that to continue as we walk the path to marriage.

That brings me to my concluding remark which is keep in mind the audience of the particular blog before you criticize it for being [masculine traits] or [feminine traits].

Criticizing good goal-oriented advice for Christian men looking to get married as “Marriage: The Quest for a Purest of Pure Godly Submissive But Also Hardbodied Wife” is quite disingenuous. Especially when it already makes the same point that her post was attempting to make. It comes off as unable to understand the needs of men at best and evil Jezebel man-hating feminist at worst. I don’t doubt that most of the men and women who read this blog and discuss the topics have good intentions, but when you do stuff like that you come off as “that person.”

> “Seek first to understand then to be understood”

This quote summarizes this post and is from 7 Habits of Highly Effective People.

Leah and Rachel

September 28, 2015 | by Deep Strength | Link | Original Link

One of the recent guest posts on peaceful single girl brings up the topic of beauty and Leah and Rachel. In particular, it focuses on the difference in beauty of Leah and Rachel:

> Genesis 29:15 Then Laban said to Jacob, “Because you are my [d]relative, should you therefore serve me for nothing? Tell me, what shall your wages be?” 16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. **17 And Leah’s eyes were weak, but Rachel was beautiful of form and [e]face.** 18 Now Jacob loved Rachel, so he said, “I will serve you seven years for your younger daughter Rachel.”

Weak eyes — or tender eyes via the Hebrew — seemed like a weird analogy to me to describe someone who was not very attractive so I ended up doing some research on Jewish tradition which typically gives more insight into OT stories.

I ended up finding a bunch of different sources which describe the traditional Jewish interpretations of this passage:

- http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Vayetzei/Leah_s_Eyes/leah_s_eyes.html
- http://jwa.org/encyclopedia/article/leah-midrash-and-aggadah
- http://www.torah.org/learning/women/class47.html

Here’s a quote from one of them about this passage.

> Why does the Torah choose to describe one of its great female figures as a woman with “tender” eyes? Why does the text bring out something seemingly negative, when Leah has so many attributes? The Torah at times criticizes character flaws, sins and the like, which are the result of free will, but in Leah’s case her “tender” eyes are a part of her physique, which is God-given and beyond her control as an individual. Why then would the Torah focus on something she has no power to change? What is the deeper meaning behind Leah’s tender eyes?
>
> Rashi tells us, “Leah’s eyes were tender, because she wept constantly in prayer that she not have to marry Esav. People used to say that since Rebecca had two sons and Laban two daughters, the elder daughter would be married to the elder son, while the younger daughter was destined to marry the younger son.” This is to say that Jacob was to marry Rachel, while his brother Esav was to wed Leah.
>
> Given that Leah had the option to accept or reject the match with Esav, why did she choose to cry over it, rather than simply refuse to marry him? The answer lies in the fact that Leah was a prophetess. She knew that, in reality, people’s mundane talk about her marriage to Esav reflected God’s will for her. She saw

> prophetically that the two couples – Jacob and Rachel, with Esav and herself – were to establish the Jewish Nation, by spawning six tribes each. Leah was fully committed to this mission, while Esav was clearly not interested. Leah's grief reflected her fear that, because Esav was not up to the task, she might not have a share in building the Jewish people.

Essentially, it seems that in Jewish tradition both were beautiful, but just as Isaac took a wife from his relatives so too were Esau and Jacob going to take a wife from the relatives. Since Laban had the two daughters it seemed like the were the most likely choices. Hence, tender eyes was more of a description that she was distressed and crying about her prospects of marrying Esau.

The second article above is probably the most descriptive and talks about various exegesis on the passage from Rabbis.

> Leahs' Weak Eyes
>
> Gen. 29:17 states: "Leah had weak [rakot, literally, soft] eyes." The unclear meaning of the adjective "rakot" provided an opportunity for various Rabbinic expositions. According to one interpretation, this description was given in praise of Leah, since the Torah does not speak disparagingly of the righteous. Consequently, the word "rakot" is to be derived from arukot (long), since God gave Leah gifts that continued for all time: the High Priesthood, the throne and the anointing oil (Tanhuma, ed. Buber Vayeze 20).
>
> According to another exegesis, Leah's eyes were actually soft, from weeping. This is not understood as disparagement, but rather as praise. At the crossroads she would hear people say: "Rebekah has two sons, and Laban has two daughters. The older girl for the older boy, and the younger girl for the younger boy" (BT Bava Batra 123a). According to another exposition, this was not merely what people said, rather, Rebekah and Laban sent letters to each other, settling among themselves that Esau would marry Leah, while Jacob would take Rachel as a wife (Tanhuma, ed. Buber, Vayeze 12). Leah would ask: "What does the older one do?" They told her: "He is an evil person, a highway robber." She continued to ask: "What does the younger one do?" She was told that he was (Gen. 25:27) "a mild man, who stayed in camp." Leah would cry until her eyelashes dropped (BT Bava Batra loc. cit.). Accordingly, her weak eyes teach of Leah's good traits: that she did not want to be married to Esau. Another exposition has her weeping and saying: "May it be His will that my lot not fall in the portion of the wicked Esau," and her prayer was efficacious in saving her from this fate (Gen. Rabbah 70:16).

Now, Laban and Leah ultimately deceive Jacob on the wedding day giving him Leah instead or Rachel. Jacob is angry and works another 7 years for Rachel. This ultimately gives a bit of credence to Laban's words when Jacob asks about the deception: 26 But Laban said, "It is not [g]the practice in our place to [h]marry off the younger before the

firstborn. 27 Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years."

Jacob didn't get angry at this logic which hints that it was indeed customary, and he consents to work for another 7 years. This gives credence to the above exegetical approach of Esau and Leah and Jacob and Rachel were expected. Jacob had already deceived Esau for the birthright and the blessing, so he's on the receiving end of the deception in this case also for what would have probably been Esau's.

If you want to read the rest of the links the second one goes much deeper into the situation with various traditional Jewish exegetical approaches which tie Leah's weeping to righteousness when it comes to her being unloved and God opening her womb.

> According to another exegetical approach, however, God did not give Leah children because of her unhappiness, but because of her merits. He saw that "Leah was unloved" because Esau's actions were hateful to her and she was willing to deceive Jacob in order to be married to him and thereby be saved from Esau; He accordingly opened her womb (BT Bava Batra loc. cit.).

The fact that Leah was unloved isn't enough for God to open up her womb since it was afforded by deception which is fraud. God's law against another particular fraud of virginity in marriage in Deuteronomy 22 is clear. Indeed, one approach is that God opened up her womb when she was unloved because she was earnestly seeking righteousness as she knew Esau was evil but ended up committing fraud. In other words, God does take into account the state of the heart even if things turn out poorly. That was one I found interesting even though there are a few more.

It's important in my opinion to look at the OT in terms of Jewish tradition because it's much more informed about the euphemisms and analogies that the Scriptures use. It's easy to say "weak/tender" eyes is ugly given it's compared against Rachel's beauty. Though that's probably incorrect because the Scripture don't mince words like that. All of the wording has a purpose.

All Better syndrome

September 29, 2015 | by Deep Strength | Link | Original Link

I came across an interesting article posted on facebook. Basically, it describes the rise of the soulmate in society.

> In his new book, Ansari provides both cathartically funny self-help for modern dating and an impressively researched guide to the swiftly changing ways we find love. Though the Internet plays a key role in the book, so, too, does that recent unicorn of romance: the soulmate.
>
> "In a very short period of time, the whole culture of finding love and a mate has radically changed," Ansari writes. "The tools we use on this search are different, but what has really changed is our desires and — and even more strikingly — the underlying goals of the search itself."
>
> Where once we married for the reasons central to "Downton Abbey" — retention of land, production of heirs and, maybe, friendship — now we seek someone with whom mutual love feels like destiny.
>
> According to one survey the book cites, couples in 1940 met at church as often as they did through neighbors or at a bar. (For that cohort, only friends and family were more-common ways to meet.)
>
> Yet by 2010, only 2 percent of couples reported meeting at church — the least-common relational starting ground.
>
> Churches' role in matchmaking may have declined for many reasons, but the likeliest seems our growing lack of interest in religious groups altogether.

The more disturbing trend than not meeting people at Church is through friends and family in my opinion. However, the decrease of the church involvement in life is typical in a secularized post-Christian society, so it's not surprising that this is the case.

Wealth, in particular, is thrown at problems rather than interacting with family, friends, or the Church to help you out. Wealth takes the place of reliance on God. There's a reason why Jesus said it is extremely difficult for the wealthy to enter the kingdom of heaven. Wealth tends to take the place of faith for the vast majority of people.

> Ansari and his co-author, sociologist Eric Klinenberg, root this change both in the cultural shifts after World War II and the nature of the Internet. "It doesn't simply help us find the best thing out there," they write. "It has helped to produce the idea there is a best thing and, if we search hard enough, we can find it."
>
> They make a persuasive case for how the Internet got us hooked on the search for the best. But they never really explain how we came to believe that the best relationships also provide the stuff of religion.
>
> **In a TED talk they quote, psychotherapist Esther Perel says: "…[W]e**

> **come to one person, and we basically are asking them to give us what once an entire village used to provide: Give me belonging, give me identity, give me continuity, but give me transcendence and mystery and awe all in one.**"
>
> We don't expect transcendence from our juicers, our ramen, our folding bikes. How did we come to see it as the mark of true love?
>
> Ansari and Klinenberg's explanation conflates romantic love with the search for a soulmate. But our spiritualization of love may have more to do with that drastic drop in relationships started at church.
>
> Use of "soulmate" increased right around the same time religious affiliation started to drop, according to Google Ngram data. The poet Samuel Coleridge reportedly first coined the term in 1822, but its use stayed very low for 160 years. Then in the late 1980s, "soul mate" started cropping up in "New York Magazine" personal ads.
>
> "Soulmate" quickly became mainstream in the 1990s.

The TED talk quote by the psychologist is particularly astute. That is what most people expect out of "Romance" to their own detriment. Expectations like that cannot simply be met in one person, so it stands to reason that fewer people are finding marriage because they expect this happiness from their soulmate and very few are finding it.

> At multiple points, Ansari admits that we're making great demands on love, which sets us up for heartbreak and disappointment. He even spends a chapter on the problems with too many choices. But each time he shrinks from acknowledging that we might be asking too much.
>
> "Modern Love" frames romance primarily in selfish terms — and no wonder; almost every tool for seeking love encourages us to do. But if love and romance are all about me, then they also determine my value.
>
> Great love, great value. Little love, small value. No wonder we seek the best possible lover. We need to think we deserve it!
>
> As a long-single woman, I've grappled with this value problem for years. Throughout my 20s and some of my 30s, I fell for men aspirationally. Though I never realized at the start of things, I was drawn more to what their esteem and attraction would do for my ego than to the men themselves. That made their rejection and disinterest all the more devastating.
>
> But recently, I've been studying long-term happy marriages — both those chronicled in the "New York Times'" wonderful "Making It Last" series and the unions of happily long-married relatives.
>
> What modern singles often consider prerequisites for marriage — good sex, financial security, intellectual stimulation — more often proves the result of long-wed couples' sustained and sacrificial investment in each other.

> My own parents recently celebrated their 38th anniversary together, brimming with a mutual delight of the kind that often dims after the wedding-day glow. They share many common interests, and even a birthday, but I know from years as their daughter how much self-sacrifice, humility and forgiveness went into the enviable bond they share.
>
> They may look like they married their soul mate, but that's because they both committed to being a great mate.

This was a surprisingly good observation by the author who is a woman. I did not expect this type of self reflective analysis. However, I think part of the reason why she was able to do this is because it looks like she had a very good marriage modeled to her by her parents.

Indeed, most people conflate the parts of marriage that are great as the standard for marriage rather than focusing on the relationship itself. This is the inherently selfish mindset versus that of the unselfish.

However, the article misses the most important expectation that is almost never discussed. It's nice to talk about the various aspects of the relationship such as expectations, commitment, and the good parts of marriage. However, the elephant in the relationship room is one that is very rarely if ever discussed. In fact, I have rarely seen it mentioned around these parts as well.

"All better syndrome" otherwise known as "Things will all work if…"

If I can just find a woman with X, Y, and Z qualities and marry her then everything will be all better. All my problems with my personal life will go away. Everything will turn out the way I always dreamed.

I think part of it arises from the Disney fairy tale myth. Lots of problems, but they found each other. Then they lived happily ever after. Yet, I don't think that accounts for all of it. Specifically, Christians tend to fall prey to this with prosperity gospel or pulling Scriptures out of context. For example, the ubiquitous Jeremiah 29:11.

> Jeremiah 29:11 For I know the plans that I [h]have for you,' declares the Lord, 'plans for welfare and not for calamity to give you a future and a hope.

Let's contrast it to the context.

> Jeremiah 29:10 "For thus says the Lord, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 11 For I know the plans that I [h]have for you,' declares the Lord, 'plans for welfare and not for calamity to give you a future and a hope. 12 Then you will call upon Me and come and pray to Me, and I will listen to you. 13 You will seek Me and find Me when you search for Me with all your heart. 14 I will be found by you,' declares the Lord, 'and I will restore your [i]fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the Lord, 'and I will bring you back to the place from where I sent

> you into exile.’

1. The Jews in Babylon had to suffer in captivity for 70 years.
2. It’s conditional: they had to search for God with ALL of their heart. Unlike most Christians who solely pay lip service to God or are Sunday Christians.

All better syndrome or they hypothetical “if only” is one of the most important negative expectations to root out of your psyche.

Stewardship calls for us to be responsible for what we have been given. Parable of the talents/minas and all. Things aren’t naturally made “all better” as that makes God a genie from a lamp. Certainly in the context of salvation and the gospel they can be made all better in an instant. But it’s rare that someone’s life turns around completely without repentance and working hard because your heart has changed. People who wait for change to happen them tend to only become victims of their situation, and they blame everyone else around them for what happens to them.

That’s why all better syndrome is one of the underlying foundations of victim mentality. Don’t become prey to all better syndrome.

Understanding the flesh

October 10, 2015 | by Deep Strength | Link | Original Link

I haven't been posting much in the past few weeks mainly cause I got sick and have been tired. However, I'm trying to get that back underway now that I've recovered a bit.

I think one of the best things that happened was it allowed me to withdraw a bit from posting and to mull over a lot of different things in my head. One of these was to more clearly understand my sense of self in contrast to God and others. Call it meditation of the spirit if you will.

Tangibly, it seems as when understanding these more abstract concepts clearly has reinforced some of the boundaries that I have already set. In other words, I feel more refined, more tempered, and strongly built on a godly foundation even if it may have no been displayed yet. This does not spare me from temptation and sin, but it was very useful to examine my own character in relationship to that while in this self reflection.

I think one of the biggest misunderstandings that Christians have in terms of the flesh is that we still believe we as Christians have a carnal nature. However, this is false. We are new creations. The old has gone and the new has come. Yet, we still struggle with the flesh. What then is the flesh? The flesh we struggle with is not the carnal but inherently one of weakness. Paul describes this weakness as being unable to do what we want to do and doing the things that we don't want to do.

> Ephesians 4:20 But you did not learn [o]Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old [p]self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new [q]self, which [r]in the likeness of God has been created in righteousness and holiness of the truth.
>
> 2 Corinthians 5:16 Therefore from now on we recognize no one [f]according to the flesh; even though we have known Christ [g]according to the flesh, yet now we know Him in this way no longer. 17 Therefore if anyone is in Christ, [h]he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and [i]He has [j]committed to us the word of reconciliation.

There is both an element of a change of nature and an active striving to change. Both the inherent and extrinsic must conform to Christ. Effort goes in one but not the other.

Upon understanding this more clearly I see the revelation that this weakness needs to indeed become my strength. Paul's acceptance of his thorn is indeed put into a new light. Only asking three times for it be removed is revealed. It is the clear and profound

acceptance of the flesh and to make peace with this weakness.

> 2 Corinthians 12:7 Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to [b]torment me—to keep me from exalting myself! 8 Concerning this I implored the Lord three times that it might leave me. 9 And He has said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast [c]about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with [d]insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.

New creations bound up in early flesh. This is a difficult thing to understand and to make peace with it is even more difficult.

This fundamental understanding I think will give me a much stronger foundation to resist temptation in the future. However, beyond that it seems like it has opened up my vision to see more clearly the spiritual forces at work that all too often seem invisible to the eye. I suppose this is the reason Paul describes that our struggle is not against flesh and blood but against spiritual powers, rulers, authorities, and the like.

> Ephesians 6:10 Finally, be strong in the Lord and in the strength of His might. 11 Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. 12 For our struggle is not against [e]flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. 13 Therefore, take up the full armor of God, so that you will be able to resist in the evil day, and having done everything, to stand firm.

I always thought that Paul was mainly talking about our struggle against flesh and blood with our enemies or others, but now I understand that he was also discussing himself. When I read it as a Christian he was talked to me. My struggle is not against my own flesh and blood but against spiritual powers, rulers, authorities, and the like.

Now that I further understand this path, it feels like a whole new field has opened up before me.

I think for men, especially Christian men, this is one area that is difficult to be aware of. The reason for this is that both the secular and the Churchian peddle the nonsense that women are good and men are bad. Hence, we tend to believe that our desires and purpose tend to be bad things. I’ve talked about this extensively before especially in terms of sexual desire, but I think it goes beyond that.

We as Christians tend to believe that our flesh is evil because it is weak. Weakness does not mean that it is evil, especially when we are made new creations in Christ. Whenever we sin this weakness is thought of to be evil. This confers a works based mentality on our sin along the lines of the thinking “if I were only good enough…” or “if I were only holy enough…” [then] “I wouldn’t have had these desires or done these things.” Our reliance

is too easily warped back to ourselves to not sin and dealing guilt rather asking God for strength and allowing the Spirit to work in us.

Also related is the Augustinian concept of original sin versus ancestral sin (h/t/ some random person on Donal's site I think) and the fall out of understanding theological concepts of nature of the flesh and conferred guilt. That may be the subject of another post. Additionally, as another also I think part of this is also due to growing up in a guilt based culture as well.

I want to have the complete peace from God and Jesus both in my strengths and weaknesses. I also want to understand the interactions of the physical, emotional, and spiritual in what I do. Anyway, that's all I have to say for now. It's more of a superficial introduction some things I've been mulling over specifically more about the physical/spiritual in terms of weaknesses.

Politely challenging church leaders on marriage

October 16, 2015 | by Deep Strength | Link | Original Link

Scott on his new blog writes about Politely challenging Church leaders.

From what I've seen in my discussions with "egalitarians" about marriage they tend to fall into a few categories.

1. The belief that authority itself as a structure is a bad thing. God wouldn't allow a husband to have authority over the wife because that's bad. A fundamental misunderstanding of authority because of our cultural disrespect of authority.
2. Jesus came to break curses. Authority/headship was a curse in the garden, and it's broken so now husbands and wives are equals (Greek: "exousia" versus "isos").
3. Men and women are equal. This is a bit different than #1 and it's a fundamental misunderstanding of "respect" versus "honor" (Greek: "phobeo" versus "timao").
4. The belief that "serving" and "submission" are the same thing. Obviously, they aren't. Jesus served His disciples, the Church. Jesus does not submit to the Church. (Greek: "diakonia" versus "hupotasso").
5. The belief that headship is not authority (Greek: "kephale" versus "exousia").

Sometimes egalitarians will argue many of these points together, but you need to understand that distinguishing between these arguments helps substantially to understand where people are coming from.

For example, one of my test questions if I want to know what someone thinks about authority especially in marriage is along the lines of asking "Do you believe that Adam had headship over Eve before the fall."

The correct understanding of authority, headship, and other power structures is that they are inherently good as they are created by God. However, being placed within a particular structure is neither good or bad. They have their own value and cannot be compared to each. Thus, positions are intrinsically good and their extrinsic value is incompatible with comparison.

Even the hint of thought about "comparison" of positions within such a structure is sinful in respect because they all lead in evil thoughts and expectations such as covetousness or favoritism. Those under authority want the authority for themselves because they believe that the position above them is "better" or "superior." Those in "higher positions" are looked upon more favorably than those in "lower positions." The Scriptures condemn both of these.

Women, in general, I think tend to fall more prey to this because their sin tendency is hypergamous. They want the fame, power, status, or monetary value associated with such "positions." Hence, they place a "superior" value on being in a position or claiming it for themselves. Obviously, men are not exempt but this is where women tend to struggle

more.

Semantic games

The reason why I have been denoting specific words with quotation is that language matters a lot. We use certain words to convey the value that we place on certain positions. Namely, in the above paragraphs the value words that denote our thoughts on what is “better” and what is “worse” are the ubiquitous terms such as “higher” and “lower” and “inferior” and superior.” We also denote things according to our belief of intrinsic value such as “good” and “bad” which is similarly an incorrect value judgment.

The very fact that wives become dissatisfied with their place in a marriage means they invariably have become deceived or deluded in their understand of the value of the role of the wife. God created wives to be helpmeets, and God created humans to be very good. Thus, the roles he created for us are also very good. It follows naturally that wives who are dissatisfied with their roles or usurping the role of the husband clearly do not understand the inherent value to which God has assigned to their role in the family.

This is not unlike many other modern Christian women who want families but decide to put them off for the careers, for travel, for missionary work, and the like. It is clear that either misunderstanding, deception, or delusion that the do not place a high value on the family. Obviously, that is their choice, but from what I have seen many often regret their choices for not actively attempting to find a husband when they were younger as they remain single into their 30s and 40s.

Parsing the rationaliziations

Parsing out the semantics that egalitarians use for their arguments is extremely annoying unless you pay extra careful to the wording that they use. It’s quite obvious that none of their positions are supported as a whole in Scriptures, yet it is easy to pick out versus such as mutual submission when cherry picking.

In general, egalitarian Christians use emotional arguments instead of Scripture and logic just as feminists and other leftists do. The reason for this is typically because in their pasts they have encountered situations that have left a bad impression on them of authority or other related power structures. I discussed how some of this may occur in behavior cycles and identity.

Essentially, what happens is that if someone has a bad experience with authority they typically come to believe that authority is implicitly bad. Emotions and feelings are more instinctual than logic and thoughts, so the emotions and feelings tend to overpower the logic and thoughts. When this happens the brain naturally rationalizes everything in the context of the base feelings.

For instance, let’s say Jack and Jill both grew up in a so-called Christian household but their father was an angry drunk. Our fathers tend to influence how we understand our heavenly father, so Jack and Jill may believe that the Christian God is often uncaring and angry with them. This also leads them to believe instinctively that both “fathers” and “authority” are naturally bad. This leads to two diverging paths given the different sexes

of Jack and Jill.

Jack naturally does not want to grow up to be like his father. Hence, he will try to be in every way like his father was not. He may succeed or fail as there are two paths for him. One path leads to him repeating the same patterns as his father. The other path leads him to totally changing. Obviously, if he repeats the same patterns then he passes it down like a generational curse: he becomes an angry drunk to his kids too. However, if he avoids the cycle it is likely he believes in his heart that “authority” and “fatherhood” are bad. Hence, he becomes more passive and is very unlikely to become a man that walks in his masculinity with women. Such men are likely to marry a dominant woman and get steamrolled in marriage.

Likewise, Jill will end up naturally diverging on two similar paths. If she has stockholm syndrome and cannot escape the cycle then she will tend to end up married to a man like her father. She will end up married to a man that is an angry drunk or is like an angry drunk. On the other hand, she may decide that she never wants to marry a man like that and will thus become untrustworthy of men that she is interested in. She will only want to marry a man she can control because she couldn’t control her father from being angry to her. Hence, she will be dominant in the relationship and end up acting in a masculine manner. Eventually, she will wonder how she ended up in a seriously unhappy marriage, and she will most likely divorce her passive husband.

Coming to an understanding is more important than arguments

It is rare that you encounter a so-called “egalitarian” who actually listens to rational and logical Scriptural arguments. I’ve discussed many of them before and how they can be countered in the above links if you want to go that route.

However, in regard to discussing those entrenched in emotional rationalizations the true key is to keep going deeper. You don’t argue the belief that “egalitarianism is good and headship is bad.” Instead, you ask why they believe that. If they say one of the arguments above then ask them why do they feel that way about it? Chances are if you can dig enough to the memories and experiences of those who are egalitarians you can help them come to terms with why they believe the way they do. This can allow them to ponder and potentially “exorcise” their past demons so to speak.

In reality, it’s not really about them understanding an argument but understanding themselves better. The interesting compounding effect is that because you are actively trying to understand them they know you care about them, and it should in most cases bring you both closer together. If it doesn’t perhaps you have planted some seeds that God can work with.

From my experience those who truly will be convinced solely through rational arguments are very few and they’re usually men. They are typically ones who know that their true identity is in Christ, and are humble and want to learn and understand better. This type of person can be rarely found within today’s society.

Obviously, in the context of Church leaders there are a few additional things to consider. Namely, how much do they care about God versus man (or women in this case) and how

much do they care about money. These are the main two overriding factors which may cause many Church leaders to crumble:

- If they are afraid of the reaction of the men and women in their Church more than the truth in Scripture.
- If they are afraid of families leaving their church and hence tithes going down more than the truth in Scripture.

In both of these cases, you can really only point out the obvious even when they agree with you and hope God works. That is the duty of Christians through Matthew 18. Otherwise, it may be best to leave if they continue to be disobedient to the Word and find a Church that is obedient to God.

Understanding Godly value

October 20, 2015 | by Deep Strength | Link | Original Link

My last post was on politely challenging church leaders in marriage. In that post I discussed some of the comparison wording and why it is spiritually corrupt. However, I need to expand on why this is the case.

> The correct understanding of authority, headship, and other power structures is that they are inherently good as they are created by God. However, being placed within a particular structure is neither good or bad. They have their own value and cannot be compared to each. Thus, positions are intrinsically good and their extrinsic value is incompatible with comparison.
>
> Even the hint of thought about "comparison" of positions within such a structure is sinful in respect because they all lead in evil thoughts and expectations such as covetousness or favoritism. Those under authority want the authority for themselves because they believe that the position above them is "better" or "superior." Those in "higher positions" are looked upon more favorably than those in "lower positions." The Scriptures condemn both of these.
>
> Women, in general, I think tend to fall more prey to this because their sin tendency is hypergamous. They want the fame, power, status, or monetary value associated with such "positions." Hence, they place a "superior" value on being in a position or claiming it for themselves. Obviously, men are not exempt but this is where women tend to struggle more.
>
> The reason why I have been denoting specific words with quotation is that language matters a lot. We use certain words to convey the value that we place on certain positions. Namely, in the above paragraphs the value words that denote our thoughts on what is "better" and what is "worse" are the ubiquitous terms such as "higher" and "lower" and "inferior" and superior." We also denote things according to our belief of intrinsic value such as "good" and "bad" which is similarly an incorrect value judgment.

One of the more insidious terms that I didn't discuss in the previous article is equality. Equality, like any of the comparison terms above, is corrupt when comparing both intrinsic and extrinsic value. Let me explain.

Intrinsic value

Intrinsic value is the value that God has placed on us as human beings.

There's various Scriptures denoting the value that we have as God's creations. For example, God knew us before He created us in our mother's womb. All of these verses show that as His creation there is an inherent value that He has placed on us. This is why He desires that all men would be saved through Jesus Christ (1 Timothy 2:4 and 2 Peter 3:9). Likewise, husbands and wives are "coheirs" in Christ (1 Peter 3).

> Does intrinsic value mean equality?

No. It is important to understand that “equality” denotes a comparitive example of one’s own intrinsic value. Just as it is a foolish question to ask if God loves someone more than another person it is likewise a foolish question to ask does God love us all equally.

God loves us precisely because we are His creations. Does a father love each of His children equally like an earthly father? No, He loves us precisely because we are unique and different. An equality comparison is a fundamental misunderstanding of the nature of God’s love twisted in a manner of covetousness or favoritism.

I get that some may not understand the meaning that I am trying to impart. Thus, I would like to clarify an equality statement with another question:

> Why do I need to be compared to be equal to someone else?

In fact, why do you need to be compared to someone else? God loves you. God loves others. That’s all that matters. Why strive for a comparison of God’s love of you and God’s love of someone else unless you steeped in pride.

Extrinsic value

Extrinsic value is a bit more clear cut. Extrinsic value is not derived by our status, our money, what we look like, or other early things. Extrinsic value is instead derived from what we do. However, extrinsic value is not derived from a works based mentality rather it is derived through roles and responsibilities.

Indeed, I discussed this extensively in the previous post on roles and responsibilities in marriage.

> The very fact that wives become dissatisfied with their place in a marriage means they invariably have become deceived or deluded in their understand of the value of the role of the wife. God created wives to be helpmeets, and God created humans to be very good. Thus, the roles he created for us are also very good. It follows naturally that wives who are dissatisfied with their roles or usurping the role of the husband clearly do not understand the inherent value to which God has assigned to their role in the family.
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> This is not unlike many other modern Christian women who want families but decide to put them off for the careers, for travel, for missionary work, and the like. It is clear that either misunderstanding, deception, or delusion that the do not place a high value on the family. Obviously, that is their choice, but from what I have seen many often regret their choices for not actively attempting to find a husband when they were younger as they remain single into their 30s and 40s.

It is very easy for those under authority to believe that their role and responsibility has less comparitive value than of the authority themselves. Many want power without the responsibility that comes with it. This is not just as issue with the rebellion of wives against husbands. For example, employees and their bosses can experience the same

thing. Students and teachers can experience this. Churches and pastors. The list go on.

If we accept that God is our Creator then we understand that it is God who imparts extrinsic value. Therefore, extrinsic value is directly tied to our roles and responsibilities that we have been given in the Scriptures.

This is the importance of understanding the Parable of the Talents. Each of the servants are given much or little. The fact that they are all servants doesn't determine their extrinsic value even though they are all the same. How they were responsible with their talents determines their extrinsic value and thus reward that God gives them. Those that were responsible were given more according to their ability. Those that were irresponsible had all that they were given taken away.

So too all extrinsic value is measured solely through stewardship of what we have been given. A wife's stewardship is measured through her role and responsibility as a wife. A husband's stewardship is measured through his role and responsibilities as a husband. Each of these are different in the Scriptures.

A wife gains nothing through usurping her husband's roles and responsibility. Indeed, it can be said that by usurping her husband's roles and responsibilities she neglects her own. Thus, she is being irresponsible with what she has been given in addition to being rebellious.

This is why it is extremely important for husbands and wives to know their own roles and responsibilities within a marriage.

1. A wife gains nothing for loving her husband. However, she will gain much from respecting her husband.
2. A husband gains nothing by respecting his wife. Rather, he gains much by loving his wife. A wife gains
3. A wife gains nothing by allowing her husband to lead. However, she gains much from following his lead and submitting to him.
4. A husband gains nothing by letting his wife by the head or being passive. Yet, he gains much by being the head of his wife and his family.

Emphasizing true value

This cannot be repeated enough. You don't gain extra credit for doing more work. Your extrinsic value and reward is determined by fulfilled the role and responsibility for which you have been given. This is important to understand because it is very easy for people to step outside of their own roles and responsibilities to "make up" for what they perceive to be deficiencies in the character or discipline of the other spouse.

However, this misunderstanding is born out of pride through covetous and favoritism as previously discussed. Sometimes we truly think we can "work more" to earn God's earthly favor, status, or power. Alternatively, sometimes we truly believe that we need to pick up the slack of others because "otherwise it won't get done" and it is a bad reflection on "ourselves and not them." This is far from the case.

One of the big examples is a misunderstanding of wives to truly follow 1 Peter 3.

If a wife recognizes that she is being shrewish and controlling she will naturally want to step back mainly because it leaves her stressed out, discontent, and unhappy all of the time. Yet, when she steps back she doesn't understand why her husband suddenly won't lead. Most often it is the case that even though her actions have changed her attitude has not. Although she is "submitting" she is not being "respectful," and a husband can see and feel that and does not want to step into his rightful role for fear of backlash.

This is often compounded by the fact that such a wife is merely letting her husband lead rather than following his lead. If the husband does something that his wife doesn't like she will still nag him or express her discontent with her body language or demeanor. Rolling the eyes, not wanting intimacy, gruff or abrupt behavior, pouting, and other non-communicative destructive behavior.

A change of behavior is not necessarily a change of heart and attitude. Often times wives attempt to do this under their own power. They "submit" according to their own definition of submission. Sometimes they try to become doormats. Sometimes they try to bottle everything up inside. Sometimes they only do things in a certain area.

In reality, only God can change hearts. A wife must ask God to change her heart and attitude toward her husband first. Then she must be willing to walk it out in life.

Timelines

Now, as a Christian man striving toward God it is extremely important to understand your specific roles and responsibilities. This is why it was #1 in my My 5 step process to maturity in relationships. You need to determine what your roles and responsibilities are in context of God and marriage if you are pursuing that.

This should be done before any semblance of a relationship so you know what you want. Then follows developing and growing a relationship. A detailed timeline and how-to guide on the process of finding a wife.

Obviously, this is not something that you can learn to do in a day. You don't instantly find out who you are and your roles and responsibilities and do them. However, knowing what they are and continually reading the Scriptures and walking them out trying to understand them will help bring you closer and closer to what you are supposed to be doing. Knowing that and being confident in it is one of the primary steps to fulfilling your roles and responsibilities, especially if you want to get married. Then you just have to learn and grow as you become more attractive and seek and find a wife.

Authority is Good Part 2

October 20, 2015 | by Deep Strength | Link | Original Link

One commenter has some questions regarding authority given my two previous posts on Politely challenging Church leaders about marriage and Understanding Godly value. First, here is the full comment:

> In marriage it's clear that the husband is supposed to have authority in headship. Same with some of the Church positions
> I don't think Church positions are described as such at all. But to understand Male Headship in the home, ask yourself: Do you honestly think a husband has authority over his wife in the same way as Christ has over the church?
> Really? That he has a right to kill his wife, as God does one of his own creation? Or in the same way Christ has authority to call a Christian to martyrdom on His behalf?
> There actually is no verse that says "Husbands exercise authority over your wives in the same manner as Christ has authority over the church." Christ has a right to make us fully disposable and to do his full bidding. Not one of the verses in the Bible that talk about husband/wife relations describe it as such. For example "The LORD hates divorce and cruel men." (Mal 2:16) But YAHWEH reserved the right to divorce Israel.
> Again, start with Christ: Matt 23:1-12, Lk 22:24-30. Those guide all human relationships.

Before I get into this, some of this is covered in my post on Authority is good. The root of the confusion usually has to do with a couple key areas that I will point out later in this post.

> But to understand Male Headship in the home, ask yourself: Do you honestly think a husband has authority over his wife in the same way as Christ has over the church?

Yes.

Ephesians 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands **in everything**.

> Really? That he has a right to kill his wife, as God does one of his own creation?

This is a straw man. Authority is given to the husband to love, to nourish, to cherish (Eph 5), to not become embittered (Col 3), to treat her in an understanding way, and honor her as a coheir in Christ (1 Pet 3).

The fact that authority can be abused is not a sign that it is not given or that it is bad.

The analogy is quite clear: Christ is the head of the Church as husbands are head of the

wives (Eph 5). Likewise, the head of Jesus is God and Jesus submitted Himself to the authority of the Father (1 Cor 11).

> Or in the same way Christ has authority to call a Christian to martyrdom on His behalf?

Again, a straw man. Christ has the authority to do this, but He does not force us to do it.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Instead, Jesus leads by example. Even though Jesus had the authority to do it, He sacrificed Himself for us. So too husbands are told to follow Jesus' example.

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The main problem at this point is that authority is thought of in an incorrect context. Authority is created by and established by God. Thus, the structure of authority is fundamentally good.

> "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). Also see: 1 Peter 2.

A structure created by God is ultimately a good structure meant to accurately convey and reflect the goodness of the Creator. Hence, the accurate analogy of Christ:Church::Husbands:Wives.

When you fully understand the role of Christ as to the Church you understand that this authority MUST be unlimited. However, in all cases, authority should be used to love to reflect the goodness of the institution that God created. This is the same as for the husbands to the wives.

You see we often like to think of the complete authority husbands were given over wives in the OT as oppressive because it is/was abused many times. However, this is false. Jesus did not come to abolish the law but to fulfill it (Matt 5). Thus, Jesus showed us how proper authority in regard to husbands and wives is fulfilled. Like Christ and the Church, husbands have complete and utter authority over wives in order to love, nourish, cherish, etc.

The fact that authority can be abused is not an argument against the establishment of authority or defining its limits. Rather, abused authority is the fault and sin of the one who abused it not the structure itself.

I could command my wife to lay her life down for me and the kids by taking a bullet. I would be justified in doing this. The Father does the same exact thing when He

commands Jesus to died for us.

> Understand: Romans 5:8 “But God demonstrates *his* own *love for us* in this: While we were still sinners, Christ died for us”

However, I would rather lay my life down to protect my wife and children given the choice. Now, if we both had to die to protect the children I would imagine that both of us would give up our lives because of our love for the children.

Jesus understands this and reveals His strong understanding of God’s love us in John 13-17. John 17 in particular shows Jesus’ strong understanding of His oneness with God even as He is submitted to God. Hence, laying down His life for us.

Conclusion

This is why in the beginning of the challenging Church leaders post I laid down a lot of examples of ways that egalitarians — and to be honest, many complementarians — misunderstand authority. The nature of authority is much deeper than most initially realize, and we often have so many misconceptions of authority because we try to understand it from a Western context. Western thought on authority is that it is bad or is too easily abused. Hence, this colors our vision of what true godly authority is being born of the institution that God created.

Draconian authority, abuse and misuse of authority, and even thoughts of authority potentially being used incorrectly should not be allowed to color it. This is walking down the road of irrational fear which leads to evil. If you talk to many wives on what respect and submission mean you will come to find out that many of them harbor thoughts along the lines of “I don’t want to fully submit because what if… my husband commands me to sin” or “what if… my husband does something wrong or incorrect.”

This mindset does not just pervade our understand of husband and wives but it also insidiously colors our thoughts on our own lives. As Christians we are submitted to the Father. However, we often truly do not understand the gravity of the authority that God holds over us. If we did we would truly respect and fear God in every part of our lives so that we would be much like Paul: ready to pray, evangelize, teach, and obey God in every circumstance. To do good works like our lives depended on it because we know the one who holds everything in His hands.

Let me be frank. Dwelling on the nature of how authority can be abused is of the devil. It is giving in to an irrational fear. When we give into such irrational fears we are essentially telling God that we don’t trust Him. Why don’t we trust Him? We despise the nature of the authority structure He created, and we do not trust the one in authority who is placed into that position by God. Hating authority or the ones in authority is hating God.

Knowing this then we have no excuse not to steward our lives in a manner worthy of Christ.

The most eligible Christian bachelor

October 27, 2015 | by Deep Strength | Link | Original Link

In one of my previous posts, a female commenter linked this post as a “good example” of what a single Christian man is like.

- http://www.critiquebycreating.com/2011/04/the-most-eligible-christian-bachelor/
- http://www.critiquebycreating.com/2014/06/the-most-eligible-christian-part-2/

Now, I’m not going to go through and list all of the points. There are some good points though such as avoid TV (though it’s used to create a tenuous conclusion on “beauty standards”), treating others how you want to be treated (paraphrased), recognizing culture influences what we see. However, most of the points seem to be muddled in some version of what it means to be a single Christian… not a single Christian interested in marriage. In fact, most of the articles I’ve read recently are of this nature.

In my opinion, this is another take on the feminization of men in the Church. As I pointed out from Thoughts on a clear vision for authentic manhood, there is a tendency to tilt away from the value of the masculine which values achievement, goal setting, and the like. However, the command to men given in Genesis 1 and 2 is to take dominion over the earth and work [the ground]. The common theme that often comes up is shift away from masculine values to feminine values.

Additionally, although it is not explicitly stated there is the air of false humility in terms of beauty. This is another one of the traps that I’ve explained before which is very common among Christians to believe that going after beauty or valuing beauty is somehow evil because the “inside matters and not the outside.” This is simply another form of gnosticism that rejects the flesh as if it were evil.

I think the main thing men need to be taught is to simply embrace their nature first. You don’t need permission to be a man. Likewise, we don’t need permission to understand that men thrive under competition, goal setting, achievement, and other object oriented tasks. Embrace striving to become a godly masculine man. Embrace the process of finding a wife. Embrace being the head of the relationship with your woman following your lead. Your woman doesn’t “let” you do anything. If you have your own goals that you want to set or your own process it’s not bad unless it’s directly specific sin.

It’s not evil or bad to desire these things yet often we think that it is. We have so much freedom in Christ, yet so many people often tell us that our masculine nature or the things that come out of our masculine nature are evil simply because it doesn’t align with their beliefs or their version of feminized Christianity.

As I described in Lens of Bias, women often have the most to “criticize” about men and how we carry things out. I discussed the problematic nature of biasing in the article. However, let me discuss a more important point here. In the particular article everything was characterized as things that are bad:

> Despite the generally hilarious claims of the manosphere's Christian rump to be interested in traditional sex roles and traditional understandings of marriage and authority, they ignore the obvious traditions when those traditions mean some woman somewhere might have actual social status and a respected position in her community beyond being a wife or a mother. They write endless screeds on marriage readiness as a sort of role playing game where it's just a matter of hitting some benchmarks with "the current girl" enough times and you'll get to the final boss fight (wedding ceremony) of Marriage: The Quest for a Purest of Pure Godly Submissive But Also Hardbodied Wife. Or they write about finding a wife as though it's about sifting through character traits like a basket of costumes, wearing only the ones "women care about the most".

I freely admit that I'm looking for a woman who I am very physically attracted to. That's important to me. But guess what? If you want a purest of the pure godly submissive hard body wife then go search for one. That's what I looked for, and that's what I found.

Are my desires ungodly? No? Then why are my desires being caricatured as being evil by a supposedly Christian women? I've also received criticism before that looking for a wife should be about finding someone to love or someone to make you happy. While those things are fine they are not Scriptural or even the be-all end-all of finding a wife.

Part of learning to be a man is that everyone wants to advise you. Everyone seems to like giving advice, and everyone believes their advice is right. Women, in particular, like impressing their advice on you like it is the gospel. Be careful what advice you take if any.

Here is the simple fact of the matter. It's up to you to steward your life to accomplish the goals and dreams that have been put in your heart [by God]. You can get wise counsel. You can get foolish counsel. But at the end of the day everything that you do is your responsibility. A wife and family is just one facet of how masculinity is walked out in life. Women want MEN. God created it that way.

The "most eligible Christian bachelor" is a godly and mature masculine man knows what he believes both in Christ and in his desires and preferences. Shaming him doesn't affect him in the slightest. He knows what he wants and is confident and diligent to work for it. He is a leader, and he understands that conflict is an opportunity to test his mettle to make righteous decisions. [Insert other manly traits/actions here].

Men do not pursue women

October 29, 2015 | by Deep Strength | Link | Original Link

I saw this making some rounds on facebook. The author takes a curious naming scheme for his post on women don't want to be pursued. However, he makes some very good points many of which we have discussed previously. I wanted to bring this back up in the wake of this being discussed among Dalrock's exposure of Focus on the Family and marriage counseling heresy.

I've discussed this concept previously in a peripheral manner. However, this is a good time to show from the Scriptures why men do not pursue women. In fact, not only do men NOT pursue women, the entirety of the Christian faith is the reverse of this.

Here is an excerpt:

> ## Did Jesus pursue people?
>
> **Think about this question:**
>
> Is there anywhere in the life of Jesus, as seen in the Gospels, where He pursued someone?
>
> To make easy for you, **the answer is "NO".**
>
> In fact, Jesus almost seemed to do the **exact opposite.** He would purposefully tell people to do things that are literally impossible like, "Be perfect like my Father in heaven is perfect." (Matthew 5:48)
>
> Then, He would teach in parables purposefully so **some would get it and others wouldn't.**(Matthew 13:13)
>
> Then, He would **say the most offensive things** and whole crowds would leave Him. Things like "Eat my flesh, and drink my blood." (John 6:53)
>
> And the crazy thing is, **He didn't seem to care.** In fact, He even asked His disciples if they're going to leave as well as if He was challenging them to do so. (John 6:67)
>
> […]
>
> ## Jesus was the most powerful, loving, and confident man they had ever met.
>
> **He wasn't needy.** He didn't need someone to recognize who He was.
>
> **He wasn't controlled by anything.** Nothing anybody thought about Him controlled Him.
>
> **He didn't need to have certain experiences to feel validated.**

> **He didn't promote Himself.** In fact, He went against what we would do and waited 30 years before starting His ministry.
>
> Instead, He loved life, was lead by compassion, and believed in who He was as a Son that had all the resources of heaven backing Him up.
>
> And because of that, **everyone was drawn to Him.** They wanted Him.

Very poignant points are made about how Jesus is not the one doing the pursuing. This is an immutable fact. However, there is a context to this which I think is important to note.

Since we are given the analogy that Jesus and the Church is husbands and wives, we have the example of Jesus and the disciples and their interactions. The role of the husband in these relationships is to initiate. The role of the wife is to respond AND follow. Take note of Jesus calling the disciples:

> Matthew 4:18 Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And He *said to them, "[h]Follow Me, and I will make you fishers of men." 20 Immediately they left their nets and followed Him. 21 Going on from there He saw two other brothers, [i]James the son of Zebedee, and [j]John his brother, in the boat with Zebedee their father, mending their nets; and He called them. 22 Immediately they left the boat and their father, and followed Him.

- Jesus initiating: "Follow Me"
- Disciples responding: 'Dropped their nets' AND 'followed Him.'

This is the key not just for Jesus and the Church or husbands and wives but all of the Christian faith. There is a large fallacy, especially in evangelical circles, that God [and Jesus] is pursuing you and wants to capture your heart.

Obviously, this type of deception is most likely born out of the ubiquitous nature of the Disney Princess(tm) and romantic love. This is the elevation of Romantic Love as the rule of morality rather than God's commandments. Obviously, the rise of romantic love rather than roles and responsibilities within Christian circles gives rise to the EAP — Evangelical American Princess.

As Dalrock so elequently puts it in Lovestruck:

> Because it is love and not marriage which now confers morality upon sex, sex outside of marriage is now considered moral so long as you are in love. Thus we have the modern harlot's defense/anthem "but we were in love!". It is also entirely logical for gays to demand the equal right to "declare their love" via marriage under this new twisted paradigm.

Likewise, with the Christian walk we see that God the Father initiates in a similar way. God uses Christians to spread the gospel. The gospel is an invitation by God to get to know Him better. The invitation is this: All have sinned and fallen short of God. Jesus died

for your sins. Repent and be born again. Follow Him.

- The Father initiates: “Gospel: All have sinned and fallen short of God. Jesus died for your sins. Repent and be born again. Follow Him.
- Sinners respond to the invitation of the gospel message by repenting and following.

God does not pursue us. Instead, He calls us to pursue and follow Him. For example, what do we do in our worry about provision? What is the greatest commandment?

> Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
>
> Luke 10:27 And he answered, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF.”

We pursue Him. We follow Him. He does not pursue us. He initiates with us. As we pursue Him He guides us on the path of righteousness. He facilitates love and our good through His headship. However, if we choose to walk away like many disciples did He lets us. In reality, He does not need us; we need Him.

In the same way, this gives us straight forward examples of how husbands are to act. If a wife is rebellious and decides to walk away then obviously you should tell her that what she is doing is not right and sin. However, if she truly chooses to continue in her rebellion and divorce you should let her walk. Jesus does not compel obedience rather He gives us free will whether to choose to serve Him or not.

Did the father of the prodigal son go pursue him as he left? No. But he ran out an initiated the embrace with him after he found out his son chose to come back home.

Now, this does not mean that He does not give us good gifts as His children. Nor that He fails to answer us when we earnestly seek and pursue after righteousness. It doesn’t mean that husbands should not strive to love, nourish, and cherish their wives as Jesus did either. However, this is all born out of desire and not a works based mentality. A sacrificial act such as Jesus on the cross is not pursuit. It’s an invitation.

This is the subtle difference. The love that the Father shows to Christians, the love of how Jesus love the Church, and the love the husbands show their wives is not one born of “pursuit” but rather in the “roles and responsibilities” given to them. Namely, in the marriage relationship:

- The followers — wives — pursue and follow as a helpmeet, in submission, in respect, and in the home.
- The leaders — husbands — lead, protect, and provide. They love, cherish, nourish, do not become embittered, and honor as co-heirs in Christ.

Conclusions

If there is a main point that I want to emphasize it is this.

The vast majority of Christian men live under the delusion of romantic love. They believe that it is they who must pursue women. However, this is not a Biblical worldview. They must examine their interactions to ensure they are not corrupted by a "standard" of the world via romantic love but rather are conformed to Christ.

The tricky thing about romantic love is that our culture is so saturated in it that we often don't see every single facet of where it pervades. This particular one about "pursuit" is particularly difficult to pick out unless you know what you are looking for. This goes along with the feminization of Christianity and the demonization of masculinity. The elevation of romantic love eventually leads to the inversion of sex roles and goddess worship.

If you listen to any contemporary Christian music and worship songs you now see why many of them are so heretical. There are so many love songs about Jesus pursuing you and me it's simply frightening. They paint a false picture of not only the gospel message but Jesus and the Church and husbands and wives.

Obviously, I don't have to tell you that this is one of major reasons why "Christian marriages" divorce at nearly the same rates as "secular marriages." Holding up "romanatic love" as a moral compass over the "Scripture" will produce similar secular results.

Take the job

October 31, 2015 | by Deep Strength | Link | Original Link

I was discussing with some buddies the other day about whether to take the job. Now, the context of this should be a scenario with which most men are familiar.

1. Man gets an offer for a job that moves to far away
2. Man has a girlfriend
3. Man wants to know if he should choose the job or the girlfriend

Most people go through some fancy discourse about asking about how serious the relationship is and if you see the potential for marriage in it. However, in reality how serious the relationship is does not matter one single bit. This is akin to begging the question. What we want to actually know are the consequences of taking the job or taking the girlfriend.

Women tend to perceive taking her over the job as you changing yourself for her. Women don't like men with no backbone and usually end up breaking up with you after that. It doesn't matter what you think about it or the sacrifice you made. That's how she will perceive the situation the vast majority of the time.

In general, it is relationship suicide to change yourself for a woman. This is the importance of knowing who you are and your values. If she doesn't like it she can take a hike. Unfortunately, the job situation is one of those nebulous actions that isn't really changing yourself but a woman will often perceive it as such. You chose her so therefore you are changing yourself for her therefore her attraction for you wanes.

Likewise, many a man has followed his woman to another city. Whether he wanted to move or not is irrelevant. A man chasing after a woman is just plain unattractive to women. To her you're changing a big part of who you are for her and are pursuing her. Inevitably, they end up in the same place as the man who didn't take the job.

You then receive a breakup message such as:

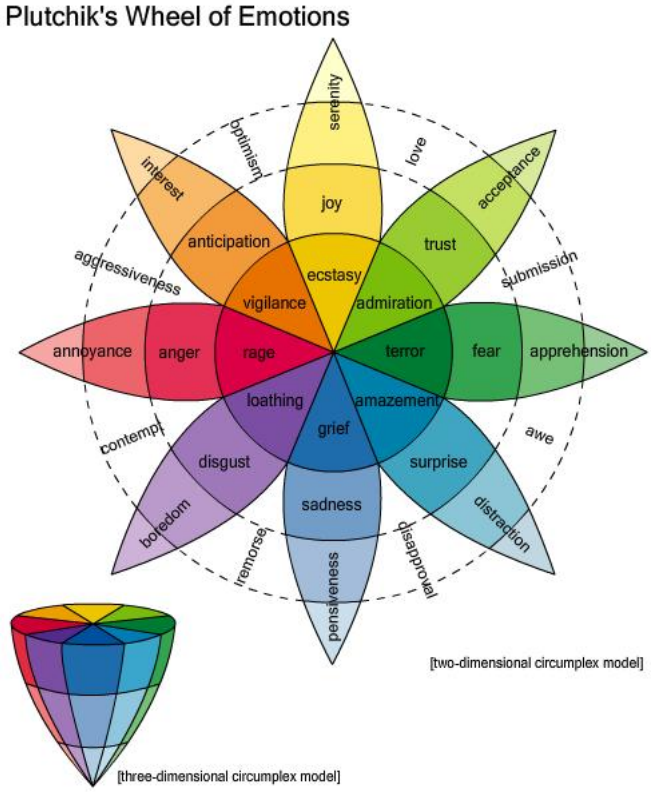
- "I think we're drifting apart"
- "I don't think this is working anymore. I need some time to figure out what I want. Let's take some time off"

Her attraction wanes. The only thing that changed is you. You changed by choose her over the job.

Thus, I recommend if you're not married take the job 99% of the time. Sometimes she will come, sometimes she won't. But if you don't take it it's a very high percentage that your relationship will end in the next year or two anyway. It's better to go out on your terms than on hers naturally because of the higher percentage of success and without the risk of compromising your mission.

The influence of emotions on respect, submission, and love

November 4, 2015 | by Deep Strength | Link | Original Link



Plutchik's wheel of emotions illustrates how two different emotional states combine in order to represent submission.

Those of you who have read this blog for a while have known that the Greek word used for 'respect' in the Scriptures is phobeo. Phobeo is derived from phobos which means to fear.

> Trust + fear/respect breeds submission.

This makes sense because the husband is the head in marriage. The head of the marriage is given authority. When a wife trusts in and fears/respects the husbands she submits to him. As Christians we are to be in godly fear of authorities and place our trust in them to do good (Rom 13, 1 Pet 2).

Respect is a need for men. Most men, if choosing only between respect or sex, would choose respect over sex. By all accounts this is the nature of how men are created by God. Respect from a wife to her husband requires her admiration, trust, acceptance, terror, fear, and apprehension of her husband. Obviously, this makes it easier for her to submit, although she can still choose not to submit.

However, when we truly understand the wholeness of Godly fear, we understand that it encompasses the entire half of the emotion wheel. David establishes this clearly in the Psalms which when discussing the glory of God there is anticipation, joy, trust, fear,

amazement at the wonders of our Creator.

> Trust + joy breeds love.

Likewise, we understand that love is a need for women much like respect is for men. In regard to men loving their wives it requires a trust in the relationship along with joy.

This is why men overwhelmingly prefer enthusiastic virgins. The chaste purity of virgins bring men joy in the relationship just as the Church is prepared as a pure and spotless bride for Jesus (Rev 19). Similarly, wives who are enthusiastic about the relationship and sex are a joy to the husband. It should be quite obvious why husbands find it easier to love a wife who is joyful and enthusiastic about her relationship with him.

How easy is it for a husband to love his wife if he doesn't trust her? This is a straight forward answer. It is also one of the most discouraging ones to answer because of the extensive duplicity in most modern women even those who call themselves Christians. This is explicitly why I have a "no lie" policy in my relationship. If I catch a lie we are done. Trust is earned as is shown by the Parable of the Talents/Minas. This goes for both sexes.

Finally, clearly our actions are not ruled by emotions or feelings. We make commitments and honor them regardless of how we feel. However, understanding and integrating how we feel to do the right thing is good. We don't want to just be mindless automatons when honoring our commitments. David worshiped God with all of his heart, mind, and strength just as we are to do as well.

It is important to understand how our emotions and feelings affect our commitments because we can foster the environment to breed trust along with joy or fear depending on your roles and responsibilities. This makes Biblical roles and responsibilities fall into alignment, and it creates a healthy, godly relationship.

Let’s talk about marriage, fear, and dread

November 6, 2015 | by Deep Strength | Link | Original Link

I’ve explored this concept peripherally in the past, but I want to go back to it since there has been some discussion about it in other Christian and secular blogs. Specifically, Biblical Gender Roles and Rollo. In my opinion, the whole issue is a bit more nuanced than both Rollo and BGR argue back and forth. I will be thoroughly examining it in this post.

For those of you unaware, “dread” is what is termed of in “game” as passively or actively inducing feelings of anxiety, apprehension, or fear in a woman that motivates her to improve the relationship. Typically, such anxiety improves the relationship leading to an increase in frequency of sex or acting more feminine and submissive. However, it does not come without its downsides. Within this are two categories of which are termed “hard” and “soft” (or passive) dread. Rollo discusses dread and soft dread from a secular point of view.

Naturally, most Christian women and even some Christian men upon hearing that dread causes anxiety, apprehension, or fear in women decry it as evil. However, this negative response to “dread” is ignorant of the Scriptures statements on fear.

Obviously, I am not here to validate or invalidate supposed “game” principles. I am here to talk about the Scriptures and what we can learn from them concerned fear. Dread falls under the category of fear, but it is is not all fear. For this posts purposes this should become apparent as I’ll first have to discuss fear in terms of the Scriptures, but I will distinguish the various places it arises. This will lead to showing why it occurs when husband work toward headship, and how to rebuild a relationship.

Rational and irrational fear

Specifically, the Scriptures distinguish between rational and irrational fear.

> **Rational fear** — fearing the consequences of when you do evil — is a healthy fear. This is the fear of God that we all have in our hearts. We should fear and tremble when we commit sin because God is Righteous/Just and abhors sin. Rational fear is an encouragement to do what is right, and to avoid doing what is wrong.
>
> **Irrational fear** — is unhealthy and to be eliminated. This is when you fear/worry about necessities as Jesus talked about with clothes and food or have an irrational fear about what “may” happen to you in marriage. Irrational fear is a discouragement. It is often to avoid doing what is right and to do what is wrong (such as [being afraid to speak] out for your faith [when in a crowd of people]).

The examples often brought up by those who oppose “dread” are what are termed as irrational fear. The most often example is the one I discussed above. In the Sermon on the Mount preaching in Matthew 6, Jesus discusses the topic of not worrying about what you will eat, what you will drink, or what you will wear for your Father in heaven knows all

such things.

On the other hand, rational fear is good. Feelings of anxiety, apprehension, or fear that encourage you to do the right thing are not evil. In fact, they are good. Godly fear should stimulate us to do the right thing, especially if we know what the right thing is. James 4:17 therefore, to one who knows the right thing to do and does not do it, to him it is sin. It is clear that in the Scriptures sex in marriage is a good thing.

Rational fear is in clearly discussed in the Scriptures. The Fear of the Lord is exhorted all throughout the Old testament and New Testament Scriptures. However, wives are exhorted to fear/respect/reverence their husbands in both Ephesians 5 and 1 Peter 3. This is derived from the Greek phobeo, and the dual meaning is clear even though most modern translation place it as respect or reverence.

> Ephesians 5:33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she **[r]respects (phobeo)** her husband.
>
> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and **[a]respectful (phobeo)** behavior.
>
> G5399 — φοβέω — phobeō — fob-eh'-o
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence. Total KJV occurrences: 93

For those of you who have read this blog a long time, all of this is obvious stuff so far because I have discussed it extensively. However, I have not discussed for what purpose the commands are placed. God's commands for roles and responsibilities are always for a purpose. What is the purpose of a wife fearing her husband?

A wife is to fear/respect/reverence her husband because of the role of the position of the husband. Indeed, a wife is not to respect a husband for the things he does for her or if he is acting like a good husband. She is to respect him for the position. This is why the Scriptural commands about marriage in Ephesians 5, 1 Peter 3, Colossians 3, Titus 2, 1 Corinthians 7, 1 Timothy 2, and so on are unconditional. Proper fear and respect is given regardless of [insert bad things of the other person or imperfections the other person]. This is the institutional nature of some of the commandments that Father and Jesus have given. This importance of this cannot be understated.

Influence of emotions on behavior

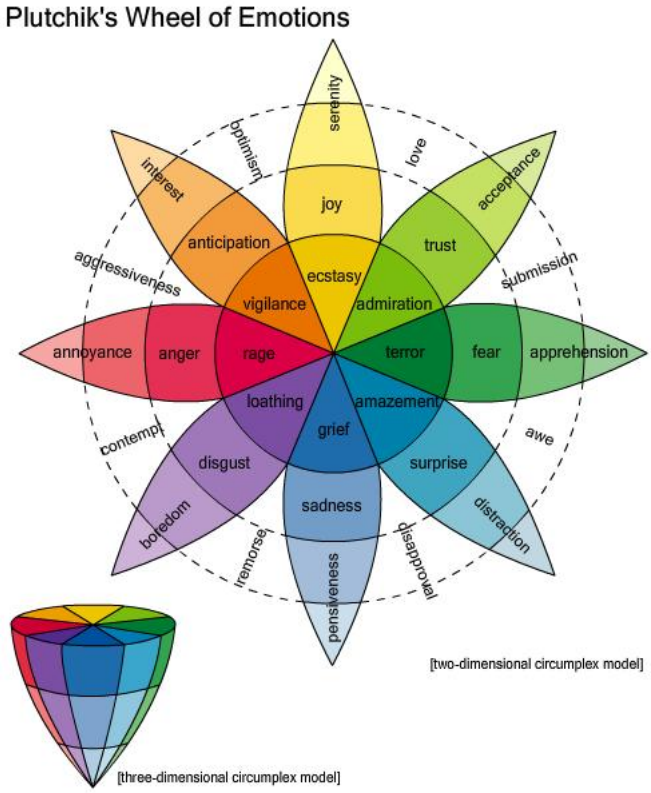
This is why I also use attitude as a proxy for behavior when I can't examine how a wife treats her husband. A lack of fear and respect from a wife toward her husband will almost inevitably spill over into how she treats him starting with contempt which leads to nagging, emotional blow ups, unhappiness, and the like.

As we know from my previous article on understanding how emotional states play into

roles we see that:

> **Trust + fear/respect breeds submission.**
>
> **Trust + joy breeds love.**

This can be seen clearly below.



A woman that does not fear and respect her husband will have a very difficult time submitting him. Sex, from the perspective of a responsive act from a wife and initiation from a husband, is felt as a submission of her body to him.

This embodies the nature of the **desire dynamic** which I discussed in a Christian understanding of attraction. A wife who respects her husband will naturally submit to him in everything including sex. A wife who does not respect her husband will naturally find it very difficult to submit to him in anything including sex because it is so intimate.

However, although we want correct order — natural law — we still must choose regardless of how easy or how hard it is to be obedient to Christ.

Irreconcilability of the secular and Christian world view

In the secular model, many including Rollo discuss the desire dynamic in terms of men demonstrating high value which women naturally flock toward. However, this cannot be reconciled in any way with Christianity because of the burden of performance placed upon an individual under a secular worldview. Indeed, once a man fails to be high value under a secular world view his women will often naturally trade up or dump him altogether.

Now, the Christian dynamic is tied intimately with intrinsic value and extrinsic value. Specifically, extrinsic value within a Christian world view is reward by Christ to stewardship (see: Parable of the Talents/Minas again). I discussed how this properly is

defined within a marriage in Understanding Godly Value.

> **Intrinsic value** is the value that God has placed on us as human beings. There's various Scriptures denoting the value that we have as God's creations. For example, God knew us before He created us in our mother's womb. All of these verses show that as His creation there is an inherent value that He has placed on us. This is why He desires that all men would be saved through Jesus Christ (1 Timothy 2:4 and 2 Peter 3:9). Likewise, husbands and wives are "coheirs" in Christ (1 Peter 3).
>
> **Extrinsic value** is a bit more clear cut. Extrinsic value is not derived by our status, our money, what we look like, or other early things. Extrinsic value is instead derived from what we do. However, extrinsic value is not derived from a works based mentality rather it is derived through roles and responsibilities.
>
> So too all extrinsic value is measured solely through stewardship of what we have been given. A wife's stewardship is measured through her role and responsibility as a wife. A husband's stewardship is measured through his role and responsibilities as a husband. Each of these are different in the Scriptures.
>
> A wife gains nothing through usurping her husband's roles and responsibility. Indeed, it can be said that by usurping her husband's roles and responsibilities she neglects her own. Thus, she is being irresponsible with what she has been given in addition to being rebellious.

Intrinsic value embodies what it means to honor others.

Extrinsic value, on the other hand, embodies our roles within the responsibilities to which we are tasked. Each Christian has a role and spiritual gifts with the body of Christ. To those who are given to singleness Paul describes total commitment to Christ in 1 Corinthians 7. Likewise, to those given to marriage come the roles and responsibilities of husband and wife.

Indeed, the main difference between the secular and Christian world view is purpose. If there is no God then there is no purpose behind what the secular does. Those who do not believe in God are just trying to find some form of transient happiness whether within themselves, in women, money, or other material goals including lineage. However, within the Christian world view there is both eternal intrinsic and extrinsic value behind all that we do.

Tying everything back to fear (or dread if you want to call it that)

First, let's understand what holy fear inspires us to do.

Holy fear of God is tied to eternal extrinsic value. It is not related to intrinsic value because we know that God created us and imbued us with value that cannot be removed. However, as we know in Proverbs the fear of the Lord is the beginning of knowledge. What does knowledge allow us to accomplish? Knowledge allows us to use our mental faculties to distinguish right from wrong. When we distinguish right from wrong and act on it then we build self control, then perseverance, then godliness, then brotherly

kindness, and then love.

> 2 Peter 1:5 Now for this very reason also, applying all diligence, in your faith supply moral [g]excellence (arete), and in your moral excellence (arete), **knowledge (gnosis),** 6 and in **your knowledge (gnosis)**, self-control, and in your self-control, perseverance, and in your perseverance, godliness, 7 and in your godliness, brotherly kindness, and in your brotherly kindness, love.
>
> G1108 — γνῶσις — gnōsis — gno'-sis
> From G1097; knowing (the act), that is, (by implication) knowledge: – knowledge, science. Total KJV occurrences: 29
>
> G703 — ἀρέτη — aretē — ar-et'-ay
> From the same as G730; properly manliness (valor), that is, excellence (intrinsic or attributed): – praise, virtue. Total KJV occurrences: 5

This is why I have no problem with objective science and human nature. Knowledge/science of human nature can be used to further the Christian walk. However, it must be built on a foundation of faith and arete — moral excellence, virtue, manliness — lest we be led astray.

Thus, we have established that the Fear of the Lord motivates us to righteous action given the nature of extrinsic value meeting the commandments of God.

Second, now that we have a proper framework rooted in Scripture let's examine "dread" or rather fear. The fear, reverence and respect is already commanded of the wife toward the husband in the Scriptures (Eph 5, 1 Pet 3). Therefore, what we must acknowledge now is whether inducement of such fear creates righteous action. If it induces righteous action it can be considered rational fear. If it induces unrighteous action it can be considered irrational fear.

A wife experiencing anxiety of a husband naturally lends itself to increasing her desire to have sex with him more. This is an fact based upon the myriad amounts observational data from both Christian and secular marriages and unions. Hence, we must recognize that "fear" or dread is in fact inducing righteous action of desiring to and having more sex with her husband.

This leads to the conclusion that Christian women stating that husbands should never do anything to cause a wife to fear is false. Feelings and emotions are not the Truth. This highlight the prevalent myth that someone making you feel bad = sin. It is false.

Roles and responsibilities

Although we understand that the emotional feelings and subsequent actions of the wife from fear to have sex are righteous, this does not mean that the way in which a husband carries this out is righteous. Those of you familiar with Koine Greek should understand that eidos is the term used for "idol":

> 1 Thessalonians 5:21 But examine everything carefully; hold fast to that which is good; 22 abstain from every **[m]form/appearance (eidos)** of evil.

> G1491 — εἶδος — eidos — i’-dos
> From G1492; a view, that is, form (literally or figuratively): – appearance, fashion, shape, sight. Total KJV occurrences: 6

The reason why I brought up roles and responsibilities is that the nature of a husband’s roles and responsibilities are independent of his wife.

A husband can flirt with other women to make his wife fear him, but that is giving the appearance of evil and not treating her as it was himself. A husband can withdraw affection from her, but then he is not nourishing and cherishing her as if she was his own body. This is why I am against “hard dread” as it were which is overt actions that demonstrate the appearance of or the action of adultery.

The nature of the husband is **to be the head** in marriage. He is not to **become the head** in marriage. Neither is he to get **permission to be the head** in marriage. He simply **is the head**. The key to understanding this is the knowledge of dysfunctional relationships. A husband changing his behavior to act as the head in his marriage will naturally create fear within the wife. After all he is starting to exert headship within the marriage.

A wife who was naturally implicitly or explicitly in charge before will have built up trust with her husband in this dysfunctional relationship pattern. She is comfortable with being in the head position and thus in control of the relationship. She trusts that her husband is fine in this position. However, this does nothing to change her unhappiness, nagging, and contempt within the marriage itself.

This is naturally the result of dysfunctional relationship patterns that manifest in self reinforcing loops. A wife “may” desire to submit to her husband, but she trusts more in her control over the relationship than to obey God. This leads to an irrational fear loop that keeps her nagging, unhappy, and disrespectful of her husband. She acts as the head because she is afraid of obedience to God’s command. As you can see, this is an irrational fear because her role is not the head.

However, when a husband starts acting as the head in marriage this naturally creates fear within her through two other mechanisms:

- **There is a rational fear of authority that is rooted in his position as the head. The rational fear of leadership from her husband results in increased sexual desire for him.**
- **There is another rational fear of breaking trust of the dysfunctional trust relationship. While breaking trust is normally a bad thing, breaking trust in a dysfunctional relationship pattern is a good thing. This naturally results in additional fear as she “feels like she doesn’t know who her husband is anymore.” However, this broken trust must also be rebuild if you want unity in your relationship.**

This it the dual nature of rational fear manifesting itself within correcting a dysfunctional relationship. However, both of these facets must be understand by husbands in order to

truly rebuild a harmonious relationship. Going out and flirting with other women naturally builds a rational fear of authority, but it does not rebuild trust within a relationship. Withdrawing affection naturally does not rebuild trust. Likewise, such actions violate not giving the appearance of evil and do not nourish and cherish the wife in love.

> G5399 — φοβέω — phobeō — fob-eh'-o
> From G5401; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere: – be (+ sore) afraid, fear (exceedingly), reverence. Total KJV occurrences: 93

This is why I agree with "passive dread" that results from the change of the husband acting like the head in the relationship. However, the goal is not "dread," but the goal is "head." Dread or fear is just a passive result of this.

Rebuilding trust

Rebuilding trust is difficult. As the Parable of the Talents indicates rebuilding trust takes time and effort in proper stewardship of the roles and responsibilities that we have been given. It means building up a certain amount of capital in terms of extrinsic value. The good news is that the commands of Scripture to the husband are there to rebuild trust. These include:

- She is your helpmeet and not the head (Gen 2).
- Acting as the head within marriage (Eph 5). Be the leader.
- Loving her as Jesus would the Church (Eph 5). Provision, protection, leadership. Teaching, training, admonishing, and rebuking if necessary.
- Nourishing and cherishing her as yourself (Eph 5). Affection is obvious.
- Not becoming embittered toward her (Col 3).
- Dwelling with her according to the knowledge and giving honor to her as the weaker vessel and co-heir in Christ (1 Pet 3).

Treating her as your helpmeet and not the head and acting as the head in your marriage obviously double as rebuilding trust and acting as the authority. The problem is that most men avoid acting as the head and treat her as the head instead of the helpmeet. You lead, and she follows.

Affection is clearly the obvious route to go. If you do care about her then show that you care. Grab her and hold her close. Use your inside jokes with her. Be her rock when she's emotional (don't solve the problems, simply listen).

Other non-Scriptural things you can do are become muscular and ripped. The main other one is to have friends and hobbies which are proxies for not putting her on a pedestal showing her that you actually have a life apart from her. Obviously, most men that have issues are idolizing their wife or letting the wife take the lead.

Act don't talk, but if you talk only talk about yourself to build trust

This phrase pervades the 'sphere in general but it's true. The Bible states this. Men are to act as the head. Women are to act as the helpmeet. Even if the husband is disobedient to

the Word wives are supposed to win them over through chaste and respectful behavior (1 Pet 3). Talking is often seen as a bad thing. However, it can be used effectively according to certain principles namely only talking about yourself.

Talking about what she is doing is almost inevitably seen as negotiating to her. This is where I've changed my stance a bit. Although a man can tell her what she is doing is sin and wrong it only needs to be said once or twice and then left at that. If she doesn't change her behavior then the relationship is obviously dysfunctional and she willingly will disobey both you and God. Hence, talking anymore beyond this to her is naturally seen as begging and won't restore a marriage to its proper place. It is generally fruitless. The reason for this is that she places her "trust" not in what you're saying but in how the dysfunctional relationship has been run. Hence, why it is important to first lead by example.

In this respect, we can see that men need to lead by example. If a wife is frightened by the extrinsic headship behavior of her husband who wants to break the dysfunctional relationship model he should tell her what he is doing to build trust. Often the conversation will start along the lines of her being unfamiliar with the changes:

> **Her**: "I feel like I don't know who you are anymore" or "You're changing a lot and I don't know if I can handle that" or "I'm feeling anxious because I don't know what is going on with you"

A response should generally only be about yourself and not her in the slightest. The reason for this is because your concern should be first to your roles and responsibilities. If there is a good analogy it would be from the Matthew 7 judging statement: you are taking the plank out of your own eye before pointing out the speck.

> **You**: "I realized I haven't been acting like the man in the relationship. Lately, I'm focused understanding and carrying out my roles and responsibilities in the family."

The nature of the change is often a scary one. Wives who understand the nature of the change then they are more likely to want to rebuild the relationship as opposed to wonder if you're retaking leadership in the relationship and then going to divorce her or sleep with other women. Very few wives except perhaps those filled with malice — hopefully not any supposed Christian woman you will marry — will be against a directional statement like that. In fact, many will wholeheartedly embrace the change.

The main problem I foresee is that most supposedly Christian women who are not respectful and submissive even when it is difficult in the marriage tend to be lukewarm in their faith or may be Christians in name only. This is a difficult situation because even if they do "come around" per se and become respectful and submissive to your headship if you drop the ball they may revert to their previous behavior.

Ideally, this is not the case and you both were just ignorant before of how to build an ordered relationship. However, the good news is that the husband can sanctify the wife (Eph 5) and that wives can also sanctify unbelieving husbands (1 Cor 7). Even if a spouse

is lukewarm then it can turn out for good.

Conclusions

- There is rational fear and irrational fear. Rational fear is godly fear. Irrational fear leads to destruction.
- Feelings are not truth. Despite what some Christian men and women claim, fear of the husband is based in the Scriptures and are therefore godly. What needs to be dispelled with the myth that someone making you feel bad = sin.
- The fear, anxiety, apprehension, or dread that wives feel that drives them to have sex with their husbands when they start to act like the head is rational and therefore good.
- Husband and wives extrinsic value through actions are judged according to their fulfillment of roles and responsibilities. Thus, the goal is headship for the husbands.
- Unchaste behavior of husband and wives or potential impropriety in marriage is a sin. Hence, ends do not justify the means. The heart matters. For example, a husband flirting with other women is not good. Not all means are good.
- Dysfunctional relationships have two components of fear: (1) breaking the trust of the dysfunctional relationship and (2) asserting proper headship in the relationship. Fear is a normal part of the transition process and both are rational and godly. The first (1) fear should aimed to be dispelled. The second fear is a natural part of authority due to the nature of fear/reverence/respect.
- Fear is not something you aim for, but it is a part of the process of rebuilding a relationship. The goal is, and will always remain, in roles and responsibilities. In particular for husbands it will be in headship.
- The commands given to each of the sexes within marriage are about action and not words. Do more, talk less.
- Actions rebuild both the headship and trust within a relationship. Words may be required to build trust if your behavior has changed such as acting like the man in the relationship. However, avoid discussing what the other person is doing as that comes off as negotiation or manipulation. Words can help foster trust in this scenario.

Overall, this is a massive post that covers a lot of different Scriptures and topics and unites them as one. The main nuance is that it’s more important to focus on fulfilling your Biblical roles and responsibilities. Let the consequences that come out of that be addressed as they come.

Feel free to comment and discuss any of the content in terms of a Christian point of view. Troll comments will be deleted.

The nature of man is spirit, soul, heart, and flesh

November 10, 2015 | by Deep Strength | Link | Original Link

Donal has put up a post on the nature of man which is going to lead into a longer series. I was originally going to post this as a comment, but it became too long as I was writing it. Hence, I'm posting it here. I'm going to quibble with some of the definitions and conclusions, so I would suggest reading Donal's post first.

The Hebrew and Greek have some parallel terms with each other which are important to consider.

The Spirit, the Soul, the Heart, and the Flesh

First, let's start with a passage from Deuteronomy held up as the example to live by Jesus.

> Deuteronomy 6:4 "Hear, O Israel! The Lord is our God, the Lord is one! 5 You shall love the Lord your God with all your **heart** and with all your **soul** and with all your **might**.

In this we can see that our existence here on earth is composed of a triunity of parts. I will get into how spirit fits into this as I discuss further.

1. The word for **Soul** is the **Hebrew Nephesh (H5315)** which is synonymous with **Greek Psuche (G5590)**. The synonymous term for soul that is translated as is also "life."
2. The word for **Heart** is the **Hebrew Lebab (H3824)** which is synonymous with **Greek Kardia (2588)**. However, the Greeks make a distinction of the "Heart" into two categories namely "Heart" and "Mind." Deut 6 + Matthew 22 (Hebrew audience – Love God with all your heart, soul, strength/might) versus Mark 12 and Luke 10 (Gentile audience – Love God with all your heart, mind, soul, strength/might). The "Heart" is traditionally the seat of both rationality and emotions. However, the Greek distinguishes it with the "mind" as rationality and the "heart" as emotions. As our culture is Greek influenced we properly understand "follow your heart" to mean "follow your emotions or feelings."
3. The physical **Flesh** or **Body** is the **Hebrew Basar (H1320)** and **Greek Sarx (G4561)**. The flesh is the physical housing of the "Soul" and the "Heart."
4. The word for **Spirit** is **Hebrew Ruach (H7307)** which is synonymous with **Greek Pneuma (4151)**. The Spirit is life… or properly the Breath of life.

In the garden of Eden, God **breathed ("neshama" — H5397)** life into Adam and he became a **living (spirit) soul (nephesh)**. Neshama is the Hebrew word meaning Spirit and/or Soul. Hence, that which was inanimate formed by God from the earth — the heart and flesh — was made alive by God by breathing in soul and spirit to form a living soul.

From this we can deduct quite a few things.

First, The “Heart” provides intentions to action from both thoughts and feelings. For example, Jesus discusses out the heart come all manners of evil (Matt 15, Mark 4). This is why the flesh itself is not necessarily unclean because uncleanness originates from the heart leading to corruption of the flesh.

Second, the “Soul” or “life” interfaces the “Heart” and “Flesh” to give rise to actions in the physical world. Properly, the “soul” is probably best referred to as what we would call “consciousness” because it is immaterial although it resides in a material Flesh.

Third,

> Psalm 84:2 My **soul** longed and even yearned for the courts of the LORD; My **heart** and my **flesh** sing for joy to the living God.

It’s quite a beautiful concept. God’s nature (“**Spirit**“) is reflected within us that we are made in His image: we are composed of a triunity of parts to make up one whole. Our living “**spirit**” is made in His image which is composed the triunity our “**Soul**,” “**Heart**,” and “**Flesh**.”

The “Flesh” physically houses both the “Soul” and the “Heart,” but it is the “Soul” or consciousness which is essential for the “Heart” and “Flesh” to operate. Similarly, without the “heart” or brain dead people the “soul” and “flesh” simply exist without the ability to interact with the world. They are all dependent on one another and cannot exist on their own.

Fourth, going back to the Deuteronomy passage we see some parallels that we didn’t see before which become more clear.

> Deuteronomy 6:4 “Hear, O Israel! **The Lord is our God (Elohim), the Lord is one!** 5 You shall love the Lord your God with all your **heart** and with all your **soul** and with all your **might**.

Elohim (plural for the name of “God”) is the Father, the Son, and the Holy Spirit but is one Lord. His nature as a triune God is reflected in our nature of Spirit composed of Soul, Heart, and Flesh. His image is our image. Loving God with all of our life — our spirit — through our heart, soul, and strength is exactly like the unity that we see in God.

Moving on to the fall…

The Fall

Now, when we were cut off from the “Spirit” of God through sin at the fall, we were cut off from our source of “eternal life.”

> John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to [a]all whom You have given Him, He may give eternal life. 3 **This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

The hole that every human longs to fill within them is from the severing of our “spirit”

from communion with God's "Spirit" in the garden of Eden — this is the symbolism of sacrament of Holy Communion. Hence, those who repent of their sins and believe in Jesus will be sent the Holy Spirit which reunites our "spirit" with "His Spirit" and communes within us. We become literal temples of the Holy Spirit.

Specifically, we typically call the hole and longing for it to be filled as a "soul longing" or "soul yearning." Yet, David shows us above in the Psalms that it is not only our "soul longing" but instead a "spiritual longing." We tend to connect it as a soul longing because both the "Soul" and "God's as Spirit" are immaterial, but this is false.

Thus, Holy Communion symbolizes the nature of the disconnect at the fall and the reconnection through Jesus Christ. Namely,

1. His flesh (or body) is given for us as a sacrifice to represent the entire being contained within our physical body: the Soul, Heart, and Flesh. Jesus is the bread of life.
2. His blood is given for us to represent the New Covenant for the forgiveness of sins. That is the blood represents the redemption of our spirit in Him. Thus, why the Holy Spirit lives within us as Christians.

Conceptually, the reason why blood is used to bind any covenant within the Scriptures is that blood represents the "Spirit" or the wholeness of our being. Our "Spirit" or the breath of life provides sustenance to the Soul, Heart, and Body. Physically, blood provides oxygen to the brain which houses the heart, the body, and obviously allows the "soul" or consciousness to exist within the body. Once the "Spirit" or the breath of life is extinguished the heart and body both die and the immaterial soul leaves its container.

Fallen consequences

What is referred to as "sinful nature" in the New Testament is reflective of the susceptibility and weakness of our overall being to engage in sin. The severing of God's Spirit from our spirit result in a disconnect of our "Soul," "Heart," and "Flesh" from our Creator leading to systemic effects. This is reflected in the nature of the consequences of the fall:

1. Our hearts became susceptible to temptation and choosing evil over good.
2. Our flesh became mortal and we die a physical death. We have become weak and must toil the ground for a living.
3. Our souls apart from God bear eternal consequences of sin.

Romans 1 provides a good summary of the effects of sin when our "spirit" was severed from God's spirit affecting all of the soul, heart, and flesh.

> Romans 1:21 For even though they knew God, they did not [n]honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. 22 Professing to be wise, they became fools, 23 and exchanged the glory of the incorruptible God for an image in the form of

> corruptible man and of birds and four-footed animals and [o]crawling creatures. 24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. 25 For they exchanged the truth of God for [p]a lie, and worshiped and served the creature rather than the Creator, who is blessed [q]forever. Amen.
>
> […]
>
> 28 And just as they did not see fit [u]to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, [v]haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Practice of wickedness results in both physical death of the heart and flesh and the second death of the soul.

Differences between how Paul describes the flesh

Now, it is important to understand the context by which Paul uses the term “sarx” within the New Testament as it can often lead to some confusion. There are times in which Paul uses the word sarx or flesh in reference to the “physical body,” and there are times when Paul uses the word sarx in reference to “sinful nature.”

For example, in Philippians 1 Paul refers to “Flesh” as existing within the “body” or in a physical sense.

> Philippians 1:21 For to me, to live is Christ and to die is gain. 22 [s]But if I am to live on in the **flesh**, this will mean fruitful labor for me; and I do not know [t]which to choose. 23 But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better; 24 yet to remain on in the **flesh** is more necessary for your sake. 25 Convinced of this, I know that I will remain and continue with you all for your progress and joy [u]in the faith, 26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again.

However, the vast majority of time Paul discusses “flesh” particular in Romans, Ephesians, and Galatians — which is basically a shortened version of Romans — he uses “sarx” or “flesh” as a euphemism for sinful nature rather than actually referring to the physical body. The distinction he makes is that he will usually call it “desires of the flesh” or flesh and it’s passions or desires.”

> Galatians 5:16 But I say, walk by the Spirit, and you will not carry out the **desire of the flesh**. 17 For the **flesh [g]sets its desire** against the Spirit, and the

> Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you [h]please. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the **deeds of the flesh** are evident, which are: [i]immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, [j]factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 Now those who [k]belong to Christ Jesus have **crucified the flesh with its passions and desires**. 25 If we live by the Spirit, let us also [l]walk by the Spirit. 26 Let us not become boastful, challenging one another, envying one another.

This is an extremely important distinction because knowing what we know from earlier we know that it is not actually the "flesh" that is tempted with it's passions and desires it is actually the "heart." The "body" naturally follows the desires and wickedness of the "heart" if turned away from God.

> Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.
>
> Matthew 15:16 [g]Jesus said, "Are you still lacking in understanding also? 17 Do you not understand that everything that goes into the mouth passes into the stomach, and is [h]eliminated? 18 But the things that proceed out of the mouth come from the heart, and those defile the man. 19 For out of the heart come evil thoughts, murders, adulteries, [i]fornications, thefts, false witness, slanders. 20 These are the things which defile the man; but to eat with unwashed hands does not defile the man."

Paul discusses how we are to renew ourselves within the faith as Christians in both Romans and Ephesians. Since he is writing to a Gentile audience he uses "mind" rather than "heart" but in reality we can think of it as "heart" containing both "mind" and "emotions."

> Romans 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, [a]acceptable to God, which is your [b]spiritual service of worship. 2 And do not be conformed to this [c]world, **but be transformed by the renewing of your mind**, so that you may [d]prove what the will of God is, that which is good and [e]acceptable and perfect.
>
> Ephesians 4: 17 So this I say, and affirm together with the Lord, **that you walk no longer just as the Gentiles also walk, in the futility of their mind**, 18 being darkened in their understanding, [m]excluded from the life of God because of the ignorance that is in them, **because of the hardness of their heart**; 19

> and they, having become callous, have given themselves over to sensuality [n]for the practice of every kind of impurity with greediness. 20 But you did not learn [o]Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old [p]self, which is being corrupted in accordance with the lusts of deceit, **23 and that you be renewed in the spirit of your mind**, 24 and put on the new [q]self, which [r]in the likeness of God has been created in righteousness and holiness of the truth.

I generally think the emphasis of the mind in particular by Paul is due to the nature of our emotions. Even when we don't feel like it we should always strive to make the conscious choice to obey God's commandments despite what we feel. This is different from the writers to the Gentiles of the writers to the Hebrews.

> James 4:7 Submit therefore to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. 9 Be miserable and mourn and weep; let your laughter be turned into mourning and your joy to gloom. 10 Humble yourselves in the presence of the Lord, and He will exalt you.
>
> […]
>
> 17 Therefore, to one who knows the [k]right thing to do and does not do it, to him it is sin.

James who is writing to the Jerusalem Church just blasts through the muck between mind and heart and just says things clearly. This is because the Jews believed that the heart is both the rational and emotional holistically. What you do that comes out of it is what matters. This is the Semitic Totality Concept which I have discussed before. If you believe something to be true you absolutely live it out.

Conclusions

The image of God is found the image of man because God created man in His own image. God is a Spirit in the triune Father, Jesus, and Holy Spirit. We have His spirit of life in us which is made up of a soul, heart, and flesh.

The severing of God's spirit and our spirit in the fall of man resulted in widespread consequences.

- We are not guilty for Adam's sin, but we bear some of the consequences of his sin namely the separation of our spirit and soul from God, our mortal bodies, and our weakness and susceptibility to temptation.
- Our "human nature" or "lusts of the flesh" war against the "Spirit" in that our hearts which are susceptible to temptation are easily led astray due to the nature of the consequences of the fall still existing. It's not that our bodies are opposed to the Spirit but that the material parts of ourselves which are our "heart" and "flesh" often become disordered with short term temptation and gratification over eternal

reward.
- We must choose to align our spirits with the Holy Spirit as Christians. This means holistically aligning our soul, heart, and strength to the Holy Spirit in order that we may obey the commandments of Jesus. To live by the Spirit and keep in step with the Spirit is holistically having your soul, heart, and flesh in alignment with Jesus. In other words, Love God with all your heart, soul, and strength or heart, soul, mind, and strength.

As you can see, the main issues to where I see some of the issues with Donal's post are encapsulated in these three points:

1. Lack of inclusion of the "heart" as the seat of the rational and emotional. Often times it can be said that the "heart" or "mind" is grouped within the "Soul" because it is the "Soul" which is judged. However, what is imputed by the heart is what is ingrained in the soul rather than vice versa.
2. It is the "soul" or consciousness which processes and imprints the "heart's intentions" to become "actions." Thus, the Spirit is not actually warring against the fleshly body in a literal reading of Paul's lusts of the flesh. Rather, whether our actions are in alignment or not with the Spirit come out of the heart as per Jesus' words.
3. Holistically, the Holy Spirit and temptation war for our spirit — our heart, soul, and body — to do the right or wrong thing respectively.

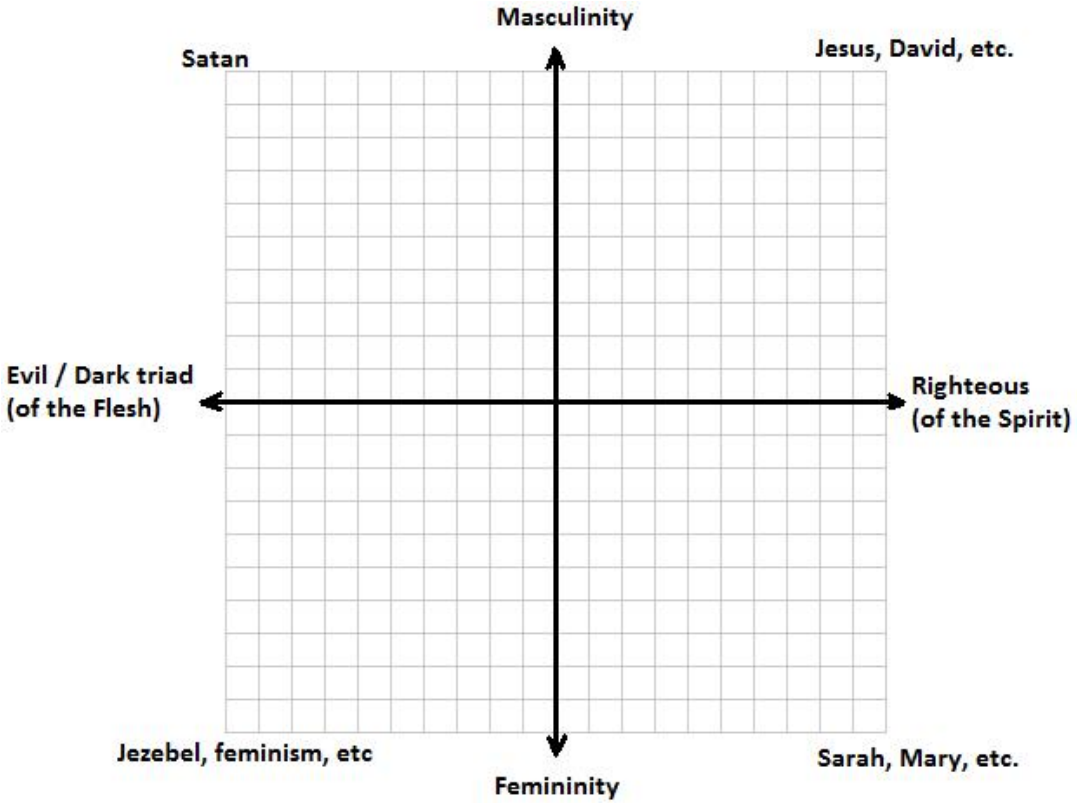
The Spirit, Soul, Heart, and Flesh all interact in a certain way to form one whole. The key then is to get our spirits in alignment with the Holy Spirit which is performed by aligning our heart, soul, and flesh to pursue truth and righteousness.

That's it for now. Comments are welcome.

alpha beta misunderstandings

November 12, 2015 | by Deep Strength | Link | Original Link

In understanding the world and the mission I provided a chart that conveys the nature of how masculinity and femininity interact with good and evil.



I did make a slight mistake on this chart which I want to point out which is that Jezebel and feminism go up where "satan" is because they tend to hypermasculinize women by power grabbing, encouraging rebellion, and making women "strong and independent." However, that is besides the point of this post.

What makes a man attractive to women (or as we call "alpha") is raw masculinity which is typically shown through confidence, boldness, leadership, outcome independence, not making a woman the center of his world, and a whole host of various traits. Vice versa for women and femininity. Obviously, a "righteous alpha" is a man who acts with righteously and masculine. That would put him up closer to the examples such as Jesus and David.

On the other hand, "beta" traits are typically touted as provider, comforter, being nice, putting a woman on a pedestal, and the like. However, it is more accurate to say that some of these are decidedly unmasculine or righteous — which means they can fit anywhere up or down — which is why they are not attractive.

The issue to where the alpha/beta supposed dichotomy runs into trouble is that in Christianity we assume that the "righteous actions" are "beta" when they are not. For example, there is a vast difference between a husband deciding that his whole family go help with a food drive versus a wife that drags her unwilling husband with her. One is showing leadership, and the other is caving to his wife's demands.

> A Christian nice guy may act righteously, but he is not unattractive because of his righteous actions. Rather, he is unattractive because he is not masculine.

It is very easy to get this confused and say the fruits of the spirit, being a provider, and whatnot are “beta” traits. However, that ignores the fact that a masculine man can personify the fruits of the Spirit — the so-called righteous alpha — while being attractive to women.

Understanding this subtle distinction is extremely important when trying to educate Christian men about the importance of masculinity. It’s not that you’re trying to push them away from doing good and loving others. It’s that you are trying to change the nature of how they act to agree with the nature that God has created in them. As I have stated before we are the only species on this planet that can actually act against our nature. All male animals behave male animals. All female animals behave like female animals. Yet, we have free will. Men can choose to act effeminate, and women can choose to act masculine. That’s what we see.

As I discussed in the 3 big elephants in the room and thoughts on authentic manhood, it is important to see that the vast majority of men are feminized. A lot of this has to do with the feminization of the church, but it is also the prevailing attitude in society and our education system. We tend to get a polarization of men because of today’s society:

- The only masculinity we see are “bad boys” because they are willing to boldly and confidently buck the feminized system.
- Hence, most of the Christian men tend to be educated away from masculinity — because masculinity is “toxic” and patriarchy is “bad.” Thus, they may end up seeking and pursuing righteous but effeminate in how they approach their life.

Because this polarization exists, some Christians in the ‘sphere inaccurately believe that that we must act “bad” in order to attract women when that simply is not the case.

In conclusion,

- Alpha = masculine
- Beta = unmasculine/effeminate
- Righteousness or evil is neither masculine or unmasculine but depends on what the attitude and actions are.

Act righteous and focus on becoming more manly as a a Christian man. Especially if you’re looking for a wife. Embrace the role of the head.

The varieties of dysfunctional relationship patterns

November 20, 2015 | by Deep Strength | Link | Original Link

There's 1 right relalationship and 5 main varieties of dysfunctional relationship patterns that manifest between husband and wife. I got a bit of inspiration from this post, but most of it from examining the permutations of issues that crop up from the sex roles and responsibilities of husbands and wives in the Scriptures.

1. **Headship and submission**. This is the Biblical basis for relationship.
2. **Inversion of roles**. The wife is the head of the relationship, and the husband is the wife and submissive.
3. **Rebellion**. The husband is acting as the head of the relationship, and the wife is choosing to rebel instead of submit. She wants things her way instead of following his lead. This is the case with Cane's recent commentary.
4. **Confused husband**. The husband is not acting as the head of the relationship (for whatever reason), and the wife figures that she has to make up for it.
5. **Confused wife**. The husband is acting as the head of the relationship, but the wife doesn't know where she fits into the husband's plans.
6. **Confused husband and wife**. Both the husband and the wife don't know what the heck they are doing in the relationship.

Let's discuss all of these for a second.

Headship and submission

We've been discussing this extensively, so I'm not going to go into it much further. Both parties will be at peace in this type of relationship. Not worldly peace but supernatural peace due to conformation to God's specifically designed roles and responsibilities for the relationship.

Inversion of roles

> The wife is acting as the head of the relationship, and the husband is the wife and submissive.

While this type of relationship may seem like it's not prevalent, this is the type of relationship you get when you are egalitarian. Leadership will always default to one person in a two-person relationship, so if the husband eschews the responsibility then it will default to the wife.

This is what you usually see under feminism as well as egalitarian "Churches" and "Christians." The wife leads her husband around by a leash either covertly or overtly.

Rebellion

> The husband is acting as the head of the relationship, and the wife is choosing to rebel instead of submit. She wants things her way instead of following his lead.

> This is the case with Cane's recent commentary.

Generally speaking, the vast majority of relationship within devoted Christians fall into the category of #2 which is Rebellion. The husband IS a good husband, has a stable job, and is devoted to his wife and kids. Yet, the wife consistently challenges his headship either through nagging, constant suggestions on what to do and what would be "better," or wants her way on all sorts of different things. This is especially so when she is unhappy and/or her husband isn't attractive to her anymore.

This is the state that Dalrock has talked about in his posts the most. Churches that preach headship, but then tell husbands that the measure of his headship is his wife's happiness or pleasing his wife. This encourages wives to rebel against their husbands because they are made the measuring stick: "I'm not happy? It must be that my husband is doing something wrong… he should do it a different way instead."

Indeed, there's nothing wrong with striving to please your wife or do good things for her. However, when these things are performed in a dysfunctional relationship pattern it only leads to more dysfunctional results. The trap of this dysfunctional relationship pattern is that instead such things being done out of desire because you love her, they are instead done out of desire to earn her pleasure or sex. This only exacerbates the issues and ultimately leads to divorce more often than not.

Confused husband

> The husband is not acting as the head of the relationship (for whatever reason), and the wife figures that she has to make up for it.

In general, I think that most women would assume they fall into this category. However, what actually ends up happening is that when the wife attempts to "make up" for the husband at all she is firmly placing herself into the rebellion camp.

In reality, a husband may need the support of his wife, but he does not need her to take up his role and responsibilities for him. What this looks like is the concept of bowing lower (h/t Cane). Encouragement, joy, femininity, and genuine submission or following his lead will help him rebuild his confidence and leadership in the relationship.

Confused wife

> The husband is acting as the head of the relationship, but the wife doesn't know where she fits into the husband's plans.

From what I've seen there's two main camps that fall under here.

One of these camps is the one where "marriage counseling" actually works. The husband is busy with his own life and tends not to have much time for his wife. He may rarely express his love for her for whatever reason. This archetype is of the "unloving alpha" where the husband is already attractive but where becoming more seemingly invested in the relationship fixes it. Thus, the wife doesn't know how she fits into her husbands plans and wants to know how she does.

The second type is just another code word for rebellion and the most common. A wife that “doesn’t know what she wants” uses it as an excuse to do what she wants in the relationship.

Confused husband and wife

> Both the husband and the wife don’t know what the heck they are doing in the relationship.

I suppose you could call this the most common type of relationship because most men and women don’t go into marriage with any sort of plan at all. In most cases, this type of relationship will devolve into some sort of dysfunction because typically they entered the relationship based on feelings without any regard for how the relationship is supposed to work.

Conclusion

Confusion only exists in Christian circles because many Christians don’t even read their Bible that much. However, this is compounded by the fact that there are rarely sermons on what roles and responsibilities are in marriage. This is at best ignorance or perhaps willful ignorance, and at worst systematic rebellion due to wanting to gratify the lusts of the flesh instead of seek Truth.

In general, all of the confused variations of the relationships tend to get pushed toward wifely rebellion by society as well as the Church. After you eliminate the confusion and replace it with Biblical knowledge, there are only really 3 possible permutations:

1. Headship and submission
2. Inversion of roles
3. Rebellion

What the Church should be teaching is headship and submission. Love and respect. However, they don’t and generally either push to 2 or 3 depending on the Church.

The self deprecating husband

November 23, 2015 | by Deep Strength | Link | Original Link

One of the big things that continually irks me is the self deprecating husband because it is so prevalent in not just today's society but also the Church.

It can be blatantly obvious such as:

> My wife is my better half

Or it can be more subtle such as:

> I'm lucky to be with her
>
> or
>
> I want to honor my wife for putting up with me

Lucky? Putting up with you? Really? Is that how you think about yourself that you need to be put up with?

I'm not sure whether it's false humility like shallowness, or a genuine misunderstanding of the importance of the roles and responsibilities of a husband, or an unconscious belief that the wife is actually leading the marriage, or flattery, or a husband thinking he needs the permission of his wife to be a man. Could be a combination.

Why do you think husbands think that they need to put themselves down when honoring or talking about their wives?

It's obviously not godly, so there needs to be a reason behind this ungodly behavior that satisfies the lust of the flesh.

The two dysfunctional mindsets that men suffer from in relationships

December 1, 2015 | by Deep Strength | Link | Original Link

Been busy with Thanksgiving and traveling! Back to writing.

One of the things I've discussed before although not extensively is that men and husbands often fall into the trap of thinking that their girlfriend or wife should love them for who they are. This is one of the more difficult concepts to understand because it means having a firm knowledge of the differing roles and responsibilities and the attitudes that come with them.

There are multiple instances and people in your life that will generally love you for who you are:

- The Father because He created all of us in His own image. This includes Jesus and the Holy Spirit.
- Our parents will tend to be the role models for showing us that we are loved.

In general, love is interrelated with authority. God is love. God is good. God has the ultimate authority. Therefore, He that is all authority, all good, and all love displays it in all ways.

The trouble begins when men and husbands believe that their girlfriends and wives should love them for who they are. There is a general command that Christians love one another. This is good. However, it is not specific to the husband-wife relationship and is instead a general Christian command.

The reason why wives are commanded to respect their husbands and not to love them because that is the important part of the specific roles and responsibilities of the wife. Indeed, respect/fear and trust is what leads to submission. Respect and fear in particular are key to fixing dysfunctional marriage relationships. Headship/authority and submission bring about order within the marriage relationship as the two are one. Thus, the specificity of particular relationship commands has priority over the general commands. Indeed, the problem with mutual submission has been well explored.

I am not against women or wives loving their husbands. Women and wives will often express that romantically in a relationship. However, it is important to note that respect is more important.

> Love does not feed and nourish men and husbands. However, women and wives can nourish their men and husbands with their respect.
>
> - Men are to love women
> - Women are to respect men

This is a key for relationships between men and women. If a man is feeling unloved by his girl or a husband is feeling unloved by his wife he should check his priorities. It is more important to be concerned about a lack of respect than a lack of love from a wife. There is an interesting subtlety of this dynamic that you can only see in hindsight.

The two relationship dysfunctional mindsets

Now that I have laid a bit of the groundwork lets move on.

> **Dysfunction #1: If a husband is feeling unloved by his wife that that means he has already seceded headship to her by some measure because he is in the wrong mindset.**

If the primary relationship was for wives to love husbands and for husbands to respect their wives which is often the case in dysfunctional relationships, then this will lead to obvious conclusions.

- Husbands that respect their wives will submit to them.
- Wives that love their husbands will be the head over them.

We already know how the attitudes of love and respect accurately convey the nature of headship and submission. Thus, it only proves how you approach the relationship out of a particular mindset will lead to a dysfunctional or good dynamic within a particular relationship.

> **Dysfunction #2: On the the other hand, if a husband feels disrespect by his wife that should lead him to the opportunity to exert headship by admonishing her. Fearing the response of his wife in admonishment is a sign of a dysfunctional relationship.**

What is missing in this case is often that the husband needs to get over his fear of his wife. Note that this "fear" of the wife is the same type of fear of authority. If you fear your own wife that is the same as putting her on a pedestal and setting her up as the head of the relationship.

Conclusions

This leads to two conclusions:

1. If you see a lack of respect from your woman or wife you can see your own failure. You fear your woman/wife and how she will react because you have put her up on a pedestal and head of the relationship.
2. If you feel unloved by your woman or wife you are deceived. You incorrectly believe that in a relationship your woman or wife is supposed to love you when that simply is not the case in a godly relationship.

Both of these dysfunctions may result in a myriad of different dysfunctional relationship patterns. Identifying which dysfunctional relationship mindset you are in will go a long way to fixing it.

Blinded by infatuation

December 1, 2015 | by Deep Strength | Link | Original Link

Wintery Knight has already written on this, but there are more details which reveal much more of the picture.

In case you've been living under a rock, Tim Tebow was dumped by Olivia Culpo who was a Miss Universe for not having sex with her.

> The couple started dating in October, but Olivia didn't quite realize how serious Tim was about his virginity vow. According to NYMag, once she understood that he wasn't going to budge on abstaining from sex, she ended the relationship.
>
> An anonymous source told the New York Daily News, "He was really into her, he was sending her love letters and cute notes and professing his love for her. She had to break up with him because she just couldn't handle it. He still hits her up, but she just can't deal with the sex thing. He's pretty adamant about it, I guess."
>
> Culpo has apparently been in prior relationships where she's managed to get guys to break their chastity vows, but Tebow proved to be a tougher one to crack.
>
> She also dated Nick Jonas, who took off his purity ring not long after their relationship began. After he started dating Culpo, Jonas stated that waiting for marriage "is not something I'm doing anymore."

Assuming these details are true (which may not necessarily be the case and if so I will retract this post), it's clear that Tim is blinded by infatuation.

Obviously, Tim made a good decision to abstain from sex until marriage. However, it was preceded by a couple of bad decisions. These bad decisions have been summarily ignored by the vast majority of Christians excluding Wintery Knight.

The bad decisions were as follows:

1. Dating a woman who was has gotten men to break their chastity vows. Not exactly what you want for your wife as a Christian.
2. Blinded by infatuation: professing love, cute notes, and sending love letters after being in the relationship for a month. This is the name of the post for good reason.
3. Continually hitting her up after she dumped him because he stuck to his guns. Does he think her promiscuous character is magically going to change, and she's going to become good wife material?

That being said props to him because he stuck to his abstinence even in the face of great temptation. In reality, I don't know if any of us would be able to say that we would be able to stick to chastity if we had a Miss Universe practically throwing herself at us.

However, it was unwise for him to put himself in that situation.

If he had sex with her then she would most likely eventually break up with him like she

did Nick Jonas. Based on her two pasts relationships and one conquest it seems she is into playing power games for validation. Is she pretty enough to cause men with abstinence professions to break their pledge?

If he didn't have sex with her and they got married her character is still extremely unlikely to change. He will end up being divorced in the future married to someone like her. How bad the damage would be no one could guess.

Very unwise decision based on the extrapolation of long term decision making. Every man wants someone who is pretty or beautiful to them. There's nothing wrong with that. Don't let infatuation or beauty get ahead of vetting for character and obedience to God.

Unfortunately, Tim has a bad record with dating beautiful but [likely] unchaste women:

> When he split with girlfriend Camilla Belle after a couple of months in 2012, it was also widely speculated at the time that the Disney channel star was bothered by his chastity.

Therefore, this story may have an unhappy and ungodly ending if he continues to not vet the women he wants to date and marry for character and obedience to God.

To be continued…

How long should one wait for marriage

December 7, 2015 | by Deep Strength | Link | Original Link

A commenter writes in by e-mail:

> I would like to preface this by saying I am quite young. Young enough that it will neither be possible or rational to get married in the immediate future.
>
> I have heard from many of the men in my life, whom I respect, that the best way to get married is to finish high school, finish college, get your career started, and then finally begin looking for a wife in your late 20s early 30s. Basically to spend 10+ adult years living alone and completely celibate. I think you can see the disadvantages to this, such as women of quality being sparse at that age.
>
> I have also heard some say that you should get married as young as possible. However, the problem with this is that marriage is a lifelong commitment, and people between the ages of 18-22 simply are not ready to make that decision.

Before I start in with any advice, it is important to recognize that this is the most common general life script that you will see out there. This life script comes from many difference places such as family, friends, relatives, church members, or others. I noted this in my 5 step process to maturity in relationships.

Based on my experience, I would not recommend operating by this life script. I went to graduate school and finished roughly around age 27 which is approximately the same time I found the manosphere and also started my search for a wife. It took me about 2-2.5 years, a large amount of godly and masculine development, and a very proactive search to find my current girlfriend and hopefully soon to be fiance. I would consider myself somewhat blessed in this area as I know many Christian men especially in the 'sphere are still searching for a godly woman.

Now, that's not to say I couldn't find any godly women. However, meeting stringent standards for godliness while also other criteria selectively eliminates a large portion of the women that you would find in most Churches due to the prevalence of Churchianity.

On the flipside, women that are 18-22 like the commenter states are simply not ready for marriage either given the current state of parenting on relationships which is little to none for most people. However, one cannot deny that there is a higher likelihood of finding attractive young women on a university campus as opposed to out in the workforce simply due to proximity, higher metabolisms, higher percentages that workout, and hopefully less gluttony.

If I had to do it all over again this is what I would recommend if you are going the university route:

Ages 18-20 — focus on school, godly growth, working out, and joining your local Church and Christian clubs on campus. It's possible that you will find a godly woman to grow together with at this point, but probably unlikely. Due to being "new" on campus it's

unlikely that you will have any sort of status or experience to which women are typically attracted. Thus, spend your time wisely focusing on the things that are important.

Ages 20-22 — continue focusing on school, internships, and graduation. Also, it is important to learn how to start to become a leader if you have not already. Due to your godly growth taking a leadership position, Bible study/small group leader, musical, or other type of position will help you learn how to apply your talents and become a godly leader, and it will be attractive to godly women if you're looking for a wife.

Additionally, it's at this time where you have a higher status due to being older and hopefully more experienced that it's much easier to ask women out on dates and have them say yes. This is not to say that you shouldn't in the earlier years, but the success rate should increase.

Ages 22-25 — Depending on the career path you chose you may be taking a job or going to graduate school. It doesn't really matter which one.

Graduate school is the perfect time to find a wife if you haven't already started cultivating a relationship in the age 20-22 range. Most programs are not super intensive so you still should have a decent amount of time free. Not as much as undergraduate but definitely more than if you were working a real job. This is where it is important to stay connected to a local Church with singles as well as leadership position(s) within Christian groups at the university.

If you are pursuing a career right out then I would look into if you can still volunteer as a leader in the undergraduate or graduate Christian groups on campus or in local Churches. Having been around several universities many of the former leaders tend to stick around for a few years helping to mentor and guide the new leaders as well as interact and help out with the groups. This obviously can double with being the graduated older and wise man to the women undergraduates inexperience which many women find attractive.

In my opinion, this is the key time find and develop a relationship at which to get married especially if you want a lot of children. I know men who married right after undergraduate at ages 21-23 whose marriages are still going strong, and I know some who have married in the 24-27 range who are doing well too. Ideally, this is what you want to aim for in my opinion as you will be able to have children younger and grow together into old age as a family.

You still have some pretty good options in regard to attractive, young women if you are looking strongly in the 20-25 year old range especially around a university. It's likely that you will be able to find a woman who meets your criteria within 5 years.

Ages 26-29 — If you somehow don't find a godly woman within the prior age time frames all is not lost. Women who are younger still go for men, but generally once you hit the 30 women in their younger twenties are a bit more wary of you looking at them for marriage. You may have to start adjusting the age of women you're looking for up.

In the 28-29 range you'll probably be looking for a woman who is 23-26ish years old. I've found that women around the same age at you at this point tend to be more on the desperate side of things or what the manosphere obviously terms as the approach of the

impending wall coupled with baby rabies. In my search I was looking for a woman who was younger who was family and marriage focused. This is important because it is of her own free will and not because her looks may start to decline or she is having biological urges to have children. Those aren't necessarily bad things, but it adds in complicating factors behind motives which are harder to suss out when you haven't had much experience with them yet.

Generally speaking, if you started your search when 18 and strongly started searching when 20 years old if you make it to 29 without finding a godly woman who is interested in marriage and your other selection criteria then you may have been too strict. 10 years of solid searching should be more than enough to find what you're looking for even if there were very few attractive, Christian virgins like I tried to calculate a while back.

Remember that the key is not finding someone who is perfect. The key is to find someone who meets your main criteria but is also willing to be your follow. Relationships require growth and growth is mediated through strong leadership. If a woman is willing to follow your lead you can help her grow together with you and God.

Ages 30-39+ — I'm not exactly single and at this point, so I cannot offer any specific advice on what I would do. Based on what I've observed, if you are in this age group then it's probably unlikely that you're going to find a woman in her low 20s who wants to marry. If you do then it's likely you'll encounter heavy resistance from her family and friends due to a significant age gap. Thus, you may have to start adjusting the age of women you're looking for up. It's likely that early 30s you may be looking for women from 25-30 and late 30s you may be looking for women who are late 20s to early 30s.

The difficulty at this point is that most people are relatively set in their ways. Thus, finding someone who wants to learn and growth together is going to be much more difficult. However, there are some Christian women who make it to this point who are continually willing to be stay at home moms and sacrifice for a family.

It's important to look for the selfless ones as opposed to those who are desperate for a family and children but still want to selfishly pursue career, extracurricular activities, or involvement with many different things. God, family, and community should be top priorities that you're looking for.

If you marry in your 40s you'll probably want to aim for an early 30s woman still so you have chances for a decent amount of children still. However, that's still far away from me, and I have no experience with that other than observing a few marriages that are like this. The men tend to be early 40s and the women are early 30s.

This would be my advice to young men who are in their teens and early 20s. If you are older find out where you fit in and adjust accordingly.

Based on what I've said before I would aim for about 6-12 months to vet and get to known each other and families well, and then a 3-6 month engagement before marriage. This may vary due to life circumstances such as school, family, friends, and whatnot. However, this would be my general recommendation in order to facilitate preparation for marriage.

I find that people who have been in a relationship for 2-5+ years before they get married tend to be complacent and more often these relationship tend to end up in separation or divorce than more reasonable periods of dating/courtship and engagement. I don’t know if anyone else has noticed this, but I think it’s similar to cohabitation where you’re in this somewhat pseudo-commitment for a long while. Then you end up getting married just-because rather than pursuing oneness and family.

For my readers if they have additional advice or their own take on what young men should start to do for preparation and searching for godly women in marriage feel free to comment.

Women need flavor with food

December 10, 2015 | by Deep Strength | Link | Original Link

I've made the analogy before that reason and logic are like food and emotions are like flavor. A dish doesn't exist to women if it is separated into individual ingredients. In fact, individual ingredients are *simply distasteful*.

It's normal for women to find individual ingredients distasteful — marriage, fear, and dread or why I don't respect women — without the flavoring of say 'kindness.'

For example, if I explained the entire picture:

> Breaking a dysfunctional relationship pattern will generate two types of fear:
>
> - The "unknown" and "conflict" will cause fear.
> - The husband getting used to acting as the head will cause rational fear because his previous pattern of behavior was not particular trustworthy.
>
> The first is the fear of change. The second is the rational fear of authority exacerbated due to lack of trust.
>
> The fear of change should be dispelled with kindness: "I've decided to work towards becoming a better husband and father. Things will be different."
>
> The rational fear of authority is the same as which we should have toward the Father as Christians. Additionally, trust in authority takes time to build especially if there was a lack of trust already. This is a natural part of the healing process.

What is *for men* is not *for women*. The way men interact with men will probably offend most women.

It's natural for women to not understand unvarnished truth without kindness. This leads to the conclusion that being offended is not synonymous with ungodliness.

Life lessons. "He who has ears to hear, let him hear."

On divorce Part 3

December 11, 2015 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

This post is mainly for consolidating the Scriptures on divorce as I've participated in several conversations lately on the same topic. It covers much of the same material as the previous topics On divorce and On divorce Part 2. Thus, if you've read them before or if you don't care feel free not to read it again.

This is one of the original research articles that got me started on reading to understand what the Scriptures say myself. Read it if you have time.

The biggest thing that I learned from my discussions is that people don't properly understand the background of all of the OT passages on divorce and putting away which set the stage for why Jesus is talking specifically about putting away and not divorce. Hence, I am going to lay them out in a coherent way that allows us to discuss the context for which Jesus speaks about these things to the Pharisees.

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Let's get started.

Deuteronomy 24 — What is legal divorce according to the Scriptures?

This is outlined in Deuteronomy 24:

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of **two parts** in the OT covenant.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

This will be important when we look at the passages in Matthew.

Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective very few if any women that were caught in marital fraud

were actually stoned.

Thus, what actually occurred is that when a woman was caught in marital fraud were simply **put away** without being **legally divorced**. The reason for this is that such a fraudulent marriage was invalid, and the couple was not legally married. Hence, the "wife" could be put away because there was no proof of the marriage due to lack of blood on the sheets which illuminated her deception that she wasn't a virgin.

Distinguishing legal divorce from marital fraud is important because this outlines a case for which a woman could be put away.

Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord is shown to follow the laws he outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

This is one of the reasons why Israel was not brought back out of Assyrian captivity, and why Samaritans were treated like garbage by the Jews. They were no longer "Jews" because they have been divorced by God. This passage in Jeremiah 3 shows that God Himself divorces the Israelites, gives her a bill of divorce, and sends/puts her away into Assyrian captivity. God abides by His own law that He gave the Israelites.

However, the Lord speaking to Judah does not divorce her even though He puts her away. This means that the Lord is still married to Judah which fulfills His promise to Abraham, Isaac, and Jacob as well as David that he will always have a descendant sit on the throne.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother's divorcement (sêpher 'êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their

> covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and deliveIf rs Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. In particular, Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The main background behind this passage is that “divorce” in surrounding cultures was simply putting away. Husbands sent their wives out of the house and that was a divorce. As you can see, this “divorce” of putting away is at conflict with the Israelite legal divorce process which was putting away with a writ of divorce.

There are two main reasons why the Lord was saying putting away [without a writ of divorce] was treacherous:

1. The husbands were receiving cash and prizes from putting away. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride’s father paid. However, if she was put away without a writ of divorce she would not receive back the dowry. Hence, Israelite husbands were following other cultures and not the Lord for selfish gain.
2. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would not be able to remarry as it states in Deuteronomy 24. Instead, she would still be legally married to her husband albeit put away like Judah in captivity. Since the husbands were not going to redeem the wives they had put away they were left destitute because they could not remarry without committing adultery.

This assimilation of the surrounding culture sets the stage for Jesus’ interaction with the

Pharisees in the New Testament.

Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

Since the OT was written in Hebrew and the NT was written primarily in Greek, we need to critically examine the Scriptures to see if there are synonymous terms that were used in order to understand if the Pharisees and Jesus were speaking about the Law of Moses. There are.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> **Matthew 5**:31 It hath been said, Whosoever shall **put away (apoluō)** his wife, let him give her a **writing of divorcement (apostasion)**: 32 But I say unto you, That whosoever shall **put away (apoluō)** his wife, saving for the cause of **fornication (porneia)**, causeth her to **commit adultery (moichaō)**: and whosoever shall marry her that is **divorced (apoluō) committeth adultery (moichaō)**.
>
> […]
>
> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> 7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be

> for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

G630 — ἀπολύω — apoluō — ap-ol-oo'-o
From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.

G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on
Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

Note: I crossed out the two instances of "divorce" within the definition of apoluo because apoluo does not denote a legal divorce according to the Law of Moses. Hence, Jesus would not have used apoluo to mean "divorce" because He does not abolish the law but fulfills the law.

Matthew 19:3 — the Pharisees' multi layered trap

Let's start delving into the line by line analysis given our solid background of understanding.

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

First, the key word "**every cause**" is another instance of background that we need to understand the situation correctly. The Pharisees, specifically the Hillelites, claimed you could **legally divorce** for "**every cause**" due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article in question gets the conclusion wrong, but the background is important).

> Deuteronomy 24:1 When a man hath taken a wife, and married her, **and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her**: then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house.

Now, your spider senses should be tingling because that question is not what the Pharisees actually asked. This is the importance of understanding that a divorce in Jewish law is putting away AND a bill of divorcement.

> They did not ask Jesus:
>
> "Is it **lawful** for a man to **put away (apoluō) [and give a writ of divorce (apostasion)]** his wife for **every cause**?"

> but rather
>
> “Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?”

If they had said “divorce” via put away + writ of divorce it would have been a basic trap that they knew Jesus could easily refute. However, this multi layered trap is complicated and goes back to it’s roots of being called out by God’s prophet in Malachi 2. Israelite husbands were assimilating culture by putting away their wives treacherously for selfish gain (cash and prizes) and leaving them unable to remarry lest they commit adultery.

The complexity of this trap question is that the Pharisees are pitting Roman law — the current occupiers of the land — versus a specific interpretation of Jewish law. In Roman law you could “divorce” your wife by “putting her away” (apoluo). However, as we know in Jewish law in Deuteronomy 24 you could divorce your wife by “putting her away” (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriyththh). This is similar to other traps the Pharisees employed such as it being **lawful** to pay taxes to Caesar or God (Matt 22, Mark 12).

Hence, the **trap**. If Jesus answers that you can put away a wife without a bill of divorcement the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you need a bill of divorcement then the Pharisees can take Jesus to the Romans and say that He is subverting Roman law. The additional part of the trap that is subtle is that “every cause” is thrown in so that they are not referring directly to Jewish law but solely one liberal interpretation of it.

Obviously, this is a no win question, so the only right answer is not to play at all.

Matthew 19:4-6 — Jesus goes back to the creation

Jesus knows that it’s a no-win question. Hence, He doesn’t play.

> **Matthew 19**:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus neatly sidesteps the Pharisees’ trap by avoiding talking about Roman and Jewish law and instead discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

Matthew 19:7 — The Pharisees’ confusion

> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap. However, they now are not a bit confused. If God did not intended for any divorce at all then why was it written in the Law of Moses in Deuteronomy 24 that they can divorce by putting the wife away AND

giving her a bill of divorcement?

The fact that the Pharisees readily acknowledge that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement allows us to understand that the prior exegesis of the "trap" set by the Pharisees as indicated by Matthew is correct. The Pharisees were again pitting Roman Law against Jewish Law trying to make Him break one or the other along with throwing in their "every cause" theology.

Remember, they asked "put away" versus "put away with a writ of divorce."

Matthew 19:8 — Jesus' response of hardness of heart

> **Matthew 19**:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds to the Pharisees that this part of the law was created because human hearts are hard.

This does not mean that putting away (or apoluo) is synonymous with divorce. Rather, it means that Jesus doesn't want "putting away" for any reason valid divorce or not because of the hardness of hearts. However, at best this is the only portion of the Scriptures where Jesus refers to "putting away" as all inclusive of divorce.

Next, Jesus goes on to talk about the only valid reason for putting away and not a reason for divorce.

Matthew 19:9 — The heavily misinterpreted passage of Scripture

> **Matthew 19**:9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

The first thing to realize is that Jesus is answering the original question that the Pharisees posed which is namely "what are the lawful instances of which you can put away?"

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

As we remember from Malachi 2 to the current Roman occupation the Israelite husbands were putting away their wives treacherously. Thus, it is important for Jesus to answer this question in order to clarify the instances of which a wife can be put away… not the instances for which a wife can be divorced.

Let's walk through this part by part:

1. Specifically, Jesus starts off with "Whosoever shall **put away (apoluō)** his wife." Again, putting away is not synonymous with divorce as Jewish law is 2 parts: putting away and giving a bill of divorcement.

We recognize that Jesus knows what a bill of divorce is as He is familiar with Jewish law.

Additionally, the Pharisees just asked him about **putting away** (apoluo) and **bills of divorce** (apostasion). Hence, Jesus is only talking about the specific scenario of putting away a wife WITHOUT a bill of divorcement otherwise He would have clarified.

Next:

1. Jesus specifically says “except it be for **fornication (porneia)**. “Fornication” is an illicit sexual union including incest (1 Cor 5) and includes adultery. However, if Jesus was referring specifically to adultery here then “moichao” would have been used instead of “porneia.” Moichao is used in the same sentence, yet it is not used here.
2. Additionally, in combination with “**putting away (apoluo)**” and “**fornication (porneia)**” this tells us that He is referring to **Deuteronomy 22** where a husband marries a wife who is not a virgin by fraud. If it was talking about “**putting away (apoluo)**” and “**bill of divorcement (apostasion)**” and “**adultery (moichiao)**” this would reference **Deuteronomy 24** on rules of divorce.

The Greek wording is extremely important to look at here because it tells us what Jesus is talking about and what He is not talking about. This wording absolutely denies that Jesus is talking about divorce and legitimacy of divorce due to adultery in Deuteronomy 24 and instead refers marriage fraud like in Deuteronomy 22**.**

> If Jesus was talking specifically about a legitimate divorce for adultery he would have instead said:
>
> “Whosoever shall **put away (apoluō) [with a writ of divorce (apostasion)]** his wife, “except it be for **adultery (moichiao)**,
>
> Instead, He says:
>
> “Whosoever shall **put away (apoluō)** his wife, “except it be for **fornication (porneia)**,

This becomes clear in the final part.

Next, Jesus says: “and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.” Let’s put all of the parts together now.

> Remove the “except” part for a moment. Jesus is saying:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for **fornication (porneia)**~~, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, […], and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

1. In other words, Jesus is saying [under Jewish law] that if you put away your wife and marry another each of you commit adultery. This makes sense because if you put away your wife under Jewish law without giving her a writ of divorce then you commit adultery as you were still married to her! This is where Jesus refers to Deuteronomy 24 specifically on the laws of divorce.
2. As you can see, this directly resembles what was exactly happening in Malachi 2 and Roman times. Husbands were putting away their wives without a writ of divorce. They couldn't marry because they were still married to their original husbands. If they did they were committing adultery.

Let's continue the textual analysis:

1. Now, what about the "except it be for **fornication (porneia)**" part? The Pharisees rightly understood that in Deuteronomy 22 that if a husband accused his wife of not being a virgin then the proof was the sheet with the blood stains on it. If the parents were able to produce that (gross, I know) then the husband must pay a penalty and could never put her away as long as he lives. **However, if the wife was guilty she was committing fraud by lying/deception by marrying her husband claiming to be a virgin when she was not**.
2. Therefore, this "except" clause means that a husband COULD put away a wife if she had committed deception by fraud by claiming to be a virgin when she was not. Indeed, there is no covenant marriage formed between the husband and the wife if she fraudulently married.
3. Hence, a husband can "lawfully" put away his wife for that cause under Jewish law. This bring us full circle to the fact that Jesus fully answered the Pharisees' question. Under Jewish law a husband can put away his wife [without a bill of divorcement] if she had fornicated and deceived him that she was a virgin as there was no lawful marriage in the first place. Hence, he can put her away and it is not a divorce.

Thus,

> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Putting away (without a writ of divorce) and marrying another constitutes adultery because you are still married to your former spouse. The exception is for a fraudulent marriage which means the marriage itself is invalid.

Now that we understand that Jesus was not talking about divorce (putting away + writ of divorce) but rather putting away we also understand that his original statement still stands.

> **Matthew 19:6 Wherefore they are no more twain, but one flesh. What**

> **therefore God hath joined together, let not man put asunder.**

Thus, Jesus says there is no divorce period. Any divorce is sin.

This also describes the only reason you can put away a wife is for a fraudulent marriage. For example, a wife that lies about her past sexual history can be put away because it's a fraudulent marriage. A covenant must be willingly agreed to openly and truthfully.

Matthew 19:10-12 — the disciples actually understand the gravity of marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

1. The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is no divorce period. The only exception is that you can put away a wife if she fornicated prior to marriage as there would have been no covenant marriage formed.
2. Hence, they say that it's better not to marry since it would be a bad deal to marry if you couldn't divorce for any reason.
3. Jesus then responds that only some can receive the gift of singleness without women. This is important to note in the context of 1 Corinthians 7, and Paul's concession that it's better to marry than to burn. Both Jesus and Paul under the inspiration of the Father understand that many will marry because singleness has not been given to everyone.

No divorce period except for fraudulent marriages is a hard word indeed.

Matthew 1:18-19 — the case of Joseph and Mary

This also agrees with Matthew 1:19 where Joseph was going to put Mary away.

> Matthew 1:18 Now the birth of Jesus [r]Christ was as follows: when His mother Mary had been [s]betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Joseph marriage with Mary would have been fraudulent because he was marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke

In Mark 10:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

The background behind these passages is that Mark and Luke were mainly written to the Gentiles while Matthew was written to the Hebrews. Thus, there is no “except for fornication” within these two passages when Jesus repeats the same thing in Matthew.

The reason for this is that since “putting away” was “divorce” for the Gentiles they should not do that at all. As they were not under the Law of Moses, this goes back to Jesus statement of original intention: “What therefore God hath joined together, let not man put asunder.” There is no divorce for Gentile believers.

Romans 7 — understanding the context of Jewish divorce

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then

> if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Romans 7 does not speak specifically about whether you can legally divorce or not. Obviously, Deuteronomy 24, which Paul is quite familiar with being a Pharisee of Pharisees, states that husbands could divorce their wives.

Paul is instead speaking to the scenarios of being unbound by the law (in death) more than about divorce because He is discussing our salvation and grace versus works. In particular, husbands were allowed to divorce their wives in Deuteronomy 24; however, wives were not allowed to divorce their husbands. Hence, when Paul speaks to this scenario a wife is bound by the law to her husband until he dies [or he divorces her which didn't comment about in this passage].

1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

It's important to understand that the Lord is speaking to a Roman/Greek population in the Corinthians here and not the Jewish people. Hence, the Lord is speaking against the Roman law that "divorce" could be done through "putting away" or simply "departing" in the case of the wife.

Likewise, the Lord follows this up with the only correct path for those separated or divorced: stay single or reconcile. This is a hard word for most Christians because divorce and remarriage is not an option.

This agrees with Jesus' original statements on divorce: "What therefore God hath joined together, let not man put asunder."

This also provides evidence against that Jesus was not speaking about divorce but rather putting away. Hence, Jesus did not say that you could divorce your wife if she committed adultery. Jesus and the Father are one, and they are in agreement.

1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. “Well, if I’m not under bondage anymore because my unbelieving wife or husband left me then I can remarry.” That is not what this passage says at all. It only says that if they depart then you’re not under the bondage of the marriage anymore. However, it does not necessarily condone remarriage either. In fact, going back to the earlier part of 1 Corinthians 7 it would be best to stay single or reconcile if at all possible.

Overall, it’s not specifically clear so there is the possible that you are lawfully allowed to remarry. Although if this is the case I would personally recommend staying single.

Conclusions

Jesus is discusses instances of putting away (not divorce). Thus, His comments are able to be unified throughout all of the passages in Scriptures on putting away and divorce.

1. **Putting away is NOT divorce in the context of Jewish law**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19; Mark 10; Luke 16
2. **However, putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus’ plan for marriage is that “What therefore God hath joined together, let not man put asunder.”** – Gen 2, Matt 19; Mark 10
4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. – Matt; 19, Mark 10, Luke 16
5. **Under Jewish law according to Jesus**: Your marriage is illegitimate if your wife committed sexual fraud. – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **Under Jewish law:** Wives are bound to their husbands as long as they live [or until

their husbands divorce them which was not said]. – Rom 7, Deut 24

7. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
8. **If an unbelieving spouse leaves you are not under bondage**. This can still be liberally interpreted as being able to remarry; however, the prior part of the chapter tends to speak against it since it says to stay single or reconcile. Note the wording: "10 But to the married I give instructions, not I, but the Lord … [remain unmarried or reconcile]" versus "12 But to the rest I say, not the Lord, that if [they leave you are not under bondage]." I take this to generally mean that "not under bondage" means that you are absolved of your marriage duties, but given the context of the wording about the Lord saying versus Paul saying it would seem that stay unmarried or be reconciled is the ideal. Remarriage is likely not an option. – 1 Cor 7
9. **Remarriage is a singular sin and not perpetual adultery** This is one of the falsely propagated conclusions from the heretical "You can divorce your spouse if they commit adultery" exegesis. However, the act of remarriage is a sin since the ideal is to stay single or reconcile. The important thing to understand is that it is a singular sin and not a constant state of sin. Confess your sins to God and repent. – Matt 5, 19; Mark 10; Luke 16; 1 Cor 7 **(See: Note 3 for more details)**
10. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse**. This follows out of #8 because the heretical interpretation is perpetual adultery with the new spouse. Hence, divorce and reconcile and remarry with the first spouse. Rather, this view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again. – Deut 24, Matthew 19 **(See: Note 3 for more details)**

Overall, the main conclusions are:

1. **No divorce period. Even for adultery. Your only recourse is separation if you absolutely can't live with them.**
2. **If you are separated, stay single or reconcile. No remarriage.**
3. **Stay with an unbeliever if they want to live with you, otherwise you are not under the bonds of marriage.**
4. **Fraudulent marriages are not marriages.**
5. **While divorce and remarriage are two sins, they are not perpetual adultery. The phrasing "let man no separate" implies man can separate but it's sinful because of deviation from original design. See: Deuteronomy 24 why divorce and remarriage is not perpetual adultery. Going back to the original spouse is an abomination to the Lord. (See: Note 3 for more details)**

As you will note, this exegesis properly aligns with both (?) the Catholic and Orthodox perspective on marriage (although I haven't studied all of the complexities of them so I'm not 100% sure). I would appreciate of the Catholic and Orthodox readers will comment on

this. Most Protestant denominations are in heresy on the topic of divorce.

Also, for those of you who read this far can comment if this post is clearer than the originals I would appreciate it.

Note 1: This is one of the original research articles that got me started on reading to understand what the Scriptures say myself. Read it if you have time.

Note 2: Hopefully this is the last ever post I make on divorce. The logic and continuity of the Scriptures on this topic is clear that I need not revisit.

Note 3: Divorce, remarriage, and perpetual adultery I addressed in the comments. Essentially,

> 1. I agree with perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, “sacramental marriage” affirmed by the Church.
>
> 2. However, those who were not made aware sinned in their ignorance. If I remember correctly those that don’t undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn’t valid they are free to marry another.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Conclusion:

By no means do I think this is optimal, but we live in a broken world so this is probably the best human solution for it given the nature of Covenants and legal contracts. You have to be aware of the details and willingly walk into them for them to be binding. If there is ignorance or fraud they are not binding.

The influence of hypergamy on attractiveness and relationships

December 16, 2015 | by Deep Strength | Link | Original Link

Understanding attraction has always been one of the more interesting things to learn about. In particular, there's always been different articles about the differences in what "men" find attractive as opposed to "women." One of these is ideal male physique.

One of Donal's original posts is on LAMPS (or PSALM) and APE at categorizing female attraction into categories. These are:

- Power
- Status
- Athleticism
- Looks
- Money

In Biblical terms all of these fall under the command of dominion that God gave to Adam in the garden. Another way to recognize how this applies is to the roles of protector and provider of a family. Protection through power, status, athleticism, and looks and provision through money.

Taking a look at looks

The article is intriguing on the surface, but I think it emphasizes the wrong points. From what I gather, the main point of the article is that women prefer looks that are less muscular and more body fat than men overall. However, the truth is that looks in particular seem to be the most "adapted" to the actual looks of the female in question. For example,

> We've got Brad Pitt in first place with 72.5% of women finding his body the MOST attractive and 86.7% of women being attracted to his body. In second place we've got the musician Henry Rollins (at his smallest) with 11.8% of women finding him the most attractive, and 41.8% of women attracted to his torso. The MMA heavyweight comes next with 9.8% liking him the best and 37% finding him attractive. In last place with 1% we have three time Mr. Olympia winner Frank Zane — famous for shifting the bodybuilding world away from mass and towards aesthetics. Evidently there's still some shifting to do before he lines up with what women find aesthetically pleasing!
>
> No big surprise that the Fight Club sex icon took #1. What DID surprise me is that the healthy looking musician took #2 — outperforming the athletes and bodybuilders. And even the starving sex icon Ville Valo beat out Frank Zane, the king of bodybuilding aesthetics. Looks like a life devoted to achieving the "perfect" physique gives you the worst body according to women. Yikes.

> To make matters worse, 50% of the men that completed the survey (keep in mind these men are interested in physiques, or they wouldn't have taken the survey) want to look like Frank Zane (last place), vs the 40% that want to look like Brad Pitt. Woah.
>
> *Notes
>
> If we filter the data by girls that self-identify as athletes, Brad Pitt drops to 53.8%, the heavyweight jumps to 31%, and Frank Zane the bodybuilder jumps to 15%.
>
> If we filter the data by girls that self-identify as creatives, artists or musicians the opposite happens. Brad Pitt goes up to 73.3%, Henry Rollins goes up to 16.7% and the heavyweight build only gets 6.7%
>
> If we filter by girls that self-identify as fashionable, Brad Pitt drops to 66.7%, the healthy looking Henry Rollins goes up to 22.2% and the emaciated Ville Valo goes up to 11%.

The notes actually provide the most intriguing data in that the variability of preference for women changes according to population type. This should make complete sense to us in that women absolutely despise marrying down in any capacity.

If a woman is athletic and has a decent amount of musculature she will absolutely not want a man who is less muscular than herself. It will make her **feel** less feminine and also **feel** that the man won't be able to protect her as well as a more muscular man. Being a athlete and personal trainer myself I've never seen a woman date or marry a man that is less athletic, muscular, or ripped than her body is in appearance. It just doesn't happen.

This lends credence to the theory that some aspects of hypergamy seem to be predicated on "good but not excessive" rather than "infinite is better."

Money, where infinite is better

On the other hand, there seems to be no upper limit on the attractiveness of money. Money is one of the factors where more provision is always good provision. There is no woman that has ever said in this world that "you have too much money" so I don't like you as much.

However, generally most women seem to compromise on this point where a man should make more than them, but it's unrealistic for a man to make extreme amounts more than them unless they have the corresponding looks to compensate (e.g. trophy wife). The vast majority of women will lose attraction or start to despise you if they make more money than you.

Attractiveness (SMV) disparity influences trust

Overall, it seems that attractiveness disparity plays a role mainly in the protector traits as opposed to the provider trait. As we've already established, looks preferences seem to be variable depending on the actual looks and musculature of the woman herself. We tend to see the same with power, status, although not so much on the athleticism front.

For example, a woman that is of middling status and looks in her group is certainly attracted to the most attractive man in the same social group. However, if she does end up getting together with the man the relationship will almost always inevitably fail. Why is this? The reason for this is that typically a woman's own self evaluation gets in the way. If she knows she is only of middling status and looks in her social group then it's also likely that she fears that her man has the capacity to be stolen away by other better looking and/or higher status women in the same social group.

I've seen this exact scenario play out time and time again in many different social groups. Women tend to imprint their own fear onto men in these circumstances which leads to her being more "combative" or "nagging" when their man is in the presence or talking to other attractive women. They fear that he will just up and leave.

- Trust = a man's attractiveness – a woman's self esteem

Trust is the faith that a woman has in a particular relationship she is in or a relationship that she wants or does not want to get in. We'll get to self esteem in the next section.

In the context of the above, if a man is a "10" and a woman is a "6" it is likely that they will inevitably break up. Women in such disparate relationships will often let their insecurities become unmanageable such that the relationship with crumble. This is why "assortive mating" where 10s match up with 10s, 9s match up with 9s, and so on tends to be the norm while 1-2 disparity points are not a big deal. When we get into 3-4+ disparity points the relationship becomes unstable from the feminine perspective.

A woman's self esteem

Although a woman's self esteem should be grounded in Christ, it is often the case that a woman's self esteem — or evaluation of her own attractiveness — tends to be variable upon external factors such as attention. Indeed, the attention of men is such a strong pull that you have women who whore themselves out for the validation. Look no farther than facebook, instagram, and twitter: the trifecta of attention whoredom.

Generally speaking, a woman's self esteem is often inflated in the post-feminist world due to the excessive body and sex positivity messages. Additionally, the thirstiness of most men throwing out compliments and white knighting in hopes than women will like them better adds fuel to the fire. In this respect, many women often overestimate their own attractiveness.

On the other hand, there are few women who have the opposite evaluation. For example, women that were previously ugly or fat in their teens and "grew up" by losing weight, maturing physically, and the like often have a lower rating of their own self attractiveness than their actual.

This plays a significant role because it is not a woman's actual attractiveness that is her criteria for evaluating whether she should enter or exit a relationship. Rather, it is her perceived attractiveness. For example, if a woman is a "6" in real life, but she evaluates herself as an "8" then she will only date men who are 8+. However, if a woman is a "8" in real life, but she evaluates herself as a "6" then she will date men who are 6+. Thus, we

can update our equation to:

- Trust = a man's attractiveness – a woman's perceived self esteem

Women will only establish a relationship with a man when Trust is a net positive. However, if there the disparity is greater than 3-4+ points the relationship is usually unstable because of insecurity. This is what drives assortive mating.

Likewise, we understand is that a man's attractiveness is perceived by the woman as well. A man may have mediocre looks and a mediocre personally, but after a woman finds out he is a famous celebrity she becomes instantly attracted. This effect also happens with the other vectors of attractiveness. For example, if a woman finds out a man has high status in the social group then she will be more attracted. If she finds out he has an amazing talent such as guitar playing or leading worship she will be more attracted. Hence, the equation is:

- Trust = a man's perceived attractiveness – a woman's perceived self esteem

A woman's social group, friends and family

A woman's social group is very important to her because women tend to be much easier deceived than men. Since a woman's mating prospect depend heavily on her own evaluation of her attraction and her own perception of a man's perceived attractiveness, her social group, friends, and family play a critical role in helping her determine if a man is a good idea for a relationship. There are both good and bad sides to this.

The good side of this is that if a woman has a strong, Christ-centered social group, friends, and family they will help to select a man of high character and integrity who is also attractive to her. However, the bad side of things is if the group is easily influenced by the world's ideals. In this case, women that are divorced or manipulative may influence their friends and family into breaking off good relationships at the whim of their own feelings. See: poisoning the well.

Disqualification factors

Each woman has certain disqualification factors which are essentially red flags with which she will never get into a relationship or have sex with a certain type of man. This could be anything from being non-Christian to not a particular race to not doing the same activities as her. Maybe she only likes tall, dark, and handsome. This updates the equation to:

- Trust = (a man's perceived attractiveness – disqualification factors) – a woman's perceived self esteem

If a man has disqualification factors are greater than his perceived attractiveness she will already have negative trust in the relationship without comparing her own perceived attractiveness into the equation. Hence, she won't even think about having a relationship at all.

Fame

Fame is a great equalizer. If a man is famous it can overcome anything due the nature of fame elevating everything: power, status, looks, athleticism/talent, and typically money too.

- Trust = (a man's perceived attractiveness – disqualification factors + fame) – a woman's perceived self esteem

Since fame can overcome disqualification factors it is added inside the parentheses before a woman compares herself to you.

Conclusions

The main equation:

- Trust = (a man's perceived attractiveness – disqualification factors + fame) – a woman's perceived self esteem

Understanding the variables:

- Trust = faith in the relationship. Negative trust means that a woman will want to exist a relationship, and hate having sex with the man. Equal trust means that a woman is generally ambivalent, and sex is okay. Net positive trust means that women will desire to stay in the relationship and desire to have sex with the man.

We see this play out over both Christian and non-Christian relationships.

- A man's perceived attractiveness = respect. A woman that respects a man is attracted to him and on a biological level will want to have a relationship and/or sex with him (not factoring in moral codes and disqualification factors).
- Disqualification factors are preferences that eliminate a man from potential relationship status, before a woman rates her own perceived attractiveness against his. If he doesn't pass then she has "never thought of a relationship with him before"
- Fame is fame as it usually elevates the vast majority of all of the vectors.
- A woman's perceived self esteem is her own evaluation of her attractiveness.

The difference between a woman who thinks she is more attractive versus being disqualified is the difference between "Ewww, I would never be in a relationship with him" versus "Ewww, I have never *thought* of being in a relationship with him ever." The former being she actually *compared and thought about it* whereas the latter is that you weren't even on her radar because of some preference that you didn't meet. However, fame can overcome this.

Perceived attractiveness has multiple components to it. Some tend to be assortive such as power, status, and looks. Others such as athleticism/talents and money tend to be infinite where more is better.

Christian love is different according to roles

December 24, 2015 | by Deep Strength | Link | Original Link

I mentioned this briefly on Dalrock's blog.

To those under authority — such as children -> parents, wives -> husbands, students -> teachers, subjects -> governments, Christians -> Christ — Jesus gives the command to love (agape) through submission and obedience.

> John 14:15 "If you love Me, you will keep My commandments.
>
> John 14:8 "I will not leave you as orphans; I will come to you. 19 [c]After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. 20 In that day you will know that I am in My Father, and you in Me, and I in you. 21 He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him." 22 Judas (not Iscariot) *said to Him, "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?" 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.
>
> John 15:9 Just as the Father has loved Me, I have also loved you; abide in My love. 10 If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

To those who are the same or in authority Jesus gives different commands which are naturally sacrificial love and love for one another:

> John 13:12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? 13 You call Me Teacher and Lord; and [b]you are right, for so I am. 14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 For I gave you an example that you also should do as I did to you. 16 Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17 If you know these things, you are blessed if you do them. 18 I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.' 19 From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. 20 Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."
>
> John 13:34 A new commandment I give to you, that you love one another, even

> as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."
>
> John 15:12 "This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

Does authority or headship have the "right" to "demand" submission and obedience? Yes.

As Zippy is fond of saying, "authority has the right to create moral obligations." However, let me expand that a bit.

- Authority has the right to create moral obligations that are followed through determining a proper course of action.

This is why children that do not follow what their parents say are in rebellion. Likewise, wives that disobey and do not submit to their husbands are in rebellion. Similarly, Christians that do not submit to Christ's commands are not acting as Christians and are in rebellion. Employees that do not submit to their bosses are in rebellion and may be fired.

However, we must all consider that children have the obligation of obedience. However, wives, Christians, and others have the obligation of submission which is to use free will to submit to the moral obligations of an authority or head. The difference is that children have no choice whereas the rest do. In particular, the wife opts into the marriage covenant, and a Christian opts into Christ as Savior. Although we don't opt into our governments, Paul notes that God installs authorities so therefore we are to submit and obey. Children, however, need teaching, instruction, and discipline to grow up to be able to make good choices which is why they are compelled to obey.

When you understand this, you can always determine the feminists and their insidious counterpart — "Christian" feminists — through the following means:

- Dislike of authority as bad, usually because of their experience with abuses of authority
- Do not believe in power of authority or headship to create moral obligations
- Do not believe in power of authority or headship to command submission or obedience
- Believe only that it is "free will" of those under authority or headship to submit. This ignores previous free will choices made which limit free will. Namely, previous contracts or covenants — such as the marriage covenant — which in light of a lack

of submission are a witness to such rebellion.

As God is good, love, and the ultimate authority we know that all things created by God are good. Hence, all are created for Good. Yet, they are often twisted by feminists and those in rebellion as something bad.

Shades of rebellion

December 29, 2015 | by Deep Strength | Link | Original Link

We've talked about this before, but I realized that I didn't codify it into a simply post. There's 3 different shades of rebellion which are overt, covert, and the twisted. While most of the egalitarian Christians favor overt rebellion, you will find that most of the complementarian Christians favor covert or twisted rebellion.

Overt: Overt rebellion brings out the "equal" card as a defense against husband and wife roles and responsibilities not understanding that they are two separate and distinct things. Human dignity or Biblical "honor" is imbued within all humans, although on earth there is no equality with regard to many things including beauty, talent, intelligence, and many other facets of human life. The fact that there is headship and submission, love and respect, and many other different forms of roles and responsibilities is different from honor.

Covert: Covert rebellion is shown in the wording used, and it is personified by those who don't truly trust. For example, much of the advice on complementarian websites to wives is to "let their husbands lead." Unfortunately, we don't "let" anyone do anything. We either follow or we don't. Christians don't "let" Christ lead them… they follow him or they don't. This type of covert rebellion signifies that the person is lukewarm. Typically, they may believe it in their head that it is true, but they do not fully believe with their heart. They may have good intentions — unlike the other forms of rebellion — but they still have not come to understand what it means to truly be a follower of Christ and/or their husbands.

edit: from the comments here are a couple of other examples from seriouslyserving: "The flipside of this is 'why won't my husband lead?' or 'how do I get my husband to lead?'" The vast majority of the time the husband is already leading, but it is simply not the way the wife wants. The question is a form of rebellion aimed at finding a way to get the husband to lead the way the wife wants instead of submitting to the husband's way of leading. The answer is simply to follow the husband's lead and root out the selfish desires.

Twisted: Twisted rebellion is what Dalrock has been covering with the example of the Kellers. This type of rebellion is where you call good evil and evil good. As it says in Isaiah 5 woe to those who do this. For example, the Kellers story is that his wife took out the fine China and destroyed it with a hammer, and that it was calculated. This caused her husband to listen to her and change. Obviously, this is against actual Scriptural advice from 1 Peter 3, but it is being taught in many churches that there is such thing as a "godly tantrum" that should be employed against husbands to get them to realized (see: cave into) their wives feelings.

In general, Twisted Rebellion is the most dangerous because it masquerades good as evil and evil as good. Covert rebellion is the rebellion that most women struggle with who actually want to obey God and the Scriptures. Overt rebellion of the egalitarian

“Christians” is simply giving into cultural mores (see: the spirit of Jezebel) at the expense of following what God speaks in the Scriptures.

Most evil to the least evil in terms of intentions of the heart: Twisted then Overt then Covert

Note that all of these different forms of rebellion also apply to the relationship between Christians and Christ and other authority structures not just wives and husbands.

Where to start as a young Christian man

January 3, 2016 | by Deep Strength | Link | Original Link

A reader writes in:

> I found out about TRP a year ago, and the Christian manosphere about 3 months ago. You lot are all such a great network of guys! I quickly realise that my faith is so lukewarm compared to yours. I read self-help books more than the scripture. My relationships with women are messy and I try to come across with that godly masculinity you speak about, but I tell myself that if I were them, I woudn't choose me. I have ideas of what I am looking for, but am stumbling my way through dates. My mission is unclear. My biblical knowledge is not strong. I don't have a good group of Christian friends. Ahh.
>
> So my question to you is this (maybe you've gone over something like this on your blog but I haven't read it): What do you think a young Christian man should be doing (practically) to grow in godliness? Something like forming a habit of bible reading, prayer, loving others? Getting deeper into the text?

My advice is multi-faceted depending on where you are at. As a general beginner type of thing this is what I would recommend to younger Christian men. As an aside as much as I like to write about the dynamics of intersexual relationships all of the knowledge must be filtered through a strong foundation. This post is mainly about outlining a strong foundation before engaging in dating.

- **Your faith comes first.**

If you're not strong in your foundations in the faith then I would suggest the gospels especially John as it's very good at showing the love of the Father and Jesus. If you want to get a bit more in depth about faith and walking it out read Romans and/or Galatians (mini-Romans), Ephesians, 1 and 2 Corinthians, Hebrews, and James.

- **Learning about how to be a man from the Scriptures**

Read up on the life of David, a man after God's own heart, in his failures and successes which is found all throughout 1 & 2 Samuel, 1 & 2 Kings, and 1 & 2 Chronicles. Read the Psalms which are basically David pouring out his heart. Read Solomon's wisdom in Proverbs. Read Genesis on Abraham, Isaac, and Jacob. Obviously, the life of Jesus is a must read, but you probably already have read through the gospels to become stronger in your faith.

- **Learning about how to deal with adversity from the Scriptures**

Read up on Judges, Elijah, Elisha, Nehemiah, Job, Acts, the Prophets, and the life of Jesus. Bonus points for reading about the accounts of the disciples and how they were martyred

for their faith.

Facing conflict and adversity head on and how to handle it is one of the most important things you can learn as you are becoming a Christian man.

- **Learn about practical discipleship as man from the Scriptures**

1 & 2 Timothy and Titus are letters Paul is basically writing to Timothy and Titus in order to disciple them to be leaders in the Churches that he helped plant. There's tons of practicals here that are politically incorrect such as 1 Timothy 2 and Titus 2, so becoming familiar with them and strong in your faith on these is very important.

- **Find a godly mentor and godly friends**

This honestly could be much higher up in the order if I were making it a list. Having a godly mentor and godly friends is critical for growth in developing as a Christian. Ideally, your family is Christian as well which can support your in this. However, sometimes that is not always the case. Although you "can" do fine alone we are not called to be alone on the Christian walk and indeed you will miss out on a lot of the "one another" verses littered all throughout the New Testament that cannot be fulfilled without being in fellowship.

As the verse goes… as iron sharpens iron so one man sharpens another.

- **Know your identity in Christ and how attitudes play a role in your interaction with others**

Behavioral cycles and Identity
Identity – Foundations
Identity Part 2 — Subtle Rebellion
Identity Part 3 — Internal and External
Identity Part 4 — Submit to the process of loving yourself
Identity Part 5 — roots and heresies of identity
Identity Part 6 — performance and desire
Your attitude tells me everything I need to know

- **Prior to relationships**

These are all things you should start doing before you even think about relationships in my opinion. The type of woman you want to date/court (or whatever you want to call it) is going to be a woman who is strong in the faith as well. If you are not strong in your faith then such a woman will probably not even look at you twice. This is the law of reciprocal where like attracts like in this context: if a Christian woman is willing to date you while you're not strong in the faith then it's likely her faith is going to be shaky as well. While it's true that women can and do follow their man's lead, this is generally not something you want to take a chance on.

Next, I wrote two main articles that summarize how I organized how I went about approaching relationships:

1. My 5 step process to maturity in relationships
2. A detailed timeline and how-to guide on the process of finding a wife

The 5 step process is something you should do before dating as it will help you outline your life and how the whole process fits into what you do and who you are as a Christian man. The timeline breaks down the dating/courting phase if you need an idea of what you do and how it can potentially occur. It's not a be-all end-all but it can be helpful if you like to have a plan.

The most important part of the 5 step process is to know and understand what God says about relationships. I listed all of the verses there including Gen 1, 2, 3; Eph 5; 1 Cor 7, 11; Col 3, Tit 2, 1 Tim 2, 1 Pet 3, and many others. Study them because they are Truth no matter what culture or even other "Christians" say which disagree with them such as egalitarianism. Much of the analysis of my blog is dedicated to understanding the interactions of masculinity and Truth of relationships from Scripture. For example, Dalrock's blog in particular exposes how a lot of mainstream Christianity is feminized, heretical, and twisted.

Additionally, if you want what I think are some of the most important posts on this blog check out the section on "Mission Framework section" in the categorized list of posts.

As always, if any commenters have other things to share that would be helpful for those new to the faith who are ultimately interested in a family feel free.

How do wives petition or win their husbands

January 6, 2016 | by Deep Strength | Link | Original Link

As many of you know, I'm always a fan of practicalities. Being made new is a process that involves removing the old and putting on the new. If you simply remove the old then your habits will resurface and you will eventually start putting back the old on again. The same is true spiritually as Jesus discusses.

> Matthew 12:43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. 45 Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

As I discussed in shades of rebellion, Dalrock has posted recently about many areas where evangelical "complementarians" advocate a twisted sense of rebellion and call it godly. Here are some, but not all, of them which you can read on your own time.

- https://dalrock.wordpress.com/2015/12/21/servant-leaders-mind-their-own-business/
- https://dalrock.wordpress.com/2015/12/11/why-didnt-he-think-of-that/
- https://dalrock.wordpress.com/2015/12/09/womens-studies-complementarian-style/
- https://dalrock.wordpress.com/2015/12/07/fantasy-land/
- https://dalrock.wordpress.com/2015/12/26/she-only-acted-crazy-to-get-her-own-way/

Let's talk about some of the issues.

Red herrings

Part of the discussion that has cropped up in these posts is a peripheral argument that always comes to the forefront namely,

> "Should wives submit to a husband that leads or commands her to sin."

This question is indeed a red herring in the sense that it promotes unwarranted fear. The vast majority of so-called Christian husbands aren't leading nor commanding their wives to sin. However, this question is used as a strong arm tactic to undermine the authority of headship. In particular, the fear questions legitimate authority and sows the seeds of discontent and discord within relationships that lead ultimately toward covert or overt rebellion.

The discussion itself focuses on actions and actually misses the mark of what God consistently is aiming at in the Scriptures. Since this is actually not clear to many people, I want to bring up the actual examples from the Scriptures.

The preeminent verse and example is brought up in 1 Peter 3 on how wives are to win

their husbands:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

The first part of the passage is straight forward. If a wife claims to be Christan then even if her husband is not a Christian she should act in the proper manner to win her husband:

- Chaste Attitude
- Respectful Attitude
- Gentle Spirit
- Quiet Spirit
- Submissive [to their husbands]

As you can see from the Keller's example of busting up China in Dalrock's posts that is being touted as a Christian example, this is completely and utterly false. The reason why God commands chaste and respectful attitude, a gentle and quiet spirit, and submission is because that is able to win the hearts of their husbands. Confrontation through strife is not a way to win the heart of the husband, and if he is a man that backs down to confrontation and does what the wife wants it is an inversion of sex roles. She has taken the head over the relationship through rebellion.

Sarah

The example given is Sarah to Abraham. The example of Sarah to Abraham answers the question "Should I obey my husband if he leads me into sin." Let's look at two specific situations.

> Genesis 12:10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land. 11 It came about when he [j]came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a [k]beautiful woman; 12 and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 Please say that you are my sister so that it may go well with me because of you, and that [l]I may live on account of you." 14 It came about when Abram came into Egypt, the Egyptians [m]saw that the woman was very beautiful. 15 Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.

> 16 Therefore he treated Abram well for her sake; and [n]gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.
>
> 17 But the Lord struck Pharaoh and his house with great plagues because of Sarai, Abram's wife. 18 Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? 19 Why did you say, 'She is my sister,' so that I took her for my wife? Now then, [o]here is your wife, take her and go." 20 Pharaoh commanded his men concerning him; and they [p]escorted him away, with his wife and all that belonged to him.

Abraham goes down to Egypt, and tells a "white lie" and tells his wife to be complicit with his "white lie." Sarah, or Sarai at this point, is obedient to Abraham. However, in the passage as the story develops obviously you can see that none of the blame falls onto Sarai but solely onto Abraham. This is the power of headship as a covering. That which a wife does under her husband's authority is not her responsibility but his for commanding it. Likewise,

> Genesis 20:1 Now Abraham journeyed from there toward the land of the [a]Negev, and [b]settled between Kadesh and Shur; then he sojourned in Gerar. 2 Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah. 3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is [c]married." 4 Now Abimelech had not come near her; and he said, "Lord, will You slay a nation, even though [d]blameless? 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my [e]hands I have done this." 6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also [f]kept you from sinning against Me; therefore I did not let you touch her. 7 Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours."
>
> 8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. 9 Then Abimelech called Abraham and said to him, "What have you done to us? And [g]how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me [h]things that ought not to be done." 10 And Abimelech said to Abraham, "What have you [i]encountered, that you have done this thing?" 11 Abraham said, "Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife. 12 Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife; 13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is [j]the kindness which you will show to me: [k]everywhere we go, say of me, "He is my brother."'"

Abraham does not learn his lesson and trust God the next time the same situation pops up. He does the same exact thing again with Abimelech. The same exact scenario occurs.

The important thing to note is that both times Sarah is delivered from each situation by God. She did not choose to rebel against Abraham and refuse to do what he said even though lying is obviously a sin. God delivers her both time from her situation because she was in the right — chaste, respectful, gentle, quiet, and submissive to her husband — even in his doing wrong.

Abigail

Of course, there is only one other example in the Scriptures where a wife is disobedient to her husband and God honors her.

> 1 Samuel 25:2 Now there was a man in Maon whose business was in Carmel; and the man was very [a]rich, and he had three thousand sheep and a thousand goats. And it came about while he was shearing his sheep in Carmel 3 (now the man's name was Nabal, and his wife's name was Abigail. And the woman was [b]intelligent and beautiful in appearance, but the man was harsh and evil in his dealings, and he was a Calebite), 4 that David heard in the wilderness that Nabal was shearing his sheep. 5 So David sent ten young men; and David said to the young men, "Go up to Carmel, [c]visit Nabal and greet him in my name; 6 and thus you shall say, '[d]Have a long life, peace be to you, and peace be to your house, and peace be to all that you have. 7 Now I have heard that you have shearers; now your shepherds have been with us and we have not insulted them, nor have they missed anything all the days they were in Carmel. 8 Ask your young men and they will tell you. Therefore let my young men find favor in your eyes, for we have come on a [e]festive day. Please give whatever you find at hand to your servants and to your son David.'"
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> 9 When David's young men came, they spoke to Nabal according to all these words in David's name; then they waited. 10 But Nabal answered David's servants and said, "Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master. 11 Shall I then take my bread and my water and my meat that I have slaughtered for my shearers, and give it to men [f]whose origin I do not know?" 12 So David's young men retraced their way and went back; and they came and told him according to all these words. 13 David said to his men, "Each of you gird on his sword." So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David while two hundred stayed with the baggage.
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> 14 But one of the young men told Abigail, Nabal's wife, saying, "Behold, David sent messengers from the wilderness to [g]greet our master, and he scorned them. 15 Yet the men were very good to us, and we were not insulted, nor did we miss anything [h]as long as we went about with them, while we were in the fields. 16 They were a wall to us both by night and by day, all the time we were with them tending the sheep. 17 Now therefore, know and [i]consider what you

should do, for evil is plotted against our master and against all his household; and he is such a [j]worthless man that no one can speak to him.”

18 Then Abigail hurried and took two hundred loaves of bread and two jugs of wine and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins and two hundred cakes of figs, and loaded them on donkeys. 19 She said to her young men, “Go on before me; behold, I am coming after you.” But she did not tell her husband Nabal. 20 It came about as she was riding on her donkey and coming down by the hidden part of the mountain, that behold, David and his men were coming down toward her; so she met them. 21 Now David had said, “Surely in vain I have guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good. 22 May God do so to the enemies of David, and more also, if by morning I leave as much as one [k]male of any who belong to him.”

23 When Abigail saw David, she hurried and dismounted from her donkey, and fell on her face before David and bowed herself to the ground. 24 She fell at his feet and said, “On me [l]alone, my lord, be the blame. And please let your maidservant speak [m]to you, and listen to the words of your maidservant. 25 Please do not let my lord [n]pay attention to this [o]worthless man, Nabal, for as his name is, so is he. [p]Nabal is his name and folly is with him; but I your maidservant did not see the young men of my lord whom you sent.

26 “Now therefore, my lord, as the Lord lives, and as your soul lives, since the Lord has restrained you from [q]shedding blood, and from [r]avenging yourself by your own hand, now then let your enemies and those who seek evil against my lord, be as Nabal. 27 Now let this [s]gift which your maidservant has brought to my lord be given to the young men who [t]accompany my lord. 28 Please forgive the transgression of your maidservant; for the Lord will certainly make for my lord an enduring house, because my lord is fighting the battles of the Lord, and evil will not be found in you all your days. 29 Should anyone rise up to pursue you and to seek your [u]life, then the [v]life of my lord shall be bound in the bundle of the living with the Lord your God; but the [w]lives of your enemies He will sling out [x]as from the hollow of a sling. 30 And when the Lord does for my lord according to all the good that He has spoken concerning you, and appoints you ruler over Israel, 31 this will not [y]cause grief or a troubled heart to my lord, both by having shed blood without cause and by my lord having [z]avenged himself. When the Lord deals well with my lord, then remember your maidservant.”

32 Then David said to Abigail, “Blessed be the Lord God of Israel, who sent you this day to meet me, 33 and blessed be your discernment, and blessed be you, who have kept me this day from [aa]bloodshed and from [ab]avenging myself by my own hand. 34 Nevertheless, as the Lord God of Israel lives, who has restrained me from harming you, unless you had come quickly to meet me, surely there would not have been left to Nabal until the morning light as much as

> one [ac]male.” 35 So David received from her hand what she had brought him and said to her, “Go up to your house in peace. See, I have listened to [ad]you and [ae]granted your request.” 36 Then Abigail came to Nabal, and behold, he was holding a feast in his house, like the feast of a king. And Nabal’s heart was merry within him, for he was very drunk; so she did not tell him anything [af]at all until the morning light. 37 But in the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone. 38 About ten days later, the Lord struck Nabal and he died.

The most interesting aspect about this story even though Abigail goes against the wishes of her husband is the way in which Abigail does it. Now, this type of action is on the complete opposite end of the spectrum that many advocate in the supposed scenario of a husband leading a wife into sin. Most of those who advocate disobedience if the husband is leading to sin never suggest that:

- Prepares a gift and goes out to meet David
- Gets down and bows to the ground (chaste and respectful attitude and actions)
- Is willing to accept the blame for her husband’s actions
- Tells of her ignorance for what happened
- Offers the gift
- Again asserts willingness to accept blame for the transgression
- Begs for mercy over judgment
- Points out that shedding blood, even justly, may cause grief

Giving a gift, having a humble, chaste and respectful heart, willingness to accept blame that is not hers, begging for mercy over judgment, and using facts to show how adding a weight to the soul is unnecessary are all good ways to show a heart for righteousness instead of evil.

Of course, those who advocate disobedience do not really have good intentions and are trying to undermine authority in the first place. It’s to be expected that they are advocating evil instead of righteousness.

Esther

The story of Esther is probably the best example of how to petition a husband that is a non-Christian [or disobedient to the Word.] First, we have the story of Vashti:

> Esther 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus, 11 to bring Queen Vashti before the king with her royal crown in order to display her beauty to the people and the princes, for she was beautiful. 12 But Queen Vashti refused to come at the king’s command delivered by the eunuchs. Then the king became very angry and his wrath burned within him.
>
> 13 Then the king said to the wise men who understood the times—for it was the

> custom of the king so to speak before all who knew law and justice 14 and were close to him: Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven princes of Persia and Media who [e]had access to the king's presence and sat in the first place in the kingdom— 15 "According to law, what is to be done with Queen Vashti, because she did not [f]obey the command of King Ahasuerus delivered by the eunuchs?" 16 In the presence of the king and the princes, Memucan said, "Queen Vashti has wronged not only the king but also all the princes and all the peoples who are in all the provinces of King Ahasuerus. 17 For the queen's conduct will [g]become known to all the women causing them [h]to look with contempt on their husbands by saying, 'King Ahasuerus commanded Queen Vashti to be brought in to his presence, but she did not come.' 18 This day the ladies of Persia and Media who have heard of the queen's conduct will speak in the same way to all the king's princes, and there will be plenty of contempt and anger. 19 If it pleases the king, let a royal [i]edict be issued by him and let it be written in the laws of Persia and Media so that it cannot [j]be repealed, that Vashti may no longer come into the presence of King Ahasuerus, and let the king give her royal position to [k]another who is more worthy than she. 20 When the king's edict which he will make is heard throughout all his kingdom, [l]great as it is, then all women will give honor to their husbands, great and small."
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> 21 This word pleased the king and the princes, and the king did [m]as Memucan proposed. 22 So he sent letters to all the king's provinces, to each province according to its script and to every people according to their language, that every man should be the master in his own house and the one who speaks in the language of his own people.

Disobedient wives curry the anger and judgment of their husbands. Whether the king was right or wrong for wanting to display his wife's beauty (whatever that meant) before his people, the fact that she was disobedient shows the vast majority of husbands will be in the face of a rebellious wife. Specifically, angry, discontent, wanting a righteous judgment, and the like. Is it no wonder that 1 Peter 3 speaks to wives to be:

- Chaste Attitude
- Respectful Attitude
- Gentle Spirit
- Quiet Spirit
- Submissive [to their husbands]

However, we have Esther who is later promoted to be queen. She becomes queen, and then finds out about Haman's plot against the Jews. She also knows that she will be breaking the laws of the land, or in other words sinning. The breaking the laws of the land and the punishment of sin are both death.

Esther 4:9 Hathach came back and related Mordecai's words to Esther. 10 Then Esther spoke to Hathach and ordered him to reply to Mordecai: 11 "All the king's servants and the people of the king's provinces know that for any man or woman who comes to the king to the inner court who is not summoned, he has but one law, that he be put to death, unless the king holds out to him the golden scepter so that he may live. And I have not been summoned to come to the king for these thirty days." 12 They related Esther's words to Mordecai.

13 Then Mordecai told them to reply to Esther, "Do not imagine that you in the king's palace can escape any more than all the Jews. 14 For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?"

15 Then Esther told them to reply to Mordecai, 16 "Go, assemble all the Jews who are found in Susa, and fast for me; do not eat or drink for three days, night or day. I and my maidens also will fast in the same way. And thus I will go in to the king, which is not according to the law; and if I perish, I perish." 17 So Mordecai went away and did just as Esther had commanded him.

Esther 5:1 Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's [a]rooms, and the king was sitting on his royal throne in the [b]throne room, opposite the entrance to the palace. 2 When the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king extended to Esther the golden scepter which was in his hand. So Esther came near and touched the top of the scepter. 3 Then the king said to her, "What is troubling you, Queen Esther? And what is your request? Even to half of the kingdom it shall be given to you." 4 Esther said, "If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him."

5 Then the king said, "Bring Haman quickly that we may do [c]as Esther desires." So the king and Haman came to the banquet which Esther had prepared. 6 [d]As they drank their wine at the banquet, the king said to Esther, "What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done." 7 So Esther replied, "My petition and my request is: 8 if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do [e]what I request, may the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do [f]as the king says."

Esther 7:1 Now the king and Haman came to drink wine with Esther the queen. 2 And the king said to Esther on the second day also [a]as they drank their wine at the banquet, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done." 3 Then Queen Esther replied, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request; 4

> for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the [b]trouble would not be commensurate with the [c]annoyance to the king." 5 Then King Ahasuerus [d]asked Queen Esther, "Who is he, and where is he, [e]who would presume to do thus?" 6 Esther said, "A foe and an enemy is this wicked Haman!" Then Haman became terrified before the king and queen.

What is Esther's righteous response?

- Fasting for three days, and inviting others into her fast. I imagine they prayed as well.
- Obeying proper protocol for approaching the king
- Dressing up beautifully in her royal clothes
- Coming to the king and not demanding anything but rather giving a banquet instead
- Only after the banquet is underway does Esther present her request

She seeks God. She obeys proper etiquette. She makes herself beautiful. She thinks of giving before getting. She makes sure the king is happy with food and drink before requesting of him.

One last thing I want to note about Esther's situation that I have thought about but never made a post on. "Equality" is such a major issue in our culture. However, what the king offers Esther because she pleased him is essentially equality: "Whatever you ask for up to half my kingdom." Esther didn't ask for it, but the king was willing to give it. Wives win their husband's hearts through doing what the Scriptures say not demanding it.

Headship as a covering

The purpose of headship as authority and as the patriarchy is to protect wives and women. Headship and authority in the respect of those under it can be thought of as a covering of protection around them. Indeed, the blood of Jesus is a protective covering around us that shields us from the judgment that we are supposed to receive from our sin, and instead we receive Jesus' mercy.

> Numbers 30:1 Then Moses spoke to the heads of the tribes of the sons of Israel, saying, "This is the word which the Lord has commanded. 2 If a man makes a vow to the Lord, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth.
>
> 3 "Also if a woman makes a vow to the Lord, and binds herself by an obligation in her father's house in her youth, 4 and her father hears her vow and her obligation by which she has bound herself, and her father [a]says nothing to her, then all her vows shall stand and every obligation by which she has bound herself shall stand. 5 But if her father should forbid her on the day he hears of it, none of her vows or her obligations by which she has bound herself shall stand; and the

> Lord will forgive her because her father had forbidden her.
>
> 6 “However, if she should [b]marry while [c]under her vows or the rash statement of her lips by which she has bound herself, 7 and her husband hears of it and says nothing to her on the day he hears it, then her vows shall stand and her obligations by which she has bound herself shall stand. 8 But if on the day her husband hears of it, he forbids her, then he shall annul her vow which [d]she is under and the rash statement of her lips by which she has bound herself; and the Lord will forgive her.
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> 9 “But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her. 10 However, if she vowed in her husband’s house, or bound herself by an obligation with an oath, 11 and her husband heard it, but said nothing to her and did not forbid her, then all her vows shall stand and every obligation by which she bound herself shall stand. 12 But if her husband indeed annuls them on the day he hears them, then whatever proceeds out of her lips concerning her vows or concerning the obligation of herself shall not stand; her husband has annulled them, and the Lord will forgive her.
>
> 13 “Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. 14 But if her husband indeed says nothing to her from day to day, then he confirms all her vows or all her obligations which are on her; he has confirmed them, because he said nothing to her on the day he heard them. 15 But if he indeed annuls them after he has heard them, then he shall bear her guilt.”

The protective nature of headship is shown clearly in the Law of Moses. Men, widows, and divorced wives are all held accountable to themselves and under the binding of their vows. If a daughter or wife acts rashly with a vow, the father or husband respectively can overrule it before it becomes binding. The husband can annul them after he hears them and allowed them to slide, but he will bear her guilt instead. This is one of the fundamental mischaracterizations of patriarchy and headship. The reason why it’s there is not meant to limit or hold back. Rather, the reason why it’s there is to act as a protection. **The important point is this. If a wife disobeys her husband she steps outside of the bounds of his God-given protective authority. When she does this she heaps the nature of judgment for her decision solely onto herself. However, if she obeys even in sin then the blame falls onto the husband and not her like the situation with Abraham, Sarah, and Pharaoh and Abimelech.** This is why saying a wife should disobey her husband even if he leads her into sin is precarious advice. A wife that does so heaps judgment onto herself because she is walking out from the protective covering over her.

Conclusions

I’ll reiterate the previous section because it’s important realize the consequences for decisions that involve rebellion.

> If a wife disobeys her husband she steps outside of the bounds of his God-given protective authority. When she does this she heaps the nature of judgment for her decision solely onto herself. However, if she obeys even in sin then the blame falls onto the husband and not her like the situation with Abraham, Sarah, and Pharaoh and Abimelech.
>
> This is why saying a wife should disobey her husband even if he leads her into sin is precarious advice. A wife that does so heaps judgment onto herself because she is walking out from the protective covering over her.

There are quite a few righteous ways to approach situations in which a wife may need to petition her husband, especially if she is played in a sinful or no-win situation.

Sarah — Obedience to her husband even in his sinful lies. She is delivered by God Himself and is commended for her faith and obedience in Abraham in 1 Peter 3. Has a chaste and respectful attitude, a gentle and quiet spirit, and is submissive to her husband.

Abigail — Goes against her husbands wishes. However, prepares and gives a gift to the one who presides over her judgment, explains her ignorance, declares her willingness to accept blame for her husband's actions twice, begs for mercy over judgment, and presents a reasonable argument for why judgment is worse than mercy. God honors her.

Esther — Fasts and likely prays for 3 days. Obeys the proper protocol for approaching the king. Makes herself beautiful. Prepares to give first rather than receive and request. Makes sure her husband is happy and satisfied with food and drink before she makes a request.

As you can see, there is no real "one size fits all" way that wives in the Scripture can petition their husbands or their accusers. However, in each various example every wife was commended for the righteous way they approached the situation. You'll notice many of the themes are:

- Chaste Attitude
- Respectful Attitude
- Gentle/Humble Spirit
- Quiet Spirit
- Submissive [to their husbands]
- Willing to accept blame that is not theirs
- Begging for mercy over judgment
- Presenting reasonable arguments
- Making themselves beautiful for their husband
- Focus on giving rather than receiving
- Ensure that the husband's needs are met before asking

All of these can be traced back to **the heart**. The heart of the wife is not set against the husband but rather for him. She is looking to please him and not go against him even if

the situation was sinful.

The goal of a wife in each situation is not to do the right actions (e.g. not sin) because there multiple righteous paths. Even Sarah who walked in Abraham's sin was commended for her righteousness and obedience and delivered by God. The goal is to win hearts for God through the example of the fruits of the Spirit and righteous behavior.

Masculine immaturity is placing responsibilities before roles

January 12, 2016 | by Deep Strength | Link | Original Link

In alpha beta misunderstandings, I made the case that that “alpha” and “beta” (and delta, gamma, omega, etc) are not on the opposite ends of a spectrum. Rather, masculinity and femininity are on a similar spectrum where being “beta” is more like being feminine in nature.

Having thought about that more, I think that understanding is incorrect although there are plenty similarities between being “beta” or “effeminate man” and femininity most notably their unattractiveness to the opposite sex. It’s not that men who typically fall into the beta (and/or delta, gamma, omega) range are effeminate, although they can be. Rather it’s typically a case of incorrect or absent father-son teaching.

Thus, the reason that they are a lot of effeminate men who are unattractive to women is simply because a large percentage of men are being raised by their mothers. Whether they are single mothers, divorced women, or households run by the mom’s/wives it doesn’t really matter as they all have a feminizing influence on men. Some are worse than others though. It’s the mothers that are typically the drive force behind teaching their sons to act and play nice. It stunts their growth to manhood.

Manhood is taught

If we understand that the feminizing influence on men via society, women — single mothers, divorced mothers, women run households, and even Churches creates men who are stunted in manhood, then we should be able to identify areas where their teaching fails to create men. If we contrast this to what fathers impart to their sons we can more clearly see the divide between the two.

I think this can be most clearly seen in **roles and responsibilities**.

- **Feminizing influences tend to stunt boys growth to manhood through heaping on the responsibilities without teaching them their proper roles.**

Boys are taught that they need to provide and protect their girlfriends and subsequent wives. Heck, sometimes they are not even taught to provide or protect them as women are independent and they can do it themselves. However, these responsibilities are often heaped on them without emphasizing the nature of the role. Why do are these responsibilities what they are? Because you, as a growing man, are the head of your family. You have the role of the leader, and with it comes responsibilities.

The former heaps on responsibilities like a slave to the woman’s whims whereas teaching the role with responsibility empowers the growing man to make conscious decisions because it’s his family.

Likewise, there are plenty of “lists” floating around like the one discussed on Scott’s blog.

In this case, 20 things a mother should tell her son. It's a mother telling her son a list of his responsibilities in the relationship and life without elucidating to him the importance of his actual role in them.

Even being a "spiritual" leader is a red herring. This is typical of the Churchianity in that it likes to pigeon hole headship as spiritual leadership in order to limit the influence of headship on the entire relationship. The husband in the relationship not just the spiritual leader but also the life leader, emotional leader, physical leader, and all of the other aspects of the relationship.

> 1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)** 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.
>
> 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. **12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.** 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

What does a man have to do with his family to be in a leadership position in the Church? He has to rule his household well.

How many times have you seen Christian mothers, fathers, or even the Church tell husbands that they need to rule their wives, children, and households well? haven't really seen any to be honest. Yet, how often do mothers, father, and the Church want more men to be leaders in the Church or at home? I hear this one all of the time.

This can only lead to the conclusion that no one — not Christian parents, not the Church — wants to teach the nitty gritty details of what the role actually entails which means a good rule over his own household. You cannot do that without authority. Without authority, there is only responsibilities. With only responsibilities, you are a slave.

- **Feminism, for men, divorces roles from responsibilities, making men slaves.**

Let's change gears for a second.

The problems of teaching responsibilities without roles

Since we have established that teaching responsibilities without roles lead to “niceness” or “beta” which is equivalent to masculine immaturity, it is important to recognize why this is the case.

Let’s look at the typical case of the “beta orbiter.” It’s a man who hangs around a woman trying to curry her favor and/or get her to go out with him by:

- Taking her out to places
- Paying for her meals, clothes, and other things
- Being emotionally available to her if she is having issues, ironically often when she has issues with her boyfriend, friends, or family
- Inviting her to events out with him, that are like dates, but not dates. She will deny they are dates.

What does this look like?

It’s a classic case of putting responsibilities ahead of the actual role. A “beta orbiter” is acting like a boyfriend without actually being a boyfriend. Of course, very few women are actually going to turn down free food, free stuff, attention, and support. Thus, the beta orbiter tends to get stuck in his ways trying to curry favor to hope a girl will back into a relationship with him.

If a man was taught the role or at least emphasized a role along with responsibilities he would know that it is unwise to pursue a woman that doesn’t like him back. To have a relationship both of you need to fulfilled your specific roles and responsibilities. In the case of a beta orbiter here is what you have happening:

- The beta orbiter is fulfilling responsibilities
- The beta orbiter is not fulfilling his role
- The woman is not fulfilling her responsibilities
- The woman is not fulfilling her role

Of course, since there literally is no relationship, the only one in the actual wrong is the beta orbiter who is fulfilling the responsibilities of the relationship when there is none to begin with.

Instead, when you teach men to act as the leader or head of a relationship, then you have the case where a man becomes more attractive by being confident and doing the correct things from the outset. He is not trying to back a woman into a relationship. Rather, he is focused on finding a woman to whom he wants to fulfill his roles and responsibilities, and also looking for a woman who is willing to fulfill her roles and responsibilities back to him.

- **The importance of this cannot be understated as there is a lot of heartbreak if you don’t look for both fulfill your to her and also her fulfilling hers to you. This is the power of standards.**

Standards, as long as they are not exorbitant or too sparse, empower you to find a

mutually fulfilling relationship.

Conclusions

We know that manhood is taught, typically from fathers to sons. The reason why men are not men anymore is a variety of reasons, and feminizing influences are a large part of the problem. However, they are not the only part.

It is important to teach roles first and then the responsibilities that come with them. The roles teach you the meaning behind the responsibilities in the relationship. Feminism, which divorces the roles from responsibilities, makes men slaves.

- **Without learning the roles, you become a slave because you do not know how to apply the responsibilities in a responsible manner. The role guides the process of applying responsibilities in a correct manner.**

This can be clearly seen in the case of immature masculinity of a beta orbiter. He tries to apply specific responsibilities of a relationship to a woman in a irresponsible manner. You cannot do things for a woman to make her like you to be in a relationship with you. Any relationship that forms that way is destined for failure.

Instead, standards should be used to find a woman who wants to apply her roles and responsibilities to a relationship with you. Likewise, you should want to apply your roles and responsibilities to her. This will lead to a mutually satisfying relationship.

End note: The roles and responsibilities are the ones I always talk about such as in Gen 1-3, Prov 31, Eph 5, Col 3, Tit 3, 1 Pet 3, 1 Cor 7,11, and others.

Incentives

January 22, 2016 | by Deep Strength | Link | Original Link

Recently, I've been rethinking much of masculinity in terms of roles and responsibilities after the previous post. Dalrock's recent posts on respect and who cares are important to understand what motivates men.

As it stands, the majority of men would rather feel unloved than disrespected.

> Emerson Eggerichs, best-selling author of Love and Respect*, asserts: "Women need love. Men need respect. It's as simple and as complicated as that."** The foundation for his platinum-level former book-of-the-year is a theorized gender difference he identified by posing this question:
>
> If you were forced to choose one of the following, which would you prefer to endure…to be left alone and unloved in the world, or to feel inadequate and disrespected by everyone?
>
> In his original sample of 400 males, 74% said that if they were forced to choose, they would prefer feeling alone and unloved rather than feeling disrespected and inadequate (p.49). He collected data on a female sample and found that a comparable majority would rather feel disrespected and inadequate than alone and unloved. Based on this data, Eggerichs concluded that a wife "needs love just as she needs air to breathe" and a husband "needs respect just as he needs air to breathe" (p. 37).

I think anyone familiar with the commands of Scripture and be willing to soul search themselves would come to the same conclusion. The currency that is valuable to men is respect while conversely the currency that is valuable to women is love.

This is precisely why the commands of Scriptures to husbands and wives are unconditional. Namely, the husband is to provide love to the wife and the wife is to provide respect to the husband regardless of how they feel even if they are mistreated as stated in Ephesian 5 and 1 Peter 3. The unconditional command reverses potential negative behavioral cycles that may develop. This helps bind the marriage together, and it will help each spouse to work through any conflict that may arise because they are still getting nurtured by the other. This is exactly in the same vein as unconditional sex within marriage as stated in 1 Corinthians 7.

Because of free will, the natural desires of men and women can be warped. Men can be taught and choose to act as if they are women, and women can be taught and choose to act if they are men. Likewise, choosing to act against your nature will indeed change your nature.

> To test my theory that respect is equally critical for many women as for many men, I set out to profile the marriages of some of the smartest women I have known and their equally capable friends (The Lifestyle Poll). The first phase of

> data collection for The Lifestyle Poll was based heavily on a Harvard college graduate sample.
>
> In this group of 300 women, 75% reported that they would rather feel alone and unloved than disrespected and inadequate.In other words, within this group of highly educated, accomplished women, the tendency to favor respect over love was equivalent in degree to the preference expressed among males that was used to launch a best-selling book predicated on what now seems to be an inaccurate assumption of a consistent gender difference.

Thus, it should be no surprise that a woman who was taught since childhood to demand respect, to aim to be respected, and to be ambitious and career oriented would want to be respected rather than loved. Likewise, it should be no surprise that a man who was taught since childhood to be loved, to aim to find a woman who loves him for who he is, and to treat women *with love* as he would want to be treated with love instead of respect.

This is the common delusion of our perverted society that ends up promoting dysfunctional relationships where there is explicit role reversal. The wife ends up acting as the head of marriage and loving the husband while the husband ends up respecting the wife and submitting to her.

Dalrock correctly identifies respect as one of the incentives from marriage. Although I'm sure he knows the others he didn't discuss them. Other incentives are based in the roles and not the responsibilities of marriage:

- Respect
- To be the head of his own household
- Sex
- To father children (be fruitful and multiply)

The reason why the incentives are based in roles is because roles define the position. Responsibilities are added to ensure that the role is fulfilled properly as to the Lord. Fulfilling responsibilities when there is no role is the path to be ineffective and delusional as a man who tries to back a woman into a relationship by sending her gifts, complimenting her, and acting as her boyfriend when he is simply a friend to her.

This is why men that rise to responsibilities without a role are unattractive to women. You can't "earn" your way into a relationship. The role needs to come first, and the role is established prior to any responsibilities being fulfilled.

Generally speaking, if you want to ensure that men want to BE men and BE married then Biblical incentives must be strongly pushed so that men will want to be married.

- What man wants to be in a marriage where he is disrespected by his wife, children, the Church, and culture?
- What man wants to be in a marriage where he is not the head of his household and submissive to his wife?
- What man wants to be in a marriage where he is denied sex?

- What man wants to be in a marriage where children are a curse rather than a blessing?

Although culture continually disrespects husbands, it is exceedingly sad and disappointing that wives, children, and the Church continually disrespect husbands. Then the Church wonders where all of the men are and why marriage rates have plummeted. Right where you left them with destroying the Scriptural incentives for marriage.

If the Church and Christian women want to “solve” the marriage crisis then they first must understand that men will generally only want to be married because of the particular incentives of roles in marriage. This is why a single, chaste, respectful Christian woman who is kind and feminine is so appealing to men. It’s an attractive prospect because she exhibits the qualities of a strong Scriptural marriage.

Conclusion

- Incentives drive behavior.
- The incentives of marriage are primarily based in the roles of marriage as opposed to the responsibilities.
- If the Church and Christians want men to BE men and BE married then they must understand that the the particular roles of men are the incentives for the marriage and stop undermining headship, respect, sex, and children.
- Men that rise to responsibilities without roles are unattractive to women because the commands that underlie the marriage relationship are unconditional not conditional. Responsibility without roles is trying to earn the role through works.
- Single men that wish to be married should strive for the roles and not the responsibilities. Striving for headship/leadership and being respectable is attractive and leads toward the roles within marriage.

Incentives Part 2 — Replacing man up

January 26, 2016 | by Deep Strength | Link | Original Link

In Incentives, we discussed how the incentives of the natural law of the Scriptures that drive men toward marriage. Likewise, we looked at how society and churchianity knock down the incentives of marriage and replace them with disincentives and sin.

As you know, I'm a big fan of the concept rooted in Scripture that if you remove something you need to replace it with something else. Thus, this post is aimed towards concepts that are a good alternative to replacing the typical man up.

Man up, especially from the pulpit, as Dalrock has pointed out before cuts men off at the knees. It's self defeating as it sets the tone that men should be working to please women and that women should be evaluating what the man is doing. Such teaching should be done in a men-only situation if there is a widespread issue. If there's not then there's no reason to preach at the whole body of men like that in the first place.

What if… instead of preaching man up from the pulpit, preachers instead:

1. Edify — Tell wives to cultivate and express gratefulness for everything that the husband do for them.**[1]**
2. Communicate — Tell wives to ask their husbands about all of the things they do for them that they may or may not notice.
3. Submit — Express your opinion but follow his final decision in order to bring about unity in the marriage.
4. Respect — respect your man regardless of if he deserves it or not as to the Lord.
5. Pray — Pray to God for thanksgiving and gratefulness for her husband while lifting up her husband (Phil 4:6).
6. Contentment — godliness with contentment is great gain (1 Tim 6:6).

Indeed, from having been around many husbands and fathers and experiencing discontent within my own relationships, it's clear that many women and wives simply do not know all of the things and considerations that a man does for a woman. Learning about them from him firsthand through asking and communicating is a great way to understand and be grateful.

Although these things are focused on the role of the wife, they affect both the husband and the wife. Likewise, a similar list could be made for husbands to affect their own view and their wives.

1. Edify — Tell husbands to cultivate and express gratefulness for what their wives do for them.
2. Communicate — Tell husbands to ask their wives about all of the things they do for them that they may or may not notice.
3. Lead — Lead your wife by making big and small decisions as they come up so she doesn't have to worry about them.

4. Love — Be patient and understanding with your wife and make sure she knows her opinions are heard and valued.
5. Pray — Pray to God for thanksgiving and gratefulness for his wife while lifting up his wife (Phil 4:6).
6. Contentment — godliness with contentment is great gain (1 Tim 6:6).

On the incentives side of things, it replaces the “man up” — or in other words, nagging from the wife backed up by the preacher — with a thanksgiving for what has been done. Instead of creating a negative behavioral cycle it attempts to start a positive behavioral cycle. The same thing occurs with husbands. Some things are generally Christian while others are role specific in the marriage.

What husband wouldn’t want to bless his wife more when she is grateful rather than nagging?**[2]**

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[1] The Greek word for edification is oikodomeo.

> G3618 — οἰκοδομέω — oikodomeō — oy-kod-om-eh’-o
> From the same as G3619; to be a house builder, that is, construct or (figuratively) confirm: – (be in) build (-er, -ing, up), edify, embolden. Total KJV occurrences: 39

It gives a bit more meaning Proverbs:

> Proverbs 14:1 The wise woman builds her house, but with her own hands the foolish one tears hers down.

[2] When all else fails, 1 Peter 3 and win him without a word and through righteous attitudes and behaviors.

The Patriarchy

January 30, 2016 | by Deep Strength | Link | Original Link

Solomon posted in Dalrock's thread on not listening:

> Dalrock, you said "This is the very definition of complementarianism."
>
> I think maybe you meant this is the definition of today's upside-down, backwards, unholy complementarianism currently touted.
>
> Normal complementarianism is God's actual order. Man is authoity, woman complements/helps

Whether Dalrock intended it or not I think he used the right wording.

From the research I was doing a while ago, I remember the word "Complementarism" was only created in the 1960s if I remember correctly (surprise surprise) during the arrival of second wave feminism. If someone can confirm this I would be grateful. Note that even if it isn't, it is definitely a more recent term that originated in the 1900s which if it was earlier in the 1910-1920 range then that is the other general starting point of first wave feminism.

edit: Dalrock has the actual source which was from CBMW in 1991 which is even worse because they are trying to marry supposedly 'good' parts of feminism with Christianity.

Namely, "complementarism" tries to describe the family roles and responsibilities in a more "friendly" and "politically correct" way than the classical term "patriarchy" — husband led families. However, we know that "patriarchy" has such a negative social stigma to it that naturally Churches and Christians would want to avoid it due to persecution and negative comments.

Obviously, this has backfired because when you give an inch a mile is taken. Instead of standing up to the persecution that may have arisen, they gave in and used a watered down term. It's little wonder that the meaning of such a word that was already a concession has been twisted and warped to complementarians only giving lip service to husband led families.

The natural order created by God and affirmed in the Scriptures in families is the Patriarchy. Get comfortable with it and be ready to be persecuted for it.

Half my kingdom

February 3, 2016 | by Deep Strength | Link | Original Link

It's interesting that there are two places in the Scriptures where kings use the terminology. One used it righteously with graciousness and generosity:

> Esther 5:1 Now it came about on the third day that Esther put on her royal robes and stood in the inner court of the king's palace in front of the king's [a]rooms, and the king was sitting on his royal throne in the [b]throne room, opposite the entrance to the palace. **2 When the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king extended to Esther the golden scepter which was in his hand.** So Esther came near and touched the top of the scepter. **3 Then the king said to her, "What is troubling you, Queen Esther? And what is your request? Even to half of the kingdom it shall be given to you.**" 4 Esther said, "If it pleases the king, may the king and Haman come this day to the banquet that I have prepared for him."
>
> 5 Then the king said, "Bring Haman quickly that we may do [c]as Esther desires." So the king and Haman came to the banquet which Esther had prepared. **6 [d]As they drank their wine at the banquet, the king said to Esther, "What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done."** 7 So Esther replied, "My petition and my request is: 8 if I have found favor in the sight of the king, and if it pleases the king to grant my petition and do [e]what I request, may the king and Haman come to the banquet which I will prepare for them, and tomorrow I will do [f]as the king says."
>
> […]
>
> Esther 7:1 Now the king and Haman came to drink wine with Esther the queen. **2 And the king said to Esther on the second day also [a]as they drank their wine at the banquet, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done."** 3 Then Queen Esther replied, "If I have found favor in your sight, O king, and if it pleases the king, let my life be given me as my petition, and my people as my request; 4 for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the [b]trouble would not be commensurate with the [c]annoyance to the king." 5 Then King Ahasuerus [d]asked Queen Esther, "Who is he, and where is he, [e]who would presume to do thus?" 6 Esther said, "A foe and an enemy is this wicked Haman!" Then Haman became terrified before the king and queen.

The other used it unrighteously:

> Mark 6:21 A strategic day came when Herod on his birthday gave a banquet for his lords and [n]military commanders and the leading men of Galilee; **22 and when the daughter of Herodias herself came in and danced, she pleased Herod and [o]his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." 23 And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom."** 24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." 25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." 26 And although the king was very sorry, yet because of his oaths and because of [p]his dinner guests, he was unwilling to refuse her. 27 Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, 28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. 29 When his disciples heard about this, they came and took away his body and laid it in a tomb.

I noted before in Incentives that essentially this is a king granting 'equality' to a woman. Jesus does a similar thing with us in John 15.

> John 15:12 "This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. **15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.** 16 You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. 17 This I command you, that you love one another.

These examples show us that love elevates the honor and dignity of those under headship or authority to similar status. Indeed, the command to husbands thrice in Ephesians 5 is to ***love his wife as himself***.

Many Christians like to harp on the fact that husband are to act like Jesus did toward His Church to their wives. Indeed, husbands are to "Love their wives as Christ loved the Church." However, how many of those same people would use the same language that Jesus did with His Church in John 15?

> **John 15:14 "You are My friends if you do what I command you."**

The implicit counterpoint is that we, as Christians, are not Jesus' friends if we do not do what he commands. Likewise, wives that disobey and/or do not submit to their husbands are not their husband's friend. **Rebellion alienates**. It should be treated not with more kindness but correction, admonishment, or rebuke.

This leads us to the conclusion that although this status is enjoyed by those under authority, it cannot be treated with contempt. Instead, it should be treated with humility and graciousness as in the example of Esther above. The attitude is respect, and the action is obedience.

Indeed, Paul describes Jesus giving us the proper example between Him and the Father as He submitted to the Father's will.

> Philippians 2:3 Do nothing [c]from [d]selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude [e]in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be [f]grasped, 7 but [g]emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death [h]on a cross.

As this plays out within Christian marriages in our feminized culture and churchianity, it is often the wives who act more like Herodias' daughter than Esther. They treat a husband's graciousness and willingness to sacrifice for her with contempt and derision and exploit it. Look no further than the "divorce industry."

If you look for it you can see it everywhere. It's cliche to put down husbands and fathers. It's cliche to blame them even when they have done nothing wrong. Be on your guard and speak out against it when you can.

Attraction and the roots of dysfunction in relationships

February 4, 2016 | by Deep Strength | Link | Original Link

When discussing dysfunction of relationships in Dalrock's most recent thread, the question of why attraction is important has come up.

Churchian deception on attraction

First, it bears noting that most supposedly Christian pastors and counselors are peddling lies about [sexual] attraction. For example, most of them say that a wife's lack of sexual attraction for her husband is due to his lack of godliness. In other words, if a husband were "more godly" then a wife will be more attracted to him.

Obviously, we know this is empirically false. There are many such "bad boys" that women are [sexually] attractive to women and they often sleep with them. However, they also know they are bad for relationships. Christian women also fall prey to attempting to missionary date sometimes. Thus, we know that attraction may only be related to godliness but not the cause of it.

The unfortunate part of peddling this lie is the destructive idolatry that is set up within the marriage. If a "wife's attraction to her husband" is the proving point of a "husband being godly" then that means "her feelings" are being made into the "idol of what is godly and not godly."

Unfortunately, these lies are being peddled by most big Christian organizations and marriage counselors like Focus on the Family (FotF), Council of biblical manhood and womanhood (CBMW), and many prominent pastors. If you want to see what Christian marriage counselors look in Dalrock's post above for links to their quotes.

This is basic level stuff. Let's move on.

Created nature

I think the reason why Churchians believe that why godliness is THE indicator of attraction is because they believe that our base nature is evil. Many Christians have an instinctual fear that the desire for sex is evil, and I discussed some other reasons in Dalrock's post.

> I think that a lot of people are loath to admit that we have a created nature — Christians and even non-Christians — that affects us. It seems wrong to them that since we can think logically that our base nature — or shall we say instinctive nature — has any effect on what we do.
>
> Attraction, like feelings, are based in instinctual nature and felt on a visceral level. If you see a really beautiful woman you feel desire for her in your gut. This cannot be negotiated with logic. It simply is. Obviously, you can choose what you want to do with it, but you can't change it.
>
> Christians want godliness to be [sexually] attractive because that means that we

> are making a “good and righteous” choice when we marry a Christian spouse. It’s very easy to be deluded into such a false thinking because it is an attractive lie. That’s the way we think it SHOULD be because we think that God would definitely not want us to be attracted to unbelievers. However, it goes against what we empirically observe in God’s creation which means it’s a lie.
>
> Ignoring the base created nature is not just a fallacy that Christians fall into but secular thinking falls into as well. Feminism, after all, is based on the false notion that we are born equal in that women can do any of the same things as men.

Our base created nature is good because it is God’s creation. However, much of this is twisted because many Christians are under the false impression that this created nature is evil, much of which I think is because of the fall and its effects.

Many Christians think that “the fall is the root of all evil” and thus “anything that feels bad must be evil” not realizing that consciences can be distorted. Things that FEEL wrong can be righteous and things that FEEL right can be unrighteous. For example, sex outside of marriage feels right but indeed it is wrong. Likewise, many times in marriage and relationships responding kindly to anger from a spouse is right but because of temptation it feels wrong.

The same mistake is made by Christians asserting that godliness is associated directly with the attraction that a wife feels for her husband. Feelings are not a determination of what is godly and ungodly.

Why is attraction important

The reason why I spend so much time discussing attraction on this blog is that it is important in two respects.

- **Attraction is an important indicator for Christian men who desire to be married to achieve their goal.** Marriage is obviously a good goal to strive for even though culturally it’s a sham with the laws slanted against men.

> 1 Timothy 4:1 But the Spirit explicitly says that in later times some will [a]fall away from the faith, paying attention to deceitful spirits and doctrines of demons,
> 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, **3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.**

Now, it’s not THE indicator, but it is AN indicator. Attraction should not be made into an idol. However, it’s important to know if you’re attractive or not and what you can do about it because Christian men and women likely aren’t going to marry someone they are not attracted to in this day and age. That’s just a simple fact that is nearly universally true.

THE indicator would be preparation for the Biblical roles and responsibilities of being a husband and/or wife. For example, husbands should develop their capacity for dominion (Gen 1,2,3), leadership/headship and protector (Eph 5), love (Eph 5), not being embittered (Col 3), honoring women as coheirs in Christ (1 Pet 3), and being a provider (1 Tim 5), food, clothes and sex (Exo 21, 1 Cor 7).

- **Lack of attraction within marriages is typically an indicator of developing or deep rooted dysfunction.**

I will use one of my responses in Dalrock's thread to elucidate on this point:

> Boxer nailed it (see above). The issue has little to do with the intrinsic value of godliness per se, but more about the woman's perception of its value. When a woman has learned not to [appreciate] godly traits in a man, maybe she is not the type of woman to be with in the first place. If [we endlessly] cater to what a woman finds [naturally] attractive, where does it end? What happens when she is no longer "naturally" attracted to her husband? Wouldn't that justify the EPL mindset?

No… you're missing the point. You can't change what women are attracted to, and it's not godliness. However, you can preach Biblical roles and responsibilities to women/wives which will restore their attraction for their husbands.

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
> […]
> 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

It's natural for women to respectful and submissive — and thus be sexually attracted to — an authority. A husband walking in headship is the authority of the marriage and thus commands masculine power and status. For example, the common places in culture where women are naturally attracted to authority figures are clear with these being the first examples that come to mind.

1. Teacher-student
2. Boss-secretary
3. Doctor-nurse
4. Executive-employee

This should be manifested in two ways:

I. Wives who submit to their Biblical roles and responsibilities of submission and respect will naturally see their husband as increasingly attractive. The problem is that wives are

NOT taught by older women to be respectful and submissive nor are they told from the pulpit to be respectful and submissive.

II. Men need to be taught that they don't need their wife's permission to act as the head of the marriage. They act as the head because they are commanded to by God in the Scriptures. This shift in mindset will make a man go from reactive to proactive and leading by example.

The problem is that our culture is feminized and this has led to the Church being infested with feminism. Preaching headship and love is cliche. Every church does that. If a Church is not directly opposed to feminism and preaching the hard word of submission and respect to wives then then issue will remain as it is and continue to get worse. Churches that cut their husbands off at the knees by continually beating them down will have the worst attraction problems in marriages.

A lack of sexual attraction in marriage is symptom of dysfunction not the cause. It's an issue of usually both the husband and the wife not fulfilling proper Biblical roles and responsibilities. In some cases, it's solely the wife being rebellious like in the examples in Dalrock's post. Finally, no matter how "bad" a husband is leading the marriage, a wife can always submit and respect. See: 1 Peter 3.

Where to go from here

Ultimately, this poses the question on where to go after identifying the issues surrounding the lies of churchianity and how attraction can be an indicator along the way. The answer to this is based in discipleship as I have noted before on this blog. This response reveals some good thoughts.

> "Godliness for all intents and purposes is the fruits of the Spirit."
>
> You've had some good doctrine in your last two posts, but here you've fallen victim to the very bad (or at least incomplete, in an effeminate way) doctrine you decry. God is not just Spirit, but also Father and Son.
>
> The Creed begins "I believe in God the Father Almighty, maker of Heaven and Earth."
>
> Authority and power are godly as well, indeed the principle qualities which are, especially as pertains to a man seeking to lead a godly life, and thus to follow God's example.

Oh, I agree. The reality is that even Timothy wasn't like that because he was raised by a single mother and grandmother.

> 2 Timothy 1:5 [e]For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well. 6 For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. 7 For God has not given us a spirit of [f]timidity, but of power and love and [g]discipline.

edit: thanks to commenter micha on Dalrock's for letting us know that Timothy just had

an unbelieving father. “Consider Acts 16:1, “He reached (also) Derbe and Lystra where there was a disciple named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.”” [editors note:I suppose having a non-believing father or absent father or weak father figure is similar in all of those cases]

The fruits of the Spirit are not mutually exclusive with leadership, confidence, power, strength, and masculine traits…. the only problem is both culture and churchianity beat the masculinity, leadership, confidence, and the like out of men and all you’re left with are shells of men who simply exist by acting godly but without the power. You’re right… it’s not the **fullness** of godliness.

The key to discipleship is to raise men to be strong, confident, and masculine that walk in godliness. For that the Church needs to be directly opposed to feminism and have mentors who can teach men how to be men. The current crop of pastors is doing a terrible job by piling up the responsibility on men without telling them have the corresponding authority.

The church has caved to culture in order to be “relevant” which basically makes poor disciples. If the Church actually wants to be relevant and move in power it needs godly, strong, confident men and godly, feminine, kind women.

[End quote]

Obviously, the answer is to prepare both men and women for the roles and responsibilities for Biblical marriage if they want to be married and to tell those who are married to walk in Biblical roles and responsibilities.

If this was implemented, attraction would cease to be a factor for most marriages because there would be no lack of attraction and sex in marriage. However, this is counter to feminism and the independence/emancipation of women to do their own thing. So it’s not likely to be implemented anytime soon, except in potentially your own sphere of influence.

Conclusions

- Attraction is not THE indicator, but it is a decent indicator of being able to attain goals for single men and an indicator of dysfunction for relationships and marriages.
- For single men who want to be married attraction can be used as a one of many gauges of progress. Obviously, preparation for the roles and responsibilities of marriage is the ultimate indicator, but attraction is a decent — not great — indicator of how a man is acting with women: masculine versus unmasculine.
- For married men attraction is not an indicator of godliness. However, it tends to be a good indicator of potential dysfunction resulting in neglect or ignorance of the roles and responsibilities of the husband and wife. Sometimes it both. Sometimes it’s only the wife. Rarely is it only the husband due the nature of submission and respect.
- The Church needs to overtly oppose feminism.
- The Church needs to focus on discipleship for men teaching them how to be men. The lack of this discipleship — often due to women initiated divorce and/or lack of

> strong father figures — has resulted in men who are not strong, confident, masculine leaders. If the Church wants these types of men they have to implement programs to raise them up.

If you have thoughts or questions on where to explore these concepts next post them in the comments.

Random thought of the day

February 11, 2016 | by Deep Strength | Link | Original Link

God created man, and God created woman out of man.

- Man is attracted to God's creation — her natural God given beauty
- Woman is attracted to man's creation — his dominion and what he creates

Creation and natural order attests to attraction.

> 1 Corinthians 11:7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man [i]does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake. 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman [j]independent of man, nor is man [k]independent of woman. 12 For as the woman [l]originates from the man, so also the man has his birth through the woman; and all things [m]originate from God.

Peripherally related, even though the original subject is head coverings.

Thoughts?

No offense

February 16, 2016 | by Deep Strength | Link | Original Link

Building off of Scott's post on Canonical Form.

Essentially, if you are a Christian then you know that things that go against God's law actually do not exist. Truth and the existence of Truth are firmly rooted in the metaphysical existence of God and all that He has created. Thus, anything that does not agree with the "Truth" is a "Lie." This is why Satan is described by Jesus in the Scriptures as a murderer and the father of lies.

> John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks [n]a lie, he speaks from his own nature, for he is a liar and the father of [o]lies. 45 But because I speak the truth, you do not believe Me.

We know from the Scriptures that marriage is between a man and a woman (among other details mentioned in Scott's post). Hence, the creation and/or existence of the concept such as 'gay marriage' does not actually exist in reference to the Truth. This line of thought should color aspects of our lives which I described in my post over there:

"There is a reason why I'm not offended by such things like 'gay marriage' and the reason for that is because gay marriage does not exist.

If many Christians were able to see that then they would actually be able to minister to those in those situations with God's love rather than condemning them. Much like is in 1 Cor 5 that everyone has been talking about recently.

> 1 Corinthians 5:9 I wrote you in my letter not to associate with immoral people; 10 I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. 11 But [f]actually, I wrote to you not to associate [g]with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Do you not judge those who are within the church? 13 But those who are outside, God [h]judges. Remove the wicked man from among yourselves.

It's those who the Church who call themselves Christian that advocate homosexuality that should be "condemned" and removed [from the Church] (also see: Matthew 18)."

This does not just apply to gay marriage or homosexuality. Overall, Christians should be concerned with policing the members of the Church instead of those those in the world.

However, as I have mentioned before the vast majority of Christians are deceived. Often Christians are concerned with policing non-believers and not holding other Christians morally accountable for their actions. This leads to mass hypocrisy where Christians

preach one thing to unbelievers while, at the same time, the unbelievers can see that other Christians are not living out what they preach.

Most other “hotbed” topics are like this. For example, take abortion.

There is beauty and fulfillment in having children and having a large family. Why do the Church and families insist on delaying marriage for convenience, careerism, perfect, money, or other things? Isn’t that what the world does?

The Church shows the world that it advocates against abortion, but by its own actions it doesn’t value family and children.

What if non-Christians could see the testimony of a well-run family with happy children? What if they could experience the joy and fulfillment that a large family has in its family gatherings? Perhaps that would change their perspective on the value of human life, children and family and turn them against abortion.

Almost half of marriages experience divorce, and many of the marriages that stay together are unhappy. It turns off many of the children growing up from marriage not to mention the incentives of men to avoid marriage because of the draconian laws against husbands. What if others could see and experience the joy of a fruitful and godly marriage? Isn’t that a testimony in itself?

In general, the Church has fallen to the deception of focusing on the wrong things. The Church needs to stop ‘taking offense’ and trying to police the world. Police your own, and focus on cultivating the beauty of your own testimony as shown through the light of your life. If we are indeed changed and transformed into Christ’s image then we should not only act like it but also value and prize it.

Note: haven’t been posting much because of RL work! Hopefully will be posting more in the near future.

Doubling down on sin: the case of female self esteem

February 17, 2016 | by Deep Strength | Link | Original Link

Dalrock reviews the fact that many pastors and Churches have been deceived into believing that women's low self esteem is a sin. This is true. Cited are the numerous "letters to daughters" that keep coming out, especially from fathers to their daughters.

The concern of self image actually originates from Adam and Eve and sin. As sin entered the world, the concern of self image is raised upon a pedestal where it affects judgment and actions of those involved to an idolatrous nature.

> Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves [b]loin coverings.

The problem, mainly, with Churchianity is that it identifies symptoms of the problem and instead of revealing the nature of the deception it instead doubles down on more sin. Let's take a look at the curious case of female self esteem which is supposedly a large problem in the church today.

A problem is identified: women have low self esteem. Naturally, it seems intuitive to the vast majority of Christians that low self esteem is due to a lack of praise. Thus, the prevalence of "letters to daughters" or affirmation of women for their beauty and God-created identity is used to literally wipe up the blood from a wound.

Fortunately, science has shown that praise, especially to children, makes them more likely to be narcissistic. Likewise, emphasis on talent, intelligence, beauty, or "fixed" traits leads to kids becoming less successful adults than a focus on growth and change.

Now, note the context of my previous worded statement. Affirmation it typically used to wipe up the blood from the wound which does not actually fix the problem. In fact, it ignores the actual problem which is the wound itself while focusing attention on the blood. The blood is simply a symptom, but when it is made the focus it ignores the actual problem of the wound which is much deeper. Indeed, in reality a wound actually ***needs to be treated and cleaned, and it will hurt when that happens***. Then it needs to be bandaged and properly take care of in order to be healed.

This leads us back to the case of female self esteem. Low self esteem that is compounded with sympathy of feelings, and affirmation of beauty or worth only doubles down on the sin. It may seem like it helps temporarily, but in the long run it encourages narcissistic behavior. Affirmation of beauty and self worth is chick crack. Anyone can see this by taking a gander over to facebook or instagram and see all of the photos that women post

up in order to feel better about themselves.

If you read my posts regularly, you know that sin must be removed but it must also be replaced with good things. Otherwise, removing bad things only will only result in even worse habits eventually. This is rooted in the the Scriptures.

> Matthew 12:43 “Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. 45 Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”

Indeed, the first thing to be addressed with low self esteem in women (and men for that matter) is that it’s a sin. Your self image is negatively affecting your ability to grow in Christ. It must be addressed and rooted out. Repent to God of believing in lies. Seek solace in Jesus, the one who saves.

> Matthew 11:28 “Come to Me, all [z]who are weary and heavy-laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For My yoke is [aa]easy and My burden is light.”

Then confront it with the Truth. Character and the fruits of the Spirit is what God highly prizes. A focus on self worth or self esteem is to be focused on the wrong things in the first place. It is making an idol out of yourself — whether good or bad — and setting it up before God as something to be prized when it is simply a deception.

There may be affirmation involved such as standing on the Truth that God created us for a purpose, and that He created us in our mothers wombs. However, this is to be distinguished from the “letters to daughters” and mindless affirmation in the fact that:

1. Admitting first that low self esteem is a sin. When it becomes a problem it is placing the self worth (whether high or low) on a pedestal instead of God.
2. Taking it to Jesus and repenting of that sin. “Jesus, I’m guilty of valuing my self image to the point where it is interfering with how I am living my life and my walk with you. Please forgive me.”
3. Turning away from the sin, and going in the opposite direction to highly value that which God prizes which is character, godliness, and fruits of the Spirit. “Jesus, instead help me to focus on things which you highly value such as good character, godliness, the fruits of the Spirit and help me to manifest these into good works.”

Only then is affirming worth in Christ valuable because the right steps are taken first.

Without first removing and repenting of the deception of the importance of self esteem leads to covering up the Lie with Truth. Covering a Lie with Truth does not simply make it

go away, but it leads to deep festering rot which manifests in narcissism and systemic character issues and achievement failure in life. Lies must be excised with admittance and repentance, and then only can replacement of the Truth set you free.

Conclusion

- Low self esteem primarily affects women.
- Churchian thinking doubles down on this lie by affirming and catering to feelings to make it feel better. Although this may be done with the Scriptures, the root of the problem is not excised. This is highly unsuccessful in the long run and only cultivates narcissism.
- The lie of the importance of self esteem must be excised. As can be seem from Genesis 3, the importance of self image also originates from Adam and Eve's sin.

Excising the lie requires:

1. Admitting first that low self esteem is a sin. When it becomes a problem it is placing the self worth (whether high or low) on a pedestal instead of God.
2. Taking it to Jesus and repenting of that sin. "Jesus, I'm guilty of valuing my self image to the point where it is interfering with how I am living my life and my walk with you. Please forgive me."
3. Turning away from the sin, and going in the opposite direction to highly value that which God prizes which is character, godliness, and fruits of the Spirit. "Jesus, instead help me to focus on things which you highly value such as good character, godliness, the fruits of the Spirit and help me to manifest these into good works."
4. Then replacing the lie with the Truth of our value in Christ. That God so loved us that He sent His Son to die for us. That before the foundations of the world God knew us. That He knew us in our mothers womb.

Failure to excise the lie will lead to an attempt to bandage over the lie with truth without cleaning out the lie first. This is the problem with affirmations to make people feel better. It will only allow the lie to rot and fester more deeply until it manifests into narcissism and other destructive behavior.

Feminism is the promotion and glorification of rebellion

February 18, 2016 | by Deep Strength | Link | Original Link

I've been trying to think of a succinct and encapsulating summary of what feminism is since I've been discussing it a lot. I think I have succeeded on that front. However, if you think of something to add post it in the comments.

> "Feminism is the promotion and glorification of rebellion"

Why?

1. Destruction of patriarchy (male led families)
2. Destruction of family roles and responsibilities
3. Advocacy of no fault divorce rips apart families. 65-70% of divorces are initiated by women; of women with college degrees or higher it jumps to 90%. Also of note, wife custody of children accounts for about 60% of the motivation for divorce.
4. Pushes careerism and self exploration over the fulfillment of families
5. "Follow your heart" = "follow your feelings" = no long term thinking of consequences
6. Encourages promiscuity
7. Acceptance of LGBT: lesbian, gay, bisexual, trans
8. Birth control and hatred of children
9. Abortion
10. Fat acceptance and accusations of the shallowness of beauty
11. Demonization of masculinity for men
12. Demonization of femininity for women
13. Pushes women to be masculine and men to be feminine – rebellion and/or inversion
14. Detests authority
15. Typical SJW tactics such as lying, doubling down on lies, and projection (h/t Vox)
16. Shaming tactics

All of these things are seen as good by the world. On the other hand, there is a natural beauty and order within God's creation as seen through the Scriptures.

Feminism masquerades under the "good guise" of the theme of the liberation of women from oppression and the gaining of freedom. However, when viewed objectively at its actions, feminism is not only the promotion but also the glorification of rebellion against God.

> Matthew 7:15 "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 You will [k]know them by their fruits. [l]Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 So every good tree bears good fruit, but the bad tree bears bad fruit. 18

> A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will [m]know them by their fruits.

Good trees bear good fruit, and bad trees bear bad fruit. Look at the fruit of feminism. It should be obvious that it is corrupted and evil.

How it manifests in Christianity leads to churchianity. This was started to be explored here.

> "It absolves women of responsibility for the origins of their own sins."

Within marriage and male and female relationships feminism aims at distorting the natural pairing of authority and responsibility. Authority is striped from the husbands and given to the wives under the guise of "servant leadership" or "spiritual authority" (e.g. not authority on anything else) or as Nova puts it "figureheadship". Corresponding responsibility is striped from the wives and given solely to husbands. Wives in this scenario are naturally more godly than men. Thus, husbands are made slaves to wives' feelings. As Father Marker puts it:

> Authority without responsibility is tyranny.
> Responsibility without authority is slavery.
>
> What this means is that in today's western world women have become tyrants and men have become slaves. So if women want men to "man up" then ladies you had better give us some authority to go along with that responsibility.

Thus, feminism is the promotion and glorification of rebellion. Also, see: Romans 1:18-32.

You cannot be a Christian and a feminist.

Ergonomics

February 24, 2016 | by Deep Strength | Link | Original Link

Ergonomics is derived from two Scriptural Greek words which are:

- Ergon – Work (G2041) — these are the good "works" that we are to do as Christians.
- Nomos – Law or natural law (G3551) — often refers to the "Law of Moses" but also as general "natural principles" or "morality."

It is classically used in modern English as the study and adjustment of a work environment to more optimally fit the person working within it.

However, for our purposes I believe we can successfully apply it to Christians and how we set them up for roles and responsibilities within the family, Church, and community. Generally speaking, from what we see from the Scriptures is that older men are tasked with teaching younger men and older women are tasked with teaching younger women. For example,

> Titus 2:1 But as for you, speak the things which are fitting for sound doctrine. 2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in [a]perseverance. 3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. 6 Likewise urge the young men to be [c]sensible; 7 in all things show yourself to be an example of good deeds, with [d]purity in doctrine, dignified, 8 sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

We've discussed a bunch about the law and natural law before, but perhaps it would be a good idea to step back and take a look at what comprises natural law and human nature. If we can more properly define what these things are it would be much easier in learning how to learn and disciple others accordingly.

I have some initial thoughts, but I want to elicit some opinions on those these four questions:

- What falls into the category of natural law when we talk about the world?
- What falls into the category of natural law when we talk about relationships?
- What falls into the category of human nature when we talk about the world?
- What falls into the category of human nature when we talk about relationships?

Knowing these definitions will help to guide a process of finding a more natural fit — or rather, playing to men's strengths and women's strengths — in how to approach roles

and responsibilities as Christians and also in relationships.

Women teaching women in Church

March 7, 2016 | by Deep Strength | Link | Original Link

Been busy so haven't been posting much. I figured I'd comment on this.

There's been some interesting discussion on the last few posts on Dalrock's blog on women potentially teaching other women in Church. This is just the last one but check out the few prior to that if you want the whole picture.

Generally speaking, some commenters point to Titus 2 to where older women should be teaching younger women.

> **Titus 2**:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

On the other hand, the verses that seem to refute this are the passages from 1 Corinthians 14 and 1 Timothy 2:

> **1 Corinthians 14**:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is [n]improper for a woman to speak in church. 36 [o]Was it from you that the word of God first went forth? Or has it come to you only?
>
> **1 Timothy 2**:9 Likewise, I want women to adorn themselves with proper clothing, [g]modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first [h]created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, [i]fell into transgression. 15 But women will be [j]preserved through the bearing of children if they continue in faith and love and sanctity with [k]self-restraint.

Dalrock rightly points out that exegesis of the preaching and of the Scripture is delegated to husbands in the 1 Corinthians 14 passage. When you combine this with the wording of the passage in Titus 2, it's obvious that older women are to encourage wifely submission to their husbands. Therefore, it is the case that older women should not be "teaching" what the Scriptures mean to wives but rather encouraging wives to ask their husbands about how they would interpret it.

This is important because although there is Church authority over the members of the Church, the Scripture does not contradict itself and rightly upholds marriage which is the

first created authority structure (See: Genesis 1-3).

Proper Scriptural authority

All of this stems from as couple of things. Generally, In the Scriptures “teaching” and “preaching” are validated by “authority.” Authority is given in the Scriptures to specific roles such as husbands, pastors and elders, governments, and the like in order to love, shepherd, or maintain order and law.

Order is maintained from a top-down perspective. Those with qualifications may be selected by those in authority to be in certain positions. For example, in 1 Timothy 3 Paul discusses the qualifications of bishops and deacons. The government is given authority by God to act. In this sense, we understand that democracy is somewhat backwards in that it is a bottom-top power structure, and that is why we see the dysfunction increasing exponentially over time.

When the apostles were forbidden to preach the gospel by the Sanhedrin Council in Acts 5, they responded that they should obey God — who had told them to preach the gospel specifically to all nations! — rather than men. This is a proper understanding of authority.

This is the also reason why the Scriptures tell wives to ask their husbands if they don’t understand something. A wife is subject to her husband as her authority.

In the Church, the Ekklesia — specifically a Gathering of Believers — no women will ever have authority in such a situation. Daughters are subject to their fathers whether they are young or old. In marriage, the authority of a father over his daughter is passed from the father to the husband. The single exception may be widows, and Paul describes how widows are supposed to act in 1 Timothy 5. And Nuns… but Nuns have forsaken their all for God, so that’s not an issue.

Thus, in no situation is a woman “free unto herself” and thus given a voice within the Church in a position of authority whether over men or over other women. Daughters and wives are under their fathers or husbands authority. Likewise, older women are encouraged to teach younger women to obey the authority they are under and act in a godly manner.

Women teaching other women

As of now it should be quite clear that [older] women do not have the authority to teach or preach the meaning(s) of Scriptures to [younger] women because it is under the jurisdiction of their fathers or husbands. The Bible does not contradict itself on this front.

In particular, one of my general pet peeves of the blogosphere in general is that it’s often the case where many women’s blogs discuss the application of Scriptures toward their own marriage and it becomes explicit or implicit that it should be that way in other marriages. This is false. In reality, it should be like this:

1. This is how this Scripture works in my marriage with my husband under his guidance.
2. You should ask your husband how he wants things done.
3. It may be different on how he interprets and handles things. That’s fine and good!

For example, look at the passage again:

> **Titus 2**:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, **being subject to their own husbands, so that the word of God will not be dishonored**.

All of it is to encourage being subject to their own husbands in a godly manner. Not to teach them how their specific relationship should look like. Their husband determines how it should look like.

Pastors cutting off husbands at the knees from the pulpit the same analog as this.

A pastor has "his" specific interpretation of how Scripture is supposed to be carried out and berates men from the pulpit because they are not doing it his particular way. Hence, many wives of the husband that this pastor berates will now berate their husbands to be more like how the pastor preaches. This is simply not godly nor Scriptural.

Likewise, if you've been around long enough "blogs" are a source of much discontent among single and married women simply because they see something that looks or appears good on the outside and want it for their marriage. Then they become angry, dissatisfied, and discontent when they bring it up to their husbands and their husbands shoot it down. It should not be this way. Christian women bloggers should be encouraging other women to submit to how their husbands do things. If they want to suggest or bring up something respectfully that may be helpful then by all means do so. However, it should not be assumed that supposedly something "better" in someone else's relationship is the "RIGHT" thing for your relationship.

It certainly is ungodly if women and wives are becoming discontent through comparisons of their marriage to other marriages. Comparisons sow discontent. Comparisons are bad kids. M'kay?

This is one area that many women struggle with a lot, especially with FACEBOOK, INSTAGRAM, BLOGS and CHRISTIAN LITERATURE.

Can you say comparison city? Discontentment? Dissatisfaction?

Women teaching women beyond godliness and subjection to their husbands is going to be bad news bears. Tell them to ask their fathers or husbands if they have questions or comments about particular topics or want to understand a particular passage of Scripture. The end.

P.S. The Catholic and Orthodox Church do not have as big of a problem with this because of the adherence to structured authority. Protestant failure.

————————————————–

Addendum: Apparently, there is some confusion with this post which BGR has commented on. What the Scripture teaches is that:

1. Women who teach other women a la Titus 2 should do so under the interpretations of the Church and her husband.

For example, per Titus 2 [older] women should be teaching [younger] women to be submissive to their husbands.

What is submission to their husband? It's not what other people think is submissive to her husband. It's what the husband thinks is submissive. Hence, why it's a good idea for older women to encourage younger women to ask their husbands what submission means to them and how they can best go about it in their relationship.

Hence, what it looks like is an older woman saying:

1. Here's how I'm submissive to my husband.
2. You should go ask your husband how you can be submissive to him because how I am submissive is not necessarily how your husband wants you to be submissive.

In regard to "pure" the word for that is hagnos which is also translated as chaste or modest.

Hence, older women should tell wives that they should be pure/chaste/modest. What does that mean? The husband decides what is pure/chaste/modest in his own home.

Women are teaching women to do **these things** because they are good. What these things **mean** is up to the husband to decide, with input from the wife.

The problem is with women interpreting Scripture on their own. She can share the meaning of Scripture under the authority of the husband and/or the Church.

Looking for a Church or not

March 14, 2016 | by Deep Strength | Link | Original Link

A reader writes in. Key points.

- Grew up as an unbeliever
- Came to the Lord about a decade ago
- Unfortunately got mired in ye olde churchianity

> My wife and I left that about a year ago and we are still looking for the right church. I thought we had found a good one but lately I've noticed troubling signs. Yesterday, there was a guest preacher and he talked about parenting using Ephesians 6:1-4 and Colossians 3:20-21. He might as well have acted like the text was addressed to "parents" rather than to "fathers".
> This tells me that they probably don't have a good understanding of roles.
>
> So, what are the priorities when looking for a church?
> Am I responsible to stay there and try to correct such misunderstandings, being patient and forbearing, as several scriptures say?
>
> My goal for my family has been to find a church that supports our growth as Christians (personal growth is sparse in churchianity, as I'm sure you know), but I still feel somewhat lost in this arena.
>
> Also we are in the church of Christ. Feel free to address that in your post, compared to Baptists, Catholics, etc.

There are a lot of things to consider when leaving and/or joining a Church.

- Generally speaking, smaller Churches are often the most "pure" in terms of doctrinal beliefs from what I've experienced. I'd be on the lookout for one of those.
- Pray about it. I'm at my current Church because I've prayed about it heavily and felt led to go there. It's not a super ideal situation for spiritual growth and/or using my gifts. However, the community is solid, and I've been able to pour out some into the lives of young men.
- The Church is ultimately about "One another." Of course the leadership is important especially regarding doctrinal beliefs and understanding of how they are applied; however, influence is not solely performed through the leadership as Christians are a 'light' even to other Christians at times. An admonishment or rebuke can go a long way especially if you lead by example.
- Although people think of "suffering" or "persecution" to solely be outside the Church due to non-believers, it can also occur inside the Church. Setting a good example within the Church can turn other supposedly Christians hearts.
- If the leadership is open to correction and/or admonishment that's a good sign. If it's not then that's a bad sign.

- Generally speaking, your spiritual walk is NOT Sunday Church but daily taking up your cross to follow Jesus. Sunday Church is only a part of it to fulfill one another verses as well as hopefully receive solid Scriptural teaching and be part of a community.
- The majority of family issues are up to you at home. The Church plays a role as community to your family, but your style of headship is not necessarily going to be influenced heavily by Church teaching as any serious Christians know the Bible and their particular roles and responsibilities. The exception may be if they're preaching mutual submission in which you should probably get out of there as that's going to potentially cause friction not only between you and the community but potentially you and your wife.

In general, I'm loath to recommend "Church shopping" as it is somewhat common enough to have a colloquial name. Church shopping is all about "me, me, and me" to find out the best situation which fits your personal circumstances. Additionally, it's not always about avoiding hardships even within the body.

Maybe your at a situation in your life where God wants you in a particular place where it's not all about you for a specific purpose. It can be learning humility, finding a mentor in the oddest places, finding solid Christian brothers and sisters where you thought there were none, learning how to deal with difficult people, and things like these.

Church is ultimately about obeying Jesus' command:

> John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."

There's a saying that goes "you don't get to choose your family." It's a pretty hard truth especially when dealing with family members, but perhaps it's an even more difficult truth when you consider that other Christians often act in an unChristlike manner.

Thus, overall I'd recommend that you shouldn't be looking for the perfect Church or even the perfect leadership. You're looking for somewhere where you can "love one another as [Jesus] loved us." And that means learning to love through the good times, the bad times, the easy times, and the hard times.

> 1 Thessalonians 5:12 But we request of you, brethren, that you [i]appreciate those who diligently labor among you, and have charge over you in the Lord and give you [j]instruction, 13 and that you esteem them very highly in love because of their work. Live in peace with one another. 14 We urge you, brethren, admonish the [k]unruly, encourage the fainthearted, help the weak, be patient with everyone. 15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people. 16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus. 19 Do not quench the Spirit; 20 do not despise prophetic [l]utterances. 21 But examine everything carefully; hold fast to that

> which is good; 22 abstain from every [m]form of evil.

Sometimes it requires admonishment or rebuke of the unruly. Sometimes it requires encouraging the fainthearted and helping the weak. But all in all, Church is about for one another. That said I would place a bit more importance on leadership and doctrinal issues due to the fact that it is going to influence the attitude of the entire Church. You don’t want to come off as being someone who is divisive and looking to start controversies.

If any commenters have other things to add in the decision making process feel free to add them.

False humility is insidious

March 21, 2016 | by Deep Strength | Link | Original Link

Pride is often an ‘in your face’ type of thing which is fairly easily to identify if you self reflect. However, false humility is much more insidious.

I noted this in terms of ‘beauty.’ Christians often say that beauty is ‘just’ superficial leading to the incorrect conclusion that putting any importance on beauty is shallowness. In our feminized culture, this is most often used as a weapon against men in terms of placing importance upon beauty in a wife. This should come as no surprise.

In fact, even if it is not explicitly stated when this comes up, if you even hint that beauty is a requirement for a wife because of attraction you can pick up on the uncomfortable vibes from everyone around you. This includes Christians.

Interestingly, peaceful wife has a blog today about pride and humility and illustrates some of the false humility traps that women can fall into:

> - I’m not worthy of being loved by you (but I expect myself to be worthy and good in and of myself apart from Christ).
> - I’m so awful (and I expect myself to be perfect and good in my own strength, I am focused on self not God).
> - No one loves me (I will use guilt and pity to try to make people love me more but I will not look to God for my source of love, acceptance, life, peace, purpose, and help. I will try to handle it on my own. I will not receive love from God or anyone else.).
> - I’m ugly and useless (I don’t accept my identity, value, and worth in Christ because I know better than God does).
> - I shouldn’t have needs or ask for help. I should be able to handle everything totally on my own.
> - I believe that I have to hate myself, put myself down, and be totally self-sufficient to have value.
> - I am obsessed with thinking negatively about myself and do not allow God to fill me. I reject and refuse what Christ wants to do for me and offer to me.
> - If you hurt me, I will sink down into depression and self-harm. I put the approval of others before approval of God.

Although men can fall into some of those traps, the ones that men tend to fall into are generally based around our specific roles and responsibilities as Christians or as the man/husband in a relationship.

For example, a reader recently wrote in about some of the issues he has been dealing with in his relationships, and I’ve seen this type of mindset not just expressed by him but also some other commenters who have written in as well as men that I talk with in real life.

> [In regard to referencing non-negotiables like many children in marriage, homemaking skills, etc.]:
>
> I am no person to demand it all because I have sinned greatly and was raised in secular thought until my own conversion four years ago. Yet, I want to have a godly marriage or no marriage at all, and so for that reason, will only consider a girl who is on board with something similar.

This is a big mindset that I have seen from many men, and it holds them back.

Although the past does have some bearing on the present in terms of decision making (e.g. men prefer virgins), the past does not have a bearing on your character and your values. Who you were does not affect our ability to move forward as Christians since we are saved by grace through faith. In this respect, the past should not have an effect on how you move forward in the future.

I demand certain things from my relationship because it will make it successful. Many children in a relationship IS a Biblical command and it's something God wants. Even if my past was 'colorful' it's never a bad thing to obey God's commands now that I am His.

Basically, in the respect of a Biblical relationship, we are placed in certain roles and responsibilities because God commands it that way. God places the man in marriage into the role and responsibility of a husband. You can't let your 'past' affect your behavior and hold you back from becoming who God has called you to be. That's 'underperforming' to your job because you believe that you aren't 'worthy' of it. That's false humility turned into sin. In everything that we do we should be doing it all for the glory of God.

The hard part about the Christian walk, in general, is that we are a people that live by faith. We often don't have qualifications for the things that we are called to do, but we are required to do them to the best of our ability. Jesus took mainly fishermen, a tax collector, and a zealot, and called them to become preachers and fishers of men by faith. In fact, Hebrews 11 is all about how faith works, and it's not because we are qualified to do things.

This is yet another way Christians tend to fall into the performance mindset rather than focus on the desire to serve God wholeheartedly.

Pride is often easier to see, but it is false humility that is more insidious and difficult to root out. Be on your guard.

Cold shower meditation

March 28, 2016 | by Deep Strength | Link | Original Link

Lots of people in the manosphere have already talked about the benefits of cold showers. And there's lots of scientific reasons on why you should anyway, some of which are noted here. I've been a bit proponent of cold showers to my friends in real life, but I just recently started doing this to some good effects.

Essentially, the cold shower is cathartic much like working out is cathartic. It's temporary suffering that pays dividends in self control, willpower, ability to handle discomfort, and staying calm under adverse situations. This helps not only with women but professional situations as well. If we were to use the old analogy that men are women's rock or tree in the storm, then the rock or tree should already know that it has the ability to withstand the storm.

Anyway, I threw in the little twist of some meditation (and/or prayer if you prefer) because it is an effective way to use the time and helps you regulate yourself under stress much better than just standing there in the cold. Bonus points for sitting down and plugging the drain so the cold water builds up around you.

> 2 Corinthians 11:21 To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold—I speak in foolishness—I am just as bold myself. 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they [g]descendants of Abraham? So am I.
>
> 23 Are they servants of Christ?—I speak as if insane—I more so; in [h]far more labors, in [i]far more imprisonments, [j]beaten times without number, often in danger of death. 24 Five times I received from the Jews thirty-nine lashes. 25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. 26 I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; 27 I have been in labor and hardship, [k]through many sleepless nights, in hunger and thirst, often without food, in cold and [l]exposure.
>
> 28 Apart from such [m]external things, there is the daily pressure on me of concern for all the churches. 29 Who is weak without my being weak? Who is [n]led into sin [o]without my intense concern? 30 If I have to boast, I will boast of what pertains to my weakness. 31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.

We, in first world countries, have the benefit of not being under persecutions. However, it has made us all soft to some extent. Although it's nowhere even close to similar to actually undergoing persecution for Christ, it does help build strength of character and attributes through a similar mechanism. That's why Paul mentions cold and exposure.

Consider it a tempering of the body and mind in the absence of persecution so that when true persecution or difficult circumstances arise you can face them head on in a manner worthy of Christ.

He is risen — Jesus and the post-mortem experiences

March 29, 2016 | by Deep Strength | Link | Original Link

It was Easter this past Sunday, so I thought it would be a good idea to review the post-mortem appearances of Jesus.

As some of you know from following Wintery Knight who posts a lot on apologetics, the strongest [logical] case of the death, burial, and resurrection of Jesus is not based on the gospels but out of 1 Corinthians 15.

> 1 Corinthians 15:1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast [a]the word which I preached to you, unless you believed in vain.
>
> 3 For I delivered to you [b]as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to [c]James, then to all the apostles; 8 and last of all, as [d]to one untimely born, He appeared to me also. 9 For I am the least of the apostles, [e]and not fit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. 11 Whether then it was I or they, so we preach and so you believed.

This creed here in 1 Corinthians 15 was received by Paul in a range of dates between 32-36 AD after returning to Jerusalem from Damascus after his conversion. Comparatively, Jesus' death by crucifixion was by all estimates between 30-33 AD. This means that this creed — the death, burial, and resurrection of Jesus — originated within 6 months to 5 years after the death, burial, and resurrection of Jesus. 1 Corinthians is traditionally dated as 53-57 AD, but Paul is referencing this creed which he had delivered earlier when he first visited them on his second missionary journey in 50-52 AD.

Hence, the timeline looks like this:

- **30-33 AD** — Jesus death, burial and resurrection (Matt 26-28, Mark 14-16, Luke 23-34, John 18-21, Acts 1).
- **32-36 AD** — Saul, prior to conversion, persecutes the Church. Stephen's martyrdom (Acts 7-8).
- **32-36 AD** — Paul's conversion on the road to Damascus (Acts 9:1-19).
- **32-36 AD** — Paul visits the Jerusalem Church (Acts 9:26-31). At this time, he receives the creed that he recites in 1 Corinthians 15.

- **50-52 AD** — Paul's second missionary journey, including Corinth where he stays 1.5 years.
- **53-57 AD** — Paul sends 1 Corinthians to the Church at Corinth reminding them in 1 Corinthians 15 of the creed which was of first importance that he had received from the disciples detailing the death, burial, and resurrection of Jesus Christ and transmitted to them.

This creed is important because it details numerous post-mortem appearance of Jesus Christ which is the standard for testimony.

> **Deuteronomy 19**:15 A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.
>
> **Matthew 18**:15 "If your brother sins[k], go and [l]show him his fault [m]in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every [n]fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as [o]a Gentile and [p]a tax collector.
>
> **John 6**:31 "If I alone testify about Myself, My testimony is not [g]true. 32 There is another who testifies of Me, and I know that the testimony which He gives about Me is true.
>
> Witness of John — 33 You have sent to John, and he has testified to the truth. 34 But the testimony which I receive is not from man, but I say these things so that you may be saved. 35 He was the lamp that was burning and was shining and you were willing to rejoice for [h]a while in his light.
>
> Witness of Works — 36 But the testimony which I have is greater than the testimony of John; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.
>
> Witness of the Father — 37 And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. 38 You do not have His word abiding in you, for you do not believe Him whom He sent.
>
> Witness of the Scripture — 39 [i]You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life. 41 I do not receive glory from men; 42 but I know you, that you do not have the love of God in yourselves. 43 I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. 44 How can you believe, when you receive [j]glory from one another and you do not seek the [k]glory that is from the one and only God? 45 Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. 46 For if you

> believed Moses, you would believe Me, for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?”

Let’s move on to the good stuff.

Jesus and the post-mortem experiences

1. **Peter** — “5 and that He appeared to Cephas,”
2. **The 12 disciples** — “then to the twelve.”
3. **500 brethren** — “6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;”
4. **James** — “7 then He appeared to [c]James,”
5. **All of the apostles** — “then to all the apostles;”
6. **Paul** — “8 and last of all, as [d]to one untimely born, He appeared to me also.”

Note that the appearances of Jesus to the Mary and the other women such as in Matthew 28 are not counted. Similarly, other appearances such as the two on the road to Emmaus in Luke 24 are not recorded as well. This tells us that the creed is only noting the main appearances that occurred, especially to those in leadership positions in the Church. It’s a possibility that Jesus appeared other times as well to others, but they are simply not recorded.

The diversity and reach of the witnesses is compelling:

- **To followers who doubted then believed** — Peter, the disciples, the apostles
- **To a large group** — 500 brethren
- **To detractors** — Paul
- **To a detractor and relative** — James

Also,

- **To women** — Mary Magdalene and Joanna and Mary the mother of James (Matt 28, Luke 24)
- **Other small groups** — two on the road to Emmaus

The large group and appearances to the disciples and apostles rules out delusions and hallucinations. Delusions and hallucinations are primarily found in individuals not groups. Paul notes that he knows many of the large group of 500 brethren due to their status of most being alive but some being dead. It is probable for Jesus to have appeared to his disciples, but he appeared not half dead but with a resurrection body which rules out the disciples astonished responses.

The two that are the most convincing to me are Paul and James, and of those two James is the most convincing example. Paul was radically converted. It’s one thing for people who were for you — disciples and followers — to be convinced (which they were also doubtful!). However, it’s one thing for the opposition to be convinced of death, burial, and bodily resurrection.

Yet, even more compelling is James. By all accounts, Jesus' family — mainly His brothers — were unconvinced of his divinity during His life. However, Jesus appeared post-mortem to James His brother which radically converted him. James eventually becomes the leader of the Jerusalem Church (see: Acts 15), wrote the book of James, and is eventually martyred in Jerusalem for his witness for Jesus. Likewise, Jesus brother Judas was converted as well and wrote the book of Jude.

Personally, if my brother tried to convince me that He was God I wouldn't believe. I don't believe anyone else would either. You grew up with your brothers. You know them. But from what we know both James (or Jacob) and Judas became followers of Jesus after His death, burial, and resurrection with appearances to at least one of them. Quite compelling.

Conclusion

This is simply a basic historical analysis of early Christianity which presents a compelling case for the death, burial, and resurrection of Jesus Christ. Wintery Knight is an excellent resource for more information on the various apologetic arguments for the historicity of the resurrection if you want to learn more.

As Paul goes on to note:

> 1 Corinthians 15:2 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we testified [f]against God that He raised [g]Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.

If Christ is not risen then our faith is in vain, and we are the most pitied of all men for we have sacrificed it all for nothing. Fortunately, there is a good case for the death, burial, and resurrection being a historical fact. It is worth it if it strengthens the faith of even one.

Entitlement mentality

April 4, 2016 | by Deep Strength | Link | Original Link

Donal has an interesting thought that there is misery in too much comfort for women.

> One consequence (among many) of Original Sin is that women will experience greater pain/suffering as a result of bearing and rearing children. I would argue that an expectation of this is “baked into” their genetics.
>
> This leads us to the modern day, and the theory behind this post. The problem is that in the present age women are more coddled than they have ever been. They are, especially in the West and in families not at the bottom of the SES ladder, further removed from suffering than ever before. The level of comfort in the civilized world has never been higher. True suffering, true sacrifice, is alien to most women growing up. Most parents take care to keep their children from having to suffer, often by ensuring as much comfort as possible.
>
> While I certainly understand this behavior on the part of parents, it is at the same time utter folly. Suffering can never really be escaped. It will always be present, and I will use a future post to go into that in further detail. What matters for this post is that this coddling approach is a disaster. Why?
>
> Simple: Women expect suffering in their life- it is the natural thing. [Think about the vast majority of human history- filled with suffering for pretty much everyone.] When women are too comfortable, when suffering is absent from their life, then it sends a message to their unconscious mind that something is wrong, that what they are living is an *unnatural* life. That message of unnaturalness will only be repeated over the years as they grow up. They will know, somewhere deep down inside, that *something* is wrong. Unfortunately, because this is unconscious, they won’t know what it is, exactly, that is wrong.
>
> This will, naturally enough, lead them to feel miserable. The misery is only made worse because they won’t understand it. It will gnaw on their mind incessantly, like an itch you can’t quite reach.

In my opinion, this is not so much a women thing but a human thing. A lack of punishment for wrong behavior leads to the entitlement mentality.

> Proverbs 13:24 He who withholds his rod hates his son, But he who loves him disciplines him diligently.

Now, the reason why women tend to have a greater propensity for entitlement mentality is because they are coddled more by parents, friends, and society. A struggling man will have to “take his lumps” while women in general have tons of support networks. For example, a woman in today’s society can do many terrible things and then attempt suicide and get sympathy because she was ‘troubled’ and it wasn’t her fault.

Entitlement mentality is typically seen most commonly at the outliers of society. Those on

perpetual welfare or social services become entitled to what they receive. The children of rich parents who are coddled and not exposed to consequences for their actions also become entitled. Likewise, women, as a whole, in our society have become an entitled class in schools, job and promotions, laws, and general societal well being and concern.

Thus, I don't think it's necessarily 'suffering' in the case of women but entitlements and lack of proper teaching of actions and consequences.

Further thoughts

Personally, I'm reminded a bit of what I was talking to a guy the other day. He claimed the serenity prayer was in the Bible and obviously having read through the Bible multiple times I knew it was not.

> God, grant me the serenity to accept the things I cannot change, Courage to change the things I can,And wisdom to know the difference.

Although the serenity prayer was written by a Christian theologian about 70-80 years ago, it's been elevated to a certain status among 'pseudo-believers' to Biblical status because in reality it is pretty good wisdom overall. However, as many of us know, "Good Wisdom" does not necessarily bear the effective power of the transforming nature of Scripture.

Similarly, there are many heresies peddled by American churchianity like prosperity gospel that are simply incorrect but people believe them because they do not have the proper knowledge of Scripture and/or who God is. In this respect, their knowledge of action and consequences are off.

For example, I know a lot of people who believed that if they become a Christian their life will become good… and then they are surprised when it didn't. I would classify myself into that category even as little a bit more than 5 years ago. Then, when you actually read through the Bible you encounter verses like these:

> Luke 9:23 Then he said to them all: "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.
>
> 2 Timothy 3:12 Indeed, all who desire to live godly in Christ Jesus will be persecuted.

The nature of the cross is that it offends. Christians are conditioned to see the cross as a symbol of hope, and that is certainly true. However, the cross is also a beacon of pain and suffering. This is the dual nature of divinity and humanity. Hope and suffering.

The disciples and those that listened to Jesus' teaching knew of it first hand. They would all have seen numerous crucifixions during their lives under Roman rule. However, modern churchianity likes to gloss over that fact because pain and suffering is not attractive and won't bring people to the seats.

Proverbs 27:17 As iron sharpens iron so one man sharpens another.

Churchianity is a veneer of self righteousness

April 7, 2016 | by Deep Strength | Link | Original Link

I've been thinking more and more about "why" Churchianity is so attractive.

Generally speaking, people don't do things just to do them. There is always going to be some 'incentive' or 'attractiveness' about the things people participate in or else they wouldn't join up in the first place. My previous post explored a bit how entitlement mentality basically avoids any form of suffering and contentment. This was also explored a bit by a guest commentor at Donal's.

I was reading Sunshine's post on Vox's analysis of SJWs, and the virtue-signalling phrase stood out to me this time. It's not that I hadn't heard it before, but I also wasn't looking for the reasoning behind actions. Generally speaking, liberalism and feminism is based on the appearance of 'doing good' while simultaneously jettisoning personal responsibility of actions: we can't punish these children because it will hurt their feelings, or we can't punish her because she's the victim.

The appearance of 'doing good' has a seductive appeal because it gives the 'moral high ground.' This moral high ground is then exploited to shame and barrage anyone who disagrees into oblivion.

So too the infection of feminism and liberalism within the Church manifests in the same way. The men = bad and women = good meme is simply one example of this. Any time a woman does good is because it's part of her nature, while every time something bad happens is because it's failure of the leadership of men. This is used to undermine the leadership of men, which results in a push for 'egalitarianism' in the Church and family relationships. The complementarians also fall for this ploy under the guise of 'sticking to Scriptural values' while perhaps unaware that they are also undermining Church and family authority.

The reason why this is self propagating and self reinforcing is that women tend to care extremely highly about appearances more than most other things, and men tend to care about women more than what is right.

Women lie by omission, vaguely word things to avoid responsibility, gossip as a means to improve their own appearance and/or detract from others, back stab, and otherwise covertly aim to look good while disguising the evil. And even in this, the appearance is prominent but behind it is the potential disapproval or letting others down, especially men.

> Ecclesiastes 7:27 "Behold, I have discovered this," says the Preacher, "adding one thing to another to find an explanation, 28 which [s]I am still seeking but have not found. I have found one man among a thousand, but I have not found a woman among all these. 29 Behold, I have found only this, that God made men upright, but they have sought out many devices."
>
> Matthew 15:7 You hypocrites, rightly did Isaiah prophesy of you:8 'This people

> honors Me with their lips, But their heart is far away from Me. 9 ‘But in vain do they worship Me, Teaching as doctrines the precepts of men.’” 10 After Jesus called the crowd to Him, He said to them, “Hear and understand. 11 It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man.”
>
> 12 Then the disciples *came and *said to Him, “Do You know that the Pharisees were [d]offended when they heard this statement?” 13 But He answered and said, “Every plant which My heavenly Father did not plant shall be uprooted. 14 Let them alone; they are blind guides [e]of the blind. And if a blind man guides a blind man, both will fall into a pit.”

Typically, this manifests in the works mentality. The works mentality is the core of self righteousness: ‘if I do good works than I am good.’

However, the more and more you look at it, there are a lot of people who desire to do good but are deceived. This is the seductive appeal of appearances. A woman who dresses like a prostitute will evoke a strong desire in men to do what is wrong. The desire to have a good appearance to others will evoke a strong desire in women to do what is wrong. The outside looks good, but the inside is rotten. The plant looks good, but the roots are rotten.

The accumulation of sin without repentance leads to a rotten core while maintaining a godly veneer. The godly veneer hides the rotten core leading to virtuous signalling with insidious rotten fruit.

The fallacy of teaching men to be emotionally honest

April 12, 2016 | by Deep Strength | Link | Original Link

This article about 'teaching men to be emotionally honest' was a particular amusing read, although depressing that it was primarily shared by men I know on facebook.

> Last semester, a student in the masculinity course I teach showed a video clip she had found online of a toddler getting what appeared to be his first vaccinations. Off camera, we hear his father's voice. "I'll hold your hand, O.K.?" Then, as his son becomes increasingly agitated: "Don't cry!… Aw, big boy! High five, high five! Say you're a man: 'I'm a man!' " The video ends with the whimpering toddler screwing up his face in anger and pounding his chest. "I'm a man!" he barks through tears and gritted teeth.
>
> The home video was right on point, illustrating the takeaway for the course: how boys are taught, sometimes with the best of intentions, to mutate their emotional suffering into anger. More immediately, it captured, in profound concision, the earliest stirrings of a male identity at war with itself.
>
> This is no small thing. As students discover in this course, an Honors College seminar called "Real Men Smile: The Changing Face of Masculinity," what boys seem to need is the very thing they fear. Yet when they are immunized against this deeper emotional honesty, the results have far-reaching, often devastating consequences.
>
> Despite the emergence of the metrosexual and an increase in stay-at-home dads, tough-guy stereotypes die hard. As men continue to fall behind women in college, while outpacing them four to one in the suicide rate, some colleges are waking up to the fact that men may need to be taught to think beyond their own stereotypes.
>
> In many ways, the young men who take my seminar — typically, 20 percent of the class — mirror national trends. Based on their grades and writing assignments, it's clear that they spend less time on homework than female students do; and while every bit as intelligent, they earn lower grades with studied indifference. When I asked one of my male students why he didn't openly fret about grades the way so many women do, he said: "Nothing's worse for a guy than looking like a Try Hard."
>
> In a report based on the 2013 book "The Rise of Women: The Growing Gender Gap in Education and What It Means for American Schools," the sociologists Thomas A. DiPrete and Claudia Buchmann observe: "Boys' underperformance in school has more to do with society's norms about masculinity than with anatomy, hormones or brain structure. In fact, boys involved in extracurricular cultural activities such as music, art, drama and foreign languages report higher levels of school engagement and get better grades than other boys. But these cultural

> activities are often denigrated as un-masculine by preadolescent and adolescent boys."
>
> Throughout elementary school and beyond, they write, girls consistently show "higher social and behavioral skills," which translate into "higher rates of cognitive learning" and "higher levels of academic investment."
>
> It should come as no surprise that college enrollment rates for women have outstripped men's. In 1994, according to a Pew Research Center analysis, 63 percent of females and 61 percent of males enrolled in college right after high school; by 2012, the percentage of young women had increased to 71, but the percentage of men remained unchanged.
>
> By the time many young men do reach college, a deep-seated gender stereotype has taken root that feeds into the stories they have heard about themselves as learners. Better to earn your Man Card than to succeed like a girl, all in the name of constantly having to prove an identity to yourself and others.

Generally speaking, this section here reveals the reasoning behind the fallacy that men should be more emotionally expressive. The conclusion is picked first using dubious examples such as this father teaching his son not to cry, and then the conclusion is backed up with poor statistics and anecdotes.

Can anyone really tell me how 'outwardly emotionally expressive boys and men are' has a direct correlation with how they do in a 'feminized school environment'?

The irony is that the opposite is true based on their anecdotes. Men that are more emotionally expressive in general are less successful. In reality, the men that are less emotionally expressive tend to do better with women and in life.

I only pulled out the first half of the article. Go read the whole thing if you want to see the ugly and incorrect ending.

Men express emotions differently than women

Men feel emotions just as women do. However, the way men express emotions is different from women.

- Men tend to process emotions internally and solitary.
- Women tend to process emotions outwardly in a social manner, especially with friends and family.

This is why men who are going through difficult experiences will not want to talk about it, especially with other women. The men need time to feel their emotions internally and then process them in a way that is fruitful and productive rather than unfruitful and destructive.

On the other hand, women express emotions externally, generally in a social manner. Women talking about their experiences and feelings is an emotional release for them. They generally don't want the problem solved because the emotional release is what is important. If there is any problem, it can be solved later after there is emotional release.

After all, it's not about the nail.

Understanding where it goes haywire

I've discussed these concepts before in emotional engagement. Women always say they 'want' men to be more emotionally expressive, but when men are more emotionally expressive it's frowned upon. There are, in general, some distinctions that need to be made.

For instance, when asking a woman what is 'attractive' to her you may get the typical kind, good with kids, supportive, servant heart, and many other attributes like these. We know that these are traits that women like in a man to which they are already attracted. The traits which make a man [sexually] attractive to a woman are power/personality, status, athleticism, looks, and money.

Likewise, when women say they want a man to be more emotionally expressive, what they actually mean is they want a man to be more positively emotionally expressive.

If you've ever been around a woman and reactive with negative emotions all of the time, you will find out quickly that women will reactive to the negative emotional state with a negative emotional state of her own. This leads into a dysfunctional cycle. You get angry with something, then she gets angry because you're angry. This is compounded because now you're angry with something, and your girl is now angry too so you react both of those negatively. Then she gets angrier, and the downward spiral continues.

This is why arguing with a woman never gets you anywhere. It's not about the argument; it's about the emotions she's feeling. Most of the time, women simply want an environment to express their emotions without concern for right or wrong and/or solving the problems she is facing.

In this, the tree analogy bears much fruit.

- Positive emotions are like the shade on a summer day. She can bask in the cool breeze and enjoy her time with you.
- Negative emotions are like the wind and rain. They are to be blocked out by the tree itself so that they don't affect her directly. She is sheltered from the storm.

This makes sense, after all.

A feature, not a bug, of leadership

Men are called to be leaders — the head — in their [marriage] relationships (e.g. Ephesians 5). Thus, we understand that processing emotions internally and solitary is a necessary feature of leaders.

When leaders react to situations with negative emotional displays, this does not foster confidence and trust from the followers. Rather, it fosters fear and distrust. For example, threats are a negative emotional display backed by the authority of position.

A 'threat' is a 'lack of control in one's own situation' which is expressed outwardly, often in an emotional manner. The reason why threats are ineffective is because the lack of control in one's own situation gives rise to a lack of direction and fear in followers. Thus,

any potential rebellion must first be quelled by the threat of coercion in order to ensure that the direction which the leader chooses will be met with success. In other words, it is the opposite of leading by example.

Generally speaking, this is one of the features of why men tend to be better leaders than women, and why God made the man the head of marriages. The ability to process emotions internally and solitary is a trait that is highly effective for good leadership as it is able to shield those that are led from the storms of life.

Conclusions

Men and women tend to express emotions differently. Surprise surprise. We are different.

- Men tend to process emotions internally and solitary.
- Women tend to process emotions outwardly in a social manner, especially with friends and family.
- When women tell men to be more outwardly emotionally expressive, what they really mean is to be more positively emotionally expressive.
- A necessary feature of leadership is the ability to process emotions internally and solitary. That is a leader must be able to filter out their negative emotional displays in order to lead by example and build confidence and trust in the relationship. Negative emotional displays often lead to threats, fear, and distrust.
- Women generally want to share in the joys of your successes, be shielded from the sorrows of your failures, and be her anchor in the storms of life.

Be quick to share positively, patient to share negatively, and a rock when her emotional winds blow hard.

Marriage structures

April 15, 2016 | by Deep Strength | Link | Original Link

This topic is very important, and I have put a lot of thought into this before writing this post. The main question that I am going to address in this post is:

> **Is being 'too controlling' a sin for leadership positions?**
>
> and
>
> **Is it a sin for a wife to be 'subservient' in marriage?**

Generally speaking, in Christian — or shall we say Churchian — circles there's the implicit or explicit "acknowledgement" by teachers that those who are in leadership are in sin if they are "too controlling." Obviously, the greatest area where this topic comes up is in marriage.

Many women are "fearful" or "worried" if a husband is being too controlling. Hence, if a husband is "too controlling" and a wife submits to this she is in also in the "sin of subservience."

As a firm advocate of Patriarchy I believe these both to be false. Dalrock has explored this in a number of recent posts including this one: Sarah was a doormat by complementarian standards as are her daughters.

Churchian delusions

Generally speaking, churchian leadership likes to be intrusive into various marriages dictating what is true and what is false. This is to say that husbands are called to be "servant leaders" or "spiritual leaders" rather than just "headship" as the Scriptures call it because they need qualifiers and limitations on how husbands are to act in their own marriages.

This appears to be a mistake as the Scriptures affirm that marriages have a separate authority structure which connects in the Church in different ways. Indeed, the Scriptures affirm headship as Christ loved to Church and to treat her as his own body thrice; however, they don't necessarily prescribe the ways in how this is to occur.

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever

> hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

Similarly, wives are called to submit to their husbands in all things. This includes teaching at the Church.

> 1 Corinthians 15:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is [n]improper for a woman to speak in church. 36 [o]Was it from you that the word of God first went forth? Or has it come to you only?

Why are women — or perhaps wives — told to keep silent in Churches? Well, 1 Corinthians latter chapters speak mostly of order in the Church. That is those who speak out in Church are disruptive. God is not a God of chaos but of order. However, the other lesson that is less brought up here is that tasks are delegated to the husband because of the way authority work in establishing order. This is important because the Scriptures continually affirm headship and submission in marriage as it's own sphere.

Now, the reason why "being too controlling" as a husband is not a sin and why I do not believe in the "sin of subservience" is because each marriage is different. What works for one marriage within the bounds of Scriptural guidelines may be different from another. However, is one better than the other? No. Is one wrong while the other is right? No again.

For example, take a supposedly "controlling husband" and a "subservient wife." The husband likes order in everything he does, and he wants everything done a specific way. This is not wrong. It is simply a leadership preference. Likewise, a wife who submits to her husband in such a manner is not in sin. She likes and needs a strict structure in order to be the most effective helpmeet in her marriage. This is a pairing where both obedient to the Scripture and fulfilled in their roles and responsibilities. However, many churchian leaders would call such a marriage a sin.

Simply put, there are many different types of leadership styles that men may have. Some range from strict to loose. In the same way, there are many different types of personalities that women have as well. Some do well with more structure, and some do well with less. This is important because it means that a woman who wants to be a wife and mother should only accept marriage to a man who meets her particular leadership style. If she wants more structure then she is not in sin even if others say she is sinning because she is subservient to husband.

If the husband wants an "egalitarian marriage" then it is up to him to use his headship in

that manner. I think it is unwise to do this because this makes making final decisions much more difficult. However, it is his choice to rule his own household in this way. This does not make a marriage in reality an “egalitarian marriage” because the husband is still commanded by God to the role and responsibility of headship.

This leads me to my main point: Churchian leaders and Christians need to butt out of other people’s marriages, especially calling them a “sin” when there is more structure than what they would call “normal.”

“Normal” is an ambiguous standard because it is most often defined by culture. What is “normal” in culture regarding marriage? Egalitarian marriage. Hence, we see that complementarians have gone to great lengths to define marriage closer to what culture has said is “normal” so that they aren’t classified as extremists. They shy away from calling headship as it is and lean toward the gerrymandered phases of “servant leader” and “spiritual leader” that I mentioned prior.

A health marriage may take on many forms. Some will have a lot of structure within them which may make them appear strict and controlling. However, such structures are not a sin because they are all within the bounds of the headship-submission marriage relationship. Some will have very little structure which may make them appear with more “freedom.” However, these are not inherently “better” than a stricter marriage.

Likewise, is a man wants to rule his marriage with egalitarian means I think it is unwise but he can do what he wishes. Let us not be under the delusion that it is actually an egalitarian marriage as that is the way that the man has chosen to rule. This is the same thing as gay marriage. Because God is the ultimate authority, gay marriage does not exist. Humans can think it exists and manufacture laws to govern it, but it still does not exist.

Submission taken too far?

There is no such thing as submission taken too far. However, there is such thing as false humility in submission. There are quite a few examples of wives on various blogs who have taken submission into their own hands. Let me explain.

For example, a husband has a particular way to rule his own family and the wife is doing well in that structure. However, after she has talked with a mentor, read a book, or read a blog or two on the topic of submission, she now has the impression that she was “not submitting properly to her husband before.” Now, instead of working well within her husbands structure for the family she becomes a self proclaimed “doormat” in which she never expresses her opinions, does everything her husband wants, and even does some things that her husband doesn’t want under the guise of “being more submissive.

What typically ends up happening is that this leaves the wife feeling poorly about everything and generally unfulfilled. Then the husband has to have some awkward conversation with his wife where he says he ‘just wants his wife back’ and that she was being weird about things.

Such examples are often used as an example to show that “being a doormat”

or “subservience” in a marriage is bad thing. However, this is false.

In reality what happened is that the wife was embroiled in an example of the insidious nature of false humility. The wife decided unilaterally that she knew best what was the right way to be a helpmeet to husband. Although she had the right intentions of being submissive to her husband, she was actually being rebellious to how her husband wanted the marriage to be run in the first place. Thus, conflict came up between them which needed resolution.

> Right intentions are good! However, the right intentions must be applied properly. After all, there is some truth to the phrase that “the road to hell is paved with good intentions.”

Therefore, wives often get the impression that “being a doormat” or “subservient” is a bad thing from this experience. However, what they miss from this scenario is that they were actually being inadvertently rebellious. They were listening to other people, books, or blogs on how to be submissive to their own husbands instead of listening to their own husband on how to be submissive to them.

Hence, when a wife who has went through this experience sees a marriage with “more structure,” she often believes that the wife is in sin because she is being a “doormat” or “subservient.” This wrong impression causes wives to attempt to butt into other people’s marriages in order to correct this sin when in reality they may be introducing dysfunction or malcontent into an otherwise Godly and healthy relationship.

Conclusions

- It is not a “sin” if a husband is “too controlling”
- Neither is it a “sin” if a wife is “too subservient”
- Some marriages have much more structure than other marriages which may make the husband appear ‘controlling’ and the wife appear ‘subservient.’ It is not a sin, unlike many Churchians would have you to believe. Calling them a sin may be the real sin.
- Churchian leaders and Christians need to butt out of other people’s marriages, especially calling them a “sin” when there is more structure than what they would call “normal.”
- Husbands have the choice to rule their marriages how they want: more structure, less structure, or even in an apparent ‘egalitarian manner.’
- A husband ruling his marriage in an ‘egalitarian manner’ is probably unwise due to making final decisions much more difficult.
- Wives who listen to other people, books, or blogs about how to be submissive tend to run into conflict with their husbands because they think they now know what ‘submission’ is and how to go about it. This is not a “sin of subservience” or “being a doormat” rather it is insidious false humility that others know more about your marriage than your husband.

- Wives who have had those ‘bad experiences’ with being ‘too submissive’ may see other marriages that are godly and healthy and offer incorrect teaching when they see “more structure” in a marriage than normal because they think it is dysfunctional when it is not. Hence, wives need to be vigilant about giving any other advice rather than “submit to your husband the way your husband sees fit” because they may introduce malcontent and dysfunction into other marriages if they offer any other advice.

Finally, for those who are single:

Christian men who desire to be married should aim to find a wife who meshes with his leadership style. If you want more structure in your marriage, then attempt to find a wife who thrives under more structure. If you want less structure in your marriage, then find a wife who thrives with more so-called freedom.

If a Christian woman who desires to be married likes more structure then only marry a Christian man who likes structure in his marriage. Likewise, if a Christian woman who desires to be married does not like a lot of structure then she should choose a man who has a more laid back leadership style. If each woman gets married to a man who has different leadership preferences than her then it will make things difficult.

Personally, I lead through a more laid back leadership style. I am very firm about things that are important to the health of the relationship. Yet, I am more laid back in the everyday choices of life, but I will make decisions easily if required. If I see marriages that have more or less structure and control than my relationship, I need to be vigilant that they are not necessarily “wrong” or “in sin” because they operate differently.

Be vigilant not to call marriages with more or less structure than yours sin as you may be heaping such judgment onto yourself.

The free will to marry

April 22, 2016 | by Deep Strength | Link | Original Link

There's been a rash of posts and comments after Donal's Masculine Monday on choosing a wife or not and A Fixer Upper post. These have been Moose Norseman and Choking as well as Cane's and Chad's comments. I have some thoughts to add to the conversation.

First, on whether to marry or not.

The biggest thing to note in the present gynocentric culture is the background radiation that affects your thinking. Since we have been immersed in it since we were children, it is difficult for men to recognize what the Scriptures state about things.

- The first thing to recognize is the Biblical roles and responsibilities of the husband and the wife.

Of course, you should not take a 'fixer upper' in the expectation that you're going to change the person in marriage! A wife is called to be a husbands helpmeet. Is she going to be a good helpmeet when you have to fix her up into a helpmeet? No. She should already display good helpmeet qualities prior to the marriage and desire to use them in her relationship with you.

Wintery Knight has some solid take on how he approaches this situation.

This should be approached from multiple angles. If you desire to marry you should learn how to properly fulfill the roles and responsibilities of marriage. However, you should also strong consider how any potential woman you choose fulfills the roles and responsibilities. After all, you can't FORCE her to do anything. She has to desire to fulfill them for herself and be committed to doing them.

- Another important thing to recognize is burning and desire to marry.

> 1 Corinthians 7:2 But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. […] 8 Now to the unmarried[a] and the widows I say: It is good for them to stay unmarried, as I do. 9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.

Paul mentions in 1 Corinthians 7 that it's better to marry than to burn. The vast majority of men do "burn" to some extent or another, so it is important to recognize whether this type of temptation can be put aside or whether it is better to marry for that person. We muset also recognize that this sexual desire, though it can be a temptation prior to marriage, is very good because it has been created by God.

Each man needs to come to his own decision if he wants to serve God completely or split his attention between God and marriage. Although Paul makes his preference clear, each are good choices in their own way.

- Finally, to address the gynocentric culture

People are going to shame you whether you choose to marry or not. Some will think you are a sucker to marry in this day and age. Non-Christians, churchians, and even some Christians will go after you like you are a spawn of the devil if you choose not to marry because 'think of the women.' Honestly, it's pretty crazy.

It's a bad idea to live your life because your parents want you to go a certain route (**edit**: since there is confusion about this I meant in terms of say getting a job/career according to your parents whims). It's an even worse idea to live your life according to the ideas of shamers who want you to get married because of [enter non-Biblical reasons here].

Our obligations are simply not to others opinions but rather what God has for us. Aside from marriage, God has given to each believer spiritual gifts that we are to utilize to disciple and harvest. If marriage is in the cards it can be a part of the ministry. However, if it is not in the cards, it is easy to see why you ignore the annoying shaming opinions in the service of God.

Ultimately, each of us answers to God for how we lived our lives. Thus, we should only live in fear of the roles and responsibilities that He has given us.

Second, on choosing a good wife.

Moose already covered the notion of a good follower. **Is she a good follower?** Or does she constantly buck authority when a decision is made. How she interacts with authority is a good indicator, especially with her father.

Generally speaking, the "**actions**" of someone are a fair indicator of the state of their heart although I would state that attitude is a better indicator. Heart intentions always lead to actions. If there is good fruit from the actions, then it's most likely their heart is in a good place.

However, actions can indeed be deceptive in the case of churchians. This is why when you vet for a wife I suggest mainly vetting for character along with actions. How do you vet for character?

Character is really only revealed in difficult and/or morally compromising situations. Thus, the "real" person you're looking at is:

- What they do when they're angry?
- What do they do when they've been proven wrong?
- When they are at fault do they apologize and make amends or double down?
- How do they react under pressure filled situations?
- Are they gracious and humble?
- What do they do when someone is harassing them?
- How do they treat the people that do bad or evil to them?
- How does a girlfriend react when she's angry with you AND you ask her to do something?
- Does she actually "follow" or retain control by "letting you lead?"

These are the types of things that are difficult but reveal a mature character in Christ:

> Matthew 5:43 “You have heard that it was said, ‘Love your neighbor[i] and hate your enemy.’ 44 But I tell you, love your enemies and pray for those who persecute you, 45 that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward will you get? Are not even the tax collectors doing that? 47 And if you greet only your own people, what are you doing more than others? Do not even pagans do that? 48 Be perfect, therefore, as your heavenly Father is perfect.

As we live in first world countries, there are not many instances where actual life threatening difficulties befall us. Hence, we need to be vigilant in understanding that the few places where you can view someone’s character is what they are really like underneath the surface. Do not brush character concerns under the rug as these are the types of things that come back to haunt you.

What type of attitude do they take in all of these situations?

In marriage there is much good, but there’s always going to be difficulty. How are they going to respond to that when things get rough? Are they going to quit or reveal their bad character like they did in certain circumstances prior to marriage? Or are they going to reveal their good character, tough it out, and submit to God and to you?

Attitude reveals the heart’s desire. Are they God AND for you, or are they against you? Sadly, women can be for God and against you because they can be deceived. You need to make sure that this is not the case, and that she will not persist in such a deception.

Finally, is she teachable and does she learn from her mistakes?

In marriage, both the husband and wife will grow and change over time. The most important thing is if she is teachable and willing to learn from her mistakes and not make them again.

If she is unteachable then it’s a waste of your time. Likewise, if she repeats the same mistakes over and over… you know what the Proverbs has to say about a fool and his folly.

These types of things are partly revelations of character. Teachability and learning from mistakes is a critical factor in a Christian’s walk because these are some of the concepts that underlie repentance. She may be a a good Christian otherwise, but can she also display these traits when she is with you. That is the question.

Conclusions

Men should evaluate whether to marry or not based on multiple factors:

- Recognize if a wife is ready to fulfill Biblical roles and responsibilities. Don’t take a fixer upper. Take someone who is ready and willing to follow your lead and be a good helpmeet.
- Recognize your own Biblical roles and responsibilities and prepare for them.

- Recognize if marriage is in your cards, especially if you have the desire for marriage and burning. Think about this in terms of your spiritual gifts and overall vision.
- Recognize that shamers rarely if ever have your best interests in mind. They want you to do what they want you to do. You are responsible for your life, and your responsibility is not to them but to God.

Men should also primarily take a few things into consideration when vetting a woman for marriage:

1. Is she a good follower?
2. Look at her actions as they reveal some of the state of her heart.
3. Vet for her character how she reacts in difficult situations reveals the overall state of her heart.
4. Look at her attitudes in difficult situations as it reveals her heart's desire.
5. Is she teachable?
6. Does she learn from her mistakes?

The state of her heart should be for God and for you as she will be under your authority. A woman that is for God and NOT for you would be an unwise choice. This may not even necessarily be a sin; she may just be a bad fit for you. Move on if that's the case. If you have any doubts, consider them very carefully preferably with wise mentors, Scripture, prayer, and fasting.

Victims versus perpetrators: why it all matters

April 27, 2016 | by Deep Strength | Link | Original Link

Obviously, the reason why such ‘labeling’ matters to Christians is important.

Christians bear the name of Christ in that they are supposed to be followers of Christ. Christ emulators.

If formerly pregnant women are ‘victims’ of abortion then they bear no fault through the process. This is the positive that it seems most conservatives as well as pro-life folks are taking. See the examples on Cane’s, Zippy’s and Dalrock’s. As Zippy notes, these folks are not pro-life but in fact pro-choice.

Fault or sin and acknowledgement of it is a precursor to repentance. In Christianity, repentance is required for salvation. After all, we are required to admit fault, turn from our wicked ways, and follow Christ through a pattern of good works.

Thus, women who get abortions are at the very least conspirators and/or co-conspirators with the added tagline of the crime of pay-for-murder. They are perpetrators of a crime.

Politicians who choose this view mainly do because of pandering. They want a clean image to women so that women will vote for them.

Christians who do this probably have many different motivations. Some are probably deceived into believe that women do no wrong: men bad, women good. Some detest calling out women, even when they’re in sin. The proverbial white knight. Some probably don’t believe women even have agency: it was all the big bad doctor or terrible boyfriend who coerced her into that abortion.

I don’t really care about what politicians do, but those who claim to be Christians who perpetuate that women are victims of abortion are quite wrong and need to be informed. It impairs the ability of women to truly repent for their sins.

Also, this goes along the same lines as why feminism is bad for both men and women. Feminism paints Patriarchy as evil when it is indeed good. Hence, all men are defined as perpetrators of crimes. Whereas women are painted as the victims who can do no wrong. It is clearly enforced as such in popular culture, universities, family law, and the courts with reduced or absent sentences for women who perpetrate the same crimes as men.

The true irony is that anyone who kills or murders a pregnant woman is guilty of two counts of homicide. However, the mother herself who ‘chooses’ to terminate a pregnancy is guilty of nothing.

As noted,

- Goddess worship — women are the source of all that is good. Only the female sex drive is good because it produces life.
- Fertility worship — women are the creators of life and have the choice to make or take it.
- jezebel worship — usurpation of authority and power. Patriarchy is bad.

Different times from the Bible but the same religions. The vast majority of occultic practices in the Scriptures originate from goddess worship and associated phenomena.

The headship conversation

May 1, 2016 | by Deep Strength | Link | Original Link

For single men and those starting out a relationship I think having the headship conversation is something you should do. In fact, in general it is a good idea to have your own 'Bible Study' (if you're Protestant) and or review of teaching (if you're Catholic and/or Orthodox (?)) on the Scriptures that pertain to the husband and wife relationships.

This is something that you will be leading, so you need to be prepared. Relevant passages to study are: Genesis 1-3, Proverbs 31, other verses pertaining to the wife in Proverbs, 1 Corinthians 7, 11, and 14, Ephesians 5, Colossians 3, Titus 2, 1 Timothy 2, and 1 Peter 3. Bonus points for passages such as Numbers 30.

This conversation is not so much as a 'discussion' as it will be you telling her your vision for the relationship (in terms of Biblical standards) and finding out if she is on board. The leader of the relationship is the one who defines the vision, sets the tone, and leads by example. That is the calling of the husband.

Obviously, you will be looking for feedback and counterpoints, but ultimately it is up to you to determine if you can live with 'how she is following' in your relationship or if she is incompatible with your vision.

What I was personally looking for is not necessarily if she has the correct views since popular culture is so prevalent, but if she is willing to be a follower and understanding to make changes to her views and life accordingly. I explained those things in the previous link above. Correct views right off the bat tend to signal whether her upbringing was good which is definitely very important, but if she is willing to be your helpmeet for your vision is also important as well. You need and want both.

Here's another point to consider that a commenter wrote in about:

> And of course, there is this skill that will never be taught but most husbands will need and be tested on — managing and handling his spouse's emotional upheavals (which, more often than not, lead to irrational thoughts and behaviour). Right now, there's a fair amount of obeying the wife-to-be and sacrificing from the husband-to-be (i.e., yours truly).

One of the things I told me girlfriend is that my leadership style is very 'non-chalant' shall we say. The things that are important to the relationship I will speak on and I expect (1) her input and (2) her obedience as they are necessary to function well. In regard to a lot of the other minor choices in the relationship such as 'what to wear' or 'what matches' and other things like that I don't sweat them, but I will make the decision if she doesn't want it.

Since women are conditioned by popular culture and even churchians to 'be leaders' and 'be independent' and 'make those tough decisions' they will come with that mindset in the relationship. Thus, many women, although not all, tend to get into the mindset that if

they are making [any] decisions in the relationship that they are in charge. Most women don't like that as decisions are weighty, and they don't like the responsibility. Still others get on a power trip.

When women feel this way, they become disgruntled, dissatisfied, and unhappy with the relationship because she feels like she has to be the man. Thus, heading it off at the outset and establishing the vision is important.

Even if it 'feels' like I'm not leading or in charge I am.

Thus, she may need to reign herself in and come to me more because she is trying to do too much herself. Like it or not, most women, even Christians, will still attempt to try to have it all at times. That's one of the strong temptations that women deal with. Establishing the relationship in this manner allows you to more easily have her acknowledge the temptation and admit where she is in error if she starts to go off the reservation.

I've personally held numerous Bible studies going over these passages as the relationship has progressed. This is for a few reasons.

1. It's a continual reminder of the standards and benefits of grounding the relationship of Scripture and thus Christ.
2. Each relationship should be continually growing. Going back over these passages as you grow in your relationship yields additional insights as you are progressing in growth. These should be tangible things that both of you can pick out as you grow. It should not be one sided growth where you are the only one growing. She should be growing and changing as well.
3. This also allows you to point out areas where you are not growing and/or are off track. This is probably more important than finding areas where you are growing because identifying areas of where you are failing is much like Christian repentance. You need to acknowledge where you sin and repent and turn from your ways.

#3 typically is very difficult for men to do because it means calling out women, specifically their woman, on bad behavior. However, this gives you a lot of important data such as how she reacts in conflict situations and/or if she will apologize and repent of her actions. A woman that refuses to do any of that is not good wife material period.

Conclusions

- Have the headship conversation with your significant other.
- Study the Scriptures on husband-wife relationships with her. Some of them are hard words, so you better be prepared for a difficult conversation.
- Define your vision for the relationship. Tell, don't discuss. Lead by example.
- See if she is willing to follow and grow in that visions (e.g. be a helpmeet).
- Tell her your leadership style. Maybe you're more structured or less structured. Explain how this plays into what you see for you and her.
- Tell her that you will tell her when she's going off the reservation. Calling out

women is difficult but a very needed skill.
- Revisit the Scriptures as you progress in your relationship. This will allow you to reaffirm the foundation, see the good growth, and acknowledge each where you were in error and/or had failings and change.

A lot of these things were learned the hard way, but continually coming back to what the Scriptures say about relationships is important.

Real life Ruths

May 2, 2016 | by Deep Strength | Link | Original Link

I was going to give this example and Donal mentioned some of this in his post on Sunday, and his post on women delaying marriage discussion is relevant.

One of my friends is a slightly shorter-than-average, single 27 year old who is actively involved in Church, plays guitar for worship sometimes, holds a steady construction job, and has a heart for ministry to high school and young adults in the long term. Let's call him John. John was interested in a few women, but they were generally uninterested in him and/or were wishy washy about being in a relationship with him.

For example, John was enamored with one girl who was wishy washy about him, and I talked about it with him through the whole process. Let's call her Sam. It was somewhat of a supposed mutual interest situation where they hung out and talked about a relationship, but never made any tangible steps toward it mainly because of Sam. This was over a period of about 3-4 months. I advised John that it was clear that Sam was not very interested in him because if she was then she would reciprocate and want to be in a relationship with him. A woman who is interested in a man will do everything she can to be in a relationship with him. This is the typical guy like girl but girl thinks she could probably do better or just likes the attention type of scenario. It could also be that she was not mature enough. I'm not sure which it was, and I know the girl fairly well.

Anyway, Sam was visiting her parents out of state for a few months before coming back to the area, and John got the notion to fly out to see her unannounced to surprise her. I cautioned against this because going that far for a girl that is clearly only semi-interested in you is over-investing in something that is not there and unattractive. I outright stated that it wouldn't work because she's ambivalent about the relationship, and nothing would probably convince her otherwise even a supposed huge romantic gesture. The bad thing was that the couple of her friends who John talked to thought it was a great idea "because it was romantic." Unfortunately, although John agreed with me for the most part, he had his heart set on doing it anyway. I told John that if it doesn't work out then it doesn't work out, and he should give up any notion of a relationship with Sam.

Y'all know how that turned out if you can't guess already.

John took and flight out AND drove 6 hours to meet Sam. That's dedication right there. Undeserved dedication. Sam was clearly shocked when John showed up. Sam was happy in a way, but it obviously did not influence her to want to be in a relationship with John. Sam did not spend any time with John other than talk to him once when he came by. Honestly, that's exactly what she should do if she's ambivalent about a relationship. Thankfully, since I am pretty close to John and basically called out what was going to happen, he ended up coming to terms with the whole thing (perhaps on his own, perhaps a bit with me as I don't want to take credit for his maturity). It took John a few weeks to get over it, but he did and moved on. He overcame the adversity, and he came away with

a more mature outlook on relationships.

After this “disaster,” John decided not to go looking for anything after that for at least a few months. The old ‘got burned by a woman’ type of deal.

Enter your real life Ruth

> Ruth 3:1 Then Naomi her mother-in-law said to her, “My daughter, shall I not seek [a]security for you, that it may be well with you? 2 Now is not Boaz our [b]kinsman, with whose maids you were? Behold, he winnows barley at the threshing floor tonight. 3 Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking. 4 It shall be when he lies down, that you shall [c]notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.” 5 She said to her, “All that you say I will do.” **[1]**
>
> **[1]** I suppose you could argue my example of Ruth is a bit different because it was a kinsman redeemer situation, and it was at Naomi’s advice. I’m using it to illustrate a woman who went out of her way repeatedly to meet a man who she liked with potential to be a good husband.

She’s a mid-20s, slim, feminine receptionist at the Church he attends and has some but not great overlap in their circle of friends. Let’s call her Katie. John and Katie have seen each other and greeted each other at Church. They peripherally know each other having seen each other at a few events. However, they’ve never really talked beyond some superficial conversation.

Katie is interested in John. Thus, Katie gets her friends to talk to John to find out more about him. Katie asks about John when talking to John’s friends to find out his background and assess his character. John is being mentored by a family in the Church, so Katie goes to talk to them about John too. Katie starts going to Church and casual events where John is at specifically. Katie strikes up conversations with John at those events. Katie spends more time with John than anyone else at these events, and she is interested in having deep(er) conversations about relationships with him.

I’m a bit fuzzy on if Katie mentioned she was interested and single or had his mentor mention it, but John had already known from how she was acting that Katie was interested. John knew this because Katie made it known through conversation she was single, made it a point to keep coming around to events he was at, kept talking with him, and virtually made her interest almost overtly known. John eventually asks Katie out.

In this day and age, they kept things on the down low because in some circles going out = getting married. Thus, they want to keep things chill because you’re just investigating to see if a relationship can work. They hit it off on a date or two every week over the course of a month, and eventually finally decide that they want to make it serious. John and Katie been together 4 months not including that initial 1 month of dating to get to know each other, have met each other’s parents, and are progressing toward marriage.

Points to learn from

I suppose it's no surprise to say that Katie came about 95% of the way by putting herself in good situations to get to know John's friends, John's mentor family, and John himself. Katie leveraged her social network very well like I recommend for both men [and women]. This is the power of a woman who is interested but not overbearing and feminine about exploring a potential relationship. It's about doing your homework and **constantly** putting yourself in good situations to meet a man you're interested in. Katie made A LOT of background stuff happen to put herself in a good situation only really stopping short of asking John out.

John has no qualms about asking women out, especially if he is interested. However, we could say that this relationship virtually came to him. It is one of the best relationships he has had because of Biblical principles, AND she was clearly interested in him. To paraphrase him about a month into the relationship:

> I never realized a relationship could be this way. It's awesome. This relationship can't compare to the previous relationships at all.

To quote him 3 months into the relationship:

> [Words] don't even come close to describing this absolutely amazing, talented, hard-working, beautiful, and servant-hearted woman! I am beyond blessed to have this gem walk along side me in this life and honestly can't thank God enough. The value she adds to my life cannot be measured. She is in every sense of the word, a gift. Her heart is one of a kind and I'm honored that she has decided to share it with me.

Sounds like a man with an amazing future helpmeet. Unlike the previous potential relationships that I counseled John on, there is none of the difficult BS of playing games, figuring out if a woman is serious about a relationship, or just wants to be in one because she is lonely. I told John after he said those things to me that "yes, that's what a relationship is supposed to be like. Nothing can compare to a relationship based on Biblical principles, and also with a woman is very interested in you. It's night and day."

He found a woman who was actually very interested in him and was relatively mature for a relationship. Such a thing requires both the interest of a woman and a willingness to cultivate toward Biblical roles and responsibilities prior to marriage. Since Katie was prepared and mature for a relationship, she did almost everything possible to put herself in a good situation to be noticed by John.

Generally speaking, men that want to be married the hardest thing is to also find a woman that is God-fearing and also interested or attracted to them. Given that this is the case, I think that women have the solid potential in playing a real life Ruth situation, especially if they get their friends on board and are willing to go to events where single men are and converse with them. Most women who I've talked to about this have told me they tried, but when I hear their story they only tried once and then gave up when it didn't work. Alternatively, it turned out bad and the man wasn't interested, so it's obvious

that it doesn’t work. I question this as a lack of perseverance.

This is not the norm for single, Christian women, so if you’re a single Christian man reading this don’t expect a woman to fall into your lap like this. Take the initiative, and seize the opportunities. However, it is a pretty good example for women who are interested in marriage to follow if they are not getting tons of interest or can’t find anyone.

The pool of quality marriage candidates for Christian marriage is very small. You gotta take the opportunities you’re given and make your own opportunities when there are none. Both men and women.

Their saga is to be continued…

Navigating the Biblical basis of attraction and marriage with others

May 3, 2016 | by Deep Strength | Link | Original Link

I've already written on a Christian understanding of attraction, a Christian understanding of relationship dynamics, and Donal's PSALM/LAMPS model accurately describes what we for attraction in women.

In general, I've had a lot of difficulty discussing these concepts with Christian men who aren't familiar with RP terminology as I'm sure many of you have experienced. Namely, it tends to be politically incorrect to say that women are attracted to money and/or crass to call them gold diggers. Lesser examples that still bring up offense are to say that women are attracted to status, looks, or any other "superficial" types of things. Obviously, calling these things superficial or shallow is false humility and/or virtue signalling, but that's a bit beside the point if you can't effectively communicate to men in the first place. Likewise, it's hard to get past the whole "being Christian = attractive" trope that is repeatedly laid in front of mens' faces like godliness is attractive.

Hence, what I'm discussing here is not necessarily "new" but an easier way to talk to Christian men and women about how attraction works without 'offending' them into refusing to listen to the Truth.

Terminology that works

I've come to the conclusion that the easiest terminology to use when discussing what is "attractive" to women are based primarily in the roles of protection and provider that the husband brings to the family. Thus, the vectors of attraction which fall under these two categories are:

- **Protector** — power/personality (e.g. dominance & charm), status (e.g. leadership roles vs low key roles, talents), athleticism (e.g. musculature, ability to fight), and looks (e.g. genetic profile, testosterone levels, fashionable)
- **Provider** — money (e.g. shelter, food, and clothing), status (e.g. parlayed into resources)… for the wife and family

Status can be hierarchical in nature which falls under the realm of protector via leadership, but it can also be part of provision as status can often be parlayed into resources or social value which women prize. This matches up very well with the observed dualistic mating strategy that women tend to employ, colloquially and crassly termed AFBB — alpha fucks/beta bucks or the slightly neutered alpha fux/beta bux.

To summarize previous posts, ideally women look for both of these attractive traits in one man as AFBB is not mutually exclusive. However, in worldly terms most tend to settle for one or the other. The reason for this is because masculinity is demonized in our society. Thus, those who go against the feminized system tend to be the only group that actually grows in masculinity and displays protector, masculine traits (e.g. attractive bad boys)

whereas those who abide by the system tend to be more feminized into provider traits (e.g. boring beta bux providers).

As a reminder, traits that are good to have such as good with children, kindness, and other things like these *tend* to be classified as 'beta traits' but are not mutually exclusive with so-called 'alpha traits.' This is why I don't classify traits according to "alpha" or "beta" but rather sexually attractive or not because there is too much confusion:

- "beta" sometimes refers to 'money' as in the example of beta bucks,
- "beta" sometimes refers to 'traits' that are not sexually attractive like kindness,
- "beta" sometimes refers to 'overall hierarchy' that exists for men along the lines of alpha, beta, delta, gamma, omega.

Although you typically don't want to be on the end attraction spectrum with money, it is an aphrodisiac to women as women with wealthy men have more orgasms. Both AF and BB (where BB is specifically about money) are sexually attractive to women, but AF predominates over BB all things considered equal. Hence, the dualistic mating strategy that skews toward AF in the absence of AF and BB in one man.

From my experiences discussing these topics, the husband's protector and provider role are almost universally acknowledged by Christians and churchians alike.

Thus, this categorizing language can be used as an in specifically in order to get past feminized guard walls to discuss what is actually [sexually] attractive to women. This is especially important when trying to mentor men and/or discuss these topics with pastors regarding the traits that come with developing leadership and the roles and responsibilities of the husband in marriage.

It is also important to note part of the relative extinction of the provider role due to numerous factors. For example, the government and well-to-do families have taken over as a large role of the provider for single, young women. Likewise, women entering the workforce in droves mean that being a provider is not as important as it was in the past.

Socioeconomic factors as it relates to marriage prospects

I haven't written on this topic much either, but there is some good information that needs to be categorized correctly.

Overall, the richness and comforts of a well-developed society tends to make the role of provider relatively extinct, except for women of lower socioeconomic status. This is the reason why you hear women complaining that they can't find an attractive man who holds a good job and/or who will commit. Generally, such women are in similar social groups of lower class men who are masculine but tend to buck the system. Thus, they are attractive to women, but they often cannot hold down jobs because women will go out of their way to support an attractive man if she can be with them. Hence, such women decry the inability to find an attraction *with* a job. Additionally, since these men are pursued by many women, they will often not *commit* as they can often hold soft harems or jump from woman to the next much like how women use serial monogamy as a tactic

to satisfy their hypergamy.

For women of higher socioeconomic status, they are primarily looking for raw masculinity through power/personality, status, athleticism, and looks in terms of marriage prospects due to the fact that they tend to already hold good jobs themselves. Likewise, since providers tend to be of higher socioeconomic status, you tend to find that the complaint of these higher socioeconomic status women is that there's no good men left. Thus, as long as you can get a decent job, the protector role is the one that should be focused on cultivating for Christian men who desire to marry.

The vast majority of Christian men who find it difficult to go on dates with women should be counseled to learn to be a dominant, charming leader who lifts weights, knows how to fight, cultivates various talents (for example music or other hobbies), and takes care of grooming and fashion. A solid but decent job is still important but secondary for a man of higher socioeconomic status because prospects are typically already good, but overall income that a potential wife makes must be taken into account because women tend to not like marrying men who earn less than they do. A solid job is more important for a man of lower socioeconomic status. The man of lower socioeconomic status must also find a way to root out gold diggers because many women just want to marry for the benefits. Yes, it's harder being poor.

Thus, depending on the population and area you live you may have to cater a bit in terms of finding solid marriage prospects due to the nature of how socioeconomic factors play into the role of what women are looking for at each level.

Created this way

A Christian man may ask why is the **Protector role** more valued than the **Provider role**.

I think this a question with a myriad of factors playing into it. It's not always this way, so I'm going to discuss a lot of what plays into womens' preferences. As we already mentioned, the state and well-to-do families tend to replace the role of the provider in rich society. For those of us in first world countries, this is crystal clear.

However, in second and third world countries, women who have very little provisioning or are from very poor families with few a provider extremely gratefully. Many men who have ventured overseas have seen this first hand. Obviously, it 'feels' to many men as disheartening and jading to the soul (of men who ignore reality), but it clearly makes sense. Women want to secure provisioning for themselves and their family.

Evolutionarily speaking, the Protector role is more important than the Provider role because it keeps the family together. A man that has "Protector skills" or the ability to fight and/or hunt will also have provider skills. Both these skills in hunter-gatherer tribes were virtually trained simultaneously as the men went off to hunt for food with bows and arrows, spears, and swords (provision), and this also served as practice for fighting techniques in warfare to protect from surrounding tribes (protection). Indeed, even within a single tribe the fitness and status of a particular man is related to protection and provisioning ability: the more dominant, muscular, and ability of a man to fight and/or hunt will garner increased attention from women.

This plays out similarly in our modern culture. Women love high status, dominant, muscled athletes and/or fighters who are the epitome archetype of Protectors. Women love very rich men who are the epitome archetype of Providers. Ideally, they want the same in one man. The one additional factor in play is if they are dominant with women: charming and charismatic.

At similar socioeconomic levels and if you can only choose one, the Protector is always valued more than the Provider. However, at differing socioeconomic levels, the Provider may hold more value than the Protector. There are some exceptions — a woman that marries for love — but not many. Most of these cases are where a rich young woman marries off to a low socioeconomic manly man. You pretty much never see this with a poor, young women marrying a low socioeconomic manly man. Poor women tend to want to marry up in status and money as opposed to a protector. I believe the reason for this is because of 'civilized society' devaluing the role of the protector too. If it was total chaos or anarchy the protector role would be valued more because the protector role tends to be beneficial for both protection and provision (using force to obtain resources).

A solid Biblical example of this is David and Bathsheba. Uriah was no slouch. He was one of David's mighty men. However, Bathsheeba baths on top of the roof in front of the palace thereby tempting David who falls for it to commit adultery. Uriah was a strong Protector, but Bathsheba wanted to trade up in status and socioeconomic level to King David.

Thus, we can reliably say that:

- **Protector + Provider**, ideally
- **Protector > Provider**, other factors being equal.
- **Provider > Protector**, if a woman can noticeably jump in status and socioeconomic level
- **Provider OR Protector > Protector + Provider**, if fame is involved. Branch swinging and/or serial monogamy or flings with celebrities, famous athletes, and the like.
- **Dominance with women is the X factor**. If a man is charming and charismatic with women he will tend to have many suitors regardless of a mediocre or potentially non-existent Protector and/or Provider.
- **Potential confounding factors** may be the overall stability and socioeconomic level of the background culture. For example, in a culture with more anarchy a Protector may be valued more than a Provider because the skills inherent to a Protector can generally reliably secure more provisions through force. On the other hand, a strong enough Provider may be able to secure body guards or force through provision.

This is an overall solid general view the godly and ungodly preferences of women that aligns with the Scripture and how we see women act in our culture.

Christian women who want to be married prefer the ideal Protector + Provider. However,

if they can't get both, they tend to divert to serial monogamy with a man as [the placeholder] or protracted singleness to find the Protector + Provider. All things being equal, they aim for the Protector over the Provider (e.g. middle to upper class women willingly marry slightly 'down' for a masculine man), unless they can marry up in socioeconomic status though this may lead to unhappiness and divorce in the long run anyway. If they hit the wall, then they unwilling marry a Provider and are generally dissatisfied with their marriages. This leads to the 40% divorce rate of Protestants and 30% divorce rate of Catholics in the US.

In Churches, women gravitate to leadership positions with status. For example, leader or player in the worship team as opposed to the greeting coordinators unless they are charismatic. Pastors, youth pastors, mentor, and other types of leaders. Leaders tend to be associated with Protector status through various mechanisms.

This tends to explain why pastors and/or other leadership tend to have no clue what your average congregation man goes through when he says women aren't attracted to him. For someone who is already attractive such as those in leadership positions, they just need to be around women and not screw it up. However, for men that are not involved with leadership positions and are not very masculine, they will have trouble asking women out and going on dates because of rejection.

Conclusions

Generally speaking, you need to use the right language when discussing attraction and marriage prospects with Christians and churchians alike to get past the feminist filters that are ubiquitous to our culture. Typically, these need to be geared toward roles and responsibilities of husbands in marriage. These are:

- **Protector** — power/personality (e.g. dominance & charm), status (e.g. leadership roles vs low key roles, talent), athleticism (e.g. musculature, ability to fight), and looks (e.g. genetic profile, testosterone levels, fashionable)
- **Provider** — money (e.g. shelter, food, and clothing), status (e.g. parlayed into resources)… for the wife and family

Likewise, when talking with men about the factors that surround marriage you need to take socioeconomic status of the man and the potential group of women into account because of risk factors and biasing toward provider or protector traits that inherently affect viability of the man as a suitable candidate.

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What drives the delay in the marriage

May 5, 2016 | by Deep Strength | Link | Original Link

As I've linked previously, there have been discussions on what drives the delay in marriage. Here's my answer: **life scripts and cultural drift.**

Life Scripts

As a young man, I was under the impression of two specific options in regard to marriage. I was supposed to go to college, find a job, then get married. Alternatively, I was supposed to go to college, go to graduation school, then find a job and then get married.

From speaking with many different men on this topic both older than me and younger than me, this has been the general consensus among men. This strong driving force from the Church and parents is to be able to Provide for a family. People who got married during college and/or during graduate school were "making life harder on themselves." Now, I don't believe that "difficulty" should be a reason to delay marriage, but it is a reasonable point in the minds of most people.

These two life scripts for men bear fruit accordingly. I know some couples who met in college and got married approximately 1-2 years out of college after finding jobs. I know some couples who got together in graduate school and married 1-2 years after graduate school after finding jobs. Very few couples were married during college or during graduate school. On average, the ages of these marriages for men were 22-25 after graduating from college and 26-29 after graduating from graduate school.

Similarly, women face the exact same life script as men, much to their detriment. They are pushed to go to college in greater numbers than men. They are pushed into careers in greater numbers than men. They are pushed to establish their careers and then have families.

This follows in the feminist script of "wanting to have it all." Alternatively, there is the two main churchian scripts of "my daughter needs to get a career just in case she can't find a husband" or "my daughter needs to find a job just in case her husband can't support her and/or divorce happens."

Of course, if a husband opportunity with a good job presents itself, the daughter is still counseled to find a job and/or wait until school is finished. The cognitive dissonance is mind blowing.

Going back to my life story, I was in a few relationships during college and graduate school. However, I was still under the impression of a life script until the latter parts of graduate school. I didn't really take any relationship too seriously because there was sufficient time to figure it out *later*. Unfortunately, the *later* option does not work exceptionally well for both men and women. Women suffer because of their slow declining attractiveness as they age. Men suffer because as they hit the latter 20s and early 30s younger women don't want a large age gap.

Why does the delay keep increasing?

I am a big fan of statistics and statistics can accurately depict trends that occur over population-wide samples. These depict the ever increasing **cultural drift** of men and women as it relates to base male and female nature.

- As masculinity is increasingly demonized in our culture, the amount of men who grow up to be masculine are becoming increasingly few. Those who do are typically criminals and/or bad boys who buck feminized authority.
- Family courts and divorce make marriage look like a very bad deal to men.
- As I noted in navigating attraction with others, the role of the husband as a Provider in the middle to upper class is becoming less appealing to women. Hence, women primarily look for a man who is a Protector and thoroughly masculine. Ideally both.
- Women are being pushed into higher education in droves and *generally* don't want to marry a man who is *less educated*.
- Women also *generally* do not want to marry a man who makes *less money* than she does.
- Women are being told to hold onto careers as opposed to getting married and having children.

The overall trends depict an increasingly smaller pool of masculine men and an ever decreasing pool of feminine women. Hence, there are fewer potential marriage matches. Each sex feels like they are getting a worse and worse deal.

Men realize the western women is highly masculinized as opposed to feminine. He doesn't want a "business partner" but rather a "helpmeet." He doesn't want a career junkie but rather a woman who he can have a family with. Family is not a big priority with women who graduate college and graduate school nowadays.

On the other hand, women don't want highly feminized manboys no matter how much the feminists keep proclaiming they want them. One example is the fallacy of teaching men to be emotionally honest. Generally, they also don't want to marry down in terms of education or money. Hence, their potential marriage pool declines fairly rapidly.

The trends with businessmen, doctors, and other professional careers exhibit this point directly. Sure, some of these men marry other women who are businesswomen, doctors, and the like. However, it is often the case where these 'high status' men tend to marry women who are more feminine such as nurses, teachers, or other typical female oriented careers. Such women are willing to sacrifice their career or work part time in order to have a family because they found a man who meets their Protector and Provision requirements. They get to 'have it all' so to speak.

Note that *having it all* is not necessarily actually having it all, but *having options to have it all*. A teacher or nurse who works part time or is a homemaker always has the option to go back to work. This is seen in the "pro-life" movement which Zippy accurately characterized as "pro-choice."

Are there answers?

Each sex *feels* like the other sex is driving the marriage delay.

Life scripts tend to pigeon hole men and women into smaller windows of opportunity which conflict with each other. Men want to marry the younger just-getting-a-career-started single woman who thinks she has all the time in the world. Women want to marry the successful, charismatic, masculine man who is in short supply due to many women competing for him. Cultural drift decreases the viable pool of marriage candidates due to the masculinization of women and feminization of men.

It would be accurate to say that both and neither are driving the delay because of the different reasons. Any counter-punches to delayed marriage must expunge both life scripts and cultural shift in order to present the maximal amount of opportunities.

There are answers. I've already spoken about some extensively on this blog. Here's a non-inclusive summary of some of the issues.

- The Church and families need to stop peddling life scripts. It's become increasingly clear that life scripts leave most men and women unhappy.
- The Church and families need to stop demonizing masculinity and male sexuality. As I noted, a couple of these are depicting beauty as shallow and emotionally honesty. No, the *perfect man* is not a *woman*.
- The Church and families need to educate their children that family is more important than careers. Career is much more important to men because it allows for provisioning, but family is what is fulfilling at the end of your life. No one will really care *you* even if you're famous, but those close to you will care how much time and love you poured into them.
- The Church and families need to stop ignorance and/or deception about female sexuality and masculinity. It's sad when non-Christians are more Truthful about it than Christians.
- The Church needs to focus on mentoring and discipling men, especially for leadership positions.
- Protestant Churches need to stop allowing women into leadership positions. Catholic and Orthodox are better off. Where have all the good men gone? You took their career and/or leadership position that would have helped transform them into *good men*.
- Christian single women need to be more like Ruth if they want to get married. That's simply the way it is with the decreasing pool of Christian single men and the feminization of the Church.
- Any Christian who doesn't teach Biblical Patriarchy is going in the wrong direction.
- Just because something is *hard* doesn't mean you should necessarily avoid or delay to make it easier. In general, marriage is hard and learning to grow together through the difficult times is going to help with other difficult times.

I don't really feel like going over more specific male/female stuff at the moment, so let's leave it at that. This stuff has been covered such as Scriptural roles and responsibilities.

TL;DR: Don't peddle life scripts and be actively against cultural drift. Obey God

and conform to the Scriptures. Don’t promote lies about masculinity, femininity, and sexuality no matter how pretty they are. Don’t try to have it all; prioritize what is important: family.

Kirk Cameron's marriage tour

May 7, 2016 | by Deep Strength | Link | Original Link

From the Daily Mail. Although I'm posting the whole article because it's short, and so you don't have to click bait over to it to give it more views (though, the comments are a riot: submissiveness = doormat, abuse, religious nut, etc).

> Former Growing Pains star Kirk Cameron, 45, is currently on a nationwide marriage tour giving advice to couples
>
> - He said in a recent interview that the role of the wife in a relationship is to be submissive to her husband
> - 'Wives are to honor and respect and follow their husband's lead, not to tell their husband how he ought to be a better husband,' said Cameron
> - He also urged men not to fight with their wives because it makes it difficult for their children to ever have healthy relationships
> - 'When couples start arguing and fighting in front of the kids, dad cuts mom and mom cuts dad and the kids bleed,' said Cameron
> - Cameron, an Evangelical Christian, has been married for 24 years and has six children with wife Chelsea Noble
>
> Kirk Cameron says that the key to a successful marriage is a submissive wife. The former child star turned Evangelical Christian is currently on a nationwide marriage tour where he is giving his advice to couples, and said that a man and a woman each have a specific role in every relationship. 'Wives are to honor and respect and follow their husband's lead, not to tell their husband how he ought to be a better husband,' Cameron, 45, said in an interview with the Christian Post. 'When each person gets their part right, regardless of how their spouse is treating them, there is hope for real change in their marriage.'
>
> Cameron said during his interview; 'A lot of people don't know that marriage comes with instructions. And, we find them right there in God's word.' He went on to offer advice to husband as well, mainly that they should not argue with their wives when they gave disagreements because it hurts both parties. Cameron also said it make its difficult for their children to go on and have healthy relationships. 'Thinking that you are going to win an argument, you end up losing. It's a no-win situation,' said Cameron. 'In order for you to win, your husband or wife has to lose. When they lose, you have not built up your marriage. You have really cut them down. 'When couples start arguing and fighting in front of the kids, dad cuts mom and mom cuts dad and the kids bleed. They see that and it damages them. When the kids get to marriage, they will follow patterns that they see.'
> He later added; 'There is only one person on the whole planet who you can change and it's not your spouse.' Kirk is currently on a speaking tour, which take

> place mostly at Baptist churches. Called Love Worth Fighting For, it's billed as a 'marriage event' and features teaching by Cameron, as well as music, and it's 'designed to strengthen and encourage your marriage'. Tickets range in price from $20 to $50 for 'VIP' access.
>
> One individual who seems to agree with Cameron on this is his sister, mother of three View host Candace Cameron Bure, who said she is submissive in her relationship during an interview with Yahoo Parenting last year. 'I used the word "submissive" because it's from the Bible but people who don't understand that see that as offensive,' said Bure. 'My husband is not a dictator. We work together but I don't want to dig my heels in and I have no aspirations to be the ruler of my family.' Kirk and his wife Chelsea Noble have been married for nearly 25 years and have six children. The couple met on the set of Growing Pains, and because of Cameron's strong religious views he had Noble stand in for any woman he had to kiss after they began dating, refusing to have physical contact with anyone other than his girlfriend and later wife.
>
> He previously gave his opinion on gender roles when promoting his film Surviving Christmas back in 2014, saying what women should do over the holiday season for the man in their life. 'Calling all moms, wives and keepers of your home – I made this video for you, to remind you of how irreplaceable you are to your family this Christmas,' said Cameron in his message, which he posted to social media. 'If you are a mom, if you are a wife, if you're the keeper of your home, I want you to know that your joy is so important this Christmas.' He continued; 'Let your children, your family, see your joy in the way that you decorate your home this Christmas, in the food that you cook, the songs you sing, the stories you tell, and the traditions that you keep. 'Invite your whole neighborhood into your Christmas, and invite the world into our story of our king and his kingdom.' Cameron also urged men to try and surprise their wives by doing the dishes one night. Cameron has over 2 million followers on Facebook and 60,000 on Twitter. He's also a good friend of the Duggars, appeared on their then-TLC show 18 Kids and Counting and even went to their daughter Jessa's wedding in the fall of 2014.

For as much as his movies are terrible, it sounds like he's keeping strict toward Biblical doctrine. He also gives good advice: husbands shouldn't argue with wives, and that any things that may lead to arguments should not be in front of children.

If you do click over there is a lot of pictures, and unsurprisingly his wife has kept herself attractive. As a general observation, it seems like submissive wives tend to keep themselves attractive for their husbands much more than rebellious wives.

Christian Post also has an article which reiterates similar things, which means the Daily Mail didn't intentionally alter what they were saying.

You should rarely read womens' blogs if at all

May 10, 2016 | by Deep Strength | Link | Original Link

For men, obviously. This is similar to the line of banning female commenters.

1. As a man you should rarely read womens' blogs, if at all.
2. If you do read any, you should almost never comment.

What I see tend to see is that men who need to grow in masculinity read womens' blogs is that they get very complacent with their own growth. In addition, what usually ends up happening is that any discourse usually devolves into the blame game or patting on the back which wastes valuable time that could be spent elsewhere.

On the other hand, some men get set off track and end up holding said women as 'paragons of virtue' when they are simply women who have the nature of women and make mistakes too. Married men often become discontented in their own marriage at this, and it sets up unrealistic expectations for single men looking to be married.

> Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Both Hebrew words used for man and friend refer to males. The analogy is thus like sharpens like. Iron sharpens iron. Men sharpen men.

If you want to grow as a man, you need to learn from men. Womens' blogs can give insight into how they react to different things and their concerns, but that does not give an accurate solution. Men need to learn from men about how to lead women. That's why a quality of leadership in the Church is men who rule their households well.

> 1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of [a]**overseer**, it is a fine work he desires to do. 2 [b]An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine [c]or pugnacious, but gentle, peaceable, free from the love of money. **4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?),** 6 and not a new convert, so that he will not become conceited and fall into the condemnation [d]incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.
>
> 8 **Deacons** likewise must be men of dignity, not [e]double-tongued, [f]or addicted to much wine [g]or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 [h]Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. **12**

> **Deacons must be husbands of only one wife, and [i]good managers of their children and their own households.** 13 For those who have served well as deacons obtain for themselves a [j]high standing and great confidence in the faith that is in Christ Jesus.

If you’re a man that needs to learn how to grow into manhood don’t read womens’ blogs. Learn from men who rule their households well about the nature of women.

Notes: Moose had a couple posts recently relating somehwat to this. One. Two.

Attributes of friends

May 13, 2016 | by Deep Strength | Link | Original Link

I was in a discussion the other day with both males and females. One of the interesting topics brought up was some of the first attributes that come to mind when you think of a friend. This is obviously not a comprehensive list, but here was some of the themes that came up based on the differences between men and women.

- Men — Attentiveness (to needs), loyalty
- Women — Honesty, sincerity, fun

I suppose this type of thing really reveals the sex difference between men and women.

In particular, what men look for in friends and also marriage is someone who is attentive to their needs and loyal (e.g. a helpmeet). I can see why MGTOW is becoming such a popular option among younger men these days based on this. Most women these days are neither attentive to their man's needs nor loyal to him.

Among the women's comments there is the pattern as well. It's funny because even though women often 'say' they don't like the Truth, they really value it coming from a friend and/or in marriage as well. This is why the white knights and panderers fail in relationships with women because they tell them what they want to hear and cater to them rather than lead and keep women honest. Fun speaks for itself.

It should be no surprise that both men and women do not cultivate traits that are optimal for lasting relationships between each other nowadays.

You choose what you are offended by

May 16, 2016 | by Deep Strength | Link | Original Link

The thing about stereotypes is that there is generally some truth to them.

For example, the nerdy asain stereotype is 'generally true' because there is an emphasis in asian culture for the children to focus on academic achievement. There's redneck stereotypes, trailer trash stereotypes, ghetto stereotypes, and the like. Scott, in his post a while back on are you a religious zealot, posted about stereotyping.

> I have a loaded gun pointed at your head. If you get any of these questions wrong, you die. If you get them all right, you and each of your family members receives one billion dollars. I will not give you any more information than what is provided in the question.
>
> 1. A car is approaching. It is a 1986 Chevy Caprice Classic with blacked out windows and $4000 spinner wheels on a car worth $500. It has loud booming sounds coming from inside. What color is the driver?
> 2. 2 physicians, married to each other. One is a double board certified cardio thoracic and neurosurgeon and is on the faculty of the local medical school having published hundreds of journal articles. The other is a family medicine doc who works part time at a nearby clinic to earn extra play and vacation money for the family. Which one is the husband and which one is the wife?
> 3. An order comes in to an online store that sells vintage vinyl records. The order is for a copy of the 1983 Duran Duran album "Seven and the Ragged Tiger" and the 1986 Poison album "Look what the cat dragged in." What color is the person who placed this order?
> 4. A triple-coordinated bomb attack explodes in a shopping mall, a gas station and an embassy in Nairobi. Who are the terrorists?
>
> Remember the stakes–get it wrong, you die. Get it right, financial security for you and your family.

This generated some interesting discussion. You can read it on your own time. The point I want to make is that stereotypes shouldn't bother you.

Truth is such an interesting thing. A stereotype hints at Truth because it is a generality, but for any individual case something is not necessarily True. This is why generalizations are generalizations: they are true many times but not always true. If something is not true then why should it bother you? On the other hand, if something is true then why should it bother you as well?

In reality, we choose what we get "offended" over. The things that we are offended over are the things that we are invested in or want to defend. Therefore, it should come as no surprise that we should be very picky and choosy over what we are invested in and/or

defend as Christians.

This is one of the sticking points that men have to learn to go through as leaders. It's not worth getting offended over much because it often leads to anger and thus arguments. Hence, learning to reduce what you get offended over naturally builds up self control and ability to operate effectively during conflict.

Stereotyping is simply one example of things that can offend very easily. Politics, religion, and other hot-bed topics are another. Should I really get offended over gay marriage when in reality it doesn't exist? Nope. God is still Sovereign. People walking in darkness still sin. The key is not *them* but rather *us*. We are supposed to be the light that God uses to reach the darkness. We don't have to worry about changing anyone. Christians often get distracted very easily on the mission and miss sight of these types of things and it gets in the way of spiritual growth.

We choose what we are offended by. Jesus was not offended by much, not even those that didn't believe in Him. Jesus was not offended at *sinners*, but he was offended at people who *pretended to be righteous*.

Why I don’t respect women Part 2

May 17, 2016 | by Deep Strength | Link | Original Link

I wrote a while ago about Why I don’t respect women.

I wanted to revisit this topic, and the fact that it has come up recently in a couple places incited me to write on it again. Scott’s blog had a post on social media memes, and Dalrock had a post on the fear of women is the beginning of wisdom. Here’s the funny but also ironic meme that many others commented on in Scott’s blog.

> [image]
>
> “Respect” is not, of itself, an attraction vector for women.
> Respect is a sign of character, but it is a myth that it (or other socially positive internal characteristics) make girls interested in the initial attraction phase.
> This is why men who keep trying to attract women by saying and doing “respectful” things (and not working on being attractive) are always frustrated.
> The men who ask this question are genuinely confused by what they observe.
> They were told for several generations that “chivalry” and other nice guy behaviors is what gets the girl in the end.
> These are the men who are waiting when the girl they have a crush on gets dumped and heart broken by Harley McTattoo bad boy and she still doesn’t pay attention to them.
> They hear from her “someday you are going to make some girl truly happy [just not me]”
> Of course you should be respectful. But she has to be attracted to you already because no amount of “respect” will turn her on otherwise.

The text explains the mindset that men were deceived with by society. However, it doesn’t get to the real root of respect which I will talk about in a bit.

In reality, respecting women = putting them on a pedestal. No woman is attracted to a man who puts them on a pedestal. The cold harsh truth is that only women who are with men who them them on a pedestal are ones they can manipulate, usually for cash and prizes. See: men who hang around women as friends but who want to be in relationships with them who are used for time, money, and emotional support.

If you are a Christian man you need to stop this trying to earn your way into a relationship. It will almost *never* end well like this for you. Likewise, if you are a Christian woman holding a man hostage by dangling a relationship in his face you need to stop too. Burn away the dross.

This is why I do not recommend that men or women have close friends of the opposite sex. It’s a bad idea and leads to idiotic situations. Sure, Jesus occasionally hung out with women. However, all of the people He was really close to were his 70 disciples, the 12 main disciples He did everything with, and then His closest 3 which were Peter, James,

and John with John being the closest one to Him.

Let's dig into respect.

Understanding respect

As I noted in the previous article on why I don't respect women, our culture has co-opted the word 'respect' and attempted to give it a meaning of 'equality.' For example, in this new world where "Patriarchy" has been torn down, we are told "we should all respect women as equals." This is a deception.

Respect, or fear and reverence, in Scriptural terms never denotes equality. It is a term of hierarchy. Those whom you respect you tend to or give authority over you. This is true of wives and husbands — a wife is to respect/reverence/fear her husband. This is true of Christians and Christ and God. We are to fear and submit to the Lord. We are to respect and submit to Christ. Christians are to respect and submit to earthly leaders, as they are instated by God.

- **In the Scripture, respect is not earned. It is given, by God, by position. The position of the husband commands respect and submission because God made it that way.**

We tend to 'respect' many different professions. This is based on implicit understanding of authority. These people are experts in their field and have knowledge and practical solutions that are supposed to help us solve our problems. For example, doctors, nurses, dentists, physical therapists, financial advisors, etc. Our hearts hold those we respect above us, sometimes only in a particular area.

Men tend to naturally form into hierarchies for this very reason. Hierarchies within civilization bring about order and prosperity. Each man has his own 'role' to play within the greater confines of society.

Let's pull back the curtain of deception completely

No matter what anyone tells you about 'respect,' it is a concept that is imbued into our very being because of the nature of hierarchies in the world that God has created. Everyone, both men and women, implicitly understand that respect is not about equality. Rather, it is about authority.

We understand this not only because the Scripture tell us, but also because in our hearts the position of respect is one of authority. We take the word and actions of anyone who we respect seriously; whereas, we take the word and actions of anyone who we don't respect as a blathering idiot to put it bluntly.

A wife who respect her husband will submit to him very easily. A wife who has lost respect for her husband will become rebellious, contentious, and nagging. She will attempt to try to 'parent' her husband as a mother does her own child.

- **Respect is a heart posture, an attitude, toward someone or something and facilitates submission to authority.**

Obviously, a wife that does not respect her husband can submit to him because she obeys God, but this is only part of the issue. God desires that both the heart state and actions align: Love God with all your heart, soul, mind, and strength. In other words, wives are told to both respect and submit to their husbands in order to bring her into a state of order under her husband's authority and to honor God.

This has been around since the beginning of time.

> Genesis 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from [a]any tree of the garden'?" 2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" **4 The serpent said to the woman, "You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."** 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.
>
> Genesis 3:16 To the woman He said, "I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children; **Yet your desire will be for your husband, And he will rule over you."**

Respecting women = Putting woman on a pedestal = making woman **like God** in your life. The temptation that the serpent used to get Eve to sin was to entice her to be like God. In other words, she would be set up on the pedestal. God warns husbands and wives not to do this. The curses that God put on man and woman are not actually curses but in reality blessings as God reaffirms natural order.

The position that a man is called to in a relationship is the role of husband and the head. The responsibility is love. The responsibilities do not include respect nor submission. That is the wife's responsibilities.

The pedestal is very deceptive. It leads to the place of being an ineffective leader because you are afraid to call out the follower when they are in sin. This does both of you a disservice.

Conclusions

This is why I don't respect women and neither should any Christian men. It's not about what culture tells you respect is about. It's about what the Scriptures tell us about respect. Respect is always interrelated with authority because it is written on our hearts by God.

- Respecting women = putting them on a pedestal. No woman is attracted to a man who puts them on a pedestal. The only women who are with men who them them on a pedestal are ones they can manipulate, usually for cash and prizes. See: men who

hang around women as friends but who want to be in relationships with them who are used for time, money, and emotional support.

- Respect is not earned. It is given, by God, by position. For example, the position of the husband commands respect and submission because God made it that way.
- There are positions of authority in our culture that we should respect because God tells us. For example, earthly authorities. There are positions which we ‘respect’ in certain fields because of their expertise.
- Respect is a heart posture, an attitude, toward someone or something and facilitates submission to authority.
- The respect deception has been around since the beginning of time. Women are tempted to want to be like God, and if you respect them you set them up on the pedestal like a god.
- Be careful who you respect.

If you respect women you automatically implicitly put them on a pedestal in your heart which which leads to idolization. Don’t put women on the pedestal. Don’t respect women.

Note 1: There are a few women who you should respect if they have positional authority. For example, your mother. The Scripture tell us to honor and obey our parents.

Note 2: See previous post for the Scriptural verses and analysis on why I don’t respect women as I did not include all of the Scriptures in this post.

A good fit

May 18, 2016 | by Deep Strength | Link | Original Link

Donal's Masculine Monday touched some on the concept of abundance mentality and how it relates to decreased thinking about what woman care about you.

In general, I think abundance mentality is the wrong way to approach relationships. The thing with abundance mentality is that it has some deception embedded into it already. Okay, sure there are *more women* who are single and available out there. However, that doesn't necessarily mean you will end up meeting them or develop a relationship with them. How many of these single women are actually looking for a serious relationship headed toward marriage? How many of these women are not simply in-name Christians when it benefits them? Upwards of 80-85% of people in the United States call themselves Christians according to some polls. That's clearly an extremely misleading statistic as probably less than 10% of those are actual Christians.

As I have discussed before, the pool actual solid marriage candidates is actually fairly low in Doom and gloom and the amount of attractive Christian virgins. The approximation estimates put the attractive, Christian virgins at .5% (about 1 in 200) of the 18-29 population, and in any random Church about 8.3% (about 1 in 12) of the available women in that same age group. Obviously, there will probably be a greater percentage in orthodox or traditional Churches and less in more liberal Churches. Abundance mentality buys into the deception that there is abundance when in reality the pool is sparse. That's how the cookie crumbles.

Instead, what Christian men should be doing is looking for a woman who is a *good fit for them*.

For example, a woman who is clearly not interested in a date or a relationship is going to be a *bad fit in the long run*. We know this because of the patterns of observable behavior in women. Women who feel like they are settling in a relationship or marriage are often going to be chronically unhappy and discontent. This will manifest into a contentious and rebellious girlfriend and/or wife who is constantly nagging or trying to mom her boyfriend or husband. This is not something that you are going to look for in a helpmeet.

A *good fit* requires mutual interest from both parties. 1 Corinthians 7 notes that if both men and women burn [with passion], they should marry. Likewise, the marital debt of sexual access is due both parties. Other good fit criteria is obedience to Jesus, the commands of the Scripture, and fulfilling the roles and responsibilities of husbands and wives. A woman who is a good follow is a good start.

In conclusion, you shouldn't using abundance mentality but rather searching for a woman who is a good fit for you. A woman who loves Jesus, has the hots for you, and willing to take on the roles and responsibilities put forth in the Scripture to be a respectful and submissive helpmeet.

Oh, she rejected you for a date or is not interested in going out with you anymore?

Clearly, she is not a good fit for you. Let her go and continue searching for someone who is.

Real men don’t love strong women

May 19, 2016 | by Deep Strength | Link | Original Link

This article has been going around. I finally got a chunk of time to tear it apart because of the misused Scriptures. Let’s begin.

> I’ve heard it too many times: “A man likes a quiet woman.” “Guys don’t respond well to smart girls.” “Educated women are *too intimidating* to attract good men.”
>
> I understand why we believe these things. It’s a nice story. It makes sense of the success of some women to find husbands, and the failure of others. As Christians (and as humans), we feel very clever when we get to diagnose the cause and cure of singleness. “You’re too opinionated.” “You’re too boisterous.” “A woman should be small, and quiet, and delicate.”
>
> Yet, it’s easy to forget in the midst of all our diagnosing: whether a woman is “intimidating” is a factor of male perception, not female personality. Do we want women to be less intimidating? That’s a question to be put *to men* who experience them as such, and we can only wait for such men to grow. The real question we need to ask is: Do we want women to be *weak*? And the answer must forever be, on the basis of Scripture, “May it never be.”

You could read the first paragraph and determine that this guy doesn’t know what he’s talking about. Look at what the Scripture say about which qualities wives should cultivate, especially toward unbelieving husbands:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, **2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.** 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Men don’t respond well to women who are not cultivating godliness. A lack of godliness leads to a nagging, contentious, and rebellious wife. The ‘real reason’ why men don’t respond to so-called smart and educated women is because they believe that being smart and educated makes them better. This inflated importance leads to more nagging, contentious, and rebellious. Funny how that works.

Male perception and not female personality is flat out incorrect. The Scripture tells what kind of personality and qualities wives should have, and it’s not the one he claims. Not

being ‘strong’ does not mean weakness. It’s a false dichotomy.

Not withstanding, let’s take a look at the “examples” given which supposedly support his points.

> 1. Strong women expose evil men.
>
> I can’t speak for Christian men everywhere, but I can speak for myself, and for many of the men in the Bible: Godliness is attractive to both men and women (Proverbs 31:30). And often, godly femininity requires being strong, even intimidating. Consider Jael in Judges 4. Jael’s husband Heber “had separated from the Kenites,” and “had pitched his tent as far away as the oak in Zaanannim, which is near Kedesh.” […]
>
> Thank God Jael wasn’t meek and submissive and respectful toward this friend of her wayward husband. She wasn’t one to be trampled on. Strong women reject the requests of evil men.

First, we know that godliness is not attractive (at least sexually) to both men and women. That has been covered before.

The author makes interesting presumptions here such as stating that making peace with an oppressor is wayward and becoming a friend with the enemy. We know from the beginning of the chapter that the Israelites were sinning against God. Perhaps her husband had separated himself from the rest of the tribe because they were sinning. Thus, the Lord would have given peace between the oppressor and one of his righteous while he used the oppressor to punish the wayward Israel.

We know that God uses other rulers to do His will. For example, when the Israelites were returning from captivity in Babylon, the rulers of Babylon looked upon them with great favor and peace. God gave Solomon favor and peace with the surrounding nations. Abraham made peace with some nations and warred with others. It’s an interesting assumption to believe that He was wayward because he made peace.

We simply don’t know all of the surrounding circumstances. However, we do know Jael was given this “honor” because Barak refused it when he did not want to go to war without Deborah. It was to Barak’s shame that the Lord delivered Sisera into a woman’s hand.

That doesn’t fit the narrative he’s trying to draw: namely, women should be unsubmissive and disrespectful like Jael. As we know, the Scripture clearly counsel against that in 1 Peter 3.

> 2. Strong women rebuke good men.
>
> When David set out to kill Nabal — the brash and brute man who embodied pure masculine folly — Nabal’s wife Abigail offered hundreds of fig cakes and loaves of bread and wine skins to David. Yet, she uses the opportunity to warn David that he should “have no cause of grief or pangs of conscience for having shed blood without cause or for my lord working salvation for himself” (1 Samuel 25:31). In

> other words, Abigail warned: “Be careful. Don’t use your power in a way that will make you guilty.” […]
>
> David was attracted to this strong woman for her strength, for her rebuke, and for her character. Abigail made life harder for David. And David, in a moment of grace, was able to see that Abigail’s standing in David’s way was a gift of purity to him. That day, David was seeking salvation for himself, but it was gifted to him by God in Abigail, who, even while she was at his mercy as his subject, told him what he needed to hear.
>
> Strong women rebuke good men, who need help in their weaknesses, who need someone to help them see how to be strong.

I have seen the story of Abigail taken out of context by feminists (who call themselves Christians) so many times. Let’s look at the full context, shall we?

1. David is roaming around the countryside and even acts to protect the shepherds of Nabal safe during that time (v14-17)
2. David sends servants politely to ask for food (v2-8). Unlike in our culture, given the customs and law of Israel, receiving strangers is an honor for households.
3. Nabal rejects and disdains David’s protection of his people and has no sense of hospitality (v9-11)
4. David, seeing as Nabal is repaying good with evil and decides to act against him. As we know, the Lord hates repaying good with evil. (v12-13 + 21): “Now David had said, “Surely in vain I have guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good.”
5. Abigail intercedes knowing that the Lord was with David and that David is an arm of righteous punishment (v18-22).
6. Abigail is willing to take all of the blame (v22-25).
7. Abigail suggests mercy instead of judgment as mercy is more beneficial to both of them (v26-31).
8. David praises her for her logic as it was able to convince him to stay his hand (v32-35).

Unfortunately, as we can see, the story does not fit the narrative which the author is trying to portray, namely “Strong women rebuke good men, who need help in their weaknesses, who need someone to help them see how to be strong.” In reality, David is not rebuked by Abigail. David was not weak, and Abigail did not show him how be ‘be strong.’

In fact, David’s actions were justified because Nabal was repaying good with evil. However, Abigail was considered righteous because of the points mentioned in 6 and 7. Abigail was willing to take *all* of the blame for her husbands actions (v24b — On me [I]alone, my lord, be the blame). She didn’t try to justify his evil and even brought a gift of appeasement. Likewise, Abigail suggests mercy instead of judgment. Judgment is what

was deserved, but mercy can triumph over judgment. In fact, mercy, like grace, can only triumph if the full guilt of sins is made known and acknowledged by the offender (also, see Parable of the forgiven servant). This mirrors repentance, not a rebuke.

This clearly shows Abigail's righteous actions, and it has nothing to with the false narrative of David being rebuked, being weak or the deficiencies of her husband.

> 3. Strong women raise believing men.
>
> There is no stronger, more consistent reminder of the gospel in my life than my mom. Paul says something very similar of Timothy: "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well" (1 Timothy 1:5).
>
> In an ideal world, men and women would partner together in their strength. But we live in a world where we need strong women to make men strong, because sometimes there simply are no men there to do it. My mom's dad died when she was nine, and my own dad wasn't present in my life enough to be a father. So she did the work of two parents — the work of two disciplers — for both my sister and me. With Timothy and Paul, I'm so glad that God gave us these gifts of strong women to survive the inconsistent presence and consequences of "strong" men.
>
> Of course, some of the godliest mothers have had some of the ungodliest children, and vice versa. But in an age when fathers often fail to bestow the gift of faith to their children, the future often hangs on the strength of women to do that gospel work.
>
> Whether as children or their disciples, strong women raise believing men.

The funniest part of this point is that the wrong Scripture is quoted. The Scripture is actually 2 Timothy 1:5 not 1 Timothy 1:5.

Secondly, yes, women and mothers can help men grow up in the faith. On the other hand, the author, again, reads into the passage to fit his narrative that "we need strong women to make men strong." As we've discussed multiples times on this blog before, women do a *very bad* job at teaching men to be men. The main irony is that Paul is writing these letters to Timothy *because* he did not have a strong Christian masculine presence when growing up. Hence, Paul is teaching Timothy how to be a leader in the Church. That's what these letters to Timothy were for in the first place!

Of course, when we're trying to fit the feminist narrative of "it takes a strong mother to also be a father," it's quite obvious how we can warp Scripture to fit an agenda. It's a simple fact of nature that mothers cannot be fathers. Just look at the terrible statistics on suicide, education, mental disorders, substance abuse, and the like on fatherlessness. That is why, ideally, children have both a father and a mother. God created it that way.

This is, by far, the worst stretch of the three points the author attempts to make because it plays into the typical trope of building up mothers as fathers while implicitly tearing down the importance of fathers and fatherhood all in one. It's a steaming pile of… poo.

> The Beauty and Strength of FaithWe live in a time when women are outperforming men in many areas of professional and personal competency. And men have two choices: to find female strength captivatingly attractive, or to be insecure and intimidated. Real men love strong women, because God's glory is beautiful, and "woman is the glory of man" (1 Corinthians 11:7).
>
> Jesus, give men the grace to see the beauty of glorious female strength. Give women the resilience to remain strong long enough for the right men to find them beautiful for the right reasons. And help men and women to fall in love with proven, genuine faith, which is "more precious than gold that perishes though it is tested by fire" (1 Peter 1:7).

Lol.

Aside from the 1 Peter 3 passage, which I already mentioned before, Titus 2 is the other passage that talks about most of the responsibilities of wives.

> Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

I don't see anything about strong women here. 1 Peter 3 and Titus 2 encourage these qualities:

- 1 Peter 3 — Chaste and respectful behavior; gentle and quiet spirit
- Titus 2 — The behavior is love of husbands and children (Greek: philos not agape), workers at home, and subject to their husbands; the qualities are pure and sensible.

I don't see 'female strength' being 'captivatingly attractive' nor an actual quality that should be emphasized by wives in the Scripture. In fact, female strength is specifically *not* encouraged as the qualities that wives are to exhibit are opposite that. Chaste and respectful behavior, gentle and quiet spirit, pure and sensible.

Edit: as noted in the comments, the word we are looking for women to be is **virtuous** such as the woman in Proverbs 31. Virtuous is not synonymous with strong. This 'strong' woman that the author advocates is disrespectful and unsubmissive which is against the Word of God.

In fact, one can only say that the author has gone off the reservation. In the words of Paul:

> 1 Timothy 4:3 If anyone advocates a different doctrine and does not [d]agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he [e]has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant

> friction between men of depraved mind and deprived of the truth, who suppose that [f]godliness is a means of gain.
>
> 2 Timothy 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, [a]haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of [b]godliness, although they have denied its power; Avoid such men as these. 6 For among them are those who [c]enter into households and captivate [d]weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the [e]knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. 9 But they will not make further progress; for their folly will be obvious to all, just as [f]Jannes's and Jambres's folly was also.

Let's pray he doesn't lead anyone else astray. If he sees this, let's pray he repents.

The Patriarchy Part 2

May 22, 2016 | by Deep Strength | Link | Original Link

A couple months ago, I wrote on the Patriarchy. Jonadab-the-Rechabite makes an excellent comment over at Dalrock's in response to a poster that Dalrock wrote on.

> @ Wade
> You have shown more courage than most and you deserve credit for that. I do not desire that you leave, but that you stay and be a Berean, to see if these things be true. As a shepherd you are held accountable for you teaching. If you are in error, I would think you would desire to repent. That takes humility and the illumination of the Holy Spirit. I pray that the Holy Spirit will work in you with many of the comments here including the following. I want to give you something to meditate on, it is in response to your statement:
>
> "It is, as you rightly point out, my desire to show how patriarchy is not the pattern of the New Covenant Scriptures."
>
> I submit that patriarchy is not a polity, character or pattern that is of the created order, rather it is intrinsic to God and so transcends the created order. Much like truth is not a characteristic that is created or can rightly be used to judge God as if it is extrinsic to Him, God is truth and truth is a quality intrinsic to Him. We would not know what truth is, if God was not truth. In a similar way God is patriarchy. The economic trinity, (the relationships between the persons), is revealed as a patriarchy. Christ is the son of the Father, who does His Fathers will. The Father sends the Son to redeem the elect and blesses Him; "This is my Son with whom I am well pleased". Christ is for all eternity past and future the Son of the Father. This is the rule of the Father which is literally patriarchy.
>
> Beyond the economic Trinity is a patriarchy, redemption is also fashioned in scripture as a patriarchy. Christ the husband, elects, redeems and rules His bride the church. She is to worship, obey, fear, submit, serve, be subject to her husband, Christ. The rule of the husband as the head of the wife and the household is patriarchy.
>
> Holiness is a quality that is intrinsic to God. We say that something is holy because it resembles godliness. Patriarchy is also holy. Christ is making His bride holy and a Christian husband sanctifies his wife (makes holy) with the washing and watering of the Word. Thus patriarchy is not a pattern of the New Testament covenant, nor dispensation nor administration et al. Patriarchy transcends human history and nature, it is the very nature of God. When Christians live in patriarchal families they reflect the very holiness of God and bear witness to His sovereign rule.

Indeed, Moose expressed similar sentiments in his post when discussing Patriarchy with the neoreaction.

This is the lie of feminism and modernity. The backdrop of our culture is that there is an undercurrent of rebellion against any male led endeavor. The evil acts of a few are touted as evidence that the structure is rotten. However, we know this to be false.

This leads to the conclusion that if the first thing you think of when you think of authority and/or headship is concern over how it can be abused rather how it can be used for good you're already on the wrong track altogether.

Obfuscating questions such as "what if my [insert authority here] tells me to sin" are simply the result of a rotten mindset. This rottenness of the culture within each of us needs to be purged in order to operate with heart, mind, soul, and strength in alignment with God and the commands he gives to us regarding authority in the Scriptures.

> **Authority** is always implicitly tied to the **responsibility to love**.
>
> We see this reflected in the Father's nature — 'For God so loved the world that He sent His only son that whosoever shall believe in him will not perish but have eternal life' — and as a command given to those in authority toward those subordinate. For examples, husbands to wives: 'husbands love your wives as Christ loved the Church…'

If you want to address the point when discussing authority or Patriarchy with others, you need to find out why a person implicitly believes that authority is bad when it is good.

Case in point. Discussing the topic when they have a fundamentally different value system than you — authority = bad versus authority = good — will get you nowhere.

The Patriarchy Part 3

May 24, 2016 | by Deep Strength | Link | Original Link

Ame questions the term “Patriarchy” due to it potentially not being mentioned in the Scripture, and it being abused. I’m going to ignore the ‘abuse’ part because I already covered it.

Instead, let’s look at the Koine Greek history of the term. First, the word has origins from the term ‘pater’ which means ‘father’ in Greek.

> G3962 — πατήρ — patēr — pat-ayr’
> Apparently a primary word; a father (literally or figuratively, near or more remote): – father, parent. Total KJV occurrences: 419

One of the derivative words ‘patria’ is used in terms of ‘lineage.’

> G3965 — πατριά — patria — pat-ree-ah’
> As if feminine of a derivative of G3962; paternal descent, that is, (concretely) a group of families or a whole race (nation): – family, kindred, lineage. Total KJV occurrences: 3
>
> Luke 2:4 So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and **line (patria)** of David.

The next derivative ‘patriarches’ is where we derive the actual term Patriarchy.

> G3966 — πατριάρχης — patriarchēs — pat-ree-arkh’-ace
> From G3965 and G757; a progenitor (patriarch): – patriarch. Total KJV occurrences: 4
>
> Acts 2:29 “Fellow Israelites, I can tell you confidently that the **patriarch (patriarches)** David died and was buried, and his tomb is here to this day.
>
> Acts 7:8 Then he gave Abraham the covenant of circumcision. And Abraham became the father of Isaac and circumcised him eight days after his birth. Later Isaac became the father of Jacob, and Jacob became the father of the twelve **patriarchs (patriarches)**. 9 “Because the **patriarchs (patriarches)** were jealous of Joseph, they sold him as a slave into Egypt. But God was with him 10 and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt. So Pharaoh made him ruler over Egypt and all his palace.
>
> Hebrews 7:4 Just think how great he was: Even the **patriarch (patriarches)** Abraham gave him a tenth of the plunder! 5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their fellow Israelites—even though they also are descended from Abraham.

There’s a couple of other same ‘patri-‘ derivative words referring to tradition and customs of fathers which you can look up on your own time in the Greek.

Generally speaking, Patriarch/Patriarchy is used as a term to denote male led families and lineage.

The fact that it has ‘bad’ connotations or ‘has been abused’ I don’t really care. As you can see, the word is used above when Stephen was martyred in Acts 7 to talk about how Joseph was sold as a slave by his patriarchal brothers. The fact that they did evil of their own prerogative, which God used for good, does not make patriarchy bad. Hence, it’s a fundamentally good and holy concept from the Scripture. People don’t have to like it, but you should use it because it’s good.

This blog will obviously continue to promote Patriarchy: male led families. Likewise, it will continue to promote masculinity associated with learning how to lead families.

Women like sex too (the Christian ought trap)

May 26, 2016 | by Deep Strength | Link | Original Link

I've been thinking more about how the Church falls into the feminist trap of pathologizing the male sex drive. Additionally, the perpetuation of the slow cooker analogy has done a lot of damage.

The basic True facts are:

- Men like having sex with attractive women.
- Men are sexually attracted to beautiful, young, feminine women.
- Women like having sex with attractive men.
- Women are sexually attracted to powerful, high-status, handsome, masculine men.

Unfortunately, these are not facts that are widely perpetuated throughout the Church. The Church, unfortunately, buys into some deceptions about male and female nature.

The ought trap

This is the 'ought' trap that the Church falls into.

> Since godliness is good, women 'ought' to be attracted to godliness.

This statement wreaks a heckuva lot of damage.

Following the logical conclusion of this statement means that women cannot be attracted to bad boys because there is no godliness in them. Thus, women are seduced by bad boys against their will. "It's not their fault." Womens' agency toward sin can be taken away from them because it's the man's fault. In other words, women can still be assumed as pure and holy and put on the Christian pedestal while the male sex drive can be pathologized because these bad men are tempting women to sin.

Of course, we know that women are sexually attracted to bad boys because they have a masculine presence and confidence that most feminized Church men do not. The women are not really 'seduced' by the these bad men but rather are attracted to them. Women willingly give into the temptation to have sex with bad boys because they want to have sex with attractive men.

Thus, all of these factors come into play leading to a mass-scale deception — inadvertent or not — to men and even women about the female sex drive. The rot of feminism runs deep.

Yes, women like sex too. Especially with attractive men.

Is BPD just women with too much freedom revisited

May 27, 2016 | by Deep Strength | Link | Original Link

Back in 2013, when SSM's site was going strong, Cail Corishev came up with (?) a theory that women with BPD was either strongly correlated and/or caused by too much freedom. I found this quite interesting and commented over there, and I was recently reminded of this post which is why I'm bringing it back up.

BPD is **borderline personality disorder**, although now classified by ICD-10 as **emotionally unstable personality disorder**.

> Borderline personality disorder (BPD) is a pattern of abnormal behavior characterized by extreme fear of abandonment; unstable relationships with other people, sense of self, or emotions; feelings of emptiness; frequent dangerous behavior; and self-harm.[3]
>
> Borderline personality disorder may be characterized by the following signs and symptoms:
>
> ~ Markedly disturbed sense of identity
> ~ Frantic efforts to avoid real or imagined abandonment
> ~ Splitting ("black-and-white" thinking)
> ~ Severe impulsivity
> ~ Intense or uncontrollable emotional outbursts that often seem disproportionate to the event or situation
> ~ Unstable and chaotic interpersonal relationships
> ~ Self-damaging behavior
> ~ Distorted self-image[3]
> ~ Dissociation
> ~ Frequently accompanied by depression, anxiety, anger, substance abuse, or rage

Genetics seems to play a moderate role much like homosexuality, although I would be interested to see if there are epigenetic effects like obesity. For example, the heritability of schizophrenia is high. That means if your parents had it, then there's a high chance you will get it as well due to genetic influences. However, for low and moderate heritable traits, there is some influence of genetics on development of the trait, but it's hard to suss them out even from twin studies because of shared environment and potential epigenetic effects.

What epigenetic effects are is the passing on of conditions without encoding genetics for the condition. The rise of obesity is, in part, due to epigenetic effects. If your grandparents and parents are obese there's a much higher likelihood of the children developing obesity because the patterns of methylation on DNA can be passed on to offspring even though they may not have genes for obesity.

Indeed, childhood [sexual] trauma shows a strong correlation with BPD, and it may play

the strongest role. It's interesting when you combine this with fatherlessness. One of the stats from the CDC shows that "85% of all children who show behavior disorders come from fatherless homes – 20 times the average."

Going back to Cail Corishev's theory, what I suspect is that it's not so much that BPD are women with too much freedom. Instead,

> BPD are women without strong and moral authority figures, typically fathers, in their lives. Additionally, when they were young they were not morally grounded or taught responsibility for actions and consequences.

Women who have strong father figures know they are loved and have a strong sense of their own identity. It is generally the fathers who play the strong role in teaching their children morality in regard to right and wrong and that there are consequences for actions. Mothers tend to shy away from such discipline if there is a strong husband and father for their children.

Indeed, if you look at the list of potential symptoms, a strong loving father would help prevent all of those, if not completely. Strong sense of identity, no feelings of abandonment, less or eliminated black and white thinking, less impulsivity, less emotional outbursts, most stable interpersonal relationships, good self image, no dissociation, not as prone to depression, anxiety, rage, substance abuse, and the like.

To tie this back to the Scriptures, the increasing prevalence of personality and behavioral disorders — not just BPD — are big reasons for strong, loving authority figures. All children are not meant to grow up without fathers, and women are not meant to 'go it alone' in the world. Feminists like perpetuating the myth of the independent woman, but we all know that it is not true.

Hence, the strong effect of fathers in raising stable and mature daughters is why daughters are under the authority of their fathers until they get married, after which they are under the authority of their husbands. The fathers and husbands represent a protective covering over them and a stable, grounding influence in their lives.

Not curses but punishments (Genesis 3) Part 1

May 28, 2016 | by Deep Strength | Link | Original Link

There's been some talking about Genesis 3, so I decided to revisit it. What I found is actually very interesting.

Personally, I've always heard of the punishments given to Adam and Eve referred to as curses by pastors and every Christian I've encountered. However, this is not the case according to a closer reading of the passages.

> Genesis 3:14 The Lord God said to the serpent,
>
> "Because you have done this, **Cursed** are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall [d]bruise you on the head, And you shall bruise him on the heel.
>
> 16 To the woman He said, "I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."
>
> 17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';
>
> **Cursed** is the ground because of you; In [f]toil you will eat of it All the days of your life. 18 "Both thorns and thistles it shall grow for you; And you will eat the [g]plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

The word cursed is used twice. However, what is God cursing? He specifically curses the serpent form and representation (as Satan), and He curses the ground because of Adam. God does not curse Adam or Eve.

Why does this matter? To look at some of the other curses in the Scripture, let's refer to the law:

> Deuteronomy 27:15 'Cursed is the man who makes [g]an idol or a molten image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.' And all the people shall answer and say, 'Amen.'
>
> 16 'Cursed is he who dishonors his father or mother.' And all the people shall say, 'Amen.'
> 17 'Cursed is he who moves his neighbor's boundary mark.' And all the people shall say, 'Amen.'
> 18 'Cursed is he who misleads a blind person on the road.' And all the people shall say, 'Amen.'

> 19 ‘Cursed is he who distorts the justice due an alien, [h]orphan, and widow.’ And all the people shall say, ‘Amen.’
> 20 ‘Cursed is he who lies with his father’s wife, because he has uncovered his father’s skirt.’ And all the people shall say, ‘Amen.’
> 21 ‘Cursed is he who lies with any animal.’ And all the people shall say, ‘Amen.’
> 22 ‘Cursed is he who lies with his sister, the daughter of his father or of his mother.’ And all the people shall say, ‘Amen.’
> 23 ‘Cursed is he who lies with his mother-in-law.’ And all the people shall say, ‘Amen.’
> 24 ‘Cursed is he who strikes his neighbor in secret.’ And all the people shall say, ‘Amen.’
> 25 ‘Cursed is he who accepts a bribe to strike down an innocent person.’ And all the people shall say, ‘Amen.’
> 26 ‘Cursed is he who does not confirm the words of this law by doing them.’ And all the people shall say, ‘Amen.’

In a sense, curses are abominations against the Lord far beyond what we would consider normal sin and punishment. When taken in this context, it is not so much that Adam and Eve were cursed but punished rightly for what they had done.

I’ll explore the specific punishments a bit more in my next post, which should come in a little bit.

Not curses but punishments (Genesis 3) Part 2

May 28, 2016 | by Deep Strength | Link | Original Link

In the previous post on not curses but punishments, I discussed how it was solely the serpent and the ground that were cursed. Adam and Eve were not cursed by God but rather punished. Like the previous post, I believe that God will open your eyes on this post to see the Truth of the punishments.

Now, let's take a look at the specific punishments that God gave for Adam and Eve.

> Genesis 3:14 The Lord God said to the serpent,
>
> "Because you have done this, **Cursed** are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; 15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall [d]bruise you on the head, And you shall bruise him on the heel.
>
> 16 To the woman He said, "I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."
>
> 17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';
>
> **Cursed** is the ground because of you; In [f]toil you will eat of it All the days of your life. 18 "Both thorns and thistles it shall grow for you; And you will eat the [g]plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

There are two specific punishments given to Eve:

- I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children;
- Yet your desire will be for your husband, And he will rule over you.

There are two specific punishments given to Adam:

- Cursed is the ground because of you; In [f]toil you will eat of it All the days of your life. 18 "Both thorns and thistles it shall grow for you; And you will eat the [g]plants of the field; 19 By the sweat of your face You will eat bread,
- Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return."

One of the points that Churchians and egalitarians like to tout is that the 'curses' — or rather punishments — given to Adam and Eve were broken by Jesus on the cross. Specifically, the 'desire for the husband and he will rule over you.' However, we know this

is incorrect. Women still have pain in child birthing, men still have to toil, and we still have a physical death. These punishments are only redeemed when a new heaven and new earth is created by God in Revelation 21.

> Revelation 21:Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will [a]dwell among them, and they shall be His people, and God Himself will be among them[b], 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”

Going back to the passage:

> I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children;
>
> H6093 — ‘itstsâbôn — its-tsaw-bone’ — From H6087; worrisomeness, that is, labor or pain: – sorrow, toil. Total KJV occurrences: 3

In fact, there **was** pain and labor in child birth before the fall. If you look at the particular wording, it specifically says that pain and labor in child birthing will be greatly multiplied or increased. That doesn’t mean there was no pain or labor before the fall; rather, there was pain and labor but after the fall it was greatly increased. Indeed, as the punishment for sin, we can say that women’s child birthing **has been made more difficult**.

This is an important point because most people, even Christians, believe that pain is an evil thing. Pain is actually a good thing when viewed through the lens of people born with insensitivity to pain. For example, the fact that fire and boiling water is hot is taken for granted for parents trying to teach young children to stay away from the stove. This is not the case for those without the ability to experience pain which often leads to dangerous situations including physical scarring if not death.

Interestingly, the same thing happened with Adam with work.

> Cursed is the ground because of you; In [f]toil you will eat of it All the days of your life. 18 “Both thorns and thistles it shall grow for you; And you will eat the [g]plants of the field; 19 By the sweat of your face You will eat bread,
>
> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not [n]eat, for in the day that you eat from it you will surely die.”

It’s not that Adam did not work before the fall. The Scriptures in the prior chapter, Genesis 2, indicate that it was Adam’s job before the fall to be a steward of the garden.

Now, because of his sin the ground was cursed. Thus, men's work **has been made more difficult**.

Now, to bring this back somewhat of a full circle to other things I've written about. I have already explored the strong case for why there was headship before the fall. Let's take a look at it from the perspective of punishments.

> Yet your desire will be for your husband, And he will rule over you.

Egalitarians believe that prior to the fall Adam and Eve were equal. They also believe that since Eve was 'cursed' by God — which we now know to be incorrect — that the coming of Jesus and His redemption that husbands and wives should be equal in marriage. However, we don't find this in the Scriptures even in the New Testament. There are many passages that affirm the headship-submission model: Ephesians 5, Colossians 3, Titus 2, 1 Corinthians 11, 1 Corinthians 14, Titus 2, 1 Peter 3.

Let's analyze the format of the punishments. Each of the punishments was not something new. Woman already had pain and labor in child birthing; it was just made more difficult. Man already tended to the garden; it was just made more difficult. Man was already formed from the dust; death reigned through sin, and he returned to the dust.

The logical conclusion is that headship was already present prior to the fall. After the fall, God redirected the desire of the woman ***to be like God*** instead ***toward man*** giving her a choice to ***want to be like him (evil, usurpation)*** *or* ***to be submissive to him (good)***. There is evidence for this.

> Genesis 3:2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" 4 The serpent said to the woman, "You surely will not die! **5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."** 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, **and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.**

We can see that the temptation that Satan used for Eve is stimulating her innate hypergamy. *You will be like God*. This is why I come to the conclusion that hypergamy is a feature of women, not a bug. It was present before the fall because Eve had the ability to be tempted by it. Like any feature, it can go out of haywire without self control. In this case, instead of eating of the tree of life, she chose the tree of the knowledge of good and evil.

Instead, when God punishes Eve, He redirects her desire — her hypergamy — toward her husband.

> Yet your desire will be for your husband, And he will rule over you.

In a Christian understanding of attraction, I explored the uses of the word **desire** in

Hebrew. It's used two more times. Once Genesis 4 and another time in Song of Songs.

- Gen 3:16c Yet your **desire (teshûqâh)** will be for your husband, And he will **rule (mâshal)** over you."
- Gen 4:7 If you do well, [e]will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its **desire (teshûqâh)** is for you, but you must **master (mâshal)** it.
- Song of Solomon 7:10 — The Union of Love — "I am my beloved's, And his **desire (teshûqâh)** is for me. 11 "Come, my beloved, let us go out into the [l]country, Let us spend the night in the villages. 12 "Let us rise early and go to the vineyards; Let us see whether the vine has budded And its blossoms have opened, And whether the pomegranates have bloomed. There I will give you my love. 13 "The mandrakes have given forth fragrance; And over our doors are all choice fruits, Both new and old, Which I have saved up for you, my beloved.

What is the choice? The fruit of the tree tells the tale. It is the *knowledge between good and evil*. What is good and what is evil? Good is the choice to submit to her husband. Evil is the choice to rebel against and usurp her husband.

The usage in Genesis 4 describes the sin desire that wants to rule over Cain. Likewise, the sinful desire of women in the punishment is to not just usurp headship but also the desire to be *like* man. However, appropriately subjugated desire mastered through submission to headship results in sexual desire in marriage both for her and her husband toward her as seen in Song of Songs.

We understand that feminism and egalitarianism does not push women toward independence from man or even equality with man. Rather, feminism pushes women to be *like* man, and for men to take the subordinate role in a relationship to be *like* women. This has been crassly termed by feminists and anti-feminists alike as penis envy.

Now, let's put all of the parts together.

Prior to the fall, Adam and Eve lived in perfect headship-submission in harmony. However, after the fall, Eve gets her just desserts punishment from eating of the fruit of the knowledge of good and evil — the choice to choose between good (submission) or evil (usurpation, rebellion, desire to be like man) in her relationship with her husband. Prior to the fall, her submission was present and easy; after the fall, her choice is more difficult, much like the other punishments.

Additionally, there is some interesting information in regard to the punishments.

> 1 Timothy 5:8 **But if anyone does not provide for his own**, and especially for those of his household, he has denied the faith and is worse than an unbeliever.
>
> 1 Timothy 2:9 Likewise, I want women to adorn themselves with proper clothing, [g]modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making

> a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. **12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.** 13 For it was Adam who was first [h]created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, [i]fell into transgression. **15 But women will be [j]preserved through the bearing of children if they continue in faith and love and sanctity with [k]self-restraint.**

There is a reason why ***work*** for men and ***child birthing*** and ***submission*** for women were responsibilities before the fall and emphasized in punishment. It is also reflected in the nature of responsibilities of each sex post-salvation. Paul's inspiration from God was extremely profound.

Conclusions

Let's pull back all of the blinders and gaze upon the Truth.

- The serpent and the ground were cursed, not Adam and Eve.
- Adam and Eve were not cursed but punished.
- The punishments were not original. They had roots in the nature of man and woman and their responsibilities before the fall. These are:
- **Death** — man started from dust and returned to dust. God told Adam about this punishment prior to eating the fruit in Genesis 2.
- **Toil and work** — man stewarded the garden before the fall and had to work harder after the fall. In Genesis 2, God tells man to be a steward of the garden. His job is made more difficult by sin.
- **Labor and pain** — women had pain and labor in child birthing before the fall but it was multiplied more after the fall. Her job is made more difficult by sin.
- **Submission** — women desired to be *like God*, but God redirected the desire *toward the husband* thus giving woman a choice between good and evil. A woman can give into sin desire if she wants to usurp the husband's position to be *like* man, or she can choose righteousness by submitting to her husband to be *like* woman. Her responsibility is made more difficult by sin.
- **In context**: Prior to the fall, Adam and Eve lived in perfect headship-submission in harmony. However, after the fall, Eve gets her just desserts punishment from eating of the fruit of the knowledge of good and evil — the choice to choose between good (submission) or evil (usurpation, rebellion, desire to be like man) in her relationship toward her husband. Prior to the fall, her submission was present and easy; after the fall, her choice is more difficult, much like the other punishments.

There is beauty in each of these punishments to man and woman.

As I wrote in God is good, hard toil and hard child birthing lead to immense satisfaction and joy afterward. There is almost nothing more beautiful than a mother holding her new born baby after a hard labor. For men, a hard days work and relaxation afterward is one of the most satisfying feelings in the world. Likewise, there is beauty in the the choice of

a wife to submit to her husband in the oneness that it creates.

Finally, God was gracious in not letting man be immortalized in sin if he had partaken of the tree of life after partaking of the tree of the knowledge of good and evil.

Genesis 3, the sin nature of women, good leadership, and female contentment

June 3, 2016 | by Deep Strength | Link | Original Link

I'm going to wrap up the two posts a few days ago on Not curses but punishments (Genesis 3) Part 1 and Not curses but punishments (Genesis 3) Part 2 with this post.

There were a lot of core Truths that I investigated in these two posts:

- The serpent and the ground were cursed, not Adam and Eve.
- Adam and Eve were not cursed but punished.
- The punishments were not original. They had roots in the nature of man and woman and their responsibilities before the fall. These are:
- **Death** — man started from dust and returned to dust. God told Adam about this punishment prior to eating the fruit in Genesis 2.
- **Toil and work** — man stewarded the garden before the fall and had to work harder after the fall. In Genesis 2, God tells man to be a steward of the garden. His job is made more difficult by sin.
- **Labor and pain** — women had pain and labor in child birthing before the fall but it was multiplied more after the fall. Her job is made more difficult by sin.
- **Submission** — women desired to be *like God*, but God redirected the desire *toward the husband* thus giving woman a choice between good and evil. A woman can give into sin desire if she wants to usurp the husband's position to be *like* man, or she can choose righteousness by submitting to her husband to be *like* woman. Her responsibility is made more difficult by sin.
- **In context**: Prior to the fall, Adam and Eve lived in perfect headship-submission in harmony. However, after the fall, Eve gets her just desserts punishment from eating of the fruit of the knowledge of good and evil — the choice to choose between good (submission) or evil (usurpation, rebellion, desire to be like man) in her relationship toward her husband. Prior to the fall, her submission was present and easy; after the fall, her choice is more difficult, much like the other punishments.

It's interesting because the patterning of the punishments given to Adam and Eve were more difficulty in responsibilities to what had been there prior to the fall. This is not common teaching within the Church because most people believe the pre-fall world was some type of utopia imagined from the deceptive lie of modernity or feminist where there was 'equality' or some other nebulous concept.

The sin nature of women

Now, let's look at the core of this post by going back to the temptation of Eve.

> Genesis 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from [a]any tree of the garden'?" 2 The woman said to the serpent,

> “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’” 4 The serpent said to the woman, “You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

The temptation is a back and forth exchange between the Serpent and Eve, which we can glean a lot about the psychological nature of women.

Let me step back and bit and refer to one of Cane’s bests posts on women — they want different: a primer on womens’ sin and genius. In this, he makes the statement:

> Men and women are even more different than that. Women are headstrong and challenging because they want what they want and they don’t give a damn about the whys and whatfors. In the female soul desire is mainlined. They want *differently* than we men do.
>
> The typical desire of a typical man is weighed thus: “Can I get the goods without getting in trouble?” A woman says to herself, “How do I get the goods without getting in trouble?” While the difference in words is subtle to the ear; the meanings are widely separated. The thought of doing without is a secondary consideration at best. That’s just in the nature of a woman, and why they need a leader.

Due to the difference in how men and women approach temptation, the exchange between the serpent and Eve is very intriguing to examine.

1. **Serpent**: “Indeed, has God said, ‘You shall not eat from [a]any tree of the garden’?”
2. **Woman**: “From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”
3. **Serpent**: “You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”
4. **Woman**: When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

First, questions strongly evoke women temptation in women. The serpent asks a question which draws in Eve into a temptation. For example, gossip and envy are some of the most overt and rampant sins among women. How it starts: “Did you hear about so and so?”

Second, details are easily distorted when women are tempted. What God told Adam in the garden was to not eat from the tree or he would die. What Eve told the serpent was to

not eat from or touch the tree or you would die. Now, I've seen this argument used to denigrate Adam's headship because he didn't communicate the command to Eve right. However, we simply don't know. What we do know is that Eve got some of the details wrong when she was being tempted. Thus, women have a weakness under temptation where the truth can become distorted.

Third, when a woman wants something, it is easy to convince her to do it if you remove negative consequences. There were 3 things that led her to indulging in temptation.

> When the woman saw that the tree **(1) was good for food, and (2) that it was a delight to the eyes, and (3) that the tree was desirable to make one wise**, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

If we look at *what* Eve did eventually, we see that she was already tempted by the tree of the knowledge of good and evil prior to the serpent speaking to her. It looked like good food and it was a delight to the eyes. The only thing that happened was that the serpent convinced her that instead of dying she would become like God by being wise. The negative consequence of eating the tree was removed in her mind, and all that was left were positives.

1. Questions were asked
2. Details were subtly changed
3. Negative consequences were omitted in her mind

Psychologically, this follows the script of "how do I get the goods without getting in trouble."

In women, we can say that temptation is directing her attention to her surrounds off of the narrow road (questions especially via comparisons), changing small details to allow a deviation from the straight and narrow (a change in course), and finally covering up the negative end point (to coax her down the deviant path). In effect, it's window dressing bad things as good. Hence, why women are more likely to be deceived.

Good leadership

Now, let me take a quick detour into how men and husbands are good leadership with women. If you look at the ways women are easily tempted, you can glean some valuable concepts of good leadership from them.

1. Don't ask questions. Good leaders lead by example and make statements if they need to do something. For example, if you're dating you make the plans and choose the restaurant. Women will often get exasperated if they have to make a decision. As you may know, asking women decision questions can often lead you to a place of exasperation and conflict.
2. Keep firm to the Truth. Details are small things which are important. This is stewardship 101. Luke 16:10 "He who is faithful in a very little thing is faithful also

in much; and he who is unrighteous in a very little thing is unrighteous also in much.

3. Always weigh and explain negative consequences. Women are more prone to being deceived. Thus, it is important to remind of negative consequences. For instance, many of feminism teachings that trap women such as sex without consequences, birth control, fat acceptance, attention whoring, immodesty, vulgarity, and other immoralities are easy traps for daughters because the negative consequences for such actions are lauded as positives.

It should be obvious that these 3 things are big factors to take into account so as to lead women away from temptation and toward Christ. Of course, you can lead a horse to water, but you can't make it drink. So any choices she makes where she has been made aware of the temptation and succumbs to it are on her.

Female contentment

Finally, Genesis 3 speaks most about female contentment. Obviously, the passages about the initial temptation and the punishment shows that women, as a whole, tend to let their desires run wild.

> Genesis 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from [a]any tree of the garden'?" 2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" 4 The serpent said to the woman, "You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.
>
> Genesis 3:16 To the woman He said, "I will greatly multiply Your pain [e]in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."

Hypergamy, in particular, has the capacity to run roughshod all over women to their own detriment. Women need to be encouraged to be content, especially to avoid falling into temptation.

> 1 Timothy 6:3 If anyone advocates a different doctrine and does not [d]agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he [e]has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that [f]godliness is a means of gain. **6 But godliness actually is a means of great gain when accompanied by contentment.** 7 For we have brought

> nothing into the world, so we cannot take anything out of it either. 8 If we have food and covering, with these we shall be content. 9 But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. 10 For the love of money is a root of all [g]sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.

Since women are the primary consumers in society, striving for contentment will affect them the most. This is a very, very difficult thing for women to learn, but once they learn how to be content in any situation they have the capacity to be a virtuous woman of God.

The decay is a time of pruning

June 5, 2016 | by Deep Strength | Link | Original Link

Donal's Spirit of the age post actually coincides with this one that I've been thinking about writing for a few weeks now.

This article ran across my FB page a few weeks ago on the Christian Myth of America's moral decay.

> "This country is in moral decline. I just wish we would return to our Christian values and turn back to God."
>
> **I came across this comment on a social media thread tonight, and as a Christian it made me more than a bit nauseous. I hear this sentiment from fellow believers often, and whenever I do I always wonder just what "Christian values" they'd like America to return to:**
>
> **To women not being able to vote?**
> **To people owning slaves?**
> **To segregation?**
> **To street pistol duels and packs of vigilantes meting out justice in the town square?**
> **To organized crime running urban police forces?**
> **To women being marital property?**
>
> **Are these the "ol' time religion" days these folks openly pine for; the days when America was apparently so much more reverent, so much more righteous, so much more Godly than it is today?**
>
> This idea of our country's present moral decay has become a go-to Evangelical Christian trope for decades; an attempt at a literal self-fulfilling prophecy, where the world is falling hopelessly apart and the Church is the lone, faithful remnant standing in the face of the heathen culture's rebellion. Much like Noah, these religious people imagine themselves sole builders of the only safe place from God's coming wrath; the waters of dread surely and swiftly rising.
>
> But the truth is America is not in decline any more than at any time in its history. This is just lazy religious-speak that seeks to paint the picture of everything being terrible so it can name drop the "Last Days" and leverage the ensuing fear such language invariably creates in suggestible God-fearing folk.
>
> **Only everything *isn't* terrible—at least not *more* terrible:**
>
> **People have always been bigoted, petty, and ignorant, they just all didn't have free, 24-hour self-promotion machines where they could advertise as much on a regular basis.**
>
> **There have always been corrupt governments, contemptible politicians,**

> **and hypocritical religious leaders, only now we have more people armed with the resources to unearth and expose them.**
>
> **Gross injustices against the poor, the LGBTQ community, women, immigrants, and people of color have existed since America was a newborn. We just didn't have phone cameras to broadcast it to the world and to make it commonplace.**
>
> **Teenagers have always followed the rush of their raging hormones into all sorts of regrettable messes, they just didn't have Snapchat to preserve it for posterity.**
>
> In other words, there really *is* nothing new under the sun.
>
> (Bolded by him, not me)

Unfortunately, the author falls into the typical trap of *modernity*. It's old liberalism lie that things are improving as we eliminate more supposed injustices. As Donal notes, it's the Spirit of the Age.

In reality, most of the things he mentions above are framed in a worldly terms not godly terms. In Israel and Christianity, the leadership of the Church, community, and families is/was composed of only elderly men. Jesus did nothing to change that, and both Paul and Peter affirmed it in the Church. Likewise, a husband's headship is *for* love. However, rebellion is present all throughout America's history lending to the unconscious or conscious assumption that authority is evil when it is good.

This assumption carries over into thinking authority makes women property just the same as slaves and things like segregation. Make no mistake. Everyone is under authority. Everyone is a slave to something. Some of us to Christ, some to money, some to hedonism, some to their jobs. This is specifically why the law had conditions for slaves to be permanently of their master (Ex 21, Deut 15), and why both Peter and Paul were more concerned about the hearts of masters and slaves rather than condemning slavery. Earthly positions are just that — not a big deal in the grand scheme of the gospel and changed lives.

There is the interesting nitpicking of 'lawlessness' to prove the point which is the exception rather than the rule. Indeed, if you look at the statistics which tell the general tale of the population, we know that America is in a time of decay. 50%+ of children are born out of wedlock. Divorce rates remain high. Many children don't have fathers. Less people than ever claim to be Christians, and more people than ever do not go to Church. The lack of strong male (father) influence on children leads to increased suicide rates, poorer educational outcomes, drugs, alcoholism, risky and earlier sex, children out of wedlock, and many other negative outcomes.

Let's be quite frank. America is in a time of serious moral decay. It's pretty disingenuous to assume otherwise based on nitpicking examples to fit the narrative, which can even be done with passages of Scripture to shame men into liking strong women. The attack on husbands, fathers, marriage, families, and the Church — which are the core of Christian

community — is quite clear. You don't even have to look for it because it's so obvious. Thankfully, one of Jesus' ubiquitous "I am" claims speaks directly to this.

> John 15:1 "I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He [a]prunes it so that it may bear more fruit. 3 You are already [b]clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit [c]of itself unless it abides in the vine, so neither can you unless you abide in Me. 5 I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. 6 If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. 7 If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. 8 My Father is glorified by this, that you bear much fruit, and so [d]prove to be My disciples. 9 Just as the Father has loved Me, I have also loved you; abide in My love.
>
> 10 If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

Those who do not bear fruit are being pruned. The 'falling away' of many people from the Church and the faith is clear evidence of the pruning in action. Those that claim to be Christian and follow in a pattern of good works will be fruitful, and that fruit will stand out. When there is decay, it is time for pruning.

A lesson in false humility: Christians are allergic to healthy lifestyles

June 7, 2016 | by Deep Strength | Link | Original Link

The idolatry of chasing the perfect body. (h/t Coastal)

As many of you know, I work in the fitness industry. So articles like this amuse me as a Christian. Amuse me a lot. Let's deconstruct this, shall we?

> Vanity
>
> There is a certain accomplishment in achieving your fitness goals. You've been working hard on that fitness program and are finally seeing the fruits of your labor. You also may start to get some attention from others who are also noticing your fitness progress. And you like it. A lot.
>
> In our world of constant social media updates, we often view fitness-related images with arms and legs bared. Skintight clothing. Muscles bulging.
>
> It makes sense to a degree: People are proud of their hard work. With all arguments for modesty set aside, I think that it is crucial to consider, from a biblical perspective, why we post or share these fitness achievements.
>
> While many desire encouragement from friends to reach their goals, and others have a mission to inspire others to live healthfully, there is an underlying trap of vanity amidst these displays of fitness. We like to see ourselves looking good, and we like for others to see us looking good as well. This tendency to crave attention can quickly devolve into making our bodies our idols.

Or, you know, you could just not post attention whoring posts to Facebook and Instagram. I've never once posted a picture of my fit body to any social media website or blog. On the other hand, I have posted on developing good habits and discipline as a key to healthy living. Perhaps some of that discipline should be applied to not "being vain."

It's ironic to talk about modesty and then actively ignore the solution.

I haven't even talked about how disciplining the physical body helps you be disciplined spiritually as well. Why yes, working out and eating healthy helps your spiritual walk as well. Surprise!

> Toll on Relationships
>
> I am a bit of a healthy eating fanatic. I've tried just about every "health food" out there. I love it because I find it enjoyable. However, there have been times when I have put my healthy eating before people.
>
> God forbid one of my family members forgets that I cannot eat pinto beans while completing day three of Whole30! I can be at a party, and there's not a single, decently healthy side-dish in sight—aside from the depressingly predictable veggie tray. Don't they know me at all? I guess I'll have to starve until I get back

> home, I whine to myself.
>
> When I look back on these events, the defensive side of me cries out, “Wait! Isn’t eating healthy food a good thing? Doesn’t God command us to take care of the temples of his Spirit?”
>
> Well, yes. But if I allow myself to revisit these events with a lens of honesty, I have a few recurring thoughts: How immature. How selfish. How very unlike all of the virtues that Christ has commanded me to cultivate in my life.
>
> I have avoided social events because I knew that nothing on the menu would fit within my meal plan. I have bemoaned friends who are in need because they have derailed my leg-day plans.
>
> It’s in these moments that I am forced to face my true motives, which unfortunately often value the temporal rather than the eternal.

There is such a thing as meal prep, bringing a healthy snack, or even fasting if you don’t want to eat out. You can even suggest healthy restaurants to go to. I do it when I go to places with nothing I would want to eat. Even if you don’t and miss a healthy meal? Fine. Miss a day of workouts? It’s pretty easy to make up. You don’t have to throw people away completely when living a healthy lifesetyle.

It’s a *lifestyle* for a reason. If you get a bit sidetracked, it’s not like you’ve not living a healthy lifestyle anymore. It’s not like you’re going to sink into not working out, not eating healthy, not sleeping, and stressing over everything… unless you believe the lie that healthy living is incompatible with being a Christian.

The false dichotomies are dumb.

> Focus on the Temporal
>
> In the same way that we can neglect relationships because of our fitness needs, we can waste two precious resources: time and finances.
>
> No, I am not arguing that fitness is a waste of those two things, but I am saying that too often I find myself spending more time on fitness than I do on my relationship with Christ.
>
> I also find myself spending more of my finances on fitness and healthy food than I do on furthering Christ’s kingdom. That realization convicts me and challenges me to transform my mentality. Because even though that acai bowl tastes heavenly, it isn’t actually taking anyone to heaven.
>
> And even though my gym membership may help me feel confident, it’s not bringing anyone to the knowledge of the Gospel.
>
> We will never reach either physical or spiritual perfection in this lifetime. However, Christ has declared that he will be judging us in only one of the two categories.
>
> Sure, I might slightly resemble the guy on the shoddy treadmill trying to achieve Christ’s perfection. But I’m okay with that.

This is just getting more and more absurd.

Here's the thing with a healthy lifestyle. You can use it minister to people too. Many of my fitness and hobby friends know I'm a Christian, and I know they aren't Christians. I talk about my faith with them sometimes when I get a chance. I've invited them to Church.

Life isn't supposed to be some compartmentalized phenomenon where this healthy living business is "some other thing you do aside from being a Christian."

Ever heard of budgets? That's what a budget is for. You plan out your tithes and offerings to God, so that you can put Him first. You don't just give Him leftovers of what you don't spend. I budget so that I can much more than 10% of my "disposable income" to God. Scripture says God will bless me for it, and I have seen that He already has.

> Malachi 3:8 "Will a man [m]rob God? Yet you are robbing Me! But you say, 'How have we robbed You?' In tithes and [n]offerings. 9 You are cursed with a curse, for you are [o]robbing Me, the whole nation of you! 10 Bring the whole tithe into the storehouse, so that there may be [p]food in My house, **and test Me now in this**," says the Lord of hosts, "**if I will not open for you the windows of heaven and pour out for you a blessing until [q]it overflows. 11 Then I will rebuke the devourer for you, so that it will not [r]destroy the fruits of the ground; nor will your vine in the field cast its grapes,**" says the Lord of hosts. 12 "All the nations will call you blessed, for you shall be a delightful land," says the Lord of hosts.

As of this post, 1300 people have shared this to Facebook. I hope that 1300 those people, their friends, and their families will not have deluded themselves into believing this nonsense and destroy their good eating and working out habits. All of the posts like this discouraging healthy living reeks of excuses to be lazy under the guise of being godly. In other words, false humility.

As Coastal said in his comment, I've said before that Christians in general are *more* prone to obesity and lack of exercise because they think anything remotely healthy is supposed to be made into some sort of idol aside from God. I've seen more obesity within the Church than in events outside the Church. It's just a sad fact of life to me now. Most of the friends I have in fitness or sporting hobbies are non-Christian, and it's hard to find someone who is a serious Christian. Honestly, it's an untapped field for witnessing.

If only some Christians could look past their false humility to be good stewards of their bodies and actually use their healthy lifestyles to be salt and light to their non-Christian friends.

Rant over.

So it has begun

June 9, 2016 | by Deep Strength | Link | Original Link

High School Boy Who Identifies As A Girl Takes Takes Home All State Honors In Girls Track And Field

> Daily Caller – High school girls in Alaska are crying foul after a male sprinter took home all-state honors in girls' track and field. According to local reports, it was the first time in Alaskan history that a male athlete competed in the girls' state championships. Haines senior Nattaphon Wangyot–who self-identifies as a girl–advanced to the state finals in the 100-meter and 200-meter events. He won fifth place in the 100-meter dash and third place in the 200-meter. In both events, he competed against girls as young as ninth grade. One of the girls Wangyot beat out for a slot at the state meet, Hutchison runner Emma Daniels, took issue with allowing a male athlete to compete in girls events. "I'm glad that this person is comfortable with who they are and they're able to be happy in who they are, but I don't think it's competitively completely 100-percent fair," she told a local CBS station.
>
> Well, we've made our bed, World. Now its time to sleep in it. We ran around letting everyone and anyone decide what gender they are and now, because of it, we got a bunch of chicks in Alaska getting their asses kicked in track and field by a dude. Hope youre happy, Caitlyn Jenner. Lets think on that for a second – Bruce Jenner, an Olympian who owes all his success and money and fame to the sport of track and field, encourages this willy nilly gender switching, which thereby, in turn, ends up demolishing the sport.
>
> Isn't it ironic?
>
> Dontcha think?

Satire aside, this is only one of the few side effects of "declare your own gender."

As many commenters have noted, this will likely devolve further as liberalism needs to make more 'progress.' I'm sure we're not far off from a future where pedophilia, bestiality, 10 people marriages, and whatever else you want to do will be legalized.

Intuitive heuristics: Be THE man

June 10, 2016 | by Deep Strength | Link | Original Link

Christian men and husbands generally have the masculinity beaten out of them by the culture and churchianity. Thus, it's very difficult for men and husbands to learn how to be strong, masculine, Christian man.

I stumbled upon this when I was typing up a response post to someone else. It gives men and women an excellent intuitive understanding of what a man should be in a relationship.

- Don't be a man… in your relationship.
- Don't be the man… in your relationship.
- Be THE man… in your relationship.

The punctuation and emphasis matters. It matters a lot. In fact, I bet most of my readers can implicitly understand what the above statement means without even looking at the explanations.

Let me explain anyway.

1. If you're just "a" man in your relationship, there's no ownership of the relationship. You're setting yourself adrift in the relationship. There's no purpose. This, unfortunately, is one of the many factors of why women are serially monogamous (e.g. relationship hoppers). They try to trade up because if there is only "a" man then he is simply a temporary placeholder.
2. If you're trying to be the "man" in the relationship, you're asking for permission from her to be the "man." You don't need permission to be the "man" in the relationship because you are given that position from God. See: Eph 5, Col 3, 1 Cor 11, Tit 2, 1 Pet 3.
3. If you know you are THE man, then you know you are the chosen one for the job. There's confidence, swagger, and ambition. You can take on the world with her by your side. You are the rock and leader of the relationship. You are respected. She is submissive to you. If she steps out of line then you gently call her out on it.

Women don't want "a" man. Nor do women want the "man." Women want THE man.

If you desire to be in a relationship, you need to learn how to be THE man. If you are THE man, women will be attracted to you.

The exception temptation

June 11, 2016 | by Deep Strength | Link | Original Link

One of the biggest areas of temptation that is often obscured by our culture in the Church is the exceptions temptation.

For example, when the concept of wifely submission to the husband is brought up, you will find that many Christian wives will almost invariably ask along with the most probably line of response is:

> Topic: “Let’s talk about submission to husbands.”
>
> Wife: “But what if my [Christian] husband commands me to sin?”
>
> Response: “Well, if he tells you to sin then you disobey him so you don’t sin.”

This type of “exception” question is actually a temptation in disguise in the vast majority of cases. It is a redirect away from a productive discussion about the righteous concept of submission toward a statistically improbable situation that virtually never occurs in real life. In fact, taking out the “sin” part, I’ve rarely heard a husband “command” his wife to do anything. That just goes to show you how absurd this line of thinking is in the first place.

The most probable line of response tells a woman what she wants to hear. In other words, she should ‘be rebellious, if he asks her to sin.’ However, the reality is far darker. The real problem is the diversion away from submission obscures the Truth and replaces it with terms that usually aren’t discussed such as ‘what constitutes sin?’ Hence, what many women actually hear is:

- “I don’t have to obey him, if I don’t want to.”
- “I don’t have to obey him, if I don’t feel like it.”

Thus, the probable response plays right into a woman’s sin nature by inadvertently encouraging a rebellious attitude. In almost all of the cases I’ve seen where a wife asks this question, you can tell from her attitude and tone of voice she simply wants to be able to be rebellious and throw headship back in their husband’s face: “That’s a sin and I’m not going to do it!” which in reality is simply “I don’t want to listen to you.”

In fact, a righteous answer should include a redirect back to submission.

> Topic: “Let’s talk about submission to husbands.”
>
> Wife: “But what if my [Christian] husband commands me to sin?”
>
> Response: “When’s the last time you heard a husband command his wife, much less to sin? Now, as I was saying about submission…”

If you want to *actually* address the question, then you have to discuss the right heart attitude and actions. This would go something like this:

> Topic: “Let’s talk about submission to husbands.”
>
> Wife: “But what if my [Christian] husband commands me to sin?”
>
> Response: “You should find where it says it is a sin in the Scripture. Then you come to him with a respectful and submissive attitude and say: ‘Hey, I think this may be against what God says in the Scripture here and my conscience. Is there anything else I can do instead to make it up to you? Now, as I was saying about submission…”

Obviously, the correct response is one that encourages respect and submission as the Scripture states. It is an attitude and actions that want to obey and not rebel. It gives alternatives for obedience.

This is why it’s important to consider the implications behind women and wives questions instead of answering them directly. There’s usually some subtle background information driving her response to ask one. Do not fall prey to distracting and redirecting questions.

Bonus points comment and response on this topic.

> Maybe that’s some women’s motives but not mine. I’ve point blank asked my husband if I’m submissive and he states I am. **He has never asked me to sin. But that doesn’t mean he couldn’t.** My biggest concern is if that happens I want to stand in front God with a good reason for not obeying him or for sinning.

And that’s the problem right there. You are thinking he “could.”

You know your husband’s character. If he made an honest mistake and was unaware then you, as his helpmeet, bring it up to him respectfully. “Hey, this might be a problem because…”

Wives have concerns that they’re husbands are going to turn into some horrible monsters when the subject of authority comes up. This is ingrained because our culture despises authority via feminism and even the revolutionary war. I’m not surprised.

It’s the attitude of *letting him lead* instead of *following his lead.* I’m going to let him lead *until* he tells he to do something that is sinful.

Conclusions

To summarize my points, since apparently even BGR did not understand what I was trying to get at:

1. The Scripture is quite clear that if a [Christian] leader is advocating sin, other Christians should speak up to ensure that he doesn’t go astray. Not just those under authority. This is the importance of family and community as a husband and wife are not unto their own.
2. The Scripture is clear that if you have a moral issue with a leader(s) degree you do your best to be respectful and obey to the extent that you don’t disobey God, even potentially offering obedience in other ways as I have give examples above. Give Scriptural examples to the leader. Any discussion must be done in a respectful and

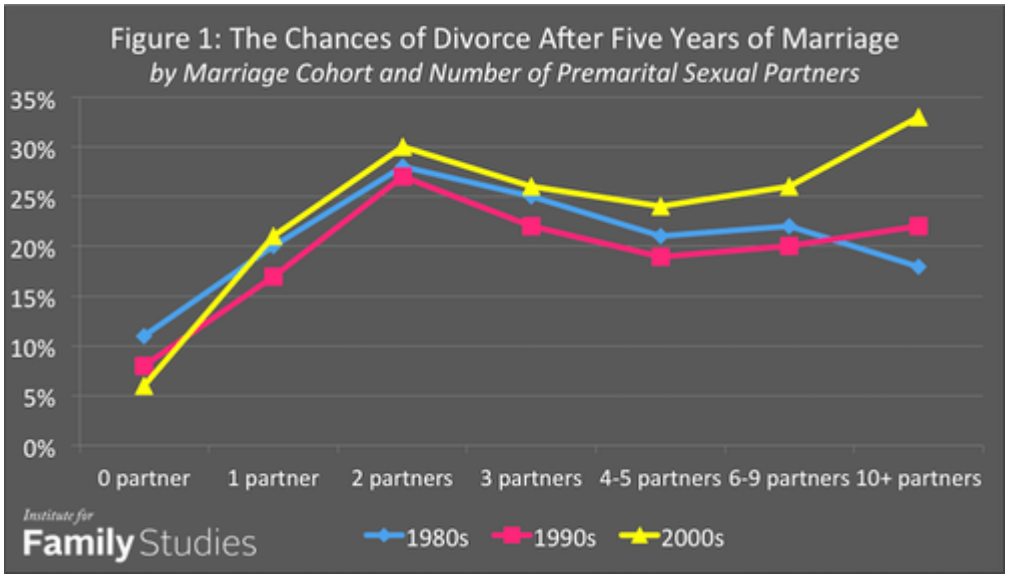
submissive attitude. The intent of those under authority should be to obey by finding a way to obey without sin.

3. Wives are scared their husbands are going to turn into evil monsters when/if they have to submit. Part of this is from the ingrained anti-authority and anti-masculine sentiment from our culture, which leads to the exception temptation. This is living in fear. As I discussed earlier, if there's an honest mistake then it's no big deal to bring it up to a husband. The very fact that wives keep making it a big deal shows that there is other undercurrents involved rather than asking "honest questions." The undercurrents of rebellion in our culture are strong and need to be rooted out.
4. The diversion tendency is one of moral dilemmas. Do I obey God or my husband? In fact, these moral dilemmas are false. There is no mutually exclusive answer because you can figure out pretty easily if it's a honest mistake or not which most of the time it is. Or, like Sarah and Abraham, the wife may have a heart to obey and then God intervenes or the husband may change his mind before she sins. The point is that there are opportunities to show that you *want to obey* and *alert the leader at the same time that there might be a problem*.
5. Wives with actual non-Christian husbands have it difficult. In the vast majority of cases, it's still highly unlikely that a non-Christian husband will advocate sin if she is acting in accordance with 1 Peter 3. It's possible, sure, but I have already covered how to respond to that in #2.

A woman's sexual partners and divorce risk

June 11, 2016 | by Deep Strength | Link | Original Link

Wintery Knight was the first one to pick this up that I saw, and Donal has his own post on it up which he was aware from a commenter who reads Vox.



This chart is pretty damning for any premarital sex in this day and age.

- Let's note first that this chart is only the **first 5 years of marriage**. This means that any other divorces after 5 years are not included.
- First 5 years is not much though, considering that the usual common divorce time is the so-called "7 year itch" which shows up in marriages of about 7-15 years. That's probably where the rest of Teachman statistics come from where it jumps up to 40% overall for first marriages over a lifetime.
- Combining the data from the Teachman statistics and this graph means that virgins have a 5% chance of marriage failure in 5 years and a 20% risk of marriage failure over a lifetime. I would be interested to see data on where the 5 percent jumps to 20%.
- The 1 partner is the a virgin having sex with her husband before getting married. That virtually quadruples the divorce risk in the 2000s from about 5% to 20%. Conclusion: don't have premarital sex, even to the person you are getting married to.
- The other rates are very dismal. If you're not marrying a virgin there's virtually no reason to marry. Who wants a 25%+ chance that their marriage will blog up in 5 years?

The trends are not exactly surprising. For example, the drop in the 1980s virgins to the 1990s and 2000s virgins is not surprising because there were more virgins in the past who may have "wanted to let their sexuality out" prior to marriage but were in fear of being judged. As views on virginity became more "relaxed" in our culture, this eliminated many of these past virgins from the pool thus dropping down the divorce rate. Those who

remained virgins had more self control and a stronger home life in general.

The chart that Donal didn't pick up but Wintery did was this one.

Table 1: The Distribution of Women's Premarital Sex Partners, by Marriage Cohort					
	1970s	1980s	1990s	2000s	2010s
0 partner	21%	17%	14%	12%	5%
1 partner	43%	36%	26%	21%	22%
2 partners	16%	15%	13%	13%	12%
3 partners	8%	11%	11%	11%	11%
4-5 partners	6%	12%	16%	17%	18%
6-9 partners	4%	5%	11%	13%	14%
10+ partners	2%	4%	10%	14%	18%
total	100%	100%	100%	100%	100%
N	268	1,921	4,312	3,598	273

We can see that even in the 1970s that women were "no angels."

- Only 21% of women were virgins when they married. Now, it's 5%.
- Most of the population of women had 0-2 partners prior to marriage. In the 2010s this jumps up to a fairly even distribution with the mean around 4-5 partners by marriage. Additionally, 18% of the population is very promiscuous with 10+ partners.
- The statistics for 2-3 partners stayed relatively even, but the 0-1 partners dropped precipitously with drastic increases in 4-5, 6-9, and 10 partners. It's likely not the 0-1 partners suddenly becoming drastically more promiscuous. Instead, the previous 2-3 partners became more promiscuous while many of the 0-1 partners had a few more partners.

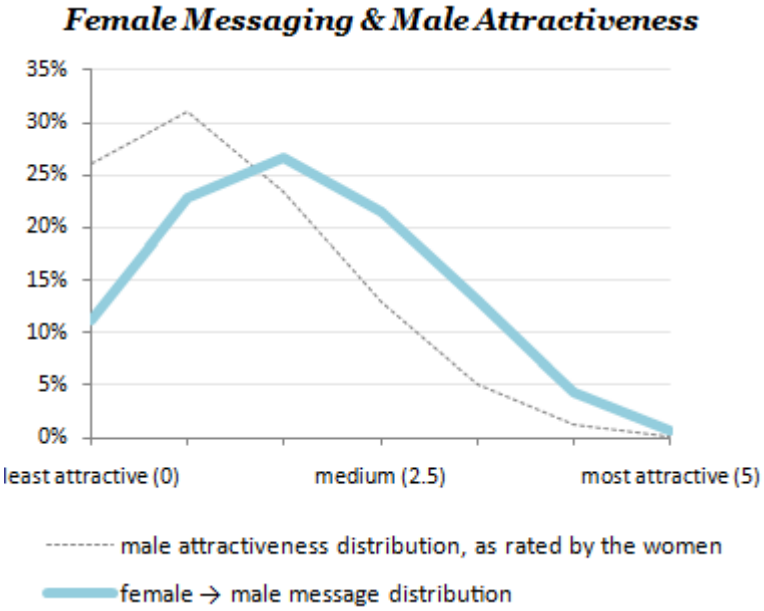
In any case, if you are going to marry then you should marry a virgin if at all possible. The 5% and 20% lifetime divorce risk carries all of the "high risk" virgins like those with no fathers, school dropouts, drugs, medically diagnosed disorders, and other potentially risky behaviors. Thus, if you select wisely then there is generally a very low likelihood of divorce if you marry a virgin.

Although you only have a 5% chance of finding one, which is probably still dropping. I may consider running a crude statistical analysis again.

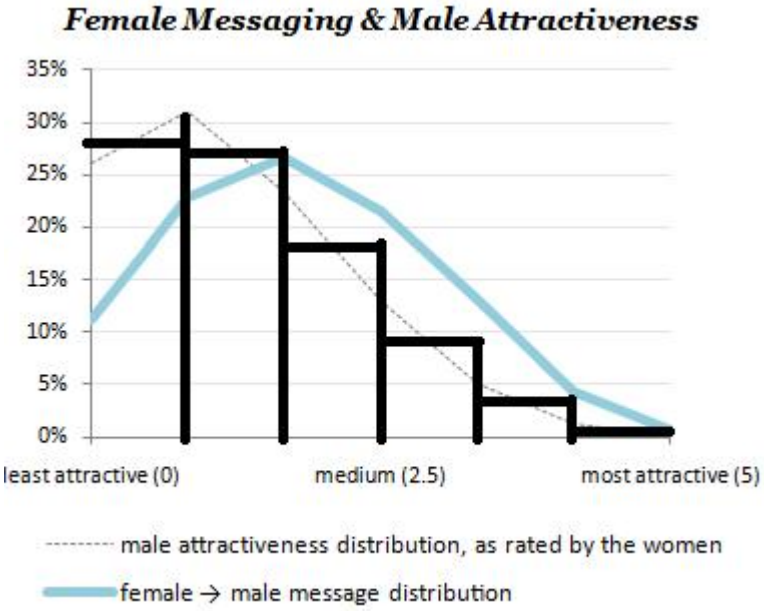
Intuitive heuristics: Is the 20% rule accurate or not?

June 13, 2016 | by Deep Strength | Link | Original Link

The 20% rule is used as a general assumption that the female population generally only finds the top 20% of men attractive. Let's look at this in terms of the OKCupid Data.



I haven't taken calculus in a long time, but you can estimate the "area under the curve" by sections in order to find out an approximation of total volume under the curve. Total volume contrasted by total volume in each section will give approximate values as to percentages of the population. Let's look at it:



There are approximately 6 areas. Let's say for the sake of argument that only the top 2 are attractive as "medium" is generally not attractive.

- Total area = 28% + 27% + 18% + 9% + 4% + 1% = 87%

Theoretically, it should add up to 100%, but it's just an approximation. What matters are the ratios.

- **Attractive men, according to women = [(4% + 1%) / 87%] * 100 = 5.7%**

We also know that women do not take pure physical attractiveness into account when rating someone attractive. This is why the messaging data is skewed along with other hypergamic impulses. This renders this exercise is pretty much somewhat only semi-useful.

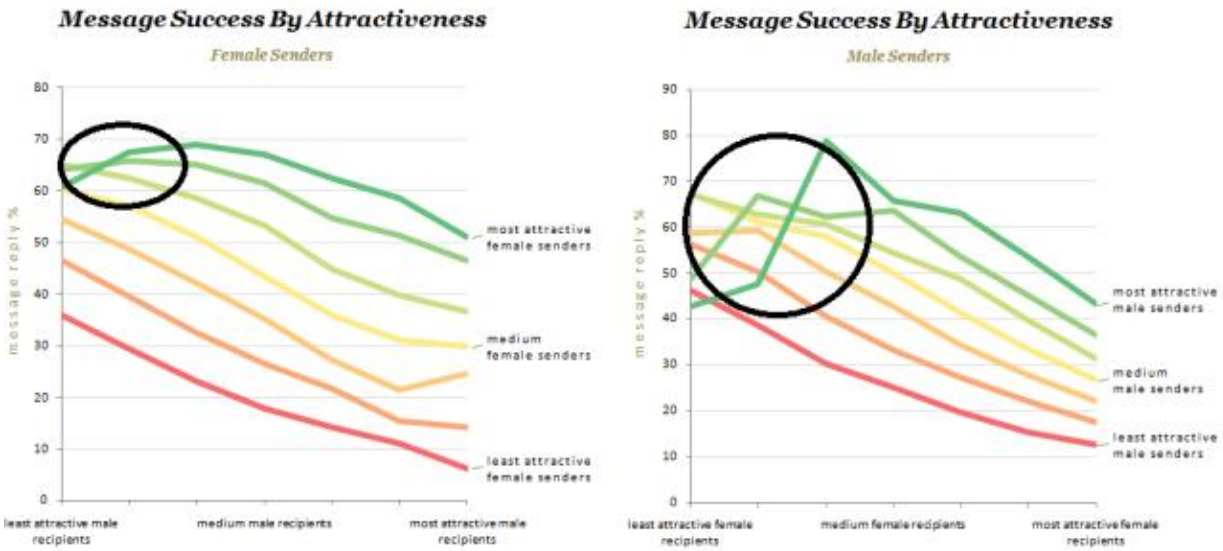
Basically, the usefulness of this is to understand that unless you are in the top 5.7% of physically attractive men, you probably aren't going to get women interested you based on physical appearance alone.

Overall, we could probably expect a similar "trend" as this graph for women if we based it on height, status, or other factors. Thus, if we look at what the rate at solely "above average" we get:

- **Above average men, according to women = [(9% +4% + 1%) / 87%] * 100 = 16.1%**

Thus, this generally verifies the 20% rule as a decent heuristic in terms of men who women are attractive to.

Interestingly, when you compare the message and message response rates you get this:



Out of your league mentality

It's women more than men who have an "out-of-your-league" mentality when it compares to interest in the opposite sex. The downward trends on each attractiveness level on both charts show that both sexes drive assortive mating. Assortive mating is where say 9s pair off with other 9s, 8s pair off with other 8s, 7s pair off with other 7s, and so on.

This along with with the data above also show that women are also more judgmental than men when it comes to filtering criteria. Nothing we didn't know already, although it goes against typical hearsay that men are too judgmental. In fact, this protestation is simply

projection from women when in fact they are much more ruthless in filtering criteria for men.

Generally speaking, this makes sense because “good looks” for men do not necessarily indicate the ability of a man to be a Protector and Provider. On the other hand, we expect that “good looks” is a relatively accurate indicator of the reproductive health and fertility of a woman, which gives us an accurate gaussian bell curve for physical appearance attractiveness in women.

What can we learn from this as Christians?

If you’re a woman who desires to be married, strive to be godly and physically attractive. Don’t fall into false humility by assuming being physically attractive is bad or an idol in any way.

If you’re a man who desires to be married, strive to be physically attractive too based on assortive mating principles, but other factors such as being a strong Protector and leader as well as Provider also play a role.

Also, women are more judgmental.

Christianity and masculinity

June 13, 2016 | by Deep Strength | Link | Original Link

As some of you may know, I changed the title of this blog over the course of a few months resulting ultimately in Christianity and masculinity.

1. Reflections on Christianity and the manosphere
2. Christianity and the manosphere
3. Christianity and masculinity

The manosphere was/is a general reactionary viewpoint attempting to reclaim masculinity in various different forms, many of which are ungodly. Generally speaking, the Scripture calls us to be proactive with our faith and not reactive. Hence, moving away from that as a default is important to the mindset of men.

Additionally, the new title more accurately reflects the goal of this blog which is to learn what godly masculinity is and how to apply it in all relationships.

Obviously, topics from the manosphere and/or red pill and/or culture will still be discussed. The emphasis has been and will always be with Scripture as the standard.

Doom and gloom and the amount of attractive Christian virgins Part 2

June 14, 2016 | by Deep Strength | Link | Original Link

In the previous post on a woman's sexual partners and divorce risk, we found out that approximately 5% of women were virgins when they were married in 2010. I noted that I wanted to go back and do a 'better' statistical analysis that is less confounded than previously in Doom and gloom and the amount of attractive Christian virgins.

Let's do it.

- There are 10,466,258 women aged 25-29 and 10,571,823 women aged 20-24 and 10,736,677 women aged 15-19 in the US in 2010. Let's say the range from 18-29 is good. 18-19 make up ~40% of the 15-19 range so ~4,294,671 women.

2010 Census Data. Not much changes in 5 years given the chart as each population group is still roughly 10 million.
http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf

(1) Total women in 18-29 age range =25,332,752

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- Less than 20% of Americans regularly attend church — half of what the pollsters report. While Gallup polls and other statisticians have turned in the same percentage — about 40% of the population — of average weekend church attendees for the past 70 years, a different sort of research paints quite a disparate picture of how many Americans attend a local church on any given Sunday. […] His findings reveal that the actual rate of church attendance from head counts is less than half of the 40 percent the pollsters report. Numbers from actual counts of people in Orthodox Christian churches (Catholic, mainline and evangelical) show that in 2004, 17.7 percent of the population attended a Christian church on any given weekend.

http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html

- We also know that 70% of young adults in the 18-22 range drop out of church.

http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church

These two factors as pointed out are heavily confounded with each other. As KPP pointed out in the previous comments, about half of the 2/3 that drop out eventually end up attending again albeit in lower frequency. For the sake of argument, I'm willing to be factor out the dropout rate of young adults altogether using the US population "regularly attenders" as the standard which is 17.7%

(1) Total women in 18-29 age range, (2) who regularly attend Church = 25,332,752 * .177 = 4,483,897

———-

- 58.5 of women 20-39 years old are overweight or obese in 2011-2012 in the US.

http://jama.jamanetwork.com/article.aspx?articleid=1832542

Unfortunately, there's no data for strictly say 18-29, so this is just an approximation. It's probably slightly less because metabolic rates start to slow down into early 30s.

One could say that Christians have more self control than their counterparts. However, as I have noted in posts such as A lesson in false humility: Christians are allergic to healthy lifestyles, Christian women tend to find a way to rationalize that paying attention to physical appearance is an idol. This statistic is probably pretty accurate.

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese = 4,483,897 * .415 = 1,860,817

———-

- In highly religious groups, up to 20% wait until marriage successfully. Naturally, religious people seem more likely to wait until marriage to have sex. In a study of 9 Southern Baptist churches in Texas (it doesn't get much more conservative than that), 20% of the church members aged 25 or younger were married without ever having premarital sex.
- In the general population, the ratio of women-to-men who wait until marriage to have sex seems to be about 60/40 girls-to-guys. This statistic disproves the common misconception that only women wait until marriage to have sex. Statistically-speaking, plenty of guys wait too!

http://waitingtillmarriage.org/4-cool-statistics-about-abstinence-in-the-usa/

If 20% is the number for super conservative Churches like Southern Baptists in Texas then the numbers for other Churches are probably dismal.

Generally speaking, if we look at the statistics in most Churches, they are bent approximately 60/40% women to men. This is a result of the feminization of Christianity resulting in churchianity. 20% averaged for 60/40 split of virginity at marriage 24% for women and 16% for men. This also means that if say there are 60 single women in Church and 40 single men, there are about 60 * .24 = 14.4 virgin women and 40 * .16 = 6.4 virgin men.

- **Proportionally ~2.5x less virgin men than women in your average congregation.**

You could say that women who are not overweight or obese have more self control than their fatter counterparts. However, men also find overweight and obese women unattractive. Thus, I am counting this as a wash even though it's likely that based on

physical attractiveness there are more overweight and obese virgins. Hence,

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese, (4) who stay a virgin until marriage = 1,860,817 * .24 = 446,596

———-

I factored in as many confounding variables as I could, and I was conservative at adding more variables to the equation because of confounding factor overlap. Other variables with confounding factors that I didn't include in the statistics:

- The National Marriage Project also found that "about 80 percent of young-adult men and women continued to rate marriage as an 'important' part of their life plans; almost half of them described it as 'very important.'" Thirty percent of 25-year-old single women want to be married. Read more at http://national.deseretnews.com/article/1893/The-national-marriage-age-is-increasing-but-not-for-this-group-of-people.html . Only ~30% of women want to be married in the 18-30 age range on average approximately.
- Those who attend church are not always "Christians." Based on my experience and others I'd say that only 10-20% of Christians in churches are actually reading their Bible and striving to obey Scripture.
- Worse measures of virginity in non-extremely conservative Church populations.
- Denominational differences. Some of the stats clumps all religions together (hindu, muslum, etc.) not just Catholic and Protestant.

Thus, I believe the above statistics are a fairly accurate measurement compared to the previous estimate. If anything, it's going to be a slight to moderate overestimate.

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The previous post resulted in these stats:

> In conclusion, there are approximately 125,000 (126,157) Christian women in the US aged 18-29 who regularly attend Church, aren't overweight or obese, and are virgins at marriage. This is approximately 0.5% of the 18-29 total population (126,157 / 25,332,752). Pretty rare. In the US total population it is .039% (126,157 / 320,090,000).
>
> Specifically, in any random Church the percentage that you'll find a 18-29 year old attractive, Christian virgin is going to be .2 (virginity at marriage) * .415 (not overweight or obese) = 8.30%. In other words, about 1 in 12.

Let's update those stats.

In conclusion, there are approximately 450,000 (446,596) Christian women in the US aged 18-29 who regularly attend Church, aren't overweight or obese, and are virgins at marriage. This is approximately 1.76% of the 18-29 total population (446,596 / 25,332,752). In the US total population it is .014%

(446,596 / 320,090,000).

Specifically, in any random Church the percentage that you'll find a 18-29 old with the attributes of non-overweight or obese and virginity is going to be .24 (virginity at marriage) * .415 (not overweight or obese) = 9.96%. In other words, about 1 in 10.

This is why looking for a quality woman is a numbers game.

The average Church size is approximately 186 attenders. Your average Church is 60/40 women to men as we mentioned before. The women tend to be disproportionately older or families with children. Total 18-29 women in the US who attend Church are (25,332,752/320,090,000) * .177 = 1.40%. If the dropout rates of 70% with about 1/3 coming back are correct then about 2/3 are retained. Hence, we get:

- **26 women (186 * (3/2) * .014 * .67 * ~10) in the 18-29 age group in your average congregation.**
- **2.6 women (186 * (3/2) * .014 * .67) who are age 18-29, not overweight or obese, and virgins in your average congregation.**

Unfortunately, there is room for gloom. But don't lose hope. Advice in the conclusion.

Conclusions and advice

Criteria:

1. Women who are 18-29,
2. regularly attend Church,
3. aren't overweight or obese,
4. are virgins at marriage

Statistics based on these criteria:

- 1.76% of the 18-29 total population.
- .014% of the total US population.
- 10% of Church going women 18-29 are not overweight or obese and virgins.
- 26 women in the 18-29 age group in your average 186 member congregation.
- 2.6 women who are age 18-29, not overweight or obese, and virgins in your average 186 member congregation.
- 14 women who are age 18-29, not overweight or obese, and virgins in your average 1,000 member congregation
- 140 women who are age 18-29, not overweight or obese, and virgins in your average 10,000 member congregation

The last 5 statistics are probably slight overestimates. More conservative Churches may have slightly more. More liberal Churches will probably have less. Larger congregation have a tendency to be more liberal; hence, it is probably less than 140 women per 10,000 members.

That said there are good indicators for who the attractive Christian virgins are. They wear feminine clothing, have long hair, have an innocent look, have strong masculine fathers, value family and marriage, love children, don't have tattoos, don't like alcohol, and other such traits.

Of course, most of the men are probably going after the 10% in each Church, so you need to learn how to be a strong, confident masculine leader if your goal is one of those women.

My advice:

1. Attend one main Church.
2. Go to young adult events at other Churches and gatherings to increase your chances of meeting one of these few age 18-29 attractive, Christian virgins.
3. Potentially attend a mega-Church, although the theology of many mega-Churches nowadays can be questionable. If you do, understand the importance of vetting character and attitudes.
4. At 2.6 women per average congregation you might just be better meeting many 18-29 year old women at various hobbies, dances, and other social events because 1.76% of them will be Christian women who regularly attend Church, are not obese or overweight, and are virgins. If it's a physical activity your chances are potentially better since that tends to eliminate the overweight and obese.
5. Use your friends and families to network!
6. If you're still young, perhaps volunteer in university campus Christian group(s) as a leader or continue to be one if you recently graduated.
7. Other advice here on my detailed timeline and how to guide on the process of finding a wife.

My Church is smaller than the average congregation. I did not find my girl in my current Church.

Patriarch or Monk

June 16, 2016 | by Deep Strength | Link | Original Link

Looking Glass had a incisive comment that expounds upon the two choices men have in Christianity.

> On the approach a Christian Man should take with regards to relationships (as a general point, in case anyone else comes across this), to simplify it a bit, you have two paths: Patriarch or Monk. What has the Lord instructed you in the direction for your life? Whichever it is, that's the way you go. Learn to do it very well.

Paul expounds on this in 1 Corinthians 7. However, I like the obvious contrast between the two choices as concepts that are rarely used in a good way in our age of "modernity." Fathers and husbands are held with contempt as Dalrock has noted frequently, and single men who do not marry are despised because they refuse to "man up and marry."

What are you called to as a Christian man?

Patriarch or Monk?

Could be both if you were divorced or your wife died. For most Christian men, the choice is fairly intuitive. But for some, it needs much prayer and wise counsel.

> 2 Timothy 1:6 For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. 7 For God has not given us a spirit of [f]timidity, but of power and love and [g]discipline.

Either way, we move in the power, love and discipline of the Holy Spirit with our gifts.

Hookup culture statistics

June 18, 2016 | by Deep Strength | Link | Original Link

The American Psychological Association released various hookup statistics in 2013 (h/t TRP). Unsurprisingly, it pretty much validates what we already knew. Here's some highlights. Read more if you want.

> Hookups — defined in this article as brief uncommitted sexual encounters between individuals who are not romantic partners or dating each other — have emerged from more general social shifts taking place during the last century. Hookups began to become more frequent in the 1920s, with the upsurge of automobiles and novel entertainment, such as movie theaters. Instead of courting at home under a parent's watchful eye, young adults left the home and were able to explore their sexuality more freely.
>
> By the 1960s, young adults became even more sexually liberated, with the rise of feminism, widespread availability of birth control and growth of sex-integrated college party events. Today, sexual behavior outside of traditional committed romantic pair-bonds has become increasingly typical and socially acceptable (Bogle, 2007, 2008).

It's interesting that they don't start with feminism as that was the major launching point where it became ubiquitous. However, it's obvious that there was a foundation set already that allowed things to become much more prevalent.

> Although much of the current research has been done on college campuses, among younger adolescents, 70 percent of sexually active 12- to 21-year-olds reported having had uncommitted sex within the last year (Grello et al., 2003). Similarly, in a sample of seventh, ninth and 11th graders, 32 percent of participants had experienced sexual intercourse and 61 percent of sexually experienced teenagers reported a sexual encounter outside a dating relationship; this represents approximately one-fifth of the entire sample (Manning et al., 2006).

'Sex in marriage' was warped to 'sex in a committed relationship' which has now become 'sex anytime.'

> On average, both men and women appear to have higher positive affect than negative affect after a hookup. In one study, among participants who were asked to characterize the morning after a hookup, 82 percent of men and 57 percent of women were generally glad they had done it (Garcia & Reiber, 2008). The gap between men and women is notable and demonstrates an average sex difference in affective reactions.
>
> Similarly, in a study of 832 college students, 26 percent of women and 50 percent of men reported feeling positive after a hookup, and 49 percent of

> women and 26 percent of men reported a negative reaction (the remainders for each sex had a mix of both positive and negative reactions; Owen et al., 2010).

No surprises that women are more negatively affected. This is why women's virginity is more important than men's, even though both are a sin out of wedlock.

> However, both sexes also experience some negative affect as well. In a qualitative study that asked 187 participants to report their feelings after a typical hookup, 35 percent reported feeling regretful or disappointed, 27 percent good or happy, 20 percent satisfied, 11 percent confused, 9 percent proud, 7 percent excited or nervous, 5 percent uncomfortable, and 2 percent desirable or wanted (Paul & Hayes, 2002). However, this same study found that feelings differed during hookups compared with after: During a typical hookup, 65 percent of participants reported feeling good, aroused, or excited, 17 percent desirable or wanted, 17 percent nothing in particular or were focused on the hookup, 8 percent embarrassed or regretful, 7 percent nervous or scared, 6 percent confused, and 5 percent proud (Paul & Hayes, 2002).
>
> A number of studies have looked at regret with respect to hookups and have documented the negative feelings men and women may feel after casual sex. In a large Web-based study of 1,468 undergraduate students, participants reported a variety of consequences: 27.1 percent felt embarrassed, 24.7 percent reported emotional difficulties, 20.8 percent experienced loss of respect, and 10 percent reported difficulties with a steady partner (Lewis et al., 2011). In another recent study conducted on a sample of 200 undergraduate students in Canada, 78 percent of women and 72 percent of men who had uncommitted sex (including vaginal, anal, and/or oral sex) reported a history of experiencing regret following such an encounter (Fisher et al., 2012).
>
> Another study identified two types of sexual encounters that were particularly predictive of regret: engaging in penetrative intercourse with someone known less than 24 hours and engaging in penetrative intercourse with someone only once. Among a sample of 1,743 individuals who had experienced a one-night stand, Campbell (2008) showed that most men and women had combinations of both positive and negative affective reactions following this event. Campbell also found that men had stronger feelings of being "sorry because they felt they used another person," whereas women had stronger feelings of "regret because they felt used." Again, both men and women had experienced some sexual regret, but women were more negatively impacted by some hook-up experiences.

Who would've thought that sex was created to be within the marriage relationship. Not just in a committed relationship or randomly.

> In the first study to investigate the issue of self-esteem and hookups, both men and women who had ever engaged in an uncommitted sexual encounter had lower overall self-esteem scores compared with those without uncommitted

> sexual experiences (Paul et al., 2000). The potential causal direction of the relationship between self-esteem and uncommitted sex is yet unclear (Fielder & Carey, 2010; Paul et al., 2000).

If you think just ‘sex’ will fulfill you or make you feel better you’re in for a rude awakening. They’ve already done research which Wintery Knight has highlighted before which show those who were virgins at marriage have some of the highest sexual satisfaction rates.

Anyway, these are just a few of the highlights. I only took about 4-5 different passages which are maybe less than 10% of the original article. Go read it. The evidence against hookups is obvious. Nothing we didn’t know already, but nice to point someone toward.

Intelligent submission is not required

June 20, 2016 | by Deep Strength | Link | Original Link

Wayne Grudem is a professor of theological and religious studies. He is also one of the general editors for the ESV translation of the Bible.

> Wayne Grudem similarly portrays complementarian decision making as, in the vast majority of cases, an idealized version of the egalitarian version. He writes:
>
> The biblical ideal is that the husband is to be both loving and humble in his leadership. **The wife is to be both joyful and intelligent in her submission.** Practically, this means that they will frequently talk about many decisions, both large and small. This also means that both the husband and the wife will listen to the other's unique wisdom and insight related to the decision. Often one will defer to the other in the decision; rarely will they differ greatly in the decision (for the Lord has made them "one flesh")

This is one of the insidious ways feminism has crept into the Church. In effect, what the complementarian Grudem is arguing for is egalitarianism. They're both in effect mutually submitting to one another without using that term specifically. If he was actually talking about the model used in the Scripture he would have stated that the husband makes the decisions as the head and the wife offers her advice as the helpmeet.

This is what we call deception. You think you are doing the right thing but you are in fact doing the wrong thing. Complementarism is embroiled in deception. Dalrock has been exceptionally good at exposing this.

In marriage structures, I made the point that there is no such thing as "too much submission." Complementarians often like to make the case that there can be "too much submission" or that wives need to be "intelligent" in their submission. They use feminist terminology such as doormat, servile, subservient, and other negative connotation words to tear down submission to men if it's not according to their standards. However, this is incorrect. As I explained:

> There is no such thing as submission taken too far. However, there is such thing as false humility in submission. There are quite a few examples of wives on various blogs who have taken submission into their own hands. Let me explain.
>
> For example, a husband has a particular way to rule his own family and the wife is doing well in that structure. However, after she has talked with a mentor, read a book, or read a blog or two on the topic of submission, she now has the impression that she was "not submitting properly to her husband before." Now, instead of working well within her husbands structure for the family she becomes a self proclaimed "doormat" in which she never expresses her opinions, does everything her husband wants, and even does some things that her husband doesn't want under the guise of "being more submissive."

> What typically ends up happening is that this leaves the wife feeling poorly about everything and generally unfulfilled. Then the husband has to have some awkward conversation with his wife where he says he 'just wants his wife back' and that she was being weird about things.
>
> **Such examples are often used as an example to show that "being a doormat" or "subservience" in a marriage is bad thing. However, this is false.**
>
> In reality what happened is that the wife was embroiled in an example of the insidious nature of false humility. The wife decided unilaterally that she knew best what was the right way to be a helpmeet to husband. Although she had the right intentions of being submissive to her husband, she was actually being rebellious to how her husband wanted the marriage to be run in the first place. Thus, conflict came up between them which needed resolution.
>
> Therefore, wives often get the impression that "being a doormat" or "subservient" is a bad thing from this experience. However, what they miss from this scenario is that they were actually being inadvertently rebellious. They were listening to other people, books, or blogs on how to be submissive to their own husbands instead of listening to their own husband on how to be submissive to him.
>
> Hence, when a wife who has went through this experience sees a marriage with "more structure," she often believes that the wife is in sin because she is being a "doormat" or "subservient." This wrong impression causes wives to attempt to butt into other people's marriages in order to correct this sin when in reality they may be introducing dysfunction or malcontent into an otherwise Godly and healthy relationship.

What the Scripture actually says in Ephesians 5 is that wives are to be **respectful** not intelligent.

In fact, we, as Christians, often do not need to be intelligent in our submission. When God tell us to do good works do we need to question why we need to do good works? Is it because God is good? Is it because it's a shining light for others? Is it because these things are profitable for men? Is it because God planned them in advance for those who are called in Him? All of these things are true and *why* we do good works, but we don't need to know *why* we need to do good works to do them.

For example, when I see someone suffering or homeless do I need to be intelligent in my compassion for them? Or do I need to only act on what God has put in my heart at the moment for those less fortunate. In fact, in many cases if you *think* about things you can often talk yourself out of being compassionate or doing what is good: "Eh, I don't need to because someone else will help them or give them money."

> James 4:17 Therefore, to one who knows the [k]right thing to do and does not do it, to him it is sin.

Obviously, it's not a bad thing to understand why you need to do good works or to be submissive, but it is FAR from a biblical requirement or even the ideal. God's commands to those in the Scripture are often with uncertainty because they are aimed at learning how to Trust Him. This is called faith. Faith walked out builds trust.

For instance, God told Abraham to go to a foreign land. God told Abraham to sacrifice his only son. It took faith to do both in the uncertainty. God didn't tell Abraham why, but God did tell Abraham to do it. Hebrews 11 is one of the quintessential chapters on faith in the Scripture. It describes many Patriarchs and men of God trusting and obeying God. It's often the case that they obey without knowing the reason for their submission to Him. They did it all on faith that God had good will and intentions for them.

Based on the examples in the Scriptures, I believe it would be fair to say that if a wife knows that her husband is a Christian and knows his good character that if she is "mindless" in her submission through trusting his decisions that is a good thing. She is literally *one* with her husband. That's the goal. To be *one* in unity.

> Proverbs 31:11 The heart of her husband trusts in her, And he will have no lack of gain.

This is not to say that a husband shouldn't tell his wife why he is leading in a particular direction or that a wife shouldn't ask. However, they should be growing toward a state where these things are unneeded. That is *oneness*. Respectful submission becomes respectful obedience.

> John 14:15 "If you love Me, you will keep My commandments.

To model what Jesus says about Himself, it would be more accurate to say that faith and thus trust is required. Intelligence is not. The absurd example, of course, is can you ever be "too submissive" or "mindless" in your submission to Christ? Surely not. Obeying Christ on every matter is beneficial.

Conclusions

- The complementarian 'ideals' such as examples of 'too much submission' or 'intelligent submission' are not supported by Scripture.
- These complementarian 'ideals' are actually based in the feminist narrative that men are bad and authority is bad. Hence, you can be "too submissive" or "mindlessly submissive," and these are supposed to be bad things.
- Christianity is predicated on submission in ambiguous circumstances because that builds Faith and Trust in God.
- "Mindless submission" and "too much submission" to do the right thing is in fact a very good thing. It is always good to do right.
- Wives who are able to cultivate a strong bond of trust in their husbands where they obey without questions exemplify *oneness*. Oneness and unity are one of the standards to which Christians are held, both as a group and in marriage. Thus, we should be encouraging such a strong bond of trust for wives and husbands instead

of tearing it down.

This is yet another example of the feminist narrative seeping into Christian theology.

Discontent women need structure

June 20, 2016 | by Deep Strength | Link | Original Link

I’ve been super busy as of late.

However, I came to the conclusion above based on a number of my previous posts. Discontent women need structure. In fact, you can add to it a bit. Discontent women need structure, not freedom or more choices or even help.

I’d be interested to see if my commenters can hash out why. I will write up the post when I have some more time.

Submission is a test of faith

June 22, 2016 | by Deep Strength | Link | Original Link

In intelligent submission is not required, I explored the concept of submission and it's interaction with faith. Let me step back for a second and explore Hebrews 11 more in depth.

Also, props to Robyn for being one of the few married women to understand one of the main points of the previous post, which led into this one.

Faith

Hebrews 11 starts off with Paul defining the nature of faith:

> Hebrews 11:1 Now faith is the **[a]assurance (hupostasis)** of things **[b]hoped for (elpizo)**, the [c]conviction of things not seen. 2 For by it the men of old [d]gained approval.
>
> G5287 — ὑπόστασις — hupostasis — hoop-os'-tas-is
> From a compound of G5259 and G2476; a setting under (support), that is, (figuratively) concretely essence, or abstractly assurance (objectively or subjectively): – confidence, confident, person, substance. Total KJV occurrences: 5
>
> G1679 — ἐλπίζω — elpizō — el-pid'-zo
> From G1680; to expect or confide: – (have, thing) hope (-d) (for), trust. Total KJV occurrences: 31

In other words, faith is a trust in substance or essence. What is this substance or essence? Wintery Knight has a great post describing what the essence of faith in 3 parts.

> **notitia** – This is the basic informational foundation of our faith. It is best expressed by the word content. Faith, according to the Reformers must have content. You cannot have faith in nothing. There must be some referential propositional truth to which the faith points. The proposition "Christ rose from the grave," for example, is a necessary information base that Christians must have.
>
> **assensus** – This is the assent or confidence that we have that the*notitia* is correct… This involves evidence which leads to the conviction of the truthfulness of the proposition… This involves intellectual assent and persuasion based upon critical thought…*assensus*… says, "I am persuaded to believe that Christ rose from the grave."
>
> **fiducia** – This is the "resting" in the information based upon a conviction of its truthfulness. *Fiducia* is best expressed by the English word "trust."… Fiducia is the personal subjective act of the will to take the final step. It is important to note that while *fiducia* goes beyond or transcends the intellect, it is built upon its foundation.

Our faith is built on the knowledge of who God is, confidence that we know our knowledge is correct, and trust in this knowledge that we live it out. We glean this knowledge of the Truth of God from the Scriptures, how He has worked and changed our hearts, and from growing in our relationships with our brothers and sisters in Christ.

This is the essence of our faith, which is the foundation of Christianity.

Example of Abraham

The examples I gave in the previous post was Abraham, so let's look at them:

> Hebrews 11:8 By faith Abraham, when he was called, obeyed [i]by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

If you read back to Genesis 11 and 12, God essentially calls Abraham out of the land of Ur of the Chaldeans as a test of his faith. Abraham — previously Abram as this time — responds to this call by obeying what God told him. Abraham knew the destination and he knew the promise, but he didn't know any of the specifics. He didn't know how or when he would get there.

In other words, Abraham submitted to God because he trusted that God had good intentions for his life.

> Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "In Isaac your [n]descendants shall be called." 19 [o]He considered that God is able to raise people even from the dead, from which he also received him back [p]as a type.

Likewise, Abraham in Genesis 22 offers up Issac as a sacrifice. The writer of Hebrews supposes that Abraham trusts in God enough that he believes that God can raise the dead. Hence, Abraham acts in faith and submits to God's command. I have no clue how the writer of Hebrews knew what Abraham was thinking. Even today after we know that the power of God raised Jesus from the dead, many Christians still doubt such miracles can happen today.

However, the immense faith Abraham showed by obeying what God said even sacrificing his only son is amazing.

The test

Ultimately, submission is a test of faith.

Do you believe what God has commanded you to do is good for you? Do you believe that the road you are walking is righteous? Will you give into fear or obey God?

- When you pass the test of faith, you submit and gain a greater trust.

- When you fail the test of faith, you are saying by your actions that you don't trust God. You trust yourself or others over Him. This is called rebellion.

This likewise applies to the marriage relationship as well. A wife's submission to her husband's authority is a test of faith.

This leads me to the conclusion that many Christian wives have very little to zero faith in their husbands. Otherwise, they would trust them and obey them.

This is not really any surprise since husbands and fathers are denigrated and disrespected in our culture. Authority is not respected either. This bleeds over into marriages and families. This is the sad state of the Christian Church.

If you want to understand why husbands don't trust wives look no further than the parable of the talents.

> Matthew 25:14 "For it is just like a man about to go on a journey, who called his own slaves and entrusted his possessions to them. 15 To one he gave five [a]talents, to another, two, and to another, one, each according to his own ability; and he went on his journey. 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents. 17 In the same manner the one who had received the two talents gained two more. 18 But he who received the one talent went away, and dug a hole in the ground and hid his [b]master's money.
>
> 19 "Now after a long time the master of those slaves *came and *settled accounts with them. 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.' 21 His master said to him, 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your [c]master.' […]
>
> 24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed. 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.' 26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed. 27 Then you ought to have put my money [d]in the bank, and on my arrival I would have received my money back with interest. 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'
>
> 29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away. 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

God doesn't trust servants who aren't responsible with the talents that He has given

them.

In the same way, a wife that does not choose to submit to or trust her husband at all is like the wicked and lazy slave. Her husband cannot trust in her because she rebels against the decisions he makes. Since the husband cannot trust her, it's likely that whatever he does trust her with he has to keep a close eye on.

If we prove ourselves trustworthy with little, we can be given more. If we prove ourselves untrustworthy with little, what we have will be taken.

> Luke 16:10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much. 11 Therefore if you have not been faithful in the use of unrighteous [i]wealth, who will entrust the true riches to you? 12 And if you have not been faithful in the use of that which is another's, who will give you that which is your own? 13 No [j]servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and [k]wealth."

Although the parable of the unrighteous steward is aimed at the kingdom and riches, similar principles can also be applied to the marriage relationship. A wife that proves herself unreliable, rebellious, and untrustworthy will be unlikely to be trusted with much, if at all.

As I stated in intelligent submission is not required, the "ideal" is that if those under authority know the character of the one in authority and know they are acting for their good then such a trust will play dividends when they are able to obey immediately without question. This builds and leads to *oneness*. There is a mutual trust that has been fostered between the two parties to where they are of one mind and act as one.

> I would assert that this so-called 'ideal' relationship is the one where a husband or wife can anticipate the need before it is asked. Asking is merely a formality as the husband and wife *know* each other.
>
> Matthew 6:7 And when you pray, do not babble on like pagans, for they think that by their many words they will be heard. 8 Do not be like them, for your Father knows what you need before you ask Him.

God knows what we need. We are to become like God. Matthew 5:28 "Therefore you are to be perfect, as your heavenly Father is perfect."

A wife that can anticipate what a husband is going to ask before he even asks for it is amazing. Is that even submission or obedience if she knows and does it without him asking? I would call that oneness.

A good example

The centurion presents us with a good example.

> Matthew 8:5 And when [a]Jesus entered Capernaum, a centurion came to Him,

> imploring Him, 6 and saying, “[b]Lord, my [c]servant is [d]lying paralyzed at home, fearfully tormented.” 7 Jesus *said to him, “I will come and heal him.” 8 But the centurion said, “[e]Lord, I am not worthy for You to come under my roof, but just [f]say the word, and my [g]servant will be healed. 9 For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.” 10 Now when Jesus heard this, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith [h]with anyone in Israel. 11 I say to you that many will come from east and west, and [i]recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.” 13 And Jesus said to the centurion, “Go; [j]it shall be done for you as you have believed.” And the [k]servant was healed that very [l]moment.

In the Scripture, Jesus only marvels twice. Once he marvels at the people’s unbelief in and near his hometown which does not allow Him to do any miracles there. The second is the faith of the centurion. The centurion trusts Jesus because he understands the nature of authority. The centurion passed the test of faith with flying colors.

A bad example

Moses’ encounter with God at the burning bush is a perfect example of a lack of faith and trust.

> Exodus 3:10 Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt.”11 But Moses said to God, “Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?” 12 And He said, “Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall [f]worship God at this mountain.”
>
> 13 Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” 14 God said to Moses, “[g]I AM WHO [h]I AM”; and He said, “Thus you shall say to the sons of Israel, ‘[i]I AM has sent me to you.’”
>
> […]
>
> Exodus 4:1 Then Moses said, “What if they will not believe me or listen [a]to what I say? For they may say, ‘The Lord has not appeared to you.’” 2 The Lord said to him, “What is that in your hand?” And he said, “A staff.” 3 Then He said, “Throw it on the ground.” So he threw it on the ground, and it became a serpent; and Moses fled from it. 4 But the Lord said to Moses, “Stretch out your hand and grasp it by its tail”—so he stretched out his hand and caught it, and it became a staff in his [b]hand— 5 “that they may believe that the Lord, the God of their

> fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."
>
> 6 The Lord furthermore said to him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow. 7 Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh. 8 "If they will not believe you or [c]heed the [d]witness of the first sign, they may believe the [e]witness of the last sign. 9 But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."
>
> 10 Then Moses said to the Lord, "Please, Lord, I have never been [f]eloquent, neither [g]recently nor in time past, nor since You have spoken to Your servant; for I am [h]slow of speech and [i]slow of tongue." 11 The Lord said to him, "Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the Lord? 12 Now then go, and I, even I, will be with your mouth, and teach you what you are to say." 13 But he said, "Please, Lord, now [j]send the message by whomever You will."
>
> [14] Then the anger of the Lord burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that [k]he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. [15] You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. [16] Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. [17] You shall take in your hand this staff, with which you shall perform the signs."

Moses continually questions God after He had spoken on what He wanted Moses to do and eventually provokes God to anger. The same parallel can be made with husbands and wives.

Unbelieving husbands

This clarifies the wisdom of 1 Peter 3.

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and

> you have become her children if you do what is right [b]without being frightened by any fear.

When wives submit to unbelieving husbands and cultivate godliness, it’s basically a demonstration of their faith not only in their husbands but also in God. That’s how they win their husbands for God. Her faith is what God uses to multiply it to their marriage.

Conclusions

- **Submission is a test of faith.**
- For wives, submission evaluates the trust and faith that they have in their husbands.
- Given what we see in the Church, many wives have zero to little faith and trust in their husbands.
- The ideal relationship that we are to strive for as Christians is oneness.
- Oneness in a relationship is where the faith and trust are so high that there can be obedience without question because you *know* the character and intentions of the one asking.
- Indeed, one could say once you *know* someone extremely well that you can anticipate their needs before they can even ask. There is beauty in a relationship that displays this.

Women's sin nature in marriage and contentment

June 24, 2016 | by Deep Strength | Link | Original Link

The comments of Intelligent submission is not required and Submission is a test of faith have reaffirmed my conclusion from the Genesis 3 analysis in Genesis 3, the sin nature of women, good leadership, and female contentment. The funny thing if you read through the comments is that it's mostly married women arguing points according to the script I laid out in the the exception temptation.

Now, the part I find most interesting is the lack of female contentment, which is the main thrust of Genesis 3. From the comments, you can start to get an accurate indicator of what is of interest. It goes along this progression:

- Women **are not** interested in What Is.
- Women **are not** interested in How It Should Be.
- Women **are** interested in How It Should Be According To Her.

How It Should Be could be one of the goals of the godly leader — the husband — in marriage. However, this is How It Should Be According To Him. How It Should Be According To Him is not enough for many women. How It Should Be According To Her is the Way It Should Be. In other words, covert rebellion.

If you remember, I talked about the various forms of rebellion in Shades of Rebellion. The irony of covert rebellion seen in the difference between these two statements.

1. **Submission**: I follow my husband's lead.
2. **Covert rebellion**: I let my husband lead.

That's ultimately what it comes down to: women want to let their husband lead instead of following his lead. I had thought that twisted rebellion like the complementarians espouse was the main sin nature of women. However, I believe I am now wrong about that. Covert rebellion which is "I let my husband lead" is probably the main sin nature of women because it's under the guise of righteousness (e.g. the husband is leading) but it gives her all of the power (e.g authority) in the relationship.

This is the true essence of virtue signalling. Grabbing power while maintaining the moral high ground. It's not enough to grab power. It must be done with the moral high ground.

In other words, a woman must look good while rebelling or sinning. As Looking Glass likes to call it: Vanity. Vanity rebellion. Women's sin nature in marriage is Vanity Rebellion.

Now that the veil has been pulled back on this pattern, you will see it everywhere. When women divorce, it must be her husband's fault. When bad things happen in a marriage, the full responsibility is foisted on the husband. Any bad feelings are used as indicators that a husband is not leading in a godly manner.

Unfortunately, the Church plays right into this by assuming that godliness is attractive

when that is false.

Conclusions

In conclusion, from the previous few posts and this one,

- Submission is a test of faith.
- Modern Christian wives have zero to little faith and trust in their husbands.
- Women's sin nature in marriage is Vanity Rebellion.
- Modern Christian wives want to default to the "I let my husband lead" position because it signals righteousness (e.g. the husband is leading) but she still has the power (e.g. authority) to decide the direction of the family. In other words, you can lead until…
- The true essence of virtue signalling is grabbing power while maintaining the moral high ground. It's not enough to grab power. It must be done with the moral high ground.
- A lack of contentment is the core that leads to the temptation to power grab under the guise of righteousness.

The scary part of virtue signalling is that it looks righteous until you example it closer. When you examine it closer, it's a steaming pile of sin.

Christian husbands need to be on the look out for vanity rebellion. Calling out bad attitudes, rebellious behavior, and vanity is a good start.

If there's anything to say to women who profess themselves as Christian: be content and encourage contentment to other Christian women via Titus 2. This will help stave off both the temptation to virtue signal and power grab in marriage.

Options and escape plans

June 27, 2016 | by Deep Strength | Link | Original Link

Donal has a good post clarifying the main point(s) of my previous three posts on Intelligent submission is not required, Submission is a test of faith, Women's sin nature in marriage and contentment. Sometimes it helps to have another person explain it for those who didn't understand.

The escape plan option for those who will divorce — namely non-Christians and supposed Christians such as the Jenny Eriksons — is definitely one option that some wives will take if they are unhappy with their marriages.

Jenny Erikson is an interesting case because she told someone she was going to 'surprise' her husband with the divorce. This would have basically blindsided him allow him no attempt at reconciliation (which she didn't want anyway), and she could exit while making herself look good (Vanity Rebellion) while blaming his deficiencies. Unfortunately, her Church got wind of it and props to them for booting her out of the Church when confronted about it when she went ahead with the divorce anyway (via Matthew 18).

Otherwise, the Christian wives who are married to men they're unhappy with but won't divorce. They definitely are the ones who are consistently nagging, contentious, rebellious, and covertly take over their relationship with help from complementarians and egalitarians depending on the Church.

Either way, they claim the moral high ground and appear righteous due to bad theology (e.g. godliness is attractive; women are naturally more spiritual; women's feelings are an indicator of the leadership of the husband, etc.), and subtly take over the relationship according to their own whims. This is where you find the men brow beaten and scared of their wife's temper tantrums. The happy wife, happy life parroters. Sadly, they are pretty easy to spot nowadays because they are so plentiful.

Overall, if you compare this to the feminist cultural rebellion you find a similar thing. These women want option for their lives: college and graduate school educations, jobs, entering male spaces, doing the same things that men do, taking leadership positions especially in the church, and many other things. The irony, I suppose, is that it doesn't make women happy. Women are now more unhappy on all metrics in polls since the 1970s and it's been a constant decrease.

The answer is not to cater to women by giving them increased options or power. The answer, as I've stated previously, is to tell them and help them cultivate contentment. It's probably not a stretch to say that a lack of contentment is the most prevalent female sin.

That should sum up this series of posts unless I have more inspiration.

Beating the obesity dead horse and pickiness

June 28, 2016 | by Deep Strength | Link | Original Link

Coastal commented a boundless post on the fat, single Christian.

I'm actually not going to beat the dead horse but let previous posts of mine speak for that. The three big elephants in the Christian dating and marriage room, BMI, Overweight and attractiveness, Maximizing the chances of Christian women to find a spouse, and the most recent A lesson in false humility: Christians are allergic to healthy lifestyles.

My comments on Practical ways to improve your attractiveness and desirability for a Christian spouse have been removed before on Boundless. However, I threw up a comment over there in the theme of Women need flavor with food. We'll see if they approve it.

Edit: just kidding… their login system sucks so I couldn't even login to post. I've leave this comment here anyway. If someone wants to copy-pasta over there I don't mind.

> Let's look at this from the different perspective.
>
> Should a Christian man with no job, no ambition, who is mooching off his parents, playing video games all day, and dresses shabbily with poor hygiene reasonably expect that he will be attractive to women and go on a date with one?
>
> Of course, the obvious answer is no. There's a reason why this is a 'trope' for an unattractive man.
>
> The modern Church has done both Christian men and Christian women a disservice by lying or deceiving (or maybe those words are too harsh?) us about what is attractive to men and women. Hint: it's not godliness and/or character. If it were, Paul would not have had to tell the Corinthians in 2 Corinthians 6 to marry believers and not unbelievers. If godliness and good character were attractive, everyone would be attracted to Christians. That's clearly false.
>
> What are men and women attracted to? Women are attracted to confident, ambitious, successful leaders. Men are attracted to physical beauty. That they are 'Christian' is a qualifier. Paul states in 1 Corinthians 7 the only reason given in the NT to marry: "it is better to marry than to burn." What do men and women burn for? The traits listed above in this paragraph.
>
> Genesis 1 provides the framework. Genesis 1:8 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth. The commands of God are directly related to what we find attractive. Woman was created (Gen 2) as man's helpmeet and to help man multiply in the earth. Beauty is a proxy for healthiness and fertility. Men were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that.

> The Scriptures are clear that men are attracted to physical beauty, and that it often gets them into trouble. In Song of Songs, Solomon lauds the Shulamite's beauty the entire book without mentioning her character once. Solomon got himself in trouble with worshiping other gods because of his large harem. The story of Abraham and Pharaoh and Abimelech where Sarah is so beautiful that other men covet her. David and Bathsheba. A large chunk of Proverbs is devoted to warning about beautiful but deceitful women. Beauty is what attracts men, but beauty without character and godliness destroy men.
>
> Likewise, it's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. An ambitious, successful husband can easily provide for his family such as in 1 Timothy 5:8. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us. He will also be able to lead his family well such as described in Ephesians 5.
>
> The problem, from what I've seen, is not solely that the modern Church parrots false narratives about what is attractive to both men and women. That is definitely harmful. However, there is the issue that makes it seem like godliness is mutually exclusive with the traits that attract the opposite sex. For example, beauty is somehow mutually exclusive with godliness, which 1 Pet 3 does not say at all. Another example is that a successful, ambitious man may be looked on as 'too worldly' because money is evil when it is the love of money that is evil in 1 Tim 6. This is a problem because these things are false. You can be beautiful and godly. You can be a confident, ambitious, and successful Christian leader.
>
> We need to do a better job coming alongside those who are struggling to tell them the truth in love and giving them encouragement and support to help them develop the traits that the opposite sex wants in a mate.
>
> After all, if you meet your perceived ideal spouse today will they want to be with you? Are you their ideal spouse? If not, what can we do as Christians to help each other get there instead of giving mindless platitudes about how you're good just the way you are or shuffling it under the rug.
>
> How can we help you lose weight? How can we help you workout and become more fit? How can we help you dress better? How can we help you be more successful? How can we help you learn to be a better leader? What dreams and goals have you put on the backburner? How can we help you pursue them?
>
> Of course, the first step is always if the person in question wants to change.

In general, I'm quite dubious of what it actually means to 'speak the Truth in love' to Christians like that because they claim anything that 'hurts their feelings' as unloving. I gave it my best shot.

The issues on beauty and obesity preventing a good discussion

Instead of beating the dead horse let's explore the different issues instead.

What are the issues? I think it's a combination of a lot of different things:

- **Beauty standards** — Women are inborn with wanting to be physically beautiful for a reason. After all, it's a *good thing* that a wife is attractive for *her husband*. The problem occurs is if women want to be beautiful for vanity via grabbing attention, power, or other men not-her-husband. Unfortunately, most Christians believe that beauty is just vain and has no purpose otherwise.
- **Reality denial** — this can be seen by those who call beauty shallow or those who claim beauty is subjective or a cultural construct. These are two sides of the same deception coin aimed at placating feelings at the expense of the Truth. Beauty is minimized as something that is not good, even when everything they're saying states otherwise. After all, if fat is fine and healthy then why do you have to write long posts to convince yourself and others?
- **Churchian deception** — this is the Christian ought trap where godliness is good so it should be attractive, or a woman's feeling evaluates how well a husband is leading, or women are more spiritual than men. In this case, godliness or personality or other things that women want to be attractive take the place of beauty.
- **Victim mentality** — Other people should change to fit me rather than working on myself. That's somewhat of a crass way to put it, but Christianity is an inside-out change religion. Other people around you don't change… you change because you're God's disciple which God can use to change other people.

All of these different things prevent a good discussion because people who overweight or obese don't want to do anything about it but *still* complain that they aren't beautiful. They put down beauty standards, they deny reality and want beauty to conform to them or have other traits be beautiful, they believe Churchian lies that godliness not beauty is attractive, and they paint themselves a victim and no one wants to come off as if they're 'blaming the victim.'

The majority of Christian men and women are unattractive. That's the sad state of affairs.

'Things that no one wants to hear' for $1000, Alex. And 'Things that no one wants to do anything about' for $2000, Alex. Oh, daily double? I'd like to risk it all.

Any others I missed?

What can we do about it? Well, A detailed timeline and how to guide on the process of finding a wife is a good start for men. I linked some practical advice above that I wrote a while ago for both sexes too.

Pickiness

The second thing I actually wanted to talk about is actually part of one of the comments of the article:

> Thank you for sharing. I have in fact found that Christian men are pickier about physical appearance than nonChristian men. At least any of the ones that talk to me. And I am not even what our society defines as fat, but possibly slightly

> underweight. I regularly get asked out by nonChristians who just met me and are distracted by my physical beauty (apparently, so they claim, and some I can't even easily get rid of), and I have had several Christian men tell others or me to my face that they like everything about me and would consider me worth being their best friend, except they don't find me attractive physically, and I have even had Christians (male and female) tell me I will not get married because I'm too skinny, and I have had many people criticize many aspects of my physical appearance, including some aspects that other people find gorgeous.

I wrote about how Christian women do this as well last year.

I believe this pickiness from both sides is rightfully placed, at least until you're pricing yourself out of the market.

Non-Christians will tend to hook up or date and have sex and then decide if they want to be together for a while or not. When they do get married, their divorce rates are higher because of cohabitation and pre-marital sex. Their standards are indeed a bit lower when this is the case because they don't care as much about the attractiveness or character of the other individual since they assume that even if it doesn't work out they can move on.

Generally speaking, if you're a Christian and believe that marriage is forever then of course you want a good deal. Your standards for who you are going to spend the rest of your life with are going to be higher. Anyone who you ask out or date you want to already know that they meet your criteria so you're not wasting your time and they're not wasting their time.

It's no secret that the more 'attractive' you are the more you can be 'picky.' Pickiness — or shall we say discernment — is often given a bad rap by Christians when it's not anything sinful. Most of the time, beyond the attractive characteristics such as beauty or confident, successful, ambitious leader, most of the qualifying characteristics such as being a Christian, virginity, godliness, character are good things that you're going to look for. If you can find a woman or man who exhibits these godly characteristics in greater quantities it is likely that you'll have a stronger marriage because the foundation is stronger.

This is a feature of a market and not a bug as well. Any time you add more qualifiers such as Christian, good character, godliness, kind, good father, good mother, and such you decrease the potential pool of candidates.

Basically, discernment is reframed as pickiness and something bad just like those who want beauty have their standards reframed as shallow.

You may marry someone you're not initially attracted to

June 29, 2016 | by Deep Strength | Link | Original Link

Since I'm on a Boundless spree, let's go all the way with You may marry someone you're not initially attracted to as it was posted as a followup to the "fat single Christian" by a different author. As you may have guessed by the title, it's semi-false.

To cut right to the heart of the matter, the actual answer is thus:

> **"You may marry someone you're not initially attracted to"**
>
> **That is the way it works for women, but it doesn't work that way for men.**

- Men are primarily attracted to physical appearance such as the face and body type, including feminine dress and longer hair.
- Women are primarily attracted to a lot of different things, namely PSALMs — power/personality, status, athleticism, looks, and money.

I've *never* been attracted to a woman after getting to know her, unless she changed her physical appearance to be more attractive. Sure, there have been some women with kind, engaging, and otherwise interesting personalities. However, unless they were physically attractive already or became more physically attractive as time went on (workout, lose weight, etc.) then all they would get is the old "you're a good friend but I'm not interested."

Generally speaking, from the men I talk to this is the overarching sentiment between all of us. If her physical appearance is unattractive then we won't become more attracted to her unless her physical appearance changes.

Now, there are some cases where a woman is attractive to a man but he somewhat writes her off for whatever reason. Later, as he gets to know her better, he becomes more enamored with her and eventually asks her out. However, what they don't tell you is that generally they already found her physical appearance satisfactory and attractive. Her physical appearance wasn't unattractive and then somehow through the guise of her personality and godliness she became more attractive in his eyes.

This is one of the big mistakes where men relate this story to women, and it can give them false hope. It simply doesn't work that way for men.

Regarding women, I've written before on the friend zone and various ways that men overcome it. Generally speaking, it involves drastic changes to a man, typically in height, masculinity, personality, confidence, or other vectors of attraction with or without time between a woman seeing these changes.

This is how a woman may not necessarily be attracted to a man at first but as she gets to know him better she may become more attracted as such traits are revealed.

> "I think it takes a certain level of maturity to look past the superficial."

Comments like these are like shallowness is false humility. They fail to understand that we are indeed physical beings with physical needs here on the earth. The attraction vectors are *created* by God and *meant* to address *physical needs* in a mate. It's not looking past the superficial; rather, it's realizing that our God was a genius in planning out what He meant for us to do in Genesis 1:

> Genesis 1 provides the framework. Genesis 1:8 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth. The commands of God are directly related to what we find attractive. Woman was created (Gen 2) as man's helpmeet and to help man multiply in the earth. Beauty is a proxy for healthiness and fertility. Men were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that.

The gross ignorance in the difference between men and women is why boundless articles are mediocre at best most of the time. To engage men and women well you need to understand that what they prioritize in the opposite sex is different. These differences are differences for a reason, and most of them aren't actually able to be modified or changed. Hence, approaching the topic from the both-sexes view is inherently deceptive and/or ignorant. It only needs to more confusion in a young adults population that is already confused from broken homes and without strong godly same-sex role models.

> **Christians need to be concerned with reality and how to address it instead of being concerned about how it should be.**

Exceptions are exceptions. Exceptions in the dating game give you a low probability of success. Sure, some men marry obese women. Most men don't. Sure, some women marry men who play video games all the time. Most women don't. Get over it. It's the exception temptation.

This is why I recommend to women that they go on a date or two to find out if a man becomes more attractive to them as they get to know him better. However, I do not recommend men going on dates with women they find unattractive because it is extremely unlikely for that to change unless her physical appearance changes. I only encourage men to go on a date if she is already physically attractive to him but he has not considered her for whatever reason.

A Christian understanding of attraction and the role it plays in marriage Part 2

June 29, 2016 | by Deep Strength | Link | Original Link

Update: New version with updates:
https://deepstrength.wordpress.com/2024/03/04/a-christian-understanding-of-attraction-and-the-role-it-plays-in-marriage-dominion-is-baked-into-the-cake-part-4/

NEW UPDATED POST: A Christian understanding of attraction, and the role it plays in marriage Part 3

I've had a request to write on why attraction is important for Christian [marriages]. I had previously written a Christian understanding of attraction, but it's been a couple years and my knowledge of the Scripture has broadened considerably since then.

A bunch of this content was covered in the two previous posts on boundless articles, but I'm going to compile them together with Scriptures to make the case in this post.

Topics:

- **The lens of heaven — marriage is an earthly institution**
- **The lens of earth — the context surrounding the creation of marriage**
- **The purpose of marriage as an earthly institution**
- **What is attractive to both sexes?**
- **Understanding how attraction plays into the roles and responsibilities of marriage**
- **Other NT Scriptures on marriage**
- **Other Biblical pitfalls of downplaying attraction**
- **Conclusion**

Let's begin.

The lens of heaven — marriage is an earthly institution

Marriage is an earthly institution.

> Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 24 asking, "Teacher, Moses said, 'If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.' 25 Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; 26 so also the second, and the third, down to the seventh. 27 Last of all, the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her."
>
> 29 But Jesus answered and said to them, "You are mistaken, not [m]understanding the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Jesus gives us some interesting insight into heaven. There's no marriage there.

This means to us that marriage is a covenant institution between a husband, wife, and God, but it is also mainly an earthly institution. There are no marriages in heaven. The earthly institution of marriage does not transcend to heaven nor do any of the beings in heaven marry.

If you look closely at the sequencing of events in Revelation, but the marriage of the Lamb occurs before the new heaven and new earth is created when Jesus comes back again.

> Revelation 19:7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His [b]bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the [c]saints.9 Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God." 10 Then I fell at his feet to worship him. But he *said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."
>
> The Coming of Christ
>
> 11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will [d]rule them with a rod of iron; and He treads the [e]wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."
>
> Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will [a]dwell among them, and they shall be His people, and God Himself will be among them[b], 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

Theologically, this makes sense because the marriage of Christ and His bride is literally uniting us and making us one with him. Since marriage is an earthly institution, Jesus' second coming back to earth is the time when He will marry His bride. The judgment

occurs in Revelation 20, after the marriage and conquering Christ.

All this occurs before the new heaven and new earth is created and the temporal things associated with the old earth and old heaven pass away. This is important to understand because one of those temporal things that passes away is the earthly institution of marriage.

In other words, Jesus must marry His bride before the institution of marriage is abolished when the new heaven and new earth are created. Since marriage is an earthly institution and not heavenly, Jesus marries His bride on the earth.

The lens of earth — the context surrounding the creation of marriage

Now that we understand marriage is primarily an earthly institution, we should understand that its function is to address earthly needs. We have a intelligent Creator and our Creator does not create without a purpose. All of the things He does for us are out of His loving kindness.

To understand the function of marriage addressing earthly needs, we need to go back to the creation. Let's examine the status of man in the garden in both creation accounts. Genesis 1 is considered the first creation account, which gives an overview of all of the creation. Genesis 2 is considered the second creation account, which gives an overview into the creation of man specifically.

> Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the [an]surface of all the earth, and every tree [ao]which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the [ap]sky and to every thing that [aq]moves on the earth [ar]which has life, I have given every green plant for food"; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

God's commands to man were two fold in the first creation account in Genesis 1:

- **Rule and subdue the earth** — 26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." […] 28b and subdue it; and rule over the fish of the sea and over the birds of the [al]sky and over every living thing that [am]moves on the earth."
- **Be fruitful and multiply** — 28a God blessed them; and God said to them, "Be

fruitful and multiply, and fill the earth,

We will come back to these two commands after the next point.

> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not [n]eat, for in the day that you eat from it you will surely die.”
>
> 18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper [o]suitable for him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the [p]sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the [q]sky, and to every beast of the field, but for [r]Adam there was not found a helper [s]suitable for him.
>
> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God [t]fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said,“This is now bone of my bones,And flesh of my flesh;[u]She shall be called [v]Woman, Because [w]she was taken out of [x]Man.” 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Genesis 2 gives us more details about the ordering of creation. Man was created first, but there was no helper suitable for him. Hence, God created a helper suitable for him. The two commands in Genesis 1 were dominion over the earth and to be fruitful and multiply.

- The first command was able to be fulfilled by Adam by himself; he was taking dominion over the beasts as they came to him and gave them names.
- The second command, which was be fruitful and multiply, was unable to be fulfilled.

It’s interesting because God knew before the animals were created and brought before Adam that he had no helper suitable for him. I believe God had this in mind before he did all of this simply because of the examples of sexual dimorphism — two sexes — within the animals he created as well. Indeed, to Adam’s male God wanted to create a female helper for him not only for the loneliness but to fulfill the rest of the command to be fruitful and multiply.

These two commands and two descriptors make up the core of the earthly institution of marriage:

- **Command:** Rule and subdue the earth
- **Command:** Be fruitful and multiply

- **Descriptor:** It is not good for man to be alone
- **Descriptor:** I will make him a helper suitable for him

All of these lead into God putting Adam to sleep, taking out a rib, forming Eve (who was still unnamed), and giving her to Adam as an example of the first marriage.

As a side note, Adam was given work in the garden as a steward already, but it was multiplied in punishment. This relates to Genesis 3 and the punishments that God gave for sinning. However, it is important to realize that Adam is already the head of Eve in the way marriage was created.

The purpose of marriage as an earthly institution

Going back to the commands and descriptors, most modern Christians are aware of the descriptors of why God created Eve for Adam. They know that it wasn't good for man to be alone, and that Eve was created to be a suitable helpmeet for Adam. However, they don't examine marriage in the context of the commands that God gave man.

Based on the context of the passages in Genesis 1 and 2, it would be accurate to say that the institution of marriage was created so that man could fulfilled the commands of God in Genesis 1. Rule and subdue the earth and Be fruitful and multiply. Ruling and subduing the earth requires good counsel and help. Being fruitful and multiplying requires a wife and helpmeet.

As you can see, marriage was created by God to fulfill the earthly imperatives that God gave man in the garden.

What is attractive to both sexes?

Generally speaking, attraction is different between both sexes.

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.
- **Women** are primarily attracted to PSALM and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, non-emotional, tough skinned, competitive, and so on.

Yes, there are exceptions. Yes, these are generalizations. We're not discussing them now.

These are the things that are primarily [sexually] attractive to both sexes. There is a reason for this.

Understanding how attraction plays into the roles and responsibilities of marriage

We, as humans, implicitly understand that attraction — by very definition of the word — is

a driving force for marriage. Indeed, no one really gets married to someone that they don't find attractive.

Even in cultures with arranged marriages such as Judaism, the two getting married were required to see each other and they had some influence in terms of veto power over the person they would get married. The families of the two parties 'set them up' on 'arranged dates' that they had to go on to get to know each other. There had to be agreement from all sides, including the two getting married. Very few cultures, if any, have forced marriages.

If you were a Creator, it would make sense that the commands given to man for marriage would directly apply to the things that attract men and women to marriage. After all, these things are to be a preparation for the roles and responsibilities of marriage. Indeed, in the Law of Moses, God laid out additional responsibilities for the role of the husband. These are:

- **Protector** — Numbers 30 were authority acts as a covering in love for vows. This is affirmed in the by Paul and Peter that the purpose of headship is to love as Christ loved us, not be embittered toward wives, and live with them in an understanding way as a weaker vessel in Ephesians 5, Colossians 3, Titus 2, and 1 Peter 3.
- **Provider** — Exodus 21 where food, clothing, and sex are not to be deprived wives if another wife is taken. These are essential components of marriage. This is affirmed by Paul in 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Now, relating this back to the Scriptures in Genesis 1 we can logically see how attraction plays into the various roles and responsibilities given to men and women in marriage. The commands of God are directly related to what we find attractive in the opposite sex.

- **Woman** was created as man's helpmeet and to help man multiply in the earth. She was created so that man did not have to be alone. Beauty is a proxy for healthiness and fertility because it signals less genetic errors and ability to bear children. Waist to hip ratios or curves garners a lot of attention by men because they are attractive, but they are also related to a woman's ability to bear children.
- **Men** were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that. It's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. An ambitious, successful husband can easily provide for his family such as in Exodus 21 and 1 Timothy 5:8. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us. He will also be able to lead his family well such as described in Ephesians 5.

Now, looking back, it's an ah-ha moment for us because it all fits together. God created attraction to be rooted in the ability of the opposite sex to perform their particular roles and responsibilities in marriage well and to fulfill God's commands to us.

Hence, marriage is created and meant to address the physical needs in a mate and the commands of God here on the earth.

Other New Testament Scriptures on marriage

Much of the modern Church has fallen ignorantly into the lie that godliness is attractive. This is the Christian ought fallacy which follows that 'because godliness is a good thing it should be what is attractive.' However, when we examine NT Scriptures, we find this to be false.

Paul tells the Corinthians in 2 Corinthians 6 to marry believers and not unbelievers. 'What fellowship does light have with darkness and darkness with light?' However, if godliness and good character were attractive, everyone would be attracted to Christians. That's clearly false. Rather, it's the case that any man exhibiting PSALMs and masculinity will be attractive to women and they will not necessarily be believers or not. This is why Paul warns not to marry unbelievers because some were attractive but bad choices for marriage.

Similarly, Paul states in 1 Corinthians 7 the only reason given in the NT to marry: "it is better to marry than to burn." In fact, it is even ideal or at least preferable [to him] that all men remain single as he so full attention can be focused toward the Lord. What are the things that cause us to burn for marriage? It is what sexually attracts us. This is the sex drive and beauty for men. This is the sex drive and strong, confident, handsome, ambitious, successful leaders for women. These are the things we look for in a mate, aside from important qualifiers such as godlines and character.

Why should women not usurp authority over man [in the Church and family] and why is she saved through childbearing in 1 Timothy 2? Because she is fulfilling the initial commands of God to be fruitful and multiply, and her offspring like Jesus will take dominion over the earth. Jesus added from the initial command of God to take dominion over the earth to also win the people of the earth through the gospel. Make disciples of all nations.

Another problem, from what I've seen, is not solely that the modern Church parrots false narratives about what is attractive to both men and women. That is definitely harmful. However, there is the issue that makes it seem like godliness is mutually exclusive with the traits that attract the opposite sex. For example, beauty is somehow mutually exclusive with godliness, which 1 Pet 3 does not say at all. Another example is that a successful, ambitious man may be looked on as 'too worldly' because money is evil when it is the love of money that is evil in 1 Tim 6. This is a problem because these things are false. You can be beautiful and godly. You can be a confident, ambitious, and successful Christian leader.

Other Biblical pitfalls of downplaying attraction

Generally speaking, the modern Church loves to downplay the role of attraction in marriage. I believe that this is because it is based on a faulty understanding of why attraction is important.

For example, it's clear from the Scriptures that beauty is what is attractive to men.

However, beauty without godliness and character has disastrous results results for men. They're carried away to worship idols (Solomon and harem). They get caught in adultery (David and Bathsheba). They get scared into lying (Abraham, Sarah, Abimelech, and Pharaoh). They get dragged down into the pit (the vast majority of Proverbs on deceitful women). The beauty of women is never downplayed. In fact, in Song of Songs Solomon lauds the beauty of the Shulamite woman the entire book without mentioning her character once.

Those who claim beauty is shallow fall into the trap of false humility. God created beauty, and beauty is objective. Some examples are nature, facial symmetry, a woman's curves, and strong, muscular men. Without a God as an anchor, there can be no objective Truth such as beauty. Those who downplay beauty don't understand the role it plays within marriage.

Obviously cultivating beauty or cultivating strong, confident, handsome, ambitious, successful leaders should not be placed over godliness and character. However, they are not mutually exclusive. Beauty is only vanity when focused in the wrong direction. Beauty for attention, beauty for power, beauty for other men are not good. However, beauty for a husband in marriage is good. Similarly, the same is true of the sex drive.

Conclusion

We do both singles and married a disservice by downplaying the role attraction plays in marriage. If we don't show them why, from the Scriptures, God created these traits to be important and attractive to the opposite sex we risk alienating them and/or giving them cognitive dissonance. Exceptions are exceptions. Hanging onto exceptions when you want to be married give you a low probability of success. Sure, some men marry obese women. Most men don't. Sure, some women marry men who play video games all the time. Most women don't.

"Oh? You want a beautiful wife? That's shallow and superficial." However, we implicitly understand that beauty is objective, at least in part. That creates strong cognitive dissonance in Christian men: "Oh, I shouldn't want beauty? Then why do I desire a beautiful wife? Is beauty a bad thing? Why do I want a beautiful wife if beauty is superficial?" Sadly, this is too often the case.

That which God creates is beautiful. He created us, and we were very good. He created attraction and our sex drives. He created marriage. He command us to take dominion and be fruitful and multiply. The loving gaze of a husband on his beautiful bride. The respect of a wife toward her strong, confident husband. Our righteousness is our beautiful clothing to Jesus. The beauty of a large family.

All of these things come together to form a coherent whole that exemplifies the nature of the beauty of marriage and the plan that God created for us to accomplish.

Male attractiveness, submission, and female orgasms

June 30, 2016 | by Deep Strength | Link | Original Link

Since there's been some discussion on attraction and submission and how it relates to sexual satisfaction on Submission is a test of faith, I decided to go digging a bit for studies.

> Men's masculinity and attractiveness predict their female partners' reported orgasm frequency and timing
>
> It has been hypothesized that female orgasm evolved to facilitate recruitment of high-quality genes for offspring. Supporting evidence indicates that female orgasm promotes conception, although this may be mediated by the timing of female orgasm in relation to male ejaculation. This hypothesis also predicts that women will achieve orgasm more frequently when copulating with high-quality males, but limited data exist to support this prediction. We therefore explored relationships between the timing and frequency of women's orgasms and putative markers of the genetic quality of their mates, including measures of attractiveness, facial symmetry, dominance, and masculinity. **We found that women reported more frequent and earlier-timed orgasms when mated to masculine and dominant men—those with high scores on a principal component characterized by high objectively-measured facial masculinity, observer-rated facial masculinity, partner-rated masculinity, and partner-rated dominance. Women reported more frequent orgasm during or after male ejaculation when mated to attractive men—those with high scores on a principal component characterized by high observer-rated and self-rated attractiveness.** Putative measures of men's genetic quality did not predict their mates' orgasms from self-masturbation or from non-coital partnered sexual behavior. Overall, these results appear to support a role for female orgasm in sire choice.

So we know that women orgasm and are generally more sexually satisfied with dominant and masculine men. Who knew? Full study here.

What's interesting is that the masculinity is both subjective and objective.

- **Objective components**: high objectively-measured facial masculinity, observer-rated facial masculinity, high observer-rated attractiveness
- **Subjective components**: partner-rated masculinity, and partner-rated dominance, self-rated attractiveness.

I would be especially interested to see the data on subjective components to see if the trends hold true for 'regular' men of whom their wives have a strong impression of them.

That would give some good credence to pair bonding and virginity.

If you look at the full study the ironic thing is men's self rated masculinity was negatively correlated with female orgasm. Indeed, this suggests that the more 'macho' a man thinks he is (as opposed to actually is), the less his woman will orgasm. Nothing turns off a woman more than false bravado.

> Female copulatory orgasm and male partner's attractivenessto his partner and other women
>
> Women's copulatory orgasm may function to retain sperm from men with ''good genes'', one indicator of which is attractiveness, and one benefit of which is pathogen resistance. Women who perceive their partner to be more (vs. less) attractive are more likely to report orgasm at last copulation. Another benefit of male attractiveness to women is that he may sire offspring that will gain the heritable share of this advantage (i.e., ''sexy sons''). Research has not addressed the ''Sexy Sons'' Hypothesis (e.g., as indicated by women's perception of other women's assessments of their partner's attractiveness) in regards to female copulatory orgasm. **We secured self-reports from 439 women in a committed, heterosexual relationship and investigated the relationships between women's orgasm at last copulation and (1) women's assessments of their partner's attractiveness and (2) women's perceptions of other women's assessments of their partner's attractiveness. The results indicate that women mated to more (vs. less) attractive men are more likely to report orgasm at last copulation, and this relationship is mediated by women's perceptions of other women's assessments of their partner's attractiveness.** We discuss the mediated relationship, note limitations of the research, and suggest future research directions.

Full study here.

Looking at the full study, women more often had orgasms with attractive men and high relationship satisfaction. However, when you look at both the attractiveness of the man *and* other women's assessment of their mate the associated is eliminated. In other words, other women's perception of their mate play a role in orgasm frequency too. Women want what other women want.

Submission plays a role in marital satisfaction. Thus, ideally a wife's man is a man that she finds attractive, that other women find attractive and she knows they do, and she has high marital satisfaction with (via her submission to him) as a masculine leader.

Nothing new or revolutionary in these parts, but always nice for some confirmation. Be attractive, don't be unattractive. Be THE man.

Weight no more

July 1, 2016 | by Deep Strength | Link | Original Link

Okay, I promise. This is the last Boundless post. The previous posts are beating the obesity dead horse and pickiness and you may marry someone you're not initially attracted to.

The main reason *why* I wanted to discuss is that in the previous post there was supposed to be a perspective from a man coming this Friday. Well, here we are. Weight no more.

I had previously posted on several traps that Christians tend to fall into when looking at the issue of physical appearance. Let's get a refresher:

- **[Cultural] Beauty standards** — Women are inborn with wanting to be physically beautiful for a reason. After all, it's a *good thing* that a wife is attractive for *her husband*. The problem occurs is if women want to be beautiful for vanity via grabbing attention, power, or other men not-her-husband. Unfortunately, most Christians believe that beauty is just vain and has no purpose otherwise.
- **Reality denial** — this can be seen by those who call beauty shallow or those who claim beauty is subjective or a cultural construct. These are two sides of the same deception coin aimed at placating feelings at the expense of the Truth. Beauty is minimized as something that is not good, even when everything they're saying states otherwise. After all, if fat is fine and healthy then why do you have to write long posts to convince yourself and others?
- **Churchian deception** — this is the Christian ought trap where godliness is good so it should be attractive, or a woman's feeling evaluates how well a husband is leading, or women are more spiritual than men. In this case, godliness or personality or other things that women want to be attractive take the place of beauty.
- **Victim mentality** — Other people should change to fit me rather than working on myself. That's somewhat of a crass way to put it, but Christianity is an inside-out change religion. Other people around you don't change… you change because you're God's disciple which God can use to change other people.

Let's see how many of them are here in his post. My comments in bold and parentheses.

> Dating. Why is it that that six letter word causes me to cringe every time I say or write it? **[Victim mentality]** For whatever reason, and I'm sure there are different reasons for each of us, dating is difficult. It's especially difficult when you're husky and broad-shouldered like me. To paraphrase my friend Joy Beth, dating as an overweight Christian man is nearly impossible. **[Victim mentality]**
>
> Just recently I had the privilege to be in one of my best friend's, Josh's, weddings as a groomsman. It was a beautiful ceremony, but I was distracted. Words that I'd heard earlier that day kept buzzing around in my head: "James you sure do have a handsome face, and from what I've been told you're a godly young man,"

said a woman I hardly knew, “but honey you should seriously workout more because you’ll never attract a woman looking like that.”

I love working out. I love running. I love exercising. Shoot, I even have a degree in physical education! But this lady made me forget what I was even doing that day, and she reminded me that culture has invaded the church. **[Cultural beauty standards]** Somehow being a little bigger will always be linked to unhealthy lifestyles. **[Gasp, appearances matter to humans]** Had this women known that I’ve struggled with weight issues my whole life and have been depressed by them, or had she realized that I’m adamant about living healthy and exercising often, she probably wouldn’t have been so blunt. But unfortunately, she only gave voice to what many are thinking—I’ve heard similar statements from older women “looking out for my best interests” and from some women I’ve shown interest in. **[Victim mentality]**

It seems I’m too big to love, but I’m not alone in feeling shame over my body. If I wasn’t too big, I could be too short. Too skinny. Too tall. My hair could be thinning, my acne raging, or my six pack fleeting. I could have too scraggly of a beard or unable to even grow a beard. **[Reality denial]** The standards of physical beauty, even for men, are paralyzing. And we’ve been silent on for far too long. **[Victim mentality]**

The problem here is simple: It’s sin. **[Churchian deception]** That’s why we’re unable to recognize the beauty, the *imago Dei*, in each other. **[Christian ought trap]** We’ve unknowingly infused our churches with a distorted view of humanity and sexuality. **[Cultural beauty standards]** And while attraction is no doubt important, we’ve prioritized lust over a desire to truly know another human being. **[Churchian deception]** We’re making decisions on who to marry for the rest of our lives based on who will look the best for the next decade. **[Reality denial]** I want the women in the church to see Christ in me, and to see that I, James, have so much more going on for me than physical attractiveness. **[Cultural beauty standards]**

I long for the day I can be like my friend Josh, crying like a baby as I watch my bride adorned in the radiance of Christ walking down the aisle to publicly tell people “I choose him above all others. James is mine, and I am his.” **[I don’t even know what to call this, aside from feminine]** I long for the day to be a dutiful father, lavishing my children with love and homemade key lime pie. But for that to happen, a woman has to see me how God the Father sees me, as a redeemed sinner saved by grace, on fire with desire to see Christ made famous. Until that day, I remain ever devoted to Christ and the mission He’s given me to preach the Gospel in season and out of season, with the occasional watchful eye in the crowd seeing if there are any single women listening to me preach. **[Red herring on the topic of physical attractiveness]**

As I snap on my Fitbit to track some miles, I rest in the promise of God: He is for

> me, and He will never be against me. God knows the desires of my heart because He put them there. He calls me His child and reminds me to mosey on down to the cross daily where all men are made equal and rest at the feet of the One who gave new life to this husky kid 18 years ago. **[Reality denial]**

The interesting part about this is not that he succumbs to all of the 4 points mentioned above on beauty standards, reality denial, Churchian deception, and victim mentality.

No, the real interesting part is how we have a different visceral reaction to a man doing these things as opposed to a woman. It's easier to sympathize with a fat woman, at least to some extent. However, when a man claims to be a victim — even if he is or isn't — it viscerally disgusts us, especially when reading the part about how he's going to cry like a baby because his wife 'unconditionally loves him.' I wouldn't be surprised if most of the women reading this had real feelings of revulsion from reading what he wrote. It's very unattractive.

This man is looking for something he is never going to find on this earth. Only God is able to love us unconditionally. Every time we hoist up expectations of unconditional love from other humans we are bound to be disappointed.

Additionally, we can see that he's blurring how God loves us with the roles and responsibilities of marriages. Husbands are called to love their wives as Christ loved the Church. What love looks like from a wife is different than it looks like from a husband — they are told to submit to their husbands (Eph 5, Col 3, Tit 2, 1 Pet 3), to respect them (Eph 5, 1 Pet 3), to love them as a friend (philandros not agape — Tit 2), and to cultivate various behaviors and qualities (Tit 2, 1 Pet 3), even to win unbelieving husbands. His attitude is seeking the love that a husband would give his wife.

It's not that unattractive is bad. Indeed, you could say at most that attraction is a general proxy for the roles of a husband and wives in marriage, but it must be tempered by godliness and character. The real issue is what I stated in the paragraph before this one is that this man wants the love that a husband would give his wife. This is the viscerally unattractive part because what he is implicitly telling us through his words is that he wants to be the woman in the relationship. He wants to be unconditionally loved by the wife, who is thrust into the role of the husband.

That is the feeling of disgust defined in a Biblical perspective. It's *right* that you feel disgust to what he is writing.

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Ladies and gentlemen: this is your next generation of pastors.

What will likely end up happening is that he will start to pastor a church. Then some

women will be attracted to him because of his leadership position in the church. He will get married. Then marital troubles will come down the road like they do for most Christian pastors. If he's 'unlucky,' his wife will divorce him. If he's 'unluckier' he will live in marital hell with a nagging and contentious wife, who throws 'godly temper tantrums' or 'uses leaving to wake him up to God's voice in her.' Indeed, this results in the pastor taking out his marital frustration on the Church by telling men to double down on serving and being nice to their unhappy wives like he did, which perpetuates this dysfunctional cycle. See: Dalrock's blog if you want names to put to these examples.

If he's blessed, he'll realize that he *is* the man in the marriage relationship and he *is* called by God to be the leader. He'll recognize that he needs to call out discontent and nagging behavior as sin in his wife and give her structured leadership. He'll tell her that he can do nothing to make her happy. He'll tell her that happiness and contentment cannot be derived from anyone or anything but Christ.

guys and men

July 2, 2016 | by Deep Strength | Link | Original Link

I believe why James 3 speaks about the tongue is not just because it is easy gone astray. Moreover, language tends to shape who we are.

> James 3:1 Let not many of you become teachers, my brethren, knowing that as such we will incur a [a]stricter judgment. 2 For we all stumble in many ways. If anyone does not stumble in [b]what he says, he is a perfect man, able to bridle the whole body as well. 3 Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. 4 Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.
>
> 5 So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! 6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our [c]life, and is set on fire by [d]hell. 7 For every [e]species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human [f]race. 8 But no one can tame the tongue; it is a restless evil and full of deadly poison. 9 With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; 10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. 11 Does a fountain send out from the same opening both [g]fresh and bitter water? 12 Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce [h]fresh.

I'm sure that most of us have grown up around people who put down and discourage people all the time. There's a so-called "negative vibe" around these people that manifests itself. This is the power of how language is able to shape us. Those who are called worthless all the time will tend to end up believing themselves as worthless eventually.

How language shapes you is not simply from others. How you refer to yourself also shapes what you do. A wife that 'lets her husband lead' instead of 'following his lead' will continually reinforce that pattern of rebellion in her heart. This is a very difficult trap to get out of, and many times can only be redeemed by the power of God and His salvation.

In any case, the reason why I'm writing about the guy versus man dichotomy is that you will rarely ever hear a man refer to himself as a man now. Guy or guys is somewhat of a more colloquial term, but there is almost a tangible sense of awkwardness or shame associated with referring to yourself as a man if you are one. The phrase "you guys" is almost always used disparagingly as if we're doing something wrong. This is the background feminist culture that implicitly and explicitly shames men for simply being

men and lauds women for simply being women.

My pastor doesn't really understand this to my knowledge. Every couple months he makes some comments during sermons where he wants more men to come to leadership meetings to be discipled, but no men volunteer even though there are men who could definitely do it. When the feminist current pushes the you to believe you're worthless, a failure, and not valuable or important, you'll eventually start believing it unless you innoculate yourself from it with the Scripture, prayer, fasting, and other spiritual disciplines. You wont take the risk. You won't run head first into leadership positions where you can learn how to lead both men and women in the Church, which is exceedingly useful for learning how to be a head in marriage.

Men need to understand that they're men. They're not the guys. They're not worthless for being men. We lead the Church because God said to in the Scripture. We lead our families because God said to in the Scriptures. We've been given these positions for a reason. There's no shame. We don't have to ask for permission. We need to be THE man who is focused onto the things of God regardless of if you choose to a Patriarch or Monk.

You’re not responsible for a woman’s emotions

July 4, 2016 | by Deep Strength | Link | Original Link

This post is somewhat of a follow-up and reminder of a very old post her emotions and her emotions part 2.

Essentially, it’s very difficult for men to understand that you’re not responsible for a woman’s emotions. You’re not responsible for your woman’s emotions. You’re not responsible for your wife’s emotions.

This is a very difficult concept to understand, and I don’t think any man ever gets to the point where he understands this fully. Men are generally creatures of action. We want to fix problems. We want to take action. But you can’t “fix” a woman’s emotions. They just are, especially at different periods in time (e.g. her cycle).

In particular, churchianity tries to make a woman’s emotions and unhappiness as an unforgivable sin. “Playing games with women” and “playing with a woman’s emotions” are pretty much stolen feminist phrases that churchianity adapts to beat Christian men over the head. This ultimately gets warped into some weird theology where the man is supposed to guard a woman’s heart. In reality, the heart is the responsibility of each person.

> Proverbs 4:20 My son, pay attention to what I say; turn your ear to my words. 21 Do not let them out of your sight, keep them within your heart; 22 for they are life to those who find them and health to one’s whole body. 23 Above all else, guard your heart, for everything you do flows from it. 24 Keep your mouth free of perversity; keep corrupt talk far from your lips. 25 Let your eyes look straight ahead; fix your gaze directly before you. 26 Give careful thought to the[c] paths for your feet and be steadfast in all your ways. 27 Do not turn to the right or the left; keep your foot from evil.

Just as men process their own emotions internally, it is useful to process her outward showing of emotions internally as well. This prevents you from acting rashly. Sometimes she needs to be held. Sometimes she needs time to get over it by herself. Sometimes she needs to vent. In most cases, it’s not even about you. Even if it is about you, she still needs to deal with it herself without you trying to fix them.

This is the importance of understanding the end goal as it relates to the process. To reiterate, the goal is not to make a woman happy, which is a very easy trap to fall into. The goal is stated in Ephesians 5 and can be summarized as sanctification in Christ and oneness. Stand firm on the Truth. Treat emotions not as something to be fixed but with patience and understanding.

Marital competency

July 11, 2016 | by Deep Strength | Link | Original Link

Building off of the some of Donal's thoughts.

Generally speaking, there are some 'systems' that other people have built before. For example, Dr. Harley who wrote His needs, Her needs has systematized most important emotional needs.

One of the ironies, I think, is that His needs her needs is often marketed to conservative Christians even though the author is not a Christian (to my knowledge) and does not advocate Biblical principles. The same is true with Doyle's The Surrendered wife. She is not a Christian, but it's a recommended book to Christians.

These are the areas Dr Harvey recommends.

- Affection
- Sexual Fulfillment
- Conversation
- Recreational Companionship
- Honesty and Openness
- Physical Attractiveness
- Financial Support
- Domestic Support
- Family Commitment
- Admiration

This is not unlike the 5 love languages and other potential 'systems' to try to identify what is important to marriage. However, these 'systems' that are not built on what the Scripture defines as important can be dubious.

Generally speaking, any such system should be built directly off of Biblical principles based on the roles and responsibilities of the husband and wife respectively along with the concepts of covenant marriage (no divorce, kids, etc.). Some of the above but not all are what the Scripture defines as necessary such as admiration (e.g. respect), sexual fulfillment, financial support, and whatnot.

The main problem(s) that you would run into are namely that people change their minds all of the time and are subject to the whims of their feelings. A Christian woman wants to submit… until she doesn't. She's in a bad mood. Her friends or family convince her it's a bad idea. Her husband was 'being too harsh.' She's not getting her 'needs' met. In general, men are more apt to do fulfill their commitments even when they're not happy about it.

Now, there is a minority of men and women who take things seriously. Their yes is yes and their no is no. The problem is that it may be quite difficult to separate out these serious Christians from the lukewarm ones. You can build all the systems that you want,

but if the people are not interested in taking God and/or the Scriptures seriously then you get someone who will eventually go off the rails in the future. Not if but when.

In general, consequences are more effective in deterring bad behavior. No fault divorce increased rates of divorce. Mother custody of children increased instances of divorce. When there is no penalty for bad behavior you get more bad behavior. When you can't call out bad behavior there is more bad behavior. Bad behavior breeds from selfishness. Incentives matter, as much as we like to admit it or not.

Thus, a good marital competency index would identify:

- Covenant marriage requirements (no divorce, kids, sex needs, etc.).
- Roles and responsibilities of the husband and wife to each other.
- Personal, family, and community interaction(s) that incentivize good behavior.

Fat acceptance is forced narcissism

July 13, 2016 | by Deep Strength | Link | Original Link

Sometimes you find truth in places you don't expect.

> What is "Body Love"?
>
> "Body love" is a term used mainly by people who fixate on their bodies, feel like crap about their bodies, and then broadcast to the world the exact opposite. They want you to believe that THEY believe every dimple and crevice of their flesh is attractive, so they've created a movement to make it socially acceptable to shove their belly rolls in our faces.
>
> But talking about how much you love your body means you're probably trying to convince yourself of something you really don't believe. The problem isn't a lack of self-love; it's a lack of effort, action, progress, and achievement… and overwhelming self-obsession. "Body love" is code for this self-obsession. It's forced narcissism, which is now encouraged and applauded these days.
>
> What ever happened to humility? And when did body love become a greater virtue? C.S. Lewis once said, "Humility isn't thinking less of yourself, it's thinking of yourself less." Yet it's seemingly more important to put yourself on a pedestal for no reason than it is to place your focus on things outside yourself.
>
> If you think about it, insecurity and narcissism aren't really opposites. They're both the result of fixating on yourself too much. Body love is how people rationalize that fixation.

Fat acceptance is self obsession leading to force narcissism. The need to make yourself feel good over things that you shouldn't feel good about.

There you have it.

The leadership of a husband

July 21, 2016 | by Deep Strength | Link | Original Link

What is love?

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Love is:

- Gave himself up for her in order to…
- Sanctify her
- Cleanse her

When I previous wrote husbands win their wives with words, it's important to realize that the washing of the water of the word is analogized with ceremonial cleansing. The "word" in this case that is the water of the word that is cleansing is "rhema" which is *spoken word* or in other words the *spoken Truth*. In verse 21, such washing of the water of the rhema word from sanctification and cleansing result in holiness and blameless.

Sanctification is not solely that which only God does, but also that which God does through us.

> 1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

Now, sanctification or to make holy is defined as "to set apart." Indeed, such as ceremonial cleansing analogy shows us that this sacrificial love is aimed at living in Truth.

> John 17:13 But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. 14 I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 I do not ask You to take them out of the world, but to keep them [d]from [e]the evil one. 16 They are not of the world, even as I am not of

> the world. 17 Sanctify them in the truth; Your word is truth. 18 As You sent Me into the world, I also have sent them into the world. 19 For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

John 17 is particularly interesting because it is Jesus last prayer prior to leaving the last supper to go to struggle in prayer and be betrayed. It's the passage where Jesus prays unity for the disciples. It also shows how husbands are to sacrificially love their wives. Namely, standing on the Truth of God and His Word.

Indeed, this agrees with the Paul's analogy of ceremonial cleansing which is to present a blameless bride to Himself. What is the nature of cleansing? It is to wash dirt away from the body.

Hence, the thrust of love in marriage is mainly aimed for the husbands to sanctify and cleanse their wives. What does this look like?

- Sanctification is a husband standing on the Truth of God's Word and and directing her on that path in order that she may become holy.
- Cleansing is to point out to her, with words, the dirtiness of the things of the world and to help her rid herself of those things to become blameless.

This all goes back to the garden where Adam's sin is one of lack of action and diverting blame. The husbands call is in direct opposition of what Adam did. The call is to love and thus sanctify by firmly standing on the Truth while directing her path to be holy. And to love and thus assist in her cleansing by pointing out and helping to removing sin of where she has gone astray so she becomes blameless.

Obviously, this is in stark contrast to how sacrificial love is typically used in churchianity where a husband is a "servant leader" or rather a slave to his wife's feelings.

Women cannot love a man the way he wants to be loved

July 26, 2016 | by Deep Strength | Link | Original Link

You have heard that it was said, ‘Women cannot love a man the way he wants to be loved.’ But I say to you that this secular wisdom is both a deception and misattribution.**

The reason that it is a deception is that the modern man, according to feminists, is to be brought up in the role of a woman. Men are taught to be like women, and women are taught to be like men. Men were also taught to want to be loved because women want to be loved. According to the Scriptures in Ephesians 5 and 1 Peter 3, men, especially in a marriage relationship, are to be respected. The desire of love from a woman as a man is a deception.

Likewise, this is also a fundamental misattribution because the unconditional love is part of the human condition that a man needs is only a love that God can meet. No woman can love a man according to what he needs in his soul because she is not God. Placing this burden on a wife will inevitably leave any man disappointed and disillusioned. A man must seek love that only God can give from God Himself through the spiritual disciplines of Scripture, prayer, meditation, fasting, and so on.

Therefore, this secular wisdom is false in a Christian world view.

** Written in the vein of Sermon on the Mount.

There is no grace and mercy without justice and why men are leaders

July 28, 2016 | by Deep Strength | Link | Original Link

One of the interesting things I've meditated on in the past was the context of the Old Testament with respect to the New Testament. I've posted along these lines before, but I really didn't understand it until now.

> There is no grace and mercy without justice.

If you examine the Old Testament as a whole, you will come to the conclusion that after the fall of Adam and Eve the whole process results in the giving of the Law of Moses. Specifically, it is about Israel's successes and failures in regard to the Law. When Israel failed to follow God's law, God swiftly punished the lawbreakers according to their deeds. This led to many occupations by surround countries as well as foreign exile. When Israel turned back to God, He redeemed them.

This is the entire back drop for everything that occurs in the New Testament. The call, always, has been to repent and turn to God. However, humans are a wayward people and easily get deceived or lured into turning away from God after they have turned back to Him. Israel had a long history of knowing the consequences for their evil actions. Hence, now, Jesus' ministry of grace and mercy and ultimately reconciliation can operate to full effect.

When teaching young children, it is important to first teach them justice before grace and mercy. For example, if only grace and mercy are given to a child that makes mistakes, they do not learn that there are negative consequences for their actions even if you explain it. Hence, they grow up to be spoiled kids who continually get into trouble. There are no consequences for their actions. They have never learned a lesson about it.

This is why the concept of justice is so important for all Christians — and in reality all humans — to learn and to understand. There are consequences for the way we behave. There are consequences for all of the actions, no matter how small, that we take. All of the small things add up who you are. They become your character.

There is where grace and mercy come in. You know you screwed up. You know you deserve justice. You know there are negative consequences for your actions. However, we are able to receive grace and mercy from God for our sins. Indeed, this is the context of repentance as a whole. You cannot repent without knowing that you screwed up, you should receive punishment for your behavior, and you desire and actually turn away from screwing up again. This is why victims and perpetrators all matters, especially in the context of abortion.

The early Church had instances where they didn't understand the totality of the concepts of justice meted with grace in the context of circumcision, food sacrificed to idols, and freedom in Christ. It was easy to "hold someone to the Law of Moses" based on the

culture at the time while not understanding that it had been fulfilled by Jesus. However, it was easy to fall into the trap of cheap grace as Paul describes in Romans.

> Romans 6:1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become [a]united with Him in the likeness of His death, certainly we shall also be [b]in the likeness of His resurrection, 6 knowing this, that our old [c]self was crucified with Him, in order that our body of sin might be [d]done away with, so that we would no longer be slaves to sin; 7 for he who has died is [e]freed from sin.

In today's modern churchianity there is an overabundance of cheap grace being handed out. Money to many in the pulpit has become more important than repentance. Inversion of values and not offending women is more important than exhortation of the Truth. The gospel is not the gospel without understanding justice in the context of grace.

Why men are called to be leaders of the family and Church

I believe this is another reason why men are called to be leaders in both the Church and family.

It's fairly well known that men tend to have a strong sense of justice. That's why men can be easily prone to legalism. However, this strong sense of justice is the building block for truly understanding the nature of grace and mercy. It is imperative that grace and mercy be meted out only after someone has understood that they have done wrong and have repented for it.

Indeed, womens' sin nature is rooted in ignoring or brushing off consequences for actions. Women tend to have a very difficult time correcting or rebuking others because they do not like to be confrontational. They do not like to call out the sin in others. This is where the relational impact of empathy backfires because feelings are placed as importdant over Truth. This often leads to women criticizing men as being too judgmental, without understanding how the backdrop of justice leads to mercy and grace.

This is the precise duty of love that husbands are called to in the marriage relationship:

> Hence, the thrust of love in marriage is mainly aimed for the husbands to sanctify and cleanse their wives. What does this look like?
>
> - Sanctification is a husband standing on the Truth of God's Word and and directing her on that path in order that she may become holy.
> - Cleansing is to point out to her, with words, the dirtiness of the things of the world and to help her rid herself of those things to become blameless.
>
> This all goes back to the garden where Adam's sin is one of lack of action and

> diverting blame. The husbands call is in direct opposition of what Adam did. The call is to love and thus sanctify by firmly standing on the Truth while directing her path to be holy. And to love and thus assist in her cleansing by pointing out and helping to removing sin of where she has gone astray so she becomes blameless.
>
> Obviously, this is in stark contrast to how sacrificial love is typically used in churchianity where a husband is a “servant leader” or rather a slave to his wife’s feelings.

I believe that this along with the fallacy of teaching men to be emotionally honest are two of the reasons why God has called men to be the leaders of the Church and family. Men are better equipped to handle the down and dirty and especially difficult aspects of relationships that make them successful.

Sexual needs

August 2, 2016 | by Deep Strength | Link | Original Link

I want to build off BGR's post 6 ways a wife can understand her husband's sexual needs.

First, in Jewish culture and in the OT, sex is a wife's right the husband must give her.

> Exodus 21:10 If he takes to himself another woman, he may not reduce her [j]food, her clothing, or her conjugal rights. 11 If he will not do these three things for her, then she shall go out for nothing, without payment of money.

Generally speaking, the main points are backward from the culture that the Bible describes. I've posted this several times before, but I'll bring it up again since I haven't talked about it within the past year.

> In Jewish law, sex is not considered shameful, sinful or obscene. Sex is not thought of as a necessary evil for the sole purpose of procreation. Although sexual desire comes from the yetzer ra (the evil impulse), it is no more evil than hunger or thirst, which also come from the yetzer ra. Like hunger, thirst or other basic instincts, sexual desire must be controlled and channeled, satisfied at the proper time, place and manner. But when sexual desire is satisfied between a husband and wife at the proper time, out of mutual love and desire, sex is a mitzvah.
>
> Sex is permissible only within the context of a marriage. In Judaism, sex is not merely a way of experiencing physical pleasure. It is an act of immense significance, which requires commitment and responsibility. The requirement of marriage before sex ensures that sense of commitment and responsibility. Jewish law also forbids sexual contact short of intercourse outside of the context of marriage, recognizing that such contact will inevitably lead to intercourse.
>
> […]
>
> Sex should only be experienced in a time of joy. Sex for selfish personal satisfaction, without regard for the partner's pleasure, is wrong and evil. A man may never force his wife to have sex. A couple may not have sexual relations while drunk or quarreling. Sex may never be used as a weapon against a spouse, either by depriving the spouse of sex or by compelling it. It is a serious offense to use sex (or lack thereof) to punish or manipulate a spouse.
>
> Sex is the woman's right, not the man's. A man has a duty to give his wife sex regularly and to ensure that sex is pleasurable for her. He is also obligated to watch for signs that his wife wants sex, and to offer it to her without her asking for it. The woman's right to sexual intercourse is referred to as onah, and it is one of a wife's three basic rights (the others are food and clothing), which a husband may not reduce. The Talmud specifies both the quantity and quality of sex that a man must give his wife. It specifies the frequency of sexual obligation based on

> the husband's occupation, although this obligation can be modified in the ketubah (marriage contract). A man may not take a vow to abstain from sex for an extended period of time, and may not take a journey for an extended period of time, because that would deprive his wife of sexual relations. In addition, a husband's consistent refusal to engage in sexual relations is grounds for compelling a man to divorce his wife, even if the couple has already fulfilled the halakhic obligation to procreate.
>
> Although sex is the woman's right, she does not have absolute discretion to withhold it from her husband. A woman may not withhold sex from her husband as a form of punishment, and if she does, the husband may divorce her without paying the substantial divorce settlement provided for in the ketubah.

As you can see, Paul adheres to similar concepts 1 Corinthians 7, even with the Messiah having already come.

This brings up the question: so how did we get to where we are today where wives are withholding sex from their husbands?

One of the big ones is the devaluing of children. Now, virtually every Christian agrees that abortion is bad. However, I believe the Catholic Church takes the right stance of birth control. Why do we need to "limit" or "plan" for children if children are good? I've heard lots of excuses from Christians on this, but I don't buy them. Sex in marriage is inextricably linked to children, and changing that by human means leads to devaluing what is good.

Another is the removal or cutting down of husband authority. Obviously, a wife looks up to a husband as the authority. When men are viewed as chumps in culture and told they have no authority, their wives don't desire sex from them.

A rebellious heart, attitude, and a lack of submission is another. Somewhat building off the demonization of masculinity, but another different point altogether. And as always, in rich societies there is lots of selfishness. I'm sure there's more, but I can't think of them at the moment.

Reasoning rarely works with women. Arguing definitely does not work with women. There are some sparse examples of women who heed the correction of the Scriptures and do not withhold sex. They end up becoming closer and more receptive to their husbands because sex brings them closer together. It makes the husband much more readily honor and consider her in everything.

For husbands, this sets the right mind frame. Sex is something that you give your wife for her pleasure, children, and mutual enjoyment. It's not something you beg for. It's not something you whine about. Often times, attitude makes all of the difference, as confidence is an aphrodisiac to women.

The unique fallacy and why judgments matter

August 3, 2016 | by Deep Strength | Link | Original Link

Andy Stanley (pastor) had a very interesting quote that reveals wisdom, even though he believes in the "mutual submission" heresy in marriage. I came across it when reviewing one of his singles and relationship lectures a few months ago. I think it's also in one of his books.

> Do you know why people are prone to make such foolish moral decisions? Because something always whispers to us that our situations are unique: Nobody has ever felt this way before.
>
> But there is nothing unique about your circumstances, your emotions, your desires, and your passions. And as long as you deceive yourself into thinking that you are the first to feel what you are feeling, you will chase those feelings to the neglect of wisdom.

In my opinion, Andy doesn't take the quote to its full logical conclusion.

The reason why broad sweeping generalizations can be made that are true in most circumstances is because behavior is predictable. Why is human behavior predictable? Although each human is unique, our God-embodied creation is virtually similar. This means that when we revert to base behavior that trends come out of the woodwork, especially over a large sample size of the population.

For example, humans are driven by incentives and disincentives. When incentives are destroyed and disincentives rise, a population trend occurs. Divorce is one such example. Incentives to marry are virtually nil for men. Husbands are scorned publicly. Fathers are not respected. Men are the butt of jokes. Disincentives have risen sharply. No fault divorce. Wife custody of children. Men can be made a hostage in their own home. Is there any other reason why divorce rates soar, and many men feel that marriage is a bad choice even though they are all unique? No.

Character is consistent behavior rooted in a moral or immoral foundation. If you know the character of any person, you can reliably and accurately predict what type of behavior when placed any random circumstances. After all, there is nothing new under the sun.

These generalizations that we use are judgments. This includes different types of profiling and bias. None of these are bad things in themselves. After all, context matters.

> Matthew 7:1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Jesus does not say don't judge. Jesus says to judge by these standards:

- Use the same measure by which you are judging on yourself.

- Don’t be a hypocrite. Look at your own faults first.

Of course, these standards are consistent with the overarching theme of the Law which Jesus expounds upon:

> Mark 12:29 Jesus answered, “The foremost is, ‘Hear, O Israel! The Lord our God is one Lord; 30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ **31 The second is this, ‘You shall love your neighbor as yourself.’** There is no other commandment greater than these.”

Now, it’s important to understand that the judgments we use in certain situations are not always going to be the same. Granting grace and mercy to those who have wronged you is much different than in choosing a spouse.

To those we desire to marry, we hold to a higher standard. For example, what I look for in evaluating a potential wife Part 2 discuss various Scriptural, character, and behavior concerns that culminate in a wife preparing herself for or not for marriage. In order to adhere to the teachings of Jesus, it is important to realize that you too should obey to the Scripture, cultivate good character, and good behavior. However, this is quite obvious.

Women are generally unhappy when men employ ‘standards’ for a wife for marriage because it feels judgmental and/or it removes them from consideration. The same is true of male white knights. This is simply blustering that you should ignore. A potential wife is literally part of yourself, and it deserves amply consideration of you and your mission because she is going to be your helpmeet. Anyone that tells you otherwise does not have your interests in Christ in mind.

If you hold yourself to high standards in Christ you should also be looking for a spouse who holds themselves to high standards in Christ. It’s prudent. Its discerning. Don’t let anyone convince you otherwise, or you will probably pay the price down the road.

The flaws of liberals and conservatives

August 8, 2016 | by Deep Strength | Link | Original Link

Random thought for the day as I don't have time for a full post.

In the vein of there is no grace and mercy without justice and why men are leaders.

- Liberals/progressives/feminists have a warped sense of a justice. Good is bad, and bad is good. Irrational.
- Conservatives know justice, but don't understand grace or mercy.
- Neither groups care about repentance or the heart. Liberals destroy you if you apologize. Conservatives overtly accept the apology but still covertly hold it against you.

TL;DR. Politics are a sham, as we already knew.

Feminism is an inferiority complex and white knights are enablers

August 11, 2016 | by Deep Strength | Link | Original Link

Donal's Beta farming led me on an interesting tangent which identifies the nature of feminism.

> My theory is that the present "Beta farms" inside modern churches is a natural result of women influencing matters to reassure their native insecurity. This insecurity is something that I believe most men have no idea about, and even those who have some inkling of its existence usually fail to grasp its extent. I have covered this before, but to briefly sum it up:
>
> Women are far and away more insecure in their lives than men.
>
> Much of this insecurity comes from the gap in physical prowess between men and women. We men are much more capable of defending ourselves and imposing our will on our environment than women are- at least at the individual level. But whatever its source, it has a profound effect on female behavior. Women are constantly, and often at an unconscious or subconscious level, trying to alter their environment to make it feel more secure.
>
> I believe that this behavior is responsible for the "Beta farms" in modern churches. As women were given more power inside the church and its environs, they began to exert their influence. This influence was used to shape how men were raised, and what they were supposed to be as Christians. The goal, whether realized or not, was to create the hapless Beta nice guys who populate most churches these days.
>
> Why? Simple- "Betas" are far less threatening to women. They are safer and do things on women's behalf. So women reinforce this system to create more and more of these "safe" men. As long as they have any degree of power in a church, they will keep it this way. [Of course, this has the effect of leaving those men as unattractive, but female nature is known for wanting two opposites at once.] If we want to shut down the "Beta farms," we need to reassert masculine control over the church. Otherwise this wicked cultivation will continue, and likely only get worse.

And from one of my comments:

"I think it's one reason that it derived from other factors.

The primary example is the garden of Eden. Womens' sin nature is one of of discontent and envy; they have wanted to be like God and/or like men since the beginning. Power grabbing is part of this, and it is that part that relates to insecurity.

The nature of the hypergamous beast is that it's never satisfied, which you see played out in both secular culture and churchianity. In particular, women think that power

grabbing and leadership positions will ‘fulfill’ them because they give into envy and discontent. We see that giving into sin only leads to a gratuitous attempt for more when they find out it doesn’t satisfy.

The way that ‘betas’ play into this is that they act as validation and placation when poor decisions are made (grrrl power). Feminism is essentially an insecurity complex in women. Churchianity perpetuates this ever-growing insecurity complex within women, and white knights are enablers of this dysfunction.”

Take home points:

- Feminism is an inferiority complex in women, stemming from discontent and envy.
- Women try to satisfy discontent and envy with powerful positions, partners, and possessions. This only leads to more discontent and envy.
- White knights are enablers of the inferiority complex in women.
- White knights provide validation of sinful desires, which enable sinful behaviors. Then they excuse the sinful behaviors as ‘not their fault.’ (see: women in leadership positions in the Church, fat acceptance, abortion excusing, and so on).

Non-physical attributes of humans

August 16, 2016 | by Deep Strength | Link | Original Link

There are some interesting cases about humans that all but assure that there are non-physical attributes in humans. This is the “brain” of a civil servant who had a low IQ but was still fully functional, conscious, and lived a normal life with a wife and family.

http://imgur.com/k0rY9cf

Consciousness is clearly not an entity that is intrinsic to certain structures of the brain.

Going by what the Scriptures discuss regarding the soul, I’d say it’s likely that our consciousness and sense of being are merely two aspects of what we would call our ‘eternal soul.’ Although they are housed in our physical body and need our physical bodies to operate, they are not limited by the physical structures of the body.

A very interesting reminder that there are things beyond materialism or the physical. One could even say meta-physical.

10 Christian Dating Principles That Could Transform Lives

August 16, 2016 | by Deep Strength | Link | Original Link

Shared to me through facebook.

I was oddly surprised by the list as it's decent, even if still white knighty. Still, the commentary was decent on each point, with solid disclaimers against rule-y legalism that most Christians seem to have toward 'dating' or whatever.

> 1.) Stop looking for "the one."
> 2.) Date with a trajectory toward marriage.
> 3.) Don't date non-Christians.
> 4.) Have a list of values and don't compromise them.
> 5.) Don't "shotgun" date.
> 6.) It's OK to WANT to get married.
> 7.) It's OK NOT to get married.
> 8.) Have a community of Christians around you … and LISTEN to them.
> 9.) Pursue a pure mind.
> 10.) Don't date if you are dependent on someone for things only God can provide.

Unfortunately, there wasn't very much Scripture involved in writing this post. And by Scripture I mean a husband and wife knowing what their roles and responsibilities are in marriage and the qualities they should be looking for in the opposite sex, including running a household, sex, and family. Of course, this type of discussion would rapidly devolve into arguing about love, respect, submission, sex, contraception, and other "divisive" issues.

There's only really the 'generic' Christian stuff like don't date a non-Christian and have a pure mind. I'm not against generally 'wise' principles and Christian concepts, but it seems like most self-called Christians like to invent their own stuff at the expensive of overtly heeding the vast wisdom that is already laid out for us in Scripture.

The same is true of "book culture" which is prevalent in Evangelical Christianity (and I'm sure it's not just limited to that). "Book culture" is the tendency for people to read books about the Bible and interpretations about the Bible and spiritual things instead of reading the Bible itself. There is a reason why I rarely read any 'spiritual books' aside from the Bible and classic commentaries on the Bible including the early Church fathers.

It's easy to be deceived. Like all those books and movies about heaven. And let's not get started on movies like Fireproof, Courageous, the War Room, and so on. Deception is a very real pitfall when you start devaluing the Word of God, even for other so-called 'Christian materials.'

Evangelical culture in a nutshell

August 17, 2016 | by Deep Strength | Link | Original Link

Feeriker had an interesting comment on the previous post on 10 Christian Dating Principles That Could Transform Lives.

> "The same is true of "book culture" which is prevalent in Evangelical Christianity (and I'm sure it's not just limited to that). "Book culture" is the tendency for people to read books about the Bible and interpretations about the Bible and spiritual things instead of reading the Bible itself."
>
> I'm almost tempted at this point to say that "Book Culture" is Evangelical Christianity. Almost all evangelical doctrine and practice seems to derive from one-off books by popular theologians and authors whose works only tangentially touch on actual Scripture. Why is this?
>
> Short answer: the typical congregant of an evangelical church tends to be very poorly educated in general and seriously lacking in the fundamental critical thinking skills necessary to process Scriptural texts' plain meaning. "Book Culture" is a way of making the Bible tasty and digestible for people too spiritually and intellectually immature to eat solid spiritual food.
>
> TL;DR version: [WHINE]"the Bible is too hard to understand! [/WHINE]

Certainly true, to a large extent.

If we were coming up with one liners to represent modern churchianity they would be:

- Church: "Are you not entertained?!"
- Church: "You get grace. And you get grace. And you get grace… everyone gets grace!"
- Church: "Jesus wants you to be happy!"
- Christian: "Have you read that new book on heaven? It opened my eyes!"
- Christian: "God told me to [insert something about their feelings]"

Any of my other readers have some good ones?

The feminization of Christianity

August 24, 2016 | by Deep Strength | Link | Original Link

Coastal posted the follow-up link that Art of Manliness did on the feminization of Christianity.

> The Feminization of Christianity

It's a good read overall.

Mainly, their contention is that it's traceable back to the Romanticization of the relationship between Jesus and His bride (which leads to the "Jesus is my boyfriend" culture). This originated in the Catholic Church somewhere around 1000-1300 or so, and spread to Protestant Christianity as well. In particular,

- The notion that (agape) love is a feeling.
- The impression that (eros) love should be applied to the relationship of Jesus and His bride.

I think they did a good job tracing the overall roots, but they didn't go exhaustive as they could've. The Renaissance period definitely had a large effect on the romanticization of not just religion but also culture.

Generally, what we know is that the culture invades the Church. Even the Catholic Church which has all male priesthood has issues with invasion of the culture. It's not necessarily a symptom of "our" culture or rich cultures, which I had previously thought. The feminization is merely a symptom of allowing (any) cultural aspects to deter us from adhering to sound doctrine.

Food porn

August 26, 2016 | by Deep Strength | Link | Original Link

I'm going to take a step back and explore idolatry from a different perspective.

The most prevailing theory now in obesity research is the concept of food reward.

Basically, the concept of food reward is based around the hedonic pleasure derived from taste. This hedonic pleasure derived from certain foods short circuits the brain, much like an addiction, and encourages increased food intake. The main offenders are foods that have increased sugar/starch, salt, and fat in certain proportions which send signals to the brain to continue eating.

Potato chips are one of the best examples because of the prevalence of starch (the potato itself), salt (copious amounts), and roasted or baked in fat (usually vegetable oils). They are a notoriously addictive food, and there are even marketing tactics around this fact. Lays — "Bet you can't eat just one."

Just as marketing is fixated around the sexualization of men and women, so too the food industry is fixated around making food as addictive as possible. After all, they want you to buy more because that means more money. This is one of the inherently negative aspects that all capitalistic societies[1] manifest: greed.

Gluttony is simply one form of how greed manifests. This is why obesity is ugly.

[1] Socialist societies are negative for other reasons.

Miscegenation, sanctification, imperatives, and principles

August 27, 2016 | by Deep Strength | Link | Original Link

FYI: Miscegenation = interracial breeding and/or marriage.

There's been some good discussion over at Cane's on miscegenation (mixed race marriage/interbreeding) in Christian Nationalism versus Zombie Nationalism and Nothing Jew under the Sun. Here's one of the main thrusts:

> In case my father ever reads this I should address the stumbling block put before us by Progressives who are sexually immoral and revilers and swindlers. It seems that every-other piece of media produced (not to mention the lives of our celebrities in sports and entertainment) sells the idea of interracial sex (especially of the black man and white woman variety) as if it were the pinnacle of human achievement.
>
> We ought to recognize that it is a taunt aimed at take our minds off the real and focus on the worldly. It is false doctrine, a corrupt idol meant to stand in the place of the reality of unity in Christ, but which actually has nothing to do with the spirit and is full of spite. Progressives live according to the flesh, and they are portraying what should not be for others who live according to the flesh. It hits a lot of notes for them:
>
> - It flouts the spirit of the law of God to keep separate those things that ought not be brought together (though their standard is wrong because it is old)
> - It offends people who they hate and
> - It elicits revelry from other sexually immoral revilers and swindlers
>
> Perhaps what I'm describing is difficult to comprehend… An analogy to the Progressive and materialist idol of interracial sex and marriage would be cannibalism. Jesus said at the Last Supper that this bread is His body and this wine is His blood, and we are to eat and drink it as if it were so*[1]*. The material idolatry of that reality is cannibalism. Have you noticed how rampant vampires, werewolves, zombies and other cannibals are these days? How many of those pieces of media feature interracial sex? All of them?
>
> So if anyone is not in Christ and still of the flesh and the world and still blind to the truth: Do not partake in the eucharist, do not eat people, and do not have have sex with someone of another race.

Cane in part likes to write cryptically sometimes, which I understand because it's fun to play around with wording to add multiple layers to a statement. However, the main thrust of his post is understanding the concept of sanctification (which I commented as TL;DR).

I talked about sanctification before in the leadership of a husband. Paul uses the word in

Ephesians 5 to reference the sanctification role that Christ plays with the Church. The word literally means to “set apart” which to us means “becoming holy.” This is a constant theme throughout the Scriptures. The Jews and the surrounding culture are one example of sanctification (don’t marry foreign women, take foreign idols, etc.). The priesthood are another example. Jesus and the Church are yet another example.

Because we live in a culture that is inundated with liberalism and progressivism, it’s easy for the Church to become compromised by the culture. Look no further than how feminism has infected and disrupted the Church through divorce, broken families, inverted headship and submission, and husbands being slaves to a wife’s feelings with the power of Church backing.

Miscegenation is an interesting topic because of how progressives hold it up as an idol. Many people when they hear of it think of it as a good thing. The other crowd when they hear of it thinks that it is a a bad thing. Both of these are completely wrong.

The very nature of “good” and “bad” here is of supreme importance. If you default to either you have already been washed and indoctrinated by cultural mores. By claiming “good” or “bad” to something, we assert that there is a moral principle or imperative that is being violated. Miscegenation can only be “good” if it is “moral.” This is how something relatively innocuous is elevated to idol status. (Although most white liberals ironically don’t like it — good for you but not for me).

Goodness and therefore morality are something that is determined by God. It is neither “good” nor “moral” to marry interracially. How do we know this? The Scriptures give us those principles.

> 2 Corinthians 6:14 Do not be [j]bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with [k]Belial, or [l]what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I will dwell in them and walk among them; And I will be their God, and they shall be My people. 17 “Therefore, come out from their midst and be separate,” says the Lord. “And do not touch what is unclean; And I will welcome you. 18 “And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty.

The principle that the Scriptures gives us regarding “miscegenation” is that of believers and unbelievers. All who are in Christ are of the same mind, body, and spirit. Therefore, what actually is “good” and “moral” is to marry a believer instead of unbeliever.

The one exception from 1 Corinthians 7 is that a believer should stay with an unbeliever post-marriage convert if the unbeliever consents to live with them. Right there we get another example of sanctification.

> 1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not

> [f]divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

We can see that it's Paul saying this (not the Lord), but the example he gives is compelling. If there is unity in the marriage (the unbeliever consents to live), the believer should agree. The influence of Christ in the believers life is a sanctifying presence, which can win their unbelieving spouse and children to the Lord.

It also follows that miscegenation from a worldly perspective is a deceptive false idol based on human ideas of what is good and bad. In reference to the Scriptures, it is simply one thing that falls under a believer's freedom. Miscegenation is one example, but it one that is so ingrained in our culture that we take it for granted and don't question it.

It's very easy for Christians to get caught up in "imperatives" such as good or bad, which nullify the believer's freedom. In doing so, they revert to Pharisaical legalism, which much of modern Christianity (or should I say churchianity) is embroiled in. Don't do this. Do this. Don't do that. Do that. This is not unlike liberalism, feminism, and progressivism which all claim a moral high ground for determining what is good and bad while flaunting their own holiness in your face.

We are to be prudent about those who are immature and weaker in the faith (1 Cor 8, 1 Cor 10). Likewise, things such as miscegenation are similar. It may be wise/prudent/discerning to avoid being in an interracial marriage depending on circumstances. It may be wise/prudent/discerning to be in an interracial marriage depending on circumstances. However, our principles must first and foremost be built on a good foundation. And that foundation is Christ.

> It is my observation that most Christians live by both *indicative* and *imperative*, but have them all jumbled up which makes for no principles; no foundation. ("Status-signaling" is living by false indicatives.) It is easy then for the ungodly to undermine the principles and also slip false indicatives and imperatives into our minds just as idols were smuggled, and rationalized into, the OT Temples.

Cane summarizes in his post to good effect.

Women are as visual as men

August 29, 2016 | by Deep Strength | Link | Original Link

I found this comment by Chris Stevenson on Heartise's article on female porn interesting.

> Another venue for women's porn addiction are the various Law & Order SVU, Criminal Minds and NCIS type shows. All of them to one degree or another deal with the kind of rape and violence and even deviant imagery that appeal to women's potential for degeneracy. Mark Harmon's genius has made his NCIS show the most popular. He knows the formula very well with the mentality of a drug dealer.
>
> Women are actually the more visual creature. Window shopping and the nuances of fashion and decorating, etc. They assess men visually to a degree that is almost creepy when you think about it. When they have sex they want to close their eyes even desiring a darkened room as they can turn off this dominant sense and release. Men are mistakenly called more visual as we assess attraction by physical characteristic, however there is a strong intellectual and emotional aspect to our desires. We think about things a lot more and are aroused by them this way. When men view porn they are aroused by images, but they also follow the act. I have listened to men talk about porn and there is a lot of narration about the story. In fact some of the most appealing pornography for men has themes that men can mentally participate in. Women are looking to project their already hardwired fantasies on a scene. It doesn't necessarily validate them, but rather release some sort of energy or craving that is deep down without an avenue or Alpha to manifest it in reality. Since the porn for women is not real, it leaves them wanting and this only elevates the degeneracy as a thirsty person can drink a river.
>
> The takeaway is that women need a form of dominance, or leadership, that allows them to submit, be fulfilled and not spiral into degeneracy. Many times I have set boundaries for women in terms of what I will not do and that they should not. It is almost as if the man must be a limiting factor to protect them from themselves. It starts with giving them what they need in a strong culture.
>
> A lot of sluts get involved in the degenerate acts with players as the lifestyle never gives them what they really need which is not commitment but the dominance of one man. Once they start that hunger or thirst it is as if they are ruined for life.

Obviously, men are primarily attracted to female beauty. Women have a variety of different attraction vectors (notably, PSALM — power/personality, status, athleticism, looks, money) that play into attraction.

Although the commenter suggests that women are more visual than men, it's probably more accurate to say that women are as visual than men but different. Women's version

of looks tends to manifest differently, mainly in terms of imagination.

Men and women are similar in that a man dressed sharply in a fitted suit or a naked ripped man stimulates her primal desires just as much as men are turned on by a woman in a beautiful dress or a well proportioned naked or seductive female. However, the factor that is probably least talked about is literary pornography which women are most apt to consume. This is not necessarily about “looks” per se as looks are only an means. Rather, the 5 senses (looks, smell, touch, taste, and hearing) are a medium to stimulate the imagination, and the imagination is directly tied to a woman’s hypergamy.

In plain English: visual stimulation targets a man’s sex drive, while visual stimulation targets a woman’s hypergamy.

Warning signs

August 31, 2016 | by Deep Strength | Link | Original Link

Some of you may recall the Jenny Erikson saga that made its way across the manosphere about 3 years ago. This was not exclusive to just the Christian aside of it. Dalrock had a post, ROK had a post, and many other blogs posted about it. Even the non-Christian sites destroyed her on it. I posted on it as well in she didn't test the spirits.

Basically, what happened was that a conservative Christian mother of 2 was married for about 13 years. For some reason, she decided to blow up her family. She also claimed God gave her peace about it. So she was discussing it with some church women that she was going to divorce her husband. It eventually got back to the pastor, and the pastor went to her first. She went ahead with the divorce anyway, and then her Church excommunicated her. She posted the whole saga on her blog, including the Church excommunication letter and made light of it. (Googling will find it easily)

I was reminded of the scenario a few weeks ago when someone posted on Dalrock's blog that Leif Erikson had eventually remarried. Anyway, as I was doing some digging I found this interview gem which was about 2.5 years prior to her divorce. Read it if you want to get the whole picture, but it shows many warning signs of things to look out for that likely played a large role in her eventual divorce. Here are some of the gems:

> I got married to my best friend at 19 because we didn't want to live in sin while we spent countless years being engaged. I graduated high school at 17, and after 3 years of 20 unit semesters and summer school, I graduated from Point Loma Nazarene University. I graduated with my B.A. while 5 months pregnant with Thing 1 because birth control doesn't always work; and we bought our first home when we got a good deal from a relative.
>
> […]
>
> Like I said above, I got married very young. I was 19, and I married my best friend in the whole world. Our wedding was perfect and beautiful and shortly thereafter, we (unexpectedly!) got pregnant with Thing 1. I finished my B.A., but decided to take some time out to be a mommy. Four years later, we decided to have another baby, and we were blessed with Thing 2.

Best friends and birth control are concerning. Women have this sort of fetish where they want to marry a man that is their best friend for some reason. There's nothing 'bad' per se about it, but it's elevated to idol level in many cases. While not a Catholic, I think birth control is something to be concerned about because of the lessened value on children and personal selfishness in most cases.

So is the Thing 1 and Thing 2 which we'll get into as well.

> I affectionately call my daughters Thing 1 and Thing 2 because I got some really nasty hate mail in my early days of punditry. I couldn't stand people I didn't know

> saying they wanted my daughters to die in my presence, while using their precious names. Ever since then, I've become ferociously protective of their names.

The explanation of Thing 1 and Thing 2 is one of weakness and insecurity. The irony is that she didn't even have to be in the 'realm of politics' but doesn't want to give it up in favor of her children. We can see where her real priorities lie: her career.

> Being a conservative means being for equal opportunity. The amazing thing about our country is that it doesn't matter where you came from, it matters what you do with you life. Our current President proves it – you can come from anything to become anyone.
>
> I view my role as a voice. Too many of us kept quiet for too long, and it will take generations to undo all the damage. Sometimes, all you need in order to move forward is to know that you're not alone, and I try to provide that. I'm no one special; I wasn't trained for this, I don't have a prestigious pedigree, and I know what it's like to work and raise a family. Trust me, if I can fight against government oppression, anyone can. And I'll be right there alongside you.

She's actually a liberal under the guise of being conservative. Not that politics are an accurate judge of character, but as I noted liberals are farther off the mark.

> 5. Name some of your favorites: Books, movies, musical artists, vacation spots, holidays and a couple miscellaneous items of your choice.
>
> […]
>
> As for books, I have to admit that I'm a romance novel reader. I so seldom get to read these days that I love knowing that the main characters are going to end up happy together. There's enough bad stuff on the five o'clock news, and I consider reading my escape. In fact, I call most of my silly novels "mental margaritas."

Women and their literary porn. Huge red flag. Now you know why I had to get out the women are as visual as men post on romance novels being mommy porn prior to this one.

No mention of the Scriptures. In hindsight, it's obvious that the Scriptures do not play a large role in her life as she actively went against them when she divorced about 2.5 years later.

> 8. Piggybacking on the last question: You're a **busy** stay-at-home Mom with 2 young children who still finds time to stay informed and involved in conservative activism. How do you do it?
>
> Oh goodness! First of all, the laundry doesn't always get done. But mainly, I make my kids a part of what I'm doing. If there's an evening that I can't get them to settle down for 20 seconds, I let them record the intro to my show. They also know when Mommy has an important interview and are usually pretty good

> about sitting in front of the TV when I need them to. J
>
> My parents help me out a lot too, and I am so blessed to have them nearby. Thankfully, it seems they've been waiting their whole lives to become grandparents, and I openly admit that I take advantage of their adoration of my children as much as possible.
>
> Of course, I couldn't do anything without my amazing husband, Leif. He is constantly working his schedule around mine, telling me how much he loves me along the way. He's my brainstorming team, my shoulder to cry on, and my hand to hold. He's fantastic and amazing. The end.

And now we see the real Jenny. She's running the show and life is about her. Her husband is her helpmeet. No surprise that wives get dissatisfied with a helpmeet "husband."

> Well, this is a pretty deep question, huh? I look at conservatism as a way to protect Christianity. There has never been a liberal/socialist/communist society that has not tried to stamp out religion. One of the reasons I'm so committed to restoring the founding principles of America is to protect religious freedom. God gave me the gift of being able to string words together, and I do what I do to protect those human rights that He gave us. It would be an insult to God to do otherwise.

As noted earlier, the irony is that she's a liberal under the guise of conservative. When looking at it through that lens, her real "God" is politics.

> 10. Name three goals that would be on your "Bucket List."
>
> 1- Watch my children grow up to be happy with whatever they decide to do with their lives.
>
> 2- Be close to my eventual grandchildren and spoil them rotten.
>
> **3- Dance with my husband on our 75th wedding anniversary – July 13, 2077.**

Oops. The real zinger. I guess feelings change?

All in all, I don't think any one of these signs in isolation is necessarily something worth writing home about except for literary porn and her marriage revolving around her as the leader. But those two big red flags in conjunction with several yellow flags definitely adds up into a picture of narcissism, and the lack of Scriptural focus and prayer means it is a train careening out of control.

Eventually the marriage ended up in divorce, but **the warning signs were there**.

The same ole feminization of Christianity bluster

September 1, 2016 | by Deep Strength | Link | Original Link

I figured I'd comment on Rollo's losing my religion simply because it seems like a lot of Christian men are commenting over there. His post is pretty much nothing that we haven't heard before, but since he has a larger platform of audience it reaches many more people than any of our blogs save maybe Dalrock.

Debating the veracity of Christianity with those that deride it as foolish is futile: "Religion is to control the masses," "Religion is belief in some imaginary dude in the sky," "Religion is a business," "Church is for betas," "Religions is blue pill," etc. There's no point in discussing such a topic with those who have already hardened their hearts.

> When I analyze Red Pill principles within social contexts I always have a hard time with religion. It grates on me because I'm of the opinion that one's religious leanings, one's interaction with existence and life, one's consideration of the spiritual, ought to be something personal and private if it's in anyway genuine. As such, and for some, it can be a source of real vulnerability and exploitation which is really nothing new to anyone. It's one thing to be even agnostic and trapped in a Blue Pill world, but it's quite another to have been raised to adulthood in a religious context and coming to terms with having some very deep ego-investments shattered by a new Red Pill awareness.

Rollo is absolutely wrong in this sense. If Christianity is true then nothing is amoral. The heart and the motivations of the heart matter. What you do with Jesus is literally a life changing decision. There is no vacuum to with which to muse on and apply so-called 'red pill' principles. The Truth is indeed the Truth. Human nature is already accurately exposed to us by the Scriptures.

If you are a Christian man and see how the deck is stacked against men and especially Christian men, why would you ever want to be a Christian man?

I've gone over this before, but let me go over this again. I'm not a Christian because I'm in it for the benefits of marrying a Christian woman. I'm not a Christian for the community. I'm not a Christian to do good works. I'm not a Christian to help those in need. I'm not a Christian because my psyche can't handle a world without a God. I'm a Christian because *Jesus was raised from the dead*.

> 1 Corinthians 15:1 Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast [a]the word which I preached to you, unless you believed in vain.
>
> 3 For I delivered to you [b]as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He

> appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to [c]James, then to all the apostles; 8 and last of all, as [d]to one untimely born, He appeared to me also. 9 For I am the least of the apostles, [e]and not fit to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. 11 Whether then it was I or they, so we preach and so you believed.
>
> 12 Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, not even Christ has been raised; 14 and if Christ has not been raised, then our preaching is vain, your faith also is vain. 15 Moreover we are even found to be false witnesses of God, because we testified [f]against God that He raised [g]Christ, whom He did not raise, if in fact the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised; 17 and if Christ has not been raised, your faith is worthless; you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If we have hoped in Christ in this life only, we are of all men most to be pitied.
>
> 20 But now Christ has been raised from the dead, the first fruits of those who are asleep. 21 For since by a man came death, by a man also came the resurrection of the dead. 22 For as in Adam all die, so also in [h]Christ all will be made alive. 23 But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, 24 then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. 25 For He must reign until He has put all His enemies under His feet. 26 The last enemy that will be abolished is death. 27 For He has put all things in subjection under His feet. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. 28 When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.
>
> 29 Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? 30 Why are we also in danger every hour? 31 I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily. 32 If [i]from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die. 33 Do not be deceived: "Bad company corrupts good morals." 34 Become sober-minded [j]as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame.

Not losing sight of the veracity of Christianity is why I have a tab at the top on the Evidence of the Resurrection. If Jesus was not raised from the dead, everything all

Christians do is in vain.

Paul puts it succinctly : “If the dead are not raised, let us eat and drink, for tomorrow we die.” That is how we should live if Jesus was not raised, and how all non-Christians live. If Christ is not raised, everything we do is futile. Who even cares about living according to so-called red pill principles (e.g. with the knowledge of human nature) if that is the case? We should all simply live to do whatever we want if that’s the case. There is no truth if that’s the case. If blue pill guy is happy in his blue pill world then more power to him. He could give two craps about your ‘red pill worldview’ and neither one is correct.

Moving on to the Church. As I’ve estimated before, it’s probably the case that only 10-20% of people in the Church [in the West] today are “true believers,” which means they actively attempt to obey Jesus’ commands. Most of the other people are there for reasons I mentioned. They think good works will get them to heaven. They want to do good or help people in need. They think Church is a good community. They feel guilty for what they’ve done and want to associate with ‘good people.’ Or whatever else.

The Church has struggled with infection from culture since the beginning. In regard to the feminization of the Church, it probably arose sometime in 1000-1300 AD. This is nothing new. The problem is that the vast majority of Churches and pastors allow culture and/or money to dictate what they are teaching and preaching to the congregation. Many pastors are none the wiser, and obviously most Christians that go to Church are even more ignorant. The willfully disobedient will always be the willfully disobedient, even if they are wolves in sheep’s clothing.

The thrust of this blog will continue to be about Christianity, masculinity, and rooting out heretical cultural [and feminist] ideas and practices that have seeped their way into the Church. Each Christian man is responsible for his own roles and responsibilities, whatever they may be at the moment. Single or married. Part of the leadership or a servant. Obedience to Christ.

We are to live set apart — sanctified — from the culture because we are in Christ. We are to take off the old and put on the new. We are to love how Jesus loved. We are to uphold and value the things that Jesus valued. Where else can you see a submissive, respectful wife? Where else can you see a husband who is a kind, loving, leader? Where else can you see a strong, confident single man of God who doesn’t bow to the idols of the world?

While many of us do not have influence from leadership positions, we can still lead by example within the Church.

No One Can Harm the Man Who Does Not Harm Himself

September 2, 2016 | by Deep Strength | Link | Original Link

No one can harm the man who does not harm himself is actually a treatise by Saint John Chrysostom. The whole thing is here. It's pretty long and I'm not going to get into the whole thing as you can read it yourself if you want to, but the concept is crystal clear alone from the title.

> I will now conclude my discourse by repeating what I said at the beginning, that if any one be harmed and injured he certainly suffers this at his own hands, not at the hands of others even if there be countless multitudes injuring and insulting him: so that if he does not suffer this at his own hands, not all the creatures who inhabit the whole earth and sea if they combined to attack him would be able to hurt one who is vigilant and sober in the Lord. Let us then, I beseech you, be sober and vigilant at all times, and let us endure all painful things bravely that we may obtain those everlasting and pure blessings in Christ Jesus our Lord, to whom be glory and power, now and ever throughout all ages. Amen.

What harm can we do to ourselves except by choosing that which is sin?

Although we may be "harmed" in terms of what the world considers harm — we may be persecuted, we may lose it all, we can be poor, we can be impoverished, we can be ridiculed, we can be scorned, we can suffer, we can even suffer from those who call themselves Christians, we can suffer in our relationships and in our marriages — but in reality none of that is what harms us.

This is a true eternal perspective.

Real life Ruths update

September 3, 2016 | by Deep Strength | Link | Original Link

If you recall, a few months ago I posted an example for Christian women on Real life Ruths.

Well, today they are getting married! I'll be off to the wedding after this post goes up.

A few weeks ago I had the pleasure of being able to talk to John separately, Katie a bit separately, both of them together, and sitting down for dinner.

One of the main things that impressed me is how involved the community was in their relationship. Many of the older married men [in the Church] who knew Katie as she was growing up also helped to mentor John in the relationship. John told me about how these men told him Katie's strong points and weak points. Funnily enough, we ended up on the topic of weak points and struggles of women, and in any relationship there are a bunch. However, the older men were very helpful in pointing them out beforehand to John and ways to approach them from a godly perspective. This made his life significantly easier in terms of conflict management and growing the relationship.

One of these in particular was what got them together in a sense. The "Ruth" side of Katie for making every effort to give John opportunities and chances also means she has a fairly committed mind and strong will of sorts. However, the mentors definitely gave John advice on how to handle and manage that, even though they will obviously have to work through that together. All couples have things like that to work through anyway.

I think when we think of family and/or community involvement, it tends to rub us the wrong way in general since even most families are fairly intrusive or condescending rather than desiring the best for us. Families tend to have a "their way or the highway" type of thing rather than approaching it from a mentoring perspective. This has been my [perceived] experience, at least in my current relationship.

I found this example of their relationship to be particularly good in terms of being able to help mentor a burgeoning relationship in a way that benefits both participants, as opposed to applies some sort of adverse load or is overbearing. Obviously, these older men desire what is good for both, so they can point out potential pitfalls along the way based on what they know of each person's character and personality. Then from their experience they can also point out ways to handle it in a godly manner.

In any case, from what I've seen they're a pretty good fit for each other personality-wise, and they're both committed Christians. Let the wedding celebration begin.

The problems with intelligent submission

September 5, 2016 | by Deep Strength | Link | Original Link

I wrote previously that intelligent submission is not required, but I want to look at April's analysis of this. Here is a list of it from her post:

"I Would Not Voluntarily Yield to My Husband's Leadership If:

- He was mentally ill and not in his right mind (psychotic, manic, extremely depressed, suicidal, schizophrenic, hallucinating, etc…)
- He was on medication that was causing him not to be able to think properly or he was high or drunk.
- He had an illness like dementia that caused him not to be in touch with reality.
- He was truly endangering himself, me, or others. (He was doing something very foolish or reckless like asking me to get on the roof when I was 9 months pregnant or saying we shouldn't put the babies in carseats.)
- He was asking me to condone clear sin according to God's Word.
- He demanded that he had absolute authority over me and was to be my primary "lord."
- He was asking me to commit clear sin according to God's Word – (idolatry, immorality, stealing, lying, hatred, greed, criminal activity, lust, unforgiveness, gossip, slander, drunkenness, using illegal drugs, having an abortion, participating in pornography, etc…)
- He was obviously demon possessed.
- He was involved in a major drug/alcohol/gambling/sex addiction and the addiction was in control of his life.
- He was abusing me or our children.
- He was leading me into a false teaching or a cult.
- He wanted me to do or condone something illegal (unless it was to smuggle Bibles into a restricted country or something similar where the law was against sharing Christ).
- He was involved in unrepentant adultery or other major unrepentant sin like habitual lying, a major porn addiction, etc…"

April is right in the way she presents it for her marriage. She is under her husband's authority and clearly spells that out that she is posting with her husband's knowledge and approval. This is the list that they have created for themselves by agreement in their marriage, under the authority of her husband.

However, application of this goes awry when attempting to apply it to other marriages. Some of the comment examples.

One.

> I would add, if he is unapologetically lying. If he cant be trusted, tells lies

> frequently, and you are unable to discern truth because of his lies, i would be very careful about submitting to him, until you have asked God for clear understanding of the truth. I didnt know my husband was lying, but my gut kept telling me he wasnt being completely honest. I begged God for truth, and things started to become clear. It was not good.

Two.

> I've been following this blog for a long time, and I have definitely found myself in a position outside of the Biblical submission category. Last night my husband verbally abused me and started to throw something at me**[1]**, but stopped himself, all because I didn't seek him out to see if he needed help moving some boxes and furniture. He said terrible things to me, which I won't repeat here. There's no way that I can begin to submit to him Biblically, as he did these things both to me and in front of our children. All day today he hasn't spoken to me and acts as though nothing happened. He has yet to offer an apology.

Can anyone spot the problem?

Let's look at what the Scriptures say:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

You see, the problem with applying what others have agreed to Biblically in the marriage to another marriage is that it is not necessarily Biblical.

It should be clear that the Scriptures tell wives with husbands that are disobedient to their Word should submit to them and win them with their chaste and respectful behavior and gentle and quiet spirit. However, the commenters are using April's list of things that she agreed with her husband with in her marriage to disobey their husbands in their own marriage.

This is a good example of one of the main problems I have with so-called "intelligent submission." It is apples to oranges because of the differences in marriages of a husband who is a Christ and and has agreed to certain things as opposed to a husband who is not a believer. Wives with unbelievers as husbands use this "intelligent submission" as a way to disobey their husbands, when the goal should be to use their behavior to win their

husbands to Christ.

Instead, such wives are using disobedience as revenge for hurt and bitterness rather than taking the road that God tells them in Scripture to use their behavior to win their husbands. There is a reason why Jesus said to love our enemies and pray for those who persecute us. Good behavior under difficult and adverse situations is a huge witness for Christ simply because we don't respond how others think that we will in adverse situations. A husband who is acting disobedient from the word will think it natural if a wife disobeys and lashes back at him for his bad behavior. However, what will a husband think or do if she keeps treating him kindly, with respect, and submission even when he is mean to her? That's how God uses a wife's behavior to win her husband.

The Father wants everyone to come to Him like the prodigal son. Righteous behavior starts with the Christian in the situation. Obedience to God's Word is one way to do that.

This is why Christian wives need to be ***very*** careful with what they are teaching. Titus 2 also speaks to older women/wives teaching obedience to husbands to younger women/wives. It's easy to say one thing about *your* marriage without understanding that it may not apply to another wife's marriage. Unfortunately, sometimes it leads other wives in the wrong direction.

[1] Obviously, if there is a potential [dangerous] situation, a wife should get help from family, friends, and the police if necessary.

Wifely submission is easy

September 6, 2016 | by Deep Strength | Link | Original Link

Previous posts were on intelligent submission is not required and the problems with intelligent submission.

Ephesians 5 is one of the most word play twisted passages I've ever seen from the Scriptures. All you need is a simple reading of what it says. *Read what the words say*.

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Let's go over it line by line.

> Ephesians 5:22 Wives, be subject to your own husbands, **as to the Lord**.

1. Wives should submit to their husbands, as they do to God. This is the concept of authority.
2. The nature of God is not sin. Therefore, if a husband is potentially in sin or potentially leading into sin, then she should respectfully and humbly tell him that it may be a sin. That's the bare minimum of being a helpmeet and a Christian.

What happens with churchian pastors and other so-called teaching on this passage is that the deceivers attempt to give a wife a way to weasel out of her obligations. Your husband is potentially telling you to sin? Instead of telling wives to bring it up respectfully with a humble heart, it's often "you don't have to obey him" without any instruction the correct path. I think it should be pretty clear that when wives hear "you don't have to obey him" without correct instruction, it stimulates the rebellious nature within them.

> 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

Paul draws another analogy to the authority of the husband in the marriage relationship. Here's the part about this that wives miss. The wives are one with their husbands as Christ is with the Church. Not a new revelation, as it mentioned many times in the Scripture, but is easy to forget.

If a wife approaches a potentially sinful situation with disrespect and a gloating attitude that is the same as hurting herself. The wife is injuring her own relationship with her husband. Since she and her husband are *one*, she needs to act like she is *one*. If you're a Christian, any interaction even with your sin or his potential sin must be met with the fruits of the Spirit.

> 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

The qualifier, obviously, is *as to the Lord*. Likewise, in this verse the Church is subject to Christ: namely subject to moral authority not immoral. To borrow a line from Zippy: authorities, including the husband in a marriage relationship, have the capacity to create moral obligations. A wife not in obedience to a moral obligation is sinning.

This is as simple as saying: “If there’s potentially a sinful situation, I’ll let you know respectfully and humbly before I obey. If it turns out not to be a sinful situation, I’ll obey.”

How easy is that? But in churchianity there is hours and hours of discussion on what “submission” means and “when or when not to obey.” Are you kidding me? Can there be any doubt that we’re a rebellious people?

The real overarching key is that the fruits of the Spirit should be guiding any interaction, and that wives need to be proactive about being a godly helpmeet in their relationship. A wife whose heart is for her husband will look for ways to be respectful and obedient even if there is a potential sinful situation, while a wife who is rebellious will look for ways to disobey, take advantage, or rub it in his face.

> Titus 2:4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

Titus 2 instructs older women on what *to* teach younger women, not what *not to do* for good measure. As I showed in the previous post on the problems with intelligent submission, teaching what *not to do* can often mislead wives into sinning and destroying their own relationships as evidenced from the comments. Those wives are disobeying their husbands and the Scriptures in 1 Peter 3.

> Proverbs 14:1 The wise woman builds her house, But the foolish tears it down with her own hands.

Unfortunately, given our culture, any discussion on marriage and submission even in the Church often ends up on the latter. Both the pastor(s) and wives look for ways to be rebellious and to destroy their own relationships instead of building them up.

Wifely submission is easy. But rebellion runs deep, starting from the garden.

Why women are prohibited from certain positions in Church

September 9, 2016 | by Deep Strength | Link | Original Link

I was recently having a conversation with someone, and this came up:

> I think his [the Church's pastor] 'spiritual maturity' line is no so much hostile as it is a belief that we should be willing to accept any teaching from the word, provided it lines up with the word

Essentially, the reference is this: anyone should be able to teach in Church — man or woman — if they are spiritually mature and all of the Christians in the congregation should be accepting of it. This pastor unfortunately did not heed the Scriptures forbidding women from this in 1 Timothy 2.

Such a line sounds good on the surface, but it's not true. In fact, it is very much like the 'equality' schtick in feminism and liberalism.

For example, if a wife is "spiritually mature" or even "more spiritually mature" than her husband (e.g. unbelieving husband) should she be the leader in her marriage? Surely not. 1 Peter 3 speaks to wives to submit to their unbelieving husbands to obey God and win their husbands through their chaste and respectful behavior and gentle and quiet spirit.

A woman can have the same message as a man, but it will be taken differently. For example, a mother's criticism of behavior comes off much differently than a father's. Then there is simply the fact of nature that women cannot teach men to be men (see: single mothers)… no matter how much she knows about men and know what men are supposed to do. She just simply isn't a man. It will never come off as right — it will always come off as nagging or similar. From the mouth of a woman is simply different than from the mouth of a man.

For perhaps that reason the revelation of God's primary identity in the NT is a Father to us, why Jesus came as a man, and why He only took men as apostles. A woman could not teach the things Paul wrote to Timothy and Titus in order to teach them to be men of God.

Women are only forbidden from positions of leadership in the Scriptures namely:

1. Apostles (church planting),
2. Leadership in the form of pastorate and teaching, and
3. Overseers/bishops.

There are many different positions and spiritual gifts, listed in the Scriptures: Romans 12:6-8, 1 Corinthians 12:8-10, 1 Corinthians 12:28, Ephesians 4:11, and 1 Peter 4:11 lists all of the spiritual gifts. They are:

- Prophecy

- Serving
- Teaching
- Exhortation
- Giving
- Leadership
- Mercy

- Word of wisdom
- Word of knowledge
- Faith
- Gifts of healings
- Miracles
- Prophecy
- Distinguishing between spirits
- Tongues
- Interpretation of tongues

- Apostle
- Prophet
- Teacher
- Miracles
- Kinds of healings
- Helps
- Administration
- Tongues

- Apostle
- Prophet
- Evangelist
- Pastor
- Teacher

- Whoever speaks
- Whoever renders service

Additional positions are:

- Overseer/Bishop
- Deacons

Yet women covet mainly positions of leadership in the Church.

Leadership in the Church is not based on human merit or ability (aside from things not to do such as in 1 Timothy 3) but by positional calling. Women are not called to be in the positions of leadership either in a marriage or the Church. Perhaps because of some of the qualities I mentioned before.

I would be very wary of going to any Church that has women “pastors” or other leadership or allows women into the pulpit for any sort of teaching. Teaching being namely “This is what the Scriptures mean, and this is how we should live because of that.”

Women hate sacrifice when it involves suffering

September 10, 2016 | by Deep Strength | Link | Original Link

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edit: Donal threw up a response post on women avoiding sacrifice. Sacrifice fits better as the main idea, so I changed the wording from here on where it was applicable.

I was trying to think of ways to make the this post into something elaborate, but the title really just explains itself. **Women hate *sacrifice* when it involves suffering**, and by extension **women don't handle *sacrifice* well**.

Examples:

- Divorce rate is 70% women initiated. Because women are unhappy.
- Husbands persist through contentious and shrewish wives in marriage taking on more responsibilities (e.g. choreplay, childcare), while women can't handle being unhappy.
- Pastors and wives with unbelieving husbands will go out of their way to make up stuff like "intelligent submission" so they don't have to submit. Then the sad part is when "intelligent submission" is defended instead of admitting it is being used to rebel against husbands and against the Scriptures.
- Christian men and husbands would rather cave to women when they are unhappy rather than to tell them it is a normal part of the Christian walk. "All who desire to live a godly life in Christ Jesus will be persecuted" 2:Timothy 3:12. Suffering and sacrifice is normal for Christians. We do a lot of things in this life that we don't want to because they should be done.
- Women are coddled by society, praised and pushed for college and credentialism. Men are put down and no on cares about them. When women fail they are helped as much as possible, especially by white knights. When men fail no one really cares that they are suffering except perhaps their parents.

I find it interesting that when women step out from under authority — their father's or their husband's — they expose themselves to more sin and suffering. However, in our culture this is lauded. Likewise, fathers and husbands are also encouraged to allow their wives and daughters to step out from under authority under the guise of "freedom" and "not being controlling."

However, when asked to sacrifice themselves to bear responsibility, they vehemently shy away from it and victimize themselves. All of this sin, suffering, and woe that women experience is blamed on the fathers and husbands. Either for not protecting them (when they went off on their own volition) or as their fault because everything bad a woman does is under the bad leadership of a man. Sadly, this is more prevalent in the Church than secular culture.

I had always wondered why Christian wives can ignore the plain-reading Scripture of 1 Peter 3, especially if their husband is an unbeliever or a "back-sliding" Christian. There

have been numerous examples of this, including recent posts.

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Now I see the light.

Christian wives in response to suffering absolutely hate sacrificing — denying their own will — to display Christ-like behavior. They would rather manipulate the situation around them to be better by their own volition than try it God's way. They would rather be self-righteous in rebellion and false humble about not being a doormat.

The irony is that they are only heaping more sin and suffering on themselves in the long run by not sucking it up now and sacrificing like Christ did for them. The light you shine when you suffer and sacrifice for Christ can change hearts. Self righteousness and false humility can't.

Men try to out work their suffering

September 11, 2016 | by Deep Strength | Link | Original Link

As the mirror of the previous day post women hate sacrifice when it involves suffering, here is the version for men.

Men heap more sin and suffering on themselves by not confronting bad behavior from their wives. They think they can out-work their suffering (e.g. chore play, child care, more responsibilities, etc.). Let's expand on this.

In light of the views of the necropolis (formerly "churchianity"), many Christians have been deceived into believing that a lack of godliness of the man causes most if not all of the problems in marriage and everywhere. This ranges from:

- the "lack of leadership" of the husband (e.g. any sin of a wife is caused by bad leadership of the husband — if only a husband were more godly).
- the "lack of sexual desire" of the wife toward the husband (e.g. godliness is attractive — if only a husband were more godly).
- the "lack of time" for the wife and husband, especially for sex (e.g. husbands need to help out the wife more — if only a husband were more godly).
- the "lack of respect" and "lack of submission" for the husband (e.g. literally if only a husband were more godly I could respect and submit to him)
- the "lack of responsibility" of the husband (e.g. Fireproof and Courageous and the War Room — husbands are abandoning their wife and children to culture)
- the "lack of [godly] men" in the Church (e.g. where have all the good men gone?)

Sound familiar?

> Galatians 6:1 Brethren, even if [a]anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. **2 Bear one another's burdens, and thereby fulfill the law of Christ.** 3 For if anyone thinks he is something when he is nothing, he deceives himself. 4 But each one must examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. **5 For each one will bear his own load.**

I've talked about this before, but one another's burdens is "baros" which means something that one person can't handle whereas bearing his own load is "phortion" which essentially means portion.

If a burden is actually too much for another Christian (usually due to extreme extenuating circumstances like death, accidents, and so on), then we're supposed to help out other Christians. On the other hand, we each have a phortion or portion of responsibility in life to bear.

In most cases, Christian husbands are indeed trying to lead and doing what they can for

the marriage to succeed, but an unreasonable “baros” is heaped on the husband instead of understanding that some of the responsibility within the marriage is the wife’s. The examples above only prove the point. Wives are supposed to be a helpmeet to the husband and instead victimize themselves into being an additional burden.

The sin and suffering of men is that they often don’t call out such bad behavior but instead try to out work their suffering. However, works literally do not work. Just as we are not justified by God through good works, husbands can never “work” their way to grace, attractiveness, sex, and respect, in the eyes of their wives.

Trying to out work suffering is fool’s gold. Standing firm on the Scriptures and calling out bad behaviors so as to identify and help his wife cleanse such behaviors is the real gold. This is the nature of leadership and respect, but is is difficult especially when there is contentiousness and rebellion.

Review: Danny Silk's Defining the Relationship

September 12, 2016 | by Deep Strength | Link | Original Link

I've been meaning to get a post out on this for a while. I received Danny Silk's book on Defining The Relationship Workbook: A Relationship Course For Those Considering Marriage a while ago from a family member.

The chapters in this book are as follows:

1. Series introduction
2. Powerful people, powerful decisions
3. Pillars of Healthy Relationships
4. Love Languages
5. Your "Normal"
6. Communication Dance
7. Conflict Management
8. 90/10 Factor

Having heard Danny Silk preach before, I thought this would be good. Unfortunately, this book falls flat on its face.

The vast majority of Scriptures used in this book are randomly cherry picked from general Christian living — namely, 1-2 verse Jesus quotes and 1-2 verse Paul's epistles quotes. Most of these cherry picked Scriptures are used in context which is good. The issue is that most of the general Christian living Scriptures are supposed to be used in the context of the Church and community not just within relationships. They're useful for same sex relationships and opposite sex relationships. The fact that anyone can use them is not a bad thing, but this is supposed to be a book that prepares you for a marriage relationship with the opposite sex. You'd think there would be some more information specifically on relationships between the opposite sex.

The very bad. I read through the book the first time and was amazed because I found zero references to the Scriptures on marriage such as Eph 5, Col 3, Tit 2, 1 Pet 3, and the like. I was stunned about this so I went through the whole book again and found nothing again. I came back to it later and went through it again and found none the third time too.

If you're a Christian and considering marriage, you would think a book about relationships would have some direction and discussion about what God says about marriage (ESPECIALLY with marriage in the title of it). Nope, you can't find it in this book. The "5 love languages" made it into this book, but the Scriptures on marriage didn't make it. That's just terrible.

Additionally, this book was also missing a large discussion male and female nature, in the context of the Scripture. It would've been a great idea to reference how males and females relate differently and how this can lead to misunderstandings between the sexes.

Unfortunately, there are only small tidbits here and there, and it doesn't paint a good picture of the nature of interaction between the sexes.

The section on conflict management is good. Silk generally does a good job at explaining how conflict management is supposed to work in terms of Christian principles. Obviously, it's not as simple as say "love your neighbor as yourself" or Jesus' "love one another as I have loved you." There are solid actionable steps that you can take to resolve conflict, including putting your heart and attitudes in the right posture. However, as I mentioned earlier, these steps could be applied to any type of relationship, not just one between a potential husband and wife.

Rating: 1/5 — I wholeheartedly would not recommend this book, at least until the glaring holes are fixed.

Danny Silk is one of the more well-known evangelical pastors (as he is from Bethel), so to see a book like this on preparation for marriage without references to any of the Scriptures on marriage and no references to the Scriptural differences in male and female nature is very disappointing. The sad part is that it's not unexpected either, given the watered down message of the whole Church in our culture.

The Masculinist

September 12, 2016 | by Deep Strength | Link | Original Link

The Masculinist is a new monthly newsletter from Aaron Renn. He follows many of the blogs around these parts. He recently released the first newsletter, so go sign up.

Aaron Renn is uniquely positioned because he has access and some potential capital to interact with some of the more well known Protestant pastors. He has already sent a few letters and documents about the infiltration of feminism into the Church and decline of men to some of them with varying results.

Most pastors tend to recognize there is a large problem, but they disagree on the solutions to it. This is a good start. Let us also pray that the veil on many pastors' hearts is taken away and that they be convicted of not teaching sound doctrine.

If you want to keep updated of some of the real life action of the trajectory of men in the Church and push back against feminism in the Church, then go read this newsletter.

Sign up here: http://www.urbanophile.com/masculinist/

Polygyny

September 14, 2016 | by Deep Strength | Link | Original Link

There's been many discussions on this over the years. I think it's an interesting topic, but have never really officially written on it before. Most topics have never really handled the situation(s) in context of the totality of Scripture. I'm going to go through most of them.

God and Jesus

> Matthew 19:3 Some Pharisees came to [b]Jesus, testing Him and asking, "Is it lawful for a man to [c]divorce his wife for any reason at all?" 4 And He answered and said, "Have you not read that He who created them from the beginning made them male and female, 5 and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate." 7 They *said to Him, "Why then did Moses command to give her a certificate of divorce and send her away?" 8 He *said to them, "Because of your hardness of heart Moses permitted you to [d]divorce your wives; but from the beginning it has not been this way. 9 And I say to you, whoever [e]divorces his wife, except for [f]immorality, and marries another woman [g]commits adultery[h]."

Jesus when commenting on divorce brings up the topic from Genesis 2 from the beginning: "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

The question was not about polynyny, but I think we can easily and reasonably infer that God intended and created marriage for one man and one woman (and no divorce).

Kinsman Redeemer

> Deuteronomy 25:5 "When brothers live together and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a strange man. Her husband's brother shall go in to her and take her to himself as wife and perform the duty of a husband's brother to her. 6 It shall be that the firstborn whom she bears shall [e]assume the name of his dead brother, so that his name will not be blotted out from Israel. 7 But if the man does not desire to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, 'My husband's brother refuses to establish a name for his brother in Israel; he is not willing to perform the duty of a husband's brother to me.' 8 Then the elders of his city shall summon him and speak to him. And if he persists and says, 'I do not desire to take her,' 9 then his brother's wife shall come to him in the sight of the elders, and pull his sandal off his foot and spit in his face; and she shall [f]declare, 'Thus it is done to the man who does not build up his

> brother's house.' 10 In Israel his name shall be called, 'The house of him whose sandal is removed.'

This is only one of kinsman redeemer laws. The most prominent example where this was followed in the OT was Ruth. The most prominent example where this was not followed is probably Onan, Judah, and Tamar (although this was before the Law was given). Polygyny in this case is permitted in order to 'redeem' the line of the deceased.

I'm not going to reference the rest of the kinsman redeemer verses here (see the link above), but the overall context is that polygyny is permitted in order to 'redeem' the line of the deceased. The husband who had to take his brother's wife also had obligations such as to redeem his property (if it was sold to another), raise the child, avenge the kin if he was unjustly killed, and so on.

It's more about filial responsibility than being able to take another wife. In other words, benevolence to your relatives (e.g. love your neighbor).

> H1350 — gâ'al — gaw-al'
>
> A primitive root, to redeem (according to the Oriental law of kinship), that is, to be the next of kin (and as such to buy back a relative□s property, marry his widow, etc.): – X in any wise, X at all, avenger, deliver, (do, perform the part of near, next) kinsfolk (-man), purchase, ransom, redeem (-er), revenger. Total KJV occurrences: 104

It's interesting that "redeemer" literally means "next of kin." When Jesus is referred to redeem us, it is in the context of the second Adam due to the nature of the first Adam's sin.

War

> Deuteronomy 21:10 "When you go out to battle against your enemies, and the Lord your God delivers them into your hands and you take them away captive, 11 and see among the captives a beautiful woman, and have a desire for her and would take her as a wife for yourself, 12 then you shall bring her home to your house, and she shall shave her head and [g]trim her nails. 13 She shall also [h]remove the clothes of her captivity and shall remain in your house, and mourn her father and mother a full month; and after that you may go in to her and be her husband and she shall be your wife. 14 It shall be, if you are not pleased with her, then you shall let her go [i]wherever she wishes; but you shall certainly not sell her for money, you shall not [j]mistreat her, because you have humbled her.

The circumstances around allowed polygyny make it beneficial for both the husband and the wife in this circumstance. The husband receives another wife who is also able to help with the household. The wife is either a widow or unprotected virgin in a time of war.

The Wisdom of the Lord in this case is a full month of seeing a woman at her most unattractive: with shaven hair, trimmed nails, and mourning. (Insert dumb Marilyn Monroe quote: "But if you can't handle me at my worst, then you sure as hell don't

deserve me at my best.”). I suspect that most men after seeing this would not want to marry the woman, and the Law specifically explains that if he doesn’t want her after that she is to be freed and not mistreated.

Hillary Clinton’s quote has been dissected many times because it ignores the literal deaths of many thousands or even millions of men like in the case of World War 2. But there is some ‘truth’ to it as well.

> The experience that you have gone through is in many ways comparable to what happens with domestic violence. **Women have always been the primary victims of war. Women lose their husbands, their fathers, their sons in combat.** Women often have to flee from the only homes they have ever known. Women are often the refugees from conflict and sometimes, more frequently in today’s warfare, victims. Women are often left with the responsibility, alone, of raising the children. Women are again the victims in crime and domestic violence as well. Throughout our hemisphere we have an epidemic of violence against women, even though there is no longer any organized warfare that puts women in the direct line of combat. But domestic violence is now recognized as being the most pervasive human rights violation in the world. Here in El Salvador, according to the statistics gathered by your government, 1 in 6 women have been sexually assaulted and the number of domestic abuse complaints at just one agency topped 10,000 last year. Between 25 and 50 percent of women throughout Latin America have reportedly been victims of domestic violence.

Women who do not have the protection of men — either fathers, or husbands, or potentially brothers — are at high risk of being exploited by slavery, rape, or other atrocities during war time. In these cases, polygyny benefits both parties.

Relating war to domestic violence is quite dumb though.

Regulations against mistreatment

> Deuteronomy 21:15 “If a man has two wives, the one loved and the other [k]unloved, and both the loved and the [l]unloved have borne him sons, if the firstborn son belongs to the [m]unloved, 16 then it shall be in the day he [n]wills what he has to his sons, he cannot make the son of the loved the firstborn before the son of the [o]unloved, who is the firstborn. 17 But he shall acknowledge the firstborn, the son of the [p]unloved, by giving him a double portion of all that [q]he has, for he is the beginning of his strength; to him belongs the right of the firstborn.

We can see that this is the case of Jacob, Leah, and Rachel prior to the Law being give. The Lord blesses Leah with many sons because she was unloved. The general concept that is underscored here is that favoritism is bad. This concept is also promoted in the NT — Rom 2, Eph 6, Col 3, James 2.

> Exodus 21:10 If he takes to himself another woman, he may not reduce her

> [j]food, her clothing, or her conjugal rights. 11 If he will not do these three things for her, then she shall go out for nothing, without payment of money.

This is the regulation of provision that is also referenced by Paul in 1 Timothy 5:8 "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever."

David and the Law

> 2 Samuel 12:7 Nathan then said to David, "You are the man! Thus says the Lord God of Israel, 'It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul. 8 I also gave you your master's house and your master's wives into your [e]care, and I gave you the house of Israel and Judah; and if that had been too little, I would have added to you many more things like these! 9 Why have you despised the word of the Lord by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon.
>
> 10 Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.' 11 Thus says the Lord, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in [f]broad daylight. 12 Indeed you did it secretly, but I will do this thing before all Israel, and [g]under the sun.'"

This passage is interesting because it has been used to defend polygyny, but the text doesn't say that. The text specifically states that David was given his master's house and his master's wives for his care. Who was the master? The master is obviously Saul, the former king of Israel. David did not actually marry any of Saul's wives, and we know that he takes care a large portion of his household including Mephibosheth, son of Jonathan. Inheriting the 'house' of the old king was seen as the legitimate right to kingship.

On the other hand, we know that both David and Solomon had many wives for themselves. Those that we know of are: Michal, Abigail, Bathsheba, Ahinoam, Maacah, Haggith, Abital, and Eglah and potentially more 2 Samuel 5:13 "And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were born to David." We know that Solomon took 300 wives and 1000 concubines.

> Deuteronomy 17:14 "When you enter the land which the Lord your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 15 you shall surely set a king over you whom the Lord your God chooses, one from among your [l]countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your [m]countryman. 16 Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the Lord has said to you, 'You shall never again return that way.' 17 He shall not multiply

> wives for himself, [n]or else his heart will turn away; nor shall he greatly increase silver and gold for himself.
>
> H7235 — râbâh — raw-baw’
>
> A primitive root; to increase (in whatever respect): – [bring in] abundance (X - antly), + archer [by mistake for H7232], be in authority, bring up, X continue, enlarge, excel, exceeding (-ly), be full of, (be, make) great (-er, -ly), X -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to) multiply, nourish, plenty (-eous), X process [of time], sore, store, thoroughly, very. Total KJV occurrences: 224

God predicted that Israel would want a king for themselves in Deuteronomy, which comes to pass in 1 Samuel 8. God also specifically warns again multiplying horses, wives, and silver and gold lest the heart of the king turn away from God Himself. I suppose the irony is that this actually happened with both David and Solomon as well.

Obviously, multiplying wives to yourself is in the form of many wives. Only famous and powerful men, such as a king of Israel, could command and provide for many wives. The same is true throughout history. God strictly forbids this.

Conclusions

As Paul tells us, the Law is for Law Breakers.

> 1 Timothy 1:8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 [f]and [g]immoral men [h]and homosexuals [i]and kidnappers [j]and liars [k]and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

The very fact that the Law must regulate such behavior is because of selfishness opposed to the two great commandments:

> Matthew 22:34 But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. 35 One of them, [n]a lawyer, asked Him a question, testing Him, 36 “Teacher, which is the great commandment in the Law?” 37 And He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ 38 This is the great and [o]foremost commandment. 39 The second is like it, ‘You shall love your neighbor as yourself.’ 40 On these two commandments depend the whole Law and the Prophets.

There are certain circumstances where polygyny is permitted, and from these passages we can draw a few conclusions:

1. God intended that marriage be one man and one woman. Jesus confirms this.
2. Polygyny is a benevolence to the deceased relatives' household in the form of a Kinsman Redeemer.
3. Polygyny is to be beneficial to both parties in a time of war. If not, then the captive woman is to go free without any mistreatment.
4. Any man in a polygamous relationship cannot mistreat or show favoritism to any wife, and he must provide for all of them.
5. A king is not allowed to multiply wives as it is strictly forbidden according to the Law.

This leads to the conclusion that the totality of Scriptures infer that marriage should be between one man and one woman. Polygyny is only ***permitted*** in extremely extenuating circumstances (e.g. relative died, war) ***and*** must be beneficial to both parties (e.g. child to continue the lineage, raising the child, provision, no mistreatment, no favoritism). Famous, rich, powerful [kings] should not multiply wives as it will lead them astray from God. Also, if there are laws against it then Christians should obey the law of the land (Romans 13, 1 Tim 2, Tit 3, 1 Pet 2, Hebrews 13, etc.).

Finally, the ironic part about a topic like this is that [Christian] women often get disgruntled with they hear the word polygyny and assert that it is selfish for men. This is false. In reality, the vast majority of women wouldn't marry a man who already has a wife unless she were reaping major benefits out of the situation anyway (e.g. fame, power, provision, etc.). This is another one of those "blame men for being selfish while women are innocent victims" instances that have become so prevalent in the Necropolis. It takes two to opt into a marriage.

Chinese culture and chastity

September 15, 2016 | by Deep Strength | Link | Original Link

"More and More Chinese People Are Having Pre-Marital Sex"

> First the Chinese were hungry. Now that they're satiated, they're ready to talk about – and engage in – more sex.
>
> "Things have changed because in China people are fed, so when you are fed sexual desire comes next," said well-known Chinese sociologist Li Yinhe, at a talk hosted by the Foreign Correspondents' Club of China this week. "Sex has gone from a luxury to a common demand for the Chinese people."
>
> China is still a country where sex education isn't taught in schools, and where many teens learn about fornication through foreign porn films. But it's a rapid change from only 20 years ago, when a woman could be jailed for having sex outside of marriage. "It's quite a revolution, isn't it," Ms. Li said, after citing her research, which shows 71% of the population has had premarital sex, up from 15% in 1989.
>
> A 2011 survey of Chinese attitudes and behaviors towards sex, conducted by condom-maker Durex, showed that 86% of more than 2,000 respondents believe that good sex is a vital part of life, said Ben Wilson, marketing director of Reckitt Benckiser in China, Durex's parent company. The survey also showed individuals are losing their virginity at a younger age; the median age for Chinese to have sex for the first time is now 21.2, and 60% of Chinese aged 19 to 25 have had sex.
>
> Technology has sparked much of this change, with the Internet being the number-one source of sex education and a way to find sexual partners because its anonymity removes embarrassment, Mr. Wilson said.

Pre-marital sex has gone up from 15% to 71% in about 25 years.

I'm not sure if I believe the reasons they gave like luxury to a common demand. This could be true simply based on the fact that Chinese society was relatively poor in recently history and has been undergoing a rapid industrialization much like the US did in the early 20th century.

Overall, it's an interesting scenario because Chinese society has not been asserted as 'Christian' at any point unlike the US, but it has similar trends as the US in terms of pre-marital sex. Perhaps it would be more accurate to assert that money and birth control are the natural causes rather than the supposed rebellion against Christian morals.

More money to fix problems = less need for God and/or morality. Birth control = no need to worry about consequences of sex.

On divorce Part 4

September 16, 2016 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

This post is a **re**–**re**-consolidation and simplified explanation of the Scriptures on divorce. Previous discussions include several conversations and much of the same material from On divorce and On divorce Part 2 and On divorce Part 3. One of the reasons for this is the discussion of divorce on polygyny. Thus, if you've read them before or if you don't care feel free not to read it again.

This is one of the original research articles that got me started on reading to understand what the Scriptures say myself. Read it if you have time.

This is a more in-depth read.

The biggest thing that I learned from my discussions is that people don't properly understand the background of all of the OT passages on divorce and putting away which set the stage for why Jesus is talking specifically about putting away and not divorce.

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17. Conclusion

Let's get started.

Deuteronomy 24 — What is legal divorce according to the Scriptures?

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it

> come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of **two parts** in Mosiac law. This will be important when we look at the passages in Matthew.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective, very few if any women that were caught in marital fraud were actually stoned. What occurred is that when a woman was caught in marital fraud were simply **put away** without being **legally divorced (put away + writ of divorce)**.

Such a fraudulent marriage was invalid (no blood as proof), and therefore the couple was not legally married.

Distinguishing legal divorce from marital fraud is important because this outlines a case for which a woman could be put away (without being officially divorced).

Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord is shown to follow the laws he outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Israel was not brought back out of Assyrian captivity. They were no longer physically or spiritually “Jews” because they have been divorced by God and intermixed with the surrounding nations. This passage in Jeremiah 3 shows that God Himself divorces the Israelites, gives her a bill of divorce, and sends/puts her away into Assyrian captivity. God abides by His own Law.

Don Quixote notes that in Jeremiah 3:14 the Lord claims to be married to Israel even after the bill of divorce and invites repentance. This is the nature of God’s forgiveness if she turns back to him, even though God plays by His rules in divorce.

However, the Lord speaking to Judah does not divorce her even though He puts her away.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother’s divorcement (sêpher ‘êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The

Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and delivers Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The main background behind this passage is that “divorce” in surrounding cultures was simply putting away (without a writ of divorce). Husbands sent their wives out of the house and that was a divorce. There are two main reasons why the Lord was saying putting away [without a writ of divorce] was treacherous:

1. ***Selfish monetary gain***. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride’s father paid. However, if she was put away without a writ of divorce she would not receive back the dowry.
2. ***Marginalized wives***. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would still be legally married to her husband, which allowed her unable to remarry without committing adultery.

This assimilation of the surrounding culture sets the stage for Jesus’ interaction with the Pharisees in the New Testament.

Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

Since the OT was written in Hebrew and the NT was written primarily in Greek, we need to critically examine the Scriptures to see if there are synonymous terms that were used in order to understand what the Pharisees and Jesus were speaking about in the Law of Moses. There are.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

Note: I crossed out the two instances of “divorce” within Strong’s definition of apoluo because apoluo does not denote a legal divorce according to the Law of Moses. Hence, Jesus would not have used apoluo to mean “divorce” in Matthew because He does not abolish the law but fulfills the law.

Matthew 19:3 — the Pharisees’ multi layered trap

Let’s start delving into the line by line analysis given our solid background of understanding.

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

First, the key word “**every cause**” is another instance of background. The Pharisees, specifically the Hillelites, claimed you could **legally divorce** for “**every cause**” due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article gets the conclusion wrong, but the background is important).

> Deuteronomy 24:1 When a man hath taken a wife, and married her, **and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her**: then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house.

Now, your spider senses should be tingling because the Pharisees use an interesting set of wording of “lawful” with “putting away” (without writ of divorce) and “every cause.”

The complexity of this trap is that the Pharisees are pitting Roman occupation law versus a specific interpretation of Jewish law. In Roman law you could “divorce” your wife by “putting her away” (apoluo). However, Jewish law in Deuteronomy 24 you could divorce your wife by “putting her away” (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth). This is similar to other traps the Pharisees employed such as it being **lawful** to pay taxes to Caesar or God (Matt 22, Mark 12).

Thus, the trap. If Jesus answers that you can put away a wife without a bill of divorcement the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you need a bill of divorcement then the Pharisees can take Jesus to the Romans and say that He is subverting Roman law. The additional wrench of the trap is that “every cause” is thrown in so that they are not referring directly to standard Jewish law but solely one liberal interpretation of it.

Matthew 19:4-6 — Jesus goes back to the creation

> **Matthew 19**:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus knows that it’s a no-win question. He neatly sidesteps the Pharisees’ trap by

avoiding talking about Roman and Jewish law and instead discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

This is Jesus' answer on divorce: "What therefore God hath joined together, let not man put asunder." No divorce.

Matthew 19:7 — The Pharisees' confusion

> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap and now are confused. If God did not intended for any divorce then why was it written in the Law of Moses in Deuteronomy 24 (Putting the wife away AND giving her a bill of divorcement)?

The Pharisees quick acknowledgement that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement reveals their own trap. They *knew* that a divorce was putting away and a bill of divorcement, but they tested Him on putting away only.

Matthew 19:8 — Jesus' response of hardness of heart

> **Matthew 19**:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds to the Pharisees that this part of the law was created because human hearts are hard. Jesus doesn't want "putting away" for any reason: valid divorce which is "putting away + writ of divorce" or simply "putting away" because of the hardness of hearts.

Matthew 19:9 — The heavily misinterpreted passage of Scripture

In this section, Jesus is answering the original question that the Pharisees posed which is "what lawful instances can a man put away?"

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?
>
> […]
>
> **Matthew 19**:9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

Remember, from Malachi 2 to the current Roman occupation the Israelite husbands were putting away their wives treacherously. Thus, it is important for Jesus to answer this question in order to clarify the instances of which a wife can be put away.

- Let's walk through this part by part: "Whosoever shall **put away (apoluō)** his wife."

We recognize that Jesus knows what a writ of divorce is as He is familiar with Jewish law. Additionally, the Pharisees had just asked him about **putting away** (apoluo) and **writ of divorce** (apostasion). Thus, Jesus is talking about putting away only.

- Jesus specifically says “except it be for **fornication (porneia)**. “Fornication” is any illicit sexual union including incest (1 Cor 5) and adultery. However, if Jesus was referring specifically to adultery here then “moichao” would have been used instead of “porneia.” Moichao is used later in the verse, yet it is not used here.
- The combination of “**putting away (apoluo)**” and “**fornication (porneia)**” refers to **Deuteronomy 22** where a husband marries a wife but it is fraud. If the passage was talking about “**putting away (apoluo)**” and “**bill of divorcement (apostasion)**” and “**adultery (moichiao)**” this would reference **Deuteronomy 24** on rules of divorce.

> If Jesus was talking specifically about a legitimate divorce for adultery he would have instead said:
>
> “Whosoever shall **put away (apoluō) with a writ of divorce (apostasion)** his wife, “except it be for **adultery (moichiao)**,
>
> Instead, He says:
>
> “Whosoever shall **put away (apoluō)** his wife, “except it be for **fornication (porneia)**,

Therefore, the Greek wording is important because it tells us what passages Jesus is referencing in Mosaic Law. The answer is Deuteronomy 22 and illegitimate marriages as opposed to Deuteronomy 24 and rules on divorce. This becomes clear in the final part.

- Jesus says: “and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.”

> Let’s put all of the parts together now. Remove the “except” part for a moment. Jesus is saying:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for **fornication (porneia)**,~~ and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, […], and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.

Jesus is saying that if you put away your wife and marry another then you commit adultery. This makes sense because if you put away your wife under Jewish law without giving her a writ of divorce then you commit adultery as you were still married to her!

This is similar to today's culture because we have marriage certificates: if you put away your wife without annulling the marriage you commit adultery according to the law.

This also explains exactly happening in Malachi 2 and Roman times. Husbands were putting away their wives without a writ of divorce. The wives could not marry again because they were still married to their original husbands. If they did they were committing adultery.

Let's continue the textual analysis:

- What about the "except it be for **fornication (porneia)**" part? The Pharisees rightly understood that in Deuteronomy 22 that if a husband accused his wife of not being a virgin then the proof was the sheet with the blood stains on it. If the parents were able to produce that (gross, I know), then the husband must pay a penalty and could never put her away as long as he lives. **However, if the woman was guilty, she was committing fraud by lying/deception by claiming to be a virgin when she was not**.

Therefore, this "except" clause refers directly to the Deuteronomy 22 example. The man could put the wife away (without a writ of divorce) because the marriage was a sham. Thus,

> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Putting away (without a writ of divorce) and marrying another constitutes adultery because you are still married to your former spouse. The exception is for a fraudulent marriage because the marriage itself is invalid.

Therefore, Jesus makes two distinct statements in this entire passage:

> **On marriage and divorce:**
>
> Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> **On putting away in regard to fraudulent marriages (referencing Deut 22):**
>
> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

In conclusion, Jesus says there is *no divorce period*. You can only *put away* if there is marriage fraud.

For example, in the case of fraud, a wife that lies about her past sexual history can be put away because it's a fraudulent marriage. A covenant must be willingly agreed to openly and truthfully. Interestingly, though we often negatively critique him, Mark Driscoll has a episode like this. You can see the devastation of what this does to a man. That's why God makes an exception for this.

Matthew 19:10-12 — the disciples actually understand the gravity of marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is no divorce period. The only exception is that you can put away a wife if she fraudulently married by deception.

When Jesus fulfills the Law, it is always vastly more difficult than the former Law. For example, Love God with all your heart, soul, mind, and strength and love your neighbor as yourself (Matt 22) goes to a new command I give to you: that you love one another, just as I have loved you, that you love one another (John 13, John 15). Yes, obviously, it SHOULD be harder than what the Mosaic Law said. That's why the disciples were so amazed.

No divorce period except for fraudulent marriages is a hard word. A really hard word.

Matthew 1:18-19 — the case of Joseph and Mary

This also agrees with Matthew 1:19 where Joseph was going to put Mary away.

> Matthew 1:18 Now the birth of Jesus [r]Christ was as follows: when His mother Mary had been [s]betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Joseph marriage with Mary would have been fraudulent because he was supposed to be marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke

In Mark 10:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto

> them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

The background behind these passages is that Mark and Luke were mainly written to the Gentiles while Matthew was written to the Hebrews. Thus, there is no “except for fornication” within these two passages when Jesus repeats the same thing in Matthew.

The reason for this is that “putting away” was “divorce” for the Gentiles. The instruction is that they should not do that at all. As they were not under the Law of Moses, this goes back to Jesus statement of original intention: “What therefore God hath joined together, let not man put asunder.” There is no divorce for Gentile believers.

Romans 7 — understanding the context of Jewish divorce

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she

> is no adulteress, though she be married to another man.

Romans 7 does not speak specifically about whether you can legally divorce or not. Obviously, Deuteronomy 24, which Paul is quite familiar with being a Pharisee of Pharisees, states that husbands could divorce their wives.

Paul is instead speaking to the scenarios of being unbound by the law (in death) rather than about divorce because He is discussing our salvation and grace versus works. Husbands were allowed to divorce their wives in Deuteronomy 24, but wives were not allowed to divorce their husbands. Hence, when Paul speaks to the scenario of a wife being bound by the law to her husband until he dies as the example instead as a wife cannot divorce her husband.

1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

It's important to understand that the Lord is speaking to a Roman/Greek population in the Corinthians here and not the Jewish people. Hence, the Lord is speaking against the Roman law that "divorce" could be done through "putting away" or simply "departing" in the case of the wife.

Likewise, the Lord follows this up with the only correct path for those separated or divorced: stay single or reconcile. This is a hard word for most Christians because divorce and remarriage is not an option.

This agrees with Jesus' original statements on divorce: "What therefore God hath joined together, let not man put asunder." Jesus and the Father are one, and they are in agreement.

1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving

spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. “Well, if I’m not under bondage anymore because my unbelieving wife or husband left me then I can remarry.” That is not what this passage says at all. It only says that if they depart then you’re not under the bondage of the marriage anymore. However, it does not necessarily condone remarriage either.

Overall, it’s not specifically clear so there is the possible that you are allowed to remarry. Although if this is the case I would personally recommend staying single.

Conclusions

Jesus talks about marriage, divorce, and putting away. Understanding which passages Jesus refers to is critical to unifying all of Scripture on the topic of divorce.

1. **Putting away is NOT divorce in the context of Mosaic Law and in the gospel of Matthew**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19
2. **Putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus’ plan for marriage is that “What therefore God hath joined together, let not man put asunder.”** – Gen 2, Matt 19; Mark 10
4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. Separation seems to be an option if you can’t live with them. Reconciliation is ideal. – Matt; 19, Mark 10, Luke 16, 1 Cor 7
5. **Your marriage is illegitimate if your wife committed sexual fraud prior to marriage**. Example: Claiming she was a virgin when she was not (Deut 22). Hence, you can put her away without divorcing her since it was a sham. – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
7. **If an unbelieving spouse leaves you are not under bondage**. Note the

wording: “10 But to the married I give instructions, not I, but the Lord … [remain unmarried or reconcile]” versus “12 But to the rest I say, not the Lord, that if [they leave you are not under bondage].**”** Given the context of the wording about the Lord saying versus Paul saying it would seem that stay unmarried or be reconciled is the ideal. Remarriage may be an option according to liberal interpretation. – 1 Cor 7

8. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse if they come to Christ (See: Note 3 for more details)**. The heretical interpretation is perpetual adultery with the new spouse. In this line of thought, divorce and reconcile and remarry with the first spouse. This view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again otherwise is it an abomination. – Deut 24, Matthew 19

Note 1: This is one of the original research articles that got me started on reading to understand what the Scriptures say myself. Read it if you have time.

Note 2: Hopefully this is the last ever post I make on divorce. The logic and continuity of the Scriptures on this topic is clear that I need not revisit. (It wasn’t, sigh).

Note 3: Divorce, remarriage, and perpetual adultery:

> 1. I agree that there is perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, “sacramental marriage” affirmed by the Church.
>
> 2. However, those who were not made aware sinned in their ignorance. If I remember correctly those that don’t undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn’t valid they are free to marry another.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Final Conclusion

1. **No divorce period. Even for adultery. “What therefore God hath joined together, let not man put asunder.” Your recourse is separation if you absolutely can’t live with them.**
2. **If you are separated, stay single or reconcile. No remarriage.**
3. **Stay with an unbeliever if they want to live with you, otherwise you are not under the bonds of marriage. Remarriage is potentially possible with a liberal interpretation of Scripture.**
4. **Fraudulent marriages are not marriages.**

5. **If you have a “Christian marriage” (or sacramental marriage) — both of you know that marriage is forever on earth and the accompanying roles and responsibilities — then any divorce and remarriage is perpetual adultery. 2nd or 3rd marriages that come to Christ can be affirmed as Christian marriages, and they would not have to go back to their first spouse.**

This is why I believe (as a Protestant) that the Catholic and Orthodox methods of sacramental marriage are probably the best method to deal with marriage and divorce in a broken world. Protestant views on marriage are trash, and it is no surprise that they have the highest divorce rates of any denomination of Christianity and divorce rates almost as high as secular culture.

Ideas for a treatise on Patriarchal marriage

September 17, 2016 | by Deep Strength | Link | Original Link

I've thought about writing on this for a while, and I believe this is a topic of great need within the Church.

- Patriarchy, at it's simplest definition, is Father/headed led families. (Scripturally speaking, Father/husband headed families).

Both of these are affirmed throughout the Scriptures including Pre-fall and the Old and New Covenant. This includes examples ranging from Adam to the Patriarchs to David and the Kings and finally to Jesus, with the New Covenant revealed nature of the primary way God desires to be represented: our Father.

As we know, CBMW in their "complemenatarian" position has already been infected by feminism. Dalrock has done an excellent job of exposing that specifically in these two posts:

- All roads lead to Duluth
- The root of the problem

I've also discussed the concept some in terms of Patriarchy one, two, and three and the two options open to single Christian men: Patriarch or Monk.

I don't see a need to "defend" Patriarchy as it is an inherently good system as it was created and affirmed by God throughout the Scriptures. Hence, the term treatise. However, it seems that a "defense" is needed because most Christians are entrenched unknowingly in the Necropolis (e.g. formerly churchianity) and are convinced by secular culture that Patriarchy is an evil system.

Some articles I've found on ideas stem from sources like these on the defense of Patriarchy. Included is part of C.S. Lewis' section in chapter 16 of Mere Christianity.

> So much for the Christian doctrine about the permanence of marriage. Something else, even more unpopular, remains to be dealt with. Christian wives promise to obey their husbands. In Christian marriage the man is said to be the `head'. Two questions obviously arise here. (1) Why should there be a head at all – why not equality? (2) Why should it be the man?
>
> (1) The need for some head follows from the idea that marriage is permanent. Of course, as long as the husband and wife are agreed, no question of a head need arise; and we may hope that this will be the normal state of affairs in a Christian marriage. But when there is a real disagreement, what is to happen? Talk it over, of course; but I am assuming they have done that and still failed to reach agreement. What do they do next? They cannot decide by a majority vote, for in a council of two there can be no majority. Surely, only one or other of two things

> can happen: either they must separate and go their own ways or else one or other of them must have a casting vote. If marriage is permanent, one or other party must, in the last resort, have the power of deciding the family policy. You cannot have a permanent association without a constitution.
>
> (2) If there must be a head, why the man? Well, firstly, is there any very serious wish that it should be the woman? As I have said, I am not married myself, but as far as I can see, even a woman who wants to be the head of her own house does not usually admire the same state of things when she finds it going on next door. She is much more likely to say 'Poor Mr X! Why he allows that appalling woman to boss him about the way she does is more than I can imagine.' I do not think she is even very flattered if anyone mentions the fact of her own 'headship'. There must be something unnatural about the rule of wives over husbands, because the wives themselves are half ashamed of it and despise the husbands whom they rule. But there is also another reason; and here I speak quite frankly as a bachelor, because it is a reason you can see from outside even better than from inside. The relations of the family to the outer world -what might be called its foreign policy -must depend, in the last resort, upon the man, because he always ought to be, and usually is, much more just to the outsiders. A woman is primarily fighting for her own children and husband against the rest of the world. Naturally, almost, in a sense, rightly, their claims override, for her, all other claims. She is the special trustee of their interests. The function of the husband is to see that this natural preference of hers is not given its head. He has the last word in order to protect other people from the intense family patriotism of the wife. If anyone doubts this, let me ask a simple question. If your dog has bitten the child next door, or if your child has hurt the dog next door, which would you sooner have to deal with, the master of that house or the mistress? Or, if you are a married woman, let me ask you this question. Much as you admire your husband, would you not say that his chief failing is his tendency not to stick up for his rights and yours against the neighbours as vigorously as you would like? A bit of an Appeaser?

In general, I think it would be best to approach this purely from a Biblical standpoint and contrasting them to the fabricated statements made by modern feminists trying to subvert the Scripture for their own gain. Such statements include things like "Women were treated horribly before Jesus' time." This gives any random Christian the false impression that women were treated terribly in the OT, which is simply not the case. Women were a protected and provided for class under the Law.

In any case, this is probably a massive project that I need help on in terms of compiling as many examples as possible from the Scriptures on the nature of authority, Patriarchy, and attempted christo-feminist hijacking.

When I say "marriage," I shouldn't have to explain that all marriage is Patriarchal marriage as that is what God has ordained as good. Made up human inventions that

attempt to subvert the structures that God has created — such as “complementarian,” “egalitarian,” and “gay” marriage — are not marriage. They’re warped and corrupted monstrosities that do not honor God.

In all honestly, “gay” marriage is not a Christian problem. Let the world worry about things like that. The Christian problem is “complementarian” and “egalitarian marriage” as these are things that masquerade as Truth and lead Christians astray into falling into pits.

Anyway, what I’m looking for in the comments is:

- Compilation of the Scriptures on God’s structure of authority marriage.
- Writings and commentary on the structure of marriage with sound logical defense.
- Examples of Christian organizational structures going off the mark on marriage. CBMW is obviously one of them.

Men try to out work their suffering example

September 19, 2016 | by Deep Strength | Link | Original Link

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edit: I forgot to note this was sent in by a reader.

I recently wrote on Men try to out work their suffering.

Husbands fall into this trap a lot. They try “work” in order to curry favor because of a bad attitude from their women.

Unfortunately, it shows the wife responding “well” which is a farce. Anyone who has experienced in real life know that wives almost always get more discontent, dissatisfied, and demanding.

We live in a polytheistic culture

September 20, 2016 | by Deep Strength | Link | Original Link

Some thoughts after Cane's whore mother may I and my comment.

> Complementarism is simply another form of feminine worship. Mother worship. It's all the same stuff, except in different forms of ancient Canaanite idol worship. For example,
>
> Goddess worship, fertility worship, spirit of jezebel. Baal = god of fertility/storm. Asherah = goddess of heaven, creator of earth, goddess of the sea.
>
> It seems interesting to me that there is no incarnation of the 'Trinity' as feminine. We only have the Father, the Son, and the Holy Spirit. Perhaps because it's very easy for humans to get sidetracked into idolatrous worship of the feminine.

Abortion is simply human sacrifice. The mother is the fertile creator who gives and takes life at her whim. She is a god. Why else would women be "victims" of abortion when they are the ones choosing to have it.

In fact, all cultures, save Israel for a time, have lived in polytheistic cultures.

Idols of wood and stone have been traded for idols of self, money, pleasure, fame, and feelings.

> Exodus 20:3 "You shall have no other gods [b]before Me.

Is it any wonder why the first commandment is the first commandment? The second commandment on not creating the likeness of idols is only a minor part of the first. It's only when you have an idol that you can create one.

Usurpers

September 21, 2016 | by Deep Strength | Link | Original Link

Somewhat of an offshoot of we live in a polytheistic culture.

I'm beginning to gain a greater understanding of the ancient Israel and their interaction with the surrounding cultures.

- **El** is a generic term for the word god that was generally used to refer to any god such as the ones mentioned below. Most of the names of the Hebrew God are based on it, such as Elohim, El Shaddai, El Elyon, and so on.
- **Ba'al** and the derivatives are actually a term that means "lord" much like Adon/Adonai mean. It's was also one of the Hebrew words for husband, which the Scripture righteously lauds Sarah for calling Abraham lord from Genesis and 1 Peter 3.
- **Moloch** is actually a derivatve from 'melek' which in Hebrew means "king." A melek means the king. Somewhat of a primer on the background of the Amalekites from the OT.
- **"Virgin" Anat** is a violent war goddess and lover of Ba'al (at least one of the versions of him). The original cross dresser perhaps now that we see women in the armed forces
- **Asherah** the 'Queen of heaven' and 'goddess of the sea.' Also, called Qudesh which is a term for 'holiness.' Interestingly, artifacts have been found from ancient Israel which depict "Yahweh and his Asherah" and variations like that. Perhaps all of these are semi-references to Gen 1:2b "And the Spirit of God moved upon the face of the waters."
- **Chemosh** of the Moabites probably means destroyer, subduer, or fish god, but where it was derived from is the Babylonian Shamosh who is the god of law, justice and salvation.
- **Dagon** the fish god (Samson knocked over his temple in Philistine) is probably derived from grain and thus associated with fertility and agriculture.

Essentially, what we have a bunch of usurpers. The gods are basically take on qualities of the real God who created everything. Perhaps it is not exactly a surprise because God warned Israel with the first commandment: "you shall have no other gods before me."

> 2 Corinthians 11:13 For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14 No wonder, for even Satan disguises himself as an angel of light. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

It could also be said that Christianity has its fair share of imposters such as Islam. I don't think it to be a coincidence that Satan or Lucifer is known as the great deceiver. Satan is

a counterfeiter of God.

> Matthew 7:15 “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. 16 You will [k]know them by their fruits. [l]Grapes are not gathered from thorn bushes nor figs from thistles, are they? 17 So every good tree bears good fruit, but the bad tree bears bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 So then, you will [m]know them by their fruits.

Jesus warns us of false prophets among other things as well.

In tracing out some of this, there are some other interesting tidbits on Israel’s archaeological past. The Egyptians *probably* called the Israelites the Shasu which means “those who move on foot.” The word we would use for it now is nomads. There are Egyptian references to “the land Shasu of YHW.” Since they had distinctly different dress from the Egyptians it can be inferred that they originated from somewhere else. This would make sense given the Scripture tells us Abraham was a nomadic cattle herder, and his descendants eventually made their way to Egypt.

Supposedly, tracking YHWH back further you get the origin from a root word such as HWY which means “he blows.” Although scholars attribute this to a “weather divinity,” I believe it probably more likely refers to God breathing life into man: Genesis 2:7 Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living [f]being.

The primary attribute of God in the OT is YHWH (among other epithets) is the [Life] Breather, which attests to the creation. The primary attribute of God in the NT is our Father. How cool is that.

Elohim in Genesis is plural of God, which refers to the “triune” nature Father, Son, and Holy Spirit. The “-im” ending is masculine, and although it’s a plural it uses a singular verb. They all co-exist as one and act as one. John 1 refers to the fact that Jesus was there in the beginning.

Complementarians are worse than egalitarians

September 22, 2016 | by Deep Strength | Link | Original Link

I've talked about this before briefly in other posts, but it deserves its own post. Somewhat goes with Dalrock's Hierarchy equals abuse, which is funny because i had this post typed up a few days ago.

The reason why complementarians are worse than egalitarians is that they both espouse equality between the sexes in marriage. In complementarism, the husband and wife always come together to discuss decisions (subtext: as some sort of equals) exactly like egalitarians. The only difference complementarians simply pay lip service to the husband as the authority/head in marriage as some sort of last resort "tie breaker."

Complementarians try everything possible to make men and women equal, but at the end of the day they can't ignore the plain text of Scripture regarding headship and submission. They begrudgingly give the husband a tie breaker vote, but only because the Bible said so.

At least the egalitarians are honest about their position. They believe, albeit wrongly, that husbands and wives are equal in marriage. Complementarians deceive and are deceived regarding the nature husband authority in marriage.

Egalitarians are overt feminists. Complementarians are disguised feminists.

Deception is worse than a blatant lie because the blatant lie is easier to pick out. Deception is when you think you know the truth, but in reality you don't. That's the scariest one because you don't know you're being led astray. It's harder to pick out what is wrong when Truth is mixed with lies rather than just a straight forward lie.

edit: This is why the "tie breaker" argument does not work with egalitarians. It isn't Scripture and lacks authoritative power. Egalitarians try to twist Ephesians 5 into what they want it to mean, but they ignore Colossian 3, Titus 2, 1 Peter 3, and 1 Cor 11 ("head of"). Every time they bring up Ephesians 5 just bring up the other verses instead.

The Scriptures, Tradition and Canon

September 23, 2016 | by Deep Strength | Link | Original Link

I've thought about writing this for a long time. We'll see where this goes. Cane and Moose have been discussing some of these things, which prompted me to take another look at it.

Jesus, for the most part, almost always lambasted the tradition of the Pharisees. In particular, this occurred on multiple occasions such as the washing of hands and honoring their father and mother (Matt 15, Mark 7). Both Paul and Peter also do this as well decrying the tradition of men (Col 2, 1 Pet 1). Tradition is generally referred to in the Greek as G3862 paradosis, which is transmission of a precept or law.

Alternatively, Paul does refer to what they have given to Church plants as tradition in a few circumstances:

> 2 Thess 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that you [f]keep away from every brother who [g]leads an [h]unruly life and **not according to the tradition which [i]you received from us**. 7 For you yourselves know how you ought to [j]follow our example, because we did not act in an undisciplined manner among you, 8 nor did we eat [k]anyone's bread [l]without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; 9 not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would [m]follow our example. 10 For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. 13 But as for you, brethren, do not grow weary of doing good.
>
> 1 Corinthians 15:1 **Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast [a]the word which I preached to you, unless you believed in vain. 3 For I delivered to you [b]as of first importance what I also received**, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; 7 then He appeared to [c]James, then to all the apostles; 8 and last of all, as [d]to one untimely born, He appeared to me also.

What we have here is an understanding that what the Churches received from the ***apostles***, especially concerning the gospel of Jesus and godly living, is tradition.

Going back a bit, the “Scriptures” of the OT to which Jesus refers to are what should be adhered to but not specifically the traditions of men. Obviously, we believe that what the apostles transmitted, at the behest of Jesus in the Great Commission (Matt 28), are true words about the gospel message and not simply the tradition of men.

> 2 Timothy 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; **15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.
>
> 2 Peter 3:14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, **15 and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.** 17 You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men and fall from your own steadfastness, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

By the time that that 2 Timothy and 2 Peter are written, these “tradition” writings that have been transmitted are known to both Paul and Peter as the “Scriptures.” Scriptures are what Jesus refers to, and what both Paul and Peter refer to including the gospels and Paul’s epistles. The word used here for Scriptures is G1124/1121 graphe/gramma, which Jesus also uses in the gospels in red letters.

Now, the canonization of the Scriptures into the Bible as it exists today is a very interesting process. I am by far not an expert in this area, but here is the general timeline of everything that happened.

- 33 AD — Jesus was crucified and resurrected. Typical dates say Friday April 7, 30 AD or Friday April 3, 33 AD, with most convincing arguments for 33.
- 33-34 AD — Pentecost, miracles, and the Church grows mightily (Acts 2-6)
- 34-35 AD — Stephen stoned (Acts 7)
- 34-36 AD — Paul’s conversion (Acts 9)
- 36-38 AD — Paul visit to the disciples in Jerusalem and stays with Peter 15 days (Gal 1). Picks up the “tradition” creed in 1 Corinthians 15 quoted above (Acts 9)
- 38 AD — Paul flees Jerusalem and starts preaching in the countryside (Acts 9).
- 39 AD — Peter also starts to preach in the countryside (Acts 9).
- 39-40 AD — Conversion of Cornelius, the first Gentile converted (Acts 10).

- 43 AD — Church at Antioch planted. Believers are first called “Christians” (Acts 11).
- 40-45 AD — Apostles James martyred by beheading via Herod Agrippa (Acts 12).
- It’s likely that James’ martyrdom along with the establishment of Gentile believers, GentilesChurches, and the moniker “Christians” ushers in Christianity not a sect of Judaism but as a stand alone religion.
- 46-49 AD — Paul’s first missionary journey
- 48-49 AD — Galatians written.
- 48-55 AD — Gospel of Mark written. Compiled by Mark based on Peter’s experiences.
- 49 AD — Council of Jerusalem dispute in Acts 15
- 50-52 AD — Paul’s second missionary journey
- 50-60 AD — James written by James (Jesus’ half brother) who was later martyred.
- 50-58 AD — Hebrews written
- 51-52 AD — 1 and 2 Thessalonians written.
- 53-58 AD — Paul’s third missionary journey
- 54 AD — Apostle Philip martyred by torturing and crucifixion.
- 55-56 AD — 1 and 2 Corinthians written.
- 57 AD — Romans written.
- 57-62 — Gospel of Luke written
- 60-62 AD — Paul’s arrest in Jerusalem, imprisonment, and move to Rome. Ephesians, Philippians, Colossians, and Philemon written.
- 62-63 AD — Acts written.
- 63 AD — James (Jesus’ half brother) martyred by throwing him off the top of the temple.
- 63-64 AD — Titus, 1 and 2 Timothy written.
- 64 AD — Apostle Peter martyred by upside down crucifixion
- 64-68 AD — 1 and 2 Peter written
- 65-67 AD — Apostle Paul’s rearrest and beheading by Nero.
- 65-80 AD — Jude written by Jude (Jesus’ half brother)
- 70 AD — Second temple is destroyed.
- 70 AD — Apostle Andrew martyred by crucifixion.
- 70 AD — Apostle Doubting Thomas martyred by impaled by pine spears, red hot plates, and burned alive.
- 70 AD — Apostle Bartholomew martyred by flaying and crucifixion.
- 70 AD — Apostle Matthias martyred by crucifixion and stoning.
- 70-80 AD — Gospel of Matthew written.
- 72 AD — Judas (not Iscariot) martyred by being beaten with sticks.
- 74 AD — Apostle Simon martyred by crucifixion.
- 80-90 AD — Apostle Matthew martyred by beheading.
- 85 AD – Gospel of John written
- 90s AD — 1 and 2 and 3 John, and Revelations written.
- 95-100 AD — John dies without being martyred.
- 100-150 AD (90-175 AD) — P52 manuscript of Gospel of John is the earliest known

manuscript of New Testament texts.
- 125 AD Polycarp — refers to Ephesians as Scripture.
- 140 AD Marcion — proposes a canon of 10 Pauline epistles and a [heretical] version of the Gospel of Luke
- 150 AD — Justin Martyr mentions memoirs of the Apostles including Pauline epistles. Held up as authority for living on par with OT Scriptures
- 170 AD — earliest currently known list of books of the NT the Muratorian fragment includes the 4 gospels, Acts, 13 Pauline epistles, and a few others including the Apocalypse of John. Not mentioned were Hebrews, 1 and 2 Peter, James, and perhaps a few of the latter books of 1 and 2 John.
- 180 AD — Irenaeus asserts that there are only 4 legitimate gospels
- Early 200s — Origen proposes canon of all current NT books except with some dispute over James, 2 Peter, and 2 and 3 John.
- 325 AD — First Council at Nicaea. Substantial progress since Origen had been made. Eusebius recognized all NT canon but was doubtful on James, Jude, 2 Peter, and 2,3 John.
- 350 AD – Cyril of Jerusalem all NT canon minus Revelation plus gospel of Thomas (only inclusion of gospel of Thomas in canon every).
- 367 AD — Athanasius of Alexandria lists all 27 books of the current NT and uses "being canonized"
- 382 AD — Council of Rome Pope Damasus issued identical list of NT canon
- 383 AD — Vulgate (Latin) translation of the Bible
- 390 AD — Gregory of Nazianus has 27 canon
- 393 AD — Canon of Trent accepts present Catholic canon
- 394 AD — Jerome has 27 canon
- 397, 419 AD — Council of Carthage under St. Augustine accepts canon of Trent
- 5th century (400s) and onward — Western Church NT canon is the same

Here is one of the recent lectures on Mike Licona on evidence on veracity of the text, translation, and canon.

41:05 time stamp:

- **Undisputed (authoritative)**: 4 gospels, Acts, 10 Paul's letters, 1 John, 1 Peter
- **Disputed but included**: 3 of Pauls letters (Titus, 1 and 2 Timothy), Hebrews, James, 2 Peter, Jude, Revelation
- **Not authoritative, some historical**: 1 Clement, Didache, Shepherd, Gospel of Thomas, Ignatius' letters, Gospel of Barnabas, Polycarp
- **On the outside:** Not even gnostics included in their canons — Gospel of Peter, Gospel of Hebrews, Acts of Paul, Gospel of Philip, Gospel of Mary, Gospel according to the Egyptians

Note: Donalgraeme's Tradition Thursday has been going through a lot of 3rd group on the list if you want to check it out. The Didache is interesting because it was how the early

Apostles and disciples of Jesus practiced the commands of Jesus. Also, writings of many other fathers of the Church.

edit: Wintery Knight has a recent post on 2000 year old copy of the book of Leviticus that confirms accurate text to the versions we use today.

Overall, the process is one that is very interesting. Generally, the tendency is to exclude things that are doubtful rather than include. This eliminates as much heresy as possible, as can be seen from the early Church defense against gnosticism and other forms of heresy mentioned in Revelations.

Additionally, there is a tendency to include mainly writings that further the gospel of Jesus Christ rather than on extraneous knowledge or diversions. Paul expressly makes this point multiple times.

> 1 Cor 8:1 Knowledge puffs up, but love builds up.
>
> 1 Timothy 6:3 If anyone advocates a different doctrine and does not [d]agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited and understands nothing; but he [e]has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that [f]godliness is a means of gain.
>
> 2 Timothy 3:But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, [a]haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of [b]godliness, although they have denied its power; Avoid such men as these. 6 For among them are those who [c]enter into households and captivate [d]weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the [e]knowledge of the truth. 8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. 9 But they will not make further progress; for their folly will be obvious to all, just as [f]Jannes's and Jambres's folly was also.

The line between Scripture and tradition appears straight forward, even though the canonization of the Scriptures themselves are a result *of* tradition.

Debate over something like transubstantiation seems more and more like controversial questions that don't help believers learn how to live a more fruitful life in Christ Jesus. We are commanded to take the Eucharist/Communion. We don't necessarily need to know what actually happens to the bread and wine when we take it, even though questions like that could be interesting to know.

Jesus was able to sum up the Law and the Prophets into two commandments: 'Love God

and Love your Neighbor.' So too, we have one of the basic summaries of the Christian faith straight from the mouth of Jesus: John 13:34 and John 15:12 "A new commandment I give to you: That you love one another, as I have loved you, that you also love one another." When the gospel and commandments of Jesus are not the focus, we are going off track.

Conclusion

Telephone. Remember that game? The further you tend to get away from the original voice, the more distorted the meaning has gotten. We know that the New Testament Scriptures are written by the Apostles themselves (Matthew, John, Peter, Paul) or colleagues of the Apostles (Mark, Luke), who often had direct interaction with Jesus.

To say that we now have "new knowledge" on what Jesus and His apostles (to whom Jesus gave authority to spread the gospel) actually meant seems exceedingly disingenuous, like a lot of Protestant denominations on divorce and headship. This is how you get perversion of Scriptures such as egalitarianism and complementarism, which Dalrock has dissected complementarism in All roads lead to Duluth and The root of the problem. The only Biblical marriage is Patriarchal.

This is why I try to read a lot of the writings of the Church fathers as well as the Scriptures themselves. Generally, I think the Orthodox have it right by only affirming Patristic writings and the 7 ecumenical councils which condemned various heresies. They also haven't changed any of their tradition in the past 1000+ (?) years if I remember correctly. If I have Orthodox commenters, and you know some confirmation would be great.

One of the major failings of the Evangelical Church is to try to make the Scriptures culturally relevant. In reality, the Scriptures are Truth among a relativist culture.

Jesus' message, as preserved by Church tradition, is fairly straight forward and clear. I don't see a reason to bring up controversial questions on extraneous things in the Scripture, especially when it's clear that the Scripture itself and the early Church fathers were not concerned about those things. They were concerned about living a daily life devoted to God, and fulfilling Jesus' commands to spread the gospel, make disciples, and baptize new believers.

In my humble opinion.

They hate everything that God calls blessed

September 24, 2016 | by Deep Strength | Link | Original Link

I was going to name this post **Inverted Values**, but I decided to name it the above instead.

Carlotta from Dalrock's hierarchy equals abuse makes this comment:

> Interesting isn't it? If you work as a nurse for strangers, cook for strangers in a restaurant or teach other people's children those are heroic career choices. Do any of it for your flesh and blood and you are an oppressed idiot slave.
>
> I reframe it this way when femenists start their crap. I tell them I am a strong and independent women who has made a choice to live my own lifestyle and their bullying and intolerance of my liberated choices will not be tolerated in my safe space. I tell ya, the expressions are priceless.

The real interesting thing is the inversion of values across culture.

- Abortion — No value on children.
- Sex — Pre-marital sex is great. Withholding sex in marriage is good if she doesn't feel like it.
- Marriage — all marriage is good, except one man-one woman. If you only believe in one man and one woman we're going to fine you and put you in jail.
- College — If you're a Christian your campus group isn't allow. But everyone else can have one. If I educate you in this class correctly, by the end you won't be a Christian. But no other religion.
- Family — Dad is doofus. The wife and kids know better than him.
- Family — Have 0-2 kids that's great. Have 5+ kids you're looked at like you're crazy.

When you examine it in the context of feminism, it shouldn't be all that surprising though. They ***hate*** everything that God calls ***blessed*.**

Obviously, there's many more examples, but taking care of the family versus taking care of strangers is only another such example of inversion of values. Some are more obvious than others, and Christians also fall for some of them.

Carlotta makes the right choice to confront it head on and make people think about it.

Service is not submission

September 26, 2016 | by Deep Strength | Link | Original Link

This seems to be a common theme coming out from both egalitarian and complementarian camps. I was reminded of this from the recent Dalrock post on hierarchy equals abuse.

Service in Greek is diacon (diaconia/diaconos), which is also the word for Deacons. The Scripture has this to say on being a servant and how to serve:

> Mark 9:33 And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” 34 But they kept silent, for on the way they had argued with one another about who was the greatest. 35 And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” 36 And he took a child and put him in the midst of them, and taking him in his arms, he said to them, 37 “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”
>
> John 13:12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, “Do you know what I have done to you? 13 You call Me Teacher and Lord; and [b]you are right, for so I am. 14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. 15 For I gave you an example that you also should do as I did to you. 16 Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17 If you know these things, you are blessed if you do them.

However, serving is not the same as submission. Submission is being under the authority of another. The fact that a husband is called to serve his wife does not mean that he is to submit to his wife. Jesus serves the disciples by washing their feet, but in the same chapter gives them a command:

> John 13:31 Therefore when he had gone out, Jesus *said, “Now [d]is the Son of Man glorified, and God [e]is glorified in Him; 32 [f]if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. 33 Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ 34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another.”

Service is to meet another’s need. Submission is to be obedient to authority.

Husbands are called to serve their wives to meet their needs. Eph 5 shows us that meeting a wives need is to “to sanctify them” (make holy by pointing out areas of sin and

repentance), “love their wives as their own body” (do anything for her that you would also do for you) x3, and to “nourish and cherish” (provide for internal and external needs like food, clothing, sex, etc.). Wives are called to submit to their husbands and be obedient to their commands.

Also, it’s easy to get *needs* confused with *wants*. The Scripture defines the requirements of the marriage relationship. For example, for the wife the marital *needs* are leadership, provision (clothing, food), sex, and honor as a coheir in Christ from the husband. For the husband, submission, respect, chaste and respectful behavior, gentle and quiet spirit, and sex from the wife. Beyond that are solely wants. If you don’t get what you *want*, you shouldn’t be angry if you don’t get it. Yes, things like Bible studies and prayer together are good, but they are also wants. They aren’t requirements. It may be one way a husband can lead, but he may choose to do it a different way.

Yet there are so many ‘pastors’ who warp service into submission. Ostensibly because of deceptive thinking that if a husband is godly then a wife will be godly and if a husband is ungodly then the wife will be ungodly. This has been shown to be false.

Marital needs, marital wants and maturity

September 27, 2016 | by Deep Strength | Link | Original Link

I brought up this topic in the previous post on service is not submission.

> 2 Timothy 3:16 All Scripture is [h]inspired by God and profitable for teaching, for reproof, for correction, for [i]training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

If we believe that the Scriptures are God-inspired, then we should expect that they lay out the various requirements for roles and responsibilities in particular relationship situations (not simply marriage, but using marriage as an example). Therefore, the Scriptures tell us what are *needs* and everything else that is left out, by elimination, are *wants.*

> Also, it's easy to get *needs* confused with *wants*. The Scripture defines the requirements of the marriage relationship. For example, for the wife the marital *needs* are leadership, provision (clothing, food), sex, and honor as a coheir in Christ from the husband. For the husband, submission, respect, chaste and respectful behavior, gentle and quiet spirit, and sex from the wife. Beyond that are solely wants. If you don't get what you *want*, you shouldn't be angry if you don't get it. Yes, things like Bible studies and prayer together are good, but they are also wants. They aren't requirements. It may be one way a husband can lead, but he may choose to do it a different way.

In speaking about the marital relationship, the Scripture delineate the bare necessities — the *needs* — in various passages which I alluded to above: Eph 5, Col 3, Tit 2, 1 Pet 3, 1 Cor 7, 1 Cor 11, and so on. These are the things that are required of each spouse that **glorify God** on earth.

The subversion to marital roles and responsibilities reminiscent of egalitarians and complementarians are to their own shame. Their perversion is due to idolatrous focus on the culture, women, feelings, or anything other than the Lord.

The necessities, after all, are only necessities. Most of Paul's epistles and writings of Peter, John, and the apostles to the early Church contain many warnings about walking astray. Living a Christian life is so much more than avoiding walking astray. Indeed, we can infer, from the commands of Jesus, that we are to walk far beyond bare necessities: "Love one another, as I have loved you, that you also love one another."

> 1 Timothy 1:8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 [f]and [g]immoral men [h]and homosexuals [i]and kidnappers [j]and liars [k]and perjurers, and whatever else is contrary to sound teaching, 11 according to the

> glorious gospel of the blessed God, with which I have been entrusted.

The Law of Moses, after all, is for lawbreakers not for the righteous. Following the Law *is* good, but we are not made to simply follow the law. Similarly, many of the commands of the New Testament are simply New Laws. They point us in the right direction, but simply following them won't lead us to the fullness of Christ.

> Ephesians 3:16 that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man, 17 so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love, 18 may be able to comprehend with all the [m]saints what is the breadth and length and height and depth, 19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. 20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, 21 to Him be the glory in the church and in Christ Jesus to all generations [n]forever and ever. Amen.

If we have to be constantly reminded to live a fruitful Christian life, according to the various commands of the New Testament, then are we not simply newborn babes that require liquid sustenance rather than solid food?

> 1 Corinthians 3:And I, brethren, could not speak to you as to spiritual men, but as to men of flesh, as to infants in Christ. 2 I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, 3 for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking [a]like mere men?
>
> Hebrews 5:11 Concerning [g]him we have much to say, and it is hard to explain, since you have become dull of hearing. 12 For though [h]by this time you ought to be teachers, you have need again for someone to teach you the [i]elementary principles of the oracles of God, and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. 14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

Indeed, it is the babes in the faith and the deceived yet seeking that require the commands of the New Testament. This is most of the people that you see in the Churches today. They need the liquid milk in order to re-calibrate their consciences toward righteousness according to what **glorifies God** here on earth.

But to those of us who know better and have aligned our conscience to the word of Truth, we have a greater responsibility to live and to act like one who is neither ignorant or foolish.

> Ephesians 4:11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the [d]saints for the work of service, to the building up of the body of Christ; 13 until

> we all attain to the unity of the faith, and of the [e]knowledge of the Son of God, to a mature man, to the measure of the stature [f]which belongs to the fullness of Christ. 14 [g]As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness [h]in deceitful scheming; 15 but [i]speaking the truth in love, [j]we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together [k]by what every joint supplies, according to the [l]proper working of each individual part, causes the growth of the body for the building up of itself in love.

Rather, we are to walk into maturity, through exercising our spiritual gifts and learning to grow in the positions we are placed at for the season. To walk into an example of Christ's love for those inside the Church and to those outside the Church. Indeed, those inside the Church that are deceived may need it more desperately than those outside.

Addendum: Ephesians 1-4 is so good for exploring what maturity in the faith looks like. Ephesians 5-6 are commands because those in the Church at Ephesus were still babes in the faith.

If you're spiritually immature, you should expect your wife won't submit

September 28, 2016 | by Deep Strength | Link | Original Link

Snapper has an interesting saga with his pastors much like JoJ did back a few years ago.

Overall, the pastors seem committed to the stances that:

- 1 Corinthians on women being silent in Church needs to be looked at in terms of cultural relevance.
- If you're spiritually immature, you should expect your wife won't submit. Similar to intelligent submission. Pastors putting more "qualifiers" on submission against Scripture.
- The wife needs to the leader of her home if her husband isn't leading [spiritually].
- Women/wives should be able to teach [from the pulpit] if what they are saying is correct.

I've already covered some of this before in why women are prohibited from certain positions in the Church, but overall their stance reeks of the idol of "progressivism."

For those of you new, Progressivism is pretty much a catch-all term for feminism and its liberal cousins. It is something along the lines of "we know more today than we did yesterday hence what we did in the past is now outdated."

Obviously, progressivism is based on so-called knowledge, and we know the Scripture's stance on knowledge:

> Proverbs 1:7 The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.
>
> 1 Corinthians 8:Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge [a]makes arrogant, but love edifies. 2 If anyone supposes that he knows anything, he has not yet known as he ought to know; 3 but if anyone loves God, he is known by Him.

It's funny how so many pastors want to bring the Scriptures to "cultural relevance." Christians are not supposed to be culturally relevant. They are supposed to salt and light. We're supposed to stand out for being different. Jesus warned about being culturally relevant:

> Matthew 5:13 "You are the salt of the earth; but if the salt has become tasteless, how [e]can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.
>
> 14 "You are the light of the world. A city set on a [f]hill cannot be hidden; 15 nor does anyone light a lamp and put it under a [g]basket, but on the lampstand, and it gives light to all who are in the house. 16 Let your light shine before men in

> such a way that they may see your good works, and glorify your Father who is in heaven.

Here's some Christian common sense, often rarely used: if your stance on any theological issue in the Scriptures agrees with culture, you're probably wrong. Culture is in direct opposition to Christ. They hate everything God calls blessed.

If the Scriptures tell us that women should not be teaching and/or having authority over men in Church, and culture tells you otherwise… then why would you believe the culture if you're a Christian? Even if what they are saying is theologically sound, it's not their place.

All this "cultural wisdom" being integrated into Christianity and you wonder why Western Christianity is dying. It's no different than the culture on which it is trying to reach. It's not salty and it's not light.

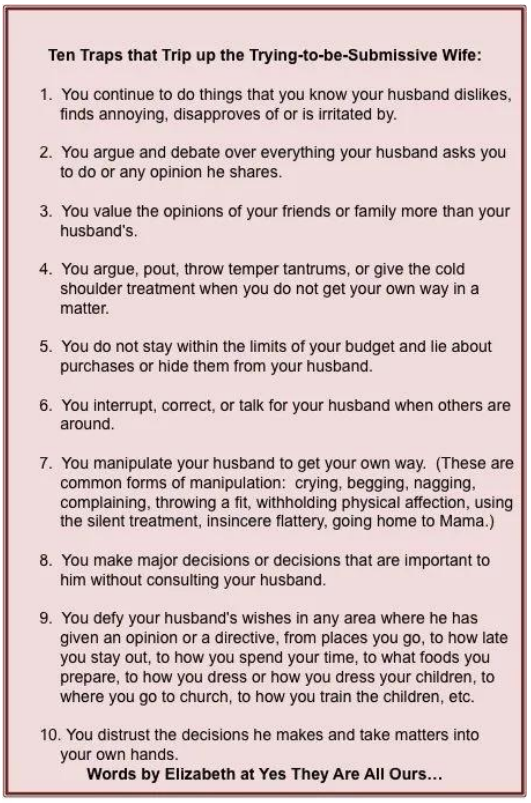
Also, it seems like this whole "saga" was much less about women preaching in church but rather about cutting men down, specifically Snapper. It only "started" after they got wind of his personal situation, and they appear to be making snarky messages to antagonize after preaching about it in Church.

Ten traps that trip up the trying to be submissive wife

September 29, 2016 | by Deep Strength | Link | Original Link

I was sifting through some things on my computer, and I ended up stumbling on this image which I don't know where I got it from. It may have been on a Christian woman's blog or somewhere out in the wider manosphere or men's blog. Obviously, the original is from Elizabeth on the blog referenced at the bottom.

Wives always get confused when they ask "how" or "when" they are being disrespectful. Well, here's a good list.



A lot of these things are both attitudes and actions. A woman/wife can fix all of her actions, but if her attitude comes off bad too then it's pretty much the same. Respect is an attitude that is translated into how you act.

All I have is Yours

October 3, 2016 | by Deep Strength | Link | Original Link

About 2 weeks ago, a rock bounced up off the road and hit my windshield. Initially, I was super surprised because I was looking somewhere else and it startled me. After the initial surprise wore off, it was just disappointing. I thought I could drive with it for a while since it was pretty small, but it ended up getting bigger and bigger as I drove. It was initially about 6-8 inches but it enlarged to over 18-20 inches over a few days of driving. Next week I ended up calling my insurance company to figure out how to get it fixed. I was quite disappointed about it since finances have been on the tighter side at the moment.

As I was getting in the car to drive to my church's small group I remember thinking "This sucks. I'm going to have to pay $325 of my money to get it fixed." Right after I thought that, I felt the conviction of the Lord right away and the words that popped into my head immediately were "Your money? It's all my money." I've had a few experiences like this before, but this was probably the most crystal clear and immediate one to date.

I repented of that right away, and prayed that I would be able to think of all of the money I have been given to steward correctly. I'd rather it be a $325 lesson than a much bigger one in the future. For example, as righteous as Job was, I don't exactly want to be in a situation that is anything like his unless I am called to be. I need to be a good steward with little so that I can be entrusted with more.

It is a good reminder that being a Christian with finances is not simply about **what you give** but **what you do with all that you have received**.

Holiness, Sanctification, Purity, and Chastity

October 12, 2016 | by Deep Strength | Link | Original Link

I haven't done a word study in a while, since ones such as joy, grace, forgiveness, and charisma. Today we will be looking at holiness, sanctification, purity, and chastity.

God is not described as "Love" but as "Holy" when prophets have visions of heaven. The main two instances we have of this are in Isaiah and Revelation. Therefore, we can infer that this "holiness" is a trait of God that is important.

> Isaiah 6:1 In the year of King Uzziah's death I saw the Lord sitting on a throne,
> lofty and exalted, with the train of His robe filling the temple. 2 Seraphim stood
> above Him, each having six wings: with two he covered his face, and with two he
> covered his feet, and with two he flew. 3 And one called out to another and said,
> "**Holy, Holy, Holy, is the Lord of hosts, The [a]whole earth is full of His glory.**"
>
> Revelation 4:2 Immediately I was [a]in the Spirit; and behold, a throne was
> standing in heaven, and One sitting on the throne. 3 And He who was sitting was
> like a jasper stone and a sardius in appearance; and there was a [b]rainbow
> around the throne, like an emerald in appearance. 4 Around the throne were
> twenty-four thrones; and upon the thrones I saw twenty-four elders sitting,
> clothed in white garments, and golden crowns on their heads.
>
> 5 Out from the throne come flashes of lightning and sounds and peals of thunder.
> And there were seven lamps of fire burning before the throne, which are the
> seven Spirits of God; 6 and before the throne there was something like a sea of
> glass, like crystal; and in the [c]center and around the throne, four living
> creatures full of eyes in front and behind. 7 The first creature was like a lion, and
> the second creature like a calf, and the third creature had a face like that of a
> man, and the fourth creature was like a flying eagle. 8 And the four living
> creatures, each one of them having six wings, are full of eyes around and within;
> and day and night [d]they do not cease to say, "**Holy, holy, holy is the Lord
> God, the Almighty, who was and who is and who [e]is to come.**"

The root word of grace — charis — is the same as the root words for joy, forgiveness, and charisma. In that post we can infer that it is by God's grace that we obtain the fruit of the Spirit joy, in His grace we find forgiveness, and through His grace we speak with charisma.

It also just so happens that the root word of holy — hagios — is also the same root in sanctification, purity, chastity, and holiness derivatives. From Strong's dictionary:

> **Holy** — G40 — ἅγιος — hagios — hag'-ee-os
> From ἅγος hagos (an awful thing) compare G53, [H2282]; sacred (physically
> pure, morally blameless or religious, ceremonially consecrated): – (most) holy

> (one, thing), saint. Total KJV occurrences: 229
>
> **Sanctify** — G37 — ἁγιάζω — hagiazō — hag-ee-ad’-zo
> From G40; to make holy, that is, (ceremonially) purify or consecrate; (mentally) to venerate: – hallow, be holy, sanctify. Total KJV occurrences: 29
>
> **Purity** — G47 — ἁγνεία — hagneia — hag-ni’-ah
> From G53; cleanliness (the quality), that is, (specifically) chastity: – purity. Total KJV occurrences: 2
>
> **Chaste** — G53 — ἁγνός — hagnos — hag-nos’
> From the same as G40; properly clean, that is, (figuratively) innocent, modest, perfect: – chaste, clean, pure. Total KJV occurrences: 8
>
> **“Holiness” in NT** — hagiosmos (G38), hagiotes (G41), hagiosune (G42)

I wrote a bit on this in the leadership of a husband, but it is with this lens that Ephesians 5 needs to be looked at:

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify (G37 hagiazo) her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; **but that she would be holy (G40 hagios) and blameless**.

The love a husband shows is a sacrificial love (gave Himself up) that is directed toward a purpose. That purpose is sanctification. The process of sanctification is to make holy, and that is done by cleansing [from the things of this world]. The end result is to be holy and blameless.

Therefore, the goal of the Christian husband is to lead in a godly manner and also draw her toward the cross without being bitter (Col 3) and being understanding [as she is a weaker vessel and as coheirs in Christ] (1 Pet 3).

To paraphrase Chad: “drag my wife kicking and screaming toward the cross.”

> 2 Corinthians 11:1 I wish that you would bear with me in a little foolishness; but [a]indeed you are bearing with me. **2 For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. 3 But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.** 4 For if [b]one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.

I find the context of a chaste [virgin] bride to be interesting, as it represents something that is untainted and unstained. Essentially, holy and blameless. This is a theme throughout the entire Scriptures from the Law to the New to Covenant.

It should be no surprise that the qualities that wives are supposed to take on, even as to ungodly husbands conform around this standard:

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, **2 as they observe your chaste and [a]respectful behavior**. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; **4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God**. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Now to get to the main point. They hate everything that God has called blessed prompted this word study. However, the more I examine the issue from a Scriptural perspective, it's more along the lines of:

> "**God is holy and they hate everything that is holy.**"

When we come to the issue of how the culture butts up against God, who is the standard of holiness, we see that culture wants to debase all of the the things that are holy and uphold abominations, atrocities, obscenities, and anathemas. They hate Judeo-Christian morality and ethics. The only "people" that are persecuted are Jews and Christians, and the most persecuted religion is Christianity to varying degrees in the West and much more radically in the 10-40 window.

As an example, this is why I am troubled when things of "progressivism" and "feminism" make their way into churches. God's Word is clear that women are forbidden from having authority over and teaching men in the Church body. It's concerning that many Christians are deceived by the spirits of the age. Their "progressive minds" are deluded into believing that the Scripture is only "culturally relevant" and not universal Truth about the human condition.

There is a lot of cultural change, but one thing that is consistent about every culture is its indirect or direct opposition to God and His Word. This is not a bug but a feature. Human nature has stayed the same since we were created. Those who do not follow God follow their own desires, trading the holy for unholy.

Therefore, in closing, let me simply reiterate the main point of If you're spiritually immature, you should expect your wife won't submit:

Here's some Christian common sense, often rarely used: if your stance on any theological issue in the Scriptures agrees with culture, you're probably wrong. Culture is in direct opposition to Christ. They hate everything that God has called blessed… or in other words, God is holy and they hate everything that is holy.

We are to become like God, through Christ’s sacrifice and the power of the Holy Spirit. The Scripture provide a solid outline for how to do that, and most of the process is about rejecting, replacing, and resisting cultural mores.

Sunday school is superfluous

October 13, 2016 | by Deep Strength | Link | Original Link

In general, I think a lot of Christians — and perhaps not just Protestants — believe that Sunday school is *the* way for their children to learn about God. However, when we examine the Scriptures that is false.

> Deueteronomy 6:1 “Now this is the commandment, the statutes and the judgments which the Lord your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, 2 so that you and your son and your grandson might fear the Lord your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged. 3 O Israel, you should listen and [a]be careful to do it, that it may be well with you and that you may multiply greatly, just as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.
>
> 4 “Hear, O Israel! The Lord is our God, the Lord is one! 5 You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 These words, which I am commanding you today, shall be on your heart. 7 You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. 8 You shall bind them as a sign on your hand and they shall be as [b]frontals [c]on your forehead. 9 You shall write them on the doorposts of your house and on your gates.

Spiritual education was and is supposed to be to continuous and daily walk. It is supposed to be from fathers to sons and the entire household. Church — or rather the gathering of believers — serves to reinforce the Christian values that are taught by fathers to sons.

With that said there’s no excuse for your average Christian to be uneducated about what Jesus and the Scriptures speak. We live in a time where you have access to hundreds of different translations of the Bible at your fingertips. We have compilations of writings of the early Church fathers.

We are perhaps the *most* spiritually rich in resources of any generation in history, yet we are headed toward being one of the *most* spiritually bankrupt generations.

A man's take on potentially dating or marrying a woman with a past

October 14, 2016 | by Deep Strength | Link | Original Link

Since I get a slightly different audience than Donal, there are some good questions asked by a man on potentially dating/marrying a woman with a past. Here they are:

What he was curious about was the effect of their settling versus a woman with a long and/or troubled "history." Here are some questions he asked:

- As a man, should you care if a woman is settling for you, assuming that she has been chaste?
- Does it even make a difference that she has been chaste?
- How do you find out or realize this is happening?
- What should you consider if you find yourself in this scenario?

Here are my answers.

1. As a man, should you care if a woman is settling for you, assuming that she has been chaste?

"Settling" is too subjective to require an answer. I think you have to examine her "expectations" specifically in terms of what she was looking for.

An example of this is perhaps an archetype she always wanted such as say tall, dark, and handsome. I don't think moving away from an archetype build is necessarily settling in a bad way, even though it may happen as she gets older.

On the other hand, if you're dating a woman and she's going all dreamy eyed and talking up men in her life that she thinks are awesome or that she's had crushes on then that's a red flag. Why is she with you then… except as plan B? All of those things she's wished or wanted in a marriage… if they're not you then that's questionable.

2. Does it even make a difference that she has been chaste?

Yes. The divorce statistics speak for themselves, and I'm sure a large part of that is that only half of women marry the best sex of their lives. Comparisons breed dissatisfaction and jealousy.

However, it needs to be measured in terms of her behavior before and after Christ. For example, I'd assert that it's better to be with a non-virgin Christian woman who has been chaste and modest since she became a believer for years than a lukewarm Christian who has done everything but sex and has a nonchalant attitude about chastity.

We know a lot about who people are by their fruit. Out of the heart comes attitudes and attitudes lead to actions, whether godly or ungodly.

3. How do you find out or realize this is happening?

Ask the hard questions. Talk about sex. Vetting is important.

She always answers first, before you say what you like.

4. What should you consider if you find yourself in this scenario?

At the end of the day, we all make mistakes. If she has made mistakes (and repented with visible change — good fruit) and you can live with it then go for it. If you can't get over it, then don't make a big(ger) commitment to something that bothers you.

The same goes for you (the man). If there are thing in your history that she can't get over then let it go no matter how good of a prospect you are now. It will make her unhappy in the long run, and you don't want to be married to someone who doesn't think they're getting a good deal. That's a recipe for disaster.

"Baggage" is a very real thing. God forgives our sins, but the vast majority of time He does not take away the earthly consequences of our sins. Sometimes these consequences follow us into the future: criminal record, substance abuse, credit/money record, STDs, infertility, and so on. Each person needs to decide on their own what is too much for them to handle.

Marriage is a lifelong covenant. You need to be selective, discerning, and wise about who you marry because you will become one flesh with that person. All of their "baggage" becomes yours. I believe substantial amounts of baggage (especially mental and psychological) can be dumped. However, it takes confession and wrestling with God in Scriptural Truth, prayer, petition, fasting, and often tears. There is, of course, no guarantee that there will be healing either. Scars are sometimes there to remind us that we need a Savior, even though that may cause someone to not view you as a potential marriage candidate.

In addition, don't think you can change each other. If you're unhappy with something then you need to be able to speak it and see how they respond. Not figuring out this stuff before marriage is also a recipe for disaster.

Divorce advocates are the same as egalitarians

October 15, 2016 | by Deep Strength | Link | Original Link

When I say *divorce advocates* I mean the people — Christians or otherwise — who try to advocate that the exception clause in Matthew 5 and Matthew 19 mean that a husband can divorce his wife if she commits adultery. I've already outlined the total case from the Scriptures on why this is false in On divorce Part 4.

What Jesus actually says is two separate statements:

- **Don't divorce period (v6)**: "What God has put together let man not separate"
- **You can put away if there was fraud (v9)**: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."). This refers to Deut 22 where there was an invalid covenant marriage if the wife was supposed to be a virgin but was not. In other words, you can put away (without a writ of divorce) if there was deception because it formed an invalid marriage.

This is not difficult to understand given the whole context of the Scriptures by textual analysis and overarching theme. This unifies all of the Scriptures on putting away and divorce (putting away + writ of divorce) with each other: Deut 22, Deut 24, Jeremiah 3, Isaiah 50, Malachi 2, Matthew 5, Matthew 19, Mark 10, Luke 16, Romans 7, 1 Corinthians 5, 1 Corinthians 7, and the case of Joseph and Mary.

In comparison to the egalitarians

Egalitarians hang their argument mainly on two specific versus:

- Galatians 3:28 There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.
- Ephesians 5:21 Submitting yourselves one to another in the fear of God.

However, there are many other passages in the Scriptures such as 1 Cor 11, Col 3, Tit 2, 1 Peter 3 that state wives should submit to their husbands. They radically ignore most of the other Scriptures to hang onto a fringe opinion.

Additionally, the egalitarians try to reinterpret words like headship to mean 'source' instead of an authoritative position. The divorce advocates try to reinterpret "put away" to mean "divorce" and "fornication" to mean "adultery" when the Scriptures never do that.

- **Pharisees said**: Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
- **Jesus said**: Matthew 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

- **What Jesus would have said, if He meant you could divorce for adultery**: Matthew 19:9 Whosoever shall put away AND GIVE A WRIT OF DIVORCE TO his wife, except it be for ADULTERY, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

It is logically incoherent to hang on to the meaning that fornication means adultery because Jesus would have used the word adultery if he meant adultery. Plus, this means that Jesus would have agreed with the Pharisees' initial statement. Jesus never agrees with the Pharisees. The disciples response affirms that Jesus was not agreeing with the Pharisees: Matthew 19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. In other words, if you can't divorce period then it's better not to marry.

This is not to mention what the apostles and early Church fathers taught on marriage, which is no divorce period and there is no putting away unless there was an invalid marriage (like 1 Cor 5). They're the ones who understood this passage *directly from the mouth of Jesus*.

Likewise, the early Church did not permit women in leadership positions, and men were the head of their families.

Conclusion

The Word Jesus gives is logically clear (paraphrased):

- v6: Don't divorce period.
- v9: Deception and/or illicit sexual unions don't form a valid covenant [marriage]. (Deception: Deut 22; Incest: 1 Cor 5).

I've gone through four iterations of the "On divorce" outlining the total case, and every time it's the same old Pharisaical hard heartedness on this passage. The divorce advocates are like the egalitarians. They twist Scripture to fit what they want.

It's a hard, hard, hard, hard Word. Even the disciples agreed that it was an insane Word: If the case of the man be so with his wife, it is not good to marry.

Let's not fool ourselves that divorce in a valid covenant marriage is ever the right thing, even if a spouse commits adultery. Jesus never permits divorce for adultery.

Grace, mercy, and Christian perception of sin

October 17, 2016 | by Deep Strength | Link | Original Link

One of the things that irks me about the modern necropolis (e.g. churchianity) is the reference to innocence and flawlessness — I'm looking at you MercyMe, although they are not the only Christian band to do this — in regard to being believers and children of God.

> No matter the bumps
> No matter the bruises
> No matter the scars
> Still the truth is
> The cross has made
> The cross has made you flawless

The grace — unmerited favor — given to us is the death, burial, and resurrection of Jesus Christ for the forgiveness of our sins. Accepted grace given to us results in mercy — the just judgment of God against our sins does not count against us.

In other words, you're guilty of sins. You deserve punishment for them. The verdict of a Just and Righteous God against our sins is a guilty verdict. The wages of sin is death. However, by accepting the grace given to us by God, the gift of salvation through Jesus Christ, we obtain mercy where our sins are not eternally held against us.

This doesn't make us innocent or flawless! We still sinned and by extension are guilty, and we still need to ask for forgiveness of our sin. What this means is that we are not condemned in Christ Jesus.

> Romans 8:1 **Therefore there is now no condemnation for those who are in Christ Jesus**. 2 For the law of the Spirit of life [a]in Christ Jesus has set you free from the law of sin and of death. 3 For what the Law could not do, [b]weak as it was through the flesh, God did: sending His own Son in the likeness of [c]sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, 8 and those who are in the flesh cannot please God.
>
> 9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him. 10 If Christ is in you, though the body is dead because of sin, yet the spirit is [d]alive because of righteousness. 11 But if the Spirit of Him who raised

> Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies [e]through His Spirit who dwells in you.

The problem with doctrine and songs such as these is that they give us a false perception of grace and mercy.

If, by grace, we are innocent and flawless then there is no need to repent of our sins when we do them. There is no need for mercy because we are not guilty. However, we know that we are sinful and still make mistakes. We always need to be ready to apologize and repent of the sins that we commit, even though we are in Christ and desire to walk in obedience to His commands.

This is the true thrust of the Christian walk.

- We still make mistakes, and we still need forgiveness. We need to be able to acknowledge when we sin and repent. Even though we are guilty and deserve punishment, we are not condemned to the punishment (e.g. wages of sin is death). And that is a reason for peace and joy in Christ.
- We strive to set our minds on Christ so that we walk into completeness and perfection like God. We aim to continue to mature spiritually, so that we take off the old which is being corrupted by deceitful desires and put on the new in true righteousness and holiness. As we become more like Christ, we learn to more consistently Love one another like Jesus has loved us and resist/flee from temptation.

As you can see, it’s very easy for us to fall prey to ‘fast and loose’ theology, especially in modern Christian songs. By all accounts, MercyMe is one of the better bands out there in regard to adhering to sound doctrine, but even they make mistakes which can throw people off.

Head coverings

October 18, 2016 | by Deep Strength | Link | Original Link

This is something that both Moose and Cane have discussed before in multiple different posts (which I can't all find at the moment), but I'm going to go over it a bit too.

> 1 Corinthians 11:1 Be imitators of me, just as I also am of Christ.
>
> 2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. 3 But I want you to understand that [a]Christ is the head of every man, and the man is the head of a woman, and God is the head of [b]Christ. 4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman [c]whose head is shaved. 6 For if a woman does not cover [d]her head, let her also [e]have her hair cut off; but if it is disgraceful for a woman to [f]have her hair cut off or [g]her head shaved, let her cover [h]her head. 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man [i]does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake.
>
> 10 Therefore the woman ought to have a symbol of authority on her head, because of the angels. 11 However, in the Lord, neither is woman [j]independent of man, nor is man [k]independent of woman. 12 For as the woman [l]originates from the man, so also the man has his birth through the woman; and all things [m]originate from God. 13 Judge [n]for yourselves: is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering. 16 But if one is inclined to be contentious, we have no [o]other practice, nor have the churches of God.

The key points of this passage are:

- Paul urges the Corinthians to act as he does as he imitates Christ.
- There is a hierarchy of authority: God > Christ > man > woman
- Men who prophesy or pray with their head covered are disgraced, but women who prophesy or pray without their head covered are disgraced (and it is if as their heads are shaved).
- The reason for this is not just from an authority perspective, but also a creation order perspective.
- The symbol of [being under] authority is because of the angels (as an angel is assigned to each Church to watch over it: Revelations 2-3)

- Repeating that it's a disgrace for covering a man's head, and disgrace for an uncovered woman's head. Long hair is a glory to a woman, much like a head covering.
- Tells us that this is a practice of the Churches of God. It is not solely to the Corinthian Church and thus the culture of the Corinthian Church but of all of God's Churches. It's universal.

There's a lot of commentary on this passage and a lot of debate. There is some cultural context to this in terms of prostitution and not covering the head.

The argument from creation order on head coverings is similar to women not being able to teach or have authority over men in 1 Timothy 2. Conveniently, this is also one of the "culturally relevant" passages that many "liberal" Churches like to explain away.

It is universally "disgraceful" for women to have short hair. This is no coincidence. While outward appearances may be disgraceful, outward appearance is not everything. In fact, 1 Peter 3 states beauty in wives is not merely outward but inward. To win unbelieving husbands a wife should have chaste and respectful behavior, a gentle and quiet spirit, and submit to her husband. Such methods and actions outwardly show her respect and submission. It makes sense then that head coverings are likewise an outward expression of a symbol of [being under] authority as chaste and respectful behavior, a gentle and quiet spirit, and submissiveness is to an unbelieving husband.

Indeed, the symbol of being under authority is to her own husband and God. It is a form of outwardly honoring the principles of godly living in Christ Jesus. Not only that, but because of the angels [of each church] as they are also under the authority of God and are commissioned by God to judge our obedience. For example,

> Revelation 3:14 "To the angel of the church in Laodicea write:
>
> The Amen, the faithful and true Witness, the [k]Beginning of the creation of God, says this: 15 'I know your deeds, thalmostat you are neither cold nor hot; I wish that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will [l]spit you out of My mouth. 17 Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. 19 Those whom I love, I reprove and discipline; therefore be zealous and repent. 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.'"

Are the Scriptures only culturally relevant or is it timeless Truth?

If they're only "culturally relevant" then what's the point? We can just pick and choose what we want to obey in the Bible. Picking and choosing what you want to obey is the modicum of almost everyone who calls themselves Christians in the Western hemisphere. Oh, don't want to go to Church? I guess I'll only go when I feel like it. Oh, don't want to obey my husband? Guess I won't. Oh, I want a divorce but the Bible says not to… well, there were irreconcilable differences so God wants me to leave.

Indeed, the Scripture itself in v16 speaks that this is not "culturally relevant" [to the Corinthians] but a practice of all of the Churches of God in all of the various cultures that they were in from: Judea, to Africa, to Asia Minor, to Greece, to Italy and everywhere a Church was planted by the Apostles. The practice of head coverings to show proper submission to authority was and is still universal for the Church.

The simple truth about the matter is that head coverings were practiced in every Church, even in the West, until perhaps 70-100ish years ago. As the Church became much more infected by the culture, this practice has become non-PC, odd, weird, and whatever "negative" attribute you want to call it. Hence, it has stopped being practice in most Churches. However, this is not a reason not to follow the commands of Scripture. Following the commands of Scripture are often difficult, uncomfortable, and un-PC. Women being outwardly submissive to authority? Definitely un-PC.

> Is it no surprise that in our individualistic and rebellious culture that we have gotten rid of symbols of submission to authority?

In any case, I discussed this previously with my girl a year or so ago, and I have recently discussed it with her again. Apparently, she didn't remember that we discussed it. She doesn't like it (at least at first), but will do it if I ask her to. I let her know that it will be something that I require in marriage, not because I am asking her to but as Christians we want to be in alignment with God's Word. It is also clear that head coverings as an outward symbol of [being under] authority can be an excellent witnessing tool for believers to lukewarm Christians, especially in our individualistic and rebellious culture.

The thing about being obedient is that we don't have to like it at first. It's great if we do, but much of the time when we are tasked with being obedient to God we don't like it at first. But we have faith and trust God that as we are obedient to His commands that He will be gracious to us and help us cultivate the right attitude and heart.

Christian marriage components

October 20, 2016 | by Deep Strength | Link | Original Link

I've been viewing this discussion on the components of Christian marriage on Donal's post. The fact that we have to call it "Christian marriage" in the first place is bad. Marriage is created by God and defined by God. Hence, all Christian marriage is just marriage. But that's a topic that has been beaten ad nausium.

Let's start with marriage. Creating a marriage is multi-factorial.

In Genesis 2, we can see that God acts as the first Father to give Adam his wife Eve:

> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.
> 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
>
> 23 "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

Likewise, there is the aspect of separation and joining, and sex:

> 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

The original marriage is a framework. It tells us important components of what a marriage, which are namely:

1. Father giving the daughter to the man — God giving Eve to Adam
2. Separating from family(s) — leaving father and mother [to make an independent family unit]
3. Coming together [to be with and live with] — joined to his wife
4. Having sex — becoming one flesh
5. In the presence of witnesses [traditionally with a wedding celebration] — in this case, Father/Jesus/Spirit and potentially angels.

Now, there are examples from the Scriptures where some of these components are missing, but ideally you want all of these to make up a marriage given our example from Genesis 2. Note: no marriage license is required, although God says to obey the laws of your nation (which, I concede is debatable given that other forms of non man-woman marriage is now lumped in with that).

The two main components that are undeniable is the **agreement of the covenant of marriage** and **sex**.

This is exemplified in Genesis in 2 different ways:

- Agreement — God the Father gives the Eve to Adam in v22, and Adam accepts in v23
- Agreement — Implied through leaving the father and mother and joining to his wife.

Both of these work as seen in numerous examples in Genesis and throughout the rest of the Bible. Abraham goes to negotiate with his relatives. Abraham sends a servant to negotiate for Rebecca for Isaac. Jacob negotiates with Laban for himself. In the Law a father can say that his seduced daughter is not married if he sees that the man is not right for his daughter or his daughter did not make a wise decision. In a similar manner, a husband can also nullify his wife's vows.

- Sex — becoming one flesh.

This is the part that is the most confusing to many, especially the ones that think sex is marriage. Aside from the agreement examples above, the "one flesh" verse is often taken out of context of the agreement of the covenant examples. Additionally, prostitution was not considered marriage.

The easiest example to see is that Jesus' New Covenant in His blood is formed when Christians agree to believe in Jesus, repent of their sins, and follow Him. This "marriage" of Christ and His Church is used as an analogy for husbands and wives. Hence, marriage is an binding moral agreement between Christ and a Christian (who make up the Church), much like husbands and wives need to agree to be married to live together and have sex.

Marriage components

Marriage has roles and responsibilities.

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

Obviously, Ephesians 5 exhorts a large chunk of them, but additional ones are found in 1

Corinthians 7, 1 Corinthians 11, 1 Corinthians 14, Colossians 3, Titus 2, 1 Peter 3, 1 Timothy 4, and so on. The OT also provides solid guidelines such as Numbers 30 and other passages on treatment of husbands and wives in marriages.

It is important to note that this these things are God's framework for marriage. These are things we want to do if we want to glorify God with our marriage and sanctify ourselves, which as Christians we should be aiming toward. Those who ignore these roles and responsibilities are not being sanctified and not glorifying God.

Yes, an egalitarian marriage may be, for all intents and purposes, "successful" according to human metrics and even some others like no divorce. However, that does not mean they are glorifying God or sanctifying themselves through adherence to God's law. This is extremely important to remember, as I'm sure many of us know many marriages that are egalitarian or even non-Christian that that we are uncomfortable with because they "work."

Just because they seemingly "work" does not mean they are holy or glorify God.

> 1 Corinthians 7:1 Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control. 6 But this I say by way of concession, not of command. 7 [c]Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.
>
> 8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

In regard to marriage, properly, there is an Eros component.

1. For those who burn, it is generally better to marry. If you burn then celibacy is probably not for you.
2. Sex is an integral component of marriage, both for the husband and the wife. They owe each other a marital debt, which should be regularly paid. The exception being mutual agreement for prayer *and* only for a short time.

Although cultural marriage today is largely hedonic in nature, it would be false to say that marriage, according to the Scripture, lacks a eros/hedonic component. In fact, from the beginning and even today God has created marriage to be *the* way in which our sexual desire is holy and therefore made manifest to glory God through its particular fruits:

pleasure, well-being, unity, and procreation.

This is why it is gnostic heresy to dismiss physical attractiveness and other components of created human nature such as sexual desire as many Christians do including FotF's Boundless and commenters. In fact, the Scriptures make an adequate case that marriage is an earthly construct meant for earthly purposes, and all are to glorify God.

Eros is an integral part of marriage as God created it. Therefore, trying to draw a distinction of "how much eros/hedonic is needed" as opposed to other components such as hierarchy and roles and responsibilities in marriage is futile exercise. This is like trying to tear the body away from the mind, soul, and spirit. You can't do it, nor would you want to. They're all parts that are integrated as one magnificently by God.

The eros responsibility

This is why I have been fairly clear in my writing that attraction and desire are important components of marriage. Those who try to downplay it tend to fall prey to gnostic heresy like asceticism where human desires such as sex should be shed as some form of enlightenment and/or godliness. Is eros the only component? Certainly not. We've talked about many of the other components of marriage such as the structural hierarchy and roles and responsibilities. However, all of these things need to come together as one.

One Christian may want a "larger" eros component of marriage than another. This glorifies God, if the component is used correctly: paying the marital debt. Another Christian may consider a "smaller" eros component the ideal for their marriage. This too glorifies God, if the component is used correctly: paying the marital debt. Both of these are good and glorify God.

It is important to note that it is not *your* marital debt that needs to be fulfilled, it is the other spouse's marital debt to which you have an obligation. Their responsibility is to you, and your responsibility is to them. This is why I believe it is important to talk to your potential spouse about their sex drive, so that you are aware of *their* marital debt which is *your* obligation is marriage.

It is a mistake to believe that those who have a larger eros component in their marriage are in sin just as it is to believe those who have a smaller eros component in their marriage are in sin. Likewise, it is also a mistake to believe that the eros component reflects on the other roles and responsibilities of marriage. What glorifies God for the eros component is selflessness to fulfill the marital debt. Nothing else.

This should make intuitive sense now that you have heard it, but it is not the common line of thought for Christians. The eros component of marriage is the marital debt. Can you fulfill that with respect? No. Can you fulfill it with with headship? No. Can you fulfill it with submission? No. Submission to having sex, yes. Specific components of marriage must be fulfilled by that specific act.

For the marital debt, the only thing that fulfills it is sex.

Conclusion

I think it should be abundantly clear now how there is an eros component of marriage

which is integral to the marriage as a whole. The desire for sex cannot be separated out from the various components of marriage such as the hierarchy or other roles and responsibilities.

A larger or smaller eros component is up to the individual. What glorifies God is not whether this component is large or small. Rather, what glorifies God is that you are selfless in satisfying the marital debt of your husband or wife. If it is large then satisfy it with much sex. If it is small, satisfy it with some sex. Ensure that your husband or wife is satisfied.

Likewise, one cannot fulfill any of the other roles and responsibilities of marriage without expressly targeting the goal set forth in the Scriptures. For example, husbands are to emulate Christ to wash and his bride by the water of the word to sanctify and cleanse her so that she may be spotless and blameless. This may mean exhorting her on Scripture for head coverings, even if she doesn't like them. This may mean pointing out opinions that are influenced by culture or sin in order to give her the the opportunity to obey and repent to God to become [more] holy. It's a process of taking off the old and putting on the new.

These are the things that glorify God and make us more like Him, even though they are difficult, painful, and feel like persecution. This has been the recent case of men who have wives that are disobedient to their husband's admonition with the Scriptures. The responsibility of the husband is fulfilled by making clear the commands of God, which brings glory to God through completing the task assigned to him. Any further rebellion is on her own head and not his.

At the end of the day, it's not about us. It's about Jesus. Being privy to each component of Scripture set before us — marriage components if applicable — allows us to glorify God in our actions by completing the task he has set before us. To that He says: 'Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your [c]master.'

It’s a test

October 24, 2016 | by Deep Strength | Link | Original Link

Deuteronomy 13 is a very interesting passage, especially because of how it relates to today:

> Deuteronomy 13:1 “[a]If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul. 4 You shall follow the Lord your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has [b]counseled [c]rebellion against the Lord your God who brought you from the land of Egypt and redeemed you from the house of [d]slavery, to seduce you from the way in which the Lord your God commanded you to walk. So you shall purge the evil from among you.
>
> 6 “If your brother, your mother’s son, or your son or daughter, or the wife [e]you cherish, or your friend who is as your own soul, entice you secretly, saying, ‘Let us go and serve other gods’ (whom neither you nor your fathers have known, 7 of the gods of the peoples who are around you, near you or far from you, from one end of the earth to the other end), 8 you shall not yield to him or listen to him; and your eye shall not pity him, nor shall you spare or conceal him. 9 But you shall surely kill him; your hand shall be first against him to put him to death, and afterwards the hand of all the people. 10 So you shall stone him [f]to death because he has sought to seduce you from the Lord your God who brought you out from the land of Egypt, out of the house of [g]slavery. 11 Then all Israel will hear and be afraid, and will never again do such a wicked thing among you.

There’s a lot of shades of evangelical Christianity in here… not to mention a lot of infiltrates of feminism and other -isms into the Church.

Don’t turn aside from God and His commandments to other things. It’s a test. And most people fail.

Tithing

October 26, 2016 | by Deep Strength | Link | Original Link

I was reading through Malachi the other day, and it just so happened I was revisiting an older Dalrock thread and ran across this post by Otto Lamp on Tithing. Most of the links are books on the passage, but there are two articles here on tithing specifically:

- http://www.gty.org/resources/sermons/1302/gods-plan-for-giving-part-1
- http://www.tithing-russkelly.com/

I'll try to best to summarize the points, mainly from the Russell Kelly article:

- **The word "Tithe" specifically denotes a collection of what was given from the produce of the land. Never money.**

"There are 16 verses from 11 chapters and 8 books from Leviticus 27 to Luke 11 which describe the contents of the holy tithe. And those contents never included money, silver, gold or anything other than food from inside Israel! Yet the incorrect definition of tithe as "the first tenth of income" is the greatest error being preached about tithing today! Lev 27:30, 32; Numb 18:27-28; Deut 12:17; 14:22-23; 26:12; 2 Chron 31:5-6; Neh 10:37; 13:5; Mal 3:10-11; Matt 23:23; Luke 11:42. In order to be honest tithe-teachers must honestly use the biblical definition of the holy tithe."

- **Abraham's "Tithe" to Melchizedek (Gen 14) and Jacob's "free will vow" (Gen 28) were not Tithes but rather spoils of war and free will offerings. Note: spoils of war in Mosaic law were supposed to be 1% (Numbers 31), so Abraham gave 1000% more.**
- **"The purpose of the first tithe was (1) to replace the loss of any inheritance or portion of Israel's wealth in the land and (2) to pay Levites and priests for their labor in the sanctuary and temple."**

"Numb 18:20 And the LORD spoke to Aaron, You shall have no inheritance in their land; neither shall you have any part among them: I am your part and your inheritance among the children of Israel.

Levites and priests were to have no inheritance "in the land" (not "of the land"). That meant they were neither to inherit land nor to inherit anything else from any other source. "Neither have any part among them" meant they were not to share in the wealth of other Israelites. That explains why Levites are first in line among the poor in Deuteronomy 14:29. In other words, they were expected to remain among the poor and humble. See comments on the third tithe."

- **Those who receive the Tithe (Levites, workers of the altar, etc.) have no inheritance in the land. That would preclude 'pastors' from owning pretty**

much anything, which is obviously not true.

"God forbade Levites and priests who received the first whole tithe from owning property in his land or receiving any other inheritances. He also forbade them from sharing wealth with other Hebrews ("no portion among them"). This Bible fact is found an amazing 12 times in (Numb 18:20, 26; Deut 10:9; 12:12; 14:27, 29; 18:1; Josh 13:14, 33; 14:3; 18:7; Eze 44:28)."

- **Second and third tithes were required (up to 23%).**

"Old Covenant Hebrews were clearly expected to bring a second tithe at their three annual feasts, or festivals (Deut. 12:6-7; 14:23). Distinct from the first tithe which was only for Levites and priests, this was to be eaten by all in the streets of Jerusalem. It did not go to the temple; its purpose was "that you may learn to fear the LORD always." The first-born of the herds was in addition to this tithe (proof that first and tenth were different). This meant that the tithe was at least 20% instead of 10%. Yet most tithe-advocates do not teach 20% tithing."

"Old Covenant Hebrews were also commanded to keep a third tithe at home in their cities every third year (Deut. 14:28-29). This was an extra subsidy for Levites who were expected to be first in line among the poor (14:29). This meant a total tithe of around 23% instead of 10% (plus another 10% government tax (1 Sam. 8:14-17). Some teach that this replaced the 2nd festival tithe every third year. However, if this were true, there would be no food for the three yearly festivals. Again, it is obvious why this is not taught today."

- **First fruits (and first borns) are different than tithes**

"In God's Word, firstfruits and firstborn are never the same thing as tithes. Firstfruits were the first wave-sheaf of the whole harvest, not the best (Lev. 23:10); in addition to the tithe, they were the "first offspring of your herds and flocks," not the best (Deut. 12:7). Unlike the food-tithe, it was a very small token amount of the first crops harvested and was small enough to fit into a hand-held basket (Deut. 26:1-10). Firstfruits were a very small token offering — like a handful of grapes or olives. And, like tithes, first-fruits and first-born were always only food from inside God's holy land of Israel."

- **Malachi speaks directly to the Priests the entire time**

"THE REAL GOD-ROBBERS OF MALACHI: The God-robbers of Malachi were actually the dishonest priests of Judah and not the general population. Beginning at Malachi 1:6 God addresses the dishonest ministers at the altar of Judah as "you": "… unto you, O priests that despise my name." Follow the pronoun "you"; it does not change in the remainder of Malachi. Priests offer polluted bread on the altar (1:7). Priests offer inferior animals for sacrifice (1:8). Priests are in charge of the doors and starting sacrificial fires (1:10). Priests had better animals in their flocks received as tithes (1:14; Numb. 18:25-29). Priests were cursed (1:14). Priests are addressed again: "And now, O ye priests, this

commandment is for you" (2:1). The blessings of the priests are cursed (2:2). Priests had broken their special covenant with Levi (2:4-5). Priests had not taught God's Law (2:6-10). Priests covered the altar with their tears (2:13). Priests had married Gentile wives (2:14-16). Priests mock God and ask why He had not judged them (2:17). God promises to punish the priests (3:1-7). Every priest in the nation has helped steal the tithes from the Levites (Neh 13:5-10). God curses the priests once again (1:14; 2:2; 3:9). Priests are told to return the stolen tithes (from Neh 13:5) back to the temple storerooms (3:10)."

Points 13-19 in the article, if you want to check it out.

- **Early Church dissent against Tithing & Paul himself working as a Tentmaker**

"TITHING DID NOT BECOME A LAW IN THE CHURCH UNTIL A.D. 777: The earliest Christian assemblies patterned themselves after the Jewish synagogues which were led by rabbis who, like Paul, refused to gain a profit from preaching and teaching God's Word. There are many books on Jewish social life which explain this in great detail.

From Christ's death until Christianity became a legally recognized religion almost 300 years later, the majority of great church leaders took self-imposed vows of poverty. This is historically documented! They took Jesus' words to the rich young ruler in Luke 18:22 literally "sell all that you have, give it to the poor, and follow me." Most church historians agree that these early church leaders for at least the first 200 years worked for a living and were self-supporting. A Christian leader could not tell a Roman census-taker that he was a full-time preacher of an outlaw religion.

Clement of Rome (c95), Justin Martyr (c150), Irenaeus (c150-200) and Tertullian (c150-220) all opposed tithing as a strictly Jewish tradition. The Didache (c150-200) condemns traveling apostles who stay longer than three days and ask for money. And travelers who decided to remain with them were required to learn a trade. These early opponents of tithing are not quoted by tithe-teachers.

Cyprian (200-258) tried unsuccessfully to impose tithing in Carthage, North Africa around A. D. 250. At his conversion Cyprian gave away great wealth to the poor and lived under a vow of poverty. His idea of tithing included equal re-distribution to the poor. And –we must remember—his ideas of tithing were not adopted.

When tithe-teachers quote Ambrose, Chrysostom and Augustine as church fathers they conveniently leave out the first 200 years of church history. Even after Christianity became legal in the fourth century many of the greatest spiritual leaders took vows of deep poverty and preferred to live unmarried lives in monasteries. If these tithe-teachers are quoted, then the church should also be told what kind of lives they usually led.

While disagreeing with their own theologians, most church historians write that tithing did not become a legally enforced doctrine in the church for over 700 years after the cross. According to the very best sources it took over 500 years before a local church Council of Macon in France, in the year 585, tried unsuccessfully to enforce tithing on its members. It was not until the year 777 that Charlemagne legally allowed the church to collect

tithes. That is the history of tithing found in the Encyclopedia Britannica, Encyclopedia Americana and the Roman Catholic Encyclopedia."

- **Giving principles**

Provide for your family

> 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Not to reflect the old law but the Spirit

> "(1) According to Galatians 5:16-23, there is no physical law which controls the fruits of the Holy Spirit. (2) Second Corinthians 3:10 says that the Old Covenant has "no glory" when compared to the "surpassing" glory and liberty of the Holy Spirit. (3) Hebrews 7 is the only post-Calvary mention of tithing and it is an explanation of why the Levitical priesthood must be replaced by Christ's priesthood because it was weak and unprofitable. Study Hebrews 7 and follow the progression from verse 5 to verse 12 to verse 19. (4) The manner in which tithing is taught today reflects a failure of the church to believe and act on the far better principles of love, grace and faith. Mandatory giving principles cannot, has not and will not prosper the church more than principles guided by love for Christ and lost souls (2 Cor 8:7-8)."

"Christians are commanded to give freely, sacrificially, generously, regularly, joyfully and with the motivation of love for God and man."

> "(1) Giving is a "grace." These chapters use the Greek word for "grace" eight times in reference to helping needy saints. (2) Give yourself to God first (8:5). (3) Give yourself to knowing God's will (8:5). (4) Give in response to Christ's gift (8:9; 9:15). (5) Give out of a sincere desire (8:8, 10, 12; 9:7). (6) Do not give because of any commandment (8:8, 10; 9:7). (7) Give beyond your ability (8:3, 11-12). (8) Give to produce equality. This means that those who have more should give more in order to make up for the inability of those who cannot afford to give as much (8:12-14). (9) Give joyfully (8:2). (10) Give because you are growing spiritually (8:3-4, 7). (11) Give because you want to continue growing spiritually (9:8, 10-11). (12) Give because you are hearing the gospel preached (9:13)."

Conclusion

Since most of this was quoting the other articles, let me summarize it by saying a few things.

Tithing is an OT concept that is rooted in God's blessing and provision from the land. As Christians not under the old covenant and instead under the Spirit, we should stop trying to obey things from the old covenant (like Acts 19 and circumcision). Instead, we should be motivated and not compelled, according to the Spirit, to given "freely, sacrificially,

generously, regularly, joyfully, and out of love for God and man."

What has "replaced" the tithe as provision and inheritance for the Levitical priesthood from the fruit of the land is provision of one's own family (1 Tim 5) as Christians are now in the priesthood of believers (1 Pet 2):

> 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

Giving should be rooted in:

> 2 Corinthians 8:1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, 2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. 3 For I testify that according to their ability, and beyond their ability, they gave of their own accord, 4 begging us with much urging for the favor [a]of participation in the [b]support of the [c]saints, 5 and this, not as we had [d]expected, but they first gave themselves to the Lord and to us by the will of God. 6 So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.
>
> 7 But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the [e]love we inspired in you, see that you abound in this gracious work also. 8 I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also. 9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich. 10 I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. 11 But now finish [f]doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability. 12 For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have. 13 For this is not for the ease of others and for your affliction, but by way of equality— 14 at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; 15 as it is written, "He who gathered much did not have too much, and he who gathered little had no lack."

1. Give joyfully, even in poverty (2 Cor 8:2)
2. Give beyond your ability, willingly (2 Cor 8:3)
3. Give yourself to God (2 Cor 8:5)
4. Don't give because of commandment (2 Cor 8:8; 9:7)
5. Give out of sincere desire (2 Cor 8:8,10,12; 9:7)
6. Give as it will help you grow spiritually (2 Cor 8:8-12)
7. Give in response to the gift of Jesus (2 Cor 8:9; 9:15)
8. Give to supply others' need (2 Cor 8:12-14)

9. Give because if you sow sparingly you reap sparingly and if you sow bountifully you reap bountifully (2 Cor 9:6)
10. Give, not grudgingly or under compulsion, but out of a cheerful heart (2 Cor 9:7)
11. Give because it enables preaching the gospel which will bear fruit (2 Cor 9:13)

For me, I have been consistently “tithing” and God has always put it on my heart to want to give more than “10%” anyway. Therefore, knowing that tithing is bunk under the New Covenant, I don’t have an issue with any of this. It’s not my money anyway. One of the principles that I want to give under is that every year I increased on what I gave the year before.

Those who don’t tithe should know they are not condemned for not tithing. However, God desires that you give “freely, sacrificially, generously, regularly, joyfully and with the motivation of love for God and man.” Maybe more abundantly than even 10% or even 23%. Just as we shouldn’t be “misers with love” to borrow the phrase from Dalrock, we also shouldn’t be misers with money.

Tithing, like circumcision and other parts of the old covenant, is not part of the New Covenant.

Sola feels

October 29, 2016 | by Deep Strength | Link | Original Link

Babylon bee is like the onion but for Christians… but as we know the onion and related satirical websites hit on important truths on occasion. Sadly, those occasions are increasing. This time bringing us Sola Feels.

> PORTLAND, OR—An influential group of the nation's top progressive evangelical authors, speakers, and bloggers met Tuesday evening to officially affirm their recently drafted doctrine of "Sola Feels," sources confirmed.
>
> The new doctrine, translated "By Feels Alone," formally outlines one of the essentials of modern-day progressive evangelicalism—that one's feelings are the supreme authority in all matters of theology and practice.
>
> An alleged draft of the creed, which was leaked to the press Wednesday morning, reads as follows:
>
> "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in our feels, or by good and necessary consequence may be deduced from our feels: unto which nothing at any time is to be added, whether by the Scriptures, church history, or theologians."
>
> "Quite simply, 'Sola Feels' means that all spiritual truths only become true once they're filtered through and accepted by our feels—all the feels," popular author and speaker Jane Hansen told reporters after the meeting. "Thus, things that make us feel bad, those are wrong. The things that give us all the happy feels, those are true, right, and good."
>
> "At least, that's how we feel at the moment, I feel," she noted.

You have to wonder, though, if they actually reading what we're writing on blogs around these parts. I wouldn't be surprised.

Lessons from Ephesus

October 31, 2016 | by Deep Strength | Link | Original Link

Generally speaking, the Church at Ephesus presents an interesting timeline of the early Church given that a decent sized chunk of NT Scriptures are directed toward it. The reason for this is two of the pastoral letters were written to Timothy, who was the pastor at the Church of Ephesus. This includes:

1. 54-57 AD — Paul's stay in Ephesus
2. 60-62 AD — Epistle to the Ephesians
3. 64 AD — Timothy becomes leader of the Church of Ephesus
4. 62-64 AD — 1 Timothy
5. 64-67 AD — 2 Timothy
6. 95 AD — Revelation, specifically Revelation 2.
7. 97 AD — Timothy tries to stop a celebration in honor of Diana by preaching the gospel. He was beaten, dragged through the streets, and stoned to death.

This timeline gives us a great look into how the Church at Ephesus progressed in a few decades.

Lessons from Ephesians, Timothy, and 1 and 2 Timothy

Ephesians 1-4 focuses on the rich inheritance we have in Christ. This culminates in the end of chapter 4 and the beginning of chapter 5 on how we are to be imitators of Christ, essentially taking off the old and putting on the new. Near the end is general church instruction, family order instruction, and exhortation on spiritual warfare.

A few years later, Timothy, who had been traveling with Paul (like Silas and Barnabas) was commissioned to be the leader of the Church of Ephesus. I'm not sure on who exactly was the leader of the Church before this, but presumably it wasn't that organized. This is where 1 and 2 Timothy come in. Essentially, these letters were written for purposeful organization of the Church.

1 Timothy 1 discusses generally how Christians are to act and to avoid heresy. 1 Timothy 2 discusses how men and women are to act, especially in Church settings. 1 Timothy 3 discusses qualifications of bishops and deacons. 1 Timothy 4 discusses apostasy, godliness, and individual exhortation. 1 Timothy 5 discusses widows, elders, and how to provide for the needs of others. Finally, 1 Timothy 6 follows up on lessons to all who minister.

2 Timothy follows in similar veins. Chapter 1-4 is another exhortation of Paul to Timothy as a spiritual son in Christ to be strong as he was having difficulties in the first few years of his ministry at the Church of Ephesus.

Therefore, from what we understand of the Church in Ephesus is that general commands of the Church and family were not enough. The letter to the Church in Ephesus provided solid instructions to the Church on these matters, but it seems that much of the

Ephesians had trouble discerning the “sacred from the secular” so to speak. Instead of defaulting to godliness and freedom in Christ, they needed more teaching in order to stay away from cultural influences. Enter Timothy.

If you remember back to some of my prior posts and background on Timothy, he was the son of a Greek father and Jewish mother. Per 2 Timothy 1, Timothy was raised by his grandmother Lois and mother Eunice in the faith, which Paul commended. However, since Timothy had no real father figure, Paul literally became his father figure and mentor.

When we read Paul’s commands in 1 Timothy 2 about women not having authority over or teaching, this is part of the backdrop. We understand that Christian wives and mothers can bring up children in the faith, but they can’t teach men how to be men. That requires fathers and father figures, of which Paul exemplifies in 2 Timothy to exhort Timothy to be strong, carry on firmly in his callings, be diligent, understand that difficult times and persecution will come, and to make every effort to continue preaching the Word. It is with this background that Timothy carries on the torch from Paul until his death by preaching the word among the celebration of Diana and being beaten, dragged through the streets, and martyred by stoning.

Lessons building on Ephesians, Timothy, 1 and 2 Timothy into Revelation

The same is indeed still true to day. Human nature has not changed. Biblical Truths of the first century are as “relevant” today as they were then. This brings us to Revelation.

> Revelation 2:“To the angel of the church in Ephesus write: The One who holds the seven stars in His right hand, the One who walks [a]among the seven golden lampstands, says this:
>
> 2 ‘I know your deeds and your toil and [b]perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; 3 and you have [c]perseverance and have endured for My name’s sake, and have not grown weary. 4 But I have this against you, that you have left your first love. 5 Therefore remember from where you have fallen, and repent and do the [d]deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent. 6 Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.’

Now that we understand the Church of Ephesus through the lens of Ephesians and the lens of 1 and 2 Timothy, we more readily understand the passage to the Church of the Ephesians in Revelation.

1. The letter to the Church at Ephesus provided general instructions on the body and family. However, these didn’t work as effectively as they should have. Hence, Timothy was commissioned to be leader of the Church at Ephesus.
2. Paul sends the pastoral letters of 1 and 2 Timothy on how to organized the Church

there to adhere to sound doctrine. This includes positions of men and women in the Church, qualifications of bishops and deacons, avoiding apostasy and adhering to godliness, and so on. 2 Timothy focuses mainly on the father-figure mentor relationship between Paul and Timothy.

3. We know from history that from 60 AD to his death in 97 AD, Timothy was a living example of the gospel to martyrdom.

In Revelation, Jesus commends the Church at Ephesus for:

- Not tolerating evil men and rooting out apostasy.
- Their perseverance without growing weary for Jesus.
- Hating the deeds of the Nicolaitans, which were a gnostic cult, like Balaam putting a stumbling block before Israel.
- Jesus also chastises the Church at Ephesus for leaving their first love.

The theorized "deeds" that the Nicolaitans held to, supported by commentary from early Church fathers, is that Nicolas (from Acts 6:5) was one of the 7 deacons appointed at the Church of Antioch. However, he fell into some sort of heresy involving overindulgence of fleshly desires involving food sacrificed to idols and fornication with temple prostitutes.

This is where some of the passages from Romans ('not sinning so that grace may abound') and Acts and Corinthians ('avoiding food sacrificed to idols, especially for those who have weak consciences' and 'fornication, especially with temple prostitutes') comes into focus. Apostasy started to become more prevalent in the early Church, as even deacons and leaders in the Church devolved into gnostic heresy. Therefore, it should not be surprise to see many pastors caught up within the same heresies today. Paul, James, and Peter consistently warn believers in the Scriptures to be wary of being deceived: thinking that they're right when they're wrong.

Indeed, the practices of the Church at Ephesus, from the letter to the Ephesians, leadership of Timothy, and commands of the pastoral letters, are affirmed from the prophesy of Revelation (which is a prophesy of Jesus) and Peter's affirmation of Paul's teachings in 2 Peter 3. This leads us to understand that difficult passages, such as prohibited authority of women over men and teaching men, are in fact correct.

Additionally, given the admonishment to the Church at Ephesus in Revelation, it's also easy to make an idol of doing what is right and forgetting that it's all for Jesus in the end. We ultimately desire to do what is right because of Jesus, and our eyes should be focused on Him.

To put this into marriage context, this is similar to a wife being overly focused and diligent on her responsibilities within marriage and subsequently ignoring her husband. A wife must realize that her responsibilities are her responsibilities because they are *to* and *for* her husband: to be his helpmeet. Her husband is more important than what she is doing. I've known quite a few women who have spoken that this is a huge trap for them, both in real life and around these parts.

Conclusions

There are lots conclusions we can draw from the overview of the Church at Ephesus and Timothy's journey of being mentored into the leadership position at the Church of Ephesus.

Most of these deal with the practical application Ephesians and 1 and 2 Timothy to the Christian Church and family. These include, but are not exclusive to (as I'm not going to list out everything):

- Headship-submission, love-respect relationship of the husband and wife
- Women are not permitted to have authority or to teach men
- Qualifications for leaders in the Church and generosity in the Church
- Avoiding the traps of various apostasy and sticking to sound doctrine
- Paul being a father figure and mentor to Timothy in 2 Timothy
- Revelation's affirmation of sticking to Ephesians and 1 and 2 Timothy as a model for the family, Church organization, deterring evil men, apostasy, and perseverance in the faith, but don't forgot our first love: Jesus.

God's Word is eternal Truth. They are applicable today, despite much of the gnostic and progressivism heresies that have infected the Church. Blending the the secular and sacred is bad, mmmkay?

We are called to holiness and perfection like God, through sanctification, which means being set apart from the culture and world. The progression of the Church in Ephesus provides us an outstanding example from the early Church to use today.

What does it mean to teach?

November 1, 2016 | by Deep Strength | Link | Original Link

I've gone over women not teaching in Church before among several posts touching on the topic, but some recent posts like Snapper's and Dalrock's would be good to go over as well.

Generally speaking, to understand what it means to teach and the role of women in the Church it requires a broad look at the Scriptures as a whole. The main verse(s) in contention are:

> 1 Timothy 2:9 Likewise, I want women to adorn themselves with proper clothing, [g]modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first [h]created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, [i]fell into transgression. 15 But women will be [j]preserved through the bearing of children if they continue in faith and love and sanctity with [k]self-restraint.

Women not having authority over men in the Church body is fairly obvious. I don't think we need to go there. The dispute is almost always over what "teaching" means.

The case of Timothy

As you know from reading my previous post on Lessons from Ephesus, Timothy presents an excellent example of what we are talking about. Both of these letters are written to Timothy from Paul. As a refresher, the timeline is thus:

1. 54-57 AD — Paul's stay in Ephesus
2. 60-62 AD — Epistle to the Ephesians
3. 64 AD — Timothy becomes leader of the Church of Ephesus
4. 62-64 AD — 1 Timothy
5. 64-67 AD — 2 Timothy
6. 95 AD — Revelation, specifically Revelation 2.
7. 97 AD — Timothy tries to stop a celebration in honor of Diana by preaching the gospel. He was beaten, dragged through the streets, and stoned to death.

Paul is essentially Timothy's father figure and as he traveled with him on at least one missionary journey before being commissioned to be the leader at the Church in Ephesus. This is the back drop for the passage from 2 Timothy.

> 2 Timothy 1:3 I thank God, whom I serve with a clear conscience [c]the way my forefathers did, as I constantly remember you in my [d]prayers night and day, 4

> longing to see you, even as I recall your tears, so that I may be filled with joy. 5 [e]For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well. 6 For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. 7 For God has not given us a spirit of [f]timidity, but of power and love and [g]discipline.

And likewise, from Titus 2:

> Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

From this we can gather a few things:

1. Mothers/grandmothers are not prohibited from raising their children up in the faith. This is also why I think women Sunday school teachers are fine, even though I believe Sunday school is superfluous or only a supplement.
2. Women are not prohibited from evangelism. Women in the Scripture in Church settings are only prohibited from leadership positions and teaching. They can receive all of the other spiritual gifts. Thus, women are permitted to preach the gospel.
3. As Dalrock mentions, older women are to model behavior and encourage good behavior along sound doctrine. (Note: the passage does not say teach).

Number 2 may be a bit confusing. Preaching is sometimes synonymous with teaching, which is why I think it confusing. Not all preaching is teaching. Specifically, preaching the gospel is evangelism, which women are permitted to do.

Therefore, the question is: what exactly does the Scripture mean when it says “teach.”

What does it mean to teach

> G1321 — διδάσκω — didaskō did-as’-ko
>
> A prolonged (causative) form of a primary verb δάω daō (to learn); to teach (in the same broad application): – teach. Total KJV occurrences: 97

From my study of the word “teach” in the Scriptures — as best I can define it — it means:

> **Biblical teaching is “authoritative interpretation of the Scriptures on how to live.”**

In other words, authoritative teaching on how to live is essentially issuing principles, commands, and doctrine to apply in the lives of those who hear it. Jesus distinguishes this with the Pharisees:

> Matthew 15:7 You hypocrites, rightly did Isaiah prophesy of you: 8 ‘This people honors Me with their lips, But their heart is far away from Me. 9 ‘But in vain do they worship Me, Teaching as doctrines the precepts of men.’”

Jesus taught in the synagogues and when people came to hear him preach/teach (in crowds, feeding the 5000, etc.). For instance, the Sermon on the Mount, exemplifies this: “*You have heard it said… But I say to you…*”

> Matthew 5:33 “Again, you have heard that [ag]the ancients were told, ‘[ah]You shall not [ai]make false vows, but shall fulfill your [aj]vows to the Lord.’ 34 But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet, or [ak]by Jerusalem, for it is the city of the great King. 36 Nor shall you make an oath by your head, for you cannot make one hair white or black. 37 But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is [al]of evil.
>
> 38 “You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ 39 But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wants to sue you and take your [am]shirt, let him have your [an]coat also. 41 Whoever [ao]forces you to go one mile, go with him two. 42 Give to him who asks of you, and do not turn away from him who wants to borrow from you.

This agrees specifically with Paul’s statement in 1 Timothy 2: women are not allowed to have authority over men or to teach men. It is this “authoritative interpretation on how to live” that is specifically prohibited. Authority and teaching go together.

Generally speaking, as we’ve gone over before, women cannot teach men about how to live. Paul commended Timothy’s mother for bringing him up in the faith, but he also wrote the two pastoral letters to help him grow a backbone and learn how to be a man in the faith, including said teaching in 1 Timothy 2. Single motherhood is the obvious example of this. Women cannot teach men how to be men. Mothers can raise their children in the faith, but they often fail to become men without a father figure or mentor like Paul to Timothy. Mothers generally coddle their sons, while the father figure prepares the son for life. Timothy being an example of this.

> 1 Corinthians 14:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is [n]improper for a woman to speak in church.
>
> 36 [o]Was it from you that the word of God first went forth? Or has it come to you only? 37 If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord’s commandment. 38 But if anyone does not recognize this, he [p]is not recognized.

Indeed, this agrees with 1 Corinthians 14. Authority and teaching go together.

Teaching, preaching, sharing, and so on

Sharing is an interesting case because it's not teaching.

Sharing testimonies of how God is working in your life or how a passage of Scripture helped you through a season is faith building. This is why I have no problem with women sharing a testimony or how a passage of Scripture affected them, given it's not disorderly as the rest of 1 Corinthians 14 states.

The problem is mainly when "sharing" becomes "teaching." I think it should be clear that women don't know what it's like to be a man, and therefore cannot teach a man how to live. "Teaching" from a woman on how to be a man is expressly forbidden not just in the NT but in the OT. One of the reasons for this is that it almost always inevitably comes off as nagging or contentiousness. Proverbs expressly warns against dysfunctional relationships like this. God, in His wisdom, organized both the Church and family to be led by men to prevent such things from occurring.

By this measure, **preaching** differs from teaching in that preaching is mainly stating what the Scripture says without authoritatively interpreting it. For example,

> John 3:16 "For God so loved the world, that He gave His [e]only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 For God did not send the Son into the world to judge the world, but that the world might be saved through Him.
>
> Romans 5:6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; [d]though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified [e]by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved [f]by His life. 11 And not only this, [g]but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

As you can see presenting the gospel message does not require any authoritative interpretation. It's so simple that children can understand it. We do bad. Bad separates us from God. Jesus Christ came to die so that we can reconnect with God. We can now reconnect with God by repenting of our sins, and following Jesus.

Preaching a sermon from the pulpit usually includes teaching because there is exposition on how to interpret the passage and by extension how to live because of it. This is where many Protestant Churches go off the rails. For one, women are not to have authority over men. Strike one. For two, women are not to be teaching men, and sermons usually include some type of preaching *plus* teaching associated with passages. Strike two. Churches are expressly rebelling against Scripture by even allowing such situations in the first place. Strike three.

Titus 2 goes off the rails when we get into wives teaching — authoritative interpretation

on how to live. The problems with intelligent submission is but one example. If you recall, the problem with intelligent submission is that Christians wives are “authoritatively interpreting” what “submission” means to other wives and thus “telling them how to live” instead of encouraging submission like Titus 2 says.

In the case of the above link, a Christian wife lists out a number of things that *her and her husband agreed upon* that would be questionable to submit to. This is, of course, fine because she is under her husband’s authority and they can agree to whatever they want in terms of what constitutes not obeying him if there is a potentially sinful situation.

However, this list was used by other wives to cultivate rebellion in their hearts. Their husbands did not agree to such a list, and hence they are rebelling against their husbands based on what another wife was “teaching” if their husband is “sinning.” This is problematic because the Scriptures, such as in 1 Peter 3, state that godly wives should obey even unbelieving husbands (which means they sin!) to win them to Christ.

This “intelligent submission” business is basically teaching against what the Scriptures are teaching. It should be clear that such practices are wrong.

The “right” way for wives to use their own experiences as an example is to say: “this is how we do things under the authority of my husband, you should ask your husband how he wants to do things. If he doesn’t want to do things like us that’s fine. Your marriage may be different from ours. Comparisons only breed jealousy.”

Outside of the body of Christ

Now, the Scripture only forbids teaching within the context of the Church body. I may differ from some on this, but I don’t think this precludes women from teaching outside of the Church.

The vast majority of “teaching” of Christianity outside of the Church body is not actually teaching how to live but rather looking at the Scriptures and Christianity from an academic perspective: how did Christianity arise, how were the Scriptures compiled, what and/or why did Jesus teach and how is it different from other religions, and so on. This is not authoritative interpretation of Scripture on how to live.

Likewise, I don’t see a problem with women attending seminaries, as long as they are not doing it to lead or teach in a Church. If the seminary is teaching sound doctrine such as 1 Timothy 2 (which is questionable given the state of seminaries and pastors in the western hemisphere now), more learned Christian women are only a good thing under authority.

For example, a wife who is learned and better understands what the Scriptures state on headship-submission and love-respect should be able to be a more effective helpmeet and wife to her husband. Yet, unfortunately, this is not the case in most instances. The evil heart purposes all things, even education, for evil. The good heart purposes all things, even education, to glorify God in obedience to His commands.

If more godly women went to seminary that were obedient to the Scriptures it could only be a good thing. They would admonish women from desiring to have authority over men and teach men in Church. It’s one thing to hear it from men in the Church, but it’s

another thing to hear it from other women. This is perhaps a stark truth in the manosphere that is oft recognized. Perhaps there will never be a day like this though.

Conclusions

I think it should be clear now that women should not have authority or teaching over men, and that it is an eternal Truth. Psalms and Proverbs really lay it out.

> Psalms 111:10 The [n]fear of the Lord is the beginning of wisdom; A good understanding have all those who [o]do His commandments; His praise endures forever.
>
> Proverbs 1:7 The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.
>
> Proverbs 9:10 The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding.

If Christians actually feared the Lord and understood what He said in the Scriptures, this wouldn't be a question.

Women aren't prohibited from evangelism, preaching the gospel, sharing their testimonies, sharing how passages of Scripture spoke to them, all of the many spiritual gifts within the Church aside from leadership and teaching, and many other fruitful things. However, human nature is human nature. The 10th commandment in the Law of Moses is there for a reason: Do not Covet. Humans have a coveting issue.

Women covet positions of leadership and teaching in the Church, despite the Scriptures clearly teaching the contrary.

In the end, it really goes back to the garden of Eden. This is why Paul makes the argument in 1 Timothy 2 to prohibit women from leadership positions and teaching positions in the Church.

> Genesis 3:1 Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from [a]any tree of the garden'?" 2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'" 4 The serpent said to the woman, "You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."
>
> 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. […]
>
> 12 The man said, "The woman whom You gave to be with me, she gave me from

> the tree, and I ate."

1. Eve was taught — by Adam and/or God — the contrary, but was deceived by the devil's teaching to eat of the tree.
2. God commanded — taught — Adam by "authoritatively instructing him on how to live" to not eat from the tree. Adam didn't listen to God but instead listened to his wife.

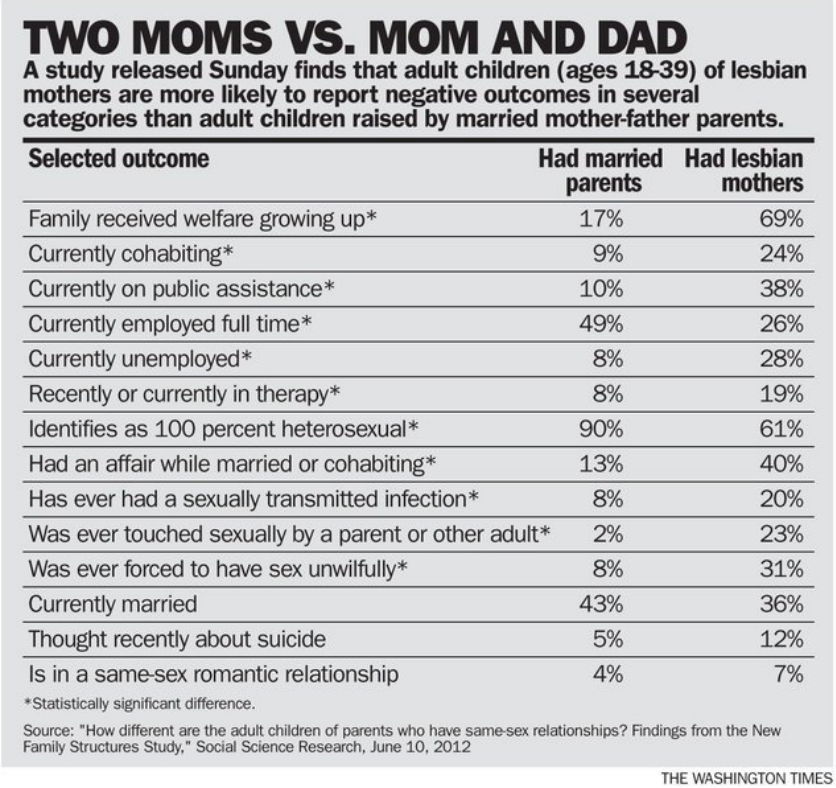
Human nature straying from God's commands at work in the Church today.

The lie of parenting

November 3, 2016 | by Deep Strength | Link | Original Link

There is no such thing as parenting. Only fathering and mothering. I think Wintery Knight had a recent post on this as well.

The statistical studies on this are interesting. I've commented on this before, but I don't think I've made a post on it and posted the actual study.



TWO MOMS VS. MOM AND DAD

A study released Sunday finds that adult children (ages 18-39) of lesbian mothers are more likely to report negative outcomes in several categories than adult children raised by married mother-father parents.

Selected outcome	Had married parents	Had lesbian mothers
Family received welfare growing up*	17%	69%
Currently cohabiting*	9%	24%
Currently on public assistance*	10%	38%
Currently employed full time*	49%	26%
Currently unemployed*	8%	28%
Recently or currently in therapy*	8%	19%
Identifies as 100 percent heterosexual*	90%	61%
Had an affair while married or cohabiting*	13%	40%
Has ever had a sexually transmitted infection*	8%	20%
Was ever touched sexually by a parent or other adult*	2%	23%
Was ever forced to have sex unwilfully*	8%	31%
Currently married	43%	36%
Thought recently about suicide	5%	12%
Is in a same-sex romantic relationship	4%	7%

*Statistically significant difference.

Source: "How different are the adult children of parents who have same-sex relationships? Findings from the New Family Structures Study," Social Science Research, June 10, 2012

THE WASHINGTON TIMES

The interesting thing about this study is that it came under fire by politically correct groups who wanted it retracted. However, it was not retracted and the people who did the study stood by their work. Pubmed here.

As we already knew, fathers make a difference. Though, I wouldn't be surprised to see similar results from families with two fathers as opposed to a father and a mother.

What I would really like to see is all of these things compared:

- Father and mother
- Father only
- Mother only
- Two mothers
- Two fathers

We will probably never get something like that unfortunately, because it would only support God's design for children: a father and mother.

Politics

November 7, 2016 | by Deep Strength | Link | Original Link

As the election draws near, some thoughts have popped up in my head.

First, what I've been seeing out of a lot of the Christian community is to vote for platform and not candidates.

- **Democratic**: https://www.demconvention.com/wp-content/uploads/2016/07/Democratic-Party-Platform-7.21.16-no-lines.pdf
- **Republican**: https://prod-static-ngop-pbl.s3.amazonaws.com/media/documents/DRAFT_12_FINAL%5B1%5D-ben_1468872234.pdf

If you read them and look for key Christian issues such as abortion, marriage, religious liberty, and so on it should be "clear" who you should be voting for. One is distinctly more oriented toward Christian values and one is not.

The other one I'm seeing is the issue of Supreme Court Justices, and how the next POTUS will be able to appoint about 1-4.

Obviously, the "platform" is much like campaign promises which means candidates could just throw it out the window (and I find that likely given the character of both candidates). Not to mention many third party candidates that won't win. However, that is not a reason to not vote. We have a "right" to vote, which does not mean we need to exercise it. But I don't think disengaging is necessarily the right answer either.

Second, as I've stated before on this blog, I think marriage is a red herring. I'm not sure why the Church is so fixated on gay marriage when gay marriage doesn't exist to God. The Church should be *more* concerned about divorce, especially since divorce is rampant in almost every denomination of Christianity in the West.

Gay marriage, at best, affects maybe 1-2% of the population. Divorce wreaks havoc on 40-50% of the population, and it most affects the children who are wrapped up in its destructive wake. You want to change a generation? You gotta start with divorce. Churches need to crack by exerting community-wide pressure and Church excommunications such as what happened to Jenny Erikson. Props to her Church for excommunicating her after she frivorced her husband.

The main things to do to prevent divorce are: repealing no fault divorce, default father custody of children, reforming welfare, and things like that. Unfortunately, these things won't happen, but communities can still exert influence. Until the Church takes a hard stance against divorce, there is no disincentive for frivorce while there is certainly cash and prizes for doing it.

Third, I think that the fact people get upset at political stances is very interesting. If they didn't care they would be apathetic, but they do care which means they get upset when

others disagree with them. I think that this is a good thing because people do want to be engaged when it comes to how they are being governed and the values instituted in the various systems and powers that be.

Unfortunately, people's value systems are all out of whack. It's obvious that non-Christians will vote according to their "own" system of morality given they don't have an anchored reality point. However, even many Christians are ignorant, deceived, or foolish when it comes to basing their "truth" on what they feel rather than God's Truth.

The mess you get yourself into is of your own doing, whether in ignorance, deception, or foolishness. It's up to you to take steps to excavate yourself from the ditch — in conjunction with God's grace and mercy — and it always involves humility and repentance. Such things are in short supply.

Finally, whatever happens we still should be praying for our leaders and our soon-to-be leaders. It's easy to feel or think that someone who is opposed to God is going to face the wrath and judgment of God, but God still has a heart of compassion for them and desires that they be saved. We should be praying that God will plant the seeds and make it into a plentiful harvest in their lives, their families, and their advisors.

Yes, it may be a miracle, but our God is the God of impossibilities.

A couple of interesting election stats

November 9, 2016 | by Deep Strength | Link | Original Link

	TRUMP	CLINTON	
Non-college white men	72%	23%	T+49
Non-college white women	62	34	T+28
College white men	54	39	T+15
College white women	45	51	C+6

From ABC news or something.

Democrats usually overwhelmingly win minorities, and no surprise they still did. The interesting thing is looks like a lot of white people were fed up, especially the working class.

While Hillary and the rest of the country and media continues to take a big fat dump on men, I don't think it's a surprise that men overwhelmingly rallied around Trump. Is Hillary going to look out for any man's interest? No.

Also, 94% of evangelicals, 88% of mainline Protestants, and 81% of Catholics would vote for Trump over Clinton.

As of the time of this post, it appears Trump is most likely going to win having claimed PA.

Non-standard political analysis

November 9, 2016 | by Deep Strength | Link | Original Link

This will probably be my last politically oriented post.

In a couple of interesting election stats, I posted that 94% of evangelicals, 88% of mainline Protestants, and 81% of Catholics would vote for Trump over Clinton.

In general, the "most" divisive issues on why Christians voted for Trump over Clinton are probably these three that I mentioned previously: Abortion, Marriage, and Religious liberty. These are from the Manhattan Declaration:

> *Manhattan Declaration* is a movement of Orthodox, Catholic, and Evangelical Christians for life, marriage, and religious liberty.

These are the issues that most likely pushed most Evangelicals, mainline Protestants, and Catholics to vote Trump over Clinton.

Firstly, I believe marriage to be a red herring (and the real issue to the Church is divorce). However, I also think marriage has a non-standard solution that would improve current divisiveness: the government should get out of the marriage business.

It's pretty clear that most Christians think that marriage is a moral/religious decision, and most people think that marriage should be for anyone think it's a human right. This is a hotbed topic that will come to the forefront of almost every election now that SCOTUS has legalized gay marriage.

Although the government getting out of the marriage business won't solve any issues between Christians (and/or other religions that support marriage between a man-woman) and non-Christians, it would quell one of the main hotbed topics. People are then free to do what they choose, which is the whole point of free will. We know what Christians will choose, and we know what non-Christians will choose.

It's foolish to expect non-Christians to adhere to Christian values, but this would push the issue further out of the limelight and make it easier to preach the gospel (in my opinion).

Secondly, although abortion has been legalized for a long time, it's still a hotbed topic. Half of the issue is that abortion is allowed at all (for very conservative Christians), and the other half of the issue is that every democratic candidate keeps pushing government sponsored contraception and abortion (for most other Christians).

I think that most Christians know that Roe vs Wade is not actually going away, despite the crying of Hillary supporters to the contrary. Therefore, pragmatically and realistically the actual "battle" is about using taxpayer money for abortifacient contraception and abortions.

The democrats are greedy for taxpayer money to support their issues, which is why is why this is a thoroughly divisive topic in the first place. If the democrats cared about garnering a greater percentage of the from the Christian community, removing taxpayer

money from paying for abortifacient contraception and abortions would be a good step.

This is much in the same way as marriage. People are then free to do what they choose, which is the whole point of free will. We know what Christians will choose, and we know what non-Christians will choose. It is just that Christians wouldn't have to pay for "morally reprehensible" actions.

It's foolish to expect non-Christians to adhere to Christian values, but this would push the issue further out of the limelight and make it easier to preach the gospel (in my opinion).

Thirdly, religious liberty. This issue will never go away, and has no simple answer unlike the other topic topics. What is currently happening is that "religious liberty" is butting against what many people feel is "basic human rights."

A large part of this issue is tied to the topic of marriage. Christian bakers, florists, photographers, and so on being forced to pay fines and suffer sanctions or participate in gay weddings. If the government got out of the marriage business, it would potentially necessarily stop legislation of private and/or religious practices. If marriage was a private and/or religious practice, this issue would be significantly less divisive than it already is because it would be more out of the political limelight.

As it is right now, there are tons of bakers, florists, photographers, and so on who support gay marriage. People who want a gay marriage need only to go to them to have these services rendered. However, as we have seen, it's not about getting services provided but rather enforcing all others to believe the same things you do.

This is the reason why I think that this topic will never really go away. Marriage exemplifies this, but marriage is only one part of it. If you remove marriage from the equation, something else will pop up instead of marriage as the dividing topic. The reason for this is the continual equivocation of gay marriage to things like segregation.

Finally, even though I think two of the three hotbed topics can be resolved somewhat, the real ultimate reason for the divide between Christians and non-Christians is the difference in moral values. To quote from a previous post:

> I think that the fact people get upset at political stances is very interesting. If they didn't care they would be apathetic, but they do care which means they get upset when others disagree with them. I think that this is a good thing because people do want to be engaged when it comes to how they are being governed and the values instituted in the various systems and powers that be.
>
> Unfortunately, people's value systems are all out of whack. It's obvious that non-Christians will vote according to their "own" system of morality given they don't have an anchored reality point. However, even many Christians are ignorant, deceived, or foolish when it comes to basing their "truth" on what they feel rather than God's Truth.
>
> The mess you get yourself into is of your own doing, whether in ignorance, deception, or foolishness. It's up to you to take steps to excavate yourself from the ditch — in conjunction with God's grace and mercy — and it always involves

> humility and repentance. Such things are in short supply.

When you have a series of absolute moral values set by God butting up against moral relativism. There is always going to be hatred.

> John 15:18 “If the world hates you, [e]you know that it has hated Me before it hated you. 19 If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. 20 Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. 21 But all these things they will do to you for My name’s sake, because they do not know the One who sent Me. 22 If I had not come and spoken to them, they would not have [f]sin, but now they have no excuse for their sin. 23 He who hates Me hates My Father also. 24 If I had not done among them the works which no one else did, they would not have [g]sin; but now they have both seen and hated Me and My Father as well. 25 But they have done this to fulfill the word that is written in their Law, ‘They hated Me without a cause.’
>
> 26 “When the [h]Helper [or Comforter] comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, 27 [i]and you will testify also, because you have been with Me from the beginning.

The Holy Spirit was sent specifically for the purpose of helping and comforting, when the world hates Christians and persecutes them.

This is why I don’t support political parties or candidates, even though I may vote. The only hope is Jesus.

The cult of diversity

November 10, 2016 | by Deep Strength | Link | Original Link

Going back to the earlier post on miscegenation and sanctification and Nova's excellent post here, it bears repeating that diversity is one of the *moral* tenets of liberalism and progressivism. This is why you see much backlash in the election, calling those who voted for Trump "racists," "sexists," "homophobes," "xenophobes," and so on.

Indeed, most Christians seem to believe that "diversity" is an inherently good. However, after critical analysis this can be proved false.

The spread of the gospel of Jesus Christ *results* in a group of believers, called Christians, who are diverse. In other words, it is the gospel that is *Truth*. Diversity is simply an effect of the acceptance of a Truth.

When diversity is installed as a moral truth instead of the gospel, you create and prop up an idol on a pedestal. This is the deception of the progressives and liberals. They attempt to co-opt the *result* (e.g. diversity) of a moral Truth (e.g. the gospel of Jesus Christ) and install it as a their own truth, without the backing of any sort of absolute morality.

Hence, what you see today is the cult of diversity crying and whining because people *rightly* reject their idols.

Kindness versus niceness

November 12, 2016 | by Deep Strength | Link | Original Link

One of the things that I have struggled with and many men I know struggle with is the difference between kindness and niceness. These two things are not the same thing, and getting them confused often leads men down an unrighteous and undesirable path. Kindness, of course, is a fruit of the Spirit, whereas niceness is concerned meeting a need while placating feelings.

The reason why niceness eventually leads to evil is that it utilizes both truth and lies. For example, it is certainly nice to help out a homeless victim with food. On the other hand, it is also nice to say that "you're not fat" when a woman asks you "do I look fat?" Helping the homeless person meets a need and also placates both of your feelings in a good way, but meeting the need with a lie also placates feelings but is inherently evil.

On the other hand, kindness is a fruit of the Spirit. In the Spirit there is only Truth. In reality, kindness is advocating the Truth with a touch of grace. Let's look at a few examples.

> Romans 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

It is the kindness of God that leads us to repentance.

- What is the Truth? — That we all sin and fall short of the glory of God.
- What is the grace? — That God sent His son, in that while we were yet sinners, Christ died for us.

Therefore, we can say that kindness is advocating the Truth with a touch of grace.

> 1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with [c]someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

- What is the Truth? — women/wives are the weaker vessel.
- What is the grace? — living with her in an understanding way, and showing her honor as a fellow heir in Christ (with a penalty for disobedience: so that prayers may not be hindered).

If a woman/wife asks if something makes her look fat and she is then…

- the Nice answer is no, but that is a lie.
- the Truthful answer is yes, but it is generally not graceful.
- a Kind answer may be to decline to answer or a sarcastic answer, as a Truthful answer may not be palatable to the ears.

- **edit**: a Kind answer may be something like: “Honey, you know I love you, but you have gained some weight. How can we work together one that?”

edit: Donal has some valid critique here. In general, what I was trying to get is that women are fairly good at reading between the lines, and do not necessarily have to be told overtly about something to understand. However, that can be confusing, so I added in a better example with my edit to be ‘more Truthful’ so to speak.

Men who are fathered and/or mentored to be men act and speak with a strong intent. This is normal. What is *for* men is often not what is *for* women.

Women, however, tend to need more flavoring with their food. Food is Truth. Is the essence and meat of the subject. However, Truth (or meat) by itself tends to be very unpalatable to women. Thus, they need flavoring with food to make it more palatable. This is where grace comes in.

Kindness is Truth with the flavor of grace. It is in this way that God treats us to bring us to repentance, and it is also in this way husbands are to treat their wives.

Learning how to be kind — how to speak the Truth with grace — is difficult and requires much practice and knowledge of Truth and how to speak and act gracefully, especially in conflict.

Nationalists with a global agenda

November 14, 2016 | by Deep Strength | Link | Original Link

Christians are nationalists, with a global agenda.

Nationalists:

> John 15:31 Therefore when he had gone out, Jesus *said, “Now [d]is the Son of Man glorified, and God [e]is glorified in Him; 32 [f]if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. 33 Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘Where I am going, you cannot come.’ **34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another.”**

Global agenda:

> Matthew 28:16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. 17 When they saw Him, they worshiped Him; but some were doubtful. **18 And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. 19 [e]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [f]always, even to the end of the age.”**

It’s easy to forget that what drives the global agenda is our nationalistic fervor for Christ *and* one another. This is the importance of understanding the commands of Jesus.

It is the Truth of the gospel of Jesus Christ that provides Unity which ultimate results in a diverse background of believers. Without the Unity of Jesus, there can be no diversity without conflict.

Suffering is the price of reconciliation

November 22, 2016 | by Deep Strength | Link | Original Link

Been super busy this Thanksgiving season and will likely also be in the Christmas, so probably won't be able to post much still.

2 Corinthians discusses about how Christ commits us to the ministry of reconciliation.

> 2 Corinthians 5:16 Therefore from now on we recognize no one [f]according to the flesh; even though we have known Christ [g]according to the flesh, yet now we know Him in this way no longer. 17 Therefore if anyone is in Christ, [h]he is a new creature; the old things passed away; behold, new things have come. 18 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and [i]He has [j]committed to us the word of reconciliation.
>
> 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

What 2 Cor 5 doesn't tell us, but what we know from the gospels is that the cost of such reconciliation was Christ sacrificing Himself for us on the cross. Hence, suffering (and death) is the cost of reconciliation. The ministry of reconciliation that we have is to spread the gospel so that others may come to *know* the Father.

I think that we, as humans, are too apt to give up on relationships with friends, family, and other loved ones when the going gets rough or there is conflict. In our passive or passive-aggressive minds, we like to avoid all this so-called unnecessary down-and-dirty conflict with others and push it off to the side, allowing the feelings and relations to peter out. However, reconciliation requires two to come together through differences and the suffering that is present to ensure that there is unity in the end.

This is something to keep in mind as our country fractures, divorce is still prevalent, and often people decide that relationships aren't worth it. People are worth it: who is our neighbor? Fighting and suffering for the relationship is what Christ has done for us.

Complementarians believe that a wife can do no wrong

December 9, 2016 | by Deep Strength | Link | Original Link

Still pretty busy, but still trying to get a post out or two.

Hearkening back to complementarians are worse than egalitarians, a majority of Dalrock's recent posts all harp on this theme:

- https://dalrock.wordpress.com/2016/11/25/the-roots-of-modern-christian-wife-worship/
- https://dalrock.wordpress.com/2016/11/28/something-in-common/
- https://dalrock.wordpress.com/2016/12/05/dr-russell-moore-wives-dont-sin-part-1/
- https://dalrock.wordpress.com/2016/12/07/for-the-love-of-marital-strife/
- https://dalrock.wordpress.com/2016/12/09/dr-russell-moore-wives-dont-sin-part-2/
- https://dalrock.wordpress.com/2016/12/09/rubbing-body-parts-together/

The general pattern is displayed in several relevant points, namely:

- If a husband is in sin (e.g. porn), it's his fault for failing as a leader. If a wife is in sin (e.g. porn, romance novels), what is he doing to make her act this way?
- "Effort and feelings" (e.g. romance, emotions, feeling it) justifies marital sex. Oh, and it's only the romance, emotions, and feelings of the wife. Not the husband.
- Women are responders. A husband's leadership is justified by how his wife responds. Positively, he's doing good. Negatively, he's doing bad.
- Husbands are 'brutes' that need to be 'civilized' by their wives.
- Wives are innately more moral than their husbands.
- If a husband wants a divorce, he's evil. If a wife wants a divorce, what's the husband doing wrong?

The sum of all of this nonsense is: **a wife can do no wrong**. This is the essence of complementarian teaching, despite the lip service they give to the Bible.

We know that the Scripture preaches that all have sinned and fallen short of the glory of God. That we are responsible for our own personal actions. That even if others are treating us terrible or poorly that we should be kind and pray for them and should not sin. That even if we are married to non-Christians that we should act according to Christian principles despite if they sin.

It would be better to clarify the position that complementarians are worse than egalitarians. Egalitarians "overtly" claim equality, while advocating rule of the wife in marriage. Complementarians "overtly" claim the Biblical roles and responsibilities, while undermining the husband and advocating the rule of the wife in marriage.

The deception is far worse than we realize because they try to play their position off as truth, and cut down husbands much more than both egalitarians AND feminists. As

Dalrock has noted, even secular magazines have been shocked over how films like the War Room have cut down husbands.

Complementarian teaching [in practice] = a wife can do no wrong.

The list of “complementarian” pastors who believe this is quite astonishing: Moore, Russell, Stanton, Piper, Mohler, etc. Pretty much everyone from Focus on the Family, Acts 29, and other so-called conservative Christian groups that say they adhere to the Scripture. Just look at all of their teachings on marriage.

Economics, human nature, and contentment

December 17, 2016 | by Deep Strength | Link | Original Link

I suppose I could have called this post something along the lines of analysis of capitalism and socialism/communism along with human nature and contentment. Whatever.

Socialism's problems are much more readily obvious than capitalism. Usually summarized as something along the lines of:

- Governmental corruption
- Lack of desire/motivation of people to start businesses due to profits being reduced heavily from taxation
- Lack of productivity
- Envy/covetousness of what others have**

** Thanks to Chris in the comments for mentioning this.

Capitalism comes with some obvious and not-so-obvious problems:

- Greed — pretty obvious
- Exploitation of the market — fairly obvious. Reduction of costs and wages (outsourcing) is one of the biggest issues here in pursuit of profit above all else.
- Products are geared to exploit addiction — probably the least obvious.

The reason for this post was to specifically talk about the last one. In socialist markets, there are also products geared to exploit addiction, but it can most readily and obviously be exploited in a more capitalistic leaning market.

Smoking is a surefire product that aims to exploit addiction with nicotine. So are addictive drugs like opiates or any other possible drug where people chase a "high."

However, most people don't think of foods or other products in this way. I discussed this a bit in food porn (well, the post is short so here's the whole thing again):

> The most prevailing theory now in obesity research is the concept of food reward.
>
> Basically, the concept of food reward is based around the hedonic pleasure derived from taste. This hedonic pleasure derived from certain foods short circuits the brain, much like an addiction, and encourages increased food intake. The main offenders are foods that have increased sugar/starch, salt, and fat in certain proportions which send signals to the brain to continue eating.
>
> Potato chips are one of the best examples because of the prevalence of starch (the potato itself), salt (copious amounts), and roasted or baked in fat (usually vegetable oils). They are a notoriously addictive food, and there are even marketing tactics around this fact. Lays — "Bet you can't eat just one."
>
> Just as marketing is fixated around the sexualization of men and women, so too the food industry is fixated around making food as addictive as possible. After all,

> they want you to buy more because that means more money. This is one of the inherently negative aspects that all capitalistic societies[1] manifest: greed.
>
> Gluttony is simply one form of how greed manifests. This is why obesity is ugly.
>
> [1] Socialist societies are negative for other reasons.

Indeed, all of the massively sugary or fatty or salty foods including combinations of all of those are designed to be exploit the addiction of taste. You want more and more and more.

Restaurants are similar to that. The restaurant that can best exploit the market via a combination of price and taste stand at the top. For example, Starbucks has been so successful in such a market that their quarterly earnings are at about 5.71 billion, and all of their shares summed up are worth 82.43 billion.

Indeed, what inevitably happens in a capitalistic society is a sort of "globalization" of such companies. As a product gains more popularity, it takes in an increasing market share. If there are enough forces to drive the market share up high enough (and in particular in restaurants there generally are), it tends to force similar but smaller stores out of business.

Walmart is a good example with their low(er) prices than most competitors and their ability to minimally wage their workers has led to the Walton family's combined fortune of $130 billion, the largest in America (and probably the world).

Note: I'm not saying that minimal wage is a "bad" thing either because there are a lot of factors that go into it. Neither am I saying that a CEO making big bucks is bad either because it's not. Surface value judgments are sometimes not very accurate.

The ugliness of human nature simply manifests differently in two drastically different economic settings. Socialization has the greedy government officials power grabbing and money hoarding with the businessmen buying them off. Capitalism has exploitation of human desire in various different ways (taste, sex, convenience, etc.) manifested into corporate greediness above all else.

All of this is to say that any 'economic system' can play a role in stimulating and bringing forth evil from human desire.

Anyway, the point is that I think it's a good thing to be aware of how much goes into marketing and exploiting human desires, so that we can learn to be content.

> Philippeans 4:10 But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity. 11 Not that I speak [g]from want, for I have learned to be [h]content in whatever circumstances I am. 12 I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. 13 I can do all things [i]through Him who strengthens me.

That’s the correct context of “I can do all things through [Christ] who strengthens me.” How to be content in all circumstances, whether with little or much.

1 Tim 6:6 But godliness actually is a means of great gain when accompanied by contentment.

Revisiting Matthew 5:27-28 on lust

December 19, 2016 | by Deep Strength | Link | Original Link

There's a lot of contextual background that goes into this verse. I'm going to try to explore all of it.

> Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery';
> 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

The 'modern' interpretation of this verse has done a lot of damage to men as it has been wielded as an arm of judgment against the sex drive of men. Today most Christian men avoid even looking at women out of shame that they're potentially sinning which is some warped version of gnostic heresy where the desires of the body are sinful. I've covered this a bit in posts such as male and female sexual desire are not sinful.

So what is the actual background of this post?

- In Sunday school is superfluous, there is a command from Deuteronomy 6 to teach the commands of God to sons (implied by fathers) all the time. This is the background of which Jesus is teaching the Law.
- This verse is from the Sermon on the Mount (which is similar to the Sermon on the Plain in Luke). The sermons are actually fairly identical, so we understand that Jesus was very consistent with what He was teaching the crowds. This type of teaching was probably similar to what He taught other crowds such as the 5000 and 4000, who he actually ended up feeding as well. These crowds were composed of the number of men present, while the women and children were not counted.
- The word for woman in Green (G1135 — gune) is both the term used for "women" in general and also "wives." Therefore, there is some context built into the passage.
- The word lust (G1937 — epithumia) is mainly translated as illicit desire. In this case, illicit desire corresponds to coveting that which is not yours (e.g the 10th commandment). Epithumia is used positively once in Luke 22 where he "desired" to eat the Passover with His disciples.

When you put all of these contextual pieces together, the verse can only be interpreted in **two** possible ways:

1. Jesus is teaching these to married men, who lusting on other women/wives is adultery because he already has a wife.
2. Jesus is teaching these to men in general, in which case the only context that makes sense applies to a specific situation. The options of two are as follows:

For example, if a man is single, then he should not look at a woman to lust where a woman is a "wife." If he desires a woman who is not married, then he should take step to

marry her (e.g. 1 Cor 7 — it is better to marry than to burn).

If a man is married, then #1 applies as coveting another woman and/or wife is akin to adultery. In Matthew 19, Jesus affirms the "one-man and one-woman" from Genesis as the ideal, both in prohibition of divorce and likely in exclusion of polygamy now that the Law has been fulfilled.

John Chrysostom's Matthew 17 Homily implies that he believes the #1 interpretation is correct, specifically in the context of ***another man's wife***. Chrysostom goes on a long discourse on this passage — the longest I've seen from him on two lines of Scripture — and implies through his wording that Jesus is speaking mainly to married men with wives.

> You have heard that it was said to them of old time, You shall not commit adultery; but I say unto you, that every one who looks upon a woman to lust after her, has committed adultery with her already in his heart.
>
> Having now finished the former commandment, and having extended it unto the height of self-denial, He, advancing in course and order, proceeds accordingly unto the second, herein too obeying the law. And yet, it may be said, this is not the second, but the third; for neither is the first, You shall not kill, but The Lord your God is one Lord.
>
> […]
>
> Why then did He not make a distinction here also? Nay, very great is the distinction which, if you attend, you will see here also included. For He said not simply, whosoever shall desire, since it is possible for one to desire even when sitting in the mountains; but, Whosoever shall look to lust; that is to say, he who gathers in lust unto himself; he who, when nothing compels him, brings in the wild beast upon his thoughts when they are calm. For this comes no longer of nature, but of self-indulgence. **This even the ancient Scripture corrects from the first, saying, Contemplate not beauty which is another's. Sirach 9:8** And then, lest any one should say, what then, if I contemplate, and be not taken captive, He punishes the look, lest confiding in this security you should some time fall into sin. What then, one may say, if I should look, and desire indeed, but do no evil? Even so you are set among the adulterers. For the Lawgiver has pronounced it, and you must not ask any more questions. For thus looking once, twice, or thrice, you will perhaps have power to refrain; but if you are continually doing this, and kindling the furnace, you will assuredly be taken; for your station is not beyond that nature which is common to men. As we then, if we see a child holding a knife, though we do not see him hurt, beat him, and forbid his ever holding it; so God likewise takes away the unchaste look even before the act, lest at any time you should fall in act also. For he who has once kindled the flame, even when the woman whom he has beheld is absent, is forming by himself continually images of shameful things, and from them often goes on even to the deed. For this cause Christ takes away even that embrace which is in the heart only.

> […]
>
> Just then as one may feel wrath at random, so may one cast looks at random; that is, when you do it for lust. **Rather, if you desire to look and find pleasure, look at your own wife, and love her continually; no law forbids that. But if you are to be curious about the beauties that belong to another, you are injuring both your wife by letting your eyes wander elsewhere, and her on whom you have looked, by touching her unlawfully. Since, although you have not touched her with the hand, yet have you caressed her with your eyes; for which cause this also is accounted adultery, and before that great penalty draws after it no slight one of its own.** For then all within him is filled with disquiet and turmoil, and great is the tempest, and most grievous the pain, and no captive nor person in chains can be worse off than a man in this state of mind. And oftentimes she who has shot the dart is flown away, while the wound even so remains. Or rather, it is not she who has shot the dart, but you gave yourself the fatal wound, by your unchaste look. And this I say to free modest women from the charge: since assuredly, should one deck herself out, and invite towards herself the eyes of such as fall in her way; even though she smite not him that meets with her, she incurs the utmost penalty: for she mixed the poison, she prepared the hemlock, even though she did not offer the cup. Or rather, she did also offer the cup, though no one were found to drink it. […]

Therefore, if Chrysostom's interpretation is correct and all of the background is accounted for, then the Sermon on the Mount passage is mainly speaking to husbands with wives not to "look at another man's wife with desire" (e.g. covet another man's wife) that is not theirs. If he does then he would commit heart adultery and injure their own wife in the process.

Gleaning from the rest of the Scriptures, it seems that #2 interpretation is not necessarily incorrect either if #1 is correct. They are not mutually exclusive. Unmarried men who "look at a woman with desire" if the other woman is unmarried should aim to marry them if they are equally yoked, and unmarried men who "look at a woman with desire" if the other woman is a wife still commits adultery in his heart with her.

Conclusions

Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery'; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

Jesus is speaking mainly to men in the Sermon on the Mount.

1. If you are a married man, don't covet another man's wife. Appreciating the beauty or other qualities of another man's wife is not coveting, but don't let desire invade the look. Starting to think of ways to possess that which is not yours is heart adultery.

2. If you are a single man, don’t covet a married woman as it is adultery if the deed is done. Based on the implications of #1, that too is committing adultery with her in your heart.
3. If you are a single man and you see a unmarried women and desire her, pursue her for marriage (1 Cor 7 — it is better to marry than to burn) if you are equally yoked (2 Cor 6 — do not be unequally yoked with unbelievers).

For #1 I believe some general ‘wisdom’ for that is: don’t do a double take and don’t let your eyes linger. Appreciate the beauty or quality and move on thanking God for ‘not leading us into temptation.’

Compilation of advice for men struggling in their marriage

December 24, 2016 | by Deep Strength | Link | Original Link

This information is spread all across the web in various places. I thought it would be a good idea to compile a list here since this is one of the most often asked questions for men coming to these parts.

Who this advice is for

Most of the men that come around this blog are in relationships or marriages where their woman or wife is acting rebellious. In most cases, the rebelliousness has continued even after the husband has spoken to her about it, including discussing relevant Scriptures. For example, the wife is sexually denying her husband, so the husband brings up 1 Corinthians 7. Another example is if the wife is being willfully disobedient with finances or other parts of the relationship.

In some drastic cases, the leadership of the Church(es) a husband in attending also affirms their wife's rebelliousness. The leadership of said Church may heretically claim that a husband needs to earn his wife's submission (helping her with chores and other duties), or that the submission of a wife to her husband is based on making her feel some certain way (a wife is like a slow cooker and you need to act romantic if you want to have sex), or that her submission is only required if he does the right thing (your wife is a barometer of your spirituality).

Clearly, these things are against what the Scriptures council, and no amount of bringing up the Scriptures or reasoning to said wives and/or pastors seems fruitful. This is the very definition of contentious women. Proverbs even reiterates it twice:

> Proverbs 21:9 It is better to live in a corner of a roof Than in a house shared with a contentious woman.
>
> Proverbs 25:24 It is better to live in a corner of the roof than in a house shared with a contentious woman.
>
> Proverbs 27:15 A constant dripping on a day of steady rain And a contentious woman are alike;

The nature of how to act in these situations

In these cases, it is my general contention that those who are disobedient to the Word are acting as unbelievers and therefore should be treated as such. Divorce is not an option, even if the wife is an unbeliever.

> 1 Corinthians 7:12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]put her away. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving

> husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

Wives have a good example of this in 1 Peter 3.

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Wives are told to win their husbands without a word, chaste and respectful behavior, and a gentle and quiet Spirit, with all submissiveness. This echos the similar qualities of a hierarchical relationship discussed in 1 Peter 2, Ephesians 5, Colossians 3, and so on.

Husbands can learn from this example to act according to what the Scriptures command. If words aren't working, then it must be actions that must win a wife. In the Scriptures, a husband is tasked with the headship/leadership of the marriage (Eph 5), provision for the family (1 Tim 4), instruction (Eph 6), and protection in various ways (OT).

One of the traps of this that is very easy to fall into for both husbands and wives who want to win their spouse is that they do all of these things with the intention of trying to earn back the devotion of their spouse. This is false.

Husbands and wives should obey Scriptural roles and responsibilities to each other because they want to please God first.

Certainly, God may use the way you act to win a wife (or husband for that matter), but it is far from guaranteed. It certainly is possible that you can learn to act and be one of the most godly men on the planet, and a wife may will want to divorce you. That's fine. Many people who listened to Jesus, saw the miracles He performed, and watched his ministry up close did not believe in the end or mocked Him when He was on the cross.

> James 1:2 Consider it all joy, my brethren, when you encounter various [c]trials, 3 knowing that the testing of your faith produces [d]endurance. 4 And let [e]endurance have its perfect [f]result, so that you may be [g]perfect and complete, lacking in nothing.

> 5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and [h]without reproach, and it will be given to him. 6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. 7 For that man ought not to expect that he will receive anything from the Lord, 8 being a [i]double-minded man, unstable in all his ways.

If you suffer for the sake of doing what God has called you to do that is normal. The Scriptures tell us to count it all joy. Yes, it's a hard thing to learn how to do — to count suffering as joy. However, remember that is what Jesus did as He went to the cross for us.

Concepts to understand how to act if a wife is acting rebellious

In general, the thing to keep in mind is that as a man and husband are a few things.

- You are responsible for the way you act. After we die, when we are judged by God we are held accountable for the roles and responsibilities that we had. If we are tasked with leadership, then we should lead, even if those under us are rebellious.

Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

A husband's love is to work toward sanctification — holiness — so it is the primary duty of a husband to point out ways in which to shed the ideals of the culture and put on the ideals of the Scriptures. Likewise, loving his wife as his own body (3x).

- The speck versus the log. It is often the case in a contentious relationship that each side of the relationship thinks that the other side is the problem. Sure, to an impartial observer you may be the lesser "problem" but you still have problems to take care of. Remove any logs and specks as much as possible.

Matthew 7:3 Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how [a]can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

- Don't ignore the nature of women. Yes, society, family, friends, and even the Church

may have lied to us that women are just men with boobs. Yes, it's easy to become bitter. However, don't be ignorant of the human nature of women, and don't get jaded because of it. Yes, you need to understand that women are the weaker vessel.

1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with [c]someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

Colossians 3:19 Husbands, love your wives and do not be embittered against them.

Practical ways to act if a wife is acting rebellious

Biblical roles and responsibilities:

1. Do what is required of you, according to the Scriptures as the role of the husband: love your wife as your own body (Eph 5), don't be bitter toward her (Col 3), and try to live with her in an understanding way as a weaker vessel (1 Pet 3).
2. Continue to lead. Initiate family activities and events. Give the wife and/or kids instructions on what to do and teach them as necessary if they're struggling.
3. Be a good provider and protector. Look to see how you can meet a need when applicable. Distinguish what are needs and wants and prioritize the needs.
4. Don't complain. Ever. It only validates what she thinks and says. If you need to complain, you complain to your superior: God in prayer.
5. Spend more time with your children, if any. Be the best father you can be, along with instructing them according to the Scriptures.
6. Never deny your wife sex when she wants it (1 Cor 7).
7. Keep initiating sex, but don't get mad if you are denied.

Uncontentious behavior on your part:

1. Don't argue. She clearly does not believe the Scriptures, so bringing up the Scriptures or arguing of any kind is pointless.
2. If she wants to argue, don't argue. There's no point, and it will only serve to make her more angry and volatile. If you give into her contentiousness, you're only propagating it.
3. Don't respond to threats. What is she going to do? Divorce you? If you're already at the point where divorce would only be a relief, then why not try to win her to Christ before she divorces you?
4. Just listen, don't speak. If you need to say something then let it just be listening: "It sounds like you're feeling hurt, how can I understand why you're feeling this way better?" and just let her tell you how she feels without getting upset or responding. Then thank her for telling you how she feels afterward, even if it's about you.
5. Don't throw any accusations around. It will only start arguments. You don't want arguments.
6. Try to never, ever, raise your voice. This goes with all of the points above, but it bears repeating.

In general, treat conversations non-chalantly and kindly. She can't continue to get mad if you're overwhelming exhibiting the fruits of the Spirit through patience, longsuffering, and kindness. It's very hard to get angry at someone who is not angry back.

Masculine behavior and nature of women:

As we've discussed multiple times before, Donal's PSALM/LAMPS explores the nature of attraction of women. Most of these things are a result of being naturally masculine. However, in this day and age, most men are not masculine because we have been conditioned to be feminine. Hence, specific work may be needed in order to become more masculine.

1. Be disciplined in your work/job and ambitious to be better and promoted.
2. Workout — gain muscle and lose weight.
3. Nutrition — get control of your nutrition and start eating healthier. Nutrition is the main way you're going to lose weight if you're overweight.
4. Dress nice, all the time if possible. Good grooming.
5. Get some hobbies.

Some have objections about understanding the nature of the attraction of women. I outline here why the Scriptures indicate that marriage is an earthly institution to serve earthly needs. A Christian understanding of attraction and the role it plays in marriage Part 2. Hence, it is foolish to ignore the nature of what men look for in marriage (beauty, helpmeet, companionship) and what women look for in marriage (leadership, power, status, athleticism, looks, money/provision, protection).

Summarized:

In general, emotional outbursts are a woman's way of telling you that she feels powerless or insecure. Telling a woman like this what she should be doing is the wrong response. The correct response is to be strong and comforting. Women don't necessarily want solutions to problems — just to be heard and/or held (hugged) when their emotions are going crazy.

In general, if you start being more masculine by understanding the nature of women and how to act around them like the above examples, then women will tend to become more feminine and less combative and less emotionally needy and hostage taking. However, this is not always the case if the wife is narcissistic, BUT you don't have to let it affect you and how you act even though it is difficult.

The focus needs to be on what you can control, and the only thing you can control is you and how you act. This is a very difficult thing to learn, but you need to learn it to be an effective man of God.

End notes:

- I know I didn't cover all actions a man can take. If you have more to add, then post them in the comments.
- Merry Christmas and a Happy New Year to you all.

Why men aren't eager missionaries

January 6, 2017 | by Deep Strength | Link | Original Link

Dalrock critiqued this Piper article from the perspective of women, but I'm going to do it from the perspective of men. It starts off with this question submitted to Piper:

> *So it's no surprise, we get a lot of questions from missionaries in the field, and a number of questions from missionaries in training, and a fair number of questions from college students who are interested in giving their lives to missions. Today's question comes from a podcast listener named Amy, who writes, "Pastor John, I've recently noticed that the number of women going to the nations far outweighs men. I looked for more statistics on this, and struggled to even find information. If this is the case, what are your thoughts on this trend, and what do you think are the most probable causes?"*

Piper first looks at statistics.

> Two-thirds of active missionaries are married couples. Another third are single women. The rest are single men. Well, if that went by too fast, two thirds plus one third don't leave any room for single men. And it is only a joke in part because it is almost that way.
>
> To be more accurate, the actual situation among most evangelical faith missions is that between 80–85% of all single missionaries are women. It is a rare thing, like two out of every ten, for a single man to make missions his life's vocation, which results in the overall statistics being that one-third of those in evangelical world missions are married men, one-third are married women, and 80 percent of the last third are single women. Which means that something just less than two-thirds of the total missionary force are women.

It's interesting because we already know Christianity is feminized in the western world. Already in Churches there is the preponderance of 55-70% of Churches are made up of women. It should really be no surprise that women are over-represented in such endeavors.

Pile onto that the push for cultural achievement of women — the majority of college and graduate degrees are now obtained by women — then it should also be no surprise that Churches tend to push women into ministry and the mission field in droves. This is as opposed to teaching and training women to be good wives and mothers. God forbid we do that.

> 1) Opinion number one: Let's start with the observation that many single women in missions would like to be married, not all. Some regard it as a divine calling to serve as a single woman, and they have no intention of even hoping or praying toward marriage. And I thank God for that and for them. But many would like to serve in missions side by side with a similarly called and devoted husband. But

> by and large, it is men who propose marriage. Women have less control over being married than men do — they can always say no, but I mean taking the initiative in a positive way. Therefore, the single missionary woman who would like to be married is not exactly in the same position as a single missionary man who would like to be married.
>
> Here is a little anecdote. Elisabeth Elliot — I went down and got this from my wife, because I knew she said this once — Elisabeth Elliot told of an interview she had with Gladys Aylward, a single missionary to China who died in 1970: The Small Woman: Gladys Aylward is the name of one biography. Here is what Elisabeth Elliot said. I think she was talking at Urbana when she said this, "Miss Aylward talked to the Lord about her singleness. She was a no-nonsense woman in very direct and straightforward ways and she asked God to call a man from England, send him straight out to China, straight to where she was, and have him propose to me." I can't forget the next line. Elisabeth Elliot said, "With a look of even deeper intensity, she shook her little bony finger in my face and said, 'Elisabeth, I believe God answers prayer. And he called him.'" And here there was a brief pause of intense whisper. She said, "'He called him, and he never came.'"
>
> Now, that experience, I would guess, is not unique to Gladys Aylward. So, that is my first opinion, that the disproportion of single missionary women to missionary men is that the initiative of proposing marriage among those two groups, singles, lies with the men and not the women.

I'll summarize these three paragraphs in four words:

Men aren't stepping up.

Really? That's the best they could've came up with?

There's no shortage of irony there.

> 2) Here is opinion number two: Many, it seems to me, of those single men probably avoid missions out of the same personal dynamics that keep them single. Among Christian men who do not get married, say, in their 20s and 30s, they are probably held back from that relationship of marriage by — here are my opinions — a sense of inadequacy that they could be a spiritual leader or a fear that they might be rejected as they pursue a relationship or a lack of purpose in life that would give support and meaning in a marriage relationship. Any of those hindrances to forming a long-term commitment of marriage would also explain why he may have a sense of inadequacy about missions or a fear about missions or a lack of purpose about missions.
>
> In other words, the very things that keep a man single in his late 20s and 30s are probably the same kind of things that would keep him from pursuing a life in missions. On the other hand, single women may not feel any of those hindrances. They would happily marry a godly, mature, purposeful, mission-directed man if he came along. But they can't make that happen without men doing their part.

> Mike Delorenzo: Singles, mission work takes strength — more than you know, but not more than God will give you.
>
> Now, I am sure the matter is way more complex than those two opinions have hinted at, but those are possible explanations for the disproportion number in the single missionary force — like 80% women and 20% men. So, the way I would like to end is by taking the words of Mike Delorenzo who works for Africa Inland Mission (AIM) and close by reading his challenge. Thinking of single men as opposed to single women in missions, he said,
>
> Yes, it may be harder for [men]. Harder to cut through the lies and the apathy. Harder to raise money in a self-reliant society. Harder to enter into relationally-driven cross-cultural missions. Harder to find your ministry in your vocation. But the gospel needs men. The Christian life is a battle, so much so that the Bible calls us to put on armor. And the mission field is a battle field, where a man's strengths and passions are called upon to be spent for the greatest cause creation has ever known: the cause of Christ and His redemptive work to save this world — and I mean really save this world. It takes courage — courage to step out of your slumber and into the fray. It takes humility — to be willing to fail or at least be deemed a failure by your peers. And it takes strength — more than you know, but not more than God will give you.

Honestly, I had to do a double take. Piper's "other option" is that men feel inadequate and/or are not strong enough. Hence, they don't pursue missions or marriage.

In other words: Men are not stepping up.

Piper literally gave two options and they're basically two different ways to blame men for not stepping up on the mission field or marriage.

It gets better

What are some reasons why men would generally avoid the mission field?

I'll walk you through a multiple examples of actual reasons Piper could have used but is too blind to see.

- Most men have a strong sex drive. Most men want to marry. What is one way that has been ingrained into men in our culture that is required to get married? "You need to have a good job to be able to provide for your family"

Funny that. Missionary work doesn't typically come with or segue into having a job that is able to reliably support a family.

- Most men don't want to beg others for money to support missions work.

Surprise surprise.

- Churches/families/others tend to support women more than men with monetary donations for missions. Women in need are worthy of support, but men are not. See:

Vast majority of the homeless population = men.

This goes back to the fact that men are supposed to be able to provide for themselves no matter the circumstances at minimum. If not, you're a failure akin to living in your parents basement.

- As stated before, the Church is already feminized. No surprise that there are a majority of women in various "Christian" activities.
- As stated before, Churches/Christians push Christian women toward "achievement" both in college, graduate school, and not surprisingly ministry and missions.

All of these are clear cut reasons why men tend to avoid the mission field and why women are pushed toward it. Yet, all we get from mainline Christian leaders is that "men aren't stepping up." Maybe if the Church actually focused on mentoring men for leadership positions and teaching them to be masculine and cultivating masculine traits there would be more of such men. But I digress.

You gotta wonder how long the blame game that "men aren't stepping up" can be perpetuated by these Christian leaders.

P.S. Real life is still super busy, which is why I'm not posting all that much at the moment.

Most men are not afraid of commitment

January 18, 2017 | by Deep Strength | Link | Original Link

I realized something when mulling over commitment.

Most men are not afraid of commitment. The reality is that most men are afraid of a lack of commitment from women and the consequences thereof. It is pure projection from women.

We know that the majority of divorces — 65-70%+ — are initiated by wives who are unhappy.

Men will often go a hell of a long way — wording intended — to try to satisfy a discontented and contentious wife because he loves her. Albeit, it isn't the right thing to do, according to the Scriptures.

Men are not dumb. They can see that marriages are a bad deal for them when women are commitment-phobes. Likewise, they can see how many wives are completely apathetic about their marriage: uninterested in sex, uninterested in his likes and dislikes, uninterested in his hobbies. Men can see women that blow up marriages with no consequence win cash and prizes.

Next time I hear "men are afraid of commitment," I'm countering with "men are afraid of women's lack of commitment." Some interesting conversations will probably come from this.

Insulated

January 26, 2017 | by Deep Strength | Link | Original Link

Donal's post on Sympathy and Understanding talks about how married men tend to be insulated once they marry.

> Which drives me to the subject of this post- men shouldn't expect much in the way of understanding from those around them re: the MMP. In fact, the only ones who might understand are men in the same position (or who recently occupied it). I don't know about most of my readers, but I find this to be a terribly frustrating matter. On more than one occasion I have been asked why I'm not married yet. And no matter how much or well I explain it, I can see in people's eyes that they don't understand. I find this quite isolating at times- it creates a climate of being cut off and without aid.

Generally speaking, this is both true and false.

I know quite a few men who work with an on-campus ministry, and they are not insulated from the cultural changes in marriage simply because they mentor and listen to the stories of the young men. On the other hand, as has been stated before, there is definitely a lack of sympathy and understanding from a lot of married men who don't know what it is like. They are stuck in the 1960s and 1970s prior to "no fault divorce" and "free love."

The problem is that Christians who don't step out to actually engage the culture become insulated in their own bubble. Christians are not supposed to remove themselves from the world, but to be in the world but not of the world. This is the theme of Jesus' prayer to the Father in John 17.

The major problem(s) of the Church tend to be traced back to these two themes. The Church and Christians try to isolate and insulate themselves from the world in many circumstances. For example, sheltered homeschool children. On the other hand, the Church and Christians also become of the world rather than in the world but not of the world. For instance, feminism and most of the rest of the issues the Church battles with in Revelation 2 and 3.

Men who try to impart knowledge simply based on their knowledge of themselves without taking into account the changing and rapid secularization of culture — not that 1950s America was some bastion of Christianity in the first place — have insulated themselves in their own bubble. Whether this is deliberate, accidental, or both is neither here nor there. But it does happen, often with disastrous results.

Young, unmarried and married Christian men beware and be wise.

The relationship issues that get in the way of following Christ

February 8, 2017 | by Deep Strength | Link | Original Link

Still quite busy with RL work which is why I haven't been posting much.

Snapper has touched on a couple posts recently such as Belief versus Scripture.

> A while back, when I was going through the issues with my pastor, I had a conversation with my daughter about her, my youngest son and myself doing an at home bible study, to which she informed me she didn't want to take part in because she "didn't believe what I believed about the bible". Now, the more and more I think about this the more and more irritated I become. I think some Christians need to make a determination about what people "believe" and what the bible actually says.
>
> Case in point: The bible says Jesus is the son of God. If you are a Christian there is no "what you believe" or "what I believe" about the statement. If you believe the bible, then you believe this to be true. You cannot say to another Christian, "Yeah, well, I don't really believe that way", unless by that statement you mean, "I am not a Christian and I don't believe in the bible".
>
> […]
>
> I mean, the only other explanation is that a person simply wants to have the appearance of being an obedient follower of Christ, but in reality has no interest in being obedient. By doing this they give themselves the appearance of being so, but also give themselves an escape route, just in case.
>
> Don't be that kind of Christian. Though it may fool those around you, your ruse is not very effective on the one who can see the heart, and knows your every thought. When a verse is clear, it would be wise to take its meaning as such.

Lots of things "get in the way" of the Truth. In fact, the Bible is quite clear of many such things that get in the way. Pride is usually the main one, but it can be other temptations like the other deadly sins of Envy, Wrath, Gluttony, Lust, Sloth, and Greed. Some others are wolves in sheep's clothing, but we are warned about that too.

In general, even those who *are* trying to be followers of Christ tend to slip up because we cling to our past more than the hope of Christ for the future. What I mean by this is that we tend to be shaped by our past experiences.

For example, a child that grew up with his father absent may often feel like God the Father is not there for him. His experience(s) shape the way he views God, rather than the other way around. Another example of this is a mother who is abusive to her children. Children coming to our heavenly father may get stuck in the mindset of being unworthy of forgiveness, feel that it's right that authority is abusive, and so on.

Both past experiences and the feelings associated with them tend to shape our thinking and beliefs rather than the other way around. This should not be a surprise, and biologically it makes sense. When we are placed in stressful situations, we often have very strong feelings associated with it, and that is how the strongest memories in our brains are formed. This is precisely why we tend to remember hurts rather than joys and evil rather than good.

In Snapper's example of his daughter, the problem is that his daughter had certain behavior modeled to her for a long time. This includes the unsubmissive and unrepentant attitudes and actions of his wife. It really should not be a surprise that she is going to feel a certain way and react to a changing situation negatively, as she had viewed the previous situation as normal. This type of thing is a huge problem.

> The longer the past experiences have gone on, the harder it is to change the acquired momentum the impression of past experiences on a relationship.

This is generally why if you're in a 'newer dating relationship,' and things go south and stay south it's generally better to move on rather than try to fix things. Relationship dynamics, especially Biblical Christian principles, that are already screwed up are tough to fix and in many cases not worth it. Of course, this is not possible with all relationships, especially marriage.

Change, through the power of the Holy Spirit, can right the ship. Or maybe it will never right the ship. But we change to be Christ followers not because we have the answers, but because we honor the One who has saved us.

Realistically, through the power of the Holy Spirit, all Christians have to consistently model Christ-like behavior until it becomes the new normal for those around us. Change is a funny thing, and people always think that those who are being "good" are doing it because they want something from you or are trying to manipulate you. The only thing that can dispel that notion is Christ working through us consistently, over short or long periods of time.

Destructive tendencies

February 11, 2017 | by Deep Strength | Link | Original Link

I was mulling over how everything that goes against God's Word is destructive. What brought this up was a review over the times I've been to churches with female pastors. Unsurprisingly, they're all small, waning in attendance, or dying off completely.

- Female pastors? The 'Church' doesn't flourish and eventually dies.
- Feminism? Leads to no marriage, no children, abortion, and children become deceived
- Male led marriages flourish, egalitarian and women led marriages experience discontent and destruction.
- Frigidity in marriage? Leads to no children, dissension, marital strife, and divorce
- Heck, go through the list in Galatians 5:19 The acts of the flesh are obvious: sexual immorality, impurity and debauchery; 20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions 21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

Everything that is of God is protective of Christians, the Church, and relationships. It's never solely beneficial for one party. It's mutually beneficial for all parties. Even if it's "hard," "uncomfortable," or "goes against common worldly wisdom."

The obvious is not exactly obvious to many Christians until they examine it further.

If the tree is rotten, the fruits are rotten, and the tree eventually dies. If the tree is good, the fruits are good, and it flourishes.

Thoughts on wisdom and omniscience

February 11, 2017 | by Deep Strength | Link | Original Link

One thing I've been mulling over more recently is human behavior and statistical probability. I've written on vetting and statistics before, so this was going more deeply into it.

- Statistical models tell us the probability that any random person exhibiting certain characteristics or behavior will have a particular outcome.
- In the same way, our world is also probabilistic if you've studied quantum mechanics at all.
- Likewise, I can take a glance at any random relationship, and tell if they are more or less likely to break up in the future based on certain attitudes, behaviors, and trends.

Prediction of human behavior is not all that complex when you see the patterns behind their interactions. We can say for certain that those who have previously been in violent relationships will most likely get themselves again into violent relationships. Cheaters will cheat again. Those who have had pre-marital sex have the highest risk of divorce. Those who smoke have an inflated risk of lung cancer. And so on.

This is is also why it is true that only through Jesus and receiving the Holy Spirit can we make any change that goes against a probabilistic and therefore deterministic future. Materialism, without the metaphysical, is bound to determinism. The divine nature changes the material.

Thus, free will allows us the foresight to examine the future. Wisdom is foresight into the statistical patterning of creation that allows one to choose righteousness — or insert other characteristic here — for any particular situation. In effect, it is limited omniscience to be able to see the consequences of future possibilities and change/choose our behavior to do the right thing.

A divine being, who knows the hearts and minds of all, necessarily has omniscience due to unlimited foresight into statistical patterning and behavior into the future (otherwise known as cause and effect). This should be no surprise to us as we are created in God's image and have the capacity for the qualities of God to a very limited extent.

Proverbs 9:10 The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.

When we exercise our ability to "see the future" according to wisdom, we choose what is right and thus fear the Lord.

Insecurity underlies the human condition and reveals our need for a Savior

February 15, 2017 | by Deep Strength | Link | Original Link

I wanted to expand on Donal's post Tissue Paper Walls.

> "Much of this insecurity comes from the gap in physical prowess between men and women. We men are much more capable of defending ourselves and imposing our will on our environment than women are- at least at the individual level. But whatever its source, it has a profound effect on female behavior. Women are constantly, and often at an unconscious or subconscious level, trying to alter their environment to make it feel more secure."
>
> Having thought about it more, I can think of additional reasons for female insecurity. One of them is that women know (mostly at an unconscious level) how vulnerable pregnancy and child-raising makes them. Another is that women, again unconsciously, realize how limited their peak fertility and SMV window is. They worry about optimizing that time, and covering for when they are no longer at their peak. There is plenty of room for speculation there, and my commenters can feel free to contribute.
>
> However, I want talk about how the insecurity should be handled. One of the problems with that insecurity is that ill-intentioned men can exploit it. Often times quite easily. And course, it usually isn't entirely unwillingly. But exploitable it still remains.
>
> At the same time, I think that this insecurity is something that good men can relieve or buttress. They can, in the right scenario, build up women's confidence in a positive way. This can help women resist that lure of exploitation or build up a wall against it. Men can supplement the tissue paper or paper mache walls that women may have with walls of stone and gates of iron.

There has been many a pastor nowadays who say that "insecurity is a sin" or in other words "a lack of self esteem is a woman's greatest sin." After all, insecurity supposedly leads to low self worth. Men, of course, are parroted with the typical sins of pride, lust, greed, and so on. However, the source of womens' greatest sin issue is a lack of self esteem generated from insecurity.

Of course, all this is bunk.

Insecurity is simply a source of temptation.

God created man to dwell with Him in the garden:

> Genesis 3:8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. 9 But the Lord God called to the man, "Where are

> you?”

God also created man with the ability to be tempted, and to make free will choices regarding temptation:

> Genesis 3:1 Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?” 2 The woman said to the serpent, “We may eat fruit from the trees in the garden, 3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” 4 “You will not certainly die,” the serpent said to the woman. 5 “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”
>
> 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

The reality is that temptation has always existed, and men and women are given the choice to fall into temptation or not. Insecurity is simply one form of temptation.

You could argue that Eve was “insecure” in herself and thus desired to be like God to feel un-insecure. You could also argue that Adam was “insecure” without Eve and thus followed her into temptation rather than trusting in God. Both of these are the Truth.

Distinguishing what occurred “before the fall” and “after the fall” is important because it leads to numerous conclusions we can draw on in pursuit of Jesus. For example, unlike the egalitarian argument on marriage, there is ample evidence to suggest that headship existed prior to the fall. Indeed, there was a structure of authority prior to the fall with the husband as the head of the wife. This completely destroys the egalitarian argument that men and women were somehow “equal” prior to the fall, which, according to them, nullifies the statements of headship-submission between the husband and wife in the NT.

Given how Genesis 3 plays out, insecurity existed well before the fall. God created such an attribute within man as an interaction with free will. Since God was dwelling with men, the righteous action in the garden would have been to flee from temptation to the Creator. This “insecurity” was meant to be a free will choice between “sin” and “relationship with God.” We should should seek refuge in the Lord in our insecurity.

> 1 Peter 5:6 Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time. **7 Cast all your anxiety on him because he cares for you**. 8 Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. 9 Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings.

It is no mistake that it was this way in the beginning, and that it is the same way after Jesus has redeemed us.

Insecurity reveals our need for a Savior.

In regard to Donal’s post, Christians are to build up other Christian’s faith and also act as earthly models of Christ. It is not so much that we should focus building up security out of insecurity, but that we should focus on kingdom principles and covenants. Marriage is one of those. Seeking God in insecurity is another. A husband modeling Christ-Church relationship when his wife or kids are insecure is another.

Sexless marriage and other relationship statistics

February 24, 2017 | by Deep Strength | Link | Original Link

Dalrock's recent post on Wilcox motivated me to dredge this up from my drafts folder about 8 months ago.

According to Nicholas B Wolfinger, one of the authors:

> Approximately 85 percent of Americans will marry in their lifetimes. Most will stay married, and most of these marriages will be happy. These are incontrovertible facts backed by survey after survey.

We already know that 40-50% of marriages end in divorce, depending on who you get your statistics from. I don't see how that is a happy outcome in most cases. Of course, this is too common, so lets look at some other factors.

Statistics

A few years back, some of us as SSM's were speculating how many marriages were actually sexless and/or unhappy even though they stayed together. I found some stats after stumbling onto a wiki about it.

> A sexless marriage is a marriage in which little or no sexual activity occurs between the two spouses. The US National Health and Social Life Survey in 1994 (Laumann et al. 1994) found that 2% of the married respondents reported no sexual intimacy in the past year. The definition of a non-sexual marriage is often broadened to include those where sexual intimacy occurs fewer than ten times per year, in which case 20 percent of the couples in the National Health and Social Life Survey would be in the category. Newsweek magazine estimates that 15 to 20 percent of couples are in a sexless relationship.[1] Studies show that 10% or less of the married population below age 50 have not had sex in the past year. In addition less than 20% report having sex a few times per year, or even monthly, under the age 40.[2]

It appears that ~20% of marriages are what we would call sexless (<10 times per year) or about once a month.

We don't know how many of these marriages are going to end up in divorce. Some of these are headed for divorce for whatever reason. We don't really know how much adultery or other factors are going on either.

Other data show similar qualities:

> More than 7 times a week: 3%
> 7 times a week: 1%
> 6 times a week: 3%
> 5 times a week: 9%
> 4 times a week: 11%

> 3 times a week: 13%
> 2 times a week: 21%
> once a week: 25%
> once a month: 8%
> less than once a month: 9%

Approximately 17% (once a month to less than once a month) are sexless. I would assume that most “once a weekers” are probably unhappy with that. The sex drive of men is typically higher than that of women, but women can become dissatisfied with lack of frequency as well.

We know that at the lowest 40% of marriages end in divorce. So if we assume that most of the sexless ~20% of marriages end in divorce, a large portion of those in the 25% once a week range are going to divorce as well. This doesn’t take into account the potential dissolution of marriages with more frequency sex that have other problems.

I would suspect many of the cases with the approximate “once a week” don’t actually do it “once a week” but are rather clustered together around a woman’s ovulation cycle. So maybe the week when said wife was ovulating. Otherwise, it’d just be another sexless marriage.

If you take the “once a weekers” with the sexless marriager, you get approximately 43% low sex marriages and 57% higher sex marriages. Not too far off from the regularly quoted divorce statistics.

More interesting is this:

> ### How is your marriage set up?
>
> Husband leads/in control: 22%
> Equal, but husband is “more equal”: 33%
> Egalitarian: 27%
> Equal, but wife is “more equal”: 13%
> Wife leads/in control: 4%

We know that sex is commanded by the Scriptures in 1 Cor 7, but headship-submission and love-respect is also commanded.

The interesting split between the husband or “more husband led” marriages to the egalitarian and wife run marriages are 55% to 45%. The fact that the 45% of egalitarian or wife run marriages mirrors the divorce statistics isn’t exactly that surprising to me.

> ### Do you find your sex life fulfilling?
>
> Yes: 53%
> No: 47%

The fact that it mirrors the divorce statistics is not at all surprising either.

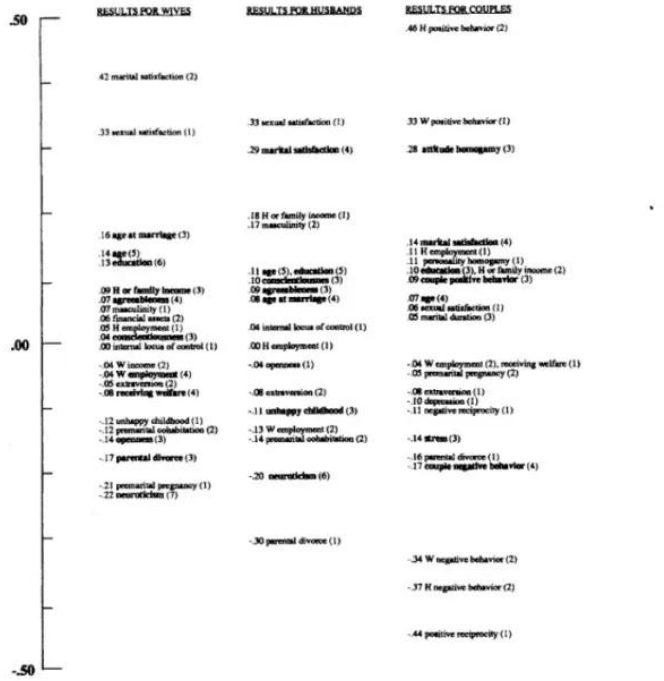


Figure 1. Aggregate effect-size *r*s of independent variables on the marital stability of wives, husbands, and couples. Numbers in parentheses represent the number of studies aggregated to estimate the effect. Entries in boldface are based on three or more studies. Variables in each column are measured for the individual or the couple. Where husbands' and wives' variables have been studied separately for their effects on each spouse has been indicated in the figure (*H* = husband, *W* = wife).

Some longitudinal research on marriage indicates that the greatest predictors of marital stability are:

- For both: the highest are Marital satisfaction and Sexual satisfaction
- Husband/family Income and masculinity for men
- Age, age at marriage, education, and Husband/family income for women
- For couples: positive behavior and attitude homogeny

The Scriptures are indeed wise ranking sexual satisfaction and specific roles and responsibilities high on the lists.

Of course, negative indicators are:

- For both: Depression, negative reciprocal [behavior], stress, parental divorce, couple negative behavior, and positive reciprocity.
- For women: Receiving welfare, unhappy childhood, premarital cohabitation, openness, parental divorce, premarital pregnancy, and neuroticism.
- For men: extraversion, unhappy childhood, (lack of) employment, neuroticism, and parental divorce.

In general, it looks like a list of things the Bible says to avoid, barring a few.

Interesting how parental divorce more negatively affects men than women, but it affects men more so. This is also why vetting for background and character is important.

It's interesting that lots of the indicators on headship-submission, masculinity, roles of the husband and wife, and sexual frequency all come out to the 40-50% range which actually represents the approximate amount of divorces. It's almost as if the One who inspired the

Scriptures who was also the author of marriage knew what He was talking about.

Even the “secular” marriages tend to follow the natural law that was created by God.

Other statistics

I’m some others from Kinsey’s FAQ.

> Median number of opposite-sex partners in lifetime among U.S. men and women aged 25-44 years of age is 6.6 for men and 4.3 for women. (National Center for Health Statistics, 2015)

Men lie by overinflating. Women lie by underinflating. Since it a man and a woman for every sexual encounter, the true rate is somewhere between them.

> Percentage of men and women aged 15-44 years of age who have had 15 or more opposite-sex sexual partners in their lifetime is **21.8%** for men, and **10.6%** for women. (*National Center for Health Statistics*, 2015)

20% rule anyone? Although, we can’t tell if said men were overinflating. I would be interested to see the full stats on partner breakdown.

> **Over 50%** of respondents ages 18-24 indicated that their most recent sexual partner was a casual or dating partner. For all other age groups, the majority of study participants indicated that their most recent sexual partner was a relationship partner. (*National Survey of Sexual Health and Behavior*, 2010).

Hookup culture is real. For every relationship you see, there are as many hookups.

> Men and women both were likely to report sexual satisfaction if they also reported frequent kissing and cuddling, sexual caressing by the partner, higher sexual functioning, and if they had sex more frequently. On the other hand, for men, having had more sex partners in their lifetime was a predictor of less sexual satisfaction.

Men become jaded to sex too. The so-called ‘player burnout.’

> **[KI]** Frequent kissing or cuddling predicted happiness in the relationship for men, but not for women. Both men and women reported more happiness the longer they had been together.

Surprise, men are the real romantics.

In any case, there’s lots of conclusions to be had here, and they all align with the Scriptures.

- Frigidity in marriage is a sin. Have lots of sex.
- Husband led marriages are more successful.
- Men are providers and masculine. Women ages and age at marriage are important and value of men’s provision. Education may correlate with better self control and long term planning in women.

- Positive behavior and attitudes are important. (Rather, godly attitudes and behavior).
- Vet for divorce risk via factors such as depression, negative reciprocal [behavior], stress, parental divorce, couple negative behavior, positive reciprocity. For women: receiving welfare, unhappy childhood, premarital cohabitation, openness, parental divorce, premarital pregnancy, and neuroticism. For men: extraversion, unhappy childhood, (lack of) employment, neuroticism, and parental divorce.

Be a wise conversationalist, not an interviewer

March 17, 2017 | by Deep Strength | Link | Original Link

Scott recently posted on a comment from Elspeth on how a man came off as "interview-y" when getting to know a woman and on date.

As someone with a decent amount of personal experience in the matter of vetting, there is some general wisdom in doing this. I posted a list of questions quite a few years ago that I've used to vet, and you gotta keep in mind no one really likes being interrogated.

- Have fun. Getting to know someone shouldn't be a bore or an interview. This is generally also why I prefer activity dates as opposed to sitting down and eating.
- Start with the her, not her history. Get to know who she is now first. Then delve into the past, and see how it has affected her in the present. No one, not even you, wants to be judged on their past without someone knowing who you are now. All of us make mistakes, to some degree or another.
- General conservation. Don't throw out questions one after the other. That's an interview. You throw in a question here and there interspersed with general conversation. If you're talking about your family, you can throw in a transition to an "interview" question about family. An example of this would be you're chatting about your background and how you were raised (e.g. the past), then you can throw in a question about how she would like to raise her family, if and when (e.g. the future). As you can see, talking about your past can be transitioned to a question about how she sees the future playing out.
- Framing. Sometimes throwing out questions is fine like the past-to-future type of conservation on how she would raise her family. However, value statements and stories are good too. For instance, if we were talking about family, you could comment on something that worked effectively for your parents when they were raising you. That allows her to transition the conversation to how her parents raised her, how she wants to raise her kids, or see if she's interested in knowing more about you.
- Ask about current events. There's so much feminism, divorce, sex change, homosexuality, and so on prevalent in the media nowadays that it's not hard to solicit an opinion (not even in the form of a question) on how you can learn about her values. One way to do this is to just go along the lines of… "Oh, did you hear the story on the news about ___?" […] "No? Well, it was about ___ and so and so things happened. It's crazy." Then she will usually want to insert her opinion on such and such matter and it can lead to a discussion about said topic.
- Generally speaking, going with the list that I wrote in the link above, you want to start with less intimate topics and work toward there. Delving into family divorce history on a first date is generally not a wise idea.

These are all good examples of how to lead a conversation well to where it doesn't seem

like an interview.

I personally like starting with her hopes and dreams, her relationship with God, what she values, and who she wants to be in the future. You can tell a lot about someone and their identity (in Christ or not in Christ) from these few things. Also, pretty easy to throw some teasing around too.

It takes practice to pull off effectively, but it also teaches you how to be a good conversationalist and lead the interaction the way you want.

Engagement and marriage

March 24, 2017 | by Deep Strength | Link | Original Link

Engagement and marriage are two separately defined concepts in the Scripture which are most interesting to study.

“Dates” and “Dating” and “Courtship” don’t exist. They’re made up. It’s not that these concepts are “bad” in any meaning of the word, but they can become too much of a focus making mountains of nothing, not even molehills. They can become an idol.

The “engagement” of the Church with Jesus is symbolized with the sealing of the Holy Spirit:

> John 14:15 “If you love me, you will obey my commandments. **16 I will ask the Father, and he will give you another helper who will be with you forever. 17 That helper is the Spirit of Truth. The world cannot accept him, because it doesn’t see or know him. You know him, because he lives with you and will be in you.**
>
> 2 Corinthians 1:21 God establishes us, together with you, in a relationship with Christ. He has also anointed us. **22 In addition, he has put his seal of ownership on us and has given us the Spirit as his guarantee.**
>
> Ephesians 1:**13 In [q]Him, you also, after listening to the message of truth, the gospel of your salvation—having also [r]believed, you were sealed in [s]Him with the Holy Spirit of promise,** 14 who is [t]given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.
>
> Ephesians 4:25 Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. 26 Be angry, and yet do not sin; do not let the sun go down on your anger, 27 and do not give the devil [s]an opportunity. 28 He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with [t]one who has need. 29 Let no [u]unwholesome word proceed from your mouth, but only such a word as is good for edification [v]according to the need of the moment, so that it will give grace to those who hear. **30 Do not grieve the Holy Spirit of God, [w]by whom you were sealed for the day of redemption.** 31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. 32 Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven [x]you.

In our culture, a “ring” signifies engagement. Engagement rings have a long history going back to the Greeks.

> Although the ancient Egyptians are sometimes credited with having invented the

> engagement ring,[1] and the ancient Greeks with having adopted the tradition,[2] the history of the engagement ring can only be reliably traced as far back as ancient Rome.[3][4][5] In many countries, engagement rings are placed on the ring finger of the left hand. At one time it was believed that this finger contained a vein (the vena amoris) that led to the heart. This idea was popularized by Henry Swinburne in A treatise of Spousals, or Matrimonial Contracts (1686).[6] The story seems to have its origin in the ancient Roman book Attic Nights by Aulus Gellius quoting Apion's Aegyptiacorum, where the alleged vein was originally a nervus (a word that can be translated either as "nerve" or "sinew").[7]

Indeed, throughout history beyond that point, rings were used to show wealthy, publicly advertise that a woman was taken, custom, privilege, and so on.

To Christians, pagan traditions means nothing. 1 Corinthians 8 with food sacrificed to idols and all. We are not defiled by pagan traditions. However, it can be used as a sign as Christians to signal that they are engaged, much like Jesus gives the Church the Holy Spirit. The key is not making it into an idol and having the heart in the right place to honor God.

The marriage of the lamb to his bride happens in Revelation 19 when Christ returns.

> Revelation 19:**7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His [b]bride has made herself ready." 8 It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the [c]saints.**
>
> 9 Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God." 10 Then I fell at his feet to worship him. But he *said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

Prior to this, Jesus gives the Church a warning to be faithful to him, especially in Revelation 2 and 3, and also in the gospels with parables and stories about the ten virgins and sheep and the goats.

In general, those who have "true" faith and have received the Holy Spirit will talk the talk and walk the talk through acts of righteousness, which will be the bride's marriage clothing in her marriage to Jesus.

> 1 Timothy 1:3 As I urged you [a]upon my departure for Macedonia, [b]remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4 nor to [c]pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering [d]the administration of God which is by faith. **5 But the goal of our [e]instruction is love from a pure heart and a good conscience and a sincere faith.** 6 For some men, straying from these things, have turned aside to fruitless discussion, 7 wanting to be teachers of the

> Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

The period from engagement to marriage is not fulfilled with nothing.

Our transformation from lost to saved to disciple is about engaging the Church to its gifts such as evangelism, teaching, and so on, along with baptism, communion, and good works in preparation for marriage for the Church to be married.

Likewise, so too a man and woman who are engaged should prepared themselves for marriage:

- A woman must prepare herself to be a wife: to **respect and obey** her future husband (Eph 5, 1 Pet 3, Col 3, Tit 2), to cultivate **chaste and respectful behavior and a gentle and quiet spirit** (1 Pet 3), and to learn to **love (philos) their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands**, so that the word of God will not be dishonored (Tit 2).
- A man must prepare himself to be a husband: **headship** (Eph 5), **a sacrificial love for her sanctification, not feelings** — 25 Husbands, **love** your wives, just as Christ also loved the church and **gave Himself up for her**, 26 so that He might **sanctify** her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing (Eph 5), to **treat her as he treats himself x3** (Eph 5), **to nourish and cherish** (Eph 5), **not be embittered toward her** (Col 3), and to **live with her in an understanding way as someone who is weaker, and show her honor as a co-heir in Christ** (1 Pet 3).

We honor God by obeying His commands, even when they are not “popular” or not “lauded” or even “despised” by the world. God’s Word does not change with the times. It is eternal, and it shows God’s design for marriage. Marriage is more fulfilling and even more successful when we follow God’s commands for it.

My reflection back on the Scriptures about engagement and marriage again is that much more fulfilling now that I am engaged to my fiancée. It is also a stark reminder that the journey is never over, either for the wife or husband, to grow more like Christ. It is only in Christ that I have full confidence knowing that the road I walk is difficult, especially in our blatantly blasphemous culture.

Make it happen

March 28, 2017 | by Deep Strength | Link | Original Link

Scott has a post named June Cleaver might be unmarriagable right now. It's likely the largest discussion in the past few years about the factors that go into finding a spouse that is suitable for marriage from the perspective of a woman (and also the factors that go into it for men).

Generally speaking, ever since the rise of no fault divorce and the decoupling of "sex" and "marriage" — at least in culture — via fornication and promiscuity, anyone looking for marriage has suffered extensively. There's numerous reasons about why this has happened. I'm going to try to summarize many of the factors (not an exhaustive list).

- **Divorce and courts** — young men see that wives can blow up their marriages for cash and prizes and they get to keep the children. Significantly decreases mens' incentive to pursue marriage.
- **Sex without marriage / hook up culture** — this is not a concern to serious Christians, but the fact that many people say they're Christians but advocate pre-marital sex gives somewhat the illusion of Christian piety. There's numerous cases of men and women who want to wait until marriage but are receiving interest from non-Christian and pseudo-Christians who want to "sample" before "marriage."
- **Men are less masculine** — men are less manly contributes to being shy in asking out women and taking risks. Men who aren't masculine also tend to put responsibilities before roles, which is bad.
- **Women are less feminine and more masculine** — this is obviously an influence from culture. In general, men do not want to marry a business partner. They want to marry a woman.
- **Feminism** — although feminism is encompassed in all of these points, there are some that are not covered. No, you can't "have it all." It's a lie. The Scripture tells wives to prioritize their God, husband, children, and the home.
- **Life Scripts** — This is one of the biggest large impediments. Women are now expected to complete college and get a career before marrying. Men are expected to complete college, have a good paying career and job before marrying. This pushes marriage upwards of late 20s and early 30s+. The marriages coming out of late teens and early 20s are few.
- **Breakdown in communication** — flaking and standing up people is extremely common. Women started it, men continued it, almost everyone does it.
- **Obesity** — no real comments are needed. It's pretty much universally unattractive, except to the few people with fat fetishes.
- **Husbands and fathers are held with contempt** — this needs no explanation. Surprise, what men want to be husbands and fathers if they are held with contempt?
- **Fear of disappearing sex** — no one wants a frigid and sexless marriage, despite the fact that it has become a relatively common occurrence. Women tend to change

on a dime about sex once they're married. Stats indicate about 2/3rds of marriage husband have dominant sex drive and 1/3rd wives do. It can go both ways.

Christian sub-culture. There's quite a few sources of rot in Christian sub-culture as well as logistical issues. Aided by Neguy's post here.

- **Discipleship** — The Church does not disciple men and push men into leadership positions. This tends to lead to men just hanging around in singleness. Likewise, women are not taught to be women.
- **Feminization in the Church** — sappy love songs about Jesus, feelings over Truth, not teaching the hard parts of Scripture (headship, submission, women no authority over man, etc.). Men who come under this structure end up with a feminized world view where they should be "nice" to attract a woman. Nice never attracted anything but emotional predators.
- **Women cliques** — if you try to ask someone out or date them it gets around. Nuclear rejections and ruining of reputation are not uncommon. If you date one, you basically can't date anyone else in a Church. This has led men to not date women in their own Church and look outside of it.
- **Introversion / quietness** — like it or not, those who are introverted and/or quiet tend to have worse prospects. Generally, they're not as good with conversational skills and being bold enough to go talk to people.
- **Indicators of interest** — men and especially women in Church think flirting is the devil. No indicators of interest are really shown.
- **"I Kissed Dating Goodbye" influence** — both dating and courtship are not Biblical concepts. Who even knows what they are anyway. Christians should stop taking these things so seriously and just get to know each other.
- **Christianizing and making things overly serious** — sort of IKDG influence, but a bit different. Whenever you hear so and so is going out with someone, there's the expectation that they're going to get married. People ask when you're going to get married. Can we just calm down and let young men and young women figure out if who they're seeing is a good fit before asking them when they're going to have babies?
- **Denominational differences** — obviously a factor in shrinking the pool of candidates. Orthodox and Catholic generally won't marry out. Protestants have the issue of various denominations falling into apostasy.
- **Obesity** — sadly, obesity needs a re-mention on beating the obesity dead horse. Especially with Christians who think like this. My first ever post on this blog was about Practical ways to improve your attractiveness and desirability for a Christian spouse. It was removed by Boundless (Focus on the Family's singles ministry). When you have supposedly Christian organizations ignoring reality well… you get the point. Lest we not forget that feminine beauty is highly controllable.
- **Donal has a post up that overlaps some** — market is awful, geographical issues, demographical issues, Christian parents are not teaching their children roles and

responsibilities, young men are less interested in marriage (for many of the reasons above), and too many people are doing too little.

- **Christian conservative delusion** — Delusion that America was Christian and that 1950s were ideal. "Traditional" is held up as some sort of standard, even on par with the Bible. After all, "if we could just go back to how it was… oh, but we should definitely keep this feminism stuff too"
- **Patriarchy = abuse delusion** — Christians often buy the lies that there was abuse in Patriarchy in the Bible and that Jesus changed that. Also, that there was some sort of equality between Adam and Eve before the fall. Nothing changed from the Beginning to the OT to the NT — Husbands and fathers still have authority over their wives and children.
- **White knighting sin** — Dalrock has covered this extensively on how "womens' sin is blamed on men." Especially from the pulpit. This covers anything from abortion, to temper tantrums, to breaking china, and other "wake up calls." It's easy to blame men and hard to call out women. God forbid a man not want to get into a relationship if he's going to get blamed for the sins of his wife.
- **Lack of respect** — the Church and wives often hold husbands in contempt (see reasons above) and don't give respect where it is due: for the position of the husband. Headship demands respect and submission because it's headship. "Feelings" are held above "Truth."
- **Culture of family distrust of suitors** — The notion that "good fathers" are out to get any of the potential son in laws.

Despite all of these challenges, marriage is still good because God has created it.

> 1 Timothy 4:But the Spirit explicitly says that in later times some will [a]fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron, 3 men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected if it is received with gratitude; 5 for it is sanctified by means of the word of God and prayer.

Several solutions have been posited, especially including Church events. Fat chance, really.

You're pretty much on your own. Make it happen, if you want to be married.

I've posted on this many times before, such as the the detailed timeline. I've posted before for women too including some of the above in obesity. Tons of practice advise in the categorized lists of posts.

The real issue is the same as you'll see in marriage. You can't expect the other person to change. You can only control you. Therefore, if YOU want to be married, YOU have to make every concerted effort to make it happen. This is true for both the man and the

woman and the husband and the wife.

Seriouslyserving posted about how she did it.

> Regarding “flirting”, I didn’t spend very long in the dating market, but I can tell you what worked to get my husband’s attention…
>
> We had the advantage of living together at a church based student accommodation, so we saw each other a lot naturally.
>
> But I had heard that he was into computers and a bit of a tech whizz, so I asked if he would mind helping me install my new printer. He was happy to do so, and this provided the opportunity to then talk a bit more one on one. He then saw my guitar sitting there and asked if I could play something for him, which I did so.
>
> He had no idea until after we’d already been dating for a while that the printer and the guitar “lying around” were strategic moves, but they were effective ways of letting him know I was interested, whilst still being able to claim plausible deniability (as someone mentioned earlier) if nothing came of it.

I’ve posted an example of a “Real life Ruth” with the Part 1 and Part 2 followup. There are ways to make it happen. Women have the great ability to leverage social networks and set up situations that are conducive to success for them.

My story

With all of that said I’ll share my story, since I’m now engaged.

About 2.5 years ago, during an overnight Church event, I was talking with a group of people — men and women — about marriage. We talked about what we were looking for and how it was hard to find. I did this on the off chance that anyone there was something that I was looking for in a prospective wife. None of them met my criteria, and I don’t think I met theirs.

I always follow up on my leads regardless of whether they bear fruit or not. One of my habits was asking family, church members, friends, and others if they spot a woman that they think would be a good match for me to let me know. This is one of the things I listed in the detailed timeline and how-to guide. One of the women said they knew of a girl who went to a similar program at that Church last year, and another of the women knew her name so they gave it to me. I kept that in the back of my mind, as I was exploring other potential leads at the moment.

About 4-5 months later, I added her on Facebook and struck up a conversation as we were interested in mutual things. Honestly, I didn’t expect much of it because she lived on the west coast and I lived on the east coast. I had “dealt” with long distance before and was not a fan already, but I figured why not one last time since she seemed to be what I was looking for. Note that I did my homework first before I added her: checked out her FB and other social media to see if there were any red flags.

We struck it up immediately since we had a lot of things in common. This is where being an wise conversationalist comes in. Learning how to lead a conversation is useful to draw

out certain responses. I actually went back through our conversations with her a year or so later, and I showed her where I 'led' her to certain topics that I wanted to talk about and/or tease her about. It was pretty fun to go back over what we had talked about early on and see how our relationship had changed as we got to know each other better.

As God would have it, I had actually planned before I messaged her to go on a missions trip prior to me talking with her. Our launch point before leaving was the same city that she lived in. Divine providence? You decide. In any case, I went to meet her and her family, and we decided to try the long distance thing a few weeks later. And the rest is history.

Actually, the rest is not history, haha. Just tried to fool you. Basically, like any relationship you have to continue to work at it and grow. I introduced to her several Biblical concepts that I like to go by in relationships. You can find more about that in my 5 step process to maturity in relationships. Indeed, even when a woman knows what she is supposed to do, learning how to do it is still difficult, even with a strong father figure in her life.

I still had to teach her what it means to respect me. I had to tell her when she was disrespecting me. As the [future] head of the relationship, I had to take the reigns and help teach her more about the Scriptures and what God's roles and responsibilities for us were from. Some of it was easier. Some of it was harder. This is also vice versa with some of her needs on what it means to love her (cherish and nourish her).

The key is building a pattern of good behavior, patience, and lack of anger in conflict. If people understand that conflict is not something to run from, it is much easier to discuss the difficult aspects of the relationship especially when you disagree. This is the major issue that most relationships run into in conflict. If there are patterns of bad behavior, it's very difficult to break the negative behavioral cycles. It can only be done through the grace of God and consistently walking by the Spirit.

In any case, once you have begun and consistently applied a pattern of good works within a relationship by walking with the Spirit it becomes much easier. Although there are still bumps in the road here and there, the foundation of trust has already been built. It is important to continue nurturing this foundation of trust and grow it as you grow together. The bond of the Scriptural roles and responsibilities is that foundation, as the way a husband and wife are to act toward each other is fulfilled.

It took a while to meet the rest of her family in another part of the state. Unfortunately, a series of miscommunications made it so that her parents were somewhat negatively predisposed to me in the beginning because of a lot of second hand information. Things have been slowly getting better over time as we've talked about it. There have definitely been various conflicts at the hands of what I would call an overprotective father-in-law who seemingly wants my relationship to look like his before I had to permission to marry his daughter. I've discussed that with my mentor (and any young men should try to find one!), and it helps to have another ear of a wise married man about things like that.

Overall, for me the whole way is that I've had to make things happen on my own. My parents didn't give me any advice or talk to me about relationships while growing up. I

definitely learn some of what to do from them, and I've learn some of what not to do from them. I've learned most of what I should be doing from the Scriptures themselves.

I glean wise advise from other married and unmarried men as necessary. Different perspectives are good, even if they're giving you some white knight-ized version as there is usually some sort of Truth within what they're saying (even if it's to do the opposite). Thankfully, I've been at a Church that dwells on what God says about marriage straight up, and the men I've discussed it with all have solid experience with it to learn from.

Conclusion

If you want to be married, the odds are against you.

- You must be extremely proactive about developing your communication and social skills.
- Study the Scriptures about relationships and marriage. Pray, meditate, and fast on the Word.
- Be at peace with the season you are in.
- Look for every opportunity and seize them.
- Go into everything with eyes wide open. Don't ignore red or yellow flags. Build your foundation on the Rock.
- Use the wise advice from blogs such as Dalrock, Scott's, Donal's, Cane's, mine, and so on.
- It never hurts to ask for help from those who are further along in the journey. You don't always have to take it, but the perspective of men who have studied the Scriptures and experienced a lot in relationships is useful in most cases. This is community, especially if your real life situation with family, friends, and Church isn't that great.

May God bless you in your search or marriage!

Revisiting the Christian marriage market

April 4, 2017 | by Deep Strength | Link | Original Link

There's been some additional good material over at Scott's post still aside from my post on Make it happen.

Elspeth comments:

> 4) Out in the *real world*, there are very few men who are overly impressed by virginity. I can see how (after 5+ years of reading "no hymen, no diamond") one could get that impression, but it's skewed. That includes men in the church. Look around at the number of men who marry women they have slept with, or knocked up, or whatever, BEFORE the wedding. This includes sincere Christian men. I don't subscribe to the "no true Christian" trope because all Christians have weaknesses.
>
> 5) Just thought I would throw that in. In a self-selecting barrage of commentary, and after a long period of time reading said commentary (especially if you've been dating from this pool as well), it's easy to have a skewed perception of things. It's one of the reasons I am so, so big on sticking our necks out there and developing connections with a wide variety of people. Good, decent, Christian people come from various walks of life.
>
> 6) I am not saying you are idolizing your virginity. I believe you understand full well that at 32, you are at a "disadvantage" compared to a 22 year old who may or may not be a virgin. It's just the reality of things and you don't strike me as someone out of touch with reality. Fortunately, it only takes one good fit to find someone with whom you can build a life. I believe you will find him, and FWIW, I have met quite a few women who have several babies from their 30's. I think a lot of the difficulties are overstated because they include women -the majority- who have been on birth control, promiscuous, are unhealthy, etc. All things which are ubiquitous and have effects on fertility.

ys comments:

> 1) Yes, traditional types are having trouble getting married now, including traditional women. Is it because of fears of divorce? Likely, not. I know a man in Christ (not myself) who was acquainted with a small number of traditional women. Who did he marry? The single mom. Wait, forgot to mention: The California Beach Blonde single mom who is a 9. Yeah, that matters. People here, and in other parts of the manosphere, can opine about what "should be." End of the day, how many of the ones who say "AWALT" would turn down the 9 who was interested? Would any of them babble, "No Hymen, no Diamond?" Likely not. This is our weakness, as men. We know for women that they make rules for beta, and break them for alpha. Most men, make rules for 5's and 6's (be traditional,

> no college, virgin, etc.) but when the 9 or 10 comes along and wants to settle down, who cares what her N is?
>
> 2) Yes, the young traditional men, as in, the ones actually following God and doing what His Word says (no pre-marriage sex) do seem to be having more trouble settling down. I know several men like this IRL, and I wonder to myself if the sex drive is there, or what's up. I think their parents detested the post 1960's dating system, but didn't really set up anything to replace it. Further complicating matters is the need to be financially set upon marriage. That was easy for my parents' and grandparents' generations (Dad had mortgage-paying job in manufacturing at age 18, Grandpa, while never wealthy, didn't even have a high school diploma, but had five kids and a young marriage). All of these factors increase the challenge for today's young people, no doubt.
>
> 3) It is hard to make a consensus of what the manosphere truly believes. The reasons for this seem to be: the manosphere is a mix of true Christians, PUAs, and those who would use the Bible as a club to teach submission to husbands but don't really believe it otherwise (good grief that last line sounds feminist, but it is true unfortunately).

Generally speaking, these observations are easy to understand.

- **Age and attraction matters**. Men will "compromise" on a lot of different things if a woman is young and attractive.

This includes things like virginity, single mom status, character flaws, wishy-washy faith, and so on. Compromising on such things are not a good thing. It almost always comes back to bite people in the long run.

- **The only reason given in the NT to marry is attraction**. 1 Corinthians 7:8 Now to the unmarried and widows I say this: It is good for them to remain unmarried, as I am. 9 But if they cannot control themselves, let them marry. For it is better to marry than to burn with passion.

Obviously, attraction is not the only thing, but it is a significant part of why all people — not just Christians — want to marry. If only Christians could just accept this, it would make things a lot easier. No kidding a husband and wife want to be "turned on" with each other.

- **Virginity matters, but not as much as attraction and/or a strong Christian faith**.

Whether this is right or wrong I'm not going to speculate. I'm just talking about what "is."

All things being equal, a man would rather marry a virgin than someone who has slept around a lot. There are a few instances where men are deceived by worldly standards and want their wife to have experience, but I typically have not seen this among

Christians.

I've also noticed that many of my friends including myself would [have] rather married a devoted Christian with N > 0 than a lukewarm Christian who is a virgin. This is especially true if said pre-marital sex happened before a woman was a Christian, and she has shown a pattern of good behavior and works since becoming a Christian without further slip ups.

On the other side of the coin, you have those who will marry those who will sleep around or single moms. This is to their own detriment that they did not consider virginity important in conjunction with the Christian faith and pursued attraction above all else.

This is something that adds value, but given our culture there are various reasons why someone may not be marrying a virgin.

- **Incentives matter**. Everything you see in the so-called "market" is driven by incentives. I listed quite a few of the negative and few positive incentives in my previous post make it happen.

What drives men and women toward marriage are a lot of different things such as biology (sex drive), masculinity/femininity, procreation, companionship, helpmeet, and so on. There are also a lot of things driving people away from marriage negatively like divorce, courts, child support, blowing up marriages, obesity, and so on.

It should be no surprise that marriage rates are declining. In fact, I think they would be declining even without no-fault divorce, screwed up courts, and so on. Over-exposure and the tyranny of choice drive that. People tend not to be as satisfied with their choices if they know there are 'better options' even if they can't obtain such a better option.

- **The more qualifications, the harder it is**. It's simple mathematics.

This should be fairly obvious, but it seems like it's not. The "true" Christians will have more stringent qualifications on who they marry for good reason. They want someone who is dedicated to their faith in both growing in Jesus and good character. They also want someone who is attractive to them. Such Christians will have a much more difficult time finding someone who is strong in their faith AND simultaneously attractive to them.

Some compromise the wrong way (attraction > faith + character). Some compromise the right way (faith + character > attraction). And some get both… Usually the 8-10s will get both nowadays. The rest will not.

Overall, age and attractiveness are the primary factors that tend to drive male sexuality and hence also marriage. Other factors may include companionship/helpmeet, respect/love (for men and women), wanting to have a family, virginity, and other such things. Age obviously plays a role in attractiveness due to beauty but also in fertility. Worldly things like status and money can be a factor as well.

This is the reason why it is important for women to cultivate their beauty, femininity, and have a mind for marriage at a younger age. It's a huge leg up in finding suitable candidates that they're also attracted to. Virginity is more of an "add on bonus" when

everything is said and done for most of the population, even serious Christians depending on the circumstance. All things being equal, it is preferable.

Older Christian women who want to marry need to cultivate their beauty and femininity as much as possible as well as a kind, household oriented, and servant hearted demeanor. Age and beauty are not on their side so they may need to compromise in other areas but not faith or character.

> Conclusion: Women your physical beauty will get you in the door, and your personality and spirituality will make him want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.
>
> Conclusion: Men your masculine personality and confidence will get you in the door, and your ability to lead her spiritually will make her want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.

To go back to to the analogy I used in my first ever post on this blog, attraction matters as it gets your foot in the door. If you can't get a foot in the door, you likely aren't going to get married. Women won't be asked out. Men won't be accepted for dates or relationships.

Imbalanced market forces

April 5, 2017 | by Deep Strength | Link | Original Link

Donal's post starts to explore this and this is a follow up to my previous post on revisiting the Christian marriage market. To distill the issues down, it usually always comes down to two different things, which are typically categorized as "attractiveness" and "desirability."

1. Become more attractive if you're not getting asked out and/or not able to maintain relationships (aside from developing better people and communication skills).
2. Cultivate the roles and responsibilities of marriage from the Scripture as well as good character and work ethic.

Neither sex is being told to do either nowadays.

First, let's address number 1 on attractiveness.

Women have it "easier" for what they need to do for physical beauty but their ceiling is fixed to a certain extent. Wear dresses, get long hair, take care of their bodies with good nutrition and exercise, take care of skin, and use some light flattering makeup if necessary. Facial genetics, body type, and so on can't change that much which is why the ceiling is fixed. However, the fact that men love all different types of women plays into womens' favor. Review: feminine beauty is highly controllable. I do think his percentages are off though.

Men tend to have a greater ceiling, but much of it is abstruse. PSALM/LAMPS summarize the various 'traits' shall we say which are power, status, athleticism, looks, money. However, most of these things take time to accumulate and/or are difficult to cultivate. How does one necessarily become more 'powerful' in personality or more manly? It's difficult to explain and difficult to teach and inspire in men.

This is also why mens' attractiveness tends to peak in their 30s while female attractiveness tends to peak in their late teens and early to mid 20s.

In general, women *know* what will make them more attractive. Their only problem is doing it. Christian women are often persuaded that they shouldn't do it sadly and to their detriment. In general, men *do not know* what will make them more attractive. This is part of why the market is imbalanced in favor of women, not to mention the fact that most women tend to find most men unattractive (see: OKCupid statistics).

Second, let's address number 2 on desirability.

The desirable traits for Christians looking for other Christians are a serious Christian growing in the faith, cultivating good works and the fruits of the Spirit, and building good character, and so on.

Generally speaking, both sexes are being set up to fail, each in different ways. I would not necessarily categorize one sex as having a harder time than the other.

Women will tend to have more trouble in terms of roles and responsibilities because society and even the Church is all about ‘feminist’ and ‘careerist’ views. Submission, respect, homemaking, and kindness are in short supply. When everyone is saying to do something, it’s going to be much more difficult to do the right thing straight out of the Scriptures.

On the flipside, men are still trashed and disrespected to a large extent in both the culture and Church. The blame for everything is placed on them, even when it is not their fault and there is rebellion in the home. The husbands and boyfriends are set up to fail because they believe they should be “nice” rather than masculine and authoritative and kind.

Overall, men tend to be more deceived in terms of what the Scriptures state especially from the Church pulpit, while women tend to be more deceived in terms of falling to worldly values. This is generally a wash.

Other thoughts

One of the things that doesn’t often get enough attention is reciprocality. The essential nature of this concept is the observation of ‘assortive mating’ where generally 10s match up with 10s, 9s match up with 9s, and so on.

Generally, those who consistently exercise and have good nutrition habits — “muscular” for male and “toned” for female — tend to have better prospects in terms of attracting a mate. Those who put some effort into their clothing choices, style, grooming, and so on tend to make better first impressions and have greater prospects. Certainly, there are some exceptions, but it’s a general trend.

Consensus

When you both the concerns of #1 on attractiveness and #2 on desirability together, you see the common trends of the unmasculine nice Christian man who other Christian women see as “just friends” and the typical chasing the attractive bad boys and/or missionary dating.

The Christian women who rightly won’t date bad boys or missionary date tend to feel they’re stuck in a funk of no prospects and/or no dates. The Christian nice guys believe they have decent prospects but can’t get an accepted date or maintain a relationship, or they believe they have no decent prospects given particular criteria.

Most ‘traditional families’ tend to instill desirability traits within their children, but fail to address attraction on the level of its overall importance for marriage. In general, this is why I see the common trend of most 8-10s being married because they simply are attractive to the opposite sex and have many ‘chances’ at marriage, even despite low desirability quotients from some of said spouses. On the other hand, the declining marriage rates among the <=4-7s show that drops in attractiveness make the desirability quotients more applicable to selection.

The most applicable notion for both Christian men and women is to try to boost up their attractiveness to the 7+ range if at all possible and approach marriage seriously from an

earlier age, especially the young women. Desirability via growth in the faith and aim toward developing a solid set of abilities to fulfill roles and responsibilities in marriage is still paramount, but attraction should not be neglected as another serious component that plays a significant factor in increasing prospects.

Conclusions

At this juncture, I don't think it is wise to say whether Christian "women" or "men" have it harder. Both have somewhat terrible to mediocre prospects, if they are blow average to slightly above average. Rather, those who are not more than average attractiveness have it more difficult than those who are conventionally or exceptionally attractive.

I suppose that brings us full circle back to the old SNL sexual harassment skit with Tom Brady:

> Be handsome, be attractive, and don't be unattractive.

Creative, I know. But it accurately describes the issue to a T.

The real question is why Christian men and women still refuse to do anything about improving their prospective odds and hope that someone comes to find them.

Okay, a man might not be overweight or skinny… but he would have better odds if he put on a lot more muscle and lost some fat. Yeah, a woman might not be overweight or she is slim… but she would probably have better odds if she looked closer to a fitness model or toned. That's simply one area. Clothes, style, hair, grooming, and other things can also factor in as well.

Doom and gloom and the amount of attractive Christian virgins Part 3

April 6, 2017 | by Deep Strength | Link | Original Link

Based on the discussion in Donal's thread Market Analysis and deti's points, I went back over the statistics from the previous post. I found a few errors that I made, so I'm correcting them in this updated post. Let's get into it.

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In the previous post on a woman's sexual partners and divorce risk, we found out that approximately 5% of women were virgins when they were married in 2010. I noted that I wanted to go back and do a 'better' statistical analysis that is less confounded than previously in Doom and gloom and the amount of attractive Christian virgins.

- There are 10,466,258 women aged 25-29 and 10,571,823 women aged 20-24 and 10,736,677 women aged 15-19 in the US in 2010. Let's say the range from 18-29 is good. 18-19 make up ~40% of the 15-19 range so ~4,294,671 women.

2010 Census Data. Not much changes in 5 years given the chart as each population group is still roughly 10 million.
http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf

(1) Total women in 18-29 age range = 25,332,752

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- Less than 20% of Americans regularly attend church — half of what the pollsters report. While Gallup polls and other statisticians have turned in the same percentage — about 40% of the population — of average weekend church attendees for the past 70 years, a different sort of research paints quite a disparate picture of how many Americans attend a local church on any given Sunday. […] His findings reveal that the actual rate of church attendance from head counts is less than half of the 40 percent the pollsters report. Numbers from actual counts of people in Orthodox Christian churches (Catholic, mainline and evangelical) show that in 2004, 17.7 percent of the population attended a Christian church on any given weekend.

http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html

- We also know that 70% of young adults in the 18-22 range drop out of church.

http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church

These two factors as pointed out are heavily confounded with each other. As KPP pointed out in the previous comments, about half of the 2/3 that drop out eventually end up

attending again albeit in lower frequency. For the sake of argument, I'm willing to be factor out the dropout rate of young adults altogether using the US population "regularly attenders" as the standard which is 17.7%. This will overestimate the amount of young women in the Church.

(1) Total women in 18-29 age range, (2) who regularly attend Church = 25,332,752 * .177 = 4,483,897

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- 58.5 of women 20-39 years old are overweight or obese in 2011-2012 in the US.

http://jama.jamanetwork.com/article.aspx?articleid=1832542

- NIDDK (National institute for diabetes and digestive and kidney diseases) states that 33% of teens are overweight or obese.

https://www.niddk.nih.gov/health-information/health-statistics/Pages/overweight-obesity-statistics.aspx

This means that 67% of teens are not overweight or obese. The statistics above state that 41.5% of women 20-39 are not overweight or obese. Unfortunately, there's no data for strictly say 18-29, so this is just an approximation. It's probably slightly less because metabolic rates start to slow down into early 30s.

One could say that Christians have more self control than their counterparts. However, as I have noted in posts such as A lesson in false humility: Christians are allergic to healthy lifestyles, Christian women tend to find a way to rationalize that paying attention to physical appearance is an idol. This statistic is probably pretty accurate.

An estimate of the total number of 20-29 year olds that are not overweight or obese would build off the data. If 67% of teens are not overweight or obese then the 41.5% should be averaged between the 20-29 and 30-39. Therefore, if we say that obesity increases linearly with age, then 67% of teens are not overweight or obese, 50% of 20-29 are not overweight or obese and 33% of 30-39 are not overweight or obese. Averaging 50% and 33% yields our 41.5%.

Therefore, a solid estimate is that 50% of 18-29 age range are not overweight or obese. That's still pretty dismal.

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese = 4,483,897 * .5 = 2,241,949

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- In highly religious groups, up to 20% wait until marriage successfully. Naturally, religious people seem more likely to wait until marriage to have sex. In a study of 9 Southern Baptist churches in Texas (it doesn't get much more conservative than that), 20% of the church members aged 25 or younger were married without ever having premarital sex.

- In the general population, the ratio of women-to-men who wait until marriage to have sex seems to be about 60/40 girls-to-guys. This statistic disproves the common misconception that only women wait until marriage to have sex. Statistically-speaking, plenty of guys wait too!

http://waitingtillmarriage.org/4-cool-statistics-about-abstinence-in-the-usa/

I did some research since the previous post, and found the actual study with data:

Demographics of sample of Southern Baptist Sunday School attendees ($n = 151$)

Factor	Premarital sex (%)					
	No.	No sex	Oral only	Vaginal only	Both	*P*
Total	151	27.2	9.3	6.0	57.6	
Gender						
Male	78	30.1	8.2	5.5	56.2	0.88
Female	73	24.4	10.3	6.4	59.0	
Age at first marriage						
16–20	19	15.8	5.3	10.5	68.4	0.01
21–24	80	38.8	11.3	3.8	46.3	
25–36	68	13.5	7.7	7.7	71.2	
Childhood church attendance						
Very often	110	30.0	11.8	6.4	51.8	0.05
Often	17	35.3	5.9		58.8	
≤Occasionally	24	8.3		8.3	83.3	
Parents married during childhood						
Married	131	28.2	8.4	6.1	57.3	0.69
Divorced	20	20.0	15.0	5.0	60.0	
Current church attendance						
Very often	102	30.4	9.8	3.9	55.9	0.53
Often	47	21.3	8.5	10.6	59.6	
Occasionally	2				100.0	

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3156853/ (my red highlighting)

A greater percentage of men had no sex (30.1%) compared to women (24.4%). Same with the data for oral only, vaginal only, and both. The distinction is fairly low, but it seems to support the conclusion that women slightly more often have premarital sex than men.

Overall, the more committed one was to Church (e.g. very often) the more likely that one was a full virgin. Unfortunately, the study did not quantify the difference between “very often” and “often” but I imagine that “very often” is likely 1 or more times per week, whereas “often” is only once to a few times month. That’s the way I’ve seen it quantified in online dating surveys.

Indeed, there was also a huge disparity between those who married 16-20 and 21-24 and 25-36 with the rates at 15.8% (includes married by pre-marital pregnancy), 38.8% and 13.5% respectively for no sex before marriage. Overall, if you’re a Christian man aim for the 21-24 age group of Christian women attending Church often for your best shot.

Overall childhood church attendance and 2 parent families also played a role over no church attendance and divorced families. Another 2 factors to keep in mind.

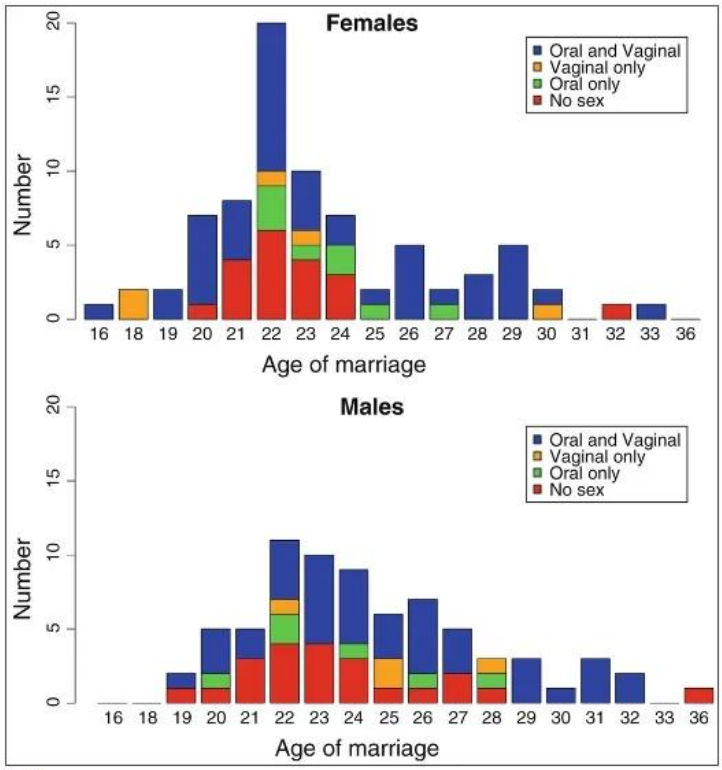


Fig. 2
Proportion to have premarital sex by age of first marriage and gender (n = 151)

19 total women were total virgins at marriage, and 22 total men were total virgins at marriage. This also lends credence to my aforementioned conclusion that men should aim for the 21-24 demographic of Christian women if they want a virgin at marriage as pretty much all of the virgins were clustered into eh 20-24 range. Kudos to the 32 woman and 36 man who waited.

Church number						
1a	21	66.7	9.5	9.5	14.3	0.002
1b	6	17.0			83.0	
2	14	43.0	14.0		43.0	
3	28	28.6	25.0	3.6	42.9	
4a	12	16.7	8.3	16.7	58.3	
4b	21	9.5		9.5	81.0	
5	11	18.2	9.1		72.7	
6	23	17.4	4.3	4.3	73.9	
7	15	13.3		6.7	80.0	
"Accept Jesus as Lord & Savior"	151					

It's worth noting that Church 1a and 2 had a highly disproportionate number of virgins at marriage compared to the rest of the Churches surveyed. 1a and 1b are designated as being in the "same region" so there's obviously a drastic difference between Church 1a and Church 1b even though they're in the same area. **FIND THE RIGHT CHURCH**.

For the sake of the statistical analysis, I'm going to go with the 30.4% for "very often" Church attenders for the conclusion as the "attend Church regularly" is already a factor. Note that this may be higher in the 21-24 age women population and less in the 25-29

age population.

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese, (4) who stay a virgin until marriage = 2,241,949 * .304 = 681,552

———-

Mark MacIntyre comments:

> Shouldn't you separate the single women in this age range from the partnered women before doing the rest of the sums? (I'm quite tired today, so the answer to this may be staring me in the face).
>
> According to Pew Research, just 20% of Americans aged 18-29 are married. That would further reduce your eligibility number to 681,552 x 0.8 = 545,241 (rounded down, because who wants 0.6 of a woman?).

That is indeed the case. Therefore, adding a significant needed criteria this would be:

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese, (4) who stay a virgin until marriage (5) who are single = 681,552 * .8 = 545,241

———-

I factored in as many confounding variables as I could, and I was conservative at adding more variables to the equation because of confounding factor overlap. Other variables with confounding factors that I didn't include in the statistics:

- The National Marriage Project also found that "about 80 percent of young-adult men and women continued to rate marriage as an 'important' part of their life plans; almost half of them described it as 'very important.'" Thirty percent of 25-year-old single women want to be married. Read more at http://national.deseretnews.com/article/1893/The-national-marriage-age-is-increasing-but-not-for-this-group-of-people.html . Only ~30% of women want to be married in the 18-30 age range on average approximately.
- Those who attend church are not always "Christians." Based on my experience and others I'd say that only 10-20% of Christians in churches are actually reading their Bible and striving to obey Scripture.
- Worse measures of virginity in non-extremely conservative Church populations.
- Denominational differences. Some of the stats clumps all religions together (hindu, muslum, etc.) not just Catholic and Protestant.

Thus, I believe the above statistics are a fairly accurate measurement compared to the previous estimate. If anything, it's going to be a slight to moderate overestimate.

———-

The first post resulted in these stats:

> In conclusion, there are approximately 125,000 (126,157) Christian women in the

> US aged 18-29 who regularly attend Church, aren't overweight or obese, and are virgins at marriage. This is approximately 0.5% of the 18-29 total population (126,157 / 25,332,752). Pretty rare. In the US total population it is .039% (126,157 / 320,090,000).
>
> Specifically, in any random Church the percentage that you'll find a 18-29 year old attractive, Christian virgin is going to be .2 (virginity at marriage) * .415 (not overweight or obese) = 8.30%. In other words, about 1 in 12.

The second post resulted in these stats:

> In conclusion, there are approximately 450,000 (446,596) Christian women in the US aged 18-29 who regularly attend Church, aren't overweight or obese, and are virgins at marriage. This is approximately 1.76% of the 18-29 total population (446,596 / 25,332,752). In the US total population it is .014% (446,596 / 320,090,000).
>
> Specifically, in any random Church the percentage that you'll find a 18-29 old with the attributes of non-overweight or obese and virginity is going to be .24 (virginity at marriage) * .415 (not overweight or obese) = 9.96%. In other words, about 1 in 10.

The third post resulted in these numbers:

In conclusion, there are approximately 545,241 Christian women in the US aged 18-29 who regularly attend Church, aren't overweight or obese, are virgins at marriage, and are currently single. This is approximately 2.15% of the 18-29 total women population (545,241 / 25,332,752). In the US total population it is .17% (545,241 / 320,090,000).

Specifically, any random 18-29 year old woman in Church with the attributes of non-overweight or obese and a virginity and single is going to be .304 (virginity at marriage) * .5 (not overweight or obese) * .8 (single) = 12%. In other words, about 1 in 8.

These numbers are better than previous estimates, based on more accurate data. However, I did drop some potential relevant factors, so if anything it may be a slight overestimate.

The average Church size is approximately 186 attenders. Your average Church is 60/40 women to men as we mentioned before. The women tend to be disproportionately older or families with children. Total 18-29 women in the US who regularly attend Church make up 16.1% of the women population (25,332,752/(156,964,212)). I won't factor in drop out rates among young people, even though it may be up to 33%. Hence, we get:

- **~18 women (186 * .6 * .161) in the 18-29 age group in your average congregation.**
- **~2.2 women (18 * .304 * .5 * .8) who are age 18-29, not overweight or obese, virgins, and single in your average congregation.**

Unfortunately, there is room for gloom. But don't lose hope. Advice in the conclusion.

Conclusions and advice

Criteria:

1. Women who are 18-29,
2. regularly attend Church,
3. aren't overweight or obese,
4. are virgins at marriage

Statistics based on these criteria:

- 2.15% of women in the 18-29 total population.
- .17% of women in the total US population.
- 12% of Church going women 18-29 are not overweight or obese and virgins.
- 18 women in the 18-29 age group in your average 186 member congregation.
- 2.2 women who are age 18-29, not overweight or obese, and virgins in your average 186 member congregation.
- 11.7 women who are age 18-29, not overweight or obese, and virgins in your average 1,000 member congregation
- 117 women who are age 18-29, not overweight or obese, and virgins in your average 10,000 member congregation

The last 5 statistics are probably slight overestimates. More conservative Churches may have slightly more. More liberal Churches will probably have less. Larger congregation have a tendency to be more liberal; hence, it is probably less than 160 women per 10,000 members.

That said there are good indicators for who the attractive Christian virgins are. They wear feminine clothing, have long hair, have an innocent look, have strong masculine fathers, value family and marriage, love children, don't have tattoos, don't like alcohol, and other such traits.

Of course, most of the men are probably going after the 12% in each Church, so you need to learn how to be a strong, confident masculine leader if your goal is one of those women.

My advice:

1. Attend one main Church.
2. Go to young adult events at other Churches and gatherings to increase your chances of meeting one of these few age 18-29 attractive, Christian virgins.
3. If you're in your mid to late 20s, aim for the 20-24 age group of devout Church going women as your odds rise up to potentially close to 40% in that range for virgins.
4. Potentially attend a mega-Church, although the theology of many mega-Churches nowadays can be questionable. If you do, understand the importance of vetting character and attitudes.

5. At 3 women per average congregation you might just be better meeting many 18-29 year old women at various hobbies, dances, and other social events because 2.69% of them will be Christian women who regularly attend Church, are not obese or overweight, and are virgins. If it's a physical activity your chances are potentially better since that tends to eliminate the overweight and obese.
6. Use your friends and families to network!
7. If you're still young, perhaps volunteer in university campus Christian group(s) as a leader or continue to be one if you recently graduated.
8. Other advice here on my detailed timeline and how to guide on the process of finding a wife.

My Church is smaller than the average congregation. I did not find my girl in my current Church. She was 23 and a virgin when I found her, so that lends credence to the 20-24 range as well.

Feminine beauty is highly controllable theory and analysis

April 10, 2017 | by Deep Strength | Link | Original Link

I've linked to The Rules Revisited article on feminine beauty is highly controlled a couple of times. I think the premise of the article is good, but it doesn't accurately quantify beauty all that well.

Intro

Donal and other sources have already made a general quantification of what represents male attractiveness in PSALM/LAMPS — power/personality, status, athleticism, looks, money. These traits when broken down into Scriptural terms tend to signify that a man will be a masculine and authoritative and a protector and provider.

If you missed why attractiveness is important, you can refer back to my article about why attractiveness is an important part of marriage in the context of the Scripture.

On the other hand, men are almost 100% attracted to feminine beauty, so I believe it is important to quantify what this means.

Here's an image from the article (credit to therulesrevisted):

The Components of Feminine Beauty and Their Relative Importance

Category	Sub-Category	Importance		Contollability	Attention Deserved
Weight & Fitness	Weight & Fitness	30%	30%	85%	42%
Facial Structure	Facial Structure	20%	20%	5%	2%
Clothes	Quality of Clothes	1%	10%	50%	1%
	Color of Clothes	2%		100%	3%
	Fit of Clothes	3%		90%	4%
	Nakedness*	2%		100%	3%
	Heels	2%		100%	3%
Body Shape	Butt Size & Shape	2%	13%	20%	1%
	Breast Size & Shape	2%		35%	1%
	Hip-to-Waist Ratio	3%		10%	0%
	Posture	3%		100%	5%
	Height	2%		8%	0%
	Leg-to-Body Ratio	1%		0%	0%
Grooming	Eyebrows	2%	12%	85%	3%
	Body Hair	2%		100%	3%
	Hairstyle	7%		90%	10%
	Nails	1%		100%	2%
Cosmetics & Jewelery	Makeup	5%	6%	100%	8%
	Jewelery	1%		100%	2%
Skin, Eyes, Hair & Teeth	Teeth	3%	9%	80%	4%
	Eyes	2%		10%	0%
	Eyelashes	2%		25%	1%
	Hair Quality	1%		30%	0%
	Skin Quality	1%		50%	1%
* Bare cleavage, short skirt, etc.	**Total**	100%	100%		

In general, I don't think quantifying feminine beauty by a scale of "100%" is an accurate indicator.

The 4-5 areas of female beauty

From what I've seen and experienced discussing with men, feminine beauty tends to be separated into 4 to maybe 5 distinct categories that all intermingle to form a coherent

whole that may be rated on a numerical system.

The main 4 attractive traits are a mishmash of some of the above:

- **Age** — Straight forward. Men's optimal preferences via OKCupid study suggest between 20 to 23 is the most physically attractive age to men.
- **Face** — Structure of the face, eyes, teeth, skin, and so on.
- **Body** — Legs, hip, butt, breasts, ratios, fitness level, weight, and so on.
- **Femininity** — Hair, girlishness of clothes (dresses, skirts, etc.), girlishness of demeanor, smiling.

Age and physical beauty are attractive to men because they are cues for fertility and ability to have many and healthy children. See: God's mandate in Genesis 1 to be fruitful and multiply. Femininity is both part of the dichotomy of masculinity-femininity between the sexes and likely a solid positive mothering cue.

Face and body are pretty straight forward, and different men have different opinions on 6 what they deem as optimal. However, the vast majority of such beauty is relatively objective. Most men will rate a women within 1 point of where she may be at on a 1-10 scale. For example, an "8" might have 50% rate her an 8 whereas maybe 20% would rate her a "7" and another 20% would rate her a "9" and the last 10% may say 6 or 10.

Femininity is slightly convoluted. Hair length and clothing are pretty straight forward feminine aspects. However, girlishness of demeanor is a bit harder to quantify. Sweetness and kindness are related to femininity, but they are not attractive in and of themselves. Part of this "girly demeanor" is how a girl makes a man feel about himself. If she respects him and can make it known either subtly or overtly, it will tend to draw a man in. Seductiveness also plays a role, although how much of that should be used by Christian women is questionable. Additionally, there are some other almost intangible components of a girl demeanor like enthusiasm, bubbly-ness, and innocence that may also be attractive to men. In other words, it may signify that a woman is "untainted" or at least less tainted from the world.

Note that some physical traits like virginity are not in themselves attractive. They are desirable. The same is true of being a Christian and growing in the faith.

The "5th" category seems to be "fetishes" for lack of a better word. I'm not talking solely about sexual fetishes, but men can get zoned in enough that they may rate certain hobbies or activities as attractive to them. We can look no further than gamers where a man may choose an relatively more 'unattractive' gamer girl over potential more conventionally attractive options. I'm not sure whether this "tunneling" is related to one-itis, but it may be.

I generally would not include this in a general overall assessment, although it can play a role.

Composite numbers and the "floor" rating

In general, when a man rates a woman it is a composite of all of these factors put

together. What happens is that a many will be able to look at a girl and evaluate her with a number in each of the areas. Let's look at an example of what a man may rate a woman in each of these categories:

- Age — 30, but looks older for her age — **6**
- Face — Cute to pretty — **6-7**
- Body — Slim figure with voluptuous (.65) waist to hip ratio. Small breasts — **9**
- Femininity — Long hair, bubbly and enthusiastic. Has a streak of sarcasm, but smiles a lot — **8**

Overall, her "composite" rating would probably be around the 7ish range

Individual ratings may depend heavily on individual preferences a man. For example, a man who likes large breasts may not be rating her a "9" for body but maybe a 7 or 8 instead. Maybe for another man her face is his type so he rates her "8" for face instead. Maybe another man likes his woman looking young, so maybe she's a 4-5 in age for him. Maybe he likes a bit of sarcasm, so she's a 10 in personality. Those are things that may affect individual components.

Things that may affect overall grading may be the 'weighting' that a man may put on a certain category. For example, a man may have a 'floor' on his attraction range where he may not even consider marrying a woman with less than a "5" for face. Even if she had high ratings for age, body, and femininity, it may be hard for him to get past "butterface" even if she was only average. Of course, that's his prerogative, but it may eliminate some potential candidates.

Some men prefer face and body to be the most important to them while femininity and age are not real big factors. Some men prefer face, body, and femininity and don't care about age. Some men only care about age and face. Generally, most men will care about all 4 categories to some extent, but it really depends a lot on how heavily a man may weight different factors.

Instead of weighing in on absolute "percentages" for weighting the various criteria, I think it's better to look at "floors" instead as they give a more meaningful assessment of whether a man may rate a woman attractive enough for him to ask out.

Example of floors

Personally, my "floors" that I was looking for when I was searching for a woman were approximately around these figures. Yes, I was looking for slightly to moderately above average in most categories. Yes, I knew it would be more difficult to find the more picky I was.

- **>=5 for age,** which is about ~30 years of age or less. I wanted a large family, so the younger the wife the better.
- **>=6 for face,** which is self explanatory.
- **>=7-8 for body**, which means she regularly worked out and/or had good genetics.
- **>=7 for femininity**, which means she has long hair, is above average for

bubbly/enthusiastic/innocent, and isn't too sarcastic and smiles often.

A woman who is 35 or even may meet my requirements (or any man's requirements) for face, body, and femininity, but he may think she is too old. Likewise, a woman who may be meet the criteria for age, face, and femininity may be up there, but unfortunately she may be overweight or obese which drops her out of the eligible attractive floor of a man.

The overweight/obesity scenario is probably the most common one currently. As I've noted in doom and gloom and the amount of attractive Christian virgins, it's likely that up to 50% of women ages 18-29 are overweight or obese. This is probably the most depressing aspect since dropping weight for women tends to significantly increase her attractiveness for both body and face.

The pointy elbow meme is a pretty common one, but every man has some "floor" to what he is looking for that may disqualify a particular woman from consideration.

This leads us to the controllable nature of feminine beauty.

Control-ability

What is "controllable" is obviously an important factor of a woman modifying her beauty to be more attractive.

- **Age — Not controllable**. Age is obviously not controllable. This is why it pays for women to be open to approaches and marriage early. Most men outside the 'sphere tend to be not so focused on age so much unless they want a large family, so this may not play so much of a role.
- **Face — Somewhat controllable**. Facial genetics are not controllable unfortunately, but most women can boost their beauty by anywhere from 1-3ish points over 'normal' if they focus on light makeup, solid grooming, and skincare. This can boost the women in the 4-6 range (which is most women) to the 5-9ish range with most in the 5-7 range most likely. This is huge. Remember, men are in general attracted to the average women, unlike most womens' attraction to men.
- **Body — Mostly controllable.** Body genetics do limit some areas like waist to hip ratios and breast size. If you google image 'fat loss transformation women', you can see a lot of fat women have the capacity to become at least a 7-8+ with solid diet and exercise. Plus, healthier, more enjoyable sex, and easier to get pregnant. There's no reason for most women not to put in a lot of effort here.
- **Femininity — Fully controllable.** God gave us free will, so we can change how we act. From what I've seen most women simply do not want to change how they act to increase their percentages. Most women could get themselves to a 7-8+ with some deconditioning from the world. After all, it's not in the nature of women to be masculine but feminine.

Overall, an "average" woman can increase her beauty in the face, body and femininity categories to a 6-7ish range of face, 7-8+ range for body, and 7-8+ range for femininity.

Here's the near ubiquitous poster example for weight loss (credit to crissfit.tumblr.com):



As you can see in the above photo, multiple categories improved substantially:

- Age — obviously she got older, but no one could tell from the pictures. If you just isolated the last picture and the first picture, you'd probably guess that 124 lbs was younger than the 197 lbs.
- Face — Maybe a 3 at best in the 197 lbs photo (mostly because of the fat on it) and likely in the 7 +/- 1 range for most men at 124 lbs. The fat goes away from the neck and cheeks, and her cheekbones and facial structure becomes much more feminine. Her skin clears up since obesity is very inflammatory and easily causes skin issues.
- Body — 2-3 in the 197 lbs photo at best and jumps up to a 8 +/- 1 range for most men at 124 lbs. Her waist to hip ratio starts to come in around 140 lbs and is really emphasized at 124 lbs.
- Femininity — Maybe 3 at best for flattering clothing on the top line. Obviously, can't tell her personality so much, but the way she's posing is not really feminine either. The clothing on the bottom line is much more feminine and flattering, and by the last photo she's probably at least 7-8 range for most men. You can even tell she feels much better with her body in the last photo based on her posing.

Based on the location that I'm in (suburbs) and what I've talked to with other men, it is very difficult to believe that such a woman wouldn't have at least some decent prospects, especially if they are willing to be friendly and talk to men. Working out and nutrition are such a huge factor for most women like above though.

Conclusions

A woman can make herself stand out if she takes care of her face, body, and becomes more feminine. She can become somewhat to significantly above average in

attractiveness, which will net her increasing prospects. Significant bonus points for starting earlier in age to prepare herself for marriage before her most attractive range of 20-23.

- **Age** — Christian women need to be educated and prepared from childhood to prioritize marriage if she wants it. If she is prepared to be marriageable by 18 that is ideal, as she will stride into her prime years at 20-23 as an eligible woman for a man who wants to marry.
- **Face** — Wear light but flattering make up, if necessary. Take care of the skin. Good grooming. Get good sleep to eliminate eye bags and stress. Don't make it an obsession, but put some time into your appearance. Get the opinion of trustful men and women who will tell you if you're looking busted or good. Don't buy into any flattery.
- **Body** — Workout with high intensity exercises like sprinting, heavier resistance training, and eat healthy with mostly fruits and vegetables and adequate protein. Don't be overweight or obese. If you need to lose weight, it's all about a caloric deficit by eliminating excessive empty calories like refined sugars, snacks, and only eating 'til satisfaction and not full. While some men do marry women who are overweight or obese, this tends to be more of the exception and not the norm. Additionally, women who are overweight or obese also tend to marry men who are overweight or obese, so unless a woman wants her man like that I would suggest not being overweight or obese.
- **Femininity** — Wear flattering (to the waist to hip ratio) but modest clothing. Be feminine in behavior and demeanor. Have longer hair. Eliminate the sarcasm. Laugh at his jokes. Be respectful and follow a man's lead when on dates. Enthusiastic but not clingly. Running a household is a priority to know. Know the Biblical qualities for how women are to act and do them.

A random average Christian woman — 4-6 attractiveness — who works hard at the controllable factors of facial, bodily and feminine attractiveness can boost their face 1-2 attraction points, and elevate their body and femininity to the 7-8+ range with hard work and effort.

Generally, unless there are no Christian men prospects in an area, a woman who is a 6-7+ face, 7-8+ body and 7-8+ in femininity should have very little difficulty at least getting interest and being asked on dates and for relationships. In the communities I've seen, Christian women get asked out with less and mediocre faith.

The real question is… how many women would actually make the effort to put in work to be more attractive for their face, body, and more feminine. Not very many from what I've seen. Even less from Christian women.

Comments are appreciated. If I missed anything, comment on it.

Paranoia

April 11, 2017 | by Deep Strength | Link | Original Link

BGR has a post up on not to teach daughters to be independent. The comments are pretty long, but I eventually was able to figure out some of the roots of dysfunction with this comment:

> Even attempting to compare men and women is wayward. Comparison breeds covetousness, jealousy, and discontent. The modern feminist is the epitome of this.
>
> No, men and women are not equal. The reason why God created certain positions in marriage, in the Church, and on earth is to teach us how to live in harmony with His design. When we deviate from those positions, we think it's beneficial but in reality it's sin and destructive in the long run.
>
> For example, 1 Peter 3 teaches husbands to view wives with understanding as the weaker vessel and in the grace as a co-heir in Christ lest their prayers be hindered. The meaning is ultimately that men and women are different and need to be treated different, but that we should all remember that we are all created by God. Treatment needs to come from love not harshness.
>
> Feminists, egalitarians, and complementarians are paranoid that men are going to abuse women because they have authority. They make up stories about how "Patriarchy" was used to abuse women in the OT and NT when the Law of Moses and Jesus show us that Authority is mean to Protect, Provide, and Love. They live in Fear not Love.
>
> After you stop buying into that nonsense, the Truth is pretty clear to see.

The one theme that is common between feminists, egalitarians, and complementarians in their waywardness from God's design is that they promote paranoia in women and men of men in authority. This is true whether in marriages, the Church, or elsewhere. They're all paranoid of men in authority positions.

The only reason why "Patriarchy" is demonized is because of the longstanding effort of feminists, egalitarians, and complementarians to demolish the structure of marriage that God intended for men and women.

Women don’t really understand male attraction and implications

April 12, 2017 | by Deep Strength | Link | Original Link

TPC’s response to feminine beauty is highly controllable theory and analysis is interesting. Although there is the typical disdain for anything that men have to say about women (which is amusing to say the least), this seems to indicate that women don’t actually understand male attraction at all.

> In the wake of this epic 1996-level wild thread/discussion about marriage difficulty for young Christian men and women these days, the male blogger Deep Strength posted a long rambling thing about “feminine beauty” that made me realize a key part of where some men are talking past some women in these matters.
>
> A scale is not a switch. When some men use the classic 10 point scale for looks/beauty/attractiveness, they aren’t using it as a scale, but as a switch. On/off. Yes/No (to the question of whether they might, in the abstract, desire to know a woman in the Biblical sense). That is why Deep Strength thinks the young woman in his post went from a “3” to an “8” when she didn’t budge much in the scale sense. She wasn’t a 3 or an 8 to start with. She was an average girl who now looks above average because she puts more effort into her dress and carriage and lost weight via exercise and diet. On a ten point scale she went from 5 to 6.
>
> But this blogger converted “went from girl I would never think of desiring to girl I might have desirous thoughts of right now” into ten point scale language. “From a 3 to an 8!”
>
> This is, needless to say, confusing. He could have simply used a switch and reduced confusion dramatically.

This is somewhat right and somewhat wrong from a switch point of view.

The concept of a switch is too basic. There is the common phenomena of “would do” or “would not do,” but in reality it’s more complicated than that which I explained in my post.

The concept of attraction floors is nothing new. Donal wrote on it a few year ago. Both Christian and secular men have standards for who they “would or would not do” but they also have a higher floor for “who they would marry.” This is why semi-attractive or attractive sluts are for pumping and dumping, but the attractive chaste lady is what they would look for to marry. The only difference is secular men actually pump and dump while maybe looking to marry and Christian men are either committed to be Monks or Patriarchs. The latter chooses to obey God.

On the other hand, TPC is wrong about this part which I find interesting enough to be

main topic for this post:

> She was an average girl who now looks above average because she puts more effort into her dress and carriage and lost weight via exercise and diet. On a ten point scale she went from 5 to 6.
>
> But this blogger converted “went from girl I would never think of desiring to girl I might have desirous thoughts of right now” into ten point scale language. “From a 3 to an 8!”
>
> This is, needless to say, confusing. He could have simply used a switch and reduced confusion dramatically.



Heartiste posted on it a while ago, and there is the general consensus among the majority of men that this woman went from about a “3” to about an “8.” Maybe plus or minus one point, depending on how men like red heads or whatever other factors. She most certainly did not go from a “5” to a “6” from a male perspective. It is vastly underestimating the importance of physical attractiveness.

Now, you could liken male attraction to female as a switch, but like I said before it does not quantify the complexity of the actual process. If we are only talking about “pure attraction” and were eliminating “desirability” factors, modesty notwithstanding, and eliminate morality from the equation, then for non-thirsty men approximately:

- They would “not do” this woman at anywhere from about 197 lbs to 175 lbs.
- They would “maybe do” said woman at 165 lbs to 155 lbs.
- They would “do” said woman at 140 lbs.
- They would “definitely do” said woman at 124 lbs.

To quantify this into actual numbers (which is why men use the 1-10 scale):

- They would “not do” a woman at <= 3/10.
- They would “maybe do” a woman at 4-5/10.
- They would “do” said woman at 6/10.
- They would “definitely do” at >=7/10.

As Donal notes, the attraction floor is the same thing men would use to quantify dating and/or marriage material as well from a purely attraction standpoint. There may be different qualifications for relationship status. Indeed, a man may only consider dating and/or relationship status in the “do” to “definitely do” range. A man may only consider marriage in the top part of the “do” and “definitely do” range. For example, to add on relationship status qualifiers:

- They would “not do” a woman at <= 3/10. Would not date.
- They would “maybe do” a woman at 4-5/10. Would not date.
- They would “do” said woman at 6/10. Maybe date. Questionable marry.
- They would “definitely do” at >=7/10. Would date, would marry.

Each man may have different qualifications for what he finds acceptable. Some would only marry at higher attractiveness levels. Some would marry with lower attractiveness levels.

A binary “yes” and “no” is too simplistic to understand the multiple various floors of quantification of female attractiveness.

Implications

The thing that I am most curious about is why TPC quantifies this woman at 197 lbs at a “5” and at 124 lbs as a “6.” It has been shown that the vast majority of males consider this woman from a purely attractiveness standpoint to be a “3” in the first picture and a “8” in the last picture.

Barring other qualifications like character, morality, and things like that, she moved from a “would not do” and “would not date” status in a man’s mind to a “definitely do” and “would date and would marry.”

As we have noted before, women generally are not motivated to improve their own attractiveness to men to up their potential chances for dating and marriage. Why is this?

- Lesser motivation? Is it because women actually only see themselves and other women going from a “5” to a “6” in their own head, when in a man’s head they go from a “3” to a “8”? Vastly underestimating the importance of physical attractiveness?
- Contempt for God’s creation? Whenever men discuss the attractiveness of women they always speak of it like they disdain how men were created by God to think about attraction to be pretty much solely physical beauty.
- Passivity? Generally, women have been conditioned into being passive about their

own roles and responsibilities in the dating and marriage arena?
- Projection “just get it”? Women want men who “just get it” and want a man who “just gets her” or “loves her just the way she is”?

Anything I’m missing? Perhaps a combination of everything?

Feminine beauty is highly controllable theory and analysis Part 2

April 21, 2017 | by Deep Strength | Link | Original Link

A good amount of discussion was had in women don't really understand male attraction. For the women that actually care about doing something about attracting a man, this post will educate you on that.

Also worth noting is Dalrock's most recent post that shows old(er) women don't have the same sexual attractiveness they did when they were in their 20s for quite obvious reasons.

Let's get down to it.

I've linked to The Rules Revisited article on feminine beauty is highly controlled before. The premise of the article is good, but it doesn't accurately quantify beauty that well.

Introduction

Donal and other sources have already made a general quantification of what represents male attractiveness in PSALM/LAMPS — power/personality, status, athleticism, looks, money. These traits when broken down into Scriptural terms tend to signify that a man will be a masculine and authoritative and a protector and provider. If you missed why attractiveness is important, you can refer back to my article about why attractiveness is an important part of marriage in the context of the Scripture.

On the other hand, men are almost 100% attracted to feminine beauty. Here is an attempted analysis (Image credit to therulesrevisted):

The Components of Feminine Beauty and Their Relative Importance					
Category	Sub-Category	Importance		Contollability	Attention Deserved
Weight & Fitness	Weight & Fitness	30%	30%	85%	42%
Facial Structure	Facial Structure	20%	20%	5%	2%
Clothes	Quality of Clothes	1%	10%	50%	1%
	Color of Clothes	2%		100%	3%
	Fit of Clothes	3%		90%	4%
	Nakedness*	2%		100%	3%
	Heels	2%		100%	3%
Body Shape	Butt Size & Shape	2%	13%	20%	1%
	Breast Size & Shape	2%		35%	1%
	Hip-to-Waist Ratio	3%		10%	0%
	Posture	3%		100%	5%
	Height	2%		8%	0%
	Leg-to-Body Ratio	1%		0%	0%
Grooming	Eyebrows	2%	12%	85%	3%
	Body Hair	2%		100%	3%
	Hairstyle	7%		90%	10%
	Nails	1%		100%	2%
Cosmetics & Jewelery	Makeup	5%	6%	100%	8%
	Jewelery	1%		100%	2%
Skin, Eyes, Hair & Teeth	Teeth	3%	9%	80%	4%
	Eyes	2%		10%	0%
	Eyelashes	2%		25%	1%
	Hair Quality	1%		30%	0%
	Skin Quality	1%		50%	1%
* Bare cleavage, short skirt, etc.	**Total**	100%	100%		

In general, I don't think quantifying feminine beauty by a scale of "100%" is an accurate indicator.

The 4-5 areas of female beauty

Feminine beauty tends to be separated into 4 to maybe 5 distinct categories that all intermingle to form a coherent whole. Men can glance at a woman and determine her feminine beauty right away.

The main 4 attractive traits are a mishmash from the above picture:

- **Age** — Men's optimal preferences via OKCupid study suggest between 20 to 23 is the most physically attractive age to men.
- **Face** — Structure of the face, eyes, teeth, skin, and so on.
- **Body** — Legs, hip, butt, breasts, ratios, fitness level, weight, and so on.
- **Femininity** — Hair, girlishness of clothes (dresses, skirts, etc.), girlishness of demeanor, smiling.

Age and physical beauty are attractive to men because they are cues for fertility and ability to have many and healthy children. See: God's mandate in Genesis 1 to be fruitful and multiply. Femininity is both part of the dichotomy of masculinity-femininity between the sexes and likely a solid positive mothering cue.

Face and body are pretty straight forward, and different men have different opinions on 6 what they deem as ideal. However, the vast majority of beauty is relatively objective in facial and body shape, structure, and symmetry. Most men will rate a women within 1 point of where she may be at on a 1-10 scale. For example, an "8" might have 50% rate her an 8 whereas maybe 20% would rate her a "7" and another 20% would rate her a "9" and the last 10% may say 6 or 10.

Femininity is slightly convoluted. Hair length and clothing are straight forward feminine aspects. However, girlishness of demeanor is a bit harder to quantify. Sweetness and kindness are related to femininity, but they are not attractive in and of themselves. Part of "girly demeanor" is how a girl makes a man feel about himself. If she respects him and can make it known either subtly or overtly, it will tend to draw a man in. Seductiveness also plays a role, although how much of that should be used by Christian women is questionable. Additionally, there are some other almost intangible components of a girl demeanor like enthusiasm, bubbly-ness, and innocence that may also be attractive to men. In other words, it may signify that a woman is "untainted" or at least less tainted from the world. Women that are "jaded" by the world are often cynical and this is a huge turn off to men.

Note that some physical traits like virginity are not in themselves attractive. They are desirable. The same is true of being a Christian and growing in the faith.

The "5th" category seems to be "fetishes" for lack of a better word. I'm not talking solely about sexual fetishes, but men can get zoned in enough that they may rate certain hobbies or activities as attractive to them. We can look no further than gamers where a man may choose an relatively more 'unattractive' gamer girl over potential more conventionally attractive options. I'm not sure whether this "tunneling" is related to one-itis, but it may be. I generally would not include this in a general overall assessment, although it can play a role.

Composite numbers and the "floor" rating

When a man rates a woman it is a composite of all of these factors put together. Let's look at an example of what a man may rate a woman in each of these categories:

- Age — 30, but looks older for her age — **6**
- Face — Cute to pretty — **6-7**
- Body — Slim figure with voluptuous (.65) waist to hip ratio. Small breasts — **9**
- Femininity — Long hair, bubbly and enthusiastic. Has a streak of sarcasm, but smiles a lot — **8**

Overall, her "composite" rating would probably be around the 7ish range

Individual ratings may depend heavily on individual preferences a man. For example, a man who likes large breasts may not rate a woman a "9" for body but maybe a 7 or 8 instead. Maybe for another man her face is his type so he rates her "8" for face instead. Maybe another man likes his woman looking young, so maybe she's a 4-5 in age for him. Those are things that may affect individual components.

Some men prefer face and body to be the most important to them while femininity and age are not real big factors. Some men prefer face, body, and femininity and don't care about age. Some men only care about age and face. Generally, most men will care about all 4 categories to some extent, but it really depends a lot on how heavily a man may weight different factors.

Instead of weighing in on absolute "percentages" for weighting the various criteria, I think

it's better to look at "floors" instead as they give a more meaningful assessment of whether a man may rate a woman attractive enough for him to ask out.

Example of floors

The example of my "floors" that I was looking for can be used as an illustration. Yes, I was looking for slightly to moderately above average in most categories. Yes, I knew it would be more difficult to find the more picky I was.

- **>=5 for age,** which is about ~30 years of age or less. I wanted a large family, so the younger the wife the better. Around about 30 years old you notice that a woman is starting to lose her youth.
- **>=6 for face,** which is self explanatory. Objective beauty plus personal preference.
- **>=7-8 for body**, which means she regularly worked out and/or had good genetics.
- **>=7 for femininity**, which means she has long hair, is above average for bubbly/enthusiastic/innocent, and isn't too sarcastic and smiles often.

A woman who is 35 or even may meet my requirements (or any man's requirements) for face, body, and femininity, but I may think she is too old. Likewise, a woman who may meet the criteria for age, face, and femininity may be up there, but unfortunately she may be overweight or obese which drops her out of the eligible attractive floor of a man.

The overweight/obesity scenario is probably the most common one currently. As I've noted in doom and gloom and the amount of attractive Christian virgins, it's likely that up to 50% of women ages 18-29 are overweight or obese. This is probably the most depressing aspect since dropping weight for women tends to significantly increase her attractiveness for both body and face. The pointy elbow meme notwithstanding, every man has some "floor" to what he is looking for that may disqualify a particular woman from consideration.

Control-ability

What is "controllable" is obviously an important factor of a woman modifying her beauty to be more attractive.

- **Age — Not controllable**. Age is obviously not controllable. This is why it pays for women to be open to approaches and marriage early. This definitely plays a role to some extent in that the most attractive age range is 20-23, but many men outside the internet don't mind if a woman is at a higher age. Just know the search will get progressively harder as you get older.
- **Face — Somewhat controllable**. Facial genetics are not controllable unfortunately, but most women can boost their beauty by anywhere from 1-3ish points over 'normal' if they focus on light makeup, solid grooming, and skincare. This can boost the women in the 4-6 range (which is most women) to the 5-8ish range with most in the 5-7 range most likely. This is huge. Remember, men are in general attracted to the average women, unlike most womens' attraction to men.
- **Body — Mostly controllable.** Body genetics do limit some areas like waist to hip

ratios and breast size. If you google image ‘fat loss transformation women’, you can see a lot of fat women have the capacity to become at least a 7-8+ with solid diet and exercise. Plus, healthier, more enjoyable sex, and easier to get pregnant. There’s no reason for most women not to put in a lot of effort here.

- **Femininity — Fully controllable.** God gave us free will, so we can change how we act. From what I’ve seen most women simply do not want to change how they act to increase their percentages. Most women could get themselves to a 7-8+ with some deconditioning from the world. After all, it’s not in the nature of women to be masculine but feminine.

Overall, an “average” woman can increase her beauty in the face, body and femininity categories to a 6-7ish range of face, 7-8+ range for body, and 7-8+ range for femininity.

Here’s the near ubiquitous poster example for weight loss (credit to crissfit.tumblr.com):



As you can see in the above photo, multiple categories improved substantially:

- Age — obviously she got older, but no one could tell from the pictures. If you just isolated the last picture and the first picture, you’d probably guess that 124 lbs was younger than the 197 lbs.
- Face — Maybe a 3 at best in the 197 lbs photo (mostly because of the fat on it) and likely in the 7 +/- 1 range for most men at 124 lbs. The fat goes away from the neck and cheeks, and her cheekbones and facial structure becomes much more feminine. Her skin clears up since obesity is very inflammatory and easily causes skin issues.
- Body — 2-3 in the 197 lbs photo at best and jumps up to a 8 +/- 1 range for most men at 124 lbs. Her waist to hip ratio starts to come in around 140 lbs and is really emphasized at 124 lbs.

- Femininity — Maybe 3 at best for flattering clothing on the top line. Obviously, can't tell her personality so much, but the way she's posing is not really feminine either. The clothing on the bottom line is much more feminine and flattering, and by the last photo she's probably at least 7-8 range for most men. You can even tell she feels much better with her body in the last photo based on her posing.

Since the previous post, some of the interesting comments were that most women would rate her going from about a "5" to a "6" at the harshest to maybe a "4" to a "7." However, what a "woman" would rate these other women doesn't matter if her goal is to attract a man. What matters is what a man thinks.

If we refer back to the previous picture, why would most men rate her going from about a "3" to a "8" whereas most women would only rate her from going to about a 4-5 to a 6-7. The key to understanding this is curves:

> "The real "sexually attractive" part of the 124 lbs picture is the bust to waist to hip ratio that is extremely alluring to men."

There are very little natural curves when she is 132, but as she drops down to 124 lbs her natural curves become much more pronounced. Although you can argue that her clothing may be slightly immodest, she would still be rated in the 7-8 range with more modest but still feminine and body shape flattering clothing.

- I posted some examples here.
- Hearthie has a blog post on feminine clothing
- Hearthie also linked to her pinterest that has very good examples.

In any case, if you don't believe me then here are studies. There is TRUTH to the fact that a .7 waist to hip ratio is sexually attractive to men. Pubmed studies include these, which tend to list a "most attractive" range from about .60-.75 waist to hip ratio in women.

- https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4050298/
- https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4401783/
- https://www.ncbi.nlm.nih.gov/pubmed/17160976
- https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2918777/

Also,

> We used eye-tracking techniques to measure the numbers of visual fixations, dwell times, and initial fixations made by men who viewed front-posed photographs of the same woman, computer-morphed so as to differ in her WHR (0.7 or 0.9) and breast size (small, medium, or large). Men also rated these images for attractiveness. Results showed that the initial visual fixation (occurring within 200 ms from the start of each 5 s test) involved either the breasts or the waist. Both these body areas received more first fixations than the face or the lower body (pubic area and legs). Men looked more often and for

> longer at the breasts, irrespective of the WHR of the images. However, men rated images with an hourglass shape and a slim waist (0.7 WHR) as most attractive, irrespective of breast size. These results provide quantitative data on eye movements that occur during male judgments of the attractiveness of female images, and indicate that assessments of the female hourglass figure probably occur very rapidly.
>
> https://www.ncbi.nlm.nih.gov/pubmed/19688590

Men immediately know how attractive a woman is by her waist-to-hip ratio and her face, and then tend to spend the rest of the time looking at her boobs (at least from the front). If it was the back it would probably be the butt.

Overall, the point is that the last picture is flattering to her now alluring body shape with feminine and beautiful clothing that emphasizes the figure. At 132 lbs the woman likely has around a .9 waist to hip ratio, but in the 124 lbs picture she has around a .75 waist to hip ratio most likely.

Additional thoughts

There are a couple of things to note.

While this post is a breakdown of the factors that go into feminine beauty, it takes a man only a few hundredths of a second to a few seconds to look at a woman and give her a number in his head as noted by the study above.

A man does not look at a woman and hyper-analyze how attractive she is like this post. He can look at her at a glance or in a few seconds and know immediately what he thinks of her. However, this post is meant to break down the particular area(s) of how men make the snap judgment about a woman's feminine beauty, which means they can make a snap judgment about whether he thinks she is worth asking out or not.

This is important because attraction is about getting your foot in the door, while desirable traits such as godliness, kindness, being good with children, being good with cooking and homemaking, and other traits such as these are what will help you keep a man. You need to be attractive enough for a man to ask you out, and you need to be desirable enough to keep a man. Generally, both men and women should strive for excellence in each of these categories.

I know quite a few Christian women that are good catches in terms of desirable traits, but they're either overweight or obese. Hence, they may get asked out by a man here and there, but they don't generate much interest in general.

To be frank, sex is a big part of marriage. To get a man to ask you out and want to marry you in general he must want to have sex with you. If you're not attractive enough for him to want to have sex a lot, then he's probably not going to ask you out on a date or going to want to have a relationship. The things that make him want to have sex with you are how you look — your physical beauty and femininity.

There's nothing that can be said to make it more clear than that. Many people can

certainly moan and groan about how it shouldn't be that way, but that's just whining about how God created man. Last time a checked, complaining was a sin. Accept it and learn to operate within God's creation and perspective.

Conclusion

A woman can make herself stand out if she takes care of her face, body, and becomes more feminine. She can become somewhat to significantly above average in attractiveness, which will net her increasing prospects. Significant bonus points for starting earlier in age to prepare herself for marriage before her most attractive range of 20-23.

- **Age** — Educate and prepare Christian girls from childhood to prioritize marriage. If she is prepared to be marriageable by 18 that is ideal, as she will stride into her prime years at 20-23 as an eligible woman for a man who wants to marry.
- **Face** — Light but flattering make up, if necessary. Take care of the skin. Good grooming. Get good sleep to eliminate eye bags and stress. Don't make it an obsession, but put some time into your appearance. Get the opinion of trustful men and women who will tell you if you're looking busted or good. Don't buy into any flattery.
- **Body** — Heavier resistance training and eat healthy with mostly fruits and vegetables and adequate protein. Don't be overweight or obese. If you need to lose weight, it's all about a caloric deficit by eliminating excessive empty calories like refined sugars, snacks, and only eating 'til satisfaction and not full. Aim to gain leg and glute muscle and have a slim waist to get into the .6 to .75 waist to hip ratio.
- **Femininity** — Wear flattering (to the waist to hip ratio) but modest clothing. Skirts or dresses that emphasize figure are good. Be feminine in behavior and demeanor. Have longer hair. Eliminate the sarcasm. Laugh at his jokes. Be respectful and follow a man's lead when on dates. Enthusiastic but not clingly. Running a household is a priority to know. Know the Biblical qualities for how women are to act and do them.

While some men do marry women who are overweight or obese, this tends to be more of the exception and not the norm. Additionally, women who are overweight or obese also tend to marry men who are overweight or obese, so unless a woman wants her man like that I would suggest not being overweight or obese.

A random average Christian woman — 4-6 attractiveness — who works hard at the controllable factors of facial, bodily and feminine attractiveness can boost their face 1-2 attraction points, and elevate their body and femininity to the 7-8+ range with hard work and effort.

Generally, unless there are no Christian men prospects in an area, a woman who is a 6-7+ face, 7-8+ body and 7-8+ in femininity should have very little difficulty at least getting interest and being asked on dates and for relationships. In the communities I've seen, Christian women get asked out with less and mediocre faith.

The real question is… how many women would actually make the effort to put in work to

be more attractive for their face, body, and more feminine. Not very many from what I've seen. Even less from Christian women.

From the mailbag: marital rape rants, sexual attraction, and more

April 24, 2017 | by Deep Strength | Link | Original Link

Sometimes I receive anonymous e-mails like this:

> You wrote on the subject of marital rape….and you decided to twist the bibles words on the subject. I can only assume one would do this to make themselves feel better about the fact that they themselves are rapists. I was raped in my marriage for 5 and a half years. I'd like to know your point of view once something this horrible happens to someone you love. GOD is discussed with you. Shame on you! It's people like you that give Christians a bad name. Fuck you cunts!

Ignoring the vitriolic language,

- If I was being "raped" I wouldn't stick around with that person for 5 and a half years.
- Neither would I be going around looking for blogs talking about how there isn't such a thing as "marital rape" to basically wallow in my own misery and PTSD.

The few actual victims of rape or sexual battery I know basically don't want to talk about it and/or have moved on with their lives. They don't wallow in their own victimhood and seek out others to try to convince them that they're bad people. It's only when you get those who were convinced after the fact that it was rape by feminists (e.g. regret sex or bad breakup/divorce followed by reframing of everything that happened in the relationship to something bad).

In any case, I encourage said reader to accept God's salvation for their life. Then to look at God's plan for marriage in 1 Corinthians 7 with different eyes. The wife's body is the husband's and the husband's body is the wife. It's about mutual giving to each other to meet their needs. There is no right to deny meeting their needs.

Moving on.

> I just have a question regarding beauty and how it relates to the Bible for male sexual attraction. I will admit that I do struggle with this since most people I know state that inner beauty is the only true beauty. It makes me feel really guilty of superficiality. It is really confusing because, despite the church's insistence that personality is all that matters, my experiences and biological reactions tell me otherwise (even my male friends seem to focus a lot on looks quite often). This all cannot just be an accident. I only considered dating people first because of physical attraction and arousal. Almost 95% of my crushes were based on looks to be honest. How do I reconcile this issue when people parrot verses such as Prov. 11:22; 31:30 and 1 Pet. 3:3-4 which, on the surface, seem to completely obliterate the idea of outer beauty (especially Prov. 31:30). What is your

> interpretation of these passages?
>
> As for the objectivity of beauty, how do we make sense of other cultures who seem to define beauty differently? Is there a way in which objectivity can still exist despite diversity? the only thing I have come closest to arguing for objective beauty is by stating that God has intentionally set a standard of beauty in the same way that certain things in nature are just naturally beautiful like patterns and order in nature like flower petals following the Fibonacci sequence. There must be a particular order or form of the female body in order to be considered beautiful that isn't centered on subjective reactions.
>
> I ask you because I know that you are able to help me with my struggle. Hopefully you're able to respond soon and may God bless you.

I find this pattern of thought to be very common among young men in the Church.

The Church and even fellow Christians, like the culture, try to demonize men for being attracted to a woman's feminine beauty.

Obviously, I've written before on why sexual attraction is important to marriage.

It goes without saying to the young Christian men out there: you are not alone.

If you have certain preferences for physical beauty in a woman you shouldn't feel ashamed of it no matter how many people — even Christians — try to shame you or make you change your mind. Things like grooming practices are your freedom in Christ to look for. We know that men are sexually attracted to certain traits in women: youthfulness, facial structure, waist to hip ratio, and symmetry are universally attractive. The past few posts were on that.

If other people want to deny reality that's up to them. There are certainly enough people trying to live the "Eat, Pray, Love" divorce fantasy to their own demise.

Stay strong. Continue to build your foundation on Jesus. Understand that most people want to criticize you just because you are a man with preferences. Your preferences are your preferences. Don't try to change yourself for other people's approval.

> I think this would be an interesting trend to hear your commentary on. The mainstream media has for years been in complete denial of any reactionary/socially conservative shifts in the opinions of millenials (and the upper bound of Generation Z.) Now, it seems they (NYT) are willing to accept that such a shift is in motion, albeit with some of their usual condescension. As a member of the 18-24 age group, I find this fascinating.
>
> https://www.nytimes.com/2017/03/31/opinion/sunday/do-millennial-men-want-stay-at-home-wives.html?_r=3

From what I've seen in general, no.

I think that those who want a stay at home wife are generally becoming more vocal about it, especially the women who realized that working a career isn't all that. In fact, a career even sucks most of the time.

Those in the age group may be more vocal about it, but what actually happens is a couple of scenarios. The trends from what I've seen are DINKs — double income no kids, swearing off of marriage altogether, and/or cohabitation without marriage. Maybe marriage "in the future."

> on a separate note have you ever thought about doing a post on:
>
> – Use of Yoga
> – Use of New Age Treatment, Corporate Exercises in the Workplace.
> – Use of Charms, Amulets, Zodiac, Tattoos Elements etc…

Consider this post on this topic my response.

In general, the first two "things" have some basis in actual science namely the interaction of the nervous system and its surroundings. The placebo effect is one part of this.

In particular, yoga, tai chi, and other movement based systems with incorporation of poses and deep breathing tend to relax and destress the body. There's nothing "mystical" about the process as God has made the body to respond well to relaxation. He even created the "Sabbath" just for us for relaxation!

Overall, I think Paul's statements in 1 Corinthians and Romans about food sacrificed to idols basically apply mostly. Other people can try to make things an "idol" and add all their "voodoo" to it, but at the end of the day God made the body and if we use movement, deep breathing, and other techniques to relax it, exercise, and stay healthy then why would we condemn such a thing?

However, for those who are weaker in the faith, I would not flaunt the believer's freedom to do those things in front of them. Also, I would stay away from labels like "new age" as they can tend to leave a bad impression for you in the eyes of non-believers and believers.

In regard to "Use of Charms, Amulets, Zodiac, Tattoos Elements etc…", there are no such things and that is generally considered witchcraft in the Bible. Stay away.

That's all for this mail bag. Feel free to comment about these topics if you agree or disagree.

The questionability of eros

May 1, 2017 | by Deep Strength | Link | Original Link

“Eros” as a Greek term isn’t found anywhere in the Scriptures.

Every time I hear a Christian refer to how love in marriage is “eros” I somewhat get the inkling feeling that it’s questionable.

Now, I suppose you could tie this somewhat back to my previous post, especially the discussion on yoga in the comments. Calisthenics and various stretches and other movements are not necessarily “pagan” by nature, but when you codify a system of movements in celebration or a ritual of a pantheon of gods it may be questionable. The arguments in the commentary have somewhat begun to sway me to the “avoid yoga” side of the argument.

“Eros” in particular is based on a Greek god and cult. It has ties to illicit love, homosexuality, and the idolization of attraction and sex. Just like chivalry or “courtly love” is based in the idolization of romance, eros is about the idolization of sex with or without marriage.

The Scriptures tie the morality of sex to marriage, and thus justify the wholeness of passion within the bounds of the marital bed. Everything outside of that concept is sin. While Christians have tried to redefine “eros” as meaning sex within marriage (and that this is true), redefining a pagan concept as Christian is dubious.

Similar veins of thought:

- Redefining game within a Christian context is also dubious.
- Why I don’t respect women.
- “Marriage” by the Supreme Court is not just “one man and one woman” anymore, but when Christians talk about marriage we automatically assume that it is “one man and one woman” even though we know that is not what the law of the land says currently.

My overall conclusion is that the lines and terminology should be used as how they were defined by the Scripture.

Questionable strategy

May 11, 2017 | by Deep Strength | Link | Original Link

There was recently a boundless post on Am I too strong? which is written by a woman.

> Have you ever been told that you're too strong to date? Or, have you wondered why you're successful in several areas of life, but, at the same time, dateless?
>
> A couple of years ago I came across the post On Daughters and Dating: How to Intimidate Suitors by Jen Wilkin on The Gospel Coalition. Wilkin's underlying message is for parents. She encourages them to raise their girls to be confident Christian women, which in turn easily and naturally helps them ward off unwanted attention and advances.

Anyway, regardless of anything about the article, I think the comments are better. I'm only taking comments from the women, as it seems like there are some disparate comments from the men. Some of the men "laud" the strong women while some question the distinction of "strong" in faith versus strong of the world and how many times it means of the world.

> **Commenter 1**: I love this! I tend to be pretty independent, not because I don't need a man but because I don't have one. I was talking to my brother and asking if maybe I was too intimidating, he told me that I need to just keep doing my thing and if a guy is intimidated, he's not the right one. I'm 31 and single, I would like to be married but for now I'm traveling, serving the church, mentoring, growing, learning, competing on my horse…
>
> **Commenter 2**: I can relate… even if the words were not well-chosen, I know what you mean. I've watched as my more "swoony" friends have dated and been proposed to and married. I'm just not the type of girl who's needy or flirty… and in a way, I think that makes me more intimidating. It's just going to take a special, courageous guy to initiate a relationship with me. It's almost as if guys have been conditioned to wait for a girl to initiate a relationship. It's very frustrating for those who want to be pursued.
> **Commenter 3**: [Name], I like how you described it. I'm not "swoony" or flirty either, and that's been to my dating detriment, but it's also helpful in weeding out the "slouchy pants" guys. □ I can't wait to be flirty with my forever person. Thanks for commenting. Best wishes to

Essentially, what it seems to boil down for women who have commented that they are single for a while is that they're basically uninterested in seeming interested in men that they may like. This is not some random anecdote from the 'sphere but is a pretty common phenomena throughout the Church.

Indeed, two other commenters even suggests that not showing interest is probably not the best strategy.

> **Commenter 4**: On the other hand, being “flirty/swoony” is a way that women can communicate that they are interested in being pursued. I’m not saying you should do this in an over-the-top way or a way that dishonors God, but a guy is going to pursue a woman he thinks is interested in him too more so than a woman who is subtly (or even overtly) communicating disinterest in being pursued.
>
> **Commenter 5**: Yeah. Men tend to approach women more when they’re flirty or seem interested because of the decreased rate of rejection. Plus, why would you not want to try to get to know someone who is interested in you.
>
> Seems to be a common theme from the single women in the comments. They don’t want to communicate any interest at all even if it would potentially increase their chances. They also seem to think it’s somehow weeding out men that aren’t good enough.
>
> Not the strategy I would choose, but hopefully it works for them.

When you’re single for so long and waiting and continuing to ‘weed out’ so-called ‘weak men’ who you don’t want to be with it may be a good idea to actually reevaluate your strategy. Obviously, these women probably don’t know and maybe don’t want to hear about how their increasing age and decreasing beauty is working against them, so it may pay to change their strategy a bit.

Many commenters here, at Donal’s, Dalrock’s and Scott’s continue to suggest that single Christian women learn how to flirt, be outgoing, and improve their communication skills so they can increase their chances. It seems like this advice is also needed out in the “real world” as well.

Since this post was written in queue, there are more comments. This is an honest comment from a man who illustrates the non-blog way that men view women:

> Being totally honest here, it depends on what I perceive your value to be.
>
> If you are the only 10/10 I ever expect to enter the doors of my church, I really enjoy being around you and your life is rich with spiritual fruit, I may make more effort to scale the wall to win your hand in marriage. On the other hand, if you are only borderline and you put up resistance (or your father does), I may conclude it isn’t meant to be.
>
> If I view a lady as borderline and I interact with her, it means I am vaguely open to the possibility of a relationship and want to give it a chance to see if I grow to like her over time. A lady therefore needs to make a realistic assessment on whether I see her as a 10/10 or a borderline lady: – the danger is that she will put up walls, wrongly assuming I view her as a 10/10.
>
> If a lady has absolutely no interest in marriage to me now or ever, I am unlikely to appreciate being lead on. On the other hand, if a lady thinks she may one day come to like me, but wants me to work harder to win her over, she has to make sure her response communicates that, because my default interpretation of

> resistance in a lady is “I’m not interested in you, not now, not ever”.
>
> For instance, a lady might say, “You seem like a nice guy, but I don’t know you all that well and I’ve got temporary difficulties in life that would make me struggle to give due attention to a relationship at this precise moment”, before following it up with a group-date invitation (or two, or three) a little while later to see if I rise to the bait.
>
> In a nutshell, to use a gambling term, it is all about a lady knowing her hand. Granted, there are no guarantees in life, so a strong hand may not ultimately result in the desired outcome, but a lady who regularly overplays her hand is unlikely to reach her end goal.
>
> When it comes to whether or not I like “feisty” ladies, it all depends. A godly man will always want to build his future family according to God’s blueprint and so a man will look at women to see if they demonstrate the potential to be obedient to him as required by Ephesians 5:22-24. If a lady is feisty for Christ and her spiritual fruits indicate this, then that is a fantastic thing! On the other hand, if she is “feisty” as in someone who is always argumentative about matters there is no value in arguing about, I will conclude she will not be a useful “asset” to me and ultimately draining of my energy.
>
> A lady therefore needs to show me that she has sound judgement regarding when to be “feisty” and when not to be “feisty”. Ecclesiastes 3:7: – “A time to rend, and a time to sew; a time to keep silence, and a time to speak”.

The more beautiful and feminine a woman is, the longer leash they get from a man. The same is true of an attractive jerk. That’s just the way it is folks. Attractive people get a great benefit of the doubt.

That doesn’t mean you should take advantage of attractiveness to act like a witch or dbag, but you should see the importance of attractiveness if you desire to be married.

Mother’s Day in review

May 23, 2017 | by Deep Strength | Link | Original Link

Little late to the party, but the previous Mother’s day my pastor actually just walked the congregation through the Scriptures.

It was the first time I’ve seen that happen, ever, so I was impressed. Took a few notes on what was taught too.

> Ephesians 6:1-4 Children, obey your parents in the Lord, for this is right. 2 Honor your father and mother (which is the first commandment with a promise), 3 so that it may be well with you, and that you may live long on the earth. 4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord

- Be concerned about not just “rules” but the heart of the child.
- Help them to understand why they are obedient, so that when they get to high school and college they will make better choices.

> Deuteronomy 6:4-7 4 “Hear, O Israel! The Lord is our God, the Lord is one! 5 You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 These words, which I am commanding you today, shall be on your heart. 7 You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.

- Heart > rules.
- Also, you can’t expect children to be in school for 8+ hours a day and then be able to teach your children at home in the 1-2 hours aside from dinner and homework.
- Strong case for having a wife/mother stay at home so she can teach her children godly and family values.
- God is more concerned about character than career.
- Sacrifices are worth it.

> Titus 2:1-5 But as for you, speak the things which are fitting for sound doctrine. 2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in [a]perseverance.3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

- Re-emphasis on family > career
- Reverent/not malicious gossips – Kindness is important when things are not going

well
- Submission — Order not two headed, not politically correct but that's what God's Word teaches
- 50/50 statistical divorce makes men and women think long and hard
- God's Word is dishonored if you act in a non-Christian manner

> 1 Peter 3:1-6 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

- Chaste and respectful behavior matters to win husbands. "There's hope, don't nag." It's possible even when it doesn't feel like it
- A gentle and quiet spirit shows you're sold out for Jesus to do it His way… Confidence in trusting Jesus
- Culture tells us to demand our rights, assert ourselves, and to yell and nag. This is not the answer.
- Can't be good enough or religious enough to be holy. Only by trusting in Jesus and being obedient.

> Proverbs 31:10-31 –Didn't get time to go over this part of the passage.

As I mentioned earlier, I was quite shocked and impressed. However, my fiance said she had heard similar sermons before, but all I know is it's not common.

Never did I think I would hear Titus 2 and 1 Peter 3 instruction on Mother's day, but I can't say never anymore.

Men lead, women follow

May 24, 2017 | by Deep Strength | Link | Original Link

Donal has a post up on overt and covert in regard to mating tendencies.

> I have been doing some thinking lately how the whole process of actively trying to "woo" someone. There are two main models which are proposed, one of them the more widely accepted model and the other more common around the manosphere. They are:
>
> - **Men are the pursuers and Women are the pursued**
> - **Men display and Women choose**
>
> I would like to examine these two models, because I am wondering if they are necessarily mutually exclusive. One way of reconciling these two is the following:
>
> **Men Display –> Women Choose –> Men Pursue –> Women are Pursued**
>
> All of the potential models involve men starting the process. Not really a surprise, I guess. Now to get to the title of the post.

Overall, I think what Roissy and whoever else states hints at the truth, but the actual Truth is as the Scriptures teach: men lead, women follow.

- **Men lead** through initiation via their own leadership style among other factors (overtly displayed consciously or unconsciously through various social mediums).
- **Women choose** whether to **follow/submit** or not.

In general, I do not believe that men pursue or that women are pursued in the strictest sense of the word. What follows is male investment and female re-evaluation.

- **Men invest** non fungible resources — time, energy, money — and evaluate to consider whether their investment is good or not. If it is good, men will continue. If it seems bad or gets worse, a man may choose to disengage.
- **Women re-evaluate** the investment to see if it is good or not. If it is not up to her "standards" whatever they are, she may depart. Women tend to have multiple avenues of re-evaluation of investment: all in (hell yes), satisfied, wishy-washy/looking for other options, I'm out, and hell no and maybe more.

A woman's "response" or "re-evaluation" is neither covert in the sense that you typically cannot tell exactly from her actions. Rather, it typically is not in her actions but rather her attitude. A woman who thinks a man leading her is a good choice will be respectful and submit to him joyfully and enthusiastically for the most part, as long as her sensibilities are not offended. A woman who is more wishy washy will be contentious over the smallest details.

On a macro level, women tend to respond to a good investment with good investments of

their own (e.g. reciprocal behavior). This is why 1 Peter 3 is so difficult for women because it forces her into a position of having to Trust that God will change the heart of a man through respect and chaste behavior and a quiet and gentle spirit — not nagging and harsh words and contentious behavior.

Also worth noting is a woman who is willing to invest more non-fungible resources than the man in the relationship is either very enthusiastic or desperate.

This is why it is important to look at the whole sum of a woman. It's generally not enough to believe what she says. You need critically analyze her tone of voice and body language. It's not enough to look at her actions. You need to see her body language and attitude she takes about going to do things. Women can also say one thing and do another. While actions are not the be all end all, it's more important to evaluate actions over words. The chain of command is as follows.

> **[Covert] versus [Overt]**
> **[The Heart > Attitude] > [Actions > Words]**

The heart and attitude are generally more "covert" in nature whereas actions and words tend to be more "overt." Women's 'cattiness' and 'gossip' is generally predicated on taking specific actions and words that mean one thing taken at face value, but mean the totally opposite thing based on the way or meaning in which it was said.

Men tend to be more straight forward with things regarding the heart, attitude, actions, and words. There are some exceptions (like one-itis), but usually most men will be able to tell if the woman following them is a good investment or not. Pulling the trigger to disengage if a woman is not what they want is another issue altogether.

Both men and women have the potential to "get lazy" in the relationship, which leads to dissatisfaction and usually poor behavior from the other.

To summarize:

- **Men lead, women follow**
- **Men invest and evaluate their investment, women re-evaluate a man's investment and follower status**
- **Heart > attitude > actions > words**
- **Heart and attitude are generally covert whereas actions and words are overt.**
- **The closer to the heart, the more the actions reveal the Truth of what the other person believes.**

Also, men are expected to read the extent of a woman's evaluation of him. If he is 'over invested' that usually means her attraction will plummet. This is one of the more interesting attraction triggers that I may go into later.

Biblical prescriptions with no Bible

May 26, 2017 | by Deep Strength | Link | Original Link

I previously wrote about a review of Danny Silk's Defining the Relationship marriage book, and gave it a pretty bad review. Namely, because it did not discuss one time in the Scriptures of the roles and relationships in marriage such as Ephesians 5, Colossians 3, Titus 2, 1 Peter 3, and so on.

Likewise, there are articles like this on sex — which admittedly I've read before but never wrote a post about — which have tons of references to pop culture and famous people, but no references to the Bible on the particular topic.

> Back in 2013, provoked by Elizabeth Smart's story Christians filled the Internet with discussions about sex—particularly abstinence education—so much that the Atlantic posted a summary of these debates in "Why Some Evangelicals Are Trying to Stop Obsessing Over Pre-Marital Sex."
>
> Although these conversations are evidence that Christians are forming a more candid, holistic and theologically sound discourse about sex, an area that still needs more attention is the far-reaching effects of abstinence rhetoric on marriage.
>
> While the movement is great at detailing— and exaggerating—the benefits of saving sex for marriage, it is dishonest about the challenges abstinence presents to couples who eventually tie the knot.
>
> Jessica Ciencin Henriquez recently detailed how the abstinence movement affected her sex life and marriage in a revealing article titled, "My Virginity Mistake." Henriquez relays how she pledged herself to Jesus at a purity ceremony at age 14, remained a virgin until she married six years later, and wound up divorced after she and her husband could not make things work in the bedroom.
>
> Looking back, Henriquez states if she had not insisted on waiting for sex until marriage, she could have prevented her divorce. The provocative subtitle of her article reads, "I took an abstinence pledge hoping it would ensure a strong marriage. Instead, it led to a quick divorce."
>
> Henriquez's story is important because it highlights an issue the abstinence movement rarely acknowledges: sexual incompatibility within marriage. While this issue may seem irrelevant, it is actually fundamental to traditional Christian beliefs about sex. The fact that sexual compatibility does not matter to Christians when choosing a spouse makes the shocking and countercultural statement that sex is not our God. It indicates that we are willing to make a commitment to someone with whom we may be sexually incompatible, with whom we may never have good sex, because the purpose of marriage is not pleasure, but formation.
>
> Our discourse about sex, however, tends to tell another story, a story that elevates sex to an inordinate degree. The abstinence movement, relying

primarily on anecdotes, promises the young unmarrieds that if they save sex for marriage, they will have what Claire and Eli call “reward sex.” In other words, sex will be everything they’ve dreamed it would be—electric, erotic, or, as Elisabeth Elliot, who helped initiate the movement with her book Passion and Purity, writes “unspeakably worth the wait.” Not only are these promises incorrect, but they imply that the purpose of abstinence is good sex, not obedience to God and the cultivation of virtue.

This discourse is not confined to the unmarried, however. Once couples say “I do,” for the rest of their lives, they are expected to have good sex and a lot of it. Christian publications are brimming with instructions on these two contradictory principles: sexual compatibility doesn’t matter when selecting a spouse, but after marriage, couples are treated as if having good sex is part-and-parcel of the call to be a Christian. If you aren’t having good sex, you are expected to go to your local Christian bookstore and choose from a variety of titles—ranging from the classic The Act of Marriage by Tim and Beverly LaHaye to the more recent Sheet Music by Dr. Kevin Leman.

In addition to misrepresenting the role of sex in a Christian’s life, this discourse also smacks of an inferiority complex that wants to compete with mainstream culture’s view of sex rather than modeling a rightly ordered sexual ethic to the world. For example, teachings on the Song of Solomon can range from using the book as a modern-day sex manual to a tool of manipulation to get women to acquiesce to inflated views of sex, such as a well-known pastor controversially enjoining women to perform oral sex because “Jesus Christ commands you to do so.” These sort of teachings on sex indicate the spurious claim many Christians accept: that the call to be a married Christian includes within it an obligation to become a sex god or goddess.

Although Christians have recently been more honest about the realities of sex, such as Jake and Melissa Kircher, who admit sex is not what it appears in the movies, a celebrity pastor’s recent appearance on The Viewdemonstrates that Christians still contend with Hollywood’s version of sex. Barbara Walters opens the segment with an alarming announcement: “It is a gospel you probably thought you would never hear from a man of the church: that the Lord wants married couples to have great sex, to have it often and even experiment in the bedroom.”

While this discourse elevates sex so that it becomes an idol, it also ignores a real problem Henriquez addresses and that is likely to surface in Christian marriages because of our insistence on abstinence. What if, contrary to Elliot’s experience, a couple’s wedding night doesn’t seem “worth the wait”?

The Kirchers have astutely suggested couples should expect to be sexually incompatible at first, but what should we say to couples who spend years, or even decades, trying to have good sex without success? How should we respond

> if a woman, like Henriquez, who obediently saved herself for marriage, finds herself feeling betrayed by the very principle she thought would give her a life of good sex and a happy marriage?
>
> Although sex is indeed God's gift to us, Christians are not directly commanded by God to have great sex. Couples may find themselves incompatible in the bedroom, and they should not be bombarded with pressure from the Christian community to start having good sex and lots of it. Instead, they should find support and comfort—support that sex is not the only thing that makes a good marriage, and comfort that historically all Christians have been called by God to suffer through numerous trials.
>
> Christians are, and should be, hopeful people. After all, we believe in the resurrection of the dead, heaven and miracles. Some couples may find themselves miraculously gifted with good sex well after their vows, and books such as the LaHayes' and Leman's have helped a lot of people in this area. But in this world we will certainly have trouble. The world and all who dwell in it are imperfect. Sex, too, is bound up with the world's imperfection. Some couples may spend their whole lives struggling with their physical relationship, and it is deceptive to teach that all Christians will, or are somehow biblically required to, have good sex.
>
> Sexual incompatibility, therefore, is a cross that some couples bear, and Christian communities could lighten this burden if we made an effort to put sex in its rightful place. If sex were viewed as a gift that, like everything else in this world, is marred by sin, it may be easier for couples to accept that bad sex is neither a reason for divorce nor an excuse to stop investing in a marriage. As with other trials, bad sex is an opportunity to rejoice in suffering (1 Peter 4:13) and to be further conformed to the image of Christ (Romans 8:29).
>
> Ultimately, putting sex in its proper place will encourage us to order God's gifts in the same way that church tradition teaches the ordering of love. All things, including sex, must be loved to the degree that is proper to the thing in question, with nothing superseding the love of God.

16 paragraphs and no reference to 1 Corinthians 7. Just some vague references to 1 Peter 4 and Romans 8 taken out of context.

Of course, had the author actually read 1 Corinthians 7, she would have found out some common themes that I've discussed here before.

> 1 Corinthians 7:1 Now concerning the things about which you wrote, it is good for a man not to touch a woman. 2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5

> Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control. 6 But this I say by way of concession, not of command. 7 [c]Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that.

Sex is not just for the 'self' but indeed the role and responsibility is to fulfill the other's need to sex so as not to deprive the other through temptation. Basically, one of the responsibilities of marriage is to fulfill the other spouse's need for sex, whether the husband or the wife wants sex more.

This can only be 'stopped' for short periods to pray MUTUALLY by both parties, and then sex is back on the table again. One spouse cannot say to 'stop' if they don't want to because the goal is not selfishness but to love the other person.

> 1 Corinthians 7:8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

Indeed, the only reason given in the NT to marry is to those who burn with passion.

One would think that those who burn with passion and get married would have "great sex," especially with lots of practice. If they're burning with passion, they're going to have lots of sex. Of course, it's not guaranteed there will be "great sex," but if the each spouse is focusing on the needs of the other, then it will definitely improve significantly over the course of time.

Then you have garbage like "sexual incompatibility" which is just a "lack of practice" and "lack of focusing on the other's needs" and/or "lack of attraction." In other words, selfishness.

Of course, all of this is nothing really new. The problem is that Christian organizations allow this type of stuff be run when they only take a synthesis of popular culture as a Biblical fact rather than what the actual Bible says. This is, by an large, a trend of cherry picking irrelevant verses to support a cultural facade and ignoring the verses that actually speak wisdom and Truth to the actual situation.

This is the first thing I look for when I read "Christian" articles and books to see if they actually conform to what the Bible states is the Truth. Not surprisingly, most don't pass the grade.

Successful marriage and good marriage

May 27, 2017 | by Deep Strength | Link | Original Link

Jason's comment on one of Dalrock's recent posts is worth critically analyzing because it has a lot of assumptions packed into it about the definition of a "good marriage." There's a lot that is wrong with the current evangelical Christianity to be sure, and there is also a lot of cultural thinking.

> My parents were not practicing Christians. Culturally, yes. We were a 'Christmas and Easter' type of family. My parents were not 'hostile' to Christianity or the church in general. They were 'married' in a church. We never attended church except for those two holidays.
>
> They met in 1964, after eight months of dating, they got married in 1965 and had a very, very solid marriage. A loving, helpful, uplifting and working as a "team" marriage.
>
> So when Pastors and busy-body church-folk tell me that you have to have 'Jesus' in order to have a "good" marriage…….I sometimes wince and think "well, that's not really true"
>
> Plenty of Christians I have met have been married several times, been through messy divorces, or their marriage is a "yo go girl" wife and brow beaten husband……
>
> Remember too, even in the early days of the church……even the 'pagan' Romans, many had good marriages and they loved each other without "Jesus". For the most part, evangelical-protestant Christianity somehow made marriage "their" invention with zero proof and most of the sheeple in the church have just swallowed it and accepted this.

Generally speaking, one could say this is not an uncommon scenario for those who lived in the US in say 1700-1950s or so. The case where one needs to make a distinction is on a few points.

- God created man and marriage to reflect Himself.
- When you follow God's prescriptions such as with proper roles and responsibilities, you will generally have a "successful" marriage. For example, the husband is the head and loves his wife, and the wife submits and respects her husband. Such a marriage will rarely divorce and generally be happy, despite the faith or lack thereof of said participants.
- The pastors are indeed correct that you cannot have a "good" marriage without Jesus/God. To have a good marriage, you need to please God. Having correct roles and responsibilities in marriage may make a marriage have earthly success, but such a marriage does not please God.

The better term for what Jason is discussing above is “successful marriage” and mainly in terms of worldly success. If we define a successful marriage as one that does not divorce and is generally happy like most. A successful marriage it not necessarily a good marriage. A good marriage pleases God, and pleasing God requires faith.

> Mark 10:17 As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit eternal life?” 18 And Jesus said to him, “Why do you call Me good? No one is good except God alone.
>
> Hebrews 11:1 Now faith is the [a]assurance of things [b]hoped for, the [c]conviction of things not seen. 2 For by it the men of old [d]gained approval. 3 By faith we understand that the [e]worlds were prepared by the word of God, so that what is seen was not made out of things which are visible. 4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying [f]about his gifts, and through [g]faith, though he is dead, he still speaks. 5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. **6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.**

Jason commits a few fallacies that are common.

One can have much worldly success following Biblical principles, but still not know God or please Him (like his parents). As we know, the only way to God is through the sacrifice of Jesus. Without the sacrifice of Jesus and God’s grace and mercy working through us, we can do nothing good. The worldly successful of a marriage doesn’t make it good.

This is true not just of marriage, but of other things such as financial success. The Scriptures espouse hard work, being diligent with the little things and the big things, being responsible, going above and beyond to please our superiors, generous, and giving. All of these things help to contribute to financial success. However, these things don’t make a man good.

Likewise, an example of an unsuccessful/sinful marriage between Christians does not prove that a marriage with Christians is not good. It only proves that Christians still sin. A successful marriage without God still leads to hell too.

A good marriage is made up of Christians, following God’s prescriptions of roles and responsibilities, so that it reflects the mystery of Jesus and the Church. For Christians, success in marriage is only secondary to aiming to please God first. And that makes all the difference.

Another divorce

June 17, 2017 | by Deep Strength | Link | Original Link

I'm finally back from a very busy period.

There's been another "high profile divorce" as Proverbs 31 ministries Lysa TerKeurst has apparently divorced her husband with numerous commentaries (the comments are always the most interesting part of course).

It's pretty short so I'll quote the whole thing:

> *No person's rejection of me can ever exempt me from God's love for me.*
>
> "A Gut-Honest Look at Love." That was the title of my first blog post of this year. Based on 1 Corinthians 13, I wrote, "Love isn't what I have the opportunity to *get* from this world, love is what I have the opportunity to *give*."
>
> This perspective on love has been a lifeline during the most painful season and decision of my adult life. I so wish we were sitting face-to-face so you could see my tears and hear the deep grief in my voice as I share this with you. My husband, life partner and father of my children, Art TerKeurst, has been repeatedly unfaithful to me with a woman he met online, bringing an end to our marriage of almost 25 years. For the past couple of years, his life has sadly been defined by his affection for this other woman and substance abuse. I don't share this to harm or embarrass him, but to help explain why I have decided to separate from him and pursue a divorce. God has now revealed to me that I have done all I can do and I must release him to the Savior.
>
> Anyone who knows me and Proverbs 31 Ministries knows how seriously I take marriage. I've always encouraged women to fight for their marriages and to do everything possible to save them when they come under threat. So, for the past couple of years I have been in the hardest battle of my life trying to save my marriage.
>
> When I first found out about Art's infidelity 18 months ago, I made the decision not to divorce him. I had just finished fasting and praying for 28 days and really felt led by the Lord that I was to love Art in my reaction to this shocking news and trust God for every step moving forward. I was still committed to doing everything I could think of to make our story one of restoration, even in the face of the worst kind of betrayal imaginable. I prayed continually. I sought counsel from family and other wise friends. And Art and I even made repeated trips across the country together for intensive counseling especially designed for marriages in crisis. But sadly, though I have repeatedly forgiven and accepted him back, he has continued to abuse substances, be unfaithful, and refused to be truthful to me and our family.
>
> I believe I have the capacity to love Art and to forgive him, but his steadfast refusal to end the infidelity has led me to make the hardest decision of my life.

> After much prayer and consultation with wise, biblically-minded people, I have decided that Art has abandoned our marriage. Yet, the Lord has been so faithful to help me at every step of this very painful journey and has now assured me I've done all I can do.
>
> I am brokenhearted beyond what I can express. But I am more committed than ever to trusting God, His promises, and His plans, whatever they are from here.
>
> As many of you who have followed our ministry know, I've never shied away from sharing how God has gotten me through tough seasons and even grown me through my struggles. Thankfully, my story has been one of learning that I'm not defined by my circumstances. I'm Lysa, a beloved child of the one true God. My true identity doesn't shift or fall apart under life's strains, failures, my own imperfections, setbacks or heartaches. While people—even God's people—change, I'm so glad I serve a God who doesn't. I love this verse in Malachi 3:6—*"I the Lord do not change; therefore you, children of Jacob, are not consumed."*
>
> So what does all of this mean for Proverbs 31 Ministries and for me? Well, for over 20 years I've had a calling supported by my family for equipping women to deepen their relationship with God, study His Word, and to share their stories for God's glory. Though my heart is so heavy that I've certainly pondered giving up, I'm determined not to let darkness win here. Therefore, after a season of rest and continued Biblical and professional counseling, I will continue to do ministry with an even deeper belief in the goodness of our God and a greater empathy for the deep heartbreak that happens to us all in this broken world.
>
> Many people think Proverbs 31 is a picture of a perfect woman; but the Proverbs 31 woman is, at her core, someone who seeks the Lord in everything she does and trusts Him wholeheartedly with her life. Our mission is to meet women where they are in the real, hard places we all experience, and to intersect God's Word right there. We are simply a group of women sold out to saying yes to God—and He truly does the rest.
>
> *"I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living."* That's what the Psalmist wrote long ago (Psalm 27:13) and it beautifully reflects what I'm holding on to in the midst of the deep grief my children and I are now walking through. We have some amazing counselors and pastoral leaders who are committed to helping us pursue healing and learn how to move forward.
>
> What can you do for us? I'd simply ask you to pray. Pray for my precious children and grandchildren. Pray for me. Pray for our team at Proverbs 31. And yes, please, please pray for Art.
>
> I love you all. Most of all, I love the Lord, who first loved me.

This situation is a less clear cut case than an example such as Jenny Ericksen who frivorced her husband. There's also numerous angles to this, so I'm going to try to hash

them all out point by point.

First, I'm always perturbed that when people encounter these types of situations they almost never quote directly from the Scriptures that are relevant to their particular situation. Lysa's post quotes from Psalms 27, 1 Corinthians 11, and Malachi 3, but doesn't quote from actual verses that may apply to the situation such as Matthew 18, Matthew 19/Mark 10/Luke 16, 1 Corinthians 7, and 1 Peter 3.

Quotations from this passage may illuminate how the person actually feels and thinks about the situation rather than just giving their platitudes about hope and moving on.

Second, Lysa alleges that Art is clearly in the wrong here but there are a lack of clarify details about Lysa's involvement in the matter. For example, did Lysa deny Art sex throughout the marriage and/or been too focused on her "career/ministry", which tempted him to go outside of the marriage?

> 1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.

While Art is at fault for his own decisions for adultery and substance abuse, Lysa may not be without fault.

I've seen this termed as "victim blaming," but it is clear from 1 Corinthians 7 that her behavior may/could have tempted him on the wrong path. This is not victim blaming, but acknowledging that both parties may be accountable for their role in the present situation.

Third, much has been written on the topic of divorce. In general, I think 1 Corinthians 7 and 1 Peter 3 apply best to this particular situation:

> 1 Corinthians 7:10 But to the married I give instructions, not I, but the Lord, that the wife should not [d]leave her husband 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not [e]divorce his wife.
>
> 12 But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not [f]divorce her. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not [g]send her husband away. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through [h]her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called [i]us [j]to peace. 16 For how do you know, O wife, whether you will save your husband? Or how do you know, O

> husband, whether you will save your wife?
>
> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

Via 1 Corinthians 7:10-11 Lysa should not have pursued a "divorce" but instead "separation." However, if she is still open to reconciliation that is the ideal, but she is to remain single if she does not reconcile.

It is clear by both Matthew 18 and 1 Corinthians 5 that those who are not obedient to the teachings of the Church should be treated as unbelievers. Therefore, via 1 Corinthians 7:12-15 and 1 Peter 3:1-6 the "best" option would have been for Lysa to remain with her husband as long as he does not want a divorce and to allow the Lord to work through her righteous behavior to potentially win her husband back to God.

I personally do not fault her for choosing a divorce/separation option, but she also did not make it clear from her post that she was still open to reconciliation and will not remarry. Again, this is the part where clarifying your actions along with Scripture would have been important which would leave less open to negative interpretation.

Fourth, I find it dubious that she is going to take a season for a time, and then prepare to re-enter the ministry with Proverbs 31.

This is not simply because she is a woman leading a Christian ministry. Even if women were permitted in leadership positions in ministry, 1 Timothy 3 clearly speaks that elders and deacons must run their households well. Although she may have done all that she could in order to have a godly marriage, things out the control of a leader can disqualify them from ministry. Being above reproach is a harsh requirement, but it is necessary.

Any Church leader who divorces should also step down from ministry, even if none of it was their fault. Likewise, so too Lysa should step down as well, even if none of it was her fault.

A more compelling story of the power of God to show mercy and compassion would be for her to step down and focus her efforts on reconciliation in her marriage and not her ministry.

In conclusion, numerous points of her story are lacking in clarifying details. It is possible that she could be fully faultless, but she could also have sinned gravely against him as well.

Based on the Scriptures, separation is a viable route and divorce is not — 1 Corinthians 7: if she remains single else she reconciles. Albeit we should encourage her to choose the high road which was to stay with him and use the Lord to work through her to win him to Christ.

Finally, she should not continue her ministry for multiple reasons, and focus her efforts on reconciling with her husband. Props to her for having the willingness and attitude to reconcile with her husband for a couple years after she learned of his sin against her. As Christians, we'd like to see that attitude continue.

For the "non-judgmental" crowd:

Christians are called to judge other Christians according to the standards of the Scripture, and call them back on the right path (Matthew 7 and 18, John 7, 1 Cor 5).

At the very least, given the divorce Lysa should definitely NOT be continuing ministry according to the qualifications given in 1 Tim 3. Throwing away reconciliation to her husband to continue ministry is the exact opposite of what she should have done according the Scripture.

Update 1/2018: Credit where credit is due. Lysa is still trying to reconcile so far in accordance with the Scripture. Continuing in the ministry is still questionable.

Update 7/2018: It appears Lysa has reconciled. Props to her for following 1 Corinthians 7 to stay single or reconcile.

How do I know if we should get married analysis

June 22, 2017 | by Deep Strength | Link | Original Link

How do I know if we should get married is a post from Boundless a couple weeks ago. I've been meaning to get to it, especially since I'm getting married soon.

The article is pretty short, so I'm gonna quote the whole thing.

> I could see the worry on my friend's face. He had been dating his girlfriend for six months and didn't know if he should start planning a proposal or a breakup. It was a ripe time to choose.
>
> I know others who have faced similar situations, so I asked my married friends on Facebook how they knew they should marry their spouse. Here are their answers.
>
> **Friendship.** The most common answer I heard from couples was that they married a friend — someone they enjoyed spending time with and with whom communication came easily. A few even ended up dating and marrying someone who started off as just a good friend.
>
> Of her relationship with her husband, Bethany says, "I felt like it was easy to be myself. Like really *me*." David describes something similar: "When I met my wife, there were times I thought, 'Oh, wow! I've been waiting for this and feel so free to be me now!' Marla says when she met her husband, "I felt like I had met my new best friend, but also like I had known him all my life."
>
> A strong friendship can be a good indicator of marital success.
>
> **Compatible goals.** In a partnership like marriage, it's important to be able to pursue dreams and callings together. In Genesis 2:18-22, God gives Adam a wife as a "helper fit for him." The first man and woman helped each other work toward God's purpose for them in the garden.
>
> Of her relationship with her husband, Glory says, "We felt like we could grow together, and we felt like we could be partners and supporters, in chasing after our dreams." Summer says, "We talked A LOT about goals … what we wanted out of life, finances, kids … and what we envisioned about the future."
>
> Having compatible goals doesn't mean you won't have to adjust after marriage. Julie explains, "I've found that having the same goals and ideals and being willing to change with each other instead of separately has been key." And sanctification is a primary goal Christians should share. Teri says, "Marry someone who makes you better than you are, someone who challenges you to be like Christ. A good marriage is not about finding the right person. It's about being the right person."
>
> As we change and grow over time, a marriage focused on God can sustain the relationship through trials and hard times.
>
> **What you're looking for.** A really good *catch* may not make a really good *match*. It's good to know what *you* are looking for in a relationship. David points

> out that discerning the right person to marry “requires knowing and discerning yourself.”
>
> Making a list of what you want in a spouse can help you see how someone measures up when other signs aren’t as conclusive. Bethany said she made a list of her non-negotiables early on and checked her suitors against it. When her husband came along, he embodied many things on her list, giving her assurance that he was a good fit.
>
> While it’s wise to know what you’re looking for, be prepared to have your assumptions challenged. Casey, who considers herself to be very independent, said she felt like she didn’t need marriage. But when she saw how kind her now-husband was, she realized what she needed. She hadn’t been kind to herself in years. She needed someone who would be an example of God’s kindness to her.
>
> **Character under pressure.** We are all flawed. Julie says some advice from her grandma was a game-changer for her: “They will all drive you crazy!” she said. “You just have to pick the person who annoys you the least.” Realizing that no one is perfect (and your future spouse *will* annoy you at times), choose someone whose good character shines under pressure.
>
> As you face adversity or conflict together, note how your boyfriend or girlfriend responds. Bethany says that in her marriage, “we love well and fight well. We respect each other even when we are mad.” That respect can be seen before you ever tie the knot.
>
> Michael suggests marrying someone you know will have your back. Life will get hard, circumstances will change, but knowing that person will be on your side is important. Summer remembers how her boyfriend-now-husband took off work to support her at hospital visits after she received a cancer diagnosis. How the person serves you when you’re down can be a good indicator of the type of spouse he or she would be.
>
> **The Secret to a Lasting Marriage**
>
> A few nights ago, I was at a woman’s 50th birthday party. I talked to a couple, probably both around 60, that were flirting and laughing and stealing kisses from each other. I was afraid to even ask, because I so rarely see long-term marriages like that, but I finally did. “How long have you been together?”
>
> “Thirty-seven years,” they replied. I asked what their secret was. The wife leaned way close to me and almost whispered, “I know this will sound corny, but the key is having God at the center of the relationship.”
>
> I can’t give my friend a definitive answer about whether or not he should marry his girlfriend. Each of us has to choose for ourselves. But considering if your significant other fits the four criteria above is a good place to start.

The points that people come up with are:

- Friendship
- Compatible goals
- What you're looking for
- Character under pressure
- Having God at the center

These seem pretty common. I think that if you poll random Christians from any random Church you'll come up with a similar list. There's will probably also be the awkward chuckling man or woman that says "compromise" is also a key to marriage. The only Scripture thrown out from Christians about marriage in this is Genesis 2.

Sadly, that's the case of what the Church has become. It's been vague allusions to spirituality without any substance. And you wonder why the Church has upwards of 40-50% divorce rate like the world. No one wants to stand on what God says about marriage.

Then you have articles like what women need from men from Tim Willard. Never really heard of the man before today, but based on what I know of sales on Amazon he's selling dozens of books a day. His emphasis in bold.

> ## Offering Our Strength
>
> At the heart of offering our strength is the concept of serving. Christ himself "came to serve, not be served—and then to give away his life in exchange for the many who are held hostage." Later on in the New Testament Paul reminds men:
>
> "The husband provides leadership to his wife the way Christ does to his church, **not by domineering but by cherishing**.
>
> "Husbands, go all out in your love for your wives, exactly as Christ did for the church—a **love marked by giving, not getting. Christ's love makes the church whole. His words evoke her beauty. Everything he does and says is designed to bring the best out of her, dressing her in dazzling white silk, radiant with holiness.**" (Eph. 5:22-28)
>
> But it's one thing to say we should offer our strength to women, quite another to live that out. So, what does it mean to offer our strength to our wives or girlfriends?
>
> Offering our strength can mean cleaning the kitchen, doing the floors, and making the bed without being asked. It can mean hanging that painting, again, and again, and again. In short, **we can and should serve our wives and girlfriends with our *physical strength*.**
>
> Offering our strength can mean protecting her heart: from other women, during times of pain, by encouraging her in her unique endeavors (like blogging, gardening, tri-athloning, cooking, yoga, whatever). **We serve our wives and girlfriends by offering our *emotional strength.***
>
> Offering our strength can mean initiating times of prayer, times of fasting, family

> devotions, caroling around the Christmas tree, or being the one who sets the tone before Sunday worship by being, yourself, ready in your heart for worship, firing up the waffle-maker, making the coffee, creating a bit of heaven in your house to foster the beauty of the Sabbath. **We serve our wives and girlfriends by offering our *spiritual strength.***
>
> Too often, however, we attempt to gain strength *from* our wives and girlfriends by trying to prove something. And that "proving" can often manifest itself in the form of dominance. Leading in a marriage or dating relationship does not equal waving your "I'm a man" Thor-hammer. Rather, it begins with relational fullness with God.
>
> If we, as men, have drifted from God, then our marriages and dating relationships will reflect it. We will struggle with the lies that accompany the false self: perversions of sex, power, dominance, nonchalance—everything the popular culture equates to manliness.

To his credit, he has somewhat of the right mindset, but is still falling back into the trap of "servant leadership." This is a mash up of roles and responsibilities that leave men more confused than when they started.

To review:

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

Roles:

- Husband is the head
- Wife follows, as the body

Responsibilities:

- Husband loves through sanctification, loves his wife as himself x3, and nourishes and cherishes
- Wife submits and respects in everything, as to the Lord

Split division of responsibilities is important because it defines how the relationship normally functions effectively and in line with godly principles. If a spouse wants to go above and beyond — which is certainly a good thing in some cases — then they have the choice to do so. For example, a husband does not have to help out with the [wifely] chores of the household to lend 'physical strength' especially if he is already taking care of [manly] chores of the household like yard work, maintenance, trash, and so on.

Telling a husband he needs to pick up additional work that is tasked to the wife to "serve" her is nothing but slavery and certainly not sanctification. Indeed, masculine immaturity is placing responsibility before roles, but it is also taking up responsibilities that are not yours to handle. This is one thing Tim is confusing, and is part of the false narrative of servant leadership.

Dominance is what women want from their men. They want them to be masculine. A man who knows who he is and knows what he wants in a relationship. Women hate men who are wishy washy and put them on a pedestal. Both Christian and non-Christian women want their man to be dominant and assertive. It's not necessarily about the actions themselves, but how the actions stem from the identity of the man in question.

The role of the head in marriage is imbued with authority from God. Men don't need permission to wield their authority to love, to sanctify through directing her on the path of righteousness, and to treat her as he treats himself. But a man must first know his role and his value in Christ. As he holds himself to the high standard that God has placed in him, he blesses her through loving her as he does himself.

> 28 **So husbands ought also to love their own wives as their own bodies (x1). He who loves his own wife loves himself ; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body (x2)**. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 **Nevertheless, each individual among you also is to love his own wife even as himself (x3)**, and the wife must see to it that she [r]respects her husband.

The Scriptures clearly does not say to place her (the wife) before himself (the husband) because that would be idolatry. This is different from other parts of Scripture where Christians are to hold other [Christians] in higher esteem than themselves. The covenant of marriage is different from the way general Christians related to each other because the roles and responsibilities of each are different. This is the nature of a hierarchical

relationship such as marriage as opposed to being a member of the body of Christ relating to one another.

This is the true difference between the false servant leadership peddled by much of Christianity today versus what the Scriptures teach.

- False — the husband "serves" the wife as the head in marriage, especially taking over and helping her with many of her responsibilities. In this case, the husband becomes the wife's helpmate.
- True — the husband is the head and holds himself to the standard of Christ. The example he sets and tasks he entrusts his wife as his helpmate help her become more like Christ.

Is it any wonder why husbands who are counseled under "servant leadership" are increasingly divorced? The Church for decades has conned them into inverting the sex roles under the guise of serving as the authority in marriage.

Instead, what the should be teaching is that it is up to the husband to set the standard in marriage — the high standard of Christ. He may even end up helping the wife if she needs assistance in her tasks as helpmate, but it actually under the mantle of cherishing and nourishing her as opposed to the slavery of servant leadership: responsibility with no authority.

Therefore, going back to the first part of this article, how should a man or woman know if she should get married? The answer is simple.

A man should get married if you find a wife who is willing to walk in the roles and responsibilities of a wife as outlined in Scripture.

- Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. […] 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.
- Col 3:18 Wives, be subject to your husbands, as is fitting in the Lord.
- Titus 2:4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.
- 1 Pet 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped

in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

- 1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.
- Proverbs 21:19 Better to live in a desert than with a quarrelsome and nagging wife
- Proverbs 27:15-16 A continual dripping on a rainy day and a contentious wife are alike. Trying to keep her in check is like stopping a wind storm or grabbing oil with your right hand.
- Proverbs 25:24 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.
- Proverbs 12:4 A wife with strength of character is the crown of her husband, but the wife who disgraces him is like bone cancer.
- Proverbs 11:22 A beautiful woman who lacks discretion is like a gold ring in a pig's snout.
- Proverbs 14:1 A wise woman builds her home, but a foolish woman tears it down with her own hands.
- And of course Proverbs 31 which is too long to quote and so on.

And of course a woman should only marry a man if she finds a husband that is willing to walk in the roles and responsibilities of marriage.

I'm not going to list them all out, as this is a men's blog, but they are in similar passages as the above verses.

Following God's plan for marriage is the one way to know if you are ready for marriage. This is the firm foundation on which a marriage is on the Rock of Jesus.

Things like the fruit of the Spirit are obviously other key components of the Christian walk that assist in carrying out these roles and responsibilities. However, if you want to have a blessed marriage you need to focus on God's Truths. No ifs, ands, or buts.

Complementarians make husbands into neutered dogs

June 22, 2017 | by Deep Strength | Link | Original Link

Lost Patrol commented on Tim Willard's 'lending strength' segment which is the thrust of 'servant leadership' in my previous post.

> This a good post, with a valid prescription that will be very hard for most people to fill these days.
>
> The feminine primary social order is so ingrained in daily life that its terminology flows with ease.
>
> - In a partnership like marriage, it's important to be able to pursue dreams and callings together.
> - we could be partners and supporters, in chasing after our dreams
> - being willing to change with each other
> - She hadn't been kind to herself in years. She needed someone who would be an example of God's kindness to her.
>
> It goes on in this vein. All this is femme-speak. It's as though only women answered for the couples referenced. 50/50 partners in dreams and callings, et al.
>
> Tim Willard describes nothing more than the human version of a good dog, always standing by to respond to the pack leader. He adds the usual disclaimer that if anything is wrong in a marriage it is because the man has drifted from God. It's all become very predictable.

I was thinking about this last night before he made the comment, and the analogy I thought of was this:

A neutered dog.

Responsibility without authority is slavery, although it doesn't seem to actually fit the situation exactly.

The head — the husband — stripped of his authority is neutered. Additionally, he's just tagging along with her doing what she wants. Helping her out on her whim. He's just her dog.

Complementarians make husbands into neutered dogs.

It's no wonder that complementarian marriages are imploding. What wife would want to be married to a neutered dog?

Don’t put her needs above yours

June 23, 2017 | by Deep Strength | Link | Original Link

Dalrock’s latest post on man up and share your feelings quotes from the post her needs above yours. I want to focus on the title of the post, as that’s where it all starts and goes off the bandwagon. It is false, according to the Scripture.

The model from the Law was:

> Mark 12:30 and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ 31 The second is this, ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

The new commandment that Jesus gave was:

> John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another.”
>
> John 15:12 “This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you.

Christians are exhorted to “love one another as [Jesus] has loved us […] By this all men will know your are my [Jesus’] disciples.” The requirement, of course, is that we are disciples of Jesus. Those who are disciples of Jesus are, by nature, endeavoring to hold themselves to the commands and teachings of Jesus. Hence, disciples of Jesus are becoming more like Jesus, so they can love others like Jesus did, so that all men will know we are disciples of Jesus.

As I outlined previously in how do I know if we should get married analysis and numerous times before, the Scriptures actually state that a husband is to love his wife as his own body. They do not say to put the wife’s needs above yours. This is stated not just once, not just twice, but three different times in Ephesians 5.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.
>
> 28 **So husbands ought also to love their own wives as their own bodies (x1).He who loves his own wife loves himself ; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body (x2)**. 31 For this reason a man shall leave his father and mother and shall be joined to his wife,

> and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 **Nevertheless, each individual among you also is to love his own wife even as himself (x3)**, and the wife must see to it that she [r]respects her husband.

It is in this respect that Paul's exhortation from Ephesians is given. Paul expands upon Jesus' teaching with the analogy of the Christ:Church::Husbands:Wives. A husband must first hold himself to the standard of Christ, then treat her as he is treating himself.

A husband putting his wife's needs above his own needs is putting her on a pedestal making her an idol.

The reason for this is quite simple and logical. How can you care for another person well if you are not in a place to which to care for others effectively? A husband who cares for himself well has a high standard with which to care for his wife. A husband who neglects his own needs has no standard to treat her well because he is coming from a place of neglect.

A person who does not take care of their own needs but is focused on the needs of another is codependent. Ever see someone run themselves ragged over prioritizing someone else without taking care of themselves? Yeah, me too. It's pretty ugly and never ends well.

Yet that's what so many pastors, preachers, and other Christians keep telling husbands — to prioritize their wife over themselves. That is NOT what the Scripture says.

Marriage advice: free for all

June 26, 2017 | by Deep Strength | Link | Original Link

As I am getting married soon, hit me up with your top pieces of marriage advice. Both men and women are both welcome to comment.

It does not necessarily need to be from the Scriptures, as those have been extensively studied on this blog. Other prudence and wisdom is useful too. However, if you want to quote the Scriptures with specific advice that is good as well.

Hopefully, those who are single can find such advice useful in either understanding the opposite sex and/or preparing for marriage themselves.

Attitudes and marriage

June 29, 2017 | by Deep Strength | Link | Original Link

Lots of good responses and warnings in the marriage advice thread. Anyone getting married in this day and age needs to look at marriage in the context of God versus the culture/state.

The attitude of a person going into marriage will make or break it. If they think it's a terrible idea, then it is a terrible idea because it will eventually manifest poorly.

A husband that is afraid that he may have everything taken away from him will not act rationally in his best interests in terms of the Biblical roles and responsibilities. What I mean by this is if a husband is in fear that his wife will divorce him, he will not be able to love her through sanctification. He will not be able to call her out and correct her when she is off course. He won't be able to lead the marriage effectively due to being afraid of the potential consequences of her unhappiness. He won't be able to stand firm during her moodiness and eventually capitulate. He'll have a difficult time pushing back against a culture and and the churchians who suggest that "love" is "making his wife happy."

This is not to say that those going into it with good attitudes will have godly and successful marriages. That certainly is not the case in every circumstance. Everyone has free will and even many people who were following or disciples of Jesus rejected him when the going got rough (e.g. John 6). However, it is true that it is likely that a bad attitude with corresponding responses will eventually lead to marital ruin.

In this context, we can say that a husband who does not fear his wife but only fears God stands a much better chance at having not only a godly marriage but a successful marriage as well.

Each man must count his own cost, and also evaluate whether he has the capacity to stand strong on the Biblical roles and responsibilities of marriage. He must also evaluate whether the woman he has chosen has the qualities and attributes necessary to do the same. He should read the Scripture about the nature of women, pray, fast, and consult wise counsel.

If any man has any any reservations or wavering convictions, it would be unwise to marry.

I do not have them. Therefore, I will get married.

Wedding photography?

July 6, 2017 | by Deep Strength | Link | Original Link

A friend sent me a link. It's pretty short, so I'll quote the whole thing.

> There's boudoir photography, and then there's… this. A reader spotted this strange "wedding photographer needed" ad posted on Craigslist by someone in Wisconsin. Apparently there's an engaged couple looking for a wedding photographer who's willing to double as a consummation photographer.
>
> "Hello, my fiance and I are getting married later this year and are looking for a wedding photographer," the poster writes. "We are hoping someone will document the whole day from beginning to end."
>
> Seems pretty normal so far, right? Except by "whole day," the couple means an actual day, rather than the wedding preparation, ceremony, and reception.
>
> "We are specifically hoping someone will document the end, which we are finding difficult to find someone who will," the ad continues. "We have both saved ourselves for marriage and understand our first time will be awkward but do not think it will be that much more awkward for the photographer to be there and we'd really like it documented (in a beautiful and tasteful way)."
>
> "If you are ok with being with us the whole day, please send pricing and some examples of your work. Thank you."
>
> So if you've been yearning to add "consummation photographer" to your resume and list of accomplishments, keep your eyes peeled — that genre may be following on the heels of "pro birth photography."

And no, we won't be having a wedding photographer that does that.

Wife wears what husband wants

July 14, 2017 | by Deep Strength | Link | Original Link

Since Dalrock ended up getting to the crazy mother who believes her sons are unsafe because they're men first, I'll go a different direction.

I've written before about what women can do to be more attractive to men. Indeed, it seems that women don't really understand why that much.

This article pretty much encapsulates how a husband wants his wife to look much of the time.

> ## I Let My Husband Pick My Outfits For a Week
>
> If you ask your husband to look in the closet and pick your outfit, what do you think he will choose? A long red dress? A pair of jeans, sneakers, and a T-shirt? Or maybe a bikini?
>
> **Bright Side** invites you to look at the results of an interesting experiment where Colin had to create looks for his wife, Caitlyn, for a whole week.
>
> Like many women, I have a large wardrobe stuffed with things, and some of them I've never even worn. Nevertheless, quite often I thought I had nothing to wear. Then I decided to experiment and asked my husband to pick my outfits for a week.

> His choices really surprised me.

Copy pasting pictures is really annoying, check it out if you want to see the outfits. However, I'll summarize:

- 6/7 days were dresses and skirts
- 6/7 days were form fitting dresses and skirts that emphasized her hips and waist
- The one exception was a comfortable jean jumpsuit
- The dresses/skirts were modest for out in public, much more revealing when it was just him and her.
- The days out in public were bright, feminine, and stylish, and the ones in private were more sexy.
- He mainly pulled out old(er) outfits in her closet that she hadn't worn in some time but the ones he thought would look good on her (which they do).

The same is true the opposite way. Wives usually like to dress up their husbands to wear more form fitting and stylish clothes to look more attractive.

Anyway, the point being is that if a woman wants to attract a man she must cater to what men think is attractive. Surprise. Wear more waist and hip form-fitting, bright, feminine

and stylish dresses and skirts.

Feminism creates “unsafe men,” then complains about it

July 21, 2017 | by Deep Strength | Link | Original Link

OK, I couldn’t resist. Going back to Dalrock’s piece on the mom who thinks that her boys are unsafe. Let’s talk about men who are actually unsafe. First, we need to define terms.

By “unsafe men” I mean actual “perpetrators of violent crimes.” I don’t mean “feel unsafe” which feminism and other liberal policies suggest perpetration by “men” and/or “the patriarchy” as microaggressions, making someone feel bad, and supposed but false systemic bias against women in society.

From Heritage.org on fatherlessness:

> A review of the empirical evidence in the professional literature of the social sciences gives policymakers an insight into the root causes of crime. Consider, for instance:
>
> - Over the past thirty years, the rise in violent crime parallels the rise in families abandoned by fathers.
> - High-crime neighborhoods are characterized by high concentrations of families abandoned by fathers.
> - State-by-state analysis by Heritage scholars indicates that a 10 percent increase in the percentage of children living in single-parent homes leads typically to a 17 percent increase in juvenile crime.
> - The rate of violent teenage crime corresponds with the number of families abandoned by fathers.
> - The type of aggression and hostility demonstrated by a future criminal often is foreshadowed in unusual aggressiveness as early as age five or six.
> - The future criminal tends to be an individual rejected by other children as early as the first grade who goes on to form his own group of friends, often the future delinquent gang.
>
> On the other hand:
>
> - Neighborhoods with a high degree of religious practice are not high-crime neighborhoods.
> - Even in high-crime inner-city neighborhoods, well over 90 percent of children from safe, stable homes do not become delinquents. By contrast only 10 percent of children from unsafe, unstable homes in these neighborhoods avoid crime.
> - Criminals capable of sustaining marriage gradually move away from a life of crime after they get married.
> - The mother’s strong affectionate attachment to her child is the child’s best

> buffer against a life of crime.
> - The father's authority and involvement in raising his children are also a great buffer against a life of crime.
>
> The scholarly evidence, in short, suggests that at the heart of the explosion of crime in America is the loss of the capacity of fathers and mothers to be responsible in caring for the children they bring into the world. This loss of love and guidance at the intimate levels of marriage and family has broad social consequences for children and for the wider community. The empirical evidence shows that too many young men and women from broken families tend to have a much weaker sense of connection with their neighborhood and are prone to exploit its members to satisfy their unmet needs or desires. This contributes to a loss of a sense of community and to the disintegration of neighborhoods into social chaos and violent crime. If policymakers are to deal with the root causes of crime, therefore, they must deal with the rapid rise of illegitimacy.

Even Heritage has some bias in their wording. Homes "abandoned" by fathers is a misnomer.

- Wives initiate the majority of divorces (65-70%).
- The out of wedlock birth rate has soared to as much as 70% for black women, 65% Native American, 55% Latino, 30% White, and close to 20% Asian for a national average of around 40%.

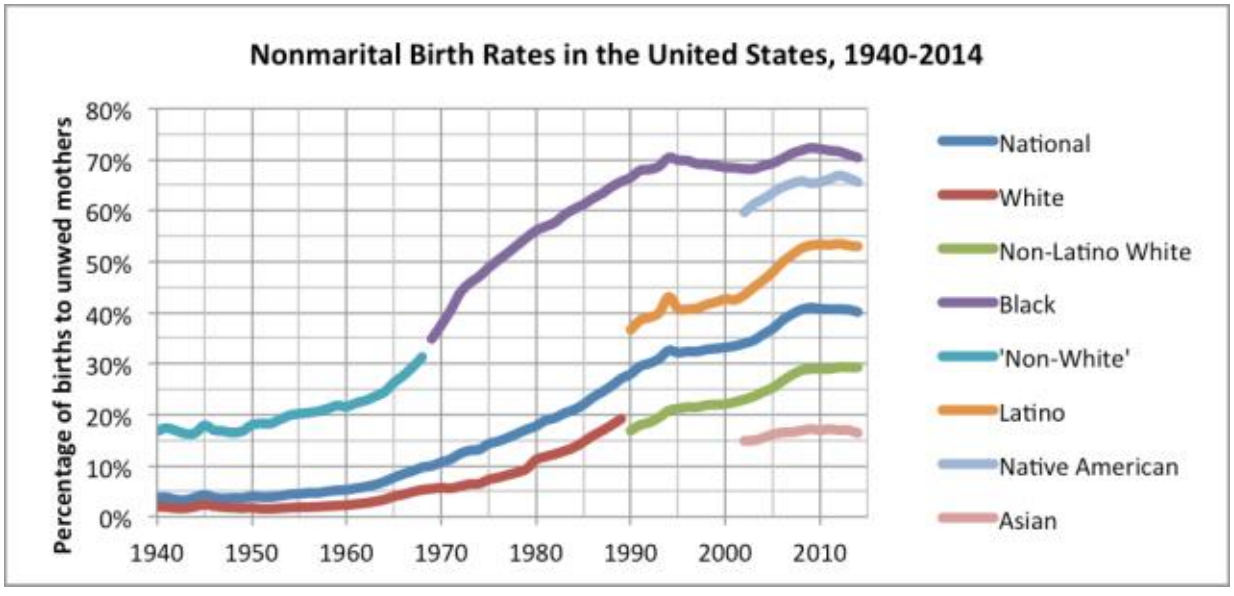


Image from wikipedia.

The total amount of fatherless homes caused by the policies of feminism aiming to destroy marriage by increasing out of wedlock birth rates and no fault divorce is high. How high?

Accounting for the national average of 40% out of wedlock births plus 50% of marriages ending in divorce which are 70% initiated by women we get:

40% out of wedlock + (60% wedlock * 50% divorce rate * 70% initiated divorces) = .4 +

(.6 * .5 * .7) = .4 + .21 = .61 fatherlessness.

Thus, approximately (since not every divorced home has kids but out of wedlock births all count as fatherlessness):

- 30% of marriages have husbands and fathers
- 61% of marriages end in divorce and/or fatherlessness, which is caused by feminists and feminism policies
- 9% of homes the divorced and/or fatherlessness is caused by the dad (e.g. so-called deadbeat husbands/dads)

Let's re-quote one of the most important statistics from the Heritage statement to re-emphasize the importance of fathers:

> **Even in high-crime inner-city neighborhoods, well over 90 percent of children from safe, stable homes do not become delinquents. By contrast only 10 percent of children from unsafe, unstable homes in these neighborhoods avoid crime.**

We also know that homes with children from a previous relationship because of a "mother's boyfriend" or mother's new husband" are prone to be some of the most violent including domestic and child abuse.

Basically, the stability of the biological father in a marriage almost literally prevents crime and delinquency of the children in that home.

This is the legacy of feminism — the "freedom" of women. Creating the problem it complains about.

Feminism creates "unsafe men," then complains about it.

When you make a decision, know your responsibilities

July 26, 2017 | by Deep Strength | Link | Original Link

I think one of the interesting scenarios that may come up fairly often in marriage is one of the situations that I recently experienced. Not the first time I experienced it, but it is particularly common especially when a husband and wife want to do things differently.

Here's the scenario, to which you can also think of many different types of scenarios like this.

- There's something to carry somewhere. The car is parked in the parking lot.
- I want to pull the car around to get it. The wife wants to carry it to the car.
- I start walking without carrying anything saying I'll pull the car around. The wife in a huff picks up the thing to carry to the car.
- On the way to the car and/or in the car, the wife gets mad because the husband generally is supposed to carry the heavy objects.

This is where you have to understand making a decision and standing on it. I made the decision to bring the car around. If the wife doesn't want to abide by it, she can, of course, carry said objects herself. However, her complaining about it doesn't make it right. Her hassling me about carrying it does not force me to carry it either. She is the one who voluntarily wanted to go against my decision; therefore, she bears the consequences of said decision.

A husband should ***not*** offer to help his wife in that circumstance where she is not abiding by his decision.

The story ends with me telling my wife that I made the decision to pull the car around. If she wanted to carry it instead of wait for the car, that's her responsibility and not mine because I already made the decision. I'm not going to go back on what I said and cave to carry it to the car because she didn't want to abide by my decision.

Fortunately, my wife is less on the crazy side 2-3/10 and was able to see the logical merits of my decision. And yes, she reads this blog and we've talked about where she is on the crazy scale before. This among other things was why I made the decision to marry her.

For the husbands that haven't been firm on this type of decision making from the start, it is a much, much harder to make a decision like that and stand on it without a wife going crazy about it. However, you have to start somewhere. This is where I diverge from a lot of the so-called secular manosphere thinking that women are like children.

If you don't treat your wife like an adult who bears responsibility for her decisions, she's going to keep acting like a child.

Are Christian guys not taking dating seriously Commentary

July 27, 2017 | by Deep Strength | Link | Original Link

Are Christian guys not taking dating seriously is one of the newer posts making rounds of the old facebook, which unfortunately includes me.

> Young Christian men, we have a problem.
>
> It's a problem that will require all of our courage, confidence and creativity to solve. It's a problem that affects many of our brothers in Christ—it might even be affecting you. Finally, it's a problem that's disappointing many of the young Christian women in our lives.
>
> We aren't dating them.
>
> This never used to be a problem, gents. My father has many memories of giving the cute girl from youth group a ride home on the handlebars of his bicycle, while my grandfather had something of a reputation for dancing with all the eligible young ladies at Christian fundraisers.
>
> But somewhere among books like I Kissed Dating Goodbye, a lack of relationship role models and trying to navigate the minefield that is modern dating, something changed for our generation. A number of problematic attitudes crept into Christian culture.
>
> So, young Christian men, why aren't we dating?
>
> […]
>
> 1. WE'RE FREAKED OUT ABOUT FINDING OUR SOULMATE.
> 2. WE TAKE DATING TOO SERIOUSLY.
> 3. WE'VE GOT THE WRONG STANDARDS.
> 4. WE FEEL LIKE WE CAN'T DATE OUR FRIENDS.
> 5. WE'RE STILL DISCERNING.

This post has clearly resonated with a lot of people seeing as how often it has been reposted and seeing it on facebook. However, it still doesn't mention any of the 3 big elephants in the room that I've talked about before.

- Lack of attraction
- Feminization of the Church
- Lack of mentors and discipleship

Everyone knows there is something wrong, but they can't seem to figure out what it is. This list is more just a superficial poking around of the problem.

Fortunately, a 'Jimmy Lipton' in the comments was kind enough to enlighten everyone what was actually happening:

> Christian women(white ones mostly) have become very useless, because they have this super perfect version of a man that makes them feel good all the time, never saying the wrong thing. Then they pick some worldly asshole, while they reject the real Godly humble men. These women(girls) play games in church all the time and reject guys constantly, then they hit on the same very few douche bag dudes in church and compete for the say top 10% and wonder why they all feel insecure and cant get a “real man”. They end up settling down for some gay ass hipster boy or Justin Bieber or man-bun douche.

And a ‘Jon Crass’ pointed out what actually happens inside of a Church:

> Here’s the 100% HONEST truth from a man’s perspective. You won’t hear this anywhere else. Let’s say a man is part of a church community containing several single women around his age. Chances are pretty good that all of these women know each other and fellowship on a regular basis. Chances are also pretty high that they share stories and gossip with each other. That being said, the man is likely going to be physically attracted to more than one woman in this group at once. But he will be interested in one woman more than the others and will befriend/orbit her. He will not immediately ask her out because he better be 100% sure she will say yes.
>
> Here’s why, the logical reasoning of man:
>
> 1) If he asks her out and gets rejected, then all of the girls in the group will learn of the rejection.
> 2) Once the other girls learn of the rejection, then chances are very high that *none* of them will accept him on a date.
> 3) At this point, he’s basically cast off as a “low value” male.
> 4) Asking any other girl of the same group out on a date will make him look desperate and low value.
>
> Given this environment, the man’s strategy is to become friends with the woman he’s interested in and hope that she will become interested in him romantically. He’s going to treat her well, because he likes her a lot. Of course, a relationship doesn’t happen because he’s already in her friendzone.
>
> Even if she does accept him on a date and the relationship doesn’t work out, her church girlfriends would not feel right dating him because “you don’t date your friend’s ex’s”.
>
> As you can see, from the man’s perspective, dating within the church is an incredibly frustrating experience. As a result you see a lot of women not being asked out on dates and wondering whether the modern man is emasculated.
>
> Quite simply, Christian women are very hostile to men when it comes to romantic interest.

Quite the clear perspective.

Still, none of the them addressed the attraction factor or the poor quality of mates to choose from generally speaking. However, most young men aren't aware that most aren't marriage material if they look deeply at their value system either.

In conclusion, another article in a long line of 'feel good sentiment' that misses the mark with what is actually going on the world. It gets popular because of its feel good message, but it's lacking in bare bones Truth so it can't actually address the problems.

Writing plans

August 2, 2017 | by Deep Strength | Link | Original Link

As you may know, there's pretty much zero Christian literature out right now on the Truth of the nature of men and women from the Bible. Dalrock has pretty much exposed almost every pastor for pandering and pedestalizing wives in marriage.

Unfortunately, the "red pill" has a bad reputation, even though much of the information is true due to users using it in immoral ways. The only way you could possibly make any sort of in-roads into a Church is through a book based solely on Scripture. That's why such a book is needed.

I talked with Don of A Christian Man's Guide to Love and Marriage in the 21st Century: Why Everything You Think You Know Is Wrong. His book is available free through commons license on Donal's sidebar. The goal is to rewrite much of the book to eliminate RP terminology and expand upon the concepts in order to reach the single and married Christian men without having the stigma of the secular manosphere weighing over it.

This is easy to do because the full nature of men and women are clearly and thoroughly explained in the Scriptures. Pulling out those examples and contrasting them against the culture is what this book will aim to achieve. This will show that God's Truth trumps the cultural and churchian indoctrination that has demonized men and angelicized women for decades.

My writing goal is to have a rough draft by the end of the fall.

We may or may not post sections on my blog for critique. We will see.

I will continue blogging in the meantime.

Biblical relevance

August 4, 2017 | by Deep Strength | Link | Original Link

In the process of writing.

Sadly, the book needs to start off with the argument for Biblical relevance. In other words, can we trust the Word of God in plain text over what the culture tells us?

I'm trying to keep it very brief since there does not need to be a long discourse over this. Either people will accept it or they won't. They key is to get them to at least question and/or throw into doubt the cultural beliefs they've held.

What I have so far is a rough re-write that could use some additional feedback and/or arguments.

Is the Bible relevant?

For any Christian, this is one of the first questions you will have to wrestle with when taking your faith seriously.

As Christians, we live our life with a 4,000-year-old book as our guide. Some people would (and do) call that crazy. They say the Bible was written for a different people in a different time. They say it's been translated so many times that nobody knows for sure what it really even says. They say the entire thing is open to individual interpretation and so it means something different to everybody.

There are several simple arguments that strike this down if we believe the Bible to be God's Word.

- God is eternal. His character and nature does not change. Therefore, what He has told us does not change as well. His Word is trustworthy for all peoples and all times.
- If we cannot trust that the Word God sent to us to tell us about Him is Truth, then why would we live according to what God says? Why shouldn't we just live according to how we want?
- If we believe that the Bible is only culturally relevant, then any part of the Bible can be rationalized as only a "part of the culture" of the time. This is no different than moral relativism.

All of these questions allude to what is known as what is "Buffet Christianity." A Christian can go down the buffet line and pick and choose – from the Bible – what they want to eat. Don't like that particular food? You can just ignore it. Like that particular food? Pile it up on your plate. Living according to such a moral relativistic lifestyle is no different than declaring yourself your own god instead of believing in God and following after the example of Jesus Christ.

According to a Gallup polls in 2008 and 2014, 80% and 75% of those in the US consider

themselves Christian.(1). However, as any Christian in that is living in the US can tell you, the vast majority of people do not live like they are Christians.

This is no mistake. Even the early Christian Church struggled with this. That's why the New Testament books were written. The new Christian converts in Judea, Asia Minor and the rest of the world were blending their culture with their new found faith in Christ. The gospels were written so that the new believers would know the message and acts of Jesus. Paul, Peter, James, and other disciples wrote letters to the various Churches in order to persuade them to eschew the culture around them and strive for purity and sanctification in both word and deed in Christ.

> Now great crowds accompanied him, and he turned and said to them, "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. So therefore, any one of you who does not renounce all that he has cannot be my disciple.
> – Luke 14:25-33 (ESV) – The Cost of Discipleship

This is the Cost of Discipleship. We lay down all that we are for the sake of Christ. We lay down our desires to follow Jesus. We lay down our families and those we may be close to knowing that we may need to choose Christ over them. We even lay down what the culture tells us. We take up our cross and follow Jesus.

This concept is the crux of understanding the rest of this book. If you believe that the God's Word is not relevant for all time – only culturally relevant – then you will not be able to understand how the wool has been pulled over many Christian's eyes by cultural indoctrination.

Our Creator, God, knows a thing or two about men and women. He made us. He created human nature, and He saw it go haywire when Adam and Eve sinned. He also gave us the Bible as a guide to understand His plan and how our human nature goes haywire. He knows what works and what doesn't. And He's given us some pretty clear instructions, if only we would take them seriously.

Therefore, we will be approaching Scripture with the assumption that it says what it means and means what it says. That may sound obvious, but you'd be surprised how many people will try to wiggle out of certain passages or simply ignore them altogether.

We live in a time in which the highest good is equality and non-discrimination and being

non-offensive. The Scriptures highlighted in the rest of this book will offend some people – possibly you. We only ask that you judge the message on its own merits. Don't focus on whether or not it's offensive to modern sensibilities. Rather, ask yourself if it might actually be *true*.

The “anti-diversity manifesto”

August 8, 2017 | by Deep Strength | Link | Original Link

As you may have heard, a Google employee was fired for internally posting a critique of the “system.” Here is a copy of the so-called “anti-diversity manifesto.”

I think the funniest part of the situation is that the Google employee actually had good intentions. He pointed out that men and women and liberals and conservatives were different. He wanted to play to each groups strength and weaknesses to further promote diversity and reduce the echo chamber. However, because he didn’t toe the ideological line, he was fired. He was fired because he wanted to promote diversity by removing biases from the process.

His goal was to ultimately promote diversity like the company wants, but because he thinks about it differently he got fired. You can’t just promote diversity, you have to think about it the right way too. There’s a reason why the left is called the “thought police.”

You can’t make this stuff up.

Hillary Clinton wants to get involved in the ministry

August 11, 2017 | by Deep Strength | Link | Original Link

From Relevant Magazine.

The comments are by far the most interesting part. Some point out the fact that Hillary continues to promote laws that are obviously anti-Christian and are lambasted for being "judgmental" in comments. Pretty much like the random commenters I get about Lysa's divorce. Other "Christians" applaud her for wanting to get involved in Church ministry.

Now you know why you should avoid Relevant Magazine and heretical churches like the United Methodists.

Thoughts on Charlottesville

August 14, 2017 | by Deep Strength | Link | Original Link

In the wake of Charlottesville, this is pretty much the only article I've seen of 50+ that actually delves to the root of the problem. It's by a reformed white nationalist.

Here's some of the relevant bits:

> I think ultimately people become extremists not necessarily because of the ideology. I think that the ideology is simply a vehicle to be violent. I believe that people become radicalized, or extremist, because they're searching for three very fundamental human needs: identity, community and a sense of purpose.
>
> If, underneath that fundamental search is something that's broken — I call them potholes — is there abuse or trauma or mental illness or addiction? In my case, many years ago, it was abandonment. I felt abandoned, and that led me to this community. But what happens is because there are so many marginalized young people, so many disenfranchised young people today with not a lot to believe in, with not a lot of hope, they tend to search for very simple black and white answers.
>
> Because of the Internet, we now have this propaganda machine that is flooding the Internet with conspiracy theory propaganda from the far right — disinformation — and when a young person who feels disenchanted, or disaffected, goes online where most of them live, they're able to find that identity online.
>
> They're able to find that community, and they're able to find that purpose that's being fed to them by savvy recruiters who understand how to target vulnerable young people. And they go for this solution because, frankly, it promises paradise. And it requires very little work except for dedicating your life to that purpose.
>
> But I can say that they're all being fooled, because the people at the very top have an agenda. And it's a broken ideology that can never work, that in fact, is destroying people's lives more than the promise that they were given of helping the world or saving the white race.

He correctly identifies "what" the problem is: people are lacking identity, community, and a sense of purpose. However, he doesn't have the correct answers to "why" this problem came about.

Of course, neither the "right" or the "left" are anywhere near correct. Both sides of the coin are committing acts of terrorism. The only real answer is Jesus.

Why are people lacking identity, community, and a sense of purpose?

All of this goes back to broken families and lack of fathers. We've all seen the statistics on crime, earlier sex and increase STD rates, decreased graduation rates, and so on. This is

simply another manifestation of that. The groups or rather “gangs” they get involved in because they had no solid family structure and love are these “hate groups.” Gangs commit crimes. Surprise.

Europe hasn’t had the same problems as the US with similar out of wedlock birthrates and lack of fatherhood, namely because their population(s) are still fairly homogeneous. However, they still have tons of men and women who are broken and disillusioned; they just don’t express it in terms of racial politics as their country(s) are not as diverse as ours.

Of course, if you point out this “problem” to anyone on the right or the left, they will still tell you that “no fault divorce” and “child support” and “women get the children in divorce” and other laws that encourage blowing up marriages are a good thing.

Jesus fills the ultimate identity and purpose hole in our hearts because we were never supposed to be separated from God in the first place. Marriage was also meant to be forever for good reason: both the father and mother are needed to raise kids that are not broken and disillusioned which prevents them from getting sucked into perverse ideologies.

Let me know when the gorgeous Christian women want to marry the church janitor

August 24, 2017 | by Deep Strength | Link | Original Link

In writing plans, a woman attempts to refute Donal's PSALMs attraction model. For newer readers, PSALM is basically a pneunomic that describes what women are attracted to — power/personality, status, athleticism/talent, looks, money.

This refutation was:

> I have not seem PSALM in operation. I've seen gorgeous Christian women married to nerdy preachers.

To which I reply:

> This proves the point. Preachers are leaders of the congregation; they have high status and authority. Let me know when gorgeous Christian women are marrying the janitors in the Church.

What is the Biblical case for this?

> 8 Now to the unmarried[a] and the widows I say: It is good for them to stay unmarried, as I do. 9 But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.
>
> 2 Corinthians 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

What causes us to long or to burn is an attractive man or woman. This is God's design and He made marriage as the righteous outlet for sex.

Now, why would Paul have to urge the Corinthian believers *not* to be unequally yoked?

If it was the case that being Christian is enough to be married, then Christian would only naturally marry other Christians. However, we see that this is not the case, and believers still struggle with this today. Why is this?

Logically, Paul is making the inference that Christians also find non-Christians attractive, even attractive enough to be married to them if they're not believers. This is quite obvious. Christian men find non-Christians women attractive. There are tons of celebrities that are certainly attractive. Likewise, Christian women find many non-Christian men attractive as well. However, these attractive non-believers are ungodly and do not exhibit sound faith and the fruits of the spirit for obvious reasons.

It should be abundantly clear that both Christian and non-Christian men and women do not marry those they do not find attractive in most cases. There are some cases, and from what we've seen at least anecdotally these marriages have large issues to work through.

Therefore, it should be clear that attractiveness is an important factor if one wants to get married. I've also written about the role that attractiveness signals in marriage. Obviously, it is not the most important factor: adherence to Biblical roles and responsibilities, sound faith, character, and morals are all more important. However, it is an important factor. They are not mutually exclusive; you can be both godly and attractive.

It's quite disingenuous to ignore attraction when this has so readily been exemplified throughout the Bible and in real life. Abraham's wife Sarah was so attractive that Abimelech and Pharaoh wanted her for their own. Isaac married a beautiful Rebekah. Jacob favored Rachel. David and Bathsheba (for a sinful example). Song of Songs where Solomon describes his bride, the Shulamite woman, as beautiful all throughout. Even Bathsheba wasn't immune to David's position and power. Uriah was one of David's mighty men, so he had already high status. Yet she chose to be an adulteress because she desired to be David's wife.

I'm still waiting for those who believe attraction is not important in marriage and that it should not be an important factor to work on for Christian singles who desire to be married to answer this simple statement:

> Let me know when the gorgeous Christian women want to marry the church janitor.

I'll be waiting and so will the other Christian singles who want to be married.

Do your job

September 1, 2017 | by Deep Strength | Link | Original Link

One of the posts I've been thinking about recently is understanding godly value.

> So too all extrinsic value is measured solely through stewardship of what we have been given. A wife's stewardship is measured through her role and responsibility as a wife. A husband's stewardship is measured through his role and responsibilities as a husband. Each of these are different in the Scriptures.
>
> A wife gains nothing through usurping her husband's roles and responsibility. Indeed, it can be said that by usurping her husband's roles and responsibilities she neglects her own. Thus, she is being irresponsible with what she has been given in addition to being rebellious.
>
> This is why it is extremely important for husbands and wives to know their own roles and responsibilities within a marriage.
>
> 1. A wife gains nothing for loving her husband. However, she will gain much from respecting her husband.
> 2. A husband gains nothing by respecting his wife. Rather, he gains much by loving his wife.
> 3. A wife gains nothing by allowing her husband to lead. However, she gains much from following his lead and submitting to him.
> 4. A husband gains nothing by letting his wife by the head or being passive. Yet, he gains much by being the head of his wife and his family.
>
> P.S. Titus 2 commands women to 'philandros' their husbands not 'agape' them.

The "Do your job" meme of Bill Belichick is an interesting one.

For those of you who don't follow any football at all, Belichick is the coach of the Patriots and has won 5 superbowls with Tom Brady. He's pretty much considered one of the best coaches of all time now if not the best given his consistency in getting to the playoffs, championship games, and getting to if not winning the superbowl. No other team has had as much sustained success. He's famous for saying "Do your job" to his players because he gives them assignments to do when playing. If each individual does his assignment correctly, the team plays well together. If any one of them are slacking off, the team can look to be in disarray and dysfunctional.

This is a secular example, but I think it proves the point well.

Christians are followers of Christ. We are to follow what Jesus commanded us to do via the Scriptures. The roles and responsibilities of a husband and wife are part of this for some Christians. In effect, if you know what your roles and responsibilities are then you just need to "do your job." Obey Jesus even if you don't feel like it or your motivation is low. Obey Jesus even if it's hard or you get criticized or whatever thing tries to get in your

way from doing it.

Learning obedience is really like a sheep and a shepherd. It’s easy to wander off and do whatever we want to do. There’s temptations all around for us to get distracted and fall away. Our focus needs to be laser sharp on our shepherd so we don’t miss anything. Discipline. Consistency. Do your job.

This is one of the things that drives me to be a better husband, and to see my wife and hopefully future family serve the Lord. Talking is great, but walking is hard.

Tinder reaffirms the 80/20 rule

September 3, 2017 | by Deep Strength | Link | Original Link

Someone ran an analysis on Tinder statistics likes much like OKCupid statistics we've gone over before.

> ### Abstract (TL;DR)
>
> This study was conducted to quantify the Tinder socio-economic prospects for males based on the percentage of females that will "like" them. Female Tinder usage data was collected and statistically analyzed to determine the inequality in the Tinder economy. **It was determined that the bottom 80% of men (in terms of attractiveness) are competing for the bottom 22% of women and the top 78% of women are competing for the top 20% of men.** The Gini coefficient for the Tinder economy based on "like" percentages was calculated to be 0.58. This means that the Tinder economy has more inequality than 95.1% of all the world's national economies. In addition, it was determined that a man of average attractiveness would be "liked" by approximately 0.87% (1 in 115) of women on Tinder. Also, a formula was derived to estimate a man's attractiveness level based on the percentage of "likes" he receives on Tinder:
>
> attractiveness%=16.8**ln*(like%)+52.3

This should surprise no one who has been observing both the Church and culture for any amount of time. The 'most attractive' men have a disproportionate amount of female attention and can pretty much pick and choose who to bang (if secular) or to marry (if Christian).

It's also one of the reasons that it's important to focus on developing traits that signal attractiveness if you desire to be married as a Christian man. Leadership, masculinity, protector, and provider which encompass most of the attractive traits.

Another book blames men for the lack of marriage

September 4, 2017 | by Deep Strength | Link | Original Link

Short article so I quoted the whole thing.

> The share of Americans ages 25-34 who are married dropped 13 percentage points from 2000 to 2014. A new book by sociologist Mark Regnerus blames this declining rate on how easy it is for men to get off.
>
> Regnerus calls it “cheap sex,” an economic term meant to describe sex that has very little cost in terms of time or emotional investment, giving it little value.
>
> Regnerus bases his ideas, in part, on the work of British social theorist Anthony Giddens, who argued that the pill isolated sex from marriage and children. Add online pornography and dating sites to the mix and you don’t even need relationships.
>
> The result is “two overlapping (but distinctive) markets, one for sex and one for marriage, with a rather large territory in between comprised of significant relationships of varying commitment and duration,” Regnerus writes in “Cheap Sex: The Transformation of Men, Marriage, and Monogamy” (Oxford University Press).
>
> In generations past, women generally made men wait until marriage to have sex. To get a wife (and, therefore, sex), men had to be clean and presentable and have a good job. This, Regnerus reasons, gave men all the motivation they needed to become respectable members of society.
>
> Now with porn on demand and greater reproductive freedom, sex is a commodity available at any time. This has left men with little motivation for marriage, writes Regnerus, who cites demographer Steven Ruggles’ prediction that one of every three people in their 20s will never marry.
>
> ‘Sex has become free and easy. This is today’s version of the opiate of the (male) masses.’
> – psychologists Roy Baumeister and Kathleen Vohs
> Regnerus blames cheap sex for the decreasing education and employment rates among men as greater numbers of women get college degrees and enter the labor force. Six percent more women than men in the 25-34 age group have a bachelor’s degree.
>
> Regnerus backs this theory up with a quote from social psychologists Roy Baumeister and Kathleen Vohs, who study this phenomenon. “Nowadays young men can skip the wearying detour of getting education and career prospects to qualify for sex,” they write. “Sex has become free and easy. This is today’s version of the opiate of the (male) masses.”
>
> Regnerus argues that while women have maintained their role as sexual

> gatekeepers, men control the marriage market. And given the ease with which sex can be accessed, Regnerus believes that men's motivations for marriage have all but disappeared. He surveyed 15,000 people and found that among unmarried respondents under 40, "for every 82 men who wished to be married, 100 women said the same."
>
> This ratio, he says, keeps ultimate relationship power in the hands of men. "To plenty of women, it appears that men have a fear of commitment. But men, on average, are not afraid of commitment," Regnerus writes.
>
> "The story is that men are in the driver's seat in the marriage market and are optimally positioned to navigate it in a way that privileges their (sexual) interests and preferences. It need not even be conscious behavior on their part."
>
> In turn, he writes, this leads women to settle, entering into doomed or otherwise unsatisfying marriages.
>
> Regnerus even points to "Fifty Shades of Grey" to prove his point. In the book, Christian Grey gets Anastasia Steele to agree to a series of submissive conditions, including "any sexual activity deemed fit and pleasurable" by him, with no such power returned on her end. "I recognize that 'Fifty Shades' is fiction," Regnerus writes. "It's made up. But when you sell 100 million copies in two years, your narrative is resonating. There's something to it."
>
> Meanwhile, many will go it alone. Self-love for men and women is at an all-time high. A 1992 study found that 29 percent of men (and 9 percent of women) masturbated at least once a week. In 2014, 49 percent of men (and 32 percent of women) confessed to doing it at least once in the previous six days. Unsurprisingly, "as frequency of [watching] porn increased, so did masturbation."
>
> All of this, Regnerus concludes, means that as long as sex is so low-cost for men, heterosexual women will have increasing difficulties finding a partner worth committing to.
>
> "In the domain of sex and relationships, men will act as nobly as women collectively demand," he writes. "This is an aggravating statement for women to read, no doubt. They do not want to be responsible for 'raising' men. But it is realistic."

It's easy to make money by selling books by blaming all problems on men. I'm surprised that more churchian pastors aren't doing this.

I also suppose it's easy to ignore the fact that:

1. The vast majority of men don't get 'cheap sex' as exemplified by the Tinder statistics yesterday.
2. What man would actually choose pornography if he was being satisfied by lots of sex a real woman?
3. Women generally delay marriage for education and life experiences

4. Abortion and contraception were promoted so that women could have free sex via the feminist/sexual revolution is being blamed on men. The irony is enormous.
5. Divorce courts give wives cash and prizes for leaving if they feel like it.
6. Family courts gives wives cash and prizes for taking the kids and running.
7. Men see the disrespect that their old family members, wives, and popular culture continues to throw on husbands and fathers and don't want any part of it.
8. Using 50 shades to prove the point that *all* men have the power to make women do their bidding in bed. That's hilarious.

Nah, it can't be that many men just see marriage as a bad deal nowadays. Helen Smith has already responded but doesn't really drive the point home enough.

Sadly, the Church has been impacted by culture enough that it's very similar in terms most of the things above.

- 90%+ of Christian have pre-marital sex
- Pornography is a problem for many Christian men as they continually flounder with Christian women in dating and marriage.
- Many Christian women delay marriage for education and life experiences.
- Abortion is uncommon but contraception is common in the Church
- Divorce rape destroying Christian men happens all the time.
- Christian men are disrespected by their families, churches, and wives all the time.

It's sad.

I do my part to help in change in real life, and I know some men who do too. But it's an uphill battle.

The Scripture and the temptations of husbands and wives

September 6, 2017 | by Deep Strength | Link | Original Link

We naturally are inclined be tempted to sin. The Scriptures speak to us to work against that temptation to sin. With that in mind, we can look at the roles and responsibilities in Scripture to accurately root out the temptation of both husbands and wives to sin.

This should be a very eye opening post for many.

edit: renamed the post as 'temptations' rather than 'sin natures' to more accurately reflect how husbands and wives are tempted to sin.

Husbands:

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing[b] her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. 28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. 29 After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— 30 for we are members of his body. 31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."[c] 32 This is a profound mystery—but I am talking about Christ and the church. 33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

- Love their wives for the purpose of sanctification
- Love their wives as his own body/as himself
- Feed and care (nourish and cherish)

> Col 3:19 Husbands, love your wives and do not be harsh with them.

- Don't be harsh

1 Pet 3:7 You husbands in the same way, live with your wives in an understanding way, as with [c]someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

- Live with understanding as with someone weaker
- Honor her as a co-heir in the grace of life

1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the

husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.

- Husbands withholding sex

Temptations for husbands:

- Love their wives for the purpose of sanctification — **Husbands are tempted to love their wives more than God… like Adam chose Eve and the fruit over God. In other words, compromise and/or being led astray by his wife often through avoiding conflict for temporary peace. Husbands have the responsibility to point out if his wife is in sin but are temptation to NOT point it out.**
- Love their wives as his own body/as himself — **Husbands are tempted to think of himself first without giving consideration to the wife's needs and/or opinion (as helpmeet).**
- Feed and care (nourish and cherish) — **Husbands have the temptation to not address her needs and/or be affectionate with her (note: needs are not wants)**
- Don't be harsh — **Husbands have the tendency to be blunt, especially in communication or action, rather than speaking with kindness.**
- Live with understanding as with someone weaker — **Husbands may not understand or be tempted to avoid providing wives more support physically, emotionally, mentally, especially in difficult times.**
- Honor her as a co-heir in the grace of life — **Husbands are tempted to not honor and value his wife as a helpmeet but rather a servant**.
- Husbands should not withhold sex — **Husbands are tempted to withhold sex… rarer for husbands to wives but it does happen in some minority of relationships. Don't weaponize sex.**

As you can see, many of these are common temptations that husbands struggle with.

Wives:

> Eph 5:22 Wives, submit yourselves to your own husbands as you do to the Lord. 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything. […] 33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.
>
> Col 3:18 Wives, be subject to your husbands, as is fitting in the Lord.

- Submit to husbands as to the Lord
- Submit in everything
- Wife must respect/reverence her husband

> 1 Pet 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

- Submit even if husbands are disobedient to the word that they may be won without a word by chaste and respectful behavior
- Adornment not merely external but with the quality of a gentle and quiet spirit
- Obey and call him 'lord' so that you may not be frightened

> Tit 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

- Love (philandros) their husbands and children
- Sensible, pure, workers at home, kind
- subject to their own husbands

1 Corinthians 7:3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control.

- Wives should not withhold sex

> Proverbs 21:19 Better to live in a desert than with a quarrelsome and nagging wife
>
> Proverbs 27:15-16 A continual dripping on a rainy day and a contentious wife are

> alike. Trying to keep her in check is like stopping a wind storm or grabbing oil with your right hand.
>
> Proverbs 25:24 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.
>
> Proverbs 12:4 A wife with strength of character is the crown of her husband, but the wife who disgraces him is like bone cancer.
>
> Proverbs 11:22 A beautiful woman who lacks discretion is like a gold ring in a pig's snout.
>
> Proverbs 14:1 A wise woman builds her home, but a foolish woman tears it down with her own hands.

- Don't nag
- Don't be contentious
- Have strength of character rather than disgrace her husband
- Have discretion
- Don't tear down your own home

Temptations for wives:

There's more qualities listed in the Scripture as wives have to guard against many temptations.

- Submit to husbands as to the Lord — **Wives like to rebel and disobey their husbands, but still consider themselves submitting to the Lord.**
- Submit in everything — **Wives are tempted to want to pick and choose what to submit to.**
- Wife must respect/reverence her husband — **Wives have the temptation to disrespect her husband.**
- Submit even if husbands are disobedient to the word that they may be won without a word by chaste and respectful behavior — **Wives like to rebel and treat her husband poorly with impure and disrespectful behavior if she thinks her husband is not acting rightly.**
- Adornment not merely external but with the quality of a gentle and quiet spirit — **Wives are tempted to vanity over gentle and quiet behavior if there is conflict. (Proverbs 15:1 A gentle answer turns away wrath, but a harsh word stirs up anger — note that this corresponds to Col 3 where husbands are warned over treating their wives harshly)**
- Obey and call him 'lord' so that you may not be frightened — **Wives are tempted to disrespect their husbands and disobey. 'lord' signifies respect/reverence and obedience leads to peace. Disobedience leads to fear of righteous anger.**
- Love (philandros — affection) their husbands and children — **wives have the tendency to treat their husbands and children with contempt.**

- Sensible, pure, workers at home, kind– **Wives are tempted to lack of self control, impure words and deeds, laziness and prioritization of things outside the home, and unkindness. (Note this corresponds to 1 Timothy 5:9-16)**
- subject to their own husbands — **Wives are tempted to be covetous of other marriages and apply it to their own marriage instead of asking their husband how he likes things done (see: marriage books and advice telling you about how "spiritual" other people's marriages are)**
- Wives should not withhold sex — **Wives are tempted to withhold sex… more common for wives than husbands. Don't weaponize sex.**
- Don't nag — **Wives are tempted to nag**
- Don't be contentious — **Wives are tempted to be contentious in conflict or in generating conflict**
- Have strength of character rather than disgrace her husband — **Wives are tempted to put down their husbands. Re: gossip.**
- Have discretion — **Wives are tempted to air out their marriage baggage. Re: gossip.**
- Don't tear down your own home — **Wives are tempted to destroy their marriages either through divorce, gossip, and so on instead of building their marriage up.**

Pretty obvious that these are very common temptations that you see that wives fall prey to.

Conclusion

In the end, the Scriptures accurately show us the temptations of both husbands and wives to sin against each other in marriage.

Overall, even though the husbands have a 'shorter' list, they hold much more responsibility for their role so the weight of it is heavier.

Here are the lists again so they can be easily read side by side.

Temptations for husbands:

- Love their wives for the purpose of sanctification — **Husbands are tempted to love their wives more than God… like Adam chose Eve and the fruit over God. In other words, compromise and/or being led astray by his wife often through avoiding conflict for temporary peace. Husbands have the responsibility to point out if his wife is in sin but are temptation to NOT point it out.**
- Love their wives as his own body/as himself — **Husbands are tempted to think of himself first without giving consideration to the wife's needs and/or opinion (as helpmeet).**
- Feed and care (nourish and cherish) — **Husbands have the temptation to not address her needs and/or be affectionate with her (note: needs are not**

wants)

- Don't be harsh — **Husbands have the tendency to be blunt, especially in communication or action, rather than speaking with kindness.**
- Live with understanding as with someone weaker — **Husbands may not understand or be tempted to avoid providing wives more support physically, emotionally, mentally, especially in difficult times.**
- Honor her as a co-heir in the grace of life — **Husbands are tempted to not honor and value his wife as a helpmeet but rather a servant**.
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- Don’t tear down your own home — **Wives are tempted to destroy their marriages either through divorce, gossip, and so on instead of building their marriage up.**

You see a lot of these in Christian marriages nowadays.

Salt and Light

September 14, 2017 | by Deep Strength | Link | Original Link

Donal has a good post up on The high ground right now with some good comments too. Check it out.

Mostly, it all goes back to the roles and responsibilities of Christians to themselves and Christian to non-Christians.

> Matthew 5:13 “You are the salt of the earth; but if the salt has become tasteless, how [e]can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.
>
> 14 “You are the light of the world. A city set on a [f]hill cannot be hidden; 15 nor does anyone light a lamp and put it under a [g]basket, but on the lampstand, and it gives light to all who are in the house. 16 Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.
>
> 1 Cor 5:12 For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge?

Christians have a long history of not policing themselves as much as they should and try to police the world too much. If you’ve read the Nashville statements and the follow ups, it’s basically attempting to negate any semblance of LGBT infecting “marriage.” However, we know that even if people claim LGBT marriages exist, they do not exist to God. Our primary duty is to set an example of how good marriage is to be salt and light to those who support pagan marriages.

The Church should be focusing on the roles and responsibilities of men and women in marriage — headship-submission, love-respect, no sexual denial by either spouse, etc. — and fixing the disastrous divorce rates among ‘Christians.’ As long as “Christian marriages” look the same as the world in their marriages, they are not salt or light at all.

How much should a woman submit to you before marriage?

September 15, 2017 | by Deep Strength | Link | Original Link

A reader writes in:

> How much should a girl follow you in dating? How much should she submit to before marriage?

These are actually good questions.

Being that I don't have daughters (at least yet), I do not believe I have the whole picture down. However, I will answer to the best of Scriptural ability, and I'm sure some of the commenters can chip in as well.

There are multiple things you need to take into consideration here.

- First, a daughter is still under the authority of her father according to the Scriptures. If her parents, especially her father, have any particular dating/courtship rules that they have given her, she should be loyal to *them* over *you*. This is important because it shows that she understands Biblical authority. Huge bonus points if she can point out she's loyal to them over you because of what the Bible says.
- Second, insofar as her parents dating/courtship rules do not conflict with anything that you're doing/saying and you are in line with the Bible, she should be following your lead. Obviously, dating/courtship is a time where you learn about the faith, character, morals, and values of the woman that you are going to potentially spend the rest of your life with, so it is important to find a woman that is willing to follow you in everything that she is able without violating her father and the Bible.
- Third, it is important for you to start teaching her about this. Most women nowadays, even the few(er) women who are actually legitimate Christians and want to be good wives, have places where they futz around instead of following your lead. You need to be able to gently correct her if she's off course. Her response to gentle correction will tell you much about her loyalties in marriage: to *herself* or to *you and God*.

Overall, these are the main things that need to be taken into consideration. It is important to bring up difficult and/or uncomfortable topics to talk about like sex and make your expectations clear if you prefer things done a certain way.

As a relationship develops toward engagement and/or marriage, her ability *and* attitude to follow your lead should definitely improve over time as long as she is not in any violation of the Bible and her parents. If that is not the case, I would be very wary about marry such a woman as you may be digging yourself a deep pit.

With all of the feminist crap coming out of the culture and Church and even families, you may not have much support once you're married if you ignore warning signs. Best to

head it off in the first place by doing your best to vet a woman to the best of your ability. Of course, when all is said and done, you have to live by faith.

Marriage a mark of privilege?

September 26, 2017 | by Deep Strength | Link | Original Link

Pre-posting edit: Dalrock has come out with a post on the same topic while I was writing this. My take is different than Dal's as he looks at a few different factors, whereas I'm looking at some of the roots.

This article from the NT times on marriage as a mark of privilege.

> Fewer Americans are marrying over all, and whether they do so is more tied to socioeconomic status than ever before. In recent years, marriage has sharply declined among people without college degrees, while staying steady among college graduates with higher incomes.
>
> Currently, 26 percent of poor adults, 39 percent of working-class adults and 56 percent of middle- and upper-class adults ages 18 to 55 are married, according to a research brief published from two think tanks, the American Enterprise Institute and Opportunity America.
>
> In 1990, more than half of adults were married, with much less difference based on class and education: 51 percent of poor adults, 57 percent of working-class adults and 65 percent of middle- and upper-class adults were married.
>
> A big reason for the decline: Unemployed men are less likely to be seen as marriage material.
>
> "Women don't want to take a risk on somebody who's not going to be able to provide anything," said Sharon Sassler, a sociologist at Cornell who published "Cohabitation Nation: Gender, Class, and the Remaking of Relationships" with Amanda Jayne Miller last month.
>
> As marriage has declined, though, childbearing has not, which means that more children are living in families without two parents and the resources they bring.

In the article, they make the case that these are the reasons for the decline in marriage among the poor(er).

1. Unemployed men/Economy — less providers
2. Education — those with college degrees are more likely to be forward thinking and delay child birthing, whereas poorer people are more likely to cohabitate and have out of wedlock children
3. Economy — automation killing jobs, bad economy increases bad moral values such as alcoholism and addiction to drugs due to unemployment
4. Collateral: Men feel it's important to be a provider
5. Collateral: Women see divorce and realize that they need to be able to support themselves
6. Debate — left says economic, right says cultural values; article says it's both

Marriage, in general, is not a mark of so-called “privilege.”

I don’t think the elites really care what happens to marriage all that much because they don’t believe there’s any inherent value to it. Most of the elite of the elite — those rich enough to afford housekeepers, nannies, cooks, and so on — don’t give a crap about “providership” or “protectorship” or “leadership” or any of the other Biblical components of marriage AND they don’t care about the ‘secular’ reasons for marriage either. They can just throw money at problems to make them go away, so why would they care about what other people are doing in the first place?

In general, they’re more concerned about preserving their way of life, which means lobbying for laws that support increasing their wealth, power, or status. Marriage doesn’t have much to do in that circle, except for a few where marriage helps out in terms of say politics. The rest can just marry and divorce and they won’t even take a huge hit even if they get taken for 50% divorce at the cleaners. They can remarry anyway if need be, and there’s always enough women clamoring to be a trophy wife.

Overall, the elites only participate when it’s in their best interest.

The article did not go into other incentives to avoid marriage such as:

- Feminism — Wives power grabbing in marriage
- Feminism — Divorce rape. Men being taken to the cleaners in marriage for 50% of everything AND the children
- Feminism — Disrespect for husbands and fathers
- Feminism — Women being pushed to be like men in the workplace and at home
- Feminism — Women pushed to be independent. Doesn’t work for marriages.
- Feminism — Feminism – encouraging female sexual immorality especially by promoting contraception and abortion.
- Lack of fatherhood leading to broken homes and poorer outcomes

Of course, no tradcon or leftist is going to criticize feminism, so not surprised at all.

In general, no one is going to have high commitment toward something they see as a terrible deal for themselves. There’s very little secular incentives toward marriage. Additionally, the Church is not holding up the standards of the Scripture to give Christian men and women the proper incentives toward it as well.

Marriage works because it’s beautiful when it’s modeled after Christ and the Church (morally, economically, functionally, etc.). Another problem is that there are virtually no marriages like that anymore: the only thing left is sinfulness, ugliness, and brokenness. It’s no surprise that most people are opting out, but they are only perpetuating the downward spiral with cohabitation, out of wedlock births, and fatherlessness.

Contraception's under the radar effect on divorce

September 28, 2017 | by Deep Strength | Link | Original Link

Now that we're on the topic of marriages and not marriages, that led me to thinking more about the reasons for divorce. I've written on contraception before, but I didn't really think about it in terms of divorce.

We know that hormonal contraception alters womens' mate preference attraction. Some articles on how that works here in Time and Scientific American. The general conclusion is that women prefer more masculine features and/or personality in men when *off* of the pill. Hence, they're more likely to marry more feminine looking men and/or with less masculine personalities when *on* the pill, and when they go off of it find them less attractive.

We know that about 50% of marriages implode, and about ~70% of divorces are initiated by women, which means about 35% of all marriages are imploded by women. Many of these which are due to unhaaaapyness and "I love you but I'm not in love with you."

To connect the dots, it would be interesting to look up the how much of the actual female population was on oral hormonal contraception given that we know the average age of marriage is currently sitting at 27 for women and 29 for men.

CDC data on contraception use for 2006-2012.

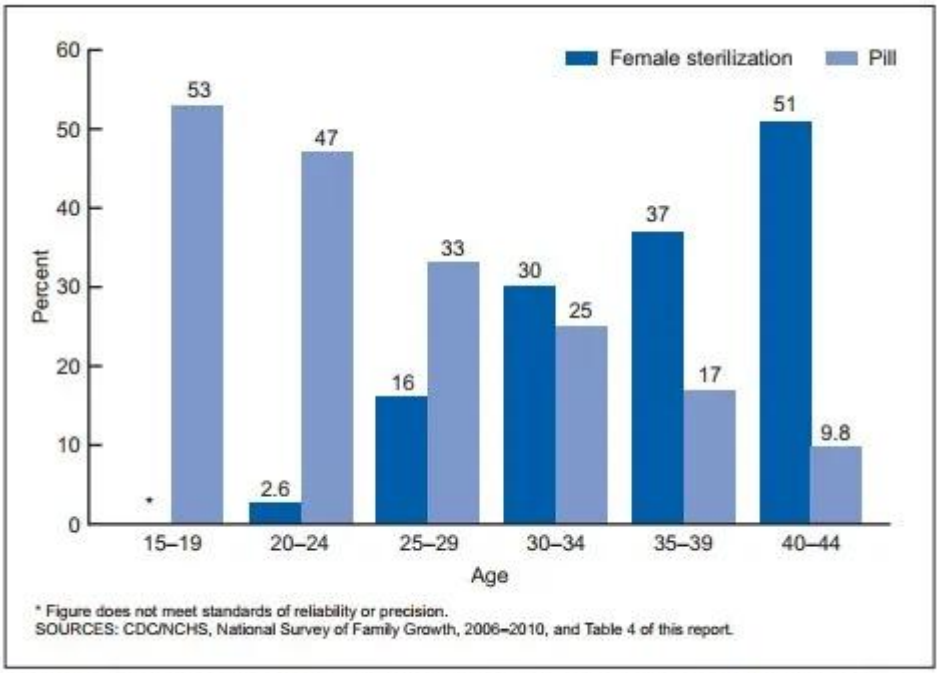


Figure 2. Percentage of contracepting women who are using female sterilization or the pill, by age: United States, 2006–2010

A whopping 50% of the population 15-24 of women in the US are using oral hormonal contraception, and it only declines to about 33% in the age at which 50% of women get married.

> The use of a hormonal method by nulliparous women, either the pill or another hormonal method, to delay a first pregnancy increased 20% between 1995 to

> 2006–2010, from slightly more than one-half of women with no births (52%) in 1995 to approximately 63% in 2006–2010.
>
> Almost twice as many women who intend more children used other hormonal methods in 2006–2010 (11%) than in 1995 (6.0%). IUD usage increased by about the same amount among women who intend more children (from 0.6% to 5.5%) as among those who intend no more children (0.8% compared with 5.3%)

Among women who intended to have children, married or not, the rate of oral hormonal contraceptive use increased over the general female population use to 63% and up to 74% for other contraceptive use total.There's like ~10 points on religious use and contraception, but here are two of the more important ones.

> Baptist and Fundamentalist Protestant women used the pill to a lesser degree (21%) compared with Catholic (28%) or other Protestant (29%) women, or women with no religious affiliation (31%).
>
> Catholic women (18%) and women with no religious affiliation (16%) more frequently rely on their partner's use of condoms as their most effective contraceptive method compared with Baptist or Fundamentalist Protestant women (12%). Women for whom religion is not important (22%) rely on partner's use of condoms more frequently than women for whom religion is very important (15%).

Lots of nominal Catholics given the Catholic Church forbids contraception. Also shows that the Church is almost no different from the secular on these points, much like other various Life Script(tm) of go to college, get a job, and so on before marriage. Again, not surprising the Church divorce rate is quite similar to the secular when you have marriages that mimic them.

Overall, I am extremely surprised that contraception is as ubiquitous as it is among 15-24 year old women (~50% of all women) and among those who are planning to have a child (~63% for hormonal, ~74% total). Given that 35% of all marriages are imploded by wives, I do not think it would be a stretch to say that contraception plays a significant role in the implosion of marriages due to its effects on wives' attraction toward their husbands.

45 tall nude [woman] statue coming to the national mall

October 1, 2017 | by Deep Strength | Link | Original Link

You can't make this stuff up. Relevant tidbits.

> If you walk along the National Mall this November, you'll see the Smithsonian Museums, the Washington Monument, Capitol Hill, and, possibly, something else: a 45-foot tall nude sculpture of a woman.
>
> The Amazonian figure would tower over the National Mall next to the Washington Monument, directly facing the White House until March 7 to promote women's equality.
>
> Organizers are trying to raise funds to transport the *R-Evolution* sculpture from San Francisco to Washington. They've gotten conditional approval from the National Park Service to have the structure on the grounds of the National Mall.
> […]
> The sculpture was created by artist Marco Cochrane as part of The Bliss Project. He said the sculpture was meant to combat a culture that increasingly dehumanizes women and sexualizes the female form.
>
> *R-Evolution* is just one of three giant nude female sculptures Cochrane created with his model and collaborator Deja Solis.
>
> He said the series spawned from an idea of feminine safety that he says he's been wrestling with since the age of seven, when he learned that a friend had been sexually assaulted.
>
> "These sculptures are about expressing what it would be like if women were safe," Cochrane said. "To me this sculpture answers that question . . . She's absolutely fearless and accepting and being able to do that is a really powerful thing."
>
> Julia Whitelaw, Cochrane's creative partner, said his early sculptures were often so life-like that people felt uncomfortable looking at them, until he scaled them up — way up.
>
> "There was such this taboo that was happening," she said. "Men would walk in, look at the sculpture, and they would have to avert their eyes."
>
> Cochrane was inspired to take his art to new heights by the burning effigies at Burning Man. Instead of working in bronze or clay, he created massive sculptures out of steel rods, tubing, mesh and LED lights.
>
> "It made it okay to look at them," Whitelaw said. "People feel emotionally connected to these sculptures, they don't focus on the physical."
> […]
> The four-month long vigil is also intended to raise awareness of the Equal Rights

> Amendment. The constitutional amendment, proposed in 1972, would outlaw discrimination based on sex, but it has yet to be ratified.
>
> The sculptures will inevitably produce some controversy wherever they go, but Whitelaw said she's confident that there are plenty of people excited to have art "supporting the end of violence against women and equal rights for women right there in the heart of the nation."

Not even really sure what to say about this.

> The sculpture was created by artist Marco Cochrane as part of The Bliss Project. He said the sculpture was meant to combat a culture that increasingly dehumanizes women and sexualizes the female form.

You would think that putting a nude figure out there is actually the epitome of dehumanization and sexualization of the female form… but apparently not.

The ideal that women are not considered already 'equal' in the US is laughable. They do 'better' at education with higher grades and graduation rates in high school, college, and graduate programs. They are paid the same. Women have the opportunity to do any job they want. They can choose to blow up marriages, have children, and do what they want with less consequences than men.

Now they're basically putting pornography on the national mall to "promote equality." Right on.

How to communicate sexual desire in a relationship

October 3, 2017 | by Deep Strength | Link | Original Link

A reader writes in:

> Biblically, is communicating your sexual desire to someone you are dating to marry wrong? From the sermon on the mount, I understand the qualifications on what lust is. And premarital sex is wrong I believe, but how do we handle ourselves in communication. I suppose I'm having trouble discerning things. Are we too prude as a culture? Or do we avoid all appearances of sex for a reason? Can I tell my girlfriend the ways she turns me on, etc. Thanks!

I've mentioned before how male and female sexual desire is not sinful and why it's important to talk about sex with your girlfriend and/or fiancee. So to answer the first question, no, communicating the desire is indeed not sinful.

One thing about "lust" in Matthew 5 is that it's by nature coveting.

> Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery'; 28 but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart.

Jesus is speaking to the men — notice how when preaching to the crowds, only the number of men is counted. In particular, He's also speaking about 'adultery' in v27 rather than 'fornication.' So the 'lust' or 'passion' here is about coveting a woman that is not yours — which is unmarried or married women for a married men (e.g. any woman not their wife) OR married women for single men (e.g. not single women).

Why not single women for unmarried men? Remember, Paul speaks this to the unmarried about their 'lust':

> 1 Cor 7:8 But I say to the unmarried and to widows that it is good for them if they remain even as I. 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.

If you 'sexually desire' a member of the opposite sex who is single, you should take the steps to marry. This makes logical sense and does not conflict any of the statements of Jesus and Paul on sexual desire.

The gross overstatement of 'lust' in "purity culture" in the modern Church for a single man to a single woman or vice versa is definitely damaging to getting people to marry. It causes a lot of single men and women to shy away from their sexuality, which is one factor in delaying marriage (along with life scripts). This often leads toward illicit ways to express sexuality like porn, romance novels, and so on.

Now, what it looks like in practice can be difficult for many men to do. When I was going out on dates with Christian girls I would ask them a few dates in (read: not the first few dates) about more serious topics. Alternatively, if you're texting or messaging back and

forth a lot and the conversation is leading that way you can ask about topics like that too.

There's a couple different ways you can do this:

- Ask her what she finds attractive about you, and be ready to answer what you find attractive about her.
- Ask her what she thinks about particular responsibilities of marriage, and move slowly toward 1 Cor 7 about either spouse not denying sex to each other
- Ask her what her parents taught her about husbands and wives, and be prepared to answer the same things about your experiences.
- There are potentially other prospective questions that relate to sexuality as well like abortion. Huge list of prospective questions here.

Like anything you'll probably usually be uncomfortable talking about these things right away and it could be awkward. If it turns out awkward, you can just say even though it's awkward it's good to discuss relationships more in depth. It will get less awkward over time the more you practice.

Overall, there needs to be some discernment, as you mentioned. Things you would say to a 3 date girl would be different than you would say to a 3 month 'dating' or 'courtship' relationship which would be different than something you would say to a fiancee.

For example, I wouldn't and didn't shy away from "that's what she said" jokes with my now wife for any 'stages' in along the aforementioned timeline. However, I did not go up to her right away and say how she looked was turning me on. That was more toward the engagement period. In the earlier to mid part I would say something like "you looked great in that dress or skirt and it makes me want to wrap my arms around her and kiss her" and then actually do it. When we were engaged, I'd say "I want to ravish her."

I'm also not afraid of hugging and non-sexual contact, and I think that is one of the big things that a lot of Christian men are generally uncomfortable with. Non-sexual contact is socially acceptable contact usually with the back, hands, forearms, or shoulders. Men do it all the time with a slap on the back or fist bump. You can also do this with women, albeit depends on the social customs.

There definitely is some variability and different boundaries. I know some married couples who did not kiss until they were married, so the latter example would not work for them. I think when in doubt you should shy on the less side of things though.

Ostensibly in the relationship you are both there because you find each other attractive. Most cultures tend to find blatant sexual statements too forward and unbecoming and in general the Scripture is like that too on fornication and giving the appearance of evil. However, there is a natural progression from single to engaged to marriage where expression of sexuality grows.

Comments from other married or single commenters to flesh this out for our reader(s) are also good.

Adam had headship prior to the fall

October 5, 2017 | by Deep Strength | Link | Original Link

I've discussed authority quite a few times over the course of this blog a few years ago, especially in the context of the the fall. These are Scriptural reasons from Genesis 1-3 and beyond why I believe that to be the case. I posted this on Donal's but thought it deserved its own post here for posterity.

Going back to Creation, there are many textual clues from the creation account in Genesis and other Scriptures that make the case for headship and thus patriarchy from the beginning.

1. Eve is created as a helpmeet for Adam. She is created second rather than at the same time. Paul affirms this in 1 Corinthians 11 by discussing creation order. (Gen 2, 1 Cor 11)
2. Adam names Eve. Adam also names the animals over which he has dominion. Parents also name their children, over which they have authority. (Gen 1, 2)
3. Eve comes from a part of Adam. Man is created in the "image and glory of God," while woman is created in the "glory of man" though both in the image of God. (Gen 2, 1 Cor 11)
4. God brings Eve and presents her to Adam, foreshadowing a father giving away the bride to the husband. She passes from her father's authority to her husband's authority. (Gen 2, Num 30)
5. The comparison of the creation accounts in Gen 1-3 may show that only Adam that received the commands from God in the garden based on how Eve was deceived.

We learn that Eve was deceived but Adam chose to sin (Gen 3, 1 Tim 2), and we can see this in how she was deceived through subtle wording differences: "The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die." — "The woman said to the serpent, "From the fruit of the trees of the garden we may eat; 3 but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"

6. Genesis 2 indicates that it the man who separates from his parents to create the family unit: "For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh."

The man breaks off from his parents to establish his own family unit and is joined together with his wife as his helpmeet. The husband is the leader, and the wife is the follower. She takes his name as a sign that she is part of his family. When we decide to follow Christ, we take on His name as Christians as we follow Him.

7. Ephesians 5 demonstrates that marriage reflects Christ and the Church. Marriage

was present prior to the fall. Therefore, man is created in the image of God and joined in perfect matrimony, which means there must be headship prior to the fall to reflect the eventual marriage of Christ and the Church.

8. John 1 indicates that Jesus was present in the beginning. Jesus existed in the beginning and had authority over man, which foreshadows the Christ and the Church marriage. (Gen 1-2, 1 Cor 11)
9. When God comes to the garden to talk to Adam and Eve after they sinned, He calls only for Adam.
10. God told Adam he would surely die if he ate of the fruit. The pattern of the other punishments given to Adam and Eve due to sin is a pattern of increase.

    - The ground was cursed, and Adam needed to work harder, as he was already commanded to tend to the garden.
    - Eve's pain was "greatly multiplied" in childbirth. Something that was "greatly multiplied" is already present in lesser amounts. Some have an incorrect view that pain is "bad," but the ability to feel pain is a protective mechanism of the body against harm such as avoiding hot stoves, sharp edges, and physical damage to the body. Women's pain in childbirth was increased from little to much.
    - The second half of Eve's punishment is of the tree of knowledge of good and evil — "Yet your desire will be for your husband, and he will rule over you." This punishment to Eve is an increased temptation to rebel against (or submit) to her husband in the context of her prior relationship (headship-submission). The Hebrew word "desire" is used in Gen 4 for Cain's desire to tempt him to sin and in Song of Songs for sexual desire.

11. Adam is punished for listening to the voice of his wife and eating of the fruit. If Eve was of the same position as Adam, then Adam would have just been punished for eating the fruit and not for listening to his wife and eating of the fruit.

Overall, the Scriptural evidence supports the headship-submission model. It is consistently affirmed throughout the course of the Scriptures in each of the five distinct phases of Biblical history.

1. From Creation (e.g. Adam and Eve)
2. Post-Fall (e.g. after Adam and Eve sinned)
3. Pre-Mosaic Law Patriarchs (e.g. Abraham, Isaac, Jacob and their descendants)
4. Mosaic Law (e.g. rest of the Old Testament)
5. Christ and His resurrection (e.g. New Testament analogy of Christ-Church)

80/20 rule followup, masculine attractiveness analysis, and how to fix a dysfunctional marriage

October 6, 2017 | by Deep Strength | Link | Original Link

There's been some good discussion in Tinder reaffirmed the 80/20 rule and Donal's follow up on that post in Just how universal is the 80/20 rule.

Going back to the very first post on my blog Practical ways to improve your attractiveness and desirability for a Christian spouse, which was deleted off of Boundless, there is the general case that for men and women that:

> [Women] conclusion: Women your physical beauty will get you in the door, and your personality and spirituality will make him want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.
>
> [Men] conclusion: Men your masculine personality and confidence will get you in the door, and your ability to lead her spiritually will make her want to keep you. While the latter is the most important, you cannot neglect the former if you want to get married.

Obviously, I didn't include appearance in the conclusion which does play a significant role as it forms a distinct first impression. First impressions are big. Women generally like tall men, with muscles, with clean style and hair, and good fashion. There are some exceptions based on amount of musculature, hair style and fashion depending on which crowds she runs with, but these are generally the core of an attractive appearance.

If we were to break it down further, it would generally be along the lines like this:

1. First impression — how tall you are, musculature, hair and style. Your body language and how you act from a distance.
2. First communication — your body language while you communicate, your charisma, your ability to exude masculine traits (confidence, boldness, strength, manliness, independence, etc.) through your words, and overall create a fun but stimulating aura.
3. Pre-date — Your consistency in exuding attractiveness in terms of masculinity. May be able to avoid this if you ask her out on a date right away.
4. Dating and later Relationship — Learning about your other qualities on whether you are a good mate choice or not. For Christians this tends to be faith, good morals and character, how you treat your family, friends, and others, what you're like as time goes on (if you're trying to hide anything or just put your best foot forward all of the time), etc.
5. Engagement and then marriage — If you're at this point, you're already a good choice from her perspective. If you're not, then she's desperate which means you may be in trouble in the long run.

In general, Christian men fail these steps at all levels.

Christian men have terrible first impressions. They don't have any sense of style. They don't work out. They're afraid to go talk to women (don't even make the communication). If they do, they definitely do NOT exude masculinity around women in any sense of the word. They're timid. They don't know how to flirt or tease a woman. And so on. I don't really need to go over all of these to show you that most of the men in the Church today do not exhibit any of these traits.

Now to switch gears, I'll add in Snapper's questions on the Curse of the romantic Beta here to comment on them. This is important for men to understand.

> It is my experience that women love for alpha guys to treat them poorly. This feeds their need for drama and excitement. For some ladies life is ALL drama and ALL excitement, and these types of ladies are screwed up. Think almost any celebrity woman who is around alpha male celebrities.

Why do women want to have fun and be stimulated? Emotions. Generally, women both in the Scripture and society are a protected and provided for class. They don't have to deal with all of the crap that men slog through to make themselves something in the world. Women HATE dealing with responsibility and bad situations because it brings them down emotionally (likely one of the reasons why God created man to be the head in marriage). On the flip side, women LOVE being emotionally stimulated and having fun. Her worst nightmare is a man who is *gasp* boring. A secular woman and even some Christian women will take the bad boy over the boring, to her detriment.

A man does not have to treat women like trash or create insane drama to be attractive to women. Such things are stimulating to be sure, but they are definitely inclined toward evil because they are destructive. The general thing is that you should be having fun yourself but in a way that builds up the relationship. For example, these are ways you can do it:

- Have a good sense of humor
- Tease her about her opinions or style or other things. Avoid sensitive topics (e.g. teasing her about her weight, especially if you know she's trying to lose weight).
- Assume that you're always right when assert make an opinion and make up crazy answers about why she is wrong
- Fake bully her with your strength. One of the fun things I've been doing with my wife is we got on the topic of the "floor is lava" but in the context of "off the sidewalk is lava." Of course, I started pushing her off the sidewalk for fun, and she's tried to push me off but can't since I'm stronger. She's since gotten me once though.. ugh!
- Misinterpret things she says. Can also play into humor. "That's what she said."
- Don't take her seriously when she's serious and take her seriously when she's playing. Although you have to be mindful on this as it can turn into real anger.
- Playful sexism. "You just sit there and look pretty." I've also told one of my friend's wife to "run along because the men were talking" to good effect. She laughed and faked outrage.

There's other sources who would say to treat an attractive woman like she's a bratty little sister, and there is some merit to that. In general, the common thread among all of these is this: (1) they don't put a woman on the pedestal, and (2) they treat a woman like a *woman*, not just like a man with boobs.

The reason why most people think that "jerks" are attractive to women is because there are not many Christian men who are attractive. The reason for this is like I've said for a long time: bad boys retain their masculinity because they don't give a crap about what society says about how "toxic" masculinity is whereas the Christian nice guys become feminized because they buy into cultural standards of masculinity (which are evil and the churchians peddle). Who is a woman going to choose? The masculine man or the feminized man? A feminized man is basically just like one of her girl friends. An emotional sponge to pour out her feelings with zero attraction and romantic interest. (And this is where the false notion of the ladder theory comes from).

> Now it is my understanding that a guy should be a proper mix of both alpha (drama) and beta (romance) to keep a relationship healthy, though the "proper mix" of yesteryear is much different from modern times. I refer a lot to the movie "In the Heart of the Sea" in which the main character leaves his pregnant wife behind to go to work, on the sea, for two years hunting whale oil. For the time period he seems to be exhibiting a good balance of alpha/beta traits in that he is very well built physically (from his work), he works a dangerous "alpha" job, yet he cares for and loves his wife when he is with her. This gives her a good balance of both drama and romance. While he is away she can worry about what he is doing, who he is with and whether or not he is still alive, and while he is home he spends time with her and likely brings her back various gifts and trinkets from different ports-of-call.

It is also not so much "alpha" and "beta" but "roles" and "responsibilities." They are not mutually exclusive and do not need to be balanced.

Women are sexually attracted to masculine leaders, protectors and providers. The **role** of a man in marriage is a masculine leader and protectors and these also display the quintessential masculine traits: independence, boldness, decisiveness, strength, courage, competitiveness, and so on. The **responsibilities** of a man in marriage is to be a provider, nourish and care for his wife, with sound Christian faith, moral, and character.

> The question is how does the beta husband/boyfriend break free from the curse of romance? For the boyfriend its not so difficult. Change. That's it. If your lady doesn't like it, let her walk. Its probably better that way anyway because she has already cemented you in her mind as her beta romance fix. Better to find a clean slate and make a new first impression as the alpha jerk who sometimes has a heart of gold.
>
> For husbands its a much more difficult endeavor. Your wife has already cemented you as her beta romance fix, and simply walking away is not a pleasant option. If

> your a Christian then walking away is sin, as we are commanded not to part from our wives, and to continue to provide for them (1 Timothy 5:8). Christian or not, husbands also have the pleasant fun of looking down the barrel of the modern divorce court system that almost guarantees your wife walks away with half or more of your stuff, your money and possibly your livelihood if she decides to leave because she doesn't like the "new you". Like the unmarried, a married man can simply "change", but he must live with the fallout. His wife may take a liking to his new attitude, but it is more likely that she will not. She wants her alpha drama fix, but not from you. You are her romance fix, and she will not want to give that up. It gives her power to have an expectation of romance from you. The power to administer guilt, which gives her the power to make demands.

As we know, if an attractive man brought a woman roses she would love it, but if an unattractive or creepy man brought her roses she would go "ewww." This is where the SNL skit about be attractive, don't be unattractive rings true.

The best way to think about romance in Scriptural terms is the "nourish and cherish" command to husbands from Ephesian 5. Romance doesn't need to be some elaborate weekend getaway. It doesn't need to be a love letter or poem. It doesn't even have to be about getting chocolates or flowers. It does not necessarily have to be about doing anything or saying anything in particular. It's about showing you're thinking about her and that you care.

Now, Christian husbands who are stuck need mainly focus on being a better masculine leader and protector. Work out, dress well, clean shaven, be ambitious at work, take the lead at home in the relationship, make decisive decisions, don't waffle. By being a better masculine leader and protector you are ACTUALLY showing her romance.

Why is this? To understand this, we need to go back further to some old(er) material on this blog.

Generally, if a husband has become complacent into letting his wife run the marriage or not being a proactive masculine leader in the marriage, the wife becomes discontent and unhappy. This is usually accompanied with decreasing physical fitness, getting fat, and overall sloppiness or laziness.

What occurs most of the time is that the wife sees the vacuum of the leadership position and has taken up the position. This happens because the husband has voluntarily abdicated and/or the wife has willingly or unknowingly tried usurp the position. In essence, the wife steps into the authority position and has become your ***mother*** instead of your ***wife***. Ever notice how "nagging" sounds exactly like when your mother told you to go clean up your room or do your chores? Yup, same thing. Your mother had authority to go make you do it, but if this happens in the marriage relationship your wife is stepping into the head of the relationship in the vacuum that you created either by abdicating and/or letting her usurp it.

A husband, by taking up his proper roles and responsibilities in the relationship, is actually removing his wife from those positions that she may have unwillingly and/or

unwittingly taken. This will cause the stress level of the wife to go down drastically, *and* it will make her feel more loved. Why is this the case?

If we look at the Scriptures, it is the husbands role and responsibility to *love* his wife. A wife feels *loved* by her husband in his proper role. If the wife is in the headship position, she will feel like she is mothering her husband. She is going to feel unloved because her husband is not her husband but in effect her child. Once you reverse the roles to their proper Scriptural place, she will *feel loved again* because the husband in his proper role carrying out his responsibility. No need for the go out of your way to do housework stuff that is purported as "romance" by the churchians.

It's really quite simple when you analyze it in the context of the Scriptures, but modern Christians who have been deceived by culture like to do things that do not align with the Word of God.

All I'll say about the Las Vegas shooter

October 7, 2017 | by Deep Strength | Link | Original Link

While the media and other people bemoan the gun laws or the senseless violence, we know better.

Fatherlessness.

> While Stephen Paddock appeared to have no criminal history, his father was a notorious bank robber, Eric Paddock said. Benjamin Hoskins Paddock tried to run down an FBI agent with his car in Las Vegas in 1960 and wound up on the agency's most wanted list after escaping from a federal prison in Texas in 1968, when Stephen Paddock was a teen.
>
> The oldest of four children, Paddock was 7 when his father was arrested for the robberies. A neighbor, Eva Price, took him swimming while FBI agents searched the family home.
>
> She told the Tucson Citizen at the time: "We're trying to keep Steve from knowing his father is held as a bank robber. I hardly know the family, but Steve is a nice boy. It's a terrible thing."
>
> An FBI poster issued after the escape said Benjamin Hoskins Paddock had been "diagnosed as psychopathic" and should be considered "armed and very dangerous." He'd been serving a 20-year sentence for a string of bank robberies in Phoenix.
>
> The elder Paddock remained on the lam for nearly a decade, living under an assumed name in Oregon. Investigators found him in 1978 after he attracted publicity for opening the state's first licensed bingo parlor. He died in 1998.

Imagine a 7 year old boy finding out that his father is a top 10 FBI wanted criminal, then growing up without a father role model (and even if his father hadn't been arrested what type of influence would that be?).

I suppose we don't need to go through all of the various statistics again, but here some samples.

> - 63% of youth suicides are from fatherless homes (US Dept. Of Health/Census) – 5 times the average.
> - 90% of all homeless and runaway children are from fatherless homes – 32 times the average.
> - 85% of all children who show behavior disorders come from fatherless homes – 20 times the average. (Center for Disease Control)
> - 80% of rapists with anger problems come from fatherless homes –14 times the average. (Justice & Behavior, Vol 14, p. 403-26)
> - 71% of all high school dropouts come from fatherless homes – 9 times the

> average. (National Principals Association Report)

Just as the black boys and teenagers get sucked into violence and criminal activity without fathers, so too those in white middle and upper class upbringings get sucked into gun violence. It just looks like mass shootings instead of gang violence. Others are suicidal. Still others are rapists. Still others abuse alcohol and drugs.

Lack of identity, lack of role models, lack of community. Just another manifestation of a crumbling system.

It does not bode well that the out of wedlock birth rates have skyrocketed as marriages have imploded over the past few decades. Expect more of the same. The crumbling of the black families only shows us how bad it’s going to get.

The Peter, Titus 2, and marriage connection

October 11, 2017 | by Deep Strength | Link | Original Link

Since this was being discussed in Dalrock's comments.

Peter says he won't deny Jesus, but Jesus prophesies that he will:

> John 13:36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you will follow later." 37 Peter *said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." 38 Jesus *answered, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times.

Peter denies Jesus 3 times:

> John 18:25 Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." 26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, *said, "Did I not see you in the garden with Him?" 27 Peter then denied it again, and immediately a rooster crowed.

Post-resurrection Jesus gives the opportunity for Peter to redeem himself from the denials:

> John 21:15 So when they had finished breakfast, Jesus *said to Simon Peter, "Simon, son of John, do you **[f]love (agapao)** Me more than these?" He *said to Him, "Yes, Lord; You know that I **[g]love (phileo)** You." He *said to him, "Tend My lambs."
>
> 16 He *said to him again a second time, "Simon, son of John, do you **[h]love (agapao)** Me?" He *said to Him, "Yes, Lord; You know that I **[i]love (phileo)** You." He *said to him, "Shepherd My sheep."
>
> 17 He *said to him the third time, "Simon, son of John, do you **[j]love (phileo)** Me?" Peter was grieved because He said to him the third time, "Do you **[k]love (phileo)** Me?" And he said to Him, "Lord, You know all things; You know that I **[l]love (phileo)** You." Jesus *said to him, "Tend My sheep.

If you're familiar with the Greek in the passage, you'll note that Jesus asks Peter if he **loves (agapao)** him twice, but Peter can only muster up a **phileo or brotherly love/affection** response. Jesus, probably with compassion for Peter, finally asks him if he **loves (phileo)** him.

Although the Scriptures say Peter was grieved because Jesus asked him a third time, I wouldn't be surprised to find out that Peter was also grieved because Jesus didn't expect him to aspire to the higher standard, only knowing what he could do in the moment. Peter wasn't ready to to have the faith to be crucified for Jesus, even after he saw that Jesus

was resurrected from the dead.

Next, we find out that Jesus loves the Church as husbands should love their wives. Thus, Christ:Church::husbands:wives.

> Ephesians 5:25 Husbands, **love (agapao)** your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to **love (agapao)** their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body.

Finally, we come to Titus 2 which commands wives to love their husbands.

> Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, 4 so that they may [b]encourage the young women to **love (phileo)** their husbands, to **love (phileo)** their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

However, why aren't women called to agape love their husbands in marriage while their husbands are to their wives? Why are they only told to have affectionate love, to respect, and to submit?

We've gone over the discussion before about if women have the capacity to agape love. In the context of general Christians I think yes. In marriage? Questionable. Although wives say they love their husbands, it's not the same love as a husband gives a wife.

We can see this as the Scriptures giving some grace to wives, just like Jesus did to Peter in the moment. Holding them to the highest standard, when knowing the nature of women may be too great a burden.

There may also be something special about the headship-submission relationship that requires love to go top-down instead of bottom-up. Obedience, respect, and affection are all attitudes and actions that build off of each other to keep a self reinforcing positive cycle.

In general, I am of the opinion that the "agapao love" that wives show their husbands is respect, submission, and affection. How agapao love looks is different per different relationships. In the marriage relationship, it is the roles and responsibilities that the Scriptures state.

Of course, I could be missing something. Maybe my readers may have some other speculations as to why this is the case.

The bad about Christian radio

October 31, 2017 | by Deep Strength | Link | Original Link

Still here, just writing.

In the meantime, "What's so bad about Christian radio." Some good excerpts:

> His blog was titled Christian Music Radio Is More Theological Than You Think. I don't have any doubt that it's theological. If you're opening your mouth and talking about God, you are being theological. The problem is, if it's not grounded in biblical historical orthodoxy, it's probably pretty bad. I agree with Wax that it's not fair to say Christian radio has *nothing* theologically substantive to offer. But I disagree that it's more than "little."
>
> Still, I will concede that listening to K-Love is much better for a person's brain than listening to secular Top 40 or even a country music station. That doesn't excuse the fact that K-Love would flunk out of any theology course higher than a flannel-board level Sunday school class and needs a major overhaul. More specifically, Christian radio needs reformation. It's dipped in Osteen, Warren, and Meyer's theology and savors nothing anywhere as lasting or as flavorful as Piper, MacArthur, or Sproul's.

Basically, it's watered down gospel.

> Like most radio and television programming, Christian radio caters to a specific demographic, and that demographic is women between the ages of 20 and 50 (give or take). Whether or not Christian radio is doing it on purpose, that demographic is also mostly white.
>
> It gets way more specific than that: this target woman lives in suburbia in a house with a mortgage, drives a mini-van, has three kids, a dog and a cat, a husband who works full-time, she also works but it's probably part-time, has a household income between $55 and $70K, vacations in July, doesn't have enough time to read her Bible but she has enough time to journal, loves Beth Moore and Joyce Meyer, and goes to church about 3 times a month. This woman even has a name — Becky.
>
> Some radio stations will put up a mock picture of this woman in the studio, and the DJs are told to look at it and know that's who they're talking to. I've attended seminars where this was the whole focus of each session: Becky, Becky, Becky. The entire radio station is programmed for her — not her husband and not her kids. Giving glory to God is incidental, or it's presented like this: "By reaching Becky, you're giving glory to God." Becky's name is mentioned more often at these conferences than God's name is.

The key is to reach the wife of a family, probably since she's more likely to turn on the radio to something 'Christian.'

> **Why do so many of the songs sound alike?**
>
> Because radio is about producing the least number of negatives. Technically a radio station is not actually trying to give you something that you like. They're trying to give you something you don't *dislike*. As long as they can remain as even as possible without too much variation or fluctuation, they're more likely to keep you on their radio station and not flipping to something else.
>
> When the radio station maintains a continuous blend of sound, it just kind of melts into the background and you become oblivious that you're still listening to it. You know how when you drive the same route to work every day, sometimes entire stretches of the trip will go by, and you'll wonder where those miles went? Listening to the radio is kind of like that.
>
> If your listening experience were to change drastically — like a loud up-tempo song were to be followed by a soft, slow song, for example — you come out of your trance, realize that something has changed, and so cognitively you're more likely to want to change as well and will turn the radio station to something else.

The key is for you to keep it on in the background. Because they're listener supported.

> **Why do certain aspects of Christian theology get overlooked?**
>
> Again, lyrics aren't as important as how catchy the song is. Another reason deep songs get hardly any airplay is that they make a person think. Remember, we don't want a listener to think too much or they might change the station. A thought-provoking song also runs a higher risk of making a person disagree with what the artist is saying. That means, oohh, it might offend someone, and we just can't have that. The more widely appealing the song lyrics are, the better.
>
> K-Love's sugar slogan is "Positive, encouraging," and they try as hard as they can to fulfill that mission statement. My dad started a Christian radio station in the 70s whose slogan was "Making Him Known." That's not K-Love's primary objective. It's not to preach Christ and share the gospel; it's just to be positive and encouraging. Their version of God is always positive and encouraging — hence why their DJs avoid references to hell, and would rather talk about the Loch Ness Monster than sin and repentance and how Christ saves us from the wrath of God (John 3:36).
>
> Contemporary Christian radio does not exist to teach. It exists to entertain with Christian-themed content. I'm sure there are people who work at K-Love or the Fish or Way-FM who care about people. But if they were truly genuine, they would know the gospel well and they would share it. They have the perfect opportunity to do it. But they don't.
>
> I've said for years Christian radio doesn't care about teaching. The response I often heard was, "It's not the job of Christian radio to teach people. That's the job of the church!" You're right, it is the job of the church. It's also the job of Christian radio. Very plainly, Colossians 3:16 instructs, "Let the word of Christ

> dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”
>
> When it comes down to it, the problems in Christian radio are the result of the problems in the church. Why is it that Christian radio eschews sound doctrine and is driven by demographics and marketing strategies? Because many churches are that way. Until the church abandons this approach to ministry and becomes committed to sound doctrine, eating and serving the meat of God’s word, Christian radio will continue to be Little Debbie (Little Becky?) and glass-of-milk theology.
>
> When Rick Warren started Saddleback Church, he said he went door-to-door and asked everyone what they wanted in a church. He didn’t share the gospel with them — he asked them what they wanted their church to be like. Many other churches have followed that course, eating up the strategies of the “Purpose Driven Church.”
>
> This approach to ministry is not “gospel driven,” which focuses entirely on Christ; it’s “Purpose Driven” which focuses entirely on the consumer. Likewise, Christian radio is full of consumer-focused slogans like “Positive, Encouraging” or “Safe for the Whole Family” or “Uplifting, Upbeat, Real.”

Consumer and marketing strategies > gospel.

Anyway, the rest of it is a great analysis of why Christian radio is the way it is. Check it out.

Open rebellion

November 14, 2017 | by Deep Strength | Link | Original Link

Some excellent discussion over at Scott's on the impasse.

Snapper writes about the problem of "open rebellion," reinforced by the Church:

> A woman will use the "settled" tactic if it will gain her points for control or sympathy. Within the church it's regarded as disrespectful for a woman to say such a thing, but that doesn't mean she doesn't feel that way. In the privacy of their own home a woman who feels she settled will absolutely make sure her husband knows this because it gives them the power of control over their husbands through guilt and shame. In private she may let one or more of her friends know her feelings because it will gain her sympathy and affirmation ("We understand you settled, you are worth SO much more than what he is giving you.").
>
> I recall a conversation between two of my aunts. I was young and overheard my parents talking about it. One of my aunts, married but a few years, complained to the other about how she "settled" for my uncle (my dads brother). She came from an affluent family and my dads family was anything but. My uncle was a good man, Christian, a hard worker, but didn't make the kind of money she was used to, so she was considering divorce. Unfortunately for her she aired her complaints to the wrong lady, as my other aunt was a strong Christian woman. She called her out and let her have it, reminding her that SHE made the choice to marry her husband, and how, as a Christian woman, she shouldn't even be entertaining the idea of divorce. She was a feisty woman, and I have no doubt the conversation was probably a lot less cordial than it was made out to be, but to this day the couple in peril remain married, and happy.
>
> A woman who married her beta comfort doesn't want to see him change into a confident alpha. Not with her, anyway. Sure if he becomes more confident in the workplace or more confident with the waiter at the restaurant, that's all fine and good: But to stand up against his wife! Let it never be! Sure he can "lead", so long as his "leading" doesn't require her to actually submit to him. So long as he doesn't ask her to do something she really doesn't want to do, he can lead all he wants! As long as he doesn't put his foot down everything is a-ok, but, boy-howdy, he'd better not dare tell me "because I said so" or try to make a direct order of something. Once this happens it becomes a problem because it requires her to let go of her power over him, and he cannot be alpha enough for her to allow that to happen.
>
> Again I use my life as a perfect example of this. I had to lay down the law in a situation last week. I had to tell my wife "no" on something and it had to escalate to "because I said your not going to". I don't typically have to do this, but in this

> situation I had to assert my authority to avoid future problems and because she was devoid of all the facts of a situation. That didn't matter. Suddenly all her Godly obedience and submission goes out the window and it might not be much longer until she is, again, reminding me that OUR marriage was a mistake. That she "settled". That maybe "God intended for her to marry someone else, but she was young and stupid and maybe she married before she was supposed to".
>
> I was not her alpha, I was her beta comfort, and she wants me to remain that way, even if it means insulting me and belittling me by telling me that I was a mistake, or reminding me that I am the leftovers. The only defense I have now is to stop caring.

ys also comments:

> Your situation puts reality to what I have seen from some I know, that is, one can't simply "apply" the magic of the manosphere to one's marriage. Your problem is not that you are "gaming" her wrong, it's that you started your marriage off on the wrong foot. You have acknowledged this, but it's a good reminder for men in their 30s or 40s just discovering the manosphere, who were beta comfort: They might change their marriage. They might not. Prayer and wisdom are needed. Totally different than starting off in your 20s. I hope it goes well for you, and I thank you for your real-world example.

To be quite frank this is not strictly true.

There is truth to the notion that starting out on the right foot is much better, although we do not necessarily know that is the case here. Women/wives will often "rewrite history" to fit whatever emotions they are feeling at the moment. She doesn't love you now? Oh, she never loved you in the first place. In any case, however a husband got into this position is somewhat irrelevant. It is simply the case that he's facing an open rebellion now, history rewritten or not.

The case of "**open rebellion**" is almost exactly like the "**friend zone**."

It's all well and good when you agree on things and you get along fine, but God forbid you do something she doesn't like. Then she'll start to claim that "you're not my boss" (when you are) or "stop trying to control me" or "I'll do what I want" and things like that. She'll gladly accept your friendship, but if you're not affirming her actions that are separate from you then you're going to get an earful.

It is worth noting that sex tends to be wane as a wife loses attraction for her husband for various reasons.

The "friend zone" is something that is quite difficult to escape from. I've written on it before though, and it is possible to escape from it. Understanding the friend zone and escaping it. If you are single, there are four different ways that a man escapes the friend zone, but some of them don't apply if you're married. Let's go through them.

> **First**, the girl likes you all along: You're already attractive enough for her, and

> she was waiting for you to pull the trigger. This jives with Scott's experiences. Over the course of said relationship, the woman will often hint that you "finally asked her out" or "it was about time" or "I'm so happy that you eventually asked me out" which means that she was interested in you for a while before you asked her out. The keywords that show you that she was attracted prior are "finally" and "about time" and "eventually" signifying a period of time where she was attracted before you pulled the trigger.
>
> The other way you can figure this by straight up asking her when she was first attracted to you. If she's in a relationship with you sometimes she tells you straight up: "When I first laid eyes on you I liked you." Well, for most men that doesn't usually happen. The vast majority of women are not attracted at first sight as we know from the OKCupid studies women rate 80% of men as below average.

Obviously, this does not apply to married men.

> **Second**, you have to change significantly (e.g. raise your SMV/sexual attractiveness or become more masculine) in a time gap. This scenario manifests if you don't see the woman for a while, and you make significant changes to your life such as the example that FBNF discusses. For example, if a woman is a female "6" and you're a male "5". However, you start lifting, get your stuff together, have a growth spurt, and whatnot and then you come back as a male "7" or "8" she'll reevaluate you as a potential interest whereas before you were "just a friend."
>
> A real world example of this aside from FBNF's example is that most of the men approaching 30 and into their mid 30s will see women who were formerly not interested in their 20s start to become more interested in them because they become more attractive. Part of this is their own declining attractiveness tied in with men's increasing attractiveness into their 30s. The woman may have gone from a 7->6 whereas the man goes from a 6->8. Since the man is now a "8" and she is a "6" (or may perceive herself as still a "7"), she is then interested in him.
>
> There are a couple of other scenarios which are much less common. I'll describe them now.

> **Third**, it is possible to where you're with her the whole time and she gradually notices you. This is the same thing that happens to wives when a fat husband starts working out, getting his crap together, and whatnot. She sees him becoming more attractive — although she'll only admit that it makes her "uncomfortable" or "unhappy" that you're doing it — and makes her mind go at 100 miles per hour trying to figure it out. However, this discomfort makes the man more sexually attractive to her, so the bedroom antics will heat up. This is part of what is encompassed under "dread game" although I would disagree specifically of making it seem like you're going to leave or cheat.

> Alternatively, usually some random event in a woman's life wakes her up to the fact that you're now attractive. For example, a woman's girlfriends could make a passing comment that "she's single and how you're looking like a good catch nowadays." The woman would then laugh and dismiss what her friend says: "nah, he's just a friend" or "haha, he's not really my type." But it will pique her curiosity, and when she reexamines you and you're now more attractive than you were in the past. She then comes around and agree with her friend's assessment that you're now a catch.

Both 2 and 3 are essentially the same for married men.

It tends to be a long(er) term fix because men's attraction does not necessarily raise just like that.

- Becoming significantly more fit and finding a solid style all take time.
- Grooming and hairstyle are more short term.
- Becoming increasingly masculine via confidence, independence, and other traits take time as well.
- Acting more like a leader takes time as well.
- Learning to be cool under conflict and other pressure situations takes time and discipline.

Overall, typically you have to become at least significantly more attractive and/or manly such that other women will start to notice you and give you attention and/or mentioning it to your wife what a good catch you are.

This does not necessarily solve the problem(s) either. You can be the "best" leader in the world like God and/or Jesus and someone who claims they are a Christian can still choose to go off the reservation and rebel against them. Becoming a strong masculine leader only makes submission *easier*, but a wife can still choose to rebel *regardless*. A husband must accept that he does it because he wants to obey God, not because it will make his wife change.

> **Fourth**, it is possible that a girl has put you in the "friend zone" or "undecided" where being undecided on you is not enough information for her to make a decision. Typically, this happens if you're a strong silent type. Then a major incident wakes her up to the fact that you're a man.
>
> For example, usually some powerful act of bravery or leadership wakes her up. One such instance would be if someone starts choking and everyone is panicking. But you know what to do. You calmly run over to the situation, and do the heimlich maneuver and the person is fine. Then you take control of the situation and calm everyone down from panicking. You saved a life and exhibited leadership under pressure. A woman is now attracted to you.
>
> Alternatively, a different such situation is a man displaying social dominance. If a girl is giving you crap or gossiping and then you tell her to stop. You two get in an

> "argument" and then you ream her out until she apologizes. This type of social dominance over other women (or potentially men as well) will make women take interest and be attracted to you. The power of your personality and your status rises to where she is attracted.
>
> Another such example would be you're in the same church. You're mere acquaintances. However, a Bible study is being started up soon and you're picked as a leader. You facilitate an awesome discussion while being charismatic and funny. She becomes interested in you after this. You were merely "meh" before, but you've displayed a significant aspect of social charisma that she didn't know you had before.

These situations tend to be more rare for married men simply because they know you very well.

In general, a male friend to a woman is a friend because he is not attractive. If he were attractive, then she has a stronger compulsion to be more submissive to him. However, she still must choose whether to submit or not to him. If wives are constantly being bombarded to be rebellious, it is also potentially likely that they would continue being rebellious.

> 1 Corinthians 15:33 Do not be deceived: "Bad company corrupts good morals."

In Snapper's case, the "Church" "friends" who keep poisoning his wife to be rebellious are a large part of the problem that are literally destroying his marriage.

Oscar comments:

> I used to believe the "if you're attractive to her, she'll want to submit to you" line, but I've observed too many cases of attractive men who take care of themselves physically – who are good providers and good fathers – who are shackled to ungrateful, disrespectful, contentious, rebellious wives who look like beach balls stuffed with lard.
>
> There's very little a man can do to get his wife to submit to him. Either she obeys God and submits to her husband, or she doesn't. The best a Christian man can do is avoid marrying a contentious, rebellious woman, because once he's married to her, he's stuck dealing with her rebelliousness and contentiousness.

Part of being a good leader via Ephesians 5 is to constantly sanctify the wife with the washing of the water of the word — this is the sacrificial love that Jesus did for us. This is not "capitulating to your wife's demands" to "make her happy" like a lot of modern Christian preachers claim. It's actually holding her accountable to her bad behavior, just like Adam did not tell Eve that she shouldn't have eaten the fruit in the garden (and ate it himself).

A lot of husbands avoid calling out bad behavior because it creates conflict, but this is where leadership is born. Holding both yourself and her to a higher standard when it is difficult is the epitome of good leadership, even when it consistently brings whining and

emotional reactions from her. Reigning in your own emotions and reactions is easier said than done, but it is critical for demonstrating that tantrums don't get results.

For the husband that is in this particular situation, it is often better to lead by example than try to explain and/or argue about why you should take a particular action. This means just doing what you think is best in the situation, especially if she doesn't want to "be the role of helpmeet." This will help to start to set the standard subtly that you are a man of action rather than words, which will help to reverse her impression of you as her "friend" and may eventually lead to her to reconsider her open rebellion. Or succinctly: Do rather than say, most of the time.

Anyway, a chunk of similar analysis was in the other thread, but not everyone reads Scott so it's worth compiling over all. There are other components of leadership that are important as well, but those can be discussed more in other topics.

Apparently wealthy women are doomed to be miserable

November 15, 2017 | by Deep Strength | Link | Original Link

From QZ — A sociologist explains why wealthy women are doomed to be miserable

> My recent in-depth interview research on the lifestyles of affluent families in New York City highlights the ways in which wealthy wives are often cast as spoiled dilettantes—notions sometimes even held by their own husbands. The stay-at-home mothers I interviewed were eager to distance themselves from the "ladies who lunch." These women were mostly in their late 30s or 40s, with children at home. Nearly all were married to men working in finance who brought home $400,000 to $2 million or more in annual income. They had worked in, among other fields, finance, law, fashion, and medicine. And many felt deeply anxious, and guilty, about their socioeconomic status.
>
> Affluent stay-at-home mothers are a cultural lightning rod for anxieties about wealth and privilege. The point is not that we should feel sorry for women with a personal chef and a house in the Hamptons. Rather, my goal is to illuminate who gets to be *both* wealthy and morally worthy in our society. In the modern-day US, our concept of meritocracy is inherently gendered. This means that women bear the brunt of negative judgments about wealth—and raises questions about what women "deserve," and on what basis, that cut across social class.
>
> Affluent stay-at-home mothers are a cultural lightning rod for anxieties about wealth and privilege for two reasons. First, paid work is an increasingly important moral yardstick for wealthy people, including women. With the decline of the quasi-aristocracy of the WASP elite in the latter half of the 20th century, and the rise of finance, tech, and other highly compensated occupations, the upper class is now dominated by the "working wealthy." Wealth is accepted as legitimate largely by virtue of work—and so figures like Bill Gates and Warren Buffet are not begrudged their billions.

Must be so hard to be wealthy as a woman. Gasp.

> But "hard work" turns out to mean "paid work"—work that men are more likely than women to keep once they have children. Sociologist Pamela Stone and others have shown that "opting out" is often not really a choice, as high-powered professional jobs are rarely flexible enough to combine with being the primary parent—as women nearly always are across all classes. The women I spoke with also tend to be married to men who earn more, as men often do, given the gender pay gap in high-paying professions. So the woman's job is the first to go.
>
> Not bringing in money left some of these women feeling vulnerable. A parenting

> expert told me, of the wealthy stay-at-home moms she worked with, “They feel so guilty that they’re wasting their degrees… They feel so ‘less than.’”
>
> Helen (a pseudonym, like all other names in this piece), who had been an investment banker and had left her career reluctantly, told me, “[I’m] well-educated. I had a career. You know, where is all that now?” She said she sometimes felt like she was “working for” her husband. She added, “There are power dynamics, where he’s the breadwinner now, and I’m really not. And yet, I do so many things for the family that you can’t put a number on it.” Her unpaid labor is hard to measure, and therefore hard to appreciate.

A product of feminism as it drives women to be like men, and it strives to make men and women competitors. Of course, we can’t blame feminism for those woes, but even so women are left feeling unhappy if they’re working or if they’re raising kids.

> The point here is not the wealthy stay-at-home mothers are particularly deserving of praise. Instead, what I want to highlight is that the American idea of “meritocracy” both perpetuates and relies on traditional gender roles.
>
> So long as women are expected to serve as the primary caregivers for children, and so long as the gender pay gap persists, women in high-income brackets will continue to be more likely to give up their jobs and stay home. In so doing, the women become targets for cultural disdain—as does the time they spend renovating, shopping, and doing other tasks that are necessary to maintain their families’ lifestyles.
>
> The upshot is that our culture directs doubts about what it means to be a “good” rich person toward women, while making it easy for men with lucrative jobs to feel morally worthy of their wealth. In this way, women carry our cultural, ethical, and psychological baggage around money. Men, on the other hand, travel light.

And of course, at the end, we have the usual potshot at “traditional roles” including the “gender pay gap” as the cause for wealthy womens’ woes while they try to bear the burden of “our cultural, ethical, and psychological baggage around money.”

You can’t make this stuff up.

The article is written in the typical woman’s style of the **sin of pride: “bragplaining”**

1. **Brag** about your wealth, nannies, lifestyle, and perks but simultaneously…
2. **Complain** about how you’re so unhappy because you’re not valued the way you think you should be and how the reader/listener should sympathize with your woes.

Key takeaways:

- Feminism is bad.
- Hypergamy is never satisfied, no matter how “well” a woman marries
- Money doesn’t solve problems
- Caring and comparing what others think about you leads to unhappiness

- Getting your worth and/or value from money leads to unhappiness
- 1 Timothy 6:10 The love of money is the root of all evil

Interestingly, the “morals” that are referred to specifically in this article are all about money. To be “morally worthy” or be valued, you have to make the big bucks. What a sad life to live.

Happy international mens day

November 19, 2017 | by Deep Strength | Link | Original Link

Since our culture loves making up days to celebrate, happy international mens day to you all.

Of course, you'll hear virtually nothing about this celebration — compared to "international womens day" which is widely trumpeted on every media outlet — as no one really cares.

Enjoy it nonetheless!

On divorce Part 5

November 20, 2017 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

This post is a **re**–**re**–**re**-consolidation and simplified explanation of the Scriptures on divorce. Previous discussions include several conversations and much of the same material from On divorce and On divorce Part 2 and On divorce Part 3 and On divorce Part 4. Also related: polygyny. This is one of the original research articles that got me started on analyzing the Scriptures on divorce. Read it if you have time.

The Lysa divorce fiasco thread that keeps on giving is why I took a look at this again.

The biggest thing is that people don't properly understand the background of all of the OT passages on divorce and putting away which set the stage for why Jesus is talking specifically about putting away and not divorce.

This re-re-re-post removes excess verbiage and makes the controversial verse (Matthew 19:9) easier to understand. To understand it fully, I would suggest re-reading the whole thing as all of the Scripture is tied together or at the very least starting from part 6 to understand the entire background of the Pharisees' passage.

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Let's get started.

1. Deuteronomy 24 — What is legal divorce according to the Scriptures?

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of two parts in Mosiac law. This will be important later.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

2. Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective, very few if any women that were caught in marital fraud were actually stoned. Women caught in marital fraud were simply **put away** without being legally divorced (put away + writ of divorce) as the couple was not considered legally married.

Distinguishing legal divorce from marital fraud is important because it shows how a woman could be put away (without being legally divorced).

3. Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord is shown to follow the laws he outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Israel was not brought back out of Assyrian captivity. By the time the NT rolls around, they were no longer “Jews” but “Samaritans” because they have been divorced by God and intermixed with the surrounding nations. The Samaritans were despised by the Jews because they were no longer part of the God’s chosen people.

It should be noted that the Lord still wants repentance in Jeremiah 3:14, even though He legally divorced Israel.

On the other hand, the Lord speaking to Judah does not divorce her even though He puts her away.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother’s divorcement (sêpher ‘êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and delivers Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

4. Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The passage only talks about ***putting away*** and not ***legal divorce*** under the Law of Moses. The main background behind this passage is that “divorce” in surrounding cultures was simply putting away (without a writ of divorce). Husbands sent their wives out of the house and that was a divorce. Husbands mimicked the surrounding culture because of two reasons:

1. ***Selfish gain***. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride’s father paid. However, if she was put away without a writ of divorce she would not receive back the dowry.
2. ***Marginalized wives***. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would still be legally married to her husband, which allowed her unable to remarry without committing adultery.

This is why ***putting away*** is termed treacherous by the Lord. This assimilation of the surrounding culture sets the stage for Jesus’ interaction with the Pharisees in the New Testament.

5. Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

The OT was written in Hebrew and the NT was written primarily in Greek. There are synonymous terms in the Hebrew and Greek.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

Note: I crossed out the two instances of “divorce” within Strong’s definition of apoluo because apoluo does not denote a legal divorce according to the Law of Moses. Hence, Jesus would not have used apoluo to mean “divorce” in Matthew because He does not abolish the law but fulfills the law.

6. Matthew 19:3 — the Pharisees’ multi layered trap

Line by line analysis, given our solid background:

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

The word “**every cause**” is another instance of background. The Pharisees, specifically the Hillelites, claimed you could legally divorce for “**every cause**” due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article gets the conclusion wrong, but the background is important). It’s likely that the Pharisees who asked this question to Jesus were Hillelites, which is why they threw in the “every cause” phrase in as well to challenge Jesus further.

Your spider senses should be tingling with the tricky wording of “lawful” with “putting away” (without writ of divorce) and “every cause.”

The trap is that the Pharisees are pitting Roman law versus a specific interpretation of Jewish law. In Roman law you could “divorce” your wife by “putting her away” (apoluo) much like the surrounding culture in Malachi 2. However, Jewish law in Deuteronomy 24 you could divorce your wife by “putting her away” (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth).

The trap: If Jesus answers that you can put away a wife without a bill of divorcement the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you need a bill of divorcement then the Pharisees accuse Jesus to the Romans and say that He is subverting Roman law (like they eventually did before Pontius Pilate).

This is similar to other traps the Pharisees employed such as it being **lawful** to pay taxes to God or Caesar (Matt 22, Mark 12) which would pit Jewish law against Roman law.

7. Matthew 19:4-6 — Jesus goes back to the creation

> **Matthew 19**:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus knows that it’s a no-win question. He sidesteps the Pharisees’ trap by avoiding talking about Roman and Jewish law. Instead, Jesus discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

This is Jesus’ answer on divorce: “What therefore God hath joined together, let not man put asunder.”

No divorce.

8. Matthew 19:7 — The Pharisees' confusion

> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap and are confused. If God did not intended for any divorce then why divorce in the Law of Moses in Deuteronomy 24 (Putting the wife away AND giving her a bill of divorcement)?

The Pharisees acknowledgement that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement reveals their trap. The Pharisees *knew* that a divorce was putting away and a bill of divorcement, but they only tested Jesus on putting away only.

9. Matthew 19:8 — Jesus' response of hardness of heart

> **Matthew 19**:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds that this part of the law was created because human hearts are hard. Jesus doesn't want "putting away" for any reason: valid divorce which is "putting away + writ of divorce" (e.g. Deut 24) or treacherous "putting away" (e.g. Malachi 2) because of the hardness of hearts.

10. Matthew 19:9 — The heavily misinterpreted passage of Scripture

Jesus answers the original question that the Pharisees posed: "what lawful instances can a man put away?" You can see the mirror of the verses which confirms this:

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, **Is it lawful for a man to put away (apoluō) his wife for every cause**?
>
> […]
>
> **Matthew 19**:9 **And I say unto you, Whosoever shall put away (apoluō) his wife**, except it be for fornication (porneia), and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

We have established that Jesus is answering the Pharisees original question. Next, read the verse without the "exception clause" to understand why it makes sense.

> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for~~ **~~fornication (porneia)~~**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:

> And I say unto you, Whosoever shall **put away (apoluō)** his wife, […], and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> In plain English:
>
> If you put away your wife and marry another you commit adultery and whoever marries her commits adultery.

The meaning is obvious. If you put away your wife without legally divorcing her — give her a writ of divorcement before sending her away — you're still married to her. If you're still married to her, both you and her commit adultery if you marry another.

Now to add in back the exception:

> Matthew 19:9 And I say unto you, Whosoever shall put away (apoluō) his wife, **except it be for fornication (porneia)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

What is the only case you can "put away" a "wife" without legal divorce? In the Law of Moses that would be Deuteronomy 22 where the marriage was invalid because of fraud. Since the marriage was invalid because of fraud, you can put her away without giving her a writ of divorce.

Porneia, in this case, refers specifically to invalid marriages because of marital fraud.

There is additional evidence why porneia does not refer to adultery here.

- First, Jesus specifically says "except it be for fornication (porneia). "Fornication" is any illicit sexual union including incest (1 Cor 5) and adultery. If Jesus was referring specifically to adultery here then "moichao" is a much more accurate term than "porneia." Moichao is used later in the verse, yet it is not used here. You would have to admit that Jesus doesn't know to use the term "adultery" if he is permitting divorce.
- Second, if Jesus was talking specifically about a legitimate divorce for adultery, according to the Law of Moses, He would have said (in reference to Deut 24):

> "Whosoever shall **put away (apoluō) with a writ of divorce (apostasion)** his wife, "except it be for **adultery (moichiao)**,
>
> Instead, He says in reference to Deut 22:
>
> "Whosoever shall **put away (apoluō)** his wife, "except it be for **fornication (porneia)**,

The Greek wording is important because it tells us what passages Jesus is referencing in Mosaic Law. The answer is Deuteronomy 22 and illegitimate marriages as opposed to Deuteronomy 24 and rules on divorce.

- Third, this also explains exactly happening in Malachi 2 and Roman times. Husbands

were defaulting to the culture and putting away their wives without a writ of divorce contrary to the Law of Moses. The wives could not marry again because they were still married to their original husbands. If they did they were committing adultery.
- Fourth, Jesus continues to avoid the Pharisees' trap. Remember, "putting away" in Roman culture is synonymous for divorce. Jesus references the only part of the Law where "putting away" is valid, which would not conflict with Roman divorce laws.
- Fifth, sacraments/covenants like marriage cannot be formed if there is deception by any party. They require that the full Truth is disclosed. This is similar to contract law and why there are annulments for invalid marriages.
- Sixth, the nail in the coffin. If Jesus was saying you could divorce for adultery, then He would simply be repeating Deuteronomy 24 verbatim as it says a husband could legitimately divorce for adultery. Given the disciples response in the next section, we know that is not what Jesus is saying.

A preponderance of logical evidence backs the "exception clause" referring directly to the Deuteronomy 22. The man could put the wife away (without a writ of divorce) because the marriage was a sham. Thus,

> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Therefore, Jesus makes two distinct statements in this entire passage:

> **On marriage and divorce:**
>
> Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> **On putting away in regard to fraudulent marriages (referencing Deut 22):**
>
> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

In conclusion, Jesus says there is *no divorce*. You can only *put away* if there is marriage fraud.

For example, in the case of fraud, a wife that lies about her past sexual history can be put away because it's a fraudulent marriage. Interestingly, though we often negatively critique him, Mark Driscoll experienced this. You can see the devastation, which is why God makes an exception for this.

11. Matthew 19:10-12 — the disciples actually understand the gravity of

marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is *no divorce*. The only exception is that you can put away a wife if she fraudulently married by deception.

Additional evidence supports this. As mentioned prior, if Jesus was saying you could divorce for adultery (like in Deut 24), the disciples would not have responded like this.

When Jesus fulfills the Law, it is always vastly more difficult than the former Law. For example, "Love God with all your heart, soul, mind, and strength and love your neighbor as yourself" (Matt 22) is transformed to "a new command I give to you: that you love one another, just as I have loved you, that you love one another" (John 13, John 15).

The standards of the the New Testament always supersede that of the Old Testament.

No divorce period except for fraudulent marriages is a hard word. A really hard word.

12. Matthew 1:18-19 — the case of Joseph and Mary

Additional evidence is the case where Joseph was going to put Mary away.

> Matthew 1:18 Now the birth of Jesus [r]Christ was as follows: when His mother Mary had been [s]betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to **put her away (apoluō autos)** privily.

Joseph engagement and marriage with Mary would have been fraudulent because he was supposed to be marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

13. Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke

In Mark 10:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male

> and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

First, there is no “exception clause” in both Mark and Luke. This would conflict with the passages in Matthew passages if it referred to adultery. As we now know, Mark and Luke do not conflict with Matthew because the “exception clause” refers to fraudulent marriages and not divorce for adultery.

Second, the background behind these passages is that Mark and Luke were mainly written to the Gentiles while Matthew was written to the Hebrews. The reason for this is that “putting away” was “divorce” for the Gentiles. The instruction is that they should not do that at all. As they were not under the Law of Moses, this goes back to Jesus statement of original intention: “What therefore God hath joined together, let not man put asunder.” There is no divorce for Gentile believers.

14. Romans 7 — understanding the context of Jewish divorce

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she

> is no adulteress, though she be married to another man.

Romans 7 does not speak specifically about whether you can legally divorce or not. Paul is speaking to the scenarios of being unbound by the law (in death) rather than about divorce because He is discussing our salvation and grace versus works. Husbands were allowed to divorce their wives in Deuteronomy 24, but wives were not allowed to divorce their husbands. Hence, when Paul speaks to the scenario of a wife being bound by the law to her husband until he dies as the example because a wife cannot divorce her husband.

15. 1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

The Lord is speaking to a Roman/Greek population in the Corinthians and not the Jewish people. Hence, the Lord is speaking against the Roman law that "divorce" could be done through "putting away" or simply "departing" in the case of the wife.

Likewise, the Lord follows this up with the only correct path for those separated or divorced: stay single or reconcile. This is a hard word for most Christians because divorce and remarriage to another is not an option.

This agrees with Jesus' original statements on divorce: "What therefore God hath joined together, let not man put asunder." Jesus and the Father are one, and they are in agreement.

16. 1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put**

> **away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. "If I'm not under bondage anymore because my unbelieving wife or husband left me then I can remarry." That is the "liberal" interpretation of this passage.

If you examine the wording closely, the passage only says that if they depart then you're not under the bondage of the marriage anymore. It does not necessarily condone remarriage either. You have to make a leap of faith to do that.

Overall, it's not specifically clear so there is the possible that you are allowed to remarry if an unbelieving spouse leaves.

17. Arguments against divorce for adultery

We've examined all of the evidence for the exception clause of putting away to refer to Deuteronomy 22 and marital fraud. Here is the evidence that the exception clause does **not** refer to divorce for adultery based on the text.

- Moichao = act of adultery specifically. Jesus doesn't use that word in the "exception."
- Putting away is not divorce according to the Law of Moses, which both Jesus and the Pharisees knew.
- Disciples response ("it is better not to marry") indicates that it does not refer to Deut 24 where you can already divorce for adultery.
- Why would Jesus repeat and agree to what the Pharisees already stated which is the fact that the Law of Moses states you can divorce for adultery.
- Precedent of Joseph and Mary where "putting away" is the righteous option for marital fraud (not killing her according to Deut 22).
- Agreement of Mark and Luke. If Jesus made an exception Matthew, then Mark and Luke would not agree with Matthew and the Bible would contradict itself.

Overall, I can't think of one piece of evidence in combination with looking at both theOld and New Testament that indicates one can divorce for adultery. The only circumstantial evidence that those who support divorce for adultery keep trying to stand on is that "porneia" can refer to adultery in some instances according to Strong's. Ironically, it is never used to refer to adultery in the NT, especially when there is a more suitable word which is moichao.

There are also no Christian traditions that support divorce for adultery. The only

exception is in the past century or so with the rise of feminism.

18. Conclusions

Jesus talks about marriage, divorce, and putting away. Understanding which passages Jesus refers to is critical to unifying all of Scripture on the topic of divorce.

1. **Putting away is NOT divorce in the context of Mosaic Law and in the gospel of Matthew**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19
2. **Putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus' plan for marriage is that "What therefore God hath joined together, let not man put asunder."** – Gen 2, Matt 19; Mark 10
4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. Separation seems to be an option if you can't live with them. Reconciliation is ideal. – Matt; 19, Mark 10, Luke 16, 1 Cor 7
5. **Under the Law of Moses, a marriage is illegitimate if your wife committed sexual fraud prior to marriage**. Example: Claiming she was a virgin when she was not (Deut 22). Hence, you can put her away without divorcing her since it was a sham. – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
7. **If an unbelieving spouse leaves you are not under bondage**. Note the wording: "10 But to the married I give instructions, not I, but the Lord … [remain unmarried or reconcile]" versus "12 But to the rest I say, not the Lord, that if [they leave you are not under bondage].**"** Given the context of the wording about the Lord saying versus Paul saying it would seem that stay unmarried or be reconciled is the ideal. Remarriage may be an option according to liberal interpretation. – 1 Cor 7
8. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse if they come to Christ (See: Note 1 for more details)**. The heretical interpretation is perpetual adultery with the new spouse. In this line of thought, divorce and reconcile and remarry with the first spouse. This view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again otherwise is it an abomination. – Deut 24, Matthew 19

Note 1: Divorce, remarriage, and perpetual adultery:

> 1. There is perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, "sacramental marriage" affirmed by the Church.
>
> 2. However, those who were not made aware sinned in their ignorance. Those

> that don’t undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn’t valid they are free to marry another. A marriage can be affirmed sacramental in which case divorce and remarriage is a sin.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Final Conclusion

1. **No divorce period. Even for adultery. “What therefore God hath joined together, let not man put asunder.”** Your recourse is separation if you absolutely can’t live with them.
2. **If you are separated, stay single or reconcile. No remarriage.**
3. **Stay with an unbeliever if they want to live with you, otherwise you are not under the bonds of marriage.** Remarriage is possible with a liberal interpretation of Scripture.
4. **Fraudulent marriages are not marriages.**
5. **If you have a “Christian marriage” (or sacramental marriage) — both of you know that marriage is forever on earth and the accompanying roles and responsibilities — then any divorce and remarriage is perpetual adultery.**
6. **2nd or 3rd marriages that come to Christ can be affirmed as Christian marriages.** They would not have to go back to their first spouse and are not in perpetual adultery. Prior marriages are effectively “annulled” as you did not understand Christian marriage.

This is why I believe (as a Protestant) that the Catholic and Orthodox methods of sacramental marriage are probably the best method to deal with marriage and divorce in a broken world. Protestant views on marriage are trash, and it is no surprise that they have the highest divorce rates of any denomination of Christianity and divorce rates almost as high as secular culture.

I am 100% confident that God and Jesus said that there is no divorce at all for Christians according to the Scripture based on in-depth study on all of the relevant passages in Hebrew and Greek in accordance with Christian apostolic tradition. Divorce at your own risk to your eternal soul.

“Toxic masculinity”

December 2, 2017 | by Deep Strength | Link | Original Link

“Tyler” on Slate writes Men Aren’t Monstrous, but Masculinity Can Be. It’s pretty short, so I’ll just go through the whole thing.

> While bent over locking up my bike in Chicago a few years ago, I heard the all-too-familiar sound of a wolf whistle. I turned around to get a look at the jerks accosting some woman on the street, only to realize I was the one who was being cat called. A man passing by from behind had seen my long curly hair and tight jeans and mistaken me for a woman. When I turned around to face him, he was shocked and started apologizing profusely. In so many words, he was saying: ”This is an unacceptable way to behave toward a man.” And we both knew, if I were a woman, there would be no apology.
>
> This is the double standard at the heart of masculinity: Men are taught to regularly say and do things to women that they would never say or do to other men, that they would never want men to say or do to them. That is not due to some timeless “male libido” driving their behavior. It’s because masculinity is founded on the myth that men alone are rights-bearing persons and women are subordinate, passive, second-class beings who either need the protection of or deserve to be subjected to men.

The author “claims” that men are taught to “wolf whistle” women.

I seem to recall that back in the day when husbands and fathers were not getting divorced they would teach their kids to be kind and respectable youngsters who treated women in a chivalrous manner.

I wonder why the incidence of wolf whistling has gone up, with the advent of no-fault divorce, almost all mother custody, and fatherlessness.

> In a recent New York Times op-ed, however, writer Stephen Marche uses some outdated Freudian ideas about sexuality and gender and the recent explosion of allegations of sexual misconduct to argue that male sexual desire is inherently brutal and oppressive. Thus, there’s no use, as Marche puts it, in “pretending to be something else, some fiction you would prefer to be.” So, feminist ideas are practically useless. The only fruitful thing men can do to respect women as equals is repress their natural urges.
>
> In truth, the very problem with masculinity Marche describes in his op-ed is too much repression: The rules governing masculinity require men to be stoic, to repress virtually all of their emotions (except anger). This leads many men to severely underdevelop their own ability to analyze and communicate about their own feelings. Our culture, not men’s nature, has enforced this emotional repression.

> Indeed, every man can think of at least one experience where he was punished for failing—whether intentionally or accidentally—to obey the dictates of these masculine rules. I remember a playground game where my friends and I would re-enact scenes from Disney films. I volunteered myself for the role of Ariel from the Little Mermaid. She was the protagonist and, it seemed to me, the best character to be. My peers bullied and teased me for this failure to obey the rules of compulsory masculinity for weeks afterward, and "Ariel" became a standard go-to insult in arguments.
>
> This policing of masculinity is the reason why the vast majority of fist fights I've witnessed between men were preceded by trash talk in which the men called each other "little bitches" or "pussies." The worst thing a man could be accused of being is feminine, since femininity is, in contrast, just another word for weak, passive, and fit to be dominated by other men. (This kind of masculinity is not just responsible for misogyny then, but for homophobia and transphobia too.)
>
> This is the kind of masculinity that also teaches men they don't have to ask permission to act on their sexual desires. They're supposed to take charge and have no reason to respect women's autonomy. This is what feminists mean when they say sexual harassment and assault are about power, not desire. It's our culture, not our libidos, that shapes the way men act upon otherwise healthy, run-of-the-mill sexual desires. In itself, there is nothing inherently brutal in a man who is sexually attracted to a woman he works with—no more than there would be if a woman desires a man she works with.

Again, fathers taught boys not to do this; they taught discipline and self control. Emotions were not repressed but controlled, and men act out of honor and dignity.

You tend to see the type of behavior the blogger describes in the most reckless and violent populations, which, not coincidentally is composed by a vast majority of single mothers. It's scientifically proven, as we've discussed time and time again.

> But there is a difference between discreetly (or silently) deriving pleasure from someone's presence, on the one hand, and imposing one's desires on that person, especially if they're unreturned or unwanted. The difference here, as the feminist philosopher Sandra Bartky puts it, is the difference between healthy eroticism and rituals rooted in toxic ideas about masculinity.
>
> If a man wants to act on his attraction, or sexual urges? Here, communication, the very thing modern notions of masculinity train us away from, is key. Genuine communication is a two-way street; it presupposes that both participants have an equal right to withdraw from the interaction or decline an offer. Men already understand this to some extent, because this is how men typically behave in interactions with other men.
>
> So, relating to women as equals, as genuine peers, doesn't necessarily require repressing desire. Instead, it requires coming to terms with the fact that

> masculinity trains men to have great difficulty recognizing women—or, indeed, anyone that presents as feminine—as persons, as agents, as authoritative and worthy of respect, and then making an effort to see and treat them that way.

> In 1945 only 24 percent of Americans thought women should be allowed to hold jobs outside the home. In that same year, 25 percent of Americans thought there were often good reasons to pay men and women different amounts for doing the same kind of work. But by 1993 that number had dropped to 13 percent—and women's workforce participation rate had doubled.
>
> In 1987, 30 percent of Americans said they agreed that "women should return to their traditional social role of remaining in the home." In 2012, by contrast, only 18 percent said this. Thus, it's no surprise that in the past 20 years, the number of dads who stay home with children has dramatically increased and men in general are spending significantly more time parenting their children. Masculinity and femininity are changing quickly, and both men and women are the better for it.

The typical dig at patriarchy.

> Instead of calling for repression, we should stop punishing children and adults for failing to obey the unhealthy dictates of masculinity—men need less repression, not more. That this would make for a less violent, sexist (and transphobic) world is reason enough to see it as a worthy goal. But, so, too would it free men from a great deal of anxiety, self-hatred, pain, and loneliness.
>
> A few years before my own experience with a catcall, I saw a young woman walking down a Chicago street with a milkshake in hand. A man watching her pass by shouted, "Titties!" at her. Without skipping a beat, she turned around, threw her milkshake at him, and continued on her way. Those of us on the street chuckled in admiration as the man stood dripping from head to toe with chocolate milkshake.
>
> Was this a man overcome by brutal sexual desires he needed to better repress? I don't think so. This was a man who needed a wake-up call that the woman he was shouting at was a person, not an object for him to dominate. Maybe the #MeToo moment will be just that for a lot of men, and we should consider ourselves lucky not to get our wake-up call served up so icy cold.

"Tyler" — if he is a man at all — has been brainwashed into believing some false narrative of masculinity.

At the hands of feminism, families were ripped apart and destroyed. Boys grew up without fathers. Discipline, honor, and respect were thrown to the wayside. Chivalry was killed. The consequences of this are men that are more violent, sexually aggressive, and lack self control.

Then you get articles like this. This form of masculinity that is violent, sexually

aggressive, and lacking self control is instead blamed on the “vestiges of patriarchy” and that “we haven’t done enough” to eradicate masculinity as a whole. Talk about circular logic.

The very negative consequences that feminism and liberalism have caused are blamed on the very structures that prevented that behavior in the first place.

It’s crazy, and they’re crazy.

Hypergamy is good

December 8, 2017 | by Deep Strength | Link | Original Link

Figured it would be good to have a post this topic as I haven't done one already and Donal's thread recently brought it up.

Historically, hypergamy — termed in 19th century India — was used to signify marrying up in terms of caste or status. However, colloquially and in social sciences now it means simply marrying up (in whatever capacity).

To put it another way, hypergamy is simply the traits in which women are sexually attracted to men: masculinity, power, status, charisma, looks, money, athleticism, talent, and so on. These are the ways that women will "marry up" because they want to be with a man who is sexually attractive to them.

God created women with a hypergamous instinct and therefore it is good. It is good just as the fact that God created men are attracted to beautiful, young, virgins. This is also the same as the fact that sexual desire is good. This is also the same as the fact that authority is good because of the intention with how God created it, even though fallible humans can use authority selfishly.

The main problem is when hypergamous instincts become an idol. There's nothing wrong with factoring in sexual attraction in choosing a husband (or vice versa with a wife). However, if it is chosen over good character, strong faith, or other attributes such as roles and responsibilities in marriage or pre-marital sex or other type of sinful activities then it goes off the rails.

Of course, the culture is all about glorifying that which is sinful and evil, so we tend to get the impression that hypergamy is bad. However, it is not in itself bad.

Conservatives still don’t get it or don’t want to

December 9, 2017 | by Deep Strength | Link | Original Link

A David Masciotra responds to the “toxic masculinity” article on American Conservative.

> I had my eye on the prettiest girl at the party. We’d met a few months earlier in high school biology. When class had let out one day, I’d shouted her name, Lindsey, and said, “Good to meet you. It’s my lucky day, I guess.” She’d turned around as if she was on a runway, and her long, bright, blonde hair flipped, forming a frame around her beautiful face. She’d flashed me a smile. I’d felt volts of electricity charge my body.
>
> Back at the party, as I broke the law by nursing a Miller Lite, I watched with bewilderment and envy as Lindsey flirted with a dork named Steve. All of our conversations before and after class, my attempts at charm and wit, my transparently weak excuses for greeting Lindsey at her locker before first period, had gotten me nowhere. I stepped outside to commit my second crime of the evening.
>
> As I took slow drags off my cigarette, I heard a shout that contained subtle hints of Lindsey’s melodious voice—“Get off me!” Making my way around the house to the backyard, I noticed that the screams were becoming increasingly angry and desperate. A deeper voice issued vague commands—“Come on!” “Stop it!”
>
> Steve had his hands on Lindsey’s hips as he pressed her against the aluminum siding of the split-level home. Without thinking, I threw my smoldering Winston into the grass, dropped my beer, and escalated my illegal activity. I pushed Steve away from Lindsey, and then punched him in the face. The blow knocked him back, but he managed to regain his bearings before falling to the ground. He spat some obscenities at me before walking to his car, which was in severe need of a muffler, and drove away.
>
> A few minutes later, Lindsey gave me a kiss with more power than my right hook.
>
> Between the noble exhibition of strength and the romantic affection from an attractive woman, the party had become a moment of idealized manhood. I felt as if I was Elvis Presley in the films I’d enjoyed watching on Turner Classic Movies every night before I went to bed. It’s abhorrent to view a woman’s pain and potential suffering as an opportunity for male edification, but there are moments when an evil act of victimization requires masculine intervention. Elvis’s characters lived according to that ethic, as did the literary hero whose triumphs I’d read during study hall, Raymond Chandler’s Phillip Marlowe.

He starts off with with some cartoonish chivalry. The *good* man needs to stand up against the *bad* man, and the *good* man gets the girl.

There’s nothing wrong with standing up to protect those weaker, but the notion that it

actually leads to romance is incorrect on several levels. An unattractive man who protects a woman may only get a “thanks” at most in return. Good and bad are, of course, relative to the notions of manliness that the author is purporting.

> Today, in the contemporary context of sexual misconduct, masculine intervention is the subject of fear, ridicule, and diagnostic examination. The deluge of harassment and assault accusations against major political, media, and entertainment figures following the exposure of Hollywood producer Harvey Weinstein as a sexual criminal has understandably provoked many writers, especially of feminist ideology, to identify and lament the “crisis of masculinity.”
>
> Slate recently ran an analysis of sexual harassment with the headline “Men Aren’t Monstrous, But Masculinity Can Be,” and a writer for the *New York Times* explored the “unexamined brutality of the male libido.” Charles Blow, for the same paper, declared, “We have to re-examine our toxic, privileged, encroaching masculinity.”
>
> While it doesn’t hurt to negotiate and navigate the meaning of masculinity, contemptuous generalizations about men are unhealthy and dangerous, because they flirt with prejudice. Even Jessica Valenti, one of the most recognized and committed advocates of feminism, objected to the *New York Times*’ sloppy headline on the male libido, writing, “Men’s sexuality is not inherently predatory and claiming it is normalizes assault.”
>
> Sweeping indictments of the masculine also deflect attention from one of the most elementary truths to emerge out of the reckoning of sexual predators. The crisis of masculinity is not one of excess, but scarcity.

On the surface, this seems like solid analysis. Yet, we see some of the first cracks in the armor of missing the point completely altogether. Let’s move on to see how it all falls apart.

> Rich literary, historical, and cultural traditions depict masculine heroism as protection of the vulnerable and powerless. Stories of military valor, the selfless acts of bravery from firefighters and rescue workers, even the New Testament allegory of Jesus Christ rescuing a prostitute from the mob preparing to stone her, demonstrate that masculinity at its apex is the employment of power, force, and authority for assistance and guardianship of those who, at least temporarily, are unable to save themselves.
>
> The most obvious of masculine virtues inform the presentation of masculine heroism—responsibility, gallantry, and integrity. Ernest Hemingway’s heroes illustrate an impervious stoicism that is easy to parody when coming from writers without his genius, but when done right, it shows the crucial connection between pride and manhood.
>
> None of these qualities—only their polar opposites—are identifiable in the predation of Weinstein, Louis C.K., and their fellow offenders. Their behavior is so

> thoroughly reprehensible that many have missed its second most prevalent characteristic: it is pathetic.
>
> One of the most baffling oddities to emerge out of these sexual harassment stories is how many men of power enjoy acts of indecent exposure. There is a juvenile "look at me" aspect to surprising a woman with a masturbatory act that, in addition to being odious and repugnant, makes it entirely *unmanly*. The nearest comparison is not to some high-testosterone lothario, but to an adolescent desperately craving attention through the humiliation of his subjects.
>
> Even the womanizer possesses masculinity that runs in stark contrast with the pitiable onanism of these contemporary harassers. Masculine sexual charisma, whether visible in the charm and seduction techniques of a fictional character like James Bond or a real-life adulterer like Mick Jagger, is desirable because it attracts women and sparks sexual desire, leading to consensual and mutually pleasurable affairs. No normal teenage boy fantasizes about abusing his power to assault women who have no interest in him.
>
> One of Weinstein's accusers claims that after she rejected his unwanted advances, the film mogul cried, saying, "You rejected me because I'm fat."
>
> The stories of misconduct making headlines on a daily basis are not the triumphs of masculinity's winners, but the woes of its losers.
>
> It is clear that the bipartisan parade of groping misogynists lack the most fundamental respect for women, and in their moral failure to view them as human beings, treat them as toys for their own sexual amusement. They also lack the pride that is essential to the maintenance of masculine confidence and bravado.
>
> In the process of harming women, these men have embarrassed themselves. One of the important questions, as always, is why? Why, even if certain men refuse to acknowledge the dignity and autonomy of women, does pride not prevent them from behaving as freaks and fools?
>
> Resolving the sickly lack of masculinity, along with cultivating a culture that has no tolerance for the degradation of women, are the long-term solutions for sexual harassment. In the short term, it appears that many men could use a good punch to the face.

Where does David go wrong? He is, of course, right in classify most forms of masculinity via sexual misconduct or violence today as "juvenile" or "immature."

There is always a *cause* for behavior, and conservatives don't want to look at the *cause* but only criticize the *results.* Why? Because then they would have to blame feminism.

To answer David's questions:

> In the process of harming women, these men have embarrassed themselves. One of the important questions, as always, is why? Why, even if certain men refuse to acknowledge the dignity and autonomy of women, does pride not

> prevent them from behaving as freaks and fools?

Why? Feminism tore down the very system which raised men that wanted to protect women.

- Husband as authority in marriage
- Lack of respect for husbands and fathers
- No fault divorce
- Mother custody of children
- Duluth laws

At the hands of feminism, families were ripped apart and destroyed. Boys grew up without fathers. Discipline, honor, and respect were thrown to the wayside. Chivalry was killed. The consequences of this are men that are more violent, sexually aggressive, and lack self control.

> Resolving the sickly lack of masculinity, along with cultivating a culture that has no tolerance for the degradation of women, are the long-term solutions for sexual harassment. In the short term, it appears that many men could use a good punch to the face.

The result of not blaming feminism is that you have to blame someone. That someone happens to be men because it “appears that many men could use a good punch to the face.” The old switcheroo. Blame men is always a good answer.

Conservatives don’t want to call feminism *bad*, even though the feminist rebellion has caused many of the problems that we have today.

Whether it is to cater to female voters or whatever who really knows. But conservatives still don’t get it or they don’t want to.

Study on what women prefer in mens' body

December 14, 2017 | by Deep Strength | Link | Original Link

Remember all those contrast pictures where women "preferred" some weaker looking male celebrity over a more ripped one? Remember that "trend" of women loving dad bods?

Yeah, that ain't true.

https://phys.org/news/2017-12-upper-body-strength-key-factor.html

> Dr Aaron Sell from the School of Criminology and Criminal Justice said cues of upper body strength make a man attractive, including having wider shoulders, being physically fit and having greater handgrip strength.
>
> "Evolutionary psychologists have shown that women's mate choices use many cues of men's genetic quality and ability to invest resources in the woman and her offspring," he said.
>
> "Among our ancestors, one variable that predicted both a man's genetic quality and his ability to invest was the man's formidability. Therefore, modern women should still have mate choice mechanisms that respond to cues of a man's fighting ability.
>
> "One crucial component of a man's ability to fight was his upper body strength."
>
> In the study, the researchers tested how important physical strength is to men's bodily attractiveness by showing women pictures of men's bodies and asking they how attractive they were.
>
> **The results showed that it was possible to almost perfectly predict how attractive a man's body is from three things: how physically strong he looks, how tall he is, and how lean he is. The effect of strength was so large that none of the 150 women in the study preferred weak men. Furthermore, looking strong was much more important for man's attractiveness than being tall or lean.**
>
> "The rated strength of a male body accounts for a full 70 percent of the variance in attractiveness," Dr Sell said.
>
> "The effect of height and weight on attractiveness may indicate that women are responding to cues of health or to the benefits that height and lean bodies have in protracted aggression, hunting and other aspects of fighting ability."
>
> Dr Sell said while the women in their study preferred the strongest bodies, there was a sizeable dataset across many cultures that showed women did not always prefer the strongest looking faces.

To summarize, 70% of the variations in attractiveness are how:

- How physically strong his body looks (most important)

- How tall he is
- How lean he is
- NONE of the 150 women preferred weak looking men.

The bros were right.

Since you can’t change your height, look strong and be strong by getting big muscles and getting lean.

Morally acceptable responses to (impending) divorce

December 17, 2017 | by Deep Strength | Link | Original Link

The Question asks on Dalrock's response to Vox's immoral response.

> Vox Day's point about Roman patricians raises a good question – what are morally acceptable responses by married Christian men to frivorce? Are they allowed to evade the law? Can they resist in any manner? Where are the boundaries? What safeguards should men set up to protect one another?
>
> Obviously murder-suicide is not among them, but I could never in good conscience marry if the only moral choice permitted is to submit and let the state to break up my marriage and take my kids from me. This is why I am somewhat sympathetic to Vox's statement.

Let's first back up for a moment. "Divorce" is the "end game" of a series of many poor decisions between a husband and a wife most of the time.

The majority of husbands and fathers will have some sort of conflict with their wife that is slowly escalating to where she "just wants out" or "can't handle it." There's probably only a minority of frivorces where a husband is actually blindsided.

In general, during this period the husband should follow the commands of the Scripture as to the best of his ability:

1. Continue to lead his house as best as possible
2. Continue to "sanctify" his wife by correcting her bad behavior as needed
3. Continue to develop in maturity in the fruits of the Spirit, especially in conflict scenarios

Counseling tends to be bad for husbands and fathers nowadays even from the Church. Unless you know of any counselors who actually "tell it like it is" where they would call out a wife for being insufferable, contentious, or rebellious, it's probably best to avoid "marriage counselors."

Deterrents of end game

Let's say that the situation continues to devolve. You have several options, depending on how far you are willing to go. All of these are about laying out the consequences logically and unemotionally.

First,

Divorce is unacceptable. No one will be better off with divorce. Your wife will have a terrible time in the dating market and will be much more unhappy in the long run as a spinster. Only 1/4 of women remarry after divorce, almost none after 30 years old. Your kids' lives will suffer drastically with increased behavioral issues, violence, promiscuity, etc. Poverty is a very real fact of life.

Find allies from friends and family (if any) to help you during the time. Since you're trying

to save the marriage, always make that clear so they will back you up in the end. If they're her friends too, then have them parrot similar points that divorce is not good for anyone.

Second,

> Matthew 18:15 "If your brother sins[k], go and [l]show him his fault [m]in private; if he listens to you, you have won your brother. 16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every [n]fact may be confirmed. 17 If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as [o]a Gentile and [p]a tax collector.

Document to be able to speak the Truth. Given the instruction of Matthew 18, others will be inevitably dragged into it. A man should be prepared to give an account of what happened, regardless of whether others believe it or not. The friends and allies in the first part will help a lot with this.

She will not have the only voice, which is common that only the wife's account is heard since everyone blames the man. If it devolves into divorce you may consider voicing your account of all you did to try to save the marriage to both your and her friends, family, and the Church.

Women hate when they are painted in a bad light, especially if it's true. Willingness to give your social circles a truthful account is a huge deterring force.

Third,

No one will be enriched off divorce. All marital assets will be burned to fight for custody of the children. You may even go into debt for keeping the family together.

She won't get 1 cent for destruction of the family and may even have to take on loads of debt.

Fourth,

Willingness to go to jail instead of paying child support and/or alimony.

Acknowledging that you won't support the unjust practices of the court and enrich lives off divorce. Jail is pretty cushy in the West anyway.

Alternatively, if you get custody of the children, then it may be worth staying out of jail to enrich their lives. Single fatherhood is not as good as a father and mother, but it sure beats leaving the kids to be raised by a single mother.

In general, the main reason why women divorce are because:

1. They are unhappy
2. They can date or marry again
3. They get custody of the children
4. They get cash and prizes

5. They won’t get blamed and will not be socially ostracized.

The four points above aim to talk about the reality the “benefits” of divorce and how they are false. It will only result in “terrible consequences” and more unhappiness. If it’s gotten to the point where righteousness is not effective for a Christian wife and mother to stay, maybe the consequences will be a wake up call.

I’m sure there’s more, but these are the main righteous options. If anyone can think of more, post them in the comments. I’ll add them to OP.

The masculinity myth: the real reason why men don't go to church

December 20, 2017 | by Deep Strength | Link | Original Link

A reader writes in asking about this article: the masculinity myth: the real reason why men don't go to Church. Aside from the fact that this pastor hails from the liberal bastion of Washington State, let's go through it anyway. It's pretty long, so I'm just going to excerpt certain sections.

> Today during worship, we were singing a song about God being our loving Father. As we sang, I realized it was the kind of song manly-men Christian pastors hate. It's the sort of song they rail against while crusading for the resurgence of "real men" Christian masculinity. As we sang tender words about a tender, loving, heavenly Father, I immediately realized why some men are so angry at spiritually wimpy men and bold Christian women. The thought just popped into my head: It's Cain and Abel all over again.
>
> Although it's probably one of the most profitable growth areas in Christian publishing, I'm not a big fan of the "what's wrong with the church" book genre. In the past four plus years as a Christian talk radio host, I've received a large steady flow of books attempting to address the "what's wrong with the church" writing prompt. Invariably, these books blame the lack of church growth on fatal flaws within church leadership, structure and theology. They assume that healthy churches grow and unhealthy churches decline. Consequently, if the church is to be healthy again, it needs to find a way to reach the people who no longer call the church their home.
>
> "Why don't men go to church" is a subset of the blame the church publishing niche. These books seem particularly popular as they make great reads for frustrated wives tired of attending church without their husbands. They're also great reads for bitter men determined to justify and fortify their reasons for abandoning the body of Christ. Let's face it, as the church declines in size and membership, the demand for church criticizing material will continue to increase.

There's nothing wrong with singing about a loving Father. After all, that's how God is primarily portrayed in the NT. The main issue is with the "feely" songs that romanticize Jesus. Jesus ain't your boyfriend or lover.

He is right that it's not always true that healthy Churches grow and unhealthy Churches decline. Churches can be in times of pruning such as the vine and branches. Yet, all of the other points lack context. For example, why do so many wives have to try to drag their husbands to Church? Missionary dating and marriage is a huge problem just like single motherhood. Yet, we almost never hear sermons against that.

> The church isn't masculine enough?

> Almost every book, post or tweet concerning the plight of Christian men eventually blames the church for not being masculine enough. The theory is men don't go to church because church is geared to the needs of women. There's too much sharing of emotions, too much hugging, too much singing, with too many effeminate leaders giving the ladies what they want: a church with no testosterone. This theory suggests that men don't go to church because churches don't meet the masculine needs of men. Many widely respected preachers seem to adhere to this concept that the church has been weakened by an overabundance of femininity.
>
> The first time I heard an author accuse the church of being too feminine, I was annoyed by the accusation. Over time, my annoyance hasn't waned. Since I am a pastor, those who advocate for a more masculine church expression will likely label me as one of those effeminate, emotional male leaders who is ruining the witness of Christ to real men. Don't worry, while making my argument, I'll make sure I don't cry in front of you and endanger your ability abide in the room with me.

It's not wrong to have a Church that is like that, but men and women are different. Men tend to like concrete theology, apologetics, and rational discussion about how to know our faith is true and how to share our faith.

The Church is tasked to make disciples of all nations. Well, if you're not doing a good job making disciples of men, then you're going to have an issue keeping men in your Church.

Churches that focus mostly on emotions and faith as "just believing" tend to end up having terrible progressive theology. In fact, studies have begun to show that declining Church attendance is linked to progressive theology.

> Calling the church too feminine is sexist
>
> Most arguments that blame the church for the absence of men are rooted in sexist assumptions. If you believe men don't go to church because the church doesn't meet their needs, then you are implying that women go because more of their needs are being met. What if more women go to church because their faith has a greater integrity? What if more women go to church because they have chosen to persevere and demonstrate a moral fortitude that contrasts the weaknesses of men? What if women are more willing to work in community, more willing to repent, apologize and forgive? Maybe men are so emotional they are unwilling to learn how to abide in complex community. Maybe instead of following the moral lead of women, men have isolated themselves from the church to keep from having to mature and grow up.
>
> There is another twisted, sexist logic to blaming the church for the refusal of men to participate. Instead of correcting those in rebellion, we attack those who are sincerely trying to be faithful. We tell the regular church attender that they are the problem, not the ones who abandoned the body of Christ. We tell the male

> leader who has remained, even in the face of tremendous cultural rejection, that He is the problem for the church's inability to reach more men. Blaming the actions of the most dishonorable on those who are most faithful is an affront to the integrity of those who are actively supporting the church. To blame faithful women for the unfaithfulness of men is once again blaming the victim for being abandoned.

Such things are easily debunked by "fruit." For example, we know that 70% of divorces are by women, and that frivorces happen fairly regularly in the Church — Jenny Erickson being a foremost example not to mention many of the readers around these parts.

Of course, you don't have to believe me, but the Scripture also has words to say on this:

Ecclesiastes 7:28 which I am still seeking but have not found. I have found one man among a thousand, but I have not found a woman among all these.

The Church environment is blamed, yet the author makes it seem like the regular Church attender is the one to be blamed. Again, as mentioned, men and women are different. It's not that hard to actually cater to both men and women and have different environments for each of them. Creating a false dichotomy and playing the blame game is exactly what feminists are always apt to do.

> Contrasting worship
>
> The story of Cain and Abel is the story of conflicting and contrasting worship expressions. Scripture states that "in the course of time Cain brought some of the fruits of the soil as an offering to the LORD. And Abel also brought an offering – fat portions from some of the firstborn of his flock" (Gen. 4:3-4). At first glance to the modern reader, there doesn't seem to be much contrast between these two offerings. Cain worked the soil, so he brought a product of the soil, Abel kept flocks so he brought a product of the herd. God's response to Cain and Abel demonstrates that their offerings were very different. […]
>
> This pattern of tearing down the righteous expression of others to defend an unrighteous expression seems to be the underlying force behind churches that tear down a strong feminine expression of worship to make room for a more masculine expression. To put it plainly, men refusing to give God their best have fallen into the rebellion of Cain. God does not accept leftover offerings and leftover worship. The absence of men in the church is ultimately the result of men rebelling against God, of men feeding themselves the best and choice fruit, while giving God little or nothing in return. In contrast to the Cain offering of men, we have the Abel offering of women. Despite the rebellion of their fathers, brothers, husbands and sons, women are still faithfully giving their best to God. They are giving their first and best fruit to God.

False. A more accurate analogy of what happens in a feminine environment where both girls and boys are forced to attend is education. Both girls and boys are forced to attend education from kindergarten to 12th grade.

Boys consistently underachieve in almost all areas because of the feminine environment. It has been noted several times that boys consistently score well on tests, but homework and other busy work boys tend to lag behind. Boys also suffer from sitting for long periods of time as they tend to have a lot more energy and the elimination of recess and physical activity leads to them being them dinged for behavior, diagnosed with ADHD, and even being drugged.

Girls learn well in certain environments while boys learn well in different ones. None of these are more “righteous” or “worse” than the other. This is the problem with the author’s take on Cain and Abel because “Church attendance” is not necessarily a marker of “righteousness” — especially given the terrible theology of most Churches nowadays.

> They yell at the men and tell them to be more manly
>
> At some level, these churches and leaders recognize that men have not given God their best. In response to this problem, they often try to rally men like an angry coach or drill sergeant. The assumption is to make men more manly, we need to treat them like our culture’s best examples of manly men. Without having healthy family examples of their own, these “masculinity” leaders often go to Hollywood to find their examples of real men. Sadly, these cartoonish portrayals of masculinity often contrast the way Jesus lived and the words he spoke.

One thing I agree with. AMOGing and the only “real man in the room” is destructive to both men and women.

> They blame women for the faults of men
>
> Leaders who champion a resurgence of Christian masculinity often also decry the presence of strong femininity or strong female leaders. They frequently speak of feminism as harming the ability of the church to reach men. They view women in leadership as a threat to men being able to follow God’s lead. They portray powerful women as a hinderance to men being able to participate fully in the advancement of God’s kingdom. In other words, they blame the weakness of men on the strengths of women. In my opinion, this is simply Cain resenting Abel. If Abel wasn’t such a show off, Cain wouldn’t look that bad. If women weren’t so strong, men wouldn’t look so weak.

Well, given that women are not permitted in leadership position in the Church according to the Bible, unfortunately for the author this is a huge issue. Liberal theology trying to worm its way into the Church.

Men as leaders in the Church and families need to be taught and discipled. If women are taking those opportunities, is it any wonder that you’re going to get Churches full of men who are apathetic.

Anyway, the author’s critique is mainly a bunch of false dichotomies, mixed with destructive liberal theology, and one good point about “the only real man.” It falls very

close to the category of blame men for womens’ rebellion. So much for helping out men.

The deadbeat deception

December 21, 2017 | by Deep Strength | Link | Original Link

Scott commented on Dalrock's post:

> Always remember the problem the Duluth model was created to solve was violent, abusive, controlling, deadbeat dads.

One thing I've been mulling over recently is the question: is there such a thing as a deadbeat dad or deadbeat mom in the first place?

We know that many women are often attracted and have sex with a lot of so-called "low lifes" — men that do what they want but can't hold a steady job, are generally irresponsible, and don't really care about supporting and/or caring for a mom and child. The women still sleep with them and have a kid anyway and expect them to pay child support, and if they don't they have the fall back of welfare or family support.

It is reasonable to expect that these deadbeats would not even attempt to shoulder any responsibility for their actions given their character. Pinning another responsibility on them when they already shirk responsibilities is laughable. Every time I see men or women trying to shame deadbeats it's a waste of time. They don't care about taking on that responsibility when they weren't responsible in the first place.

This leads to the conclusion that anyone who expects child support to support a family is dumb and unwise.

In other words, there is no such thing as a deadbeat. Don't have sex with people of dubious moral character and who are irresponsible. Otherwise, you only have yourself to blame.

Also, inb4 you're victim blaming.

Digit ratio or 2D 4D ratio

December 30, 2017 | by Deep Strength | Link | Original Link

A few commenters mentioned over on Dalrock's recent post about the masculine finger ratio that the woman has.

> It is always the little unintentional details that give away the bigger picture. I looked at her blog and towards the bottom is a photo of her hand with an engagement ring on the third finger. Her third finger is considerably longer then her first finger. This is always the case with men but with women it is reversed so that the third finger will be shorter than the first. A longer third finger on a woman indicates considerable masculinity and thus probably (given the ease) great promiscuity and of course that is exactly what she admits too although she insults the guys who were too polite to refuse her as 'crazies'. Usual female projection methinks.

It's not the 3rd finger but the fourth, and the ratio as the post is named is actually called "digit ratio" or "2d 4d ratio." If we're going to talk about it, might as well get it right.

You can read more about it on wikipedia. Overall, it's a crude approximation to prenatal androgen exposure like testosterone, and it can generally be a predictor of various traits in the sexes. A shorter 2nd digit (pointer finger) compared to the 4th digit (ring finger) indicates higher exposure to prenatal androgens. Now that you know that, men tend to have a lower ratio than women because they are exposed to more prenatal androgens than women.

Here's the relevant chart off the wiki that shows the different propensities with low digit and high digit ratios. Generally, low digit ratio is better for men and worse for women, and vice versa for high digit ratio. There are some negatives in each for both men and women though.

	Low digit ratio	High digit ratio
Physiology and disease	• Increased risk of prostate cancer and prostate diseases in males.[52][53] • Slower utero fetal development in both sexes.[52] • Increased reproductive success in males.[54]	• Lowered sperm counts[55] • Increased risk for heart disease in males[56] • Increased risk of obesity and metabolic syndrome in males[57] • Reduced risk for prostate cancer[58] • Reduced birth size in males[59][60] • Increased reproductive success in females.[54]

Psychological disorders	• Increased rate of ADHD in males[61][62][63][64] • Increased rate of Asperger syndrome and other autism spectrum disorders (when comparing digit ratio to general population)[65] • Increased risk in females for anorexia nervosa.[66] • Increased psychopathy in men with low digit ratio and high adult testosterone levels.[67] • Increased rate of alcohol dependency.[68]	• Increased risk for depression in males[69] • Increased rate of schizophrenia[70] • Increased rate of psychopathy in females[71] • Reduced risk of alcohol dependency[72] • Reduced risk of video game addiction[73] • Increased anxiety in males[74] • Increased risk in females for bulimia.[66][75]
Physical and competitive behavior	Increased aggressive behavior in sports.[76]	• Reduced performance in sports[77] • Reduced financial trading ability[78] • Right handedness skills[79] (inconclusive)[80]
Cognition and personality	• Assertiveness in females[9] • Psychoticism in females[81] • Aggression in males[17][82][83][84][85] • aggression in girls[86] • hyperactivity and poor social cognitive function in girls[87] • Masculinized handwriting in females[88] • Perceived ‘dominance’ and masculinity of man’s face[89][90] • In an orchestral context, rank and musical ability in males[91] • Right hand low digit ratio predicts academic performance[92] • Decreased mathematical ability[93] • Decreased empathy in response to adult testosterone levels[67] • higher propensity to attack without being provoked[94] • increased risk-taking behavior in men[95] • preference for normative behavior[96] • mean 2D:4D ratio among artists is lower than among controls[97] • higher numeracy (compared to literacy) in children[98] • higher criminal offending rates after puberty[99][100] • attenuated socio-affective skills[101]	• Personality traits correlated with digit ratio, higher being more feminized[102][103][104] • greater Openness personality factor[105] • Paranormal and superstitious beliefs among men with a higher digit ratio[106] • Higher exam scores among male students[34][107] • Higher neuroticism in both sexes with higher right hand digit ratio[108] and on left hand in females[81] • Higher left hand digit ratio in response to high adult testosterone levels predicts musical orchestra rank in females.[109] • Higher verbal fluency in both sexes.[52] • Higher visual recall in females.[110] • Higher literacy (compared to numeracy) in children[98]
Management	• Leadership[111] • Innovation[112]	
Sensory perception		• Smell perception[113] • Color perception[114] • Tactile perception[115]

Sexual orientation	• Lesbians have a lower digit ratio, on average, than heterosexual women[116][117][118][119][120][121][122][123][124][125][126][127] • Bisexual men have a lower digit ratio than exclusively homosexual men and community volunteers recruited regardless of sexual orientation.[128] • tendency toward polygamy[129]	• Sexual preference for more masculine men among women[116] and gay men[130] with high digit ratio; a preference for a masculine facial type means a more "feminized" mindset. • Lesbians are more likely to be femme and less likely to be butch with a high digit ratio.[118][131] Identical female twins discordant for sexual orientation still show the difference (lesbian less than straight, on average) in digit ratio.[120][132] • Homosexuality for men, according to some studies.[119][127][133] Other studies have disputed this; some have shown that the digit ratio in homosexual men is similar to,[117][124][125][126][134]or lower than,[121][123][128] that of heterosexual men. One study concluded that differences are dependent on geographical variation, with gay men having lower or similar ratios to straight men in Europe, but higher or similar in the United States.[135] But this finding has been questioned in a meta-analysis including 18 studies, which suggested that ethnicity, rather than geography, explained the differences previously found in men of different sexual orientations. The meta-analysis concluded that no significant sexual orientation differences in digit ratio exist in men.[136] • tendency toward monogamy[129]

Anyway, the relevant aspects in this particular situation with a woman with low digit ratio are some of the increased propensity of these cognitive traits that tend to lead to increases in promiscuity.

- Assertiveness in females[9]
- Psychoticism in females[81]
- aggression in girls[86]
- hyperactivity and poor social cognitive function in girls[87]

This is actually a very interesting talking point that I've used in the past as a tool in conversation and dates because of its ability to generally predict some behavioral traits.

But it is also something to look out for in terms of potential risky factors in marriage.

It’s not by all means “proven” that someone is a particular way if they have a certain digit ratio. It’s a overall trend much like virginity and divorce. It’s likely riskier to date or marry a woman with a low digit ratio due to the combination of traits that she usually has with a low digit ratio that makes her personally more competitive like a business partner rather than a wife.

I’d give it a “yellow flag” overall until you get to know them more to see if it’s a red flag based on her past behavior or a non-issue.

The great divide

January 4, 2018 | by Deep Strength | Link | Original Link

Gunner's post on the great divide:

> Of all the divisions and disagreements I've seen over the last decade in the Manosphere, the biggest is one that is rarely mentioned: the guys who've hit rock bottom and the guys who haven't.
>
> One one side is Mister Success with all the answers, the jet-set Lothario idly wondering which country to sample next, the bureaucrat-in-denial (hello, Pastor!) who managed to follow an Assigned Life Path to a gilded cage. The popular, wealthy and sheltered.
>
> One the other side is Mister Frivorced who tried all the answers, the hard worker frozen out of the "global marketplace", the poor bastard bastard who never had a father to teach him right from left. The unsexy, unworthy and unwanted.
>
> The former do not know sympathy. In their view, if you suffer then you deserve to suffer, somehow. Failure is something you shrug at, write off your taxes and walk away from because you have three other irons in the fire.
>
> The latter understand. Suffering is a part of life. Some failures are permanent. They'll push you as much as the former but they do it because they've been there. Because helping you helps them come to terms with their own experiences. Because they want others to succeed where they didn't. That difference in attitude is life-changing.

Generally, I consider there to be 4:

1. Mr Successes
2. Frivorced or struggling marriages
3. Average single clueless guy
4. Incels

Frivorced was at least decent enough with women that at least one woman wanted to marry him. Average single clueless guy sometimes gets interest and/or dates from women, but has no clue when they don't like him anymore and end the relationship. The incels don't get the time of day from women and are generally considered creepy.

These are generally the 4 tiers of men that encompass the SMP/MMP.

- 8-10s — Mr Successes that get all of the attention when single and have wives that adore them
- 5-7s — Frivorced or struggling and still married but don't know how to long term relationship
- 4-6s — the average clueless guy who sometimes get dates and relationships but

can’t sustain an long term relationship
- 1-3s — the Incels that are unwanted and ignored

It seems these days that most of the Incels have given up completely on women and are MGTOW.

Personally, I was your average single clueless guy.

Taking advice from Mr Successes is generally always a bad idea just like taking advice from women about how to date and/or marry and/or maintain a relationship with a woman. They hold too many blind spots about their own nature to reliably suggest good information for the rest of the population. It’s sort of like the celebrity world; everyone already likes them and caters to them so they don’t know what it’s like for the general joe who is mostly invisible or ignored.

Anyway, I’m still writing the book, and it’s mainly addressing to #2 and #3 categories obviously. The Incels who choose MGTOW that are Christian mainly just need to focus on God per 1 Cor 7. I’m hoping to have a finished rough draft soon.

Review of vetting, virgins and new info on virginity pledges

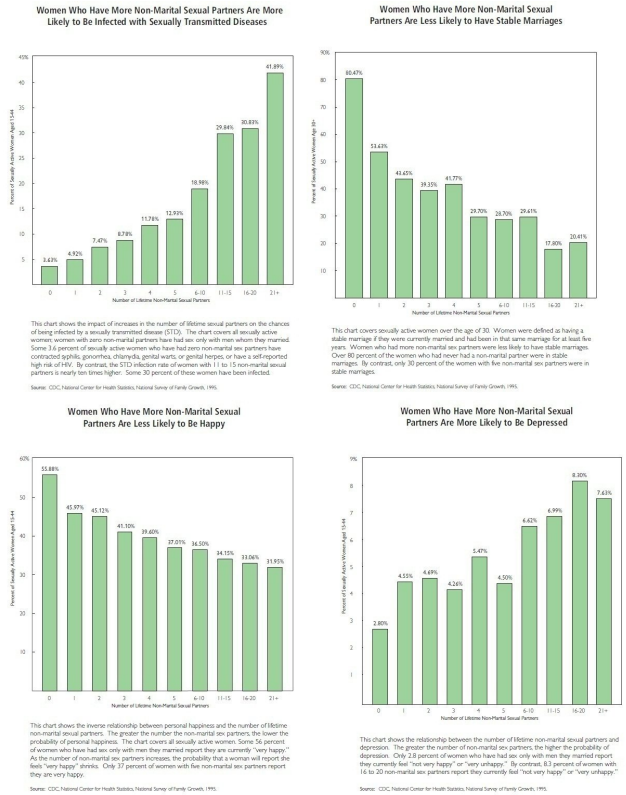
January 7, 2018 | by Deep Strength | Link | Original Link

I'm reviewing some of this for the book, plus some newer information.

First, revisiting **vetting**.

I'm going to eliminate as much commentary as I can, as this review is going to be very long.

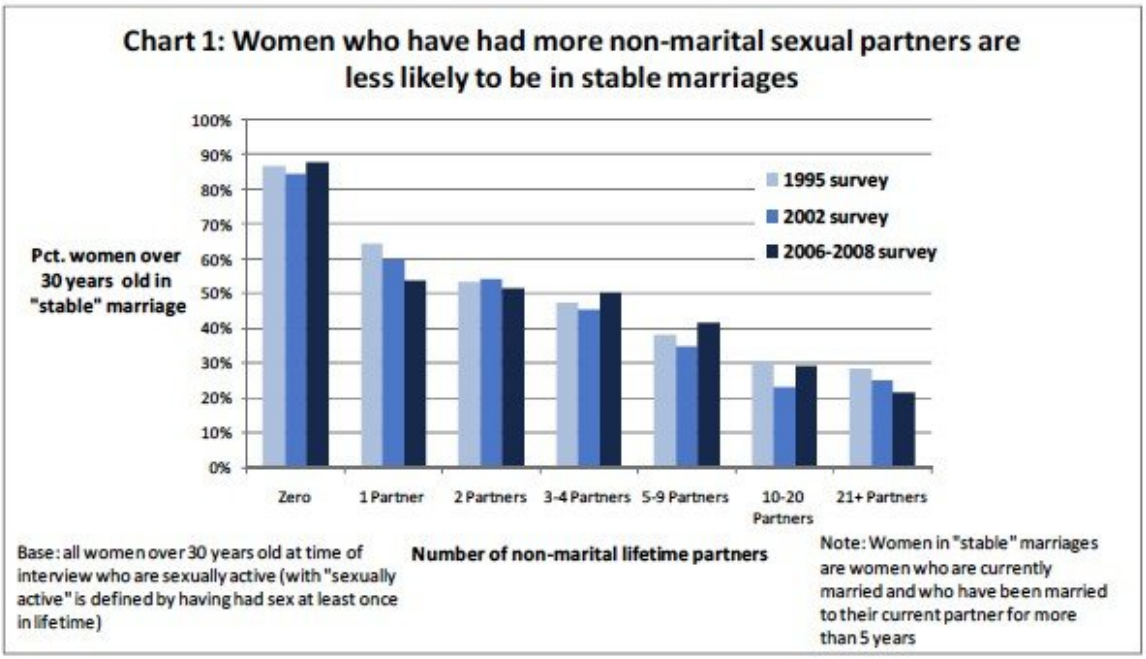
Let's look at one example we are all familiar with**: virginity.**



From the Teachman study on Social Pathologist. In particular, we see correlative trends on:

- Virgins are significantly less likely to be infected by STDs (obviously)
- Virgins are significantly less likely to divorce and are more likely to have stable marriages.
- Virgins are more likely to be happy in their marriages.
- Virgins are less likely to be depressed.

These are not all of the stats you can pull out on virgins.The findings for the population regarding virginity and stable marriages are replicated across various studies.

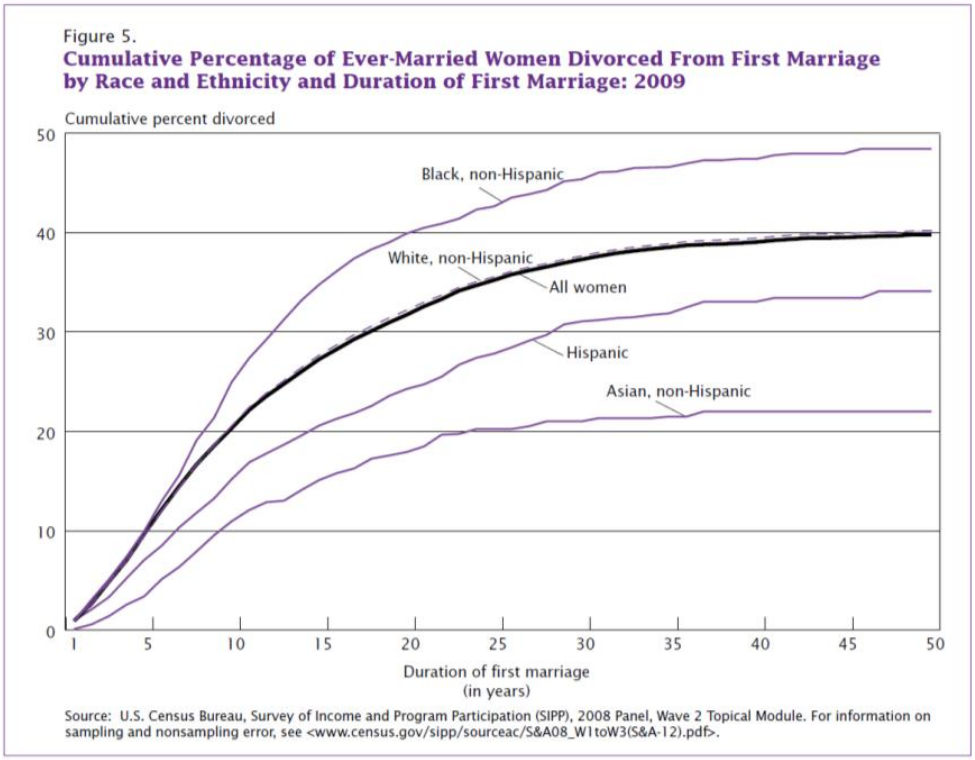


This alone shows the female virginity is important for marriages. God knew what He was talking about in Deuteronomy 22.

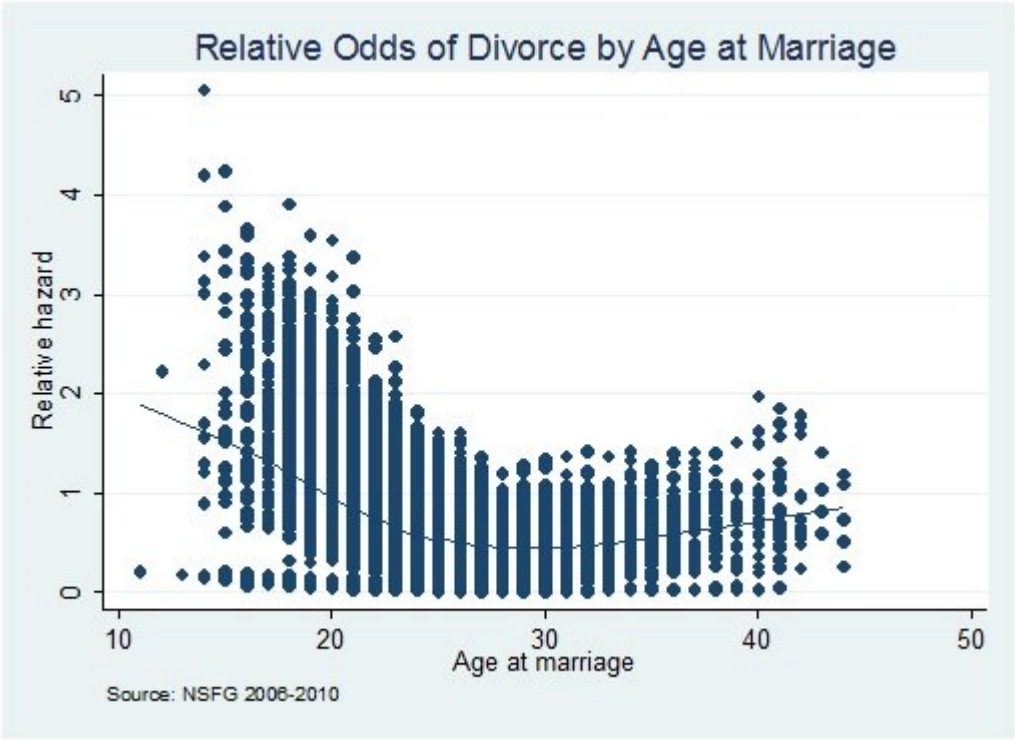
Other indicators based on statistical modeling

Aside from **virginity**, are other indicators of stable marriages based on statistical modeling. I'm not going to pull out charts for all of these, but you can check out some of the others for yourself through google. For example, stable marriages are more likely to be formed across:

- **Ethnicity**: Asian > hispanic > white > black



- **Age**: Reverse bell curve around 25-30 years old



- **Religion**: Catholics > Active Protestants > Non practicing > Non-practicing Protestants > Other
- **Importance of religion**: active > non-practicing

Those committed to their faith or no faith are stronger in marriages than those who are lukewarm.

- **College education**: Graduate > College educated > Part college > HS diploma > Part High School

Education is a predictor of stable marriages. Cane and the commenters discussed potential reasons why.

- **Family background**: Two parents > one parent > no parents

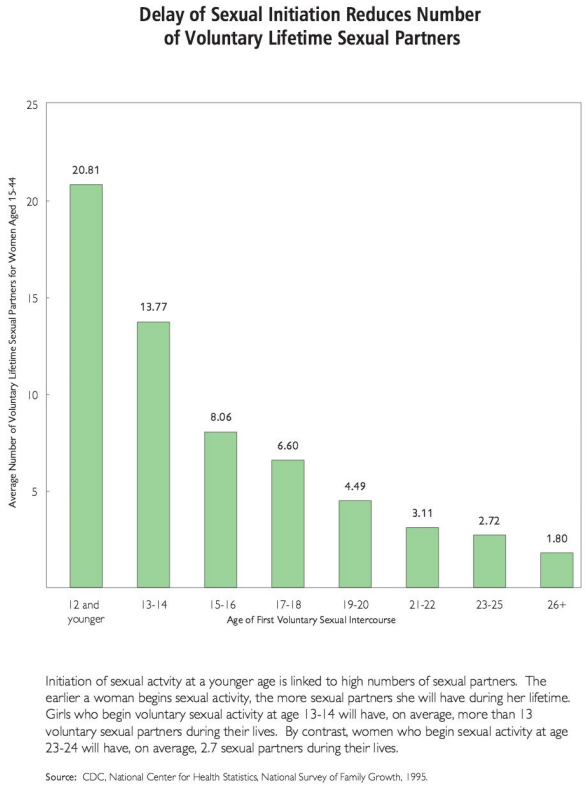
A father and a mother provide the most stable marriage, which is also a predictor of divorce. Single mothers being a big offender.

- **Children out of wedlock**: Children in wedlock > children within first 9 months of marriage > children out of wedlock

Yes, shotgun marriages are worse than wedlock marriages but better than having children out of wedlock then getting married.

All of the relative risk ratios for the following are discussed in Free Northerner's post on Sexonomics: odds of divorce. I took out the ones already discussed.

- **Age of first sexual experience**: 18 > 17-18 > 15-16 > 13-14 > 12



Unsurprisingly, the earlier sexual experience means disproportionately lifetime partners and higher risk of divorce. Exercising self control works (likely along with stronger family structure too).

- **Cohabitation**: No cohabitation > cohabitation
- **Income**: husband earns more > equal income > wife earns more
- **Income total**: Middle > higher > lowest (speculation: more cash and prizes for divorcing the highest income earners)

Some other indicators from divorce probability.

- **Prior marriage**: no prior marriage is better than a prior marriage
- **Employment status**: employed > part time > not employed
- **Interracial marriages**: Some have more likelyhood of staying together (e.g. White man, black woman) and some have less likelihood (e.g. black man, white woman; asian man, white woman, etc.).
- **Country**: US is pretty divorce happy compared to many other countries. For example, 50% of all Catholic annulments worldwide are in the US.
- **Ability to resolve conflict**: Never argue > rarely argue > regularly argue > heated arguments
- **Alcohol use**: None > some > regularly
- **Drug use**: None > some > regularly
- **Mental illness**: None > having one (depression, schizophrenia, BPD, etc.)

- **Age difference**: reverse bell curve centered with least risk of men being 0-2 years older.
- **Forced premarital sex**: None > forced sex (e.g. rape)
- **Length of marriage**: the longer your marriage lasts the less risk of divorce

Social attitudes:

- **Divorce is usually the best solution when a couple can't seem to work out their marriage problems**
- **A young couple should not live together unless they are married**
- **It is okay for an unmarried female to have a child**
- **It is important for a man to spend a lot of time with his famil than to be successful at his career**

All of these are different indicators of increase probability for separation or divorce.

It also so happens that women who delay age of first sexual experience, likely have increased self control and thus significantly decrease amount of total sexual partners.

Calculating the odds

There are some calculators aside from Free Northerner's post. FN mentions divorce probability. The defunct Just 4 Guys had one up that leads to this statistical probability.

J4G calculates the relative risk ratio of separation at 10 years. If the woman is:

- Over 25
- Has a 4 year degree
- Catholic
- Had an intact 2 parent family
- Lost her virginity to you in marriage
- Was not a single mother
- Does not believe divorce is an option
- Does not believe in cohabitation
- Does not believe that it's okay for an unmarried woman to have a child out of wedlock
- Believes family time is more important than career advancement

Then the relative risk of separation at 10 years is 2%.

Obviously, J4G does not take into account many of the other myriad of risk factors above including ethnicity, importance of religion, income, income total, employment status, interracial marriages, country, conflict solving, alcohol use, drug use, mental illness, age difference, forced premarital sex, and some of the other factors.

It is likely that the relative risk can be reduced even further if other factors are applied.

Conclusions for virginity

I stand by my statements that vetting will reduce the risk of divorce from 50/50 to at

least 90% if not 95-98%. Perhaps even 99%+ like TPC denies if you can factor in all of the ones that J4G and DP missed including attitudes about the importance of God and family in relation to life. In fact, virginity does most of the leg work reducing the risk of divorce already up to 80-85% depending on the study. This is why chastity is so important and why it made my list.

One of the quotes I've heard from Andy Stanley on why statistics matter is excellent (although, unfortunately, he believes heretical "submit to one another in Christ" for marriages). Paraphrased:

> It is foolish to ignore statistics. […] You are unique. God created you to be unique. But your experiences are not unique.

Experiences are not unique. We are all humans and engage in relationships. This gives statistics power as exemplary warning signs that can be used to analyze what a stable marriage looks like compared to an unstable one based on current and past behavior. They are accurate predictors that those unmarried can use to look for a potential spouse including the direct vetting like I have talked about.

Obviously, people change during marriage. This doesn't mean that there is a sudden massive increase in divorce probability as people change and get older. I admit that you can't vet to 0% probability of divorce. Even in the list above in the last section there is a 2% chance that there will be separation at 10 years. Maybe you fell into the 2% risk of separation or divorce. You one of the 2 out of 100. That sucks. But that doesn't discount that 98/100 of the other men still have stable marriages. Women may be fickle, but certain types of women are not that fickle that they would end up divorcing in droves after strong vetting.

Therefore, it should be abundantly clear that vetting, especially statistically, does have a very strong impact on finding a quality prospect for marriage. Reduction in relative risk of divorce from about 50/50 to < 5% maybe even to < 1- 2% is a very strong indicator that it works. It is such a strong reduction such that most informed men would never take a 50/50 willingly but would take the a < 2-5% chance. See: Jesus' analogy of discipleship about counting the cost.

Virgins

Now, going back to doom and gloom and the amount of attractive Christian virgins.

- There are 10,466,258 women aged 25-29 and 10,571,823 women aged 20-24 and 10,736,677 women aged 15-19 in the US in 2010. Let's say the range from 18-29 is good. 18-19 make up ~40% of the 15-19 range so ~4,294,671 women.

2010 Census Data. Not much changes in 5 years given the chart as each population group is still roughly 10 million.
http://www.census.gov/prod/cen2010/briefs/c2010br-03.pdf

(1) Total women in 18-29 age range = 25,332,752

———-

- Less than 20% of Americans regularly attend church — half of what the pollsters report. While Gallup polls and other statisticians have turned in the same percentage — about 40% of the population — of average weekend church attendees for the past 70 years, a different sort of research paints quite a disparate picture of how many Americans attend a local church on any given Sunday. […] His findings reveal that the actual rate of church attendance from head counts is less than half of the 40 percent the pollsters report. Numbers from actual counts of people in Orthodox Christian churches (Catholic, mainline and evangelical) show that in 2004, 17.7 percent of the population attended a Christian church on any given weekend.

http://www.churchleaders.com/pastors/pastor-articles/139575-7-startling-facts-an-up-close-look-at-church-attendance-in-america.html

- We also know that 70% of young adults in the 18-22 range drop out of church.

http://www.lifeway.com/Article/LifeWay-Research-finds-reasons-18-to-22-year-olds-drop-out-of-church

These two factors as pointed out are heavily confounded with each other. As KPP pointed out in the previous comments, about half of the 2/3 that drop out eventually end up attending again albeit in lower frequency. For the sake of argument, I'm willing to be factor out the dropout rate of young adults altogether using the US population "regularly attenders" as the standard which is 17.7%. This will overestimate the amount of young women in the Church.

(1) Total women in 18-29 age range, (2) who regularly attend Church = 25,332,752 * .177 = 4,483,897

———-

- 58.5 of women 20-39 years old are overweight or obese in 2011-2012 in the US.

http://jama.jamanetwork.com/article.aspx?articleid=1832542

- NIDDK (National institute for diabetes and digestive and kidney diseases) states that 33% of teens are overweight or obese.

https://www.niddk.nih.gov/health-information/health-statistics/Pages/overweight-obesity-statistics.aspx

One could say that Christians have more self control than their counterparts. However, as I have noted in posts such as A lesson in false humility: Christians are allergic to healthy lifestyles, Christian women tend to find a way to rationalize that paying attention to physical appearance is an idol. This statistic is probably pretty accurate.

An estimate of the total number of 20-29 year olds that are not overweight or obese would build off the data. If 67% of teens are not overweight or obese then the 41.5%

should be averaged between the 20-29 and 30-39. Therefore, if we say that obesity increases linearly with age, then 67% of teens are not overweight or obese, 50% of 20-29 are not overweight or obese and 33% of 30-39 are not overweight or obese. Averaging 50% and 33% yields our 41.5%.

Therefore, a solid estimate is that 50% of 18-29 age range are not overweight or obese. That's still pretty dismal.

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese = 4,483,897 * .5 = 2,241,949

———-

- In highly religious groups, up to 20% wait until marriage successfully. Naturally, religious people seem more likely to wait until marriage to have sex. In a study of 9 Southern Baptist churches in Texas, 20% of the church members aged 25 or younger were married without ever having premarital sex (e.g. no oral & no vaginal).
- In the general population, the ratio of women-to-men who wait until marriage to have sex seems to be about 60/40 girls-to-guys. This statistic disproves the common misconception that only women wait until marriage to have sex. Statistically-speaking, plenty of guys wait too!

http://waitingtillmarriage.org/4-cool-statistics-about-abstinence-in-the-usa/

I did some research since the previous post, and found the actual study with data:

Demographics of sample of Southern Baptist Sunday School attendees (n = 151)

Factor	Premarital sex (%)					
	No.	No sex	Oral only	Vaginal only	Both	*P*
Total	151	27.2	9.3	6.0	57.6	
Gender						
Male	78	30.1	8.2	5.5	56.2	0.88
Female	73	24.4	10.3	6.4	59.0	
Age at first marriage						
16–20	19	15.8	5.3	10.5	68.4	0.01
21–24	80	38.8	11.3	3.8	46.3	
25–36	68	13.5	7.7	7.7	71.2	
Childhood church attendance						
Very often	110	30.0	11.8	6.4	51.8	0.05
Often	17	35.3	5.9		58.8	
≤Occasionally	24	8.3		8.3	83.3	
Parents married during childhood						
Married	131	28.2	8.4	6.1	57.3	0.69
Divorced	20	20.0	15.0	5.0	60.0	
Current church attendance						
Very often	102	30.4	9.8	3.9	55.9	0.53
Often	47	21.3	8.5	10.6	59.6	
Occasionally	2				100.0	

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3156853/ (my red highlighting)

A greater percentage of men had no sex (30.1%) compared to women (24.4%). Same

with the data for oral only, vaginal only, and both. The distinction is fairly low, but it seems to support the conclusion that women slightly more often have premarital sex than men.

Overall, the more committed one was to Church (e.g. very often) the more likely that one was a full virgin. Unfortunately, the study did not quantify the difference between “very often” and “often” but I imagine that “very often” is likely 1 or more times per week, whereas “often” is only once to a few times month. That’s the way I’ve seen it quantified in online dating surveys.

Indeed, there was also a huge disparity between those who married 16-20 and 21-24 and 25-36 with the rates at 15.8% (includes married by pre-marital pregnancy), 38.8% and 13.5% respectively for no sex before marriage. Overall, if you’re a Christian man aim for the 21-24 age group of Christian women attending Church often for your best shot.

Overall childhood church attendance and 2 parent families also played a role over no church attendance and divorced families. Another 2 factors to keep in mind.

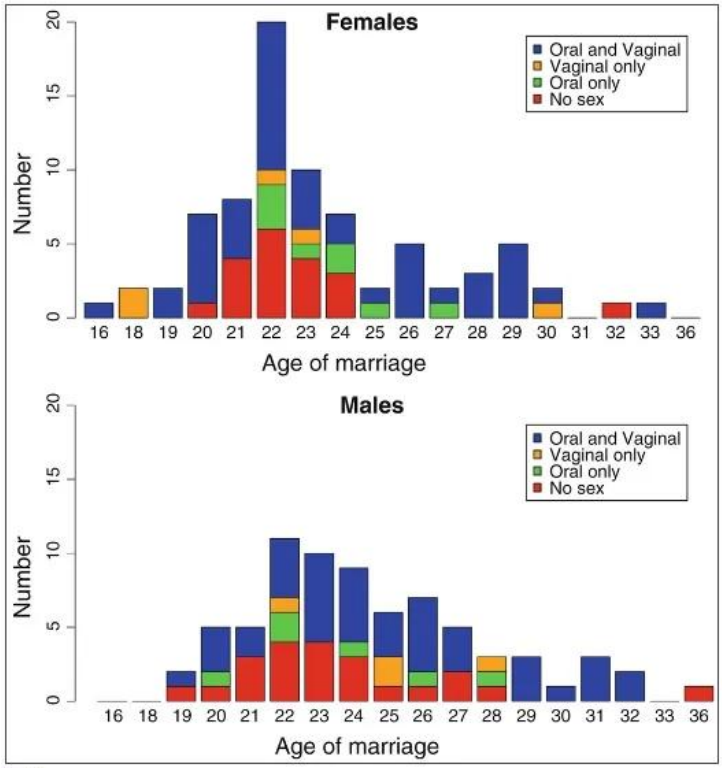


Fig. 2
Proportion to have premarital sex by age of first marriage and gender (n = 151)

19 total women were total virgins at marriage, and 22 total men were total virgins at marriage. This also lends credence to my aforementioned conclusion that men should aim for the 21-24 demographic of Christian women if they want a virgin at marriage as pretty much all of the virgins were clustered into the 20-24 range. Kudos to the 32 woman and 36 man who waited.

Church number						
1a	21	66.7	9.5	9.5	14.3	0.002
1b	6	17.0			83.0	
2	14	43.0	14.0		43.0	
3	28	28.6	25.0	3.6	42.9	
4a	12	16.7	8.3	16.7	58.3	
4b	21	9.5		9.5	81.0	
5	11	18.2	9.1		72.7	
6	23	17.4	4.3	4.3	73.9	
7	15	13.3		6.7	80.0	
"Accept Jesus as Lord & Savior"	151					

It's worth noting that Church 1a and 2 had a highly disproportionate number of virgins at marriage compared to the rest of the Churches surveyed. 1a and 1b are designated as being in the "same region" so there's obviously a drastic difference between Church 1a and Church 1b even though they're in the same area. **FIND THE RIGHT CHURCH**.

For the sake of the statistical analysis, I'm going to go with the 30.4% for "very often" Church attenders for the conclusion as the "attend Church regularly" is already a factor. Note that this may be higher in the 21-24 age women population and less in the 25-29 age population.

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese, (4) who stay a virgin until marriage = 2,241,949 * .304 = 681,552

I'd be interested to see what the statistic is for 21-24 + often/very often childhood attendance + parents married + very often attendance is. Maybe it reaches 50%+ for childhood attenders which would be much better.

———-

Mark MacIntyre comments:

> Shouldn't you separate the single women in this age range from the partnered women before doing the rest of the sums? (I'm quite tired today, so the answer to this may be staring me in the face).
>
> According to Pew Research, just 20% of Americans aged 18-29 are married. That would further reduce your eligibility number to 681,552 x 0.8 = 545,241 (rounded down, because who wants 0.6 of a woman?).

That is indeed the case. Therefore, adding a significant needed criteria this would be:

(1) Total women in 18-29 age range, (2) who attend Church regularly, (3) who aren't overweight or obese, (4) who stay a virgin until marriage (5) who are single = 681,552 * .8 = 545,241

———-

I factored in as many confounding variables as I could, and I was conservative at adding more variables to the equation because of confounding factor overlap. Other variables with confounding factors that I didn't include in the statistics:

- The National Marriage Project also found that "about 80 percent of young-adult men and women continued to rate marriage as an 'important' part of their life plans; almost half of them described it as 'very important.'" Thirty percent of 25-year-old single women want to be married. Read more at http://national.deseretnews.com/article/1893/The-national-marriage-age-is-increasing-but-not-for-this-group-of-people.html . Only ~30% of women want to be married in the 18-30 age range on average approximately.
- Those who attend church are not always "Christians." Based on my experience and others I'd say that only 10-20% of Christians in churches are actually reading their Bible and striving to obey Scripture.
- Worse measures of virginity in non-extremely conservative Church populations.
- Denominational differences. Some of the stats clumps all religions together (hindu, muslum, etc.) not just Catholic and Protestant.

Thus, I believe the above statistics are a fairly accurate measurement compared to the previous estimate. If anything, it's going to be a slight to moderate overestimate.

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The third iteration resulted in these numbers:

In conclusion, there are approximately 545,241 Christian women in the US aged 18-29 who regularly attend Church, aren't overweight or obese, are virgins at marriage, and are currently single. This is approximately 2.15% of the 18-29 total women population (545,241 / 25,332,752). In the US total population it is .17% (545,241 / 320,090,000).

Specifically, any random 18-29 year old woman in Church with the attributes of non-overweight or obese and a virginity and single is going to be .304 (virginity at marriage) * .5 (not overweight or obese) * .8 (single) = 12%. In other words, about 1 in 8.

These numbers are better than previous estimates, based on more accurate data. However, I did drop some potential relevant factors, so if anything it may be a slight overestimate.

The average Church size is approximately 186 attenders. Your average Church is 60/40 women to men as we mentioned before. The women tend to be disproportionately older or families with children. Total 18-29 women in the US who regularly attend Church make up 16.1% of the women population (25,332,752/(156,964,212)). I won't factor in drop out rates among young people, even though it may be up to 33%. Hence, we get:

- **~18 women (186 * .6 * .161) in the 18-29 age group in your average congregation.**
- **~2.2 women (18 * .304 * .5 * .8) who are age 18-29, not overweight or obese, virgins, and single in your average congregation.**

Unfortunately, there is room for gloom. But don't lose hope. Advice in the conclusion.

Conclusions and advice

Criteria:

1. Women who are 18-29,
2. regularly attend Church,
3. aren't overweight or obese,
4. are virgins at marriage
5. Single

Statistics based on these criteria:

- 2.15% of women in the 18-29 total population.
- .17% of women in the total US population.
- 12% of Church going women 18-29 are not overweight or obese and virgins.
- 18 women in the 18-29 age group in your average 186 member congregation.
- 2.2 women who are age 18-29, not overweight or obese, and virgins in your average 186 member congregation.
- 11.7 women who are age 18-29, not overweight or obese, and virgins in your average 1,000 member congregation
- 117 women who are age 18-29, not overweight or obese, and virgins in your average 10,000 member congregation

The last 5 statistics are probably slight overestimates. More conservative Churches may have slightly more. More liberal Churches will probably have less. Larger congregation have a tendency to be more liberal; hence, it is probably less than 160 women per 10,000 members.

That said there are good indicators for who the attractive Christian virgins are. They wear feminine clothing, have long hair, have an innocent look, have strong masculine fathers, value family and marriage, love children, don't have tattoos, don't like alcohol, and other such traits.

Of course, most of the men are probably going after the 12% in each Church, so you need to learn how to be a strong, confident masculine leader if your goal is one of those women.

My advice:

1. Attend one main Church.
2. Go to young adult events at other Churches and gatherings to increase your

chances of meeting one of these few age 18-29 attractive, Christian virgins.
3. If you're in your mid to late 20s, aim for the 20-24 age group of devout Church going women as your odds rise up to potentially close to 40% in that range for virgins.
4. Potentially attend a mega-Church, although the theology of many mega-Churches nowadays can be questionable. If you do, understand the importance of vetting character and attitudes.
5. At 3 women per average congregation you might just be better meeting many 18-29 year old women at various hobbies, dances, and other social events because 2.69% of them will be Christian women who regularly attend Church, are not obese or overweight, and are virgins. If it's a physical activity your chances are potentially better since that tends to eliminate the overweight and obese.
6. Use your friends and families to network!
7. If you're still young, perhaps volunteer in university campus Christian group(s) as a leader or continue to be one if you recently graduated.
8. Other advice here on my detailed timeline and how to guide on the process of finding a wife.

My Church is smaller than the average congregation. I did not find my wife in my current Church. She was 23 and a virgin when I found her, so that lends credence to the 20-24 range as well.

Virginity pledges

https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4090803/

> Over the past two decades, virginity pledges have proliferated in the US, despite mixed results regarding their effectiveness. Few studies have examined possible mechanisms that may shed light on why pledges work for some individuals but not others. Using a sample of emerging-adults aged 18–24 years old (n = 1,380),we examine the influence of religiosity on pledge signing and adherence, specifically whether the effectiveness of pledges is moderated by religiosity. Findings show that while religious participation is positively associated with signing a pledge, there is amoderating effect of religious commitment. That is, when religious commitment is high, adherence to the pledge is greater. However, for pledge signers with low religious commitment, there are unintended negative consequences with regard to increased participation in risky sexual behaviors, whether compared to other people who signed the pledge who are equally committed to their religion or to individuals who have never taken such a pledge. Implications for research and policy are discussed.

Basically, virginity pledges somewhat work effectively if religious commitment is high. They pretty much don't work for those whose commitment is low.

Thus, if Churches want to effectively implement them then they should have them as "optional" and don't do them in a public setting where turning them in allows those with

low religious commitment to feel peer pressured into doing them.

Conclusions

When vetting pay attention to these factors:

- **Virginity:** Makes up most of divorce risk.
- **Ethnicity**: Asian > hispanic > white > black
- **Age**: Reverse bell curve around 25-30 years old. Though virginity is maximized around 21-24 years old in the baptist study, so that age range is more important.
- **Religion**: Catholics > Active Protestants > Non practicing > Non-practicing Protestants > Other
- **Importance of religion**: active > non-practicing
- **Education** is a predictor of stable marriages.
- **Age of first sexual experience**: 18 > 17-18 > 15-16 > 13-14 > 12
- **Her family Structure growing up :** Father + mother > father > mother > none
- **Don't cohabitate**: No cohabitation > cohabitation
- **Income**: husband earns more > equal income > wife earns more
- **Income total**: Middle > higher > lowest (speculation: more cash and prizes for divorcing the highest income earners)
- **Prior marriage**: no prior marriage is better than a prior marriage
- **Employment status**: employed > part time > not employed
- **Interracial marriages**: Some have more likelyhood of staying together (e.g. White man, black woman) and some have less likelihood (e.g. black man, white woman; asian man, white woman, etc.).
- **Country**: US is pretty divorce happy compared to many other countries. For example, 50% of all Catholic annulments worldwide are in the US.
- **Ability to resolve conflict**: Never argue > rarely argue > regularly argue > heated arguments
- **Alcohol use**: None > some > regularly
- **Drug use**: None > some > regularly
- **Mental illness**: None > having one (depression, schizophrenia, BPD, etc.)
- **Age difference**: reverse bell curve centered with least risk of men being 0-2 years older.
- **Length of marriage**: the longer your marriage lasts the less risk of divorce
- **College education**: Graduate > College educated > Part college > HS diploma > Part High School
- **Don't have premarital sex**: Children in wedlock > children within first 9 months of marriage > children out of wedlock
- **Forced premarital sex**: None > forced sex (e.g. rape)

Social attitudes

- **Divorce is usually the best solution when a couple can't seem to work out**

their marriage problems

- **A young couple should not live together unless they are married**
- **It is okay for an unmarried female to have a child**
- **It is important for a man to spend a lot of time with his family than to be successful at his career**

Obviously, you probably can't get ALL of these traits in a Christian girl, but you can probably find a majority of them. There are some more important ones such as strong faith, virginity, lack of mental illness, not doing drugs or alcohol, and ability to resolve conflict that are stronger than others.

Out of all of these criteria, my wife had 23/28 of these criteria.

These were the other main criteria I was looking for, and you can see there's a lot of overlap.

1. **Evidence of a relationship with God** — daily Scripture, prayer, meditation, and service in the Church or community. A heart that is seeking after God and is fruitful in it with her actions.
2. **Evidence of cultivated godly femininity** — long hair, dresses modest, wears dresses and skirts, smiles often, enthusiastic, kind, gentle, humble, preferably knows how to keep a home and cook, etc.
3. **Evidence of chastity in attitude and deed** — Christian men and women are called to this prior to marriage, and I'm uninterested in having to deal with the drama that surrounds a woman that has had previous intimacy with other men. I'd readily consider a low N-count woman who has shown though her actions and attitude that she has repented (and not just feels bad about what she did) over a virgin Christian woman who has done everything but sex.
4. **Evidence of attraction/chemistry** — I work in the medical and fitness industries, and it is important for me to have a wife who is a good ambassador for Christ in how she looks. I've dated women before who don't care about good nutrition and exercise, and it never ends well because this is an integral part of my life. A woman who strives to be attractive even though it takes work is going to be a better ambassador for Christ than one who gives in to sloth and gluttony. This goes both ways as my potential wife should be attracted to me too.
5. **Evidence of a willingness for family prioritization** — God willing I hope to have many children (3-5+) and am looking to home school them. I don't care if my wife has a career, but she should be willing to lay it aside for her family. Age is not a primarily consideration for me, but since I want to have many children younger is better.
6. **Evidence of submissiveness, especially to God** — This pretty much sums up a Biblical marriage in that it encompasses the 3 major roles that a wife is called to: a helpmeet, with submission, and with respect. I tell women that my God given mission will put me in uncomfortable discussions and challenges, and if she's coming along with me then it will be more of the same. If you're not growing in your

heart, mind, soul, and strength for Christ then what are you doing?

I think overall it’s not an exact “science”, but it definitely can help you “count the cost” so to speak to see if marriage is an overall good decision for you. I think for many men it’s probably not going to be, unless you can find a virgin.

At the end of the day though, you influence and lead her through your behavior and actions, so you need to know that what you are doing is affecting your risk of divorce through a marriage as well.

Digit ratio redux

January 11, 2018 | by Deep Strength | Link | Original Link

Info from a recent Dalrock post actually found a pubmed article on Feminist activist women are masculinized in terms of digit-ratio and social dominance: a possible explanation for the feminist paradox.

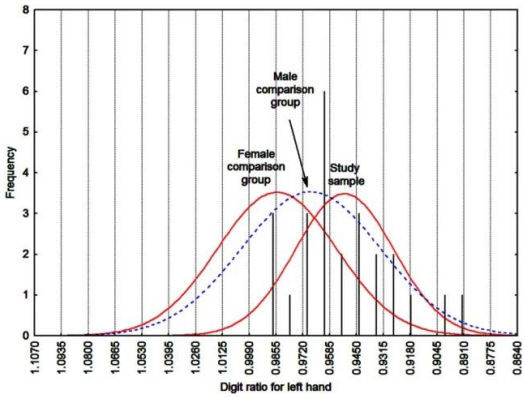
As I noted in the previous digit ratio post, men and women exposed to higher prenatal testosterone develop tendencies for behavior based on how much they were exposed to.

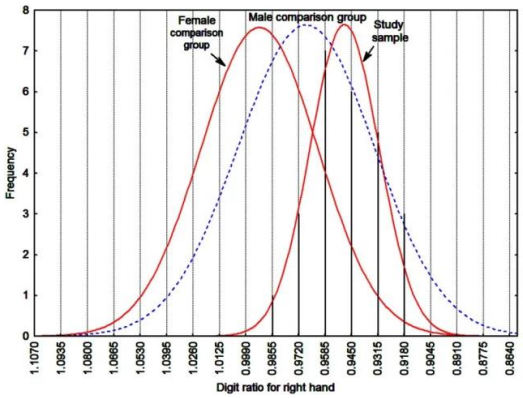
Here is the study's abstract:

> The feminist movement purports to improve conditions for women, and yet only a minority of women in modern societies self-identify as feminists. This is known as the feminist paradox. It has been suggested that feminists exhibit both physiological and psychological characteristics associated with heightened masculinization, which may predispose women for heightened competitiveness, sex-atypical behaviors, and belief in the interchangeability of sex roles. If feminist activists, i.e., those that manufacture the public image of feminism, are indeed masculinized relative to women in general, this might explain why the views and preferences of these two groups are at variance with each other. We measured the 2D:4D digit ratios (collected from both hands) and a personality trait known as dominance (measured with the Directiveness scale) in a sample of women attending a feminist conference. The sample exhibited significantly more masculine 2D:4D and higher dominance ratings than comparison samples representative of women in general, and these variables were furthermore positively correlated for both hands. The feminist paradox might thus to some extent be explained by biological differences between women in general and the activist women who formulate the feminist agenda.

Interestingly, what the abstract doesn't mention is that the sample women had a more masculinized digit ratio than even the sample men group!

A picture is worth a thousand words in this case:





As you can see, the mean digit ratio of feminist activist women is higher than both the female and male comparison groups, although there is some solid overlap.

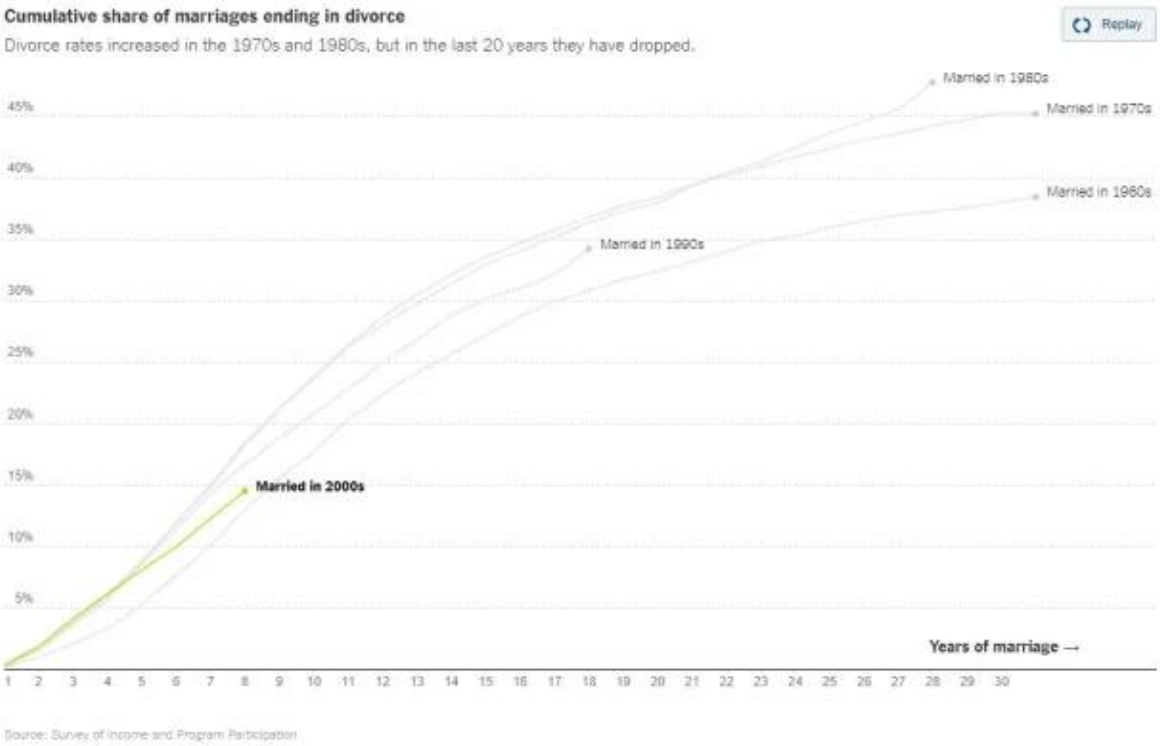
If you find a woman who have very short index fingers compared to their rings, it’s worth being very careful around them until you know their tendencies and political views.

Divorce rates have not really dropped

January 16, 2018 | by Deep Strength | Link | Original Link

An NYT article claims that divorce rates have dropped.

Here's the chart:



Overall, the "rates" don't really look to be dropping much at all because they are pretty much all on similar trajectories.

There's also no real "spike" for the so-called 7 year itch either.

The "spike" for the 1980s and 1990s seems to be in 2008, since the data for those married in 2000 only goes up to 8 years. That's when the market crashed from the housing bubble, and tons of people lost their houses and/or jobs. When husbands don't have jobs, wives tend to divorce in much greater numbers.

Overall, if the rates are dropping for those in the 2000s, it's because:

- There are less marriages overall and thus there are less divorces.
- Cohabitation is on the rise.
- Men tend to see marriage as a bad deal for them, and so they are just either opting out or only getting married if they are REALLY sure.
- The more unattractive men that would've gotten married and divorced simply aren't getting married anymore since they can't find women. These would-be divorces simply never come to be.
- Men are less masculine now, and women are less feminine.

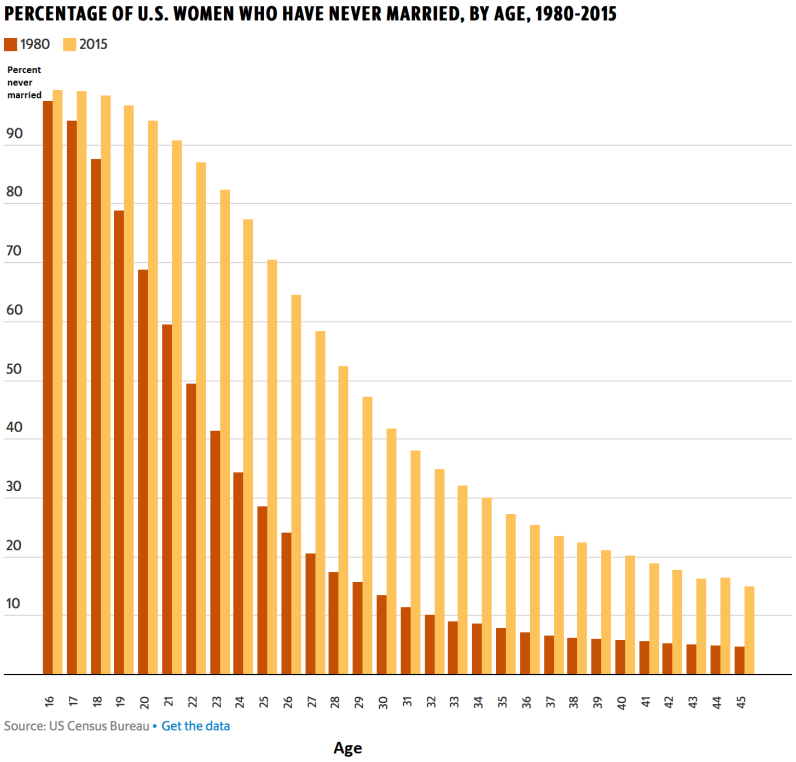
If men and women married at the same rates as they did in the latter 1900s, then you'd definitely see drastically more divorces than the charts indicate. That's why simply

looking at divorce rates is deceptive.

Marriage rates and end game spinster predictions

January 17, 2018 | by Deep Strength | Link | Original Link

Previous reddit post on statistics. I know Dalrock has covered it too a while back when it came out.



For men: https://datawrapper.dwcdn.net/AjCBx/1/

Bentley article on predictions. Here are the interesting excerpts.

> Today an unprecedented portion of millennials will remain unmarried through age 40, a recent Urban Institute report predicted. The marriage rate might drop to 70 percent — a figure well below rates for boomers (91 percent), late boomers (87 percent) and Gen Xers (82 percent). And declines might be even sharper if marriage rates recover slowly, or not at all, from pre-recession levels, according to the report.
>
> Traditional marriage has been on a downward trajectory for generations, but with this group it appears to be in free fall. According to a report released last month by the Pew Research Center, 25 percent of millennials are likely to never be married.

So this is what we have:

- In 1980, 95% of all women got married by 45 years old.
- In 2016, 85% of all women have gotten married by 45 years old.

That number is expected to increase to the 25-30% range for millennials (e.g. born

1982-2004) according to these predictions. So theoretically, the last millennials would be 45 in 2049.

> Young couples are opting to live together and put off marriage for later, if at all. About a quarter of unmarried young adults (ages 25 to 34) are living with a partner, according to Pew Research analysis of Current Population Survey data.

Average married age of women and men is 27 and 29. Therefore, we can estimate that this number is about ~40% unmarried for that particulate age range or so due to 27-29 being on the earlier side of 30 which is in the middle. That would mean that about 10% of unmarried young adults are cohabiting.

> Marriage has lost much of its social allure, but remains a desired milestone for about 70 percent of millennials. They say they would like to marry, but many — especially those with lower levels of income and education — lack what they deem to be a necessary prerequisite: a solid economic foundation.

Ironically, it's marriage that actually staves off poverty. One income with stay at home motherhood is generally a feature of upper middle class; two incomes tend to bring a family out of poverty income levels.

> "Even as marriage rates have plummeted — particularly for the young and the less educated — Gallup survey data show that young singles very much hope to get hitched. Of Americans age 18 to 34, only about nine percent have both never been married and say they do not ever want to marry," she wrote.

So about 10% say they don't want to get married and never have been married. 18-34 is a pretty big population range for singles. If average age of marriage for women is 27 and 29 for men, then that probably encompasses about 60-70% of the population. Let's say it's about 2/3rds of the population, so about 6% of millennials never want to get married. 94% want to get married.

Here's the margins

- Currently, 85% of all women have gotten married by 45.
- About 10% cohabitate.
- Predicted by 2049 that 25-30% of women will have not been married by 45.

This leaves us with:

- 6% never want to get married
- 10% cohabitation
- 70-75% married
- 94% want to get married.

This leaves us with:

- **9-14% "unwanted spinsterhood" — about 1 in 10 women**

- **19-24% “unwanted cohabitation and unwanted spinsterhood” — about 2 in 10 women**

That’s a decent chunk of the female population that will have to settle for unwanted cohabitation and unwanted spinsterhood. We’ll see how this plays into affecting the narrative. The loudest cries are always at the margins.

Edit: Fuzziewuzziebear makes a good comment:

> The problem with this is that it fails to take into account women who have divorced and don’t remarry. There have to be a terrible lot of them. At a guess. let’s say it doubles the numbers. With eighteen to twenty eight percent of women unlikely to marry, they should be screaming.

About 50% of women remarry after divorce. 1st marriage divorce rate is currently approximately between 30-40%. Therefore, there are another 15-20% of women who are single divorcees.

Bonus: Kate Bolick of the oft referenced All the Single Ladies article that has gone around a lot has a book on spinsterhood aptly named “Spinster” trying to ‘spin’ it in a positive light. The media agrees with her narrative obviously.

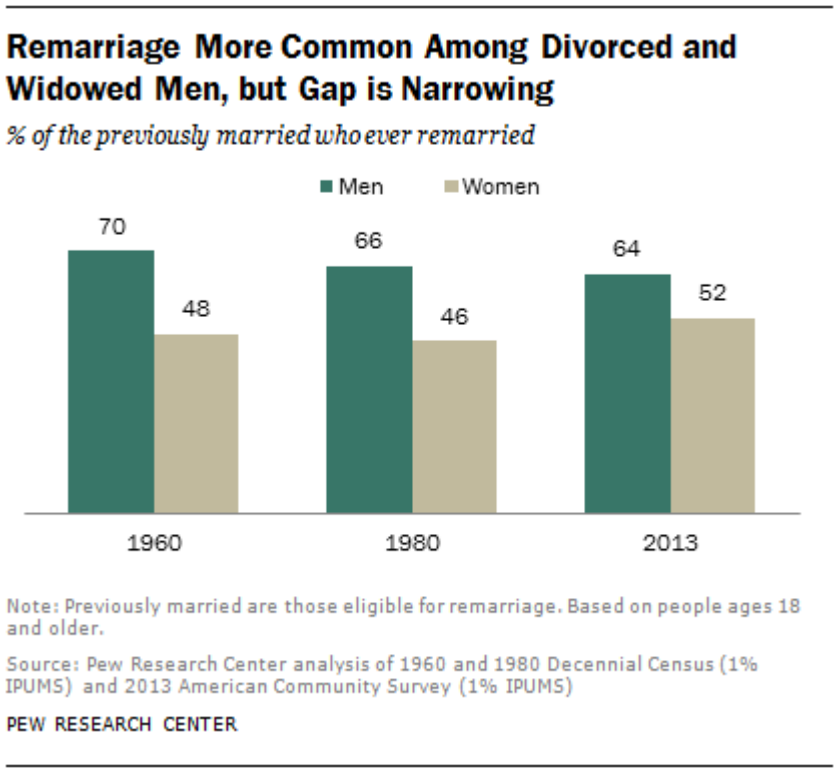
The rest of the article is blustering to try to rationalize the “changing views” of marriage. Not worth the time reading.

Remarriage analysis in context with marriage rates and spinsterhood

January 22, 2018 | by Deep Strength | Link | Original Link

I've been looking over the remarriage rates in context with the previous post on marriage rates and spinsterhood.

Interestingly, the Pew research has these stats for remarriage:



This is more interesting when you bring into the responses to the surveys.

> This may reflect, in part, the fact that men who have been divorced or widowed are more likely to want to remarry than are similarly situated women. Some 29% of eligible men say they want to remarry, and 36% are not sure, according to a recent Pew Research Center survey; only 30% say they do not want to marry again. In contrast, just 15% of previously married women want to remarry, and 27% are not sure; about half of these women (54%) report that they do not want to remarry.

29% of men say they want to remarry, 36% are not sure, and 30% say they don't want to remarry. No clue where the other 5% went. Alternatively, 54% of women do not want to remarry.

- 29% + 36% = 65% who want to remarry or are not sure which almost exactly matches the rate of men who remarry at 64%.
- 54% of women do not want to remarry and 52% of women remarry which almost exactly matches the stats. So of the women who want to remarry or are not sure,

almost all of them do.

Now, look at this in the context of initiated divorce rates. About 70% of divorces are initiated by women.

- 29% of men want to remarry and 30% of the men initiate divorces. This almost exactly coincides as well.
- 15 + 54% = 69% of women want to remarry and don't want to remarry which is 69% of women which almost matches the 70% of divorces initiated by women. Women generally divorce because they are so unhappy with the marriage and/or they want to remarry someone else. Generally, singleness is still a stigma for women.

It's likely that the 54% of women who "never want to remarry" married an average to below average joe and couldn't stomach it while the other 15% of women were looking for greener pastures.

Obviously, there is some overlap between the different categories and not every man who initiates a divorce also wants to remarry, but the statistics are remarkably consistent for the approximate amounts of initiated divorces and remarriage rates.

Now, before women go all crazy about divorcing and seeing that they can remarry, there is additional context of course.

Gender Gap in Remarriage Persists at Oldest Ages

% of the previously married who ever remarried

	----------1960----------			----------2013----------		
	Men	Women	Gap (M-W)	Men	Women	Gap (M-W)
18-24	52	61	-8	27	29	-2
25-34	76	74	+1	41	45	-4
35-44	81	73	+9	57	57	0
45-54	80	61	+18	64	62	+2
55-64	73	44	+29	71	63	+8
65 and older	53	25	+28	66	40	+26

Note: Gap is percent remarried among men minus percent remarried among women. Gap is calculated prior to rounding. Previously married are those eligible for remarriage.

Source: Pew Research Center analysis of 1960 Decennial Census (1% IPUMS) and 2013 American Community Survey (1% IPUMS)

PEW RESEARCH CENTER

Overall, this chart shows us something we absolutely already knew about remarriage for women. The cumulative remarriage rate for women is overall sitting at 52% which is dragged down by the 65% and older and the young remarriage rates. Almost all of the remarriages are happening by the women in the 18-24 and 25-34 age ranges.

By 34, if a woman is not remarried, there's only a very slim chance she will get married again. 45% to 57% by 35-44 and 62% by 45-54 and 63% by 55-65. In other words, approximately:

- 3 in 10 women get remarried if they're 18-24
- 1 in 7 women get remarried if they're 25-34
- 1 in 10 women get remarried if they're 35-44
- 1 in 20 women get remarried if they're 45-54
- 1 in 100 women get remarried if they're 55-65

The remarriage rates for women are grim for women if they're older than 25, and very grim if they're older than 34, and nigh impossible if they're 55 and older.

Other interesting sex and marriage interactions

If you remember back to the Kinsey marriage sex statistics I posted on early last year, there are some interesting findings to go with this.

> Other data show similar qualities:
>
> More than 7 times a week: 3%
> 7 times a week: 1%
> 6 times a week: 3%
> 5 times a week: 9%
> 4 times a week: 11%
> 3 times a week: 13%
> 2 times a week: 21%
> once a week: 25%
> once a month: 8%
> less than once a month: 9%
>
> Approximately 17% (once a month to less than once a month) are sexless. I would assume that most "once a weekers" are probably unhappy with that. The sex drive of men is typically higher than that of women, but women can become dissatisfied with lack of frequency as well.
>
> We know that at the lowest 40% of marriages end in divorce. So if we assume that most of the sexless ~20% of marriages end in divorce, a large portion of those in the 25% once a week range are going to divorce as well. This doesn't take into account the potential dissolution of marriages with more frequency sex that have other problems.

Of the 40% of the first marriage divorces, 20% of women never want to marry again, 6% want to get married again, and 14% are not sure.

I would contend that the 6% who want to get married again and the 14% who are not sure are probably the women who were close to the 17% or 15-20% range of sexless marriages. Those women in the 20% range who were potentially had to output "duty sex" on a regular basis such as 1x per week probably had a negative impact on their perception of marriage that they don't want to experience it again.

Contrast to previous article

The previous article came to these conclusions.

> Here are the rates:
>
> - Currently, 85% of all women have gotten married by 45.
> - About 10% cohabitate.
> - Predicted by 2049 that 25-30% of women will have not been married by 45.
>
> This leaves us with:
>
> - 6% never want to get married
> - 10% cohabitation
> - 70-75% married
> - 94% want to get married.
>
> This leaves us with:
>
> - **9-14% “unwanted spinsterhood” — about 1 in 10 women**
> - **19-24% “unwanted cohabitation and unwanted spinsterhood” — about 2 in 10 women**
>
> That’s a decent chunk of the female population that will have to settle for unwanted cohabitation and unwanted spinsterhood. We’ll see how this plays into affecting the narrative. The loudest cries are always at the margins.

According to the divorce rate of all divorces which is about 50% — ~40% first marriage, 60% second marriage, ~70% third marriage — the 70-75% of marriages approximately 28-30% of first marriages end up in divorce. Since about 50% of the women in those first marriages remarry, it gives us these stats:

- **42-45% married for “death til us part”**
- **14-15% of women in 2nd and 3rd marriages**
- **14-15% of women divorced single hood**
- **9-14% “unwanted spinsterhood” — about 1 in 10 women**
- **19-24% “unwanted cohabitation and unwanted spinsterhood” — about 2 in 10 women**

This leaves us with approximately:

- **33-39% “unwanted cohabitation, unwanted spinsterhood, divorced singlehood/single mom” or about 1 in 3 to 2 in 5 women.**

Very grim indeed.

There is nothing new under the sun Christian denominations

February 1, 2018 | by Deep Strength | Link | Original Link

I was reflecting a bit on Ecclesiastes “there is nothing new under the sun” and the various faith traditions.

> Ecclesiastes 1:8 All things are wearisome; Man is not able to tell it. The eye is not satisfied with seeing, Nor is the ear filled with hearing. 9 That which has been is that which will be, And that which has been done is that which will be done. So there is nothing new under the sun. 10 Is there anything of which one might say, “See this, it is new”? Already it has existed for ages Which were before us. 11 There is no remembrance of [k]earlier things; And also of the [l]later things which will occur, There will be for them no remembrance Among those who will come [m]later still.

Overall, I came to these conclusions:

The Great Schism when the Church was split into Orthodox and Roman Catholic is pretty much similar to what happened when Israel was split into the ten tribes and two tribes. They started following two different kings.

Now, I don’t think the two different faith traditions will end up necessarily the same as Israel and Judah did, but the fracturing and dispute over authority is similar. While the RCC has a ‘pope’ as ‘king,’ Orthodox have ecumenical councils which I suppose don’t really fit the mold. So it’s not a perfect analogy.

> Judges 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Protestants, unfortunately, are like the time of Judges, which is probably a step backward without authority. God didn’t want Israel to have a king like the nations surrounding it, but they tended to be more righteous if they were under a righteous authority figure than being non-governed .

The Protestants tend to have less resiliency and constantly turn away to cultural idols, and the faithful ones keep praying that God brings “revival” (e.g. a judge) to save them.

Anyway, I didn’t think about it super hard, so it’s not perfect. But it is close I think.

The issue with Leadership is Trust

February 4, 2018 | by Deep Strength | Link | Original Link

Dalrock and Cane have had quite a few good posts recently about the nature of leadership.

- Dalrock's Leading is serving
- Cane's post on Temptations to husbands and wives from Genesis
- Dalrock's Self inflicted reframe about foot washing

I wrote a couple of posts a while back on this namely,

- The Scriptures and temptations of husbands and wives, which goes through the various temptations of the husbands and wives according to the NT Scripture.
- Submission is a test of faith

In general, our submission to God is a test of faith — do we trust God's promises or not? Are we willing to trust God and follow Him? This is true with any type of authority, and basically a picture of the marriage relationship as well.

Unfortunately, what we now see in the church is that marriage — Biblical marriage — has been so poisoned by feminism and broader culture. This is seen through multiple means like portraying husbands as fools, clowns, and the butt of jokes. It's also seen in the push to "egalitarianism" and "complementarism" instead of patriarchy. It's seen in the distrust of any leadership and decision making that the husband does. It's seen in how a wife's opinions are the bottom line.

- Churches and pastors do not trust husbands to make good decisions because they are so ingrained with the world. They try to neuter headship to just be the husband doing everything the wife doesn't want to do. Decision making is to "break the tie."
- Wives dwell on the "what if" and "exceptions" instead of submitting, respecting, and following their husbands leadership.
- Discussions of submission are either diverted to "mutual submission" or the majority of time is spent on "what if my husband tells me to sin."

When the topic of "submission" comes up, most of the time should be spent on how to submit — how to stay humble, how to follow God or husband's leadership, how to respectfully address any conflicts that may happen, and how to have a respectful attitude and actions when you disagree with a decision.

These things are not what happens when leadership and submission are discussed, which further poisons the minds of even Church congregations and sows discord in marriage relationships.

The core issue that needs to be addressed is trust. If there is no way to operate in good faith with each other — everyone is so poisoned by the culture to think the other is out to

do evil — then you fall into Satan's trap.

What is Satan's trap? Living in fear.

> 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 We have come to know and have believed the love which God has [d]for us. God is love, and the one who abides in love abides in God, and God abides in him. 17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear [e]involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us. 20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

If you live in fear, you do not know love. You don't know God, nor do you have faith or trust in Him. The same is true of a husband and a wife.

My wife follows what I say because we have built up a bond of trust. My wife knows my character and my heart because I consistently choose godly actions. Thus, she can feel safe putting her trust in me.

When wives are poisoned by feminism and culture and unfortunately some pastors in the Church, they tell her that her husband is unworthy of her trust. She does not have to respect him. She should not follow him. He cannot be trusted to do anything right. This is the antithesis of the Scriptures.

Most wives do not have faith in their husbands. They lack trust. Many Church pastors do nothing to dispel that notion, contrary to the Scriptures.

Sexual polarity, civilization and our myopic view

February 9, 2018 | by Deep Strength | Link | Original Link

Seriouslypleasedropit has good post over at Calculated Bravery on some thoughts on sexual polarity. Started writing out a comment, but it got somewhat long so I figured I'd post about it since it's good. I went a bit off topic one some of the comments as I wanted to provide some extra thoughts on the matter.

> – The "ideal" member of the opposite sex, *from a purely sexual point of view,* will be at maximum sexual polarity. Think Christian Grey and a mix between Audrey Hepburn and Jessica Rabbit.
>
> – Sexual polarity is somewhat controllable. Most advice in the manosphere is oriented towards increasing it—men are advised to do things that increase their confidence, to lift, to put energy into their careers, and women are advised to take care of themselves, dress in a feminine manner, and be supportive.

Agreed. I think it's best thought of embodiments of masculine and feminine.

> – Sexual polarity is, to some extent, a luxury good. That is: just because something is sexy does not mean that it is always a good idea. If you are bent under the sink, you don't want to be wearing a miniskirt. If you have work to do, maybe those extra hours at the gym could be cut down a bit.

Agreed. Though becoming increasingly necessary have enough options so you're not stuck with someone with a high risk of frivorce if your aim is to marry.

> – Not only do cis characteristics sometimes have to be sacrificed in the name of practicality, but sometimes it even becomes expedient to adopt some behaviors typed to the opposite sex—women pushing harder for raises; men being quiet and supportive of a boss, etc.
>
> – The above explains the "paradox" that in poorer countries there are more women in "typically masculine" professions like engineering. To an extent, the country "can't afford" sex.

Women in the workforce is nothing really "new" exactly. Even Proverbs 31 describes a woman who runs a business out of her home, and there are numerous women in the Scriptures like Lydia who ran businesses.

We tend to have a false impression about that from western culture where a lot of wives want to or have the ability to stay home as housewives. This requires significant wealth acquisition, and is only really seen in first world countries. Women working, at least part time, or jobs that align with children (such as school teachers) tend to be the norm in most cultures across most times.

Additionally, the main thing with women is that while they may have a "masculine" job, they still like to be a woman or at least "feel" like a woman/wife at home. Even the high

powered women in business want to come home to be with a masculine man who makes them feel girly.

> – Those of similar polarity attract. Extremely masculine men and extremely feminine women gravitate toward one another. This does not make them superior, more self-actualized beings—a hard-drinking gym rat construction worker and a flaky stripper are both strongly sexually polarized, and could definitely end up together, but you don't want to be either one.
>
> – That said, the prevailing ethos in the West generally moves people to a lower level of polarity than they "ought" to be—as in, could stand/afford, and would enjoy.

In areas that are war torn like Eastern Europe and Russia post-WW2, you see much more strong sexual polarity. There is violence so the men have a very "hard" edge to them, and the women are competing for smaller pools of men so they have to be very feminine to attract men. Any random tourist to these areas can tell you that — the men are tougher and the women are more attractive.

The West has feminism. Feminism is a luxury delusion.

> – There exists a class of situations and goals where, after a certain threshold, exerting extra effort fails to provide returns, and may even be detrimental. Examples include: you need a job to get experience/experience to get a job, confidence to build relationships/relationships to gain confidence, relaxation to achieve success/success to be able to relax, and faith to obey/the fruits of obedience to build faith.
>
> – I've basically only come across two ways to break these impasses: either avoid them as unproductive in hopes that they will resolve themselves in time or as we labor in more productive arenas, or try to power through one of the steps despite the "necessity" of the other.

Even inside particular goals such as jobs and experience, there are usually systems in place that one needs to take advantage of in order to build a necessary resume. Volunteer work, internships, networking, and so on.

Some goals align with each other well and some don't. For the ones that don't, you have prioritize. No one person can do everything. Elon Musk is a good example.

> – "It's not so much that I'm shallow (although I am of course)," I thought. "It's that I view the attractiveness of the woman I can attract as society's opinion on me."
>
> – "Oh," I thought. "Women must feel the same."

Beauty is not shallow as God created man to behold beauty as sexually attractive. But if you're weighing beauty as a measure of self esteem by society, then I suppose it's shallow in the fact that it has become an idol. I don't think anyone is immune to thoughts

like that though; most men are proud to walk around if they perceive themselves to have a beautiful wife.

Both men and women do want to maximize, to some extent, the sexual attractiveness of someone they want to marry or be with. The issue is that most people, even Christians, hold beauty up over character and godliness. Ideally, you want both, but there is usually some sort of compromise there unless you're blessed to be born with good looks genetics and/or are called to or work hard to be in a high status occupation. That or you are mega rich.

The fact that we are even having such a conversation about sexual dynamics is so far outside most of civilizations in human history. But then again most civilizations had children who had both their parents and were taught a family trade.

The sexual nature of women

February 12, 2018 | by Deep Strength | Link | Original Link

One thing I've been mulling over recently is womens' addiction to bad boys.

The **first** theory that is prominent to me is that women are attracted to masculinity. Unfortunately, given the current social climate, bad boys display a lot more of it than nice guys. There's very few masculine "good men" so to speak nowadays for several reasons. Husbands and fathers are disrespected and delegitimatized, and bad boys are more like to be confident, aggressive, and take on risk than nice guys. All of which are masculine behaviors.

The **second** theory that I've been mulling over more is the temptation theory. Eve, in the garden, was tempted by Satan to want to be "more like God" and her sin caused her to be punished such that under the rule of her husband which she tries to usurp. Hence, womens' fascination with bad boys is to be "more like God" trying to exert control over him to "fix" him.

These two things are not mutually exclusive, so it can be both.

The first theory has the most merit to me, although it does not necessarily explain all of the cases where women have fascination with bad boys. For example, some women will constantly choose or cheat with bad boys *even if* they have access to high status, confident masculine leaders. There's no shortage of chronic serial cheaters.

Combined with the second theory, this would explain most, if not all, of the instances in which women will gravitate to bad boys despite access to "good masculine leaders." This includes womens' fascination with the "ultimate fantasy bad boys" like vampires, werewolves or even rapists and murders, where even if they are with someone or something evil they can be with them and influence them to be good. Take Disney's Beauty and the Beast as a prime example. Other examples include 50 Shades, and whatever vampire and werewolf movies were loved primarily by women in the past few decades.

In other words, womens' attraction to "bad boys" is two fold:

1. Women are attracted to masculinity traits and other traits like power, status, looks, etc.
2. Women are tempted toward bad men who they think they can control and fix. That "apple" or "bad boy" sure is appealing.

Logically, this agrees with what men analogous experience in terms of attraction to women:

1. Men are attracted to beauty and femininity.
2. Men are tempted by seductive, loose women like prostitutes and whores.

Both women and men can be educated that it is a bad idea to be tempted by certain

populations like bad boys or whores because it will lead to ruin. However, they cannot be “changed” or “educated” to the extent that they’re not attracted to certain masculine or feminine traits in the opposite sex respectively.

I’m pretty sure that these two theories combined represent all of the nature of womens’ sexuality, but I’m open to other options if there is evidence to support them.

Feminism is the temptation to be like God and man

February 27, 2018 | by Deep Strength | Link | Original Link

Been mulling this over more recently.

I think these two posts a year ago accurately pointed out some of the systematic effects of feminism, but didn't get to the heart of the issue.

- Feminism is an inferiority complex and white knights are enablers
- Feminism is the promotion and glorification of rebellion

So in Genesis 1, you have God creating man in his image:

> Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
>
> **27 So God created man in his own image, in the image of God created he him; male and female created he them.**

The key point is verse 27. God made man in his image, not man and woman. Very easy to miss if you don't read closely.

> 1 Corinthians 11:7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man [i]does not originate from woman, but woman from man;

Paul uses a similar argument in 1 Corinthians on head coverings.

> Genesis 3:1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Skip over to Genesis 3, and Eve is tempted to be (‘ĕlôhîym — elohim) "like God" or the "as gods."

That's one of the interesting nuances of the English translation here as KVJ translates it "as gods" (elohim — lit. gods) which would mean that Adam and Eve would become gods. Most other English translations put it as "like God" (elohim — the supreme God).

Interesting parallel to Jesus in John 10 and Psalm 82 here.

> John 10:31 The Jews picked up stones again to stone Him. 32 Jesus answered

> them, “I showed you many good works from the Father; for which of them are you stoning Me?” 33 The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God.” 34 Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’ (elohim)? 35 If he called them gods, to whom the word of God came (and the Scripture cannot be broken), 36 do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? 37 If I do not do the works of My Father, do not believe Me; 38 but if I do them, though you do not believe Me, believe the works, so that you may [f]know and understand that the Father is in Me, and I in the Father.” 39 Therefore they were seeking again to seize Him, and He eluded their grasp.

In any case, we know the rest. Eve is punished thusly,

> Genesis 3:16b Yet your desire will be for your husband,And he will rule over you.”

Her temptation from pre-fall and post-fall has always been the same: to be like/as God, and to be like/as man (who is made in the image of God).

I suppose, in essence, it is **envy personified**.

> Reply to Objection 1. As Gregory says (Moral. xxxi, 45), “the capital vices are so closely akin to one another that one springs from the other. For the first offspring of pride is vainglory, which by corrupting the mind it occupies begets envy, since while it craves for the power of an empty name, it repines for fear lest another should acquire that power.” Consequently the notion of a capital vice does not exclude its originating from another vice, but it demands that it should have some principal reason for being itself the origin of several kinds of sin. However **it is perhaps because envy manifestly arises from vainglory**, that it is not reckoned a capital sin, either by Isidore (De Summo Bono) or by Cassian (De Instit. Caenob. v, 1).
>
> Reply to Objection 2. It does not follow from the passage quoted that envy is the greatest of sins, but that when the devil tempts us to envy, he is enticing us to that which has its chief place in his heart, for as quoted further on in the same passage, **“by the envy of the devil, death came into the world” (Wisdom 2:24)**.

I did a little more digging and came across this excerpt from Thomas Aquinas’ Summa Theologiae.

> St. Ambrose used to instruct people thus:
>
> “Vainglory and pride are one and the same thing. Vainglory manifests its works, so that people see how you go along, how adroitly you do things, while pride then begins to disdain everyone. Vainglory is like a worm—at first it crawls and bends. But when it grows wings, it flies up high, and that is what pride is like.”

This from orthochristian shows the interactions between vainglory and pride. Vainglory in the form of flattery can lead to pride, or a high view of one's self can lead to vainglory.

Difference between had a pretty good analysis.

> Vainglory is a condition that results from the human desire to be seen, appreciated, acknowledged, and accepted. It is often attributed to people who are attention seekers and have a thirst for honors, rewards, status, or other forms of acknowledgment from other people. The pattern of attention is outward and decentralized. In a sense, vainglory is what an audience or other people think of a certain person.
>
> People with vainglory are described as boastful of their achievements whether large or small. They celebrate their accomplishment or qualities in a grand scale. If their assumptions or achievements are ignored or disproved, they act like it was a matter of no consequence.

That's most women in today's culture, feminism or not. Feminism is just one of the way pride and vainglory manifests as envy.

Increasing trust in times of conflict

March 13, 2018 | by Deep Strength | Link | Original Link

A reader writes in:

> Whenever my fiancé and I get in a conflict she always wonders if I love her. I believe I express my love enough with words and I whatnot and she needs to trust me more. Conflicts and stressful situations happen. Part of life. She's one of the most respectful woman I have ever met. Very submissive. Never really talks back. How do I respond to this? She gets scared so easily. It's almost comical at times.

Women tend to shy away from or be scared of conflict situations, so this is normal behavior. How you respond to it can give you a leg up in developing more trust.

There's several ways to approach this in a godly masculine manner that can increase trust and intimacy:

- **Physical** — pull her into a big hug. Nothing shows that you love her like pulling her into your arms until she feels comforted and melts. Bonus points for saying something along the lines of "aww, get over here" while you pull her into a big hug. Additionally, hold her hand while you are talking with her if the conflict has not ended yet.
- **Surrounding circumstances** — you don't want to be in any type of conflict in a high pressure atmosphere like in public or with loud noises around. A quiet, calm place is the best.
- **Connect emotionally** — and no, this is not splay out your feelings to her. It's normal to feel scared when emotions and tensions are high, and it's a good idea to let her know that it is OK to feel the way she is feeling. However, the way each of you respond to it makes a difference: conflict means you should run toward each other rather than pull away from each other.
- **Be thankful for the opportunity to resolve it** — when my wife was just my girlfriend and fiancee, one of the hardest things for her was that when there was conflict, she constantly pulled away, pouted, and otherwise shut down from conversation. One of the ways to get around this is to be thankful not angry, even if a situation was a cause to get angry. What I mean by this is that when she brings up a conflict situation, you need to thank her for bringing it up. *Be patient, slow to anger, and abounding in love* in such situations makes it much easier for her to not only know that you have her back but you can figure things out with her or with the situation without blowing up in anger like other men.
- **Acknowledge that men and women are different** — this is sort of obvious to us around these parts, but men and women respond to things differently. Not saying that it being "comical" is like patronizing her, but it helps to looking at the situation from an understanding point of view. She is the *weaker vessel*, and she needs more

delicate intervention than a male friend would.

- **Include flavor with the food** — Remember, women need flavor with food. While you can directly criticize a man, women tend to take direct criticism as “not loving.” The technique of the “compliment sandwich” is a good example of how to make criticism more palatable. Praise her, “sometimes I notice that [insert criticism here]”, praise her.
- **Trivial and fleeting** — if it’s something very trivial and fleeting and doesn’t make any long term impact, you can simply just ‘reframe’ or change the subject. Getting her mind off of it basically solves the issue for these smaller ones.

These are the main ones that I can think of at the moment that I personally do, but I’m sure there’s more.

If any readers have good ways that they resolve potential conflict in their relationships, feel free to chime in.

Frozen fertility flaws and toxic masculinity exposed in mainstream

March 22, 2018 | by Deep Strength | Link | Original Link

Whoops.

> After two fertility clinics in different parts of the country experienced “major failures” at the same time, there are growing questions about the level of oversight at egg-freezing facilities.
>
> On Monday, the industry group that inspects most fertility labs told NBC News that there’s no requirement for a clinic to report problems unless there is a complaint filed or a negative news media report.
>
> The College of American Pathologists, the group that accredited the two clinics, was not contacted by the fertility clinics until after news reports alerted the public about the possibility that thousands of eggs and embryos may no longer be viable because of equipment malfunctions, a spokeswoman told NBC News’ Kate Snow.
>
> In San Francisco, patients of the Pacific Fertility Clinic learned over the weekend of a failure in its liquid nitrogen tanks. On Saturday, the clinic began notifying 400 patients who had several thousand eggs and embryos stored in a tank that malfunctioned on March 4.

Even if you try to delay fertility, it’s not always in your hands. Not that IVF is that successful anyway.

What I’m more surprised is someone — in this case, Gad Saad who is a professor from a University– put their reputation on the line with Is Toxic Masculinity a valid concept? on Psychology Today.

> […]
>
> Let’s now apply the exact same evolutionary process (sexual selection) to humans. Evolutionary psychologists have documented universal patterns of mating preferences that are invariant across time and place. In no culture ever studied have women repeatedly preferred to mate with pear-shaped, low-status, tepid men possessing high-pitched, nasal voices. In no documented culture do women’s sexual fantasies revolve around granting sexual access to unemployed, unambitious men who occupy the lowest stratum of the social hierarchy. Instead, women are attracted to “toxic masculine” male phenotypes that correlate with testosterone, and they are desirous of men who are socially dominant, who are strategically risk-taking in their behaviors, and who exhibit patterns of behaviors that will allow them to ascend the social hierarchy and defend their positions from encroachers. Of course this does not imply that women are not attracted to intelligent, sensitive, kind, warm, and compassionate men. The ideal man is

> rugged and sensitive; masculine and caring; aggressive in some pursuits and gentle in others. Think of the male archetype in romance novels, which is a literary form almost exclusively read by women. He is a tall prince and a neurosurgeon. He is a risk-taker who wrestles alligators and subdues them on his six-pack abs, and yet is sensitive enough to be tamed by the love of a good woman. This archetype is universally found in romance novels read by women in Egypt, Japan, and Bolivia, precisely because it caters to women's universal evolved sexual fantasies. When engaging in sexual role-playing in the bedroom, few women ask that their male partners wear their Google C++ programmer uniform. They ask for the fireman suit to make its presence. James Bond, the epitome of "toxic masculinity," does not cry at Taylor Swift concerts. His archetype is desired by women and envied by men.
>
> The inimitable equity feminist Christina Hoff Sommers wrote a book back in 2001 titled The War Against Boys: How Misguided Feminism Is Harming Our Young Men (see our chat on my show THE SAAD TRUTH_144 (link is external)). How prescient she was! There has been a relentless ideological attack on masculinity, stemming from radical feminism, the most recent example of which is the bogus term "toxic masculinity." It literally seeks to pathologize masculinity in ways that are profoundly harmful to the existential sense of self of young men. If a man witnesses a woman being attacked on the street, should he intervene? Well, according to the bogus feminist notion of benevolent sexism, it might be best to look away (see THE SAAD TRUTH_38 (link is external)). Male saviors are likely oozing toxic masculinity! I should add that male criminals are not exhibiting "toxic masculinity" any more than female adulterers are exhibiting "diabolical femininity."
>
> The great majority of men are attracted to feminine women who do not possess the body type of Michael Phelps. Beyoncé is desired not because of her "diabolical femininity," but simply because of her femininity. Similarly, most of the traits and behaviors that are likely found under the rubric of "toxic masculinity" are precisely those that most women find attractive in an ideal mate! This is not a manifestation of "antiquated stereotypes." It is a reality that is as trivially obvious as the existence of gravity, and no amount of campus brainwashing will ever alter these facts. Let us stop pathologizing masculinity. Instead, let us appreciate the endless ways by which men and women are similar to one another, as well as the important ways in which the two sexes differ.

Not much to say but that he's generally right about the human nature of men and women, although we might have some small differences onto why these traits are they way they are.

Violence is still sexy

March 30, 2018 | by Deep Strength | Link | Original Link

From USA Today:

> Nikolas Cruz, the teen accused of killing 17 people in a shooting rampage at a Florida high school last month, is attracting an avalanche of mail from fans offering friendship, encouragement and sexually provocative photos.
>
> The South Florida Sun Sentinel obtained hundreds of pages of photocopies of letters and photos sent to Cruz, 19, who is being held while awaiting trial on a litany of charges including 17 counts of first degree murder.
>
> **“No one else is dealing w/your demons, meaning maybe defeating them could be the beginning of your meaning, friend,” an 18-year-old from New York wrote in a letter decorated with pink hearts. “I know you could use a good friend right now. Hang in there and keep your head up.”**
>
> **A woman from Chicago sent Cruz nine photos, including a photo in a bikini, one of her cleavage and another of her posterior. A Texas woman commented on his “beautiful” eyes and “handsome” freckles.**
>
> Cruz is on suicide watch and is not permitted to receive mail, most of which is opened by jail officials. Broward County Public Defender Howard Finkelstein, whose office is representing Cruz, told the Sun Sentinel he has never seen so much mail for a defendant in his 40 years as a public defender.
>
> “We read a few religious ones to him that extended wishes for his soul and to come to God,” Finkelstein said, “We have not and will not read him the fan letters or share the photos of scantily clad teenage girls.”
>
> Steven Dubovsky, the University at Buffalo chair of Psychiatry who has studied mass shootings, says some people get a kind of “notoriety and fame by association” with heinous killers.
>
> “Anybody with real relationships or any firm grasp on reality is not going to engage in this behavior,” Dubovsky said. “You have people who have no real gratification in life.”
>
> Cruz is not the first mass murderer to draw a rabid fan following. Charles Manson, who died in prison in November, was briefly engaged in 2014 to a woman who ran the website Release Charles Manson Now.
>
> “It’s like hanging out with a rock star or being a groupie,” Dubovsky said. “There are a lot of groupies around. So they are murder groupies instead of a rock star groupies.”
>
> Finkelstein said he worries that young people are looking up to Cruz: “That scares me. It’s perverted.”

Violence is a very strong attraction for women. This is rooted in the ‘protector’ type instinct in women. The only thing we would argue about is the ‘degree’ to which violence is sexy. Some women think killers are sexy. Some women love when their boyfriend beats them. Some women only love to be protected using violence. Of course, many would draw the line somewhere and call women who love killers or women who love to get beat crazy, but the fact still remains.

One of the things I think that is good for young men and husbands is to learn how to fight. Sign up for a Krav Maga classes or other types of fighting courses. Extra credit for doing it with your wife or girlfriend so they can see the ferocity and the strength of men (including yourself) compared to women.

Men who know how to fight carry themselves differently than men who don’t.

It’s always good to have male strength on your side in this day and age and will likely make it easier for your wife to submit to your leadership.

Freedom is to be freed from

April 4, 2018 | by Deep Strength | Link | Original Link

True freedom is…

> 2 Cor 3:4 Such confidence we have through Christ before God. 5 Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. 6 He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
>
> 7 Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, transitory though it was, 8 will not the ministry of the Spirit be even more glorious? 9 If the ministry that brought condemnation was glorious, how much more glorious is the ministry that brings righteousness! 10 For what was glorious has no glory now in comparison with the surpassing glory. 11 And if what was transitory came with glory, how much greater is the glory of that which lasts!
>
> 12 Therefore, since we have such a hope, we are very bold. 13 We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away. 14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. 15 Even to this day when Moses is read, a veil covers their hearts. 16 But whenever anyone turns to the Lord, the veil is taken away. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is **freedom**. 18 And we all, who with unveiled faces contemplate[a] the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

True freedom is being *freed from* the power of sin. In other words, repentance. Freedom is also being *freed from* the old covenant of having to work to keep the law. Instead, we are not a slave to works but able to choose to love and to do good works.

> Eph 2:8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast. 10 For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

Freedom is not being able to do whatever we want like our culture and society tells us. "I can do what I want" is a false freedom that only brings sin and death: Adam and Eve. Freedom in Christ influences us to take off the old and put on the new: to throw away the sinful desires of the flesh and to put on godliness and holiness.

This freedom actually *limits* what we are able to do by placing us under the authority of

the one who freed us. Yet, it paradoxically sets our hearts truly free.

Marriage is…

April 14, 2018 | by Deep Strength | Link | Original Link

Still writing the book, but I've felt something has been missing from it which has been mystifying me. Perhaps this post is an attempt to walk out some of the ideas that need more hashing.

The roles and responsibilities are pretty simple, but how do you break them down into teachable concepts that involve real life examples of successes and mistakes. After all, it's easy to point out where someone has made a mistake, but it's difficult to have a success and break it down into simple terms that someone else can employ in their life. In this case, from a man to another man, or a husband to another husband.

To try to distill this to the basics, it seems like Biblical teaching is all about two things for a husband:

- Learning how to lead with love and understanding (of the wife as a weaker vessel) with the main purpose of sanctification
- Learning how to teach a wife to follow effectively

I think the vast majority of time is spent on the first one from the pulpit, to varying success. Dalrock's most recent post shows why it's not as effective when "romantic love" is the justification for sex rather than God's standard that marriage is the justification for sex.

However, there is little taught about learning how to teach a wife to follow effectively, most often because a husband "isn't supposed to be telling his wife that she is to submit," which is obviously false when a husband is tasked to draw his wife toward sanctification.

Other concepts that interfere with teaching wives how to follow aside from the culture and potentially the church in cases are a lack of 'teachableness,' a lack of 'humility,' and lack of understanding of what it means to be able to disagree but still submit from wives. These things need to be instilled from the onset of a relationship, and it is substantially more difficult if you are trying to instill these types of values half a year, a year, or even many years down the road.

Compounding this is the fact that stubbornness from a husband is a good trait when applied toward righteousness, but stubbornness is never a good trait in a follower. Husbands are too often not stubborn enough or perhaps in the wrong areas, whereas wives are too stubborn. One need only think of God's term for Israel as a "stiff necked" people which referred to "stiff necked oxen" who couldn't be led easily to till the fields.

I hesitate to use the word "true Christian," but to be successful in a marriage the fruits of the Spirit are needed in spades from both the husband and wife. Love and humility first and foremost. If I were to advise any Christian man who wants to be married to look for anything aside from attractiveness, it would be those two traits. It is the combination of

love and humility that help a wife to submit and respect her husband in a way that accurately demonstrates the Christ-Church relationship.

It’s hard to find a woman who can love well, according to the Scriptures, but it is is insanely difficult to find a humble woman in today’s culture and Church.

The failure of chivalry in Biblical marriage, works and desire, and the failure of game

April 16, 2018 | by Deep Strength | Link | Original Link

To tack on to Dalrock and Cane in the most recent post, here's my general analysis.

Chivalry, as virtuous as it may seem to some, is essentially pandering to women and/or your wife.

> 1 Cor 7:32 I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs—how he can please the Lord. 33 But a married man is concerned about the affairs of this world—how he can please his wife— 34 and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world—how she can please her husband. 35 I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.

This is the battle of every husband: the concerns of God versus the concerns of the wife. This can manifest in quite a few forms of idolatry:

- Elevating a woman's feelings/emotions above God's commands (e.g. a wife's sex drive is the measure of the godliness of a husband)
- Working to try to please your wife over God's commands (e.g. choreplay, trying to "fix" her emotions)
- Putting her expectations over God's commands (e.g. abdicating your role as leader)

The moment that pleasing your wife is elevated above any of which God has commanded is the point that which idolatry of the wife has started. This is also the point at which a husband is pigeon holes himself into being a slave to his wife: by her emotions, by works, or by her expectations.

This also is an illustration CS Lewis' point in Dalrock's post:

> The love which is to be the source of all that is beautiful in life and manners must be the reward freely given by the lady, and only our superiors can reward. But a wife is not a superior.81 As the wife of another, above all as the wife of a great lord, she may be queen of beauty and of love, the distributor of favours, the inspiration of all knightly virtues, and the bridle of 'villany';82 but as your own wife, for whom you have bargained with her father, she sinks at once from lady into mere woman. How can a woman, whose duty is to obey you, be the midons whose grace is the goal of all striving and whose displeasure is the restraining influence upon all uncourtly vices? You may love her in a sense; but that is not love, says Andreas, any more than the love of father and son is amicitia.83 We

> must not suppose that the rules of love are most frivolous when they are most opposed to marriage. The more serious they are, the more they are opposed. As I have said before, where marriage does not depend upon the free will of the married, any theory which takes love for a noble form of experience must be a theory of adultery.

The elevation of love to a noble form of experience is placing it as equal and/or higher to the moral commands of God. Let us not forget that God constantly refers to Israel and Judah as adulterous when they turn away from his commands and to the idols and practices of the surrounding nations in the Old Testament.

Works and desire

Going back to a point I made several years ago now is the difference between works/performance and desire. The ideal is to desire God and His commands. Everything flows from this. The grace of God is what sanctifies us, but it changes us so that we desire to do good works.

When we try to "perform" or "work" we inevitably fail. As Christians, we know that works cannot save us: we cannot follow the Law good enough to achieve salvation.

Likewise, the same is with marriage. Working does not work. Biblical marriage is an image of Christ and the Church. The same standards apply to the husband and the wife. It is one of desire and not works.

- You cannot work hard enough to placate your wife's emotions (e.g. make her feel more attracted to you).
- You cannot work hard enough that your wife will be pleased (e.g. do enough chores).
- You cannot work hard enough that you will ever meet her expectations.

Falling into a pattern of works is falling into the temptation of sin. You are not trying to please her; you are trying to please the black hole that is unrestrained hypergamy. Your works will never be enough.

Part of the reason why works fail is fear. If you are working, there is a chance that you fail. If there is a chance that you fail, you will fear. If you fear man (or woman/wife in this case), you are not leading nor loving according to the Scriptures.

Does this mean that you shouldn't try to please your wife? Certainly not. But it must come from desire and not working to try to please.

The failure of game

The failure of "game" is that you're trying to *work* to make sure a woman/wife is attracted to you. If you are under the burden of performance, it is almost inevitable that you will slip up at some point or another and she will be 'less attracted and leave you.'

While chivalry is the idolatry of romantic love, game is the idolatry of narcissism. Instead of feelings as the idol, the idol is switched with the love of self image. This is why most

game proponents of game laud the dark triad traits as the best way to attract women.

This is not to say that a strong, muscular body is evil. It is attractive to women and does have its place if a man is looking for a wife. Letting it become an idol for either you and/or a wife is the main issue.

What is coming out of the heart is everything. A man can choose to workout, but a man under compulsion to workout because he needs to be attractive for himself or his wife is under a burden that only ends in failure.

Leadership/headship is imbued to a husband by the Creator. It needs no qualifications or justifications. It does not need to be earned or worked for. A husband does not need permission from his wife or from himself. A husband needs only not let the temptations of the bad fruit of bad trees take him away from God’s commands. Because he is the head of the marriage, let him act as the head.

The failure of game redux

April 23, 2018 | by Deep Strength | Link | Original Link

This is my last post on this subject because I have finally figured it all out.

A few prior reading materials that helped me put together all the dots.

- The failure of chivalry in Biblical marriage, works and desire, and the failure of game
- Wayne's What To Do When A Girl Tries To Make You Jealous

Dalrock's couple of posts:

- Blinded by chivalry.
- Chivalry and biblical marriage can't coexist.

And finally Cane's comment from the second post:

> Game was intriguing because it is literally the anitithesis of chivalry. I knew that wasn't the answer, and I could find the faults of Game, but I couldn't put my finger on the thing itself. My blog posts on Game are testament to that…and to the confusion I caused others who thought I was for Game, but yet denying it. Rather: I was anti-chivalry, but not wise enough to know it. It's in my posts about Eros, the unfair weights used to measure men against women, and many other of the pieces. I was attacking chivalry, but couldn't quite see that it was chivalry.
>
> Some of that was also due to half-ass knowledge on my part. I knew enough to know that the original code upon which courtly love was attached had nothing to do with romantic love. But I wasn't knowledgeable enough about its development to wisely write about the topic of chivalry. There's evidence of my folly in my older posts too.
>
> And now I see that so-called "Married Game" is an attempt at synthesis of the thesis Chivalry (the last several hundred years of Christian marriage) and the antithesis Game. It's doomed to failure.
>
> [To be continued later]

To expand on this, the contention that game is anti-chivalry is slightly misleading in my opinion (and I think Larry of Fabius maximus gets that wrong). Game annuls much of the symptoms of chivalry and feminism, but not the cause or results.

Thus, it is most accurate to say:

- Feminism and chivalry are like an infected wound
- Game is like a pain killer
- Biblical marriage is antibiotics

Pain killers essentially help you ignore an infected wound because it doesn't hurt

anymore, but the infected wound still exists. The true antidote is acceptance of biblical marriage.

To put this another way, or in spiritual terms:

- Feminism and chivalry are idolization of a woman's feelings, attraction, emotions, and/or expectations.
- Game placates these temporarily by distracting her from idolizing herself and from trying to get you to idolize her as well.
- Acceptance of biblical marriage is the only antidote.

Game is seductive because it decreases the pain inflicted on a husband via psychological assault, but it does not fix the actual problem: the rebellion against God and His Scripture. The antidote to an infected wound (feminism, chivalry) is acceptance of biblical marriage, which requires repentance and rejection of the aforementioned idols.

To understand this, some of the stances of game are as follows according to Chateau (in Wayne's post) in order:

> - To get defensive, upset or angry
> - To promptly try to make her jealous
> - To tease her (e.g. Agree and Amplify, Amused Mastery, Asking pointed, realistic questions, Probing and dissecting her mind, Dread)
> - To ignore her

The first two will almost always outcome with negative results, as they are contrary to the the fruits of the Spirit and follow a wife's lead. The second two are generally what game proponents recommend. The latter two tend to take control of the situation by reversing her attempts to make you placate (e.g. idolize) her, but they don't actually aim to fix the problem which is to point out her disrespect and bad behavior and call her to repentance.

One commenter almost gets it, if you are not married:

> it's painful to read this post. not because it is written poorly, or because it relates to a personal experience.
>
> it's painful because no man (or woman) should ever tolerate that kind of behavior in a partner. there is no antidote or way to mitigate being treated that way.
>
> if they disrespect you so much that they do any of those things, then you need to just turn around and walk away for good.

A woman/wife that you have to continually "play games" with is already operating from a stance of rebellion. Rather than play games, the true goal would be to call her out for her rebellion and encourage repentance. This is one of the blind spots of husbands in marriages with wives that are rebellious. Game does work to cover up the pain of the continued psychologicalfr assault, but it does nothing to address the actual rebellion that constantly continues.

The commenter gets it wrong in that you need to walk away for good. The thing is that when you have a girlfriend or wife, even if they're the most sweet, humble, and respectful wife ever, they will still end up sinning. No man and no woman is perfect. The key is to actually be able to point out and teach a woman/wife why behavior is disrespectful and sinful and call her to repentance. You want a girlfriend and subsequently wife that responds to this call.

> Ephesians 5:25 Husbands, love your wives, **just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

That's what sacrificial love actually means: stepping into the conflict to pull her toward sanctification. So Adam listened to the voice of his wife, husbands also have the same choice to go along with it or call her to sanctification and repentance of bad behavior or disrespect. If you always walk away, you will never learn to do this.

This is not to say that men should take on any woman who wants to be in a relationship to fix them. A woman who continually ignores calls for repentance and sanctification is a poor choice for a wife. You want a wife who is going to follow you toward Christ, even if you have to sometimes bring her kicking and screaming. However, it should get better over time as she becomes more sanctified — she will build habits of good behavior and eschew bad behavior.

Finally, the latter part of Cane's post is the correct mindset to operate from:

> Looking back now at my own life, what I did when I decided to neither produce, nor put up with, anymore nonsense was to reject chivalric notions. I didn't think of it in those terms though. At the time I prayed angrily and desperately, *"Alright God: I'll do it your way and by the book, Smart Guy! Whatever happens is on you! I'll be sacrificial and loving no matter what she does, but I will also expect to be obeyed, and I will say so! I will be gentle, but never quit my expectations. I will stop trying to get her agreement, and settle for her obedience, even when she is bitter about it."* Best thing I ever did. God's way held up even though I sometimes slipped up and tried to change her mind instead of seek her submission (it confuses them, and prompts them to rebel), or failed to remain cheerful when she sometimes chafed.
>
> I've told that story before, but before these last few posts I did not understand that what I threw out of my life was chivalry.

The reason why game fails in the end is that it doesn't obey God. It doesn't reflect the fruits of the Spirit. It will never bring a wife to repentance. It dances around and covers up the actual issues present within the relationship or marriage. It operates from a state of

judgment of bad behavior instead of seeking repentance through kindness.

> Romans 2:1 Therefore you have no excuse, [a]everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things. 2 And we know that the judgment of God [b]rightly falls upon those who practice such things. 3 But do you suppose this, O man, [c]when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God? 4 **Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?**

Game is much like many Christian conservatives attachment to chivalry and complementarism. It hides the actual issue of rebellion with a “feel good” alternative. In this case, the “feel good” is making it seem like you have a good relationship instead of doing it God’s way.

Never thought I’d make that analogy like that, but it fits. The only difference is that chivalry and complementarism capitulate to the culture while game does not. All of them nudge you in the wrong direction.

This is the end of the road for game. My eyes have been fully opened, and it is not good.

Marital debt not marital exchange

April 25, 2018 | by Deep Strength | Link | Original Link

Doug Wilson is operating from false premises in his most recent post on the economics of sexual purity.

> One of the things that radical feminists got right, and which doe-eyed romantics got wrong, is the fact that sex within marriage is manifestly an economic institution. But they then went on to wreck this insight by saying that this made marriage a glorified form of prostitution, when they should actually have made the connection in the opposite direction—pointing out that prostitution is of course a grotesque parody of marriage.
>
> "They indeed will tell you that their researches have proved that if two things are similar, the fair one is always a copy of the foul one" (The Pilgrim's Regress, p. 67).
>
> In the meantime, the doe-eyed romantics have resolutely insisted that marriage is about "true love" only, and that to bring any economic considerations to bear on a subject like this makes it all seem pretty tawdry, and more to the point, a little bit sad. They don't like "mercenaries" talking about love. It anchors everything right in the middle of real life, and the wrong kind of romantic can only take real life in small doses.

Doug is wrong here. Feminists got it wrong, and romantics got it wrong.

It's good that he can see romantics got it wrong, but much of his conclusions elsewhere (e.g. wifely happiness being the measure of a husband's godliness) betrays that conclusion. This has been discussed elsewhere, so I'm not going to go over that again.

What does the Scripture say about sex in marriage:

> 1 Cor 7:2 But because of immoralities, each man is to have his own wife, and each woman is to have her own husband. 3 The husband must [a]fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and [b]come together again so that Satan will not tempt you because of your lack of self-control. 6 But this I say by way of concession, not of command.

The husband and wife *owe* each other sex. In other word, it's a marital debt. That which is *owed* cannot be used as a bargaining chip for exchange because you do not retain the *rights* to use it the way you want. If you have a mortgage or loan debt, banks would laugh you out of their establishment if you tried to bargain or make an exchange with the monthly payment you *owe* them.

Any form of “exchange” in marriage is prostitution. Love, sex, respect, submission, etc are all commanded by God to be given without reservation, even if a husband or wife is acting poorly. Wives are commanded to obey their husband in *all* things (Eph 5), and even if their husbands are not believers they should win them with submission, a gentle and quiet spirit, and chaste and respectful behavior (1 Pet 3). Husbands are commanded to love their wives as Christ loved the Church: *unconditionally* (Eph 5).

This is again works and desire. We obey God’s commands because we desire to follow Him. If we start placing conditions on God’s commands, we fail to follow them and enter into a marital prostitution by holding the husband or the wife hostage to our demands lest we won’t give them what they are *owed*.

Marriages are not businesses and do not operate on exchanges.

Aside from Wilson’s mistake, there’s one other point you should take away from this. If you ever find yourself agreeing with feminists, then you had better take a deep long hard spiritual look at why you’re agreeing with them because they’re *never* spiritually on God’s side. They always aim to destroy marriages through wifely rebellion.

Also,

- The amount of attraction Christian virgins is likely low for both men and women.
- Women also view porn, so it’s not just a “male” problem.

> In the survey, 31 percent of the women said they watched porn every week, another 30 percent said they did so a few times a month and 10 percent of respondents gets a daily fix. Modern technology is a major factor: 90 percent of respondents said they watch porn on the internet, preferably on their smartphone (62 percent) or laptop (53 percent).

- This is not counting women’s porn: romance novels

> Despite being pooh-poohed as lowbrow literature for middle-aged women, romance novels comprised nearly one-third — 29 percent — of the 2015 fiction market. In 2013, romance novel sales exceeded $1 billion, according to Romance Writers of America. There are even entire bookstores devoted to romance novels!

Romance novels: 35% are long term addicted, and 84 percent are female

> Romance is a genre about women, by women and pored over by women — 84 percent of readers are female, according to Romance Writers of America. It’s a $1 billion industry, and 35 percent of romance book buyers have been reading them for 20 years or more, according to RWA.

And don’t forget all of those Christian women who were out buying 50 shades of grey.

Don’t deny duty sex

April 27, 2018 | by Deep Strength | Link | Original Link

I’m sure most people have seen the NYT article about the woman who went around sleeping with married men.

One of the questions that has come up is what to do about duty sex. What if a wife is “not in the mood.” Should a husband still take that sex or just not refuse it. After all, a wife who isn’t enthusiastic about the sex is a bummer.

Should I accept duty sex or should I deny duty sex? This is a false dilemma that husbands easily fall prey to a lot.

Wives may not “feel” like having sex at the time (e.g. you’re supposedly getting “duty sex”), but once you actually start having sex they usually “get in the mood.”

One of the main pitfalls that husbands fall into with “duty sex” is that they have a bad attitude toward it, which the wife picks up and mirrors because she didn’t want to have it in the first place. If you’re having fun and enjoying the sex, it’s usually contagious. Not everything needs to be so serious all the time. Have fun, slap her butt, tickle her, or whatever. It’s usually not that hard pull a wife out of her crabby attitude if you know her well (which you should as her husband).

It’s never wrong to do the right thing, which is having sex in marriage. Don’t deny duty sex. There’s no need to play hard ball with your wife when you can show her that even if she doesn’t feel like it, it will end up fun.

Obviously, if she’s having attraction issues due to a husband’s weight gain or lack of masculinity then work on those things as well in the meantime.

Book updates and potential release dates

May 3, 2018 | by Deep Strength | Link | Original Link

Here's some updates on the book. The table of contents so far. Chapters 1-8 are done, and I'm working on increasing the amount of content in Chapters 9-11 at the moment.

- I'd like some overall feedback on the structure, and if you think I missed any topics if you have any to add.
- Also, if you have any suggestions for titles that is appreciated.

The goal is to get out a book that appeals to the broader Christian men community that you could just give single or Christian men in any random Church that you visited. For single Christian man to understanding the process selecting a virtuous wife. For the married Christian man, especially those in troubled marriages, to understand how to lead effectively and spur a wife to sanctification and away from rebellion.

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Chapter 1: Bible and Culture

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2. Godly versus successful and holiness versus happiness
3. The case study of unhappiness
4. Emotions
5. Leading amidst hostility and conflict

The goal is to potentially have this out by summer or fall.

Additionally, the estimate to have the book edited and formatted professionally is going to be approximately $2000-4000 most likely. Maybe less if we can have some people with professional editing experience.

I've had some people offer to donate to get it off the ground. If you wanted to help donate to the cause I was trying to figure out a way to donate anonymously. I did some searching and found this app which has potentially anonymous donations.

https://cash.app/

If anyone else potentially knows of a way we can do that then reply in the comments. Otherwise, I'll probably set up an account with them.

The Sirach on women

May 20, 2018 | by Deep Strength | Link | Original Link

As a Christian who has read some of the apocrypha and also some of the books that were struck from the “Protestant Bible,” I am honestly confused why some of these books were removed. I’ve speculated before that Protestant is probably the ‘less mature’ faith in that it has fewer real Christians than Catholic and Orthodox. That can be read about in Nothing new under the sun Christian denominations.

Anyway, that’s neither here or there. The purpose of the post is the Sirach on women.

> Sirach 9:1 Don’t be jealous of the wife you love. You will only be teaching her how to do you harm. 2 Do not surrender your dignity to any woman. 3 Keep away from other men’s wives[a] or they will trap you. 4 Don’t keep company with female musicians; they will trick you. 5 Don’t look too intently at a virgin, or you may find yourself forced to pay a bride price. 6 Don’t give yourself to prostitutes, or you may lose everything you own. 7 So don’t go looking about in the streets or wandering around in the run-down parts of town. 8 When you see a good-looking woman, look the other way; don’t let your mind dwell on the beauty of any woman who is not your wife. Many men have been led astray by a woman’s beauty. It kindles passion as if it were fire. 9 Don’t sit down to eat with another man’s wife or join her for a drink. You may give in to the temptation of her charms and be destroyed by your passion.

Lots of good stuff here for both single and married men on temptations to avoid.

> Sirach 23:16 There are any number of ways to sin and bring down the Lord’s anger, but sexual passion is a hot, blazing fire that cannot be put out at will; it can only burn itself out. A man who lives for nothing but sexual enjoyment will keep on until that fire destroys him. 17 To such a man all women are desirable, and he can never get enough as long as he lives.
>
> 18 The man who is unfaithful to his wife thinks to himself, No one will ever know. It’s dark in here, and no one sees me. I have nothing to worry about. As for the Most High, he won’t even notice. 19 This man is only afraid of other people. He doesn’t realize that the eyes of the Lord are 10,000 times brighter than the sun, that he sees everything we do, even when we try to hide it. 20 He knew everything before he created the world, as well as after. 21 That sinful man will be caught when he least expects it, and punished publicly.
>
> 22 The same is true of a woman who is unfaithful to her husband and presents him with a child by another man. 23 In the first place, she has broken the Law of the Most High. In the second place, she has wronged her husband. And in the third place, she has made a whore of herself by committing adultery and bearing the child of a man not her husband. 24-25 The children will suffer for her sin.

> They will not be able to find a place in society or establish families. She herself will be brought before the assembly 26 and permanently disgraced. There will be a curse on her memory. After she is gone, 27 everyone will realize that nothing is better than fearing the Lord, nothing is sweeter than keeping his commands.

The first part goes well with 1 Corinthians 7.

Also, don't be unfaithful and be wary of unfaithful women with the capacity to cuck you.

> Sirach 25:13 No wound is as serious as wounded love. No troubles are as serious as the troubles that women cause. 14 No sufferings are worse than the sufferings caused by people who hate you. No revenge is worse than revenge taken by an enemy. 15 No poison is deadlier than the poison of a snake, and no anger is deadlier than the anger of a woman.[e]
>
> 16 I would rather live in the same house with a lion or a dragon than with a bad wife. 17 When a wife is in a bad mood, her expression changes until she looks like an angry bear. 18 Her husband has to go and eat with the neighbors, where he can't hold back his bitter sighs.
>
> 19 Compared with the troubles caused by a woman, any other trouble looks small. May such women suffer the fate of sinners!
>
> 20 A quiet man living with a nagging wife is like an old man climbing up a sandy hill.
>
> 21 Never lose your head over a woman's beauty, and don't try to win a woman because she is wealthy.[f] 22 When a man is supported by his wife, there is sure to be anger, arrogance, and humiliation. 23 A bad wife will make her husband gloomy and depressed, and break his heart. Show me a timid man who can never make up his mind, and I will show you a wife who doesn't make her husband happy. 24 Sin began with a woman, and we must all die because of her. 25 Don't let a bad wife have her way, any more than you would allow water to leak from your cistern. 26 If she won't do as you tell her, divorce her.

Sounds a lot like Proverbs in this section, except more direct advice.

> Sirach 36: 21 A woman has to take any man as a husband, but a man must choose his wife carefully. 22 A woman's beauty makes a man happy; there is no fairer sight for the human eye to see. 23 If the woman is kind and gentle in her speech, her husband is the most fortunate of men. 24 When a man marries, he gets the finest thing he will ever have—a wife to help and encourage him.
>
> 25 If property is not fenced in, thieves will wander in and help themselves. And if a man has no wife, he is a sighing wanderer; 26 people have no more trust in a homeless person who sleeps in a different place every night than they have in a wandering thief who goes from town to town.

Advice on choosing a wife. Surprise: beauty is included.

> Sirach 42:9 Although he will not let his daughter know it, a father will lie awake at night worrying about her. If she is young, he worries that she might not get married. If she is already married, he worries about her happiness. 10 If she is a virgin, he worries that she might be seduced and become pregnant while living in his house. If she is married, he worries that she might be unfaithful, or that she might not be able to have children.
>
> 11 Keep a close watch over your daughter if she is determined to have her own way. If you don’t, she may make a fool of you in front of your enemies. You will be a constant joke to everyone in town, a public disgrace. Make sure that her room has no windows or any place where she can look out to the entrance of the house.[a] 12 Don’t let her show off her beauty in front of men, or spend her time talking with the women.[b] 13 Women hurt other women just as moths damage clothing.
>
> 14 A man’s wickedness is better than a woman’s goodness; women bring shame and disgrace.

The worries of a father. Verse 14 is harsh harsh though.

Anyway, there’s wisdom like this and other topics in the whole book.

Protestants should take heed even though it’s not in the Bible, and Catholic and Orthodox should pay close attention too.

Patterson counseled rightly and apologized wrongly

May 29, 2018 | by Deep Strength | Link | Original Link

Dalrock mentions the full transcript of the Patterson story here, though mentions some concerns. This post is assuming his story is truthful.

> I had a woman who was in a church that I served, and she was being subject to some abuse, and I told her, I said, "All right, what I want you to do is, every evening I want you to get down by your bed just as he goes to sleep, get down by the bed, and when you think he's just about asleep, you just pray and ask God to intervene, not out loud, quietly," but I said, "You just pray there." And I said, "Get ready because he may get a little more violent, you know, when he discovers this."
>
> And sure enough, he did. She came to church one morning with both eyes black. And she was angry at me and at God and the world, for that matter. And she said, "I hope you're happy."
>
> And I said, "Yes ma'am, I am." And I said, "I'm sorry about that, but I'm very happy."
>
> And what she didn't know when we sat down in church that morning was that her husband had come in and was standing at the back, first time he ever came. And when I gave the invitation that morning, he was the first one down to the front. And his heart was broken, he said, "My wife's praying for me, and I can't believe what I did to her." And he said, "Do you think God can forgive somebody like me?" And he's a great husband today. And it all came about because she sought God on a regular basis.
>
> And remember, when nobody else can help, God can. And in the meantime, you have to do what you can at home to be submissive in every way that you can and to elevate him.

The crux of the issue is not "abuse" but a worldly way of thinking over Christ-like.

The Scripture mentions several times that attitude that Christians should have when they are unjustly suffering. Christ suffered an unjust death on cross for us.

> Phil 2:3 Do nothing [c]from [d]selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. **5 Have this attitude [e]in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be [f]grasped, 7 but [g]emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. 8 Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death [h]on a cross.**

1 Peter councils servants and wives to respectfully submit under unjust masters or unbelieving husbands:

> 1 Peter 2:18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are [t]unreasonable. 19 For this finds [u]favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. 20 For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds [v]favor with God.
>
> 21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 who committed no sin, nor was any deceit found in His mouth; 23 [w]and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24 and He Himself [x]bore our sins in His body on the [y]cross, so that we might die to [z]sin and live to righteousness; for by His [aa]wounds you were healed. 25 For you were continually straying like sheep, but now you have returned to the Shepherd and [ab]Guardian of your souls.
>
> 1 Pet 3:1 **In the same way**, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and [a]respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. 5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right [b]without being frightened by any fear.

There are also several more examples throughout the Scripture such as Esther who was under the threat of death multiple times:

- Edict to kill the Jews, which they didn't know she was one but could have found out and she would be killed
- She was not allowed to walk into the king's presence unless summoned

She chose to pray and fast along with her people and trust that God would act in her hopeless situation, and God came through just like He did for this wife who was being beaten.

Patterson counseled rightly according to the Scriptures and the wife was able to have the faith in God to follow the Scriptures and God came through. The lesser alternative in 1

Cor 7 was to separate (not divorce, not remarry).

The most you could accuse Patterson of is a bit of poor wording of his story making it seem like he was “ok” with the abuse, even though he wasn’t and not discussing the alternative which is separation. Neither of these are errors but slightly lack wisdom. However, after he apologized wrongly to feminists instead of sticking with the Scripture over their false accusations, that’s on his head.

Ultimately, the issue is not “are you scared for your life” but “can God use me in this situation.” This shows the faith or lack thereof of Christians in Scripture’s counsel and the power of God to turn the situation around. No one should be abused, but that doesn’t mean staying in an abusive situation is not the right course of action for a Christian.

To those Christians who supported the “MeToo” or have been abused before, this is an area where you can grow in faith by admitting that Patterson chose to counsel the better way and the wife chose to trust God fully in her situation. Or you can continue to be immature in your faith and admit your fear is bigger than God’s ability to use the situation for good. God came through for this wife and turned her situation around. It’s up to you, but obviously I hope you take the former.

We each have our own choices to make as Christians, and the goal is to be able to grow more Christ-like, which may mean suffering and persecution. If I had to make the choice to profess Christ and die or deny Christ and live, I don’t know which choice I would make now, but I hope that God would give me the faith in that situation to profess Christ. However, I want my faith to grow to the point where there is no question that I will profess Christ and don’t fear death because that is how God can use my life in any situation whether abuse, torture, or the like. I am getting there slowly but surely. I hope it does not come to that, but I want to be prepared just like Paul suffered many times through stonings, whippings, shipwrecks, beatings, and so on.

And yes, I would council a husband that is being physically and emotionally abused and possible under the threat of death by his wife to stay and try to win her to Christ. I fully expect that most husbands would take the separation route too, but it does display a lack of faith. Even if he were to die, it is not necessarily in vain; God uses deaths all the time to win souls to himself in the case of missionaries.

We don’t know how God uses each situation, but He **always** honors our faith in Him. See: Hebrews 11.

The cultural blinders of authority

June 1, 2018 | by Deep Strength | Link | Original Link

I've written on this before, but I want to go through a more logical progression.

Authority in the Scriptures is a position that is given by God.

- Father-Son
- Christ-Church
- Husband-wife
- Parents-Children
- Government-subjects

All cultures value the 'power' of authority over the 'responsibility' of authority. As Jesus said:

> Matthew 20:25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 It is not this way among you, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His [n]life a ransom for many."

Jesus is not denigrating authority or canceling it:" "It is not this way among you" indicates that authority will still be present and active. Rather, the responsibility of authority should not be disconnected from it, AND it should be approached with humility.

Authority was given to Love. God is authority, and God is love. God used His authority to send Jesus to die on a cross, assuming full responsibility for our sin, so that we have the opportunity to be accept, believe, confess, and repent to be reconciled to the Father.

> Matthew 26:39 **And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will."** 40 And He *came to the disciples and *found them sleeping, and *said to Peter, "So, you men could not keep watch with Me for one hour? 41 Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."
>
> 42 **He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done."** 43 Again He came and found them sleeping, for their eyes were heavy. 44 And He left them again, and went away and prayed a third time, saying the same thing once more. 45 Then He *came to the disciples and *said to them, "[k]Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. 46 Get up, let us be going; behold, the one who betrays Me is at hand!"

God's authority was used to Love *us*, and Jesus being in full subjection to God's authority willingly submitted himself to die for *us*.

To go on to marriage:

- Feminists accept authority but invert sex roles.
- Conservatives try to hold on to what what liberals said before their new statement, whatever that is.
- Egalitarians reject authority in word and deed, consequently in the vacuum of authority they accept feminism.
- Complementarians accept authority in word but reject authority in deed. The husband is a neutered figurehead.

There are several cultural blinders on authority, which many Christians can fall prey to.

- Power is lauded as the most important part of authority and not the responsibility. This goes back to Jesus' statement that the Gentiles lord their authority over them.
- Those with "authority" or "power" are seen as "better" than those without. If you suggest a husband has authority in marriage, Christians who are uncomfortable with authority will always jump to the argument that "men and women are equal." A God given position of authority does not mean that one is "better" — all sin and fall short of the glory of God and all of us need a Savior.
- The creation of the impression that any authority held by men is bad. "The Patriarchy" is reviled. Real and made up abuses of authority are commonly used as examples of how the structure itself is bad not the abuses.
- Authority and power are fine in the hands of women but not in the hands of men, despite when women abuse authority. This can also be seen in the justice system where men who commit abuses of authority tend to get longer and harsher sentences than women for the same crimes.
- Responsibility is always tasked to the men/husbands, without authority or power. In other words, men usually get most if not all of the blame when something goes wrong, even if they didn't have any power to get results.

I'm sure there's more, but these are the ones that stick out. The first two are extremely important because they show that most people still have a "gentile mindset" toward authority instead of understanding what the Bible says about it.

The responsibility cannot be dissected from the power of authority and having authority does not make one better than another.

The rest are obvious biases.

The Supreme Court's bind

June 5, 2018 | by Deep Strength | Link | Original Link

As many of you may know, the Supreme Court ruled in favor of the Masterpiece yesterday. Full ruling here. The scope was extremely minor, which pretty much means it was a mistrial.

> The outcome of cases like this in other circumstances must await further elaboration in the courts, all in the context of recognizing that these disputes must be resolved with tolerance, without undue disrespect to sincere religious beliefs, and without subjecting gay persons to indignities when they seek goods and services in an open market.

The 'mistrial' happened because:

1. Colorado tried to retroactively apply law to the baker. When these events occurred gay marriage was still illegal.
2. Colorado affirmed 3 bakeries decision to not create cakes with anti-gay messages based on moral argument, but openly acted hostile and dismissive to Masterpiece based on moral argument.
3. Masterpiece accommodated all customers regardless of race, sexual orientation, and so on given they could purchase any stock creations for any purpose including gay weddings and offered to bake cakes for any other purpose such as graduations, birthdays, and so on. The only thing he did not want to do was bake a cake affirming gay weddings.

By making this a 'mistrial, the Supreme Court wanted to kick the can down the road for a bit because the topic is complex.

If they had overall ruled against, then the government would be a respecter of religions (e.g. not Christianity or any other religion where gay marriage is prohibited) which is against the first amendment. If they rule for, then it opens a whole can of worms where people can just claim a particular religious belief and deny service to anyone.

Both of these rulings would be harmful to Christians due to the fact that either Christianity is discriminated against or it comes off as Christianity is discriminating against people. That said, Christians will always be discriminated against as Jesus said the world would hate us, so I'm not particular concerned either way.

Gorsuch's argument might be the way they figure it out:

> Next, take the undisputed facts of Mr. Phillips's case.Charlie Craig and Dave Mullins approached Mr. Phillips about creating a cake to celebrate their wedding. App.168. Mr. Phillips explained that he could not prepare a cake celebrating a same-sex wedding consistent with his religious faith. Id., at 168–169. But Mr. Phillips offered to make other baked goods for the couple, including cakes

> celebrating other occasions. Ibid. Later, Mr. Phillips testified without contradiction that he would have refused to create a cake celebrating a same-sex marriage for any customer, regardless of his or her sexual orientation. Id.,at 166–167 ("I will not design and create wedding cakes for a same-sex wedding regardless of the sexual orientation of the customer"). And the record reveals that Mr.Phillips apparently refused just such a request from Mr.Craig's mother. Id., at 38–40, 169. (Any suggestion that Mr. Phillips was willing to make a cake celebrating a same-sex marriage for a heterosexual customer or was not willing to sell other products to a homosexual customer, then, would simply mistake the undisputed factual record.See post, at 4, n. 2 (GINSBURG, J., dissenting); ante, at 2–3,and n. (KAGAN, J., concurring)). Nonetheless, the Commission held that Mr. Phillips's conduct violated the Colorado public accommodations law. App. to Pet. for Cert.56a–58a.
>
> The facts show that the two cases share all legally salient features. In both cases, the effect on the customer was the same: bakers refused service to persons who bore a statutorily protected trait (religious faith or sexual orientation). But in both cases the bakers refused service intending only to honor a personal conviction. To be sure, the bakers knew their conduct promised the effect of leaving a customer in a protected class unserved. But there's no indication the bakers actually intended to refuse service because of a customer's protected characteristic. We know this because all of the bakers explained without contradiction that they would not sell the requested cakes to anyone, while they would sell other cakes to members of the protected class (as well as to anyone else). So, for example, the bakers in the first case would have refused to sell a cake denigrating same-sex marriage to an atheist customer, just as the baker in the second case would have refused to sell a cake celebrating same-sex marriage to a heterosexual customer. And the bakers in the first case were generally happy to sell to persons of faith, just as the baker in the second case was generally happy to sell to gay persons. In both cases, it was the kind of cake, not the kind of customer, that mattered to the bakers.

We shall see.

Obesity and marriage rates and spinsterhood predictions

June 11, 2018 | by Deep Strength | Link | Original Link

I was looking over doom and gloom and the amount of attractive Christian virgins and I got a bit sidetracked onto the quantification of obesity and its effect on marriage rates for obese persons.

One woman did her thesis and found:

> The results for marriage are more interesting. The effects of normal and obesity are consistent across models; the hazard for normal and obese people to marry is about 76% and 64%, respectively, as likely as that for overweight people. In the final model, the hazards (70% and 60%, respectively) for normal and obese people to marry are even lower than the first model, holding all other variables in constant.

The book obesity among poor americans found that:

- 10 extra lbs decreased “ever dating” by 10%
- One study showed obese persons 67% persons likely to marry than normal weight
- Another study showed overweight persons 80% likely to marry than normal weight (and their spouse earns 25% less.. which like means they’re “marrying down”)
- Another study showed obese persons 65.1% like to marry than normal weight

A Swedish cohort from men born in 1951 to 1961 showed in marriage at age 40:

- 16% less likely for underweight than normal weight
- 17% less likely for overweight than normal weight
- 51% less likely for obese than normal weight

A French cohort showed that obese persons were 29% less likely to have a sexual partner within 12 months as normal weight women.

Side note: interestingly, the Swedish cohort also confirms core hypergamy:

- More men were married the higher the education: high > medium > low
- More men were married the higher status job: white collar > farmer > blue collar > other
- More men were married the higher the intellectual performance: high > medium > low
- More men were married the higher the muscle strength: high quintile > mediate to high quintile > mediate quintile > mediate to low quintile > low quintile
- Parental education and socioeconomic factors also had some roles as did lack of psychiatric disorders.

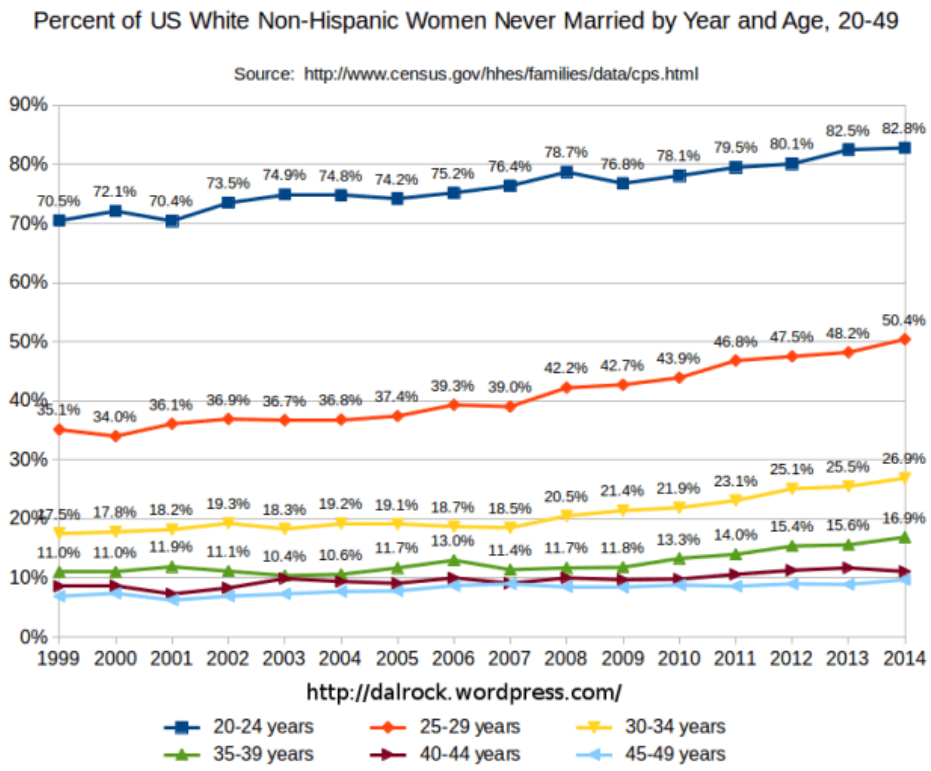
Women want to marry up. Surprise.

In summary, a general estimation if you're obese you're likely to have approximately a 30-50% less likely chance to marry, and if you're overweight or underweight you likely have approximately a 10-30% less likely chance to marry. If there was 10 normal weight people, then approximately about 6 obese people, 8 underweight, and 8 overweight people would marry.

Based on the NIDDK table, more men are overweight but more weight are obese or extreme obese: Estimated (Age-Adjusted) Percentage of US Adults with Overweight and Obesity by Sex, 2013–2014 NHANES Data

	All (Men and Women)	**Men**	**Women**
Overweight or Obesity	70.2	73.7	66.9
Overweight	32.5	38.7	26.5
Obesity (including extreme obesity)	37.7	35	40.4
Extreme obesity	7.7	5.5	9.9

According to Dalrock's never married charts from the Census:



10% has been the general trend for never marrieds approximately, but the rates are going up quickly. So most of those normal weight, overweight, or obese women still got married through the early 2000s and 2010s.

From the previous doom and gloom we have these statistics on both overweight and obese.

- 58.5 of women 20-39 years old are overweight or obese in 2011-2012 in the US.

http://jama.jamanetwork.com/article.aspx?articleid=1832542

- NIDDK (National institute for diabetes and digestive and kidney diseases) states that 33% of teens are overweight or obese. 67% of teens are not overweight or obese.
- The obesity rate of girls 2-5 years old is 13.5 and girls 6-11 is 16.3 and girls 12-19 is 20.9.

https://www.niddk.nih.gov/health-information/health-statistics/Pages/overweight-obesity-statistics.aspx

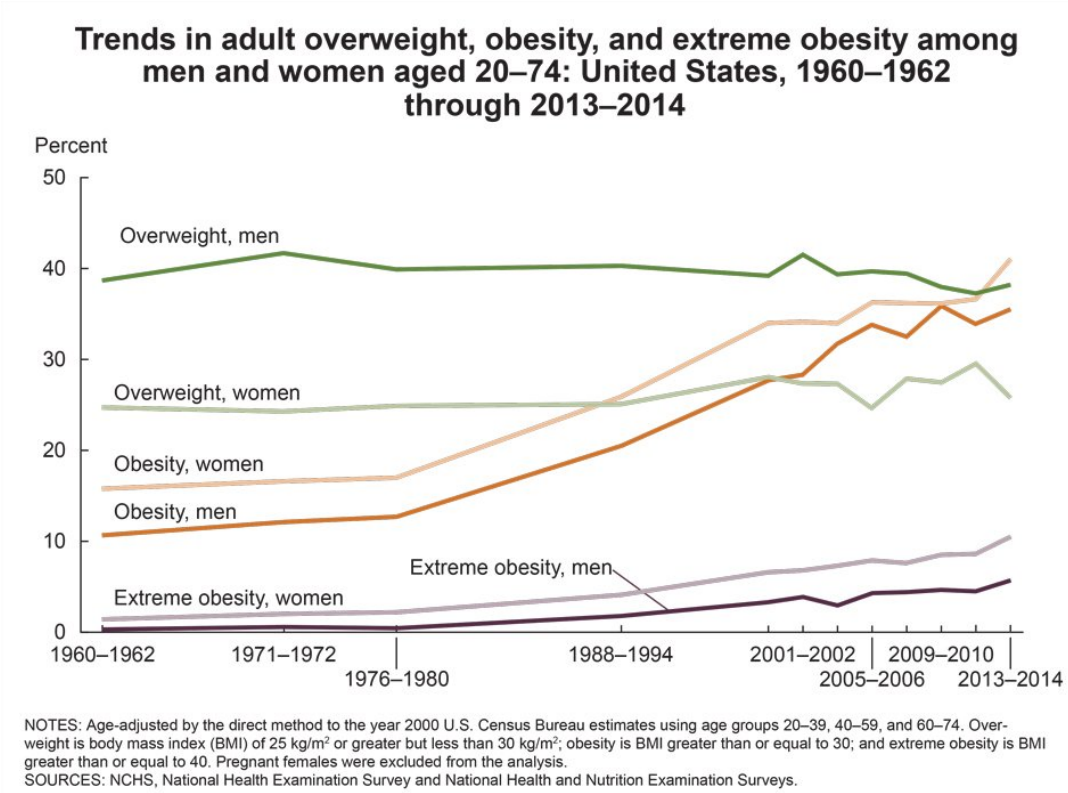
- CDC data brief estimates women 20-39 were approximately 36.5% obese.

https://www.cdc.gov/nchs/products/databriefs/db288.htm

Therefore, in the 20-39 age group for women:

1. 41.5% of women were either underweight or normal weight
2. 22% of women were overweight
3. 36.5% of women were obese

Interestingly, the prevalence of overweight men and women from the NIDDK link shows that it has stayed roughly the same over time. We're just substituting men and women of normal weight for obese weight. (It actually probably does not happen like that and some of the normal weight men and women are becoming overweight and some of the overweight men and women are becoming obese… but it's interesting that it happens in similar numbers.)



Estimating 18-29 year old obesity rates

So starting college (18 years old) approximately:

- 58% of women are normal or underweight
- 22% of women are overweight
- 20% of women are obese

Let us assume a best case scenario where obesity rates max out after a woman hits 30 because the metabolism slows down, they get married, and so on. Women aged 40–59 have a 44.7% obesity rate. Since women 20-39 have a 36.5 obesity rate, that means there is an 8.2% spread. 36.2-8.2 spread is 28% obesity rate approximate best case estimate for women 20-29. This gives us for the women in the 20-29 range:

- 50% of women were either underweight or normal weight
- 22% of women were overweight
- 28%% of women were obese

Therefore, my estimate in the last doom and gloom was dead on. In any range 20-29 year old women population, approximately 5 women are normal or underweight, 2 are overweight, and 3 are obese.

The obesity rate likely goes something like this for each age group though:

1. 12-18 year olds — 20%
2. 18-24 year olds — 24%
3. 25-29 year olds — 29%
4. 30-34 year olds — 36%
5. 35-39 year olds — 44%

Much larger increases for the latter groups.

Normal weight versus overweight versus obese rates of marriage

Average age of marriage for women is now approximately 27 years old in the US.

Approximately,

- 5 women underweight or normal weight, 2 overweight, and 3 obese.
- Using the adjusted data percentage to marry we have: 10 normal weight people for 6 obese people for 8 underweight for 8 overweight people would marry.
- It's also worth noting that the "underweight" population for women is negligible around 2-3% of the total population.

To make this easier, let's use it out of 100 people.

- 50 women normal weight, 20 overweight, 30 obese.

If the proportions were equal then 25 normal people marry, 10 overweight, 15 obese marry marry. However, we have different odds ratios. I'm not quite sure how to apply the odds ratios onto the populational statistics exactly. It probably works out to something like 30 normal people marry, 9 overweight people marry, and 11 obese people marry

leaving approximately 20 normal weight, 11 overweight, and 19 obese people unmarried (if I applied the 80% and 60% to overweight and obese correctly).

In other words, approximately:

- **30/50 or 60% normal weight women marry by 27**
- **9/20 or 45% overweight women marry by 27**
- **11/30 or 37% obese women marry by 27**

If these ratios persist until all never marrieds (adjusting the ratios up for obesity as women get older), then we will have:

- **38/40 or 95% normal weight women marry by 40**
- **16/20 or 80% overweight women marry by 40**
- **30/40 or 75% obese women marry by 40**

Basically, the more obese you are the much more likely it is that you won't marry if you're a woman. Almost all normal weight women will get married except for a few outliers. Even most overweight and obese women will get married, but if you're overweight and obese it's highly likely that you may get left out.

- 2/16 or about 12.5% of the never married will be about normal weight
- 4/16 or 25% of the never married will be overweight
- 10/16 or about 67.5% of the never married women will be obese

Basically, if you're a woman and you want to be married you still have a high chance. Most women still get married even if they are overweight or obese, but the prospects are definitely lower. But if you are one of the "spinsters" who are getting up there in age and not married, there is a high percentage chance that you are obese.

The fear, of course, is that if the never married rates keep rising to the 25-30% range which has been estimated for some. A brief estimate in that scenario may be somewhere in the range of:

- **36/40 or 90% normal weight women marry by 40**
- **14/20 or 70% overweight women marry by 40**
- **20/40 or 50% obese women marry by 40**

What woman wants to take a 50/50 chance that she won't be married? Same as the man who doesn't want to take a 50/50 chance that he will be divorced probably. Not many.

On a semi related note about spinster-ism, Amal Clooney thought she would be one once she got to 35 without getting married.

> "I met George when I was 35 and starting to become quite resigned to the idea that I was going to be a spinster," she said."Then we met, started hiding out in my London flat and very soon it felt like no matter what happened I would never want to be with anyone else. I couldn't sleep when we were apart, and I'm told I

> would display a particular grin and head tilt when reading his text messages or the letters that he would hide in my bag.

I suppose the irony is that she sorta got her “fairy tale ending” according to most, but she is extremely grateful which shows that their marriage will likely last:

> “Five years later, none of that has changed,” she continued. “He is the person who has my complete admiration, and also the person whose smile makes me melt every time. My love, what I have found with you is the great love that I always hoped existed. And seeing you with our children, Ella and Alexander, is the greatest joy in my life. You fill our home with laughter and happiness and that’s even before the children have worked out that ‘Dada’ is actually Batman.”

I wouldn’t count on that if you’re a single woman who is overweight or obese though. Make changes to your lifestyle with nutrition and exercise.

Note: Most of the percentiles are estimates unless someone has the way to do the math for the odds ratios on the population statistics.

A wife's physical attractiveness predicts her husband's and her marital satisfaction

June 12, 2018 | by Deep Strength | Link | Original Link

We already knew that husbands prefer wife's physical attractiveness and derive satisfaction in it. The interesting part of this study is that a wife's physical attractiveness also affects her marital satisfaction.

> For several decades, researchers across numerous disciplines have assumed that partner physical attractiveness should play a stronger role in shaping men's romantic relationships than it plays in shaping women's romantic relationships (e.g., Buss, 1989; Buss & Kenrick, 1998; Feingold, 1990, 1992; Grammer et al., 2007; Greenlees & McGrew, 1994; Sprecher et al., 1994). ...
>
> Results were consistent with evolutionary perspectives. Whereas husbands were more satisfied at the beginning of the marriage and remained that way over the first four years of marriage to the extent that they had a more attractive wife, wives were no more or less satisfied initially or over time to the extent that they had a more attractive husband. Most importantly, the significant effect of wives' attractiveness on husbands' satisfaction was significantly stronger than the non-significant effect of husbands' attractiveness on wives' satisfaction, indicating that partner physical attractiveness played a larger role in predicting husbands' marital satisfaction than it did in predicting wives' marital satisfaction.
>
> In other words, contrary to the conclusion that people do not know something as fundamental about themselves as what they want in a partner, the sex-differentiated preference for an attractive partner that men and women have stated in a robust literature spanning more than 20 years (e.g., Buss, 1989; Buss & Barnes, 1986; Eastwick & Finkel, 2008; Eastwick et al., 2011; Furnham, 2009; Howard et al., 1987; Hudson & Henze, 1969; Li et al., 2002; Li & Kenrick, 2006; Sprecher, 1989) affects their long-term relationships after all.

Men and women are different, and these differences have far reaching effects on relationships.

The authors propose two potential reasons why this may be the case:

> Notably, wives in the current studies remained more satisfied over the first four years of marriage to the extent that they themselves were more attractive. One possible explanation for this finding is that more attractive women are healthier and more resistant to illness (Hume & Montgomerie, 2001) and thus less prone to additional stressors that may negatively influence satisfaction over time (Burman & Margolin, 1992; Neff & Karney, 2004, 2007). Another possible explanation is that because husbands of more attractive women are more satisfied initially and stay more satisfied over time, they may treat those attractive wives better and

> thus those attractive women may be happier over time (see McNulty, Neff, & Karney, 2008). Future research may benefit by better understanding why attractive wives remain more satisfied with their relationship over time.

The two are:

- Staying physically attractive has health benefits (presumably over being overweight or obese) which is true.
- Husbands with more physically attractive wives treat them better (which is generally objectively true).

In reference to the second one, both men and women treat those they find attractive better than those they find unattractive. This is a bias that spans across all of culture not just in relationships. Men and women who are attractive find that others are more willing to treat them politely and gratefully, are more willing to do things for them, and are more willing to give the benefit of the doubt in both public and private. First impressions are strong.

We could go back to the Scripture that ‘man looks at the outward appearance, but God looks at the heart’ which acknowledges that humans tend to have biases for appearances. Everyone knows this is true, and it is true that we should seek to eliminate this bias from our thinking. But we are still human and we do this unconsciously much of the time.

Wives should be advised to make this bias work for them rather than against them to stay physically attractive for the health benefits and benefits for her husband and herself. Husbands should be wise in choosing a wife that will want to put effort into maintaining her physical appearance.

Southern baptists call off the culture war and…

June 29, 2018 | by Deep Strength | Link | Original Link

From here. I thought it was good at first:

> Southern Baptists Call Off the Culture War
>
> America's largest Protestant group moves to cut ties with the Republican Party and reengage with mainstream culture.

Removing political ties is generally a good thing for Christians. Both parties have massive amounts of sinful behavior, so it's a good idea not to get caught up in "supporting" one of them.

But then I saw this:

> To enact this change, young Baptists nominated 45-year-old pastor J.D. Greear from North Carolina to be president of the denomination. In a campaign video, Greear called for "a new culture and a new posture in the Southern Baptist Convention."
>
> Refusing to cede power without a fight, fundamentalist Baptists nominated Ken Hemphill as an opposition candidate. But Greear won with nearly 70 percent of the vote, becoming the youngest SBC president in 37 years.
>
> **Greear has promised to lead the denomination down a different path, which, he has said, must include efforts both to repent of a "failure to listen to and honor women and racial minorities" and "to include them in proportionate measures in top leadership roles." If the meeting in Dallas is any indication, his vision is resonating with a large number of the next wave of Baptist leaders.**

So SBC has fallen to the culture over the Scripture. I'd avoid them.

“Maturity” is a blind spot for pride

July 1, 2018 | by Deep Strength | Link | Original Link

Wayne had a good post yesterday on “Ladies Should Respect the Man and Love the Boy”:

> I asked her why she didn’t love him very much. She had one main complaint about her boyfriend. She said,
>
> “Sometimes he acts so immature, *like a little boy!*”
>
> She found this trait to be so ridiculous and annoying, and she talked at some length about how much trouble it is for her to deal with this trait, and the disappointment she feels as a consequence.
>
> After she said this, I recognized that this is a complaint that most women commonly impute on men – that all men have a ‘stupid, selfish little boy’ hiding inside them. Women usually label this incorrectly as ‘immaturity’. It is a misnomer because they are not referring to genuine immaturity, in which a man refuses to get a job and take responsibility for his life, or when he avoids dealing with his problems and blames other people instead, etc. No, they are referring to the way females regard the emotional nature of fully mature men to be as idyllic boys.

In general, this is actually a good trait to have to be a good father. Interacting and playing with kids requires a certain amount of ability to set aside the seriousness of life and just enjoy being silly or crazy.

Also, Michal thought David was being “immature” (or her words: “undignified”) when he was dancing as the Ark of the Covenant was brought to Jerusalem. Look at how that turned out for her.

The issue is not maturity though. A woman’s preconceived notions of what they think is “mature” or not is their will manifesting as pride: they think they know what is better than the man they are with and are setting themselves up as the judge of that.

This reminds me of one of the big blind spots in marriage counseling. My Church was recently going over Emerson Eggerich’s book Love and Respect on marriage (which is used for marriage counseling in a lot of cases). One of the big things he talks about is “who goes first.”

> It is much easier to sit back and say, “Well Emerson, I would be more loving if my wife was more respectful!” Or, “Why should I show my husband respect when he is treating me in an unloving way?”
>
> Of course it is easier to be obedient to God in our marriage when our husband or wife is also being obedient. Unfortunately, that is not always the case.
>
> So who goes first?
>
> **My answer: the mature one.**

> How do you know if you are the mature one? Let me put it this way. I can tell you if you are the immature one.
>
> The immature person uses this information not to change themselves, but to try to change their spouse. Their whole mindset is to get their spouse to be more loving or respectful rather than trying to be more loving or respectful themselves. They do not believe that they have the power to influence their spouse, but instead see their spouse as having all the power to influence them. Therefore they must change their spouse in order to be happy.
>
> The immature person lacks obedience to God's commands. Instead their mission is to get their spouse to obey God's command toward them. Bottom line, the Lord will not honor that and a spouse is not going to respond to that any more than if the roles were reversed.
>
> The mature person, on the other hand, will do their part to improve the marriage, even if it means putting their own feelings aside. They will choose obedience to God's commands over their own feelings and over their circumstances. That's because they understand the nature of God: He is a good God, whose commands are given to help us, not to harm us.
>
> (Eggerich's emphasis on bolding)

While the content is generally good because it is based on the Bible, using "maturity" as the catalyst actually sets up some blind spots for pride.

For instance, it would be more accurate to use Scripture as a catalyst:

- Take the plank out of your own eye first, so you don't come off as a hypocrite.

Matthew 7:3 "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

- Humility is required to go first.

The goal is to grow more Christ-like, so the one who can lay down their pride and humble themselves should be the one to go first.

A spouse thinking that they are the "mature one" because they are going first is still going to have issues with pride in the long run, especially if things don't go their way. If they go first and their "maturity" isn't working, it's going to cause more anger than if they were told that they need to fix their own issues first and humble themselves. Likewise, the pride of being mature also inhibits true surrender to the Spirit to work through you.

This is very similar to the subtle rebellion in marriage where a wife "lets her husband

lead” rather than “follows his lead.”

RP Christians compendium

July 11, 2018 | by Deep Strength | Link | Original Link

The reddit “Red Pill Christians” has a compiled compendium of their sidebar (h/t RPChristof) available now. I’ve gone through a bunch of it, and have talked to the mods who created it. It’s fairly good.

It uses a lot of RP terminology as the goal is to mentor Christian men away from the destructive aspects of RP and get them on the proper Christian discipleship track.

Here’s the link for anyone interested:

http://docdro.id/05viVhA

Link to the reddit if you wanted to discuss things there. I post some.

https://www.reddit.com/r/RPChristians/

Progress is also being made on the book.

Feminists are trying to make Elizabeth Holmes into an anti-hero

July 19, 2018 | by Deep Strength | Link | Original Link

It's pretty hilarious, starting with the article title.

Elizabeth Holmes downfall has been explained deeply — by men.

> In May, the journalist John Carreyrou, who made Theranos his white whale for years, published Bad Blood: Secrets and Lies in a Silicon Valley Startup, a potboiler about the company; I devoured it. But it didn't slake my thirst for enlightenment about that epochal evildoer: Holmes herself. Holmes herself.
>
> Holmes is no one's maidservant or adjunct. She's not Imelda Marcos or Ivanka Trump or Kellyanne Conway. Holmes is the master puppeteer of Theranos. It's clear in Bad Blood that it was she—and no one else—who managed to drive the company's value up to $9 billion without a working product; and she alone who was able to win unholy investments of trust, as well as a whopping $900 million from superstar investors, including education secretary Betsy DeVos and her family ($100 million) and good old Rupert Murdoch ($125 million). Holmes, in the book and now the indictments, comes off like a cheat, a pyramid schemer, an evil scientist, for heaven's sake.
>
> She's also a woman. And we're not used to self-made young female oligarchs lying outrageously, fleecing the hell out of other billionaires and conducting thunderous symphonies of global deception. There's no American template for a powerful woman gone so gravely wrong. Holmes wasn't insane. She wasn't dissembling all those years to care for a sick child, or pursue another altruistic, if desperate, end. It wasn't men, either. Though some have tried, she can't—as the facts are laid out in Carreyrou's book—be explained away as a victim of her deputy, sometime boyfriend and codefendant Ramesh "Sunny" Balwani. She wasn't caving in to patriarchy.

I suppose the actual irony is that every other pyramid scheme or implosion of large companies like Enron are mainly blamed on the CEOs and people in charge: men. But let's not get those facts in the way.

> Like many who sell blind faith, Holmes' pitch turned on gravitas, pathos, and invocations of pain and suffering. She trafficked, quite literally, in blood; she promised Theranos would save lives in hospitals, in homes, and on the battlefield. Bernie Madoff would never have sounded so earnest. P. T. Barnum would never have played his con as morally urgent. But that's why Holmes was—for a time—the billionaire they never were.
>
> Eventually Holmes, like so many of us, got what she feared most: a whole universe of people who don't believe in her. Holmes's extraordinary gift was for

> tragedy. With Theranos, she pulled it off.

Ah, yes, the heroine of a great tragedy. You can’t make this stuff up.

I guess that’s what you get when you have no objective moral standard though. Famous women who are fraudsters — lobbying for investment money which takes away from the pool of funding for legitimate medical companies trying to save lives — are your heroes.

Lori's Men Prefer Debt-Free Virgins Without Tattoos

July 20, 2018 | by Deep Strength | Link | Original Link

I've been requested to comment on the boundless article first, so might as well go back to the original.

- Men Prefer Debt-Free Virgins Without Tattoos
- Follow up: Godly Men Prefer Debt-Free Virgins Without Tattoos
- An Open Letter to the Author of "Men Prefer Debt-Free Virgins Without Tattoos
- Boundless podcast on it, which I did listen to.

Original article:

> Do you know how much more attractive debt-free virgins (without tattoos) are to young men? Unfortunately, there are so few of these types of young women anymore because of the high costs of college (debt) and sexual promiscuity even within those in the church. As believers in Jesus Christ, we need to live in a way that is pleasing to Him because His ways are the best. He calls debt a burden and urges us to live lives of sexual purity.

Lori's a bit off here. Virginity and debt are more along the lines of 'disqualifiers' rather than actually being 'attractive.' These are Biblical concepts to pay down debt and stay pure.

> There are many more reasons why Christian young women **should carefully consider whether or not they go to college, especially if they want to be wives and mothers someday**. Secular universities teach against the God of the Bible and His ways. It's far from what God calls women to be and do: it teaches them to be independent, loud, and immodest instead of having meek and quiet spirits.

Lori is exactly on point here, and I bolded the most important part. Both the boundless article and podcast criticized the article for being "too black and white." That's not how the article is presented at all as you can see by the direct quote.

Unfortunately, it seems that most of the common Christian commentariat seem to be taking the article poorly because it hits on their pet idols: education and 'don't judge non-virgins.'

Let's look at another passage to see whether Lori is being fair or not. Here's the first point, from a letter a commenter wrote in (Lori put her thoughts in parentheses).

> "Men don't want to marry a women with debt. Most of this debt comes from college. They would also prefer a woman who still lives at her parent's house that has not had other relationships. Do those two things and you will be highly sought after."

> (I’m not sure about men only preferring women who still live at their parent’s house and have had no other relationships since some young women have no choice but to live away from their families and some have had their hearts broken by men they thought was ‘the one.’ I would agree that most men don’t want to marry a woman with a load of debt! That isn’t right to bring into a marriage.)

The letter writers comments can definitely be seen as “extreme,” but again Lori’s comments are fair in dealing with the reality of the situation.

If you go through and read the rest of Lori’s comments, they are almost all fair. They’re not black and white. They’re full of wisdom.

Obviously, it shouldn’t be a surprise that non-Christians are offended by the Bible, but I suppose it’s not a surprise that Christians with their pet idols are offended by it too. They didn’t read the article carefully at all and are jumping to conclusions.

Let’s move on to the boundless article:

> First, I can tell you with confidence after more than a decade of modern courting and dating, online and off, that most men do *not* prefer virgins. Ask any virgin woman you know, and she’ll tell you that most men react to her virginity with a spectrum of emotions including shock, shame, disbelief, mirth and fear. These women will say that usually, once you’re out of your teenage years, virginity is a difficult and delicate conversation you must have in your dating life, not a bragging right.
>
> Being a virgin doesn’t guarantee you’re going to attract the cream of the crop. A few years ago, I specified my virginity on my online dating profile. I was promptly asked, by three different men, if I’d become a sister-wife in a polygamous marriage. Being a virgin also attracts deeply misogynistic men looking for a naïve, inexperienced woman whom they can control and abuse.
>
> Virginity is a choice I continue to make because I believe that God is the God of my soul *and* my body, and He has laid out a very clear sexual ethic in both the Old and New Testaments. And I know there are godly men who believe the same for themselves and are seeking that in a spouse. But telling a young woman that her virginity is something that will catapult her to the front of the “wife selection line” isn’t true, and it isn’t kind to spout such prescriptive lies.

This seems questionable. Most Christian men prefer a virgin, but the author states that ‘most men.’ Given the feminization in the Church, it’s likely that the author of the post is ignoring the unattractive Christian men and lauding the opinions of the non-Christian attractive men who think that virginity is something to be ashamed of.

Virginity is a deal breaker for some Christian men, but it is at least a concern for most Christian men. She is right that it may not necessarily catapult a woman to the front of the wife selection line though: that’s physical beauty.

> Second, let's talk about the prosperity gospel inherent in your premise: "If you just do XYZ, then you'll be worthy of the best, most godly man money can buy (or behavior can earn)." Your post tells women to be what men like so they can be deserving of the best mate. As if there is a long line of Prince Charmings out there ready to gallop in if only these girls would be good enough for them. Plant your little seeds of righteousness, ladies, and they'll blossom into a beautiful romance.
>
> This isn't what the Bible teaches. This if/then religiosity leaves women feeling either guilty and worthless or — if they're like I was in my early 20s — indignant and angry at God. I'm told I'm beautiful, smart, kind and virtuous. I can run a house, take care of a family, and am an active, vital member of my community. If I'm doing everything "right," then where's my godly man? Did God bait-and-switch me?
>
> No, He didn't. God never promised me a husband. He promised me himself — in this life and the life to come. But teachings like yours obscured that truth for many painful years of my life.

This is reading into the post. Not once did Lori or even the quoted commenter say that if you do all these things then a godly man is going to come and marry you. Projection much?

> Your post also instructs women not to go to college. Here again, I'm your poster child of a dutiful young woman. I didn't go to college — in part because I didn't want to go deeply into debt, and because my family was going through a lot and needed me at home at that time in my life.

False. "Should carefully consider whether to go to college" is not instructing women not to go to college

> I am all for living a holy life with a godly sexual ethic, and for honoring our bodies as temples of the Holy Spirit and living sacrifices. I'm on board with being financially responsible and living as debt free as possible. I'll shout from the rooftops that the ultimate end of a Christian's educational life isn't a diploma or a job, but is the knowledge of God, which is the greatest good.
>
> But my message to young women is not, as yours is, "Live a disposable life. Make yourself small. Erase your heart until a man writes what he wants to see on it."
>
> My message to young women is this: "Learn and grow for the glory of God and the *cultivation of your own soul* — not simply to make yourself more attractive to a man."

I don't know how you can read Lori's post and get that conclusion. It's a huge straw man. But, again, no surprise. People are not actually reading the post clearly and are reacting in outrage with what they thought they read. Even Christians.

Also, women like ignoring attraction (physical beauty), but don't realize that it is

sabotaging their own efforts to get married. As I've always said all along. Though the author is decently attractive, so my guess is that it's her attitude that is turning men off.

Finally, the boundless podcast I think was fair for the first 10 out of about 20 minutes. They did talk about how these were more disqualifers than things were actually attractive as I referenced. However, they also fell prey to similar things as the boundless article: Lori did not tell women not to go to college: she said to carefully consider it. Also, they fell prey to the common "non-virgins are just sinners like you too" trope.

If a Christian man doesn't want to marry a non-virgin that's his choice and vice versa with a Christian woman not wanting to marry a non-virgin. That doesn't make them not Christians. We can and should be selective about who we marry.

All in all, Lori's article was good. Posting all of the commenters stances may have been a bit unwise, as some of the stances were not worded that well or what most people would call 'extreme.' Lori's opinions were generally on point with the Scripture.

I would post a bunch of this to the Boundless comments section, but I can't figure out how to log into my account there anymore. Oh well.

Some additional thoughts on modesty

July 28, 2018 | by Deep Strength | Link | Original Link

Funnily enough, I had been thinking about this topic again prior to the whole “virgin, no debt, no tattoos” incident. Imagine if that also including being “modest” in there. A bigger storm would’ve been had.

Have had a couple posts on modesty before:

- Why modesty
- Exploring modesty
- Women don’t understand male attraction and implications

Conceptually, I’ve now leaned toward descriptors as a good way to explain things to women (and men for that matter):

Don’t:

- Don’t dress for attention
- Don’t dress to be ‘sexy’

Do:

- Do dress to be classy
- Do dress to be elegant
- Do dress to be feminine

Most people can look at an outfit and tell whether a person is dressing for attention or to be sexy. Also, most people can see if someone is wearing something elegant, classy, and feminine. The “don’ts” tend to be more selfish in nature, while the “dos” show you can handle yourself with poise and grace.

There is a time and place for attention and sexy: for your spouse and the marital bed.

Same goes for men, as men can be immodest in the way they dress (or don’t dress) too.

The irony is that usually when women or men dress for attention/sexy they will attract the lowest common denominator men and women who are only looking for sex while if you dress to be classy, elegant, and feminine you will attract men and women who admire you for standing out in a good way.

Why is dressing feminine included in the “Do” section?

For most cultures, that tends to be things that men don’t wear such as dresses and skirts. For these it’s pretty obvious when someone is trying to dress for attention or sexier as usually the bottoms of the skirt/dresses are rising and the tops of blouses/dresses are lowering.

That’s why it tends to be thrown in the “do” section as you can tell when someone is trying to be classy with feminine clothing as opposed to attention. Things like jeans which

are more neutral clothing (or at least were invented as male style) tend to have more issues because women have many more curves than men that are more accentuated in male or neutral style clothing.

For the women that read this, Hearth(ie) has a bunch of stuff on picking good styles and colors:

https://hearthroses.wordpress.com/style-and-color-prescriptions/

Christians and the blame game

August 2, 2018 | by Deep Strength | Link | Original Link

This is one of the biggest issues I've seen that no Christian ever talks about.

> James 1:12 Blessed is a man who perseveres under trial; for once he has [m]been approved, he will receive the crown of life which the Lord has promised to those who love Him. 13 Let no one say when he is tempted, "I am being tempted [n]by God"; for God cannot be tempted [o]by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and when sin [p]is accomplished, it brings forth death.

Some Christians blame God for their temptation and faults which is true and easy to spot out according to James. It's usually our own lusts and desires that tempt us to go astray from God. We're good enough at screwing things up ourselves as it is.

However, when we're talking about the devil, deception, and temptation, there's only a few unique circumstances in the Bible where Satan actually tried to deceive someone: Adam and Eve and Jesus fasting are the only ones that come to mind.

One of the big issues that we as Christians like to do nowadays is play the blame game. If we say that someone else played a part in our sin, we like to partly or even fully absolve ourselves of the responsibility that it was our fault that we got into a situation and screwed up. Our fault becomes their fault. This is antithetical to the gospel where we are sinners in need of a Savior.

In this case, even Satan becomes one of our scapegoats: Satan deceived me so it was his fault and not mine. It is often the case that it's just us screwing up and were too prideful to admit it and want to play the blame game on the Satan. It's crazy, but Christians actually scapegoat Satan in these circumstances. He's evil for sure, but it was you screwing up and wanting to blame him for it. God isn't going to blame Satan for your screw up. He's going to come to ask you to give an accounting. Recall that God still held Eve accountable for her sin, even though she was deceived. She still knew not to eat of the tree. Being deceived into doing something wrong does not mean you get a free pass to blame someone else.

Pride blinds us to our own faults, especially when we try to scapegoat someone else for our wrongs. This is especially true in marriages where usually both parties are at fault in some matter, but each person is blaming the other or blaming their past or blaming deception.

"The devil made me do it" ain't no excuse at all.

On divorce Part 6

August 14, 2018 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

This post is a **re**–**re**–**re**-consolidation and simplified explanation of the Scriptures on divorce. Previous discussions include several conversations and much of the same material from On divorce and On divorce Part 2 and On divorce Part 3 and On divorce Part 4 and On divorce Part 5. Also related: polygyny and the Lysa divorce fiasco (which they are currently reconciling which is good). This is one of the original research articles that got me started on analyzing the Scriptures on divorce.

New evidence

The reason for this this post is that new evidence by Leslie McFall has come to light that the majority of English translations are corrupted.

> It is a fact of history that the only widely available printed Greek New Testament available to the Reformers were Erasmus's five editions of the Greek New Testament (continuously modified very slightly by subsequent editors).4 Erasmus flooded the European market with his five cheaper editions, all of which had his faulty, variant reading at Matthew 19:9. The fault was that he added an extra Greek word in Matthew 19:9 which completely altered Jesus' teaching on divorce.
>
> The original Greek text read: "not over fornication [which was punished by death]," so that Jesus condemned every known excuse to divorce a marriage that the rabbis could think of, besides fornication, because that particular sin had a death penalty punishment attached to it (Deut 22:22; Lev 20:10). The rabbis could not give 'fornication' as a grounds for divorce, because, they and Jesus, knew that God had decreed the death penalty for adultery and other sexual misdemeanours.

Erasmus, a dutch humanist and also RCC priest (don't know how that works?), didn't like Jesus' teaching on no divorce which was also the RCC doctrine and still is. Unfortunately, he was one of the scribes for translating the NT. The Reformers used his faulty edition when compiling their theology, and didn't back check it according to other manuscripts.

> Erasmus turned Jesus' teaching on its head, because his new Greek text read: "except for fornication." This alteration had Jesus agreeing with Hillel and Shammai that fornication was a legitimate grounds for divorce in His Church. This was a humanist response to a social evil in Erasmus's day. In his opinion, the death penalty was too harsh a punishment to inflict on the poorer classes, and since he believed that God sanctioned divorce as a divine institution in Deuteronomy 24:1-4, he assumed that a compassionate Jesus would allow

> divorce in the case of fornication, adultery, physical abuse, and intolerable desertion.
>
> Sadly, many Christians today prefer to follow the common-sense opinion of Erasmus and believe that a compassionate Jesus would allow divorce in the case of fornication, adultery, cruelty, and desertion. These Christians will latch on to any text or pretext that will support their private instinct of what is 'sensible' and appropriate in the eyes of the man of the world.

What is the evidence against Erasmus?

> There is a very late Greek manuscript, Codex Leicestrensis (a Caesarean text-type manuscript, belonging to Family 13 [f13]), dated to the 15th century, which has in its margin a correction to its own faulty main text at Matthew 19:9. The faulty main text consisted of the exemption clause in Matthew 5:32 being imported into Matthew 19:9 where it replaced the so-called exception clause in that verse. However, in trying to restore the original clause of Matthew 19:9 in the margin, a later owner or collator of the Codex added the small Greek word ei (ei0, 'if') before the negative mh (mh\, 'not') to change the text to read 'except' (in Greek ei before mh becomes 'if not,' or'except'). It has been generally assumed that Erasmus consulted this Codex during his stay in Cambridge, England, between 1511 and 1514. The question is, Did Erasmus see this marginal reading and incorporate it into his first edition, or, did someone else use Erasmus's printed text (or alater edition of it) to insert it into the margin of Codex Leicestrensis (referred to as MS 69)? The latteris the case, as I shall show below
>
> Who was the first to add ei ('if') to the inspired Word of God? The answer is clearly Erasmus himself. To date there is not a single, extant Greek manuscript of Matthew's Gospel that contains the word eij in its main text at Matthew 19:9. Its only appearance to date is in the margin of Codex Leicestrensis. It has always been assumed by textual scholars that Erasmus saw the marginal reading in Codex Leicestrensis and that he copied it from there into his main text. This assumption was based on the belief that the marginal reading pre-dated Erasmus's 1516 edition.
>
> What apparently Erasmus did find as he travelled around Europe were manuscripts, such as those reflecting the text of Family 1 and Family 13,11 which imported the exemption clause of Matthew 5:32 into 19:9. Now 5:32 is a context-specific exemption clause. The mischief was caused by importing it into 19:9, where it did not belong, and was out of context.12 This particular variant reading may have led Erasmus astray, plus Jerome's ambiguous Vulgate translation.

What does the original Greek texts of Matthew 19:9 read?

> **Majority Greek Text (Byzantine) Matthew 19:9**: Now I say to you that whoever shall dismiss his wife—not over fornication17—and shall marry another, he commits adultery.18 And the one who marries one divorced commits

> adultery.19
>
> **Minority Greek Text (Vaticanus, Bezae, Leicestrensis) Matthew 19:9**: Now I say to you, whoever shall dismiss his wife—apart from the matter of fornication, he makes her to commit adultery. And whoever shall marry one dismissed, he commits adultery.
>
> Vaticanus and Bezae agree to make Matthew 19:9 conform to Matthew 5:32, and by doing so they removed any suggestion that a man could get a divorce on the grounds of fornication. Note that the underlined words: "apart from the matter of fornication, he makes her to commit adultery" is a translation of the text of Matthew 5:32, which was carelessly (or deliberately, due to a misunderstanding) imported into Matthew 19:9, where it replaced the original text, which read as the Majority Text does: "not over fornication." This mistake is found in the Caesarean Text, Codex Leicestrensis, and in Vaticanus (but not in Sinaiticus, which supports the Majority Text at this point).

This was not Erasmus' only "modifications" of the Scriptures.

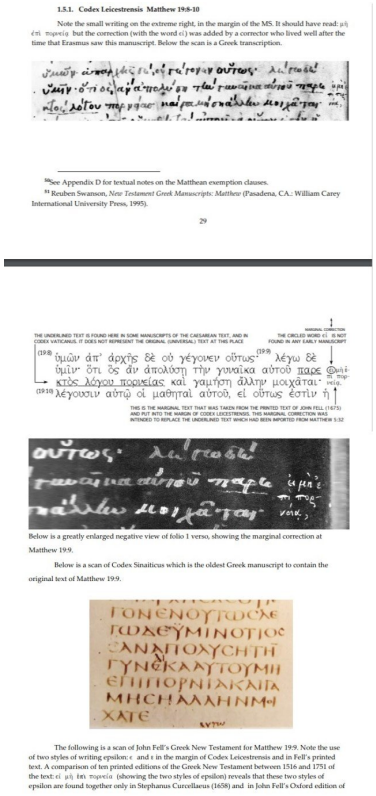
> Not content with changing the Greek text, Erasmus also changed the Latin Vulgate, which was the Bible of the Roman Catholic Church from the time of Jerome (c. AD 420).
>
> The Latin Vulgate read: "And I say to you that: whosoever shall put away [Latin: dimiserit] his wife unless [nisi] 21 for fornication [Latin: fornicationem]: and shall marry another, committeth adultery. And whoever marries one put away: he commits adultery." Erasmus altered this in his second edition in 1519 to read: "And I say to you that whosoever shall repudiate [Latin: repudiauerit] his wife, unless [nisi] it be for disgrace [Latin: stuprum], and shall marry another, committeth adultery."
>
> By changing 'fornicationem' to 'stuprum,' Erasmus widened his exceptive clause from the sexual sin of fornication, to the general, catch-all phrase of anything that gives ground for 'dishonour, disgrace, defilement, unchastity, debauchery, lewdness, and violation,'22 all of which are the meanings given to stuprum in the Oxford Latin Dictionary. 23 Suddenly, Erasmus offered divorce not just on sexual grounds (i.e., for fornication), but for any cause that gave rise to dishonour or disgrace, which may not necessarily be sexual, such as abuse, neglect, desertion, or anything that a partner feels angry about. This brought Erasmus's teaching into perfect alignment with the teaching of the post-A.D. 70 school of Hillel (which, apparently, used Deut 24:1-3 and Exod 21:1-10 as their base texts24).

RCC's Latin Scriptures did not have this change, and textual scholars have rejected Erasmus' in the past.

> Of course, the Roman Catholic Complutensian Polyglot (CP)20 did not have Erasmus's addition at Matthew 19:9, and two editors, Arias Montanus (1583) and Joseph Scaliger (1620), preferred to follow the CP text. C. Lachmann in 1842

> (followed by S. P. Tregelles in 1854) using his evidence-based Greek text, was the first, modern textual scholar to reject the Erasmian addition; and every subsequent, academic edition, followed his lead. But by 1842 the damage to the institution of marriage had been done, and Protestant churches were committed in the sixteenth century to the institution of divorce as a way to end broken marriages. We would expect divorce to be institutionalised in the world, where Satan rules, but not in Christ's Church, where His teaching should prevail.

What textual evidence supports the modifications?



1.5.1. Codex Leicestrensis Matthew 19:8-10

Note the small writing on the extreme right, in the margin of the MS. It should have read: μὴ ἐπὶ πορνείᾳ but the correction (with the word εἰ) was added by a corrector who lived well after the time that Erasmus saw this manuscript. Below the scan is a Greek transcription.

[88]See Appendix D for textual notes on the Matthean exemption clauses.

[89] Reuben Swanson, *New Testament Greek Manuscripts: Matthew* (Pasadena, CA.: William Carey International University Press, 1995).

29

THE UNDERLINED TEXT IS FOUND HERE IN SOME MANUSCRIPTS OF THE CAESAREAN TEXT, AND IN CODEX VATICANUS. IT DOES NOT REPRESENT THE ORIGINAL (UNIVERSAL) TEXT AT THIS PLACE

MARGINAL CORRECTION

THE CIRCLED WORD εἰ IS NOT FOUND IN ANY EARLY MANUSCRIPT

(19:8) ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονιεν οὕτως (19:9) λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ πλὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται· (19:10) λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, εἰ οὕτως ἐστὶν ἡ

THIS IS THE MARGINAL TEXT THAT WAS TAKEN FROM THE PRINTED TEXT OF JOHN FELL (1675) AND PUT INTO THE MARGIN OF CODEX LEICESTRENSIS. THIS MARGINAL CORRECTION WAS INTENDED TO REPLACE THE UNDERLINED TEXT WHICH HAD BEEN IMPORTED FROM MATTHEW 5:32

Below is a greatly enlarged negative view of folio 1 verso, showing the marginal correction at Matthew 19:9.

Below is a scan of Codex Sinaiticus which is the oldest Greek manuscript to contain the original text of Matthew 19:9.

The following is a scan of John Fell's Greek New Testament for Matthew 19:9. Note the use of two styles of writing epsilon: ε and ɛ in the margin of Codex Leicestrensis and in Fell's printed text. A comparison of ten printed editions of the Greek New Testament between 1516 and 1751 of the text εἰ μὴ ἐπὶ πορνείᾳ (showing the two styles of epsilon) reveals that these two styles of epsilon are found together only in Stephanus Curcellaeus (1658) and in John Fell's Oxford edition of

Basically, Erasmus had this added to the text, and the subsequent copies confirm it. There's more evidence than this from other documents aside from this codex. Examining all of the various manuscripts give some additional modifications that Eramus did (but didn't really change any theology such as some in Acts).

> It was shown under §1.5.1. that the corrections in the margin of Codex Leicestrensis could not have been inserted earlier than 1550 when verse numbers were introduced into the Greek New Testament for the first time. Erasmus died in 1536, so he did not see the marginal corrections in the Codex. The quest then became a matter of detective work to find out from an inductive study of the corrections themselves what printed edition was used to correct the Codex.
>
> All of the printed editions of Erasmus's text, and the printed editions of Elzevir's text (under different editors), are so close in terms of their fonts and abbreviations (ligatures) that it is extremely difficult to find differences between them that would show up in the margin of the Codex. We noted that the handwritten form of the marginal correction at Matthew 19:9 narrowed down to

> either Curcellus (1658) or John Fell (1675). To decide between them it was necessary to collate all the corrections in Codex Leicestrensis and compare them with the texts of Curcellus and Fell.Disappointingly, there was not a single correction in Codex Leicestrensis that was found only in Felland not found in Curcellus, or vice versa, Consequently, it was not possible, on these meagre results,to settle the issue over which printed edition was used to correct the Codex. However, the corrector can be narrowed down to someone who used either Curcellus's 1658 edition, or Bishop John Fell's1675 edition.
>
> We can conclude, however, that Erasmus did not see any of the 154 corrections in the margin of the Codex made by the second corrector (List B, in Appendix G). The only corrections he would have seen were the 40 made by the first hand of the Codex (List A, in Appendix G). Consequently, Erasmus did not get his reading of ei0 mh\in Matthew 19:9 from Codex Leicestrensis,which is a significant finding.
>
> All things considered, Erasmus must made up the Greek text himself because he wanted to impose his theology on the text, and he succeeded in duping the Reformers to fall for his new doctrine. The Reformers had a weakness, because they were prone to latch on to any difference they could find between Scripture and Roman Catholic doctrines and traditions, and Erasmus handed them one such difference on a plate, and they fell completely for it. The result is that today we are living out the legacy of their error, and most Christians are content to retain Erasmus's new doctrine because so many relatives and friends have fallen for it, and they are not prepared to give up being a disciple of Erasmus, to follow Christ Jesus, who will not tolerate any remarriages after a divorce.

Therefore, this isthe reason why the Reformers departed from the *true* theology on divorce from the Roman Catholic Church which states that marriage is permanent and there is no reason for divorce.

The original text is more inclusive: Jesus refers to "putting away" as both "putting away without a writ of divorce" and as divorce "put away + writ of divorce" simultaneously. Therefore, there is no reason for any putting away or divorce, even for non-sexual reasons or sexual indiscretions.

This also eliminates the "desertion" exception where you could possibly remarry. Desertion was a non-sexual reason for remarriage, but since Jesus eliminates all non-sexual reasons for divorce and remarriage then you cannot remarry while your deserting spouse is alive.

Therefore, there is no divorce period, for any cause (sexual or not sexual).

I have gone through and edited the analysis and conclusions to reflect this change.

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8. Matthew 19:7 — The Pharisees' confusion
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10. Matthew 19:9 — The heavily misinterpreted passage of Scripture
11. Matthew 19:10-12 — the disciples actually understand the gravity of marriage
12. Matthew 1:18-19 — the case of Joseph and Mary
13. Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke
14. Romans 7 — understanding the context of Jewish divorce
15. 1 Corinthians 7:10-11 — the Lord's command to husbands and wives
16. 1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses
17. Conclusion

Let's get started.

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1. Deuteronomy 24 — What is legal divorce according to the Scriptures?

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of two parts in Mosiac law. This will be important later.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

2. Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> **Deuteronomy 22**:13 If any man take a wife, and go in unto her, and hate her,

> 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective, very few if any women that were caught in marital fraud were actually stoned. Women caught in marital fraud were simply **put away** without being legally divorced (put away + writ of divorce) as the couple was not considered legally married.

Distinguishing legal divorce from marital fraud is important because it shows how a woman could be put away (without being legally divorced).

3. Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord is shown to follow the laws he outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> **Jeremiah 3**:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Israel was not brought back out of Assyrian captivity. By the time the NT rolls around,

they were no longer “Jews” but “Samaritans” because they have been divorced by God and intermixed with the surrounding nations. The Samaritans were despised by the Jews because they were no longer part of the God’s chosen people.

It should be noted that the Lord still wants repentance in Jeremiah 3:14, even though He legally divorced Israel.

On the other hand, the Lord speaking to Judah does not divorce her even though He puts her away.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother’s divorcement (sêpher ‘êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and delivers Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

4. Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> **Malachi 2**:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The passage only talks about ***putting away*** and not ***legal divorce*** under the Law of Moses. The main background behind this passage is that “divorce” in surrounding

cultures was simply putting away (without a writ of divorce). Husbands sent their wives out of the house and that was a divorce. Husbands mimicked the surrounding culture because of two reasons:

1. ***Selfish gain***. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride's father paid. However, if she was put away without a writ of divorce she would not receive back the dowry.
2. ***Marginalized wives***. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would still be legally married to her husband, which allowed her unable to remarry without committing adultery.

This is why ***putting away*** is termed treacherous by the Lord. This assimilation of the surrounding culture sets the stage for Jesus' interaction with the Pharisees in the New Testament.

5. Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

The OT was written in Hebrew and the NT was written primarily in Greek. There are synonymous terms in the Hebrew and Greek.

> **Deuteronomy 24**:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.7 They say unto him, Why did Moses then command to give a **writing of divorcement**

> **(apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

Before the new evidence: I did not believe "apoluo" to be inclusive of divorce (apoluo + apostasion), but the new evidence shows that any putting away is wrong.

6. Matthew 19:3 — the Pharisees' multi layered trap

Line by line analysis, given our solid background:

> **Matthew 19**:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

The word "**every cause**" is another instance of background. The Pharisees, specifically the Hillelites, claimed you could legally divorce for "**every cause**" due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article gets the conclusion wrong, but the background is important).

Your spider senses should be tingling with the tricky wording of "lawful" with "putting away" (without writ of divorce) and "every cause."

The trap is that the Pharisees are pitting Roman law versus a specific interpretation of Jewish law. In Roman law you could "divorce" your wife by "putting her away" (apoluo) much like the surrounding culture in Malachi 2. However, Jewish law in Deuteronomy 24 you could divorce your wife by "putting her away" (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth).

The trap: The Pharisees wanted to see which side Jesus would take in their argument, and trap Him between Jewish and Roman Law. If Jesus answers that you can put away a wife without a bill of divorcement, the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you need a bill of divorcement then the Pharisees

accuse Jesus to the Romans and say that He is subverting Roman law (like they eventually did before Pontius Pilate).

This is similar to other traps the Pharisees employed such as it being **lawful** to pay taxes to God or Caesar (Matt 22, Mark 12) which would pit Jewish law against Roman law.

7. Matthew 19:4-6 — Jesus goes back to the creation

> **Matthew 19**:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus knows that it's a no-win question. He sidesteps the Pharisees' trap by avoiding talking about Roman and Jewish law and avoiding their dispute. Instead, Jesus discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

This is Jesus' answer on divorce: "What therefore God hath joined together, let not man put asunder."

No divorce.

8. Matthew 19:7 — The Pharisees' confusion

> **Matthew 19**:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap and are confused. If God did not intended for any divorce then why divorce in the Law of Moses in Deuteronomy 24 (Putting the wife away AND giving her a bill of divorcement)?

The Pharisees acknowledgement that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement reveals their trap. The Pharisees *knew* that a divorce was putting away and a bill of divorcement, but they only tested Jesus on putting away only.

9. Matthew 19:8 — Jesus' response of hardness of heart

> **Matthew 19**:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds that this part of the law was created because human hearts are hard. Jesus doesn't want "putting away" for any reason: valid divorce which is "putting away + writ of divorce" (e.g. Deut 24) or treacherous "putting away" (e.g. Malachi 2) because of the hardness of hearts.

10. Matthew 19:9 — The heavily misinterpreted passage of Scripture

Jesus answers the original question that the Pharisees posed: "what lawful instances can

a man put away?" You can see the mirror of the verses which confirms this:

> **Matthew 19**:3 The Pharisees also came unto him, tempting him, and saying unto him, **Is it lawful for a man to put away (apoluō) his wife for every cause**?
>
> […]
>
> **Matthew 19**:9 **And I say unto you, Whosoever shall put away (apoluō) his wife**, ~~*except it be*~~ not for fornication (porneia), and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

We have established that Jesus is answering the Pharisees original question. Next, read the verse without the "not for clause" to understand why it makes sense.

> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be not for~~ **~~fornication (porneia)~~**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, […], and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> In plain English:
>
> If you put away your wife and marry another you commit adultery and whoever marries her commits adultery.

The meaning is obvious. If you put away your wife (with or without a writ of divorce), you're still married to her. If you're still married to her, both you and her commit adultery if you marry another. You can see this agrees with Jesus' statement of "what God has put together let no man separate" and the similar statements in Mark and Luke.

Now to add in back the exception:

> Matthew 19:9 And I say unto you, Whosoever shall put away (apoluō) his wife, **~~except it be~~ not for fornication (porneia)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

The "not for fornication" clause seals off any sexual infidelity or indiscretions as a reason for divorce at all because it says if you put away, not even for fornication, adultery, or sexual indiscretions, and marry another you commit adultery.

Any "putting away" (putting away and divorce) and shall marry another — whether it is a sexual indiscretion or not — commits adultery.

Therefore, Jesus makes two distinct statements in this entire passage:

> **On marriage and divorce:**
>
> Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> **On putting away for any reason is divorce:**
>
> And I say unto you, Whosoever shall put away (apoluō) his wife, not for fornication (porneia) **(not even for fornication, adultery, or any other sexual indiscretions that would normally require the death penalty)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

In conclusion, Jesus says there is *no divorce*.

11. Matthew 19:10-12 — the disciples actually understand the gravity of marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is *no divorce*.

When Jesus fulfills the Law, it is always vastly more difficult than the former Law. For example, "Love God with all your heart, soul, mind, and strength and love your neighbor as yourself" (Matt 22) is transformed to "a new command I give to you: that you love one another, just as I have loved you, that you love one another" (John 13, John 15).

The standards of the the New Testament always supersede that of the Old Testament.

No divorce period for any non-sexual or sexual reason is a hard word. A really hard word.

12. Matthew 1:18-19 — the case of Joseph and Mary

Additional evidence is the case where Joseph was going to put Mary away.

> Matthew 1:18 Now the birth of Jesus [r]Christ was as follows: when His mother Mary had been [s]betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to **put her away (apoluō autos)** privily.

Joseph engagement and marriage with Mary would have been fraudulent because he was supposed to be marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

13. Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark

and Luke

In Mark 10:

> **Mark 10**:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> **Luke 16**:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

The “not for fornication” clause seals off any reason for divorce by adultery, fornication, and sexual indiscretion and therefore agrees with Mark and Luke.

14. Romans 7 — understanding the context of Jewish divorce

> **Romans** 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she

> is no adulteress, though she be married to another man.

Romans 7 does not speak specifically about whether you can legally divorce or not. Paul is speaking to the scenarios of being unbound by the law (in death) rather than about divorce because He is discussing our salvation and grace versus works. Husbands were allowed to divorce their wives in Deuteronomy 24, but wives were not allowed to divorce their husbands. Hence, when Paul speaks to the scenario of a wife being bound by the law to her husband until he dies as the example because a wife cannot divorce her husband.

15. 1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> **1 Corinthians 7**:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

The Lord is speaking to a Roman/Greek population in the Corinthians and not the Jewish people. Hence, the Lord is speaking against the Roman law that "divorce" could be done through "putting away" or simply "departing" in the case of the wife.

Likewise, the Lord follows this up with the only correct path for those separated or divorced: stay single or reconcile. This is a hard word for most Christians because divorce and remarriage to another is not an option.

This agrees with Jesus' original statements on divorce: "What therefore God hath joined together, let not man put asunder." Jesus and the Father are one, and they are in agreement.

16. 1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put**

> **away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. "If I'm not under bondage anymore because my unbelieving wife or husband left me then I can remarry." That is the "liberal" interpretation of this passage, which is false in the light of new evidence.

> Initially, only fornication for divorce was permitted until Erasmus established another ground, namely, desertion, using 1 Corinthians 7:15. Now, it was well recognised that 1 Corinthians7:15 on its own was ambiguous as a grounds for divorce. If Jesus was an absolutist then 1 Corinthians7:15 had to be seen in the light of Matthew 19:9 as originally written, without Erasmus's addition of eij before mh;. In which case 1 Corinthians 7:15 would receive its natural sense that desertion was not a grounds for divorce but a grounds for giving more of one's time to the cause of Christ.

The Scriptures must be consistent with each other and the teachings of Jesus are paramount. Desertion therefore means that you are not under the bind of marital duties (e.g. earlier in the passage, Paul tells spouses that they owe each other sex), and not that they are not under the covenant of marriage anymore.

17. Conclusions

Jesus talks about marriage, divorce, and putting away. Understanding which passages Jesus refers to is critical to unifying all of Scripture on the topic of divorce.

"Not over fornication" causes an even harder word on divorce. It seals adultery, fornication, and any other sexual indiscretion for adultery.

1. **In Matthew, any putting away, whether divorce or putting away without a writ of divorce, and marrying another is adultery per Jesus**. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19, Mark 10, Luke 16
2. **Putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus' plan for marriage is that "What therefore God hath joined together, let not man put asunder."** – Gen 2, Matt 19; Mark 10
4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. Separation seems to be an option

if you can't live with them. Reconciliation is ideal. – Matt; 19, Mark 10, Luke 16, 1 Cor 7

5. **Under the Law of Moses, a marriage is illegitimate if your wife committed sexual fraud prior to marriage, but under Jesus this is not a valid excuse for divorce.** – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
7. **If an unbelieving spouse leaves you are not under bondage**. You are not under the bondage of the roles and responsibilities of marriage, but you are still under the covenant of marriage. You must not remarry. – 1 Cor 7

Note: Divorce, remarriage, and perpetual adultery:

> 1. There is perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, "sacramental marriage" affirmed by the Church.
>
> 2. However, those who were not made aware sinned in their ignorance. Those that don't undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn't valid they are free to marry another. A marriage can be affirmed sacramental in which case divorce and remarriage is a sin.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Final Conclusion

1. **No divorce period. "What therefore God hath joined together, let not man put asunder."** Your recourse is separation if you absolutely can't live with them.
2. **If you are separated, stay single or reconcile. No remarriage.**
3. **Stay with an unbeliever if they want to live with you, otherwise you are not under the bonds of marriage. Desertion does not allow you to remarry, as you are not under the bonds of the roles and responsibilities of marriage (like sex in the earlier part of the passage). You are still under the covenant of marriage.**
4. **If you have a "Christian marriage" (or sacramental marriage) — both of you know that marriage is forever on earth and the accompanying roles and responsibilities — then any divorce and remarriage is perpetual adultery.**
5. **2nd or 3rd marriages that come to Christ can be affirmed as Christian marriages.** They would not have to go back to their first spouse and are not in perpetual adultery. Prior marriages are effectively "annulled" as you did not understand Christian marriage.

This is why I believe (as a Protestant) that the Catholic and Orthodox methods of sacramental marriage are probably the best method to deal with marriage and divorce in a broken world. Protestant views on marriage are trash, and it is no surprise that they have the highest divorce rates of any denomination of Christianity and divorce rates almost as high as secular culture.

I am 100% confident that God and Jesus said that there is no divorce at all for Christians according to the Scripture based on in-depth study on all of the relevant passages in Hebrew and Greek in accordance with Christian apostolic tradition. Divorce at your own risk to your eternal soul.

More book updates

August 31, 2018 | by Deep Strength | Link | Original Link

I am not taking anymore donations at this point.

These are the current sections of the book:

Section 1: The Bible and Culture

- Chapter 1: The Bible and Culture
- Chapter 2: Shifts in Marriage and Society
- Chapter 3: The feminization of the Church

Section 2: The Bible on Marriage

- Chapter 4: The creation of man, woman, and marriage
- Chapter 5: Sex differences and the New Testament on marriage
- Chapter 6: Marriage is optional

Section 3: Biblical Masculinity

- Chapter 7: What does it mean to be a man?
- Chapter 8: The orientation of man
- Chapter 9: Attraction
- Chapter 10: Barriers to attraction

Section 4: The transition of singlehood to relationships to marriage

- Chapter 11: Cultivating masculine leadership
- Chapter 12: A 5-step process for growing in spiritual and practical maturity
- Chapter 13: Expectation pitfalls to relationships
- Chapter 14: Managing a healthy relationship
- Chapter 15: Finding and choosing a wife: a prospective timeline

Section 5: Leading a marriage

- Chapter 16: Identify and understand your responsibilities
- Chapter 17: Understand the dysfunctional patterns
- Chapter 18: Understand the Christian approach to influence and solve marital issues
- Chapter 19: Common pitfalls to marital godliness

Book conclusions

Appendix: Objections to the theology outlined in this book

- Objections to Biblical Order

- The Fall shows differences between men and women

Other notes:

Overall, the book is approximately 180 pages in word, which when put into a standard book format will probably end up somewhere around 300+ pages.

The book definitely does NOT contain everything written on this blog or some of the other sources that it has pulled from, and I added in some sections that aren't covered on this blog into the book too. The scope is too large.

It's a solid primer that you can take and discuss with men in your Church (single or married).

I removed any sort of RP or manospherian terms and talked about everything in reference to Scripture. RP and the manosphere get a bad rap because of the PUAs, incels, and whatever else groups out there, so people are already biased against any truth if you use that terminology. Also, the Bible is the original book on human nature, so all of the secular RP copies off it anyway (and goes off in wrong or evil directions).

Feminism truisms

September 7, 2018 | by Deep Strength | Link | Original Link

Going off of Dalrock's thread I'd thought I try my hand at another one.

> **Dalrock's Law of Feminism:** Feminism is the assertion that men are evil and naturally want to harm women, followed by pleas to men to solve all of women's problems.

Some of the ones I've made before:

- Feminism is the temptation to be like god and man
- Feminism creates unsafe men then complains about it
- Feminism is an inferiority complex and white knights are enablers
- Feminism is the promotion and glorification of rebellion

My new analysis:

> Feminism is the belief that men are superior to women. Therefore, women should become men, and men should become women.

Another:

> Feminism is the belief that a woman's roles and responsibilities of a wife to her husband, a mother to her children, and homemaking are worthless (when they are actually priceless). Therefore, to have any value, they must prostitute themselves to random attractive men (NSA sex, FWB, etc.) under the guise of finding themselves and prostitute themselves to corporations to make money (careerism).

No wonder women are more unhappy.

That's the best I got for now.

“You did this to him”

September 11, 2018 | by Deep Strength | Link | Original Link

Funnily, enough, I agreed with much of this article over the break up of Mac Miller and Ariana Grande.

> Mac Miller and Ariana Grande‘s relationship fell unusually under the tabloid radar for the majority of their two-year run. It was their breakup in May that finally captured public attention, especially since it was followed eight days later by Miller crashing his car while intoxicated and, just weeks after that, Grande getting engaged to SNL star Pete Davidson.
>
> “It’s the most heartbreaking thing happening in Hollywood,” wrote Twitter user Elijah Flint back in May. Flint, like many presumed fans of Miller (as well as casual tabloid followers), didn’t find the heartbreak in Miller’s continuous battle with substance abuse — a battle he explored in his music and spoke openly about for years — but rather in the fact that a woman like Grande could, according to Flint, callously transform from being one man’s muse to finding love with someone else.

Grande eventually posted a long comment on twitter:

> how absurd that you minimize female self-respect and self-worth by saying someone should stay in a toxic relationship because he wrote an album about them, which btw isn’t the case (just Cinderella is ab me). I am not a babysitter or a mother and no woman should feel that they need to be. I have cared for him ad tried to support his sobriety & prayed for his balance for years (and always will of course) but shaming/blaming women for a man’s inability to keep his shit together is a very major problem. let’s please stop doing that. of course I didn’t share about how hard or scary it was.

Miller eventually killed himself over a suspect drug overdose, and apparently people went crazy against Grande on twitter and Instagram.

The most Grande could be accused of is being very ignorant about entering another relationship right away after breaking up with a previous one. This is similar to shades of Asia Argento and Anthony Bourdain, where Asia was spotted with another man and Anthony committed suicide a few days later IIRC.

It’s pretty clear that both Miller and Bourdain literally thought of the women they were with as their “angel” and put them up on such a high pedestal that they couldn’t live with them once they left them. This is the exact wrong way to be in a relationship with a woman. The majority of the blame should go to these men for doing that.

Grande is right that she is not his babysitter or his mother. Nor should she be. In fact, it’s very unwise in the first place to enter relationships with anyone who has red flags like this.

The real question, though, is what if the roles had been reversed? The woman was struggling with drugs and addiction issues, and the man left the woman to be engaged. We'd probably see riots from all sides against the man.

Fathers legitimatize children

September 19, 2018 | by Deep Strength | Link | Original Link

I find it interesting that children without fathers, in the past at least, were called bastards.

Perhaps it is no surprise that fatherlessness has such a negative impact on children such as dropping out of school, behavioral problems, drug and alcohol abuse, runaways, and so on.

We are legitimatized when we accept Jesus, as we are adopted into God's family.

> Romans 8:14 For those who are led by the Spirit of God are the children of God.
> 15 The Spirit you received does not make you slaves, so that you live in fear
> again; rather, the Spirit you received brought about your adoption to sonship.
> And by him we cry, "Abba, Father." 16 The Spirit himself testifies with our spirit
> that we are God's children. 17 Now if we are children, then we are heirs—heirs of
> God and co-heirs with Christ, if indeed we share in his sufferings in order that we
> may also share in his glory.

Non-Christians are effectively spiritual bastards, which is why they spend their lives chasing after every other thing to attempt to satisfy that identity and purpose that they don't have.

Part of the disconnect happens, even in saved Christians, because they don't fully understand that they are legitimatized in Christ. So they hang onto worldly desires and pleasures.

American crime mystery, solved

September 27, 2018 | by Deep Strength | Link | Original Link

I was recently alerted to this old (2008) article in the Atlantic on "Why is crime rising in so many American cities? The answer implicates one of the most celebrated antipoverty programs of recent decades."

It's extremely long but suffice to say they basically tracked when people were moved out of Section 8 housing and where they moved. They found out that crime decreased in the area where there was the previous Section 8 housing and increased in the areas where there were people moved.

> When the Dixie Homes housing project was demolished, in 2006, a group of residents moved to a place called Springdale Creek Apartments in North Memphis, on Doug Barnes's beat. They were not handpicked, nor part of any study, and nobody told them to move to a low-poverty neighborhood. Like tens of thousands of others, they moved because they had to, into a place they could afford. Springdale Creek is not fancy, but the complex tries to enforce its own quiet order. A sliding black gate separates the row of brick buildings from busy Jackson Avenue, where kids hang out by the KFC. Leslie Shaw was sold when she heard the phrase *gated community* mentioned by the building manager.
>
> When Shaw saw the newly painted white walls, "so fresh and clean," with no old smudges from somebody else's kids, she decided to give away all her furniture. "I didn't want to move in here with any garbage from Dixie," she said. "I said to myself, 'Might as well start over.'" She bought a new brown velour couch and a matching loveseat. She bought a washer and dryer, and a dresser for her 8-year-old grandson, Gerrell, who lives with her. The only thing she kept was a bookshelf, to hold the paperbacks coming monthly from the book club she'd decided to join.

> Shaw is 11 years crack-free and, at 47, eager to take advantage of every free program that comes her way—a leadership class, Windows Vista training, a citizen police course, a writing workshop. What drove her—"I got to be honest with you"—was proving her middle-class sisters and brother, "who didn't think I'd get above it," wrong. Just after she moved in, one sister came over and said, "This is nice. I thought they would put you back in the projects or something."
> I visited Shaw in February, about a year and a half after she'd moved in. The view outside her first-floor window was still pretty nice—no junk littered the front lawn and few apartments stood vacant. But slowly, she told me, Springdale Creek has started to feel less like a suburban paradise and more like Dixie Homes. Neighborhood boys often kick open the gate or break the keypad. Many nights they just randomly press phone numbers until someone lets them in. The gate's main use seems to be as a sort of low-thrills ride for younger kids whose parents

> aren’t paying attention. They hang from the gate as it slides open; a few have gotten their fingers caught and had to be taken to the emergency room.
>
> When Shaw recounts all the bad things that have happened at Springdale Creek, she does it matter-of-factly (even as a grandma, she says, “I can jump those boys if I have to”). Car thefts were common at first—Shaw’s neighbor Laura Evans is one of about 10 victims in the past two years. Thieves have relieved the apartment management company of some of its computers, extra refrigerators, and spare stoves. A few Dixie boys—sons of one of Shaw’s friends—were suspected of breaking the windows in vacant apartments. Last year, somebody hit a pregnant woman in the head with a brick. In the summer, a neighborhood kid chased his girlfriend’s car, shooting at her as she drove toward the gate; the cops, who are called in regularly for one reason or another, collected the spent shells on the grass. “You know, you move from one place to another and you bring the element with you,” said Evans, who stopped by Shaw’s apartment while I was there. “You got some trying to make it just like the projects.”

> In the afternoon, I visited an older resident from Dixie Homes who lives across the way from Shaw. Her apartment was dark, blinds drawn, and everyone was watching Maury Povich. A few minutes after I arrived, we heard a pounding at the door, and a neighbor rushed in, shouting.
>
> “They just jumped my grandson! That’s my grandson!”
>
> This was 64-year-old Nadine Clark, who’d left Dixie before it got knocked down. Clark was wearing her navy peacoat, but she had forgotten to put in her teeth. From her pocket she pulled a .38-caliber pistol, which was the only thing that glinted in the room besides the TV.
>
> “There’s 10 of them! And I’m gonna go fuck them up! That’s my grandson! They took him away in an ambulance!”
>
> Nobody in the house got excited. They kept their eyes on Maury Povich, where the audience was booing a kid who looked just like the thug who’d shot up his girlfriend’s car. “She’ll calm down,” someone said, and after a few minutes, Clark left. I drove down to Northside High, a few blocks away, where the grandson had gotten beaten up. TV crews and local reporters were already gathered outside the school, and a news chopper hovered overhead. There had been two school shootings in the neighborhood that month, and any fresh incidents made big news.

This should not come as a surprise to us, since we know that moving people with dysfunctional relationships will just cause the different areas they moved to have the same problem too.

Then they get to the real details at the end, but brush by it like it’s some afterthought.

> Leslie Shaw is writing a memoir, and it contains more weather than most of us

> can imagine. At 15, she left home with a boy named Fat, who turned out to be a pimp. She spent the next seven years being dragged from state to state as a street hooker, robbing johns and eventually getting addicted to crack. Once, a pimp locked her in his car trunk. Another time, her water broke in a crack house. This covers only the first few chapters. She works on the memoir endlessly—revising, dividing the material into different files (one is labeled, simply, “Shit”). She still has two big sections to go, and many years of her life left to record. Her next big project is to get this memoir under control, finish it, have it published, and “hope something good can come out of it,” for herself and the people who read it.

Is it any wonder that this stuff happens without fathers? After all, Fathers legitimatize children.

Single motherhood and a whole host of dysfunction like the above are the real reasons for why these communities become like this. The irony is that the people in these communities are looking to blame their surroundings rather than look at themselves and see why the dysfunction is propagated from their own relationships.

IFS analysis of incels

September 29, 2018 | by Deep Strength | Link | Original Link

H/t to whoever mentioned it on Dalrock's blog.

Male Sexlessness is Rising, But Not for the Reasons Incels Claim

There's a bunch of good charts on this one, so I would suggest clicking over to see them. Main points made by the article, which focuses on: "individuals aged 22-35 who have never been married, and particularly males within that group."

- No sex has consistently risen from the 12-16% range in 1990-2010 up to 22% since 2010. It's also slightly risen for married men.
- 20% of the men get 80% of the sex is wrong, but not that wrong. Approximately 20% of the men get 50-60% of the sex. The same is with women. These are stable over time.
- Sexlessness in never married young men seems to parallel the rising unmarried age rates.
- Sexlessness increases with education
- Sexlessness rises with living with parents

They define incels as not having sex for any other reason than religion, health, or timing.

My thoughts:

- The 80/20 rule is wrong but not really. We already knew it wasn't actually 20% of the men getting 80% of the sex, but it's a general heuristic to tell that both men and women congregate toward the most attractive.
- Online dating was pretty big over 2000s, but it suddenly started collapsing around 2010 which could potentially parallel the increase in incels.
- Sexlessness with education makes sense. Generally, those that do well in school are not the best social butterflies.
- Sexlessness rising with living with parents is obvious.

I think the biggest takeaway is of the degree of fracturing of the man population into tiers.

If 20% of the men are getting 50-60% of the sex, that means 60% of men are getting about 40-50% of the sex, and 20% of the men get nothing.

This ratio is likely to keep getting worse as the marriage rates continue to plummet. Marriage generally guaranteed that 90-95% of men and women got sex. This has dipped down to about 80% of the men get sex and will to continue to get worse. The consequences of this will probably be bad.

Self esteem

October 5, 2018 | by Deep Strength | Link | Original Link

I was thinking about this a bunch, and came to a somewhat startling revelation as I expanded on the feminism trusims.

> Self-esteem is the concept that, instead of valuing yourself as God does (priceless/precious), you must define and put a price on how much on how valued you are by worldly measures–money, attention, possessions, career, other people, etc.

This basically shows you in a sentence why self-esteem is very bad that anyone would understand, Christian or non-Christian.

A lack of respect should not be easily ignored

October 11, 2018 | by Deep Strength | Link | Original Link

For the single men looking to be married, there are some good life lessons to be learned. This is straight out from one of the examples of the RP Christians reddit. This is a part of the original post and my response.

> My girlfriend is a friendly, social person, however I notice this is exemplified when it comes to guys for some reason, when guys get too close too touchy; its as if she loses control and acts like a kid, laughing, giggling, giving compliments every 5 minutes and acting impressed and of the like. She's not reserved at all but only reserved around females (hmm) There was one incident where we went to a group event and she hung out with a guy (who was flirting with her) more than me until I confronted him and told him to back off (this was when we were "talking") at that time I couldn't believe it, we were emotionally attached and she would say stuff like "I love you" "you are my world"; so I was rocked to my core when she did that knowing how much she claimed to love me, if thought if this is how you treat someone you love, this is deeply concerning. I didn't break up with her then because my friends convinced me that she didn't know what she was doing, which was confirmed by questioning her over and over, she came clean and said she really did know she was doing anything wrong.

The typical RP advice of going to be friendly with other girls (to ostensibly make her jealous) or not mate guarding or being outcome independent or being collared by her behavior may work if she was a plate, but it is not useful advice to any Christian looking to marry.

The problem is that she does not respect what you are telling her. If a woman thinks you are important enough to respect, she will do what you say without being petty or trying to turn it around on you.

If this woman has the same attitude to you telling her something that is concerning to you now and blatantly ignoring it or turning it around on you, what do you think she is going to do to you in marriage? It's going to be waaaaaaay worse. This is a big red flag.

For any particular thing that you think is concerning this is a useful heuristic:

1. Tell her once, no big deal
2. Bring it up again, concerning.
3. Have to tell her a third time, she's gone

If she knows once, then she now knows if she didn't before. If she has to be told a second time, she doesn't think you're worth respecting and needs to be told again. If she keeps doing it, she's stuck in her ways and not worth the time to change as you'll probably be cutting your teeth.

If she’s not teachable and she keeps doing concerning things, it’s not worth it. Ask any married men with wives who are stubborn and unteachable.

- Proverbs 19:13 A foolish son is ruin to his father, and a wife’s quarreling is a continual dripping of rain.
- Proverbs 21:9 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.
- Proverbs 21:19 It is better to live in a desert land than with a quarrelsome and fretful woman.
- Proverbs 25:24 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife.

It’s so important that the Bible repeats it.

Opting in to the Biblical framework for marriage

October 11, 2018 | by Deep Strength | Link | Original Link

One of the biggest and most overlooked concepts that the arranged marriage, courtship models, or dating models do not cover is that one must opt in to the Biblical framework for marriage.

As we have noted before, the Biblical commands to the husband and wife are unconditional. The husband is to be the head, protect, provide, love, cherish and nourish his wife. The wife is to respect, submit and obey, and be affectionate toward her husband. These commands are irrespective of any bad behavior or sins committed by the opposite spouse.

The problem with attraction (or romantic love) being *the* major component of a dating/courtship/marriage is that these things are conditional. Attraction may wax and wane depending on how fleeting the feelings of the husband or the wife or if certain mistakes or incidences happen such as becoming lazy, overweight, bad behavior, or sin. Feelings tend to be emphasized at the cost of duty and fidelity.

Arranged marriage is a bit more nebulous because there are varying ways that works. In some cultures, the husband and wife don't meet each other until they're getting married. In some others, like Jewish culture, they met at least a few times and the potential husband/wife had some type of veto power if they really didn't like the other potential spouse.

Although arranged marriage probably results in a somewhat closer mimicry of Biblical marriage, a couple must still opt into the Biblical framework for the husband to love and cherish unconditionally and the wife to respect and submit unconditionally regardless of it the spouse goes on a bad behavior streak or even off of the reservation.

Getting husbands and wives to do that is hard, but that's because humans like to weasel out of responsibilities.

Symbolism and rooting of feminism in culture

October 24, 2018 | by Deep Strength | Link | Original Link

It’s been a bit, and I’m still here. Life has just gotten a bit busy. A couple readers have sent in some videos.

Symbolism and propaganda in popular culture:

Quite insightful in how the themes in the films are developed.

Paganism is today’s culture:

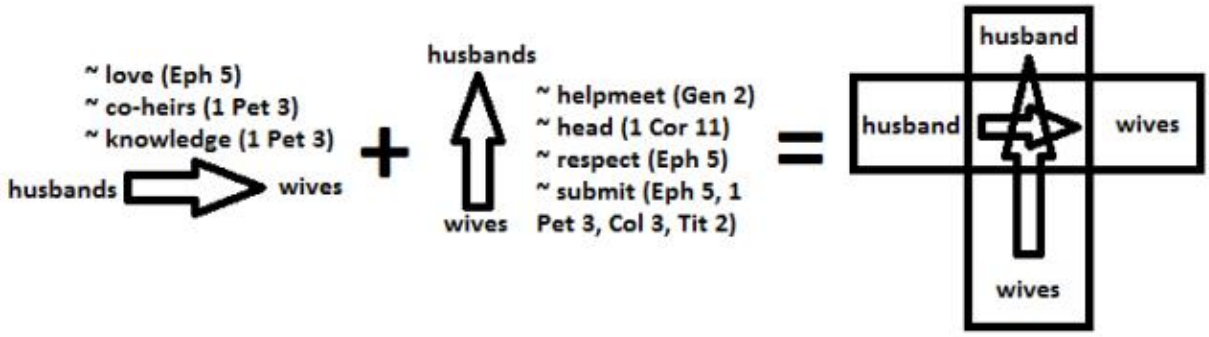
I’ll start to begin posting a lot more as I have time!

Biblical marital perspectives

October 30, 2018 | by Deep Strength | Link | Original Link

I've gone over this before in some old posts, but I haven't pointed out the correct Biblical perspective that can be enlightening to most Christians. One of the onuses for this is the commentary on this post.

If you notice, the Biblical marital roles and responsibilities for husbands and wives are different. The husbands have different commands than the wives have. What most also don't notice is that the husband and wife marital perspectives are different too.



The Biblical marital relationship is one of headship-submission and love-respect. The husband's are called to a horizontal relationship while the wife is called to a vertical relationship. Put together, this shows the powerful imagery of the cross.

This is consistent throughout the Scripture in any headship or authority relationship.

Those under authority are always told to submit and respect. Those in authority are always told to love and treat those under them well and/or with honor. This includes masters and slaves and also Christ-Christians and also God-Jesus when He was here on earth. You can see that Paul always call himself a slave/bond-servant for Christ in his letters to the Churches.

Indeed, the Biblical perspective is that:

- The husband should treat his wife as an equal. Ephesians 5 states that a husband should treat his wife "as his own body" 3 different times. 1 Peter 3 states that husbands should treat their wives in an understanding way as the weaker vessel and to honor them as a co-heir in Christ.
- The wife should treat her husband as her head. Submission and respect are the responsibilities in Ephesians 5, Colossians 3, Titus 2, and 1 Peter 3.

Complementarians get this twisted.

They claim that a husband cannot tell his wife that she should submit, when in fact Jesus lays down a "if you love me" statement to Christians. A husband is to help sanctify his wife in Ephesians 5 which means helping her submit and obey.

> John 14:15 "If you love Me, you will keep My commandments.

> John 15:10 If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

Jesus qualifies this in that through submission and obedience to Him, He does not call us slaves (inferior position) but friends (equal position).

> John 15:12 “This is My commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you. 15 No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you.

It’s easy to get blinded by feminist equality.

The correct Biblical marital perspective is that husbands as the head should consider wives as equal, but wives should consider husbands with submission and respect. This gives us an important conclusion.

Wives trying to treat their husbands as equal is disobedient to the Scriptures just as husbands treating their wives as servants.

Christian men's blogs

October 31, 2018 | by Deep Strength | Link | Original Link

Like Cane is doing, if you have a Christian men's blog that focuses on Christian men's issues, mentorship, and discipleship that you think are good, post them in the comments.

Here is the current list, which was parsed down several years ago to active ones only.

- American Dad Web
- Biblical Gender Roles
- Cane Caldo
- Dalrock
- Donalgraeme
- Free Northerner
- Keoni Galt
- Moose Norseman
- Seriouslypleasedropit
- Wintery Knight (Christian Apologetics)

I haven't updated my blogroll in several years either, so comment away. Also, make sure you add why you think it should be added if you can.

Also, I know I removed a bunch of the inactive ones, but if there is an inactive one that you think is important I will be adding an "inactive but important" section so that people can go back through the archives.

I'm going to eventually post a list over to the RPChristians reddit, as many of those men have been entrenched in the secular manosphere. It has made/makes them exceedingly bitter against God, women, and others. A good list will help to give them things to read to disciple them out from the darkness and into the light.

Honor the Sabbath

November 3, 2018 | by Deep Strength | Link | Original Link

A Christian writes on reddit:

> Currently I am in a dilemma. I want to keep the sabbath holy and honor the word of God, however I also unfortunately have sporting events/showcases that take place on the day of the sabbath, and I personally have a great chance to play at a very high level for my respective sport. If anyone has had anything similar occur with them, or just wants to give advice, any help is appreciated. Thank you and God bless you all!

My response. Look at the intent behind the Sabbath.

> Exodus 20:8 “Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

The Jews keep it on Saturday. Christians moved it to Sunday (even though God “rested” from raising Jesus on Saturday).

Jesus notes the intent of the Sabbath is that it is made for man not man for the Sabbath.

> Mark 2:25 He answered, “Have you never read what David did when he and his companions were hungry and in need? 26 In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.”
>
> 27 Then he said to them, “The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath.”

Here’s a simple question: Is there a difference between Saturday or Sunday? Not really. The intent is to honor God and to rest just as God rested.

Thus, move your Sabbath to Saturday or another day of the week.

What I am curious about is if my readers agree/disagree with this.

I think there is an adequate case to be made that the intent of the command is that we are to honor God and rest. It doesn’t matter which day it is done. There is freedom in Christ for this.

I think it is probably best done Sunday if possible, so we can worship and fellowship with other believers. But it does not always have to be that way.

Your future wife should be happy to take your last name

November 4, 2018 | by Deep Strength | Link | Original Link

Another interesting topic has come out of reddit: I didn't know that a Biblical view on a wife taking her husband's last name would get downvoted or even opposed in the RPChristians reddit.

This means that this is probably another one of the cultural blindspots for Christians. Most Christians stated that name-taking was merely a "cultural phenomena" and one made the argument that it appears to be an "abuse of authority" that a wife should take your last name.

Overall, I disagree with the people who say there are no Biblical arguments for this.

> Genesis 2:24 That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

A woman leaving her name behind signifies she is becoming a new family unit with her husband. It is the husband who separates from his father and mother and becomes the head of the family, and the wife who joins him. They become one flesh, as a new family.

This is also practiced in almost all cultures. There are only a few exceptions.

> John 15:12 My command is this: Love each other as I have loved you. 13 Greater love has no one than this: to lay down one's life for one's friends. 14 You are my friends if you do what I command. 15 I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. 16 You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. 17 This is my command: Love each other.

The reason we take on the name of "Christian" is because we are followers of Christ and adhere to His teachings.

Likewise, as Christ is the head of man (1 Cor 11) and Christ is the head of the Church (Eph 5), the husband is also the head of the wife (Eph 5) and the wife is a helper to her husband (Gen 2). There is a clear parallel of headship/authority where the one under authority also assumes the identity of the one that is leading.

Some other evidence pointed out in the post:

- Genealogies in Scriptures track sons and fathers
- God renames Abram/Abraham, Sarai/Sarah, Saul/Paul, Jacob/Israel, etc.
- Christ renames Christians (Rev 2)
- Adam names Eve

So yes, a wife should take her husband’s last name for Scriptural reasons. There are also good secular and cultural reasons such as in eye of the law for family management (healthcare, finances, etc.).

I do not see any good reason not to except to follow the “trends” of today’s culture, and we all know how “Christian” those are.

A future wife should be HAPPY to take your last name. This can be a yellow or red flag that you run into with a potential wife candidate if she is opposed to refuses to take your last name. This can be covert feminism coming to the surface.

The funny part for those who disagree a wife should take their husband’s last name is that by keeping a wife’s last name you get double the Patriarchy: your last name from your father and her father’s last name. Have a good laugh at that.

Kavanaugh is innocent, as many “innocent until proven guilty” supporters expected

November 6, 2018 | by Deep Strength | Link | Original Link

I actually went and read through the main parts of the 414 page Senate Committee report.

Ford allegations:

> Committee investigators found no verifiable evidence that supported Dr. Ford’s allegations against Justice Kavanaugh. The witnesses that Dr. Ford identified as individuals who could corroborate her allegations failed to do so, and in fact, contradicted her.

Ramirez allegations:

> Committee investigators found no verifiable evidence to support Ramirez’s allegations.

Swetnick allegations:

> The Committee found no verifiable evidence to support Swetnick’s allegations. Indeed, the evidence appears to support the position that Julie Swetnick and Mr. Avenatti criminally conspired to make materially false statements to the Committee and obstruct the Committee’s investigation. Accordingly, the Committee referred both to the Department of Justice and FBI for investigation and potential violations of 18 U.S.C. § 371, § 1001, and § 1505 on October 25, 2018. In addition, on October 26, 2018, the Committee made a second criminal referral against Michael Avenatti to the Justice Department and FBI for investigation of potential violations of 18 U.S.C. §§ 1001 (knowingly providing materially false statements) and 1505 (obstruction of a congressional investigation), based upon the NBC story that evidenced that Mr. Avenatti may have fabricated allegations by a second declarant.

Rhode Island allegation:

> The Committee found no verifiable evidence to support the allegations. Indeed, the evidence appears to support the position that [blacked out] provided false information. Accordingly, the Committee referred both to the Department of Justice and FBI for investigation and potential violations of 18 U.S.C. § 1001 (knowingly providing materially false statements), and § 1505 (obstruction of a congressional investigation).

Colorado allegations:

> The Committee found no evidence to support the allegations in the anonymous

> Colorado letter. The alleged victim of the incident—the woman Justice Kavanaugh was dating when he authored parts of the Starr Report—denied the event ever took place. Justice Kavanaugh similarly denied engaging in the alleged conduct. The letter is anonymous, and the Committee has no way to identify the sender for further investigation. The Committee found no verifiable evidence to support the allegations.

California allegations:

> The Committee found no credible evidence to support the allegations in the Jane Doe letter. Justice Kavanaugh denied engaging in the alleged conduct. The letter is anonymous, and the Committee has no way to identify the sender for further investigation. Although Judy MunroLeighton emailed several Senate offices to claim responsibility for the letter, she later admitted that she was not the author of it and merely used it as a "ploy" to "get attention" and had never met Justice Kavanaugh.

Basically, Kavanaugh was enraged for good reason. Lots of people were falsely accusing him of terrible things. Not just 1 or 2 or 3 but 6 different allegations have come up that have all proved immaterial. Many in fact were simply made up for attention or ulterior motives.

I don't doubt that Ford believes it was Kavanaugh who groped ~~raped~~ her, but it's likely someone who looks like Kavanaugh and/or a false memory.

For the former, in a Senate report there were two interesting entries that are eerily like Ford's allegations:

> (Sept. 24, Sept. 25): [Blacked out] stated that after graduating from high school in Hampton, Virginia in 1982, he made several trips to D.C. that summer. During one of the trips, he attended a house party where he kissed and made out with a woman he met who he believes could have been Dr. Ford. said that based on old photographs of Justice Kavanaugh he has seen on the news, he believes the two of them share a similar appearance.
>
> (Sept. 26): [Blacked out] stated that when he was a 19 year-old college student, he visited D.C. over spring break and kissed a girl he believes was Dr. Ford. He said that the kiss happened in the bedroom of a house which was about a 15-to-20 minute walk from the Van Ness Metro, that Dr. Ford was wearing a swimsuit under her clothing, and that the kissing ended when a friend jumped on them as a joke. said that the woman initiated the kissing and that he did not force himself on her.

In particular, the 2nd one is almost word for word on her accusations of Kavanaugh and Judge.

For the latter, Ben Sharipo notes that in this Newsweek article:

> One report from the U.S. National Research Council explains that eyewitnesses

> are notoriously unreliable: “Unknown to the individual, memories are forgotten, reconstructed, updated, and distorted.” Elizabeth Loftus of the University of Washington points out that memories can easily be distorted by misinformation; in her words, memories are “more easily modified, for instance, when the passage of time allows the original memory to fade.” False memories “are constructed by combining actual memories with the content of suggestions received from others.” In a small-scale study performed by Loftus, fully 25 percent of respondents remembered false events constructed for them, and insisted that those events were real memories.

Whatever the case, Ford was likely not assaulted by Kavanaugh, and the smear campaign was a smear campaign.

Of course, you’ll not hear a peep of this in the mainstream media that Kavanaugh is innocent. I did a search for it and only saw it in Fox News and a couple other small time papers.

No interest for an attractive Christian woman… or something else?

November 9, 2018 | by Deep Strength | Link | Original Link

On Dalrock's Incentives Matter, Jean comments:

> We have a 22- year-old daughter who's basically out of luck when it comes to getting married. There are just not enough suitable men to go around. Most worthwhile men in her age range are already married or engaged, and the rest who aren't can command absolute perfection in the woman they choose. As parents, we really didn't see that coming.
>
> Our daughter is a debt-free virgin with no tattoos (haha), an 8/10 in appearance according to objective observers, fit and active, firm in her faith, kind and loyal, and would love to be a wife and SAHM more than anything else. Very not a feminist. She has a great sense of humor, but she's reserved when she just meets people. She loves to cook and clean and decorate and make ordinary things special for the people she loves. On the downside, I guess for some, she has a degree and a career (that she's very willing to give up for a family), lives on her own with her own money (too independent for some), she's never dated anyone (which to some people is a red flag), and sometimes she has some acne (we've tried everything). She's capable of driving a manual transmission and of doing manual labor (on missions trips or helping her dad around here), which I guess some people interpret as unfeminine (although the farm ladies at our church can do all that and more without becoming unfeminine). So she's not terrible. Just not excellent enough to be chosen.
>
> She's constantly approached by the über-handsome PUA type who are quickly uninterested when they realize she's not looking for one of them. But the men she's attracted to—quiet Christian guys, handsome to her, productive, with good morals—never reciprocate her interest. I don't know if they're holding out for someone better or what. I keep hoping that eventually someone will realize he's not going to get the ultimate dream girl and will settle for my daughter, but quite possibly not.
>
> She's starting to realize that she's probably going to be left out of marriage and motherhood. It makes her sad, but she's not willing to just grab someone to have someone and then make a train wreck of things. Her list of must-haves, as I outlined above, is short and pretty open, but there just isn't anyone like that who's interested in her, even though she's done things "right" as a young woman.

Deti answers:

> This makes no sense at all. If your daughter really is what you say she is, she

> should have no trouble at all finding men who are interested. None whatsoever. There should be at least 5 men interested in her, and who have shown interest. I simply do not believe this. The only way this makes any sense is
>
> –you live in a very small town and are isolated from most other people
> –you live in an isolated, closed, cloistered religious group
> –your daughter is sending signals of disinterest to men
>
> I suspect this because you say she is reserved when just meeting people. Well, if your daughter really is attracted to “quiet Christian guys” with “good morals”, she’s going to have to step out a little and make that interest VERY VERY clear.
>
> *But the men she’s attracted to—quiet Christian guys, handsome to her, productive, with good morals—never reciprocate her interest. I don’t know if they’re holding out for someone better or what.*
>
> I don’t believe this either. She isn’t showing interest in them. If she really were showing interest in them, they’d notice and reciprocate. Your daughter could very, very easily get every single one of these men interested in her. Very easily.
>
> Jean, there could be many things going on here. I don’t know. It could be any one or a combination of:
>
> –Your daughter is not anywhere close to as physically attractive as you say she is.
> –She isn’t really interested in these Christian men.
> –If she is interested in these Christian men, she’s not showing it clearly enough.
> –she’s sending signals to these Christian men that they are interpreting as disinterest, whether right or wrong.
> –She isn’t as kind and nice as you think she is.
> –You, and she, are isolated and cloistered.
> –Her standards are too high.
> –She isn’t really making herself available to men wanting to date her.

One of the things I’ve noticed more when talking to my wife is the differences in the way men and women rate attractiveness. I’ve somewhat explored this before, but women don’t really understand male attraction.

Women that my wife may rate an “8” I would only rate as a “6” in attractiveness and vice versa. The difference between an 8 and a 6 is pretty huge. The majority of men would be likely fall over themselves trying to date an 8, but many men would simply be interested in dating a 6. Of course, the same can be said for women to men, so you can see how there is also a bottleneck when the average is in the 4-6 range. The people who are more attractive have a big advantage in getting married. But that was always the case. You can see above in the comments where there was a lot of misunderstanding until I explained how curves played into that.

In any case, a woman with obvious acne is generally not an 8 to begin with, so we can see the cracks in the story there. It’s likely that these objective observers are biased.

One thing I would add to Deti's list is that if she is physically attractive but her style could suck. If she's wearing more form fitting dresses and skirts that bring out her attractiveness or attractive body, that would make men more inclined to initiate or at the very least tell her she's beautiful (if she was objectively an 8).

Contrary to many of Dalrock's commenters, most Christian men actually want to see that their wife is living by herself and can support herself.

Of course, none of these women or parents actually want their daughter to play the Ruth role. Ruth update. That means going out of your way to make it **obvious** to a man that you're interested.

> Ruth 3:1 One day Ruth's mother-in-law Naomi said to her, "My daughter, I must find a home for you, where you will be well provided for. 2 Now Boaz, with whose women you have worked, is a relative of ours. Tonight he will be winnowing barley on the threshing floor. 3 Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don't let him know you are there until he has finished eating and drinking. 4 When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do."
>
> 5 "I will do whatever you say," Ruth answered. 6 So she went down to the threshing floor and did everything her mother-in-law told her to do. 7 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down.
>
> 8 In the middle of the night something startled the man; he turned—and there was a woman lying at his feet! 9 "Who are you?" he asked. "I am your servant Ruth," she said. "Spread the corner of your garment over me, since you are a guardian-redeemer of our family."

The funny part about this story was that Naomi told Ruth to show up at Boaz's "house" unannounced, invite herself in, lay down near him until he wakes up, and then confess to him. This would literally be called 'stalking' nowadays. There is one thing about human nature then and now: if you're attractive it's not stalking but romantic.

Yet Christian woman today don't even want to try to flirt with men or start up conversations with men they like or show interest in him or his hobbies and things like that. I just don't get it.

No interest for an attractive Christian woman… or something else? Redux

November 10, 2018 | by Deep Strength | Link | Original Link

Funny enough, this popped up on Wintery Knight's Stop telling women that God will give them husbands later if they delay marriage now too.

Re-farmer comments:

> I see what you're saying. I really do. But, as others have pointed out, there are… gaps in your argument, shall we say.
>
> One of the things you keep stressing is that women should be marriage minded when they are young and fertile (fair enough), but also while they are "prettier." So… what about the ugly women? Or the not-conventionally attractive women? I guess they don't count?
>
> And then I think of the experiences of my own daughters, both of whom are in their early 20's now. Neither has been asked out on an actual date in their entire lives. One of them hasn't had a male show interest in her since she was 13 (the guy thought she was his own age; 19). AT work, she was frequently mistaken for a male. How, I'm not sure, considering her generous… assets, shall we say… but there it is. The other worked as a cashier and would get hit on by customers all the time. She was 19-21 at the time. They were 50+ yr old contractors. A co-worker got hit on by much older customers so often, she started wearing an engagement ring, hoping it would dissuade them. It didn't. And she looks a good 5 years younger than my daughter, which puts it in the creepy as heck category.
>
> I realize you are posting from a guy's point of view, but there is an entire world young women are living in that you know nothing about. Not saying there aren't women as you describe, but perhaps there is more to the issue then you are seeing.

I respond:

> It's very rare for women to get mistaken as a man. There's usually several reasons involved in this:
>
> 1. She is wearing androgynous clothing like jeans and t-shirts instead of feminine oriented clothing like skirts and dresses
> 2. Her hair is cut short
> 3. She has masculine facial features
> 4. She has masculine mannerisms or speech
> 5. She doesn't wear feminine accessories like earrings
> 6. Tasteful feminine makeup
>
> All these are changeable, except masculine facial features.

> You need to encourage her to dress and be more feminine.

She responds:

> Or people just assume that an employee in a hardware store is male, even when most of the employees are female. Every time it happened, it was always a male customer, and they always apologized immediately. She was never offended and just laughed it off.
>
> Why should I encourage her to dress more “feminine”? She dresses appropriately for the need. We’re getting back to blaming women for men’s responses to them.

I respond:

> **Paragraph 1**: Hard to do with feminine clothing, long hair, female accessories, etc.
>
> **Paragraph 2**: This is hilarious, honestly.
>
> You’re the one complaining that your daughters are recognized like men, not me. You’re the one complaining that your daughters haven’t been asked out on dates, not me.
>
> Perhaps you try something different if the same old same old isn’t working, instead of complaining that we’re now blaming women for men’s responses.

Her response:

> Actually, no. I wasn’t complaining. I simply made a comment. You’re the one who is making all sorts of assumptions with absolutely zero information about my daughters, instead of addressing the actual point of my comment. Did you even catch what that was?
>
> My girls are adults now – did you miss the part where I mentioned they are in their 20s? They are not 2 yr olds that need me to tell them how to dress. They do just fine, regardless of what conclusions you have drawn about them out of your own imagination.

There’s really no need to deign the last comment with a response, so I stopped.

In the old days, parents actually gave you useful dating advice. Now they actively sabotage your chances for relationships by giving you bad advice and doubling down on it when they’re called out.

Also, the old ‘victim blaming’ complex, lack of common sense, and combative attitude has made it into rural areas now too it seems.

Authority and obedience are not necessarily two sides of the same coin

November 13, 2018 | by Deep Strength | Link | Original Link

In Dalrock's marriage isn't a military unit, Oscar brings up a good question:

> Here's the conundrum. The definition of the word "authority" is: the power or right to give orders, make decisions, and enforce obedience (synonyms: power, jurisdiction, command, control, charge, dominance, rule, sovereignty, supremacy).
>
> If a husband has authority over his wife, how does he enforce her obedience? And if he's not allowed to enforce her obedience, how, exactly, does he have authority over her?
>
> Obviously, Warthog's answer of "beat her into submission" is wrong. But, what's right?

Gary Eden gets the closest, from what I've seen, but then veers off in the wrong direction.

> "force her to obey" is always a distraction. You can't force anyone to do anything; as the early Christian martyr's proved with their life. But you can influence. You can set consequences for disobedience.
>
> Withholding attention and dread game can work to influence a wife. But they are at best, indirect means and at worst, passive aggressive.These are popular in the Red Pill community because they are about the only tools a man has when the wife is firmly in control and he is trying to regain power by stealth. I'm not saying they're bad or wrong, I'm just pointing out the context of those. That is not the full extent of what a husband can do.
>
> Ultimately, it's going to come down to setting consequences for disobedience. That can come in many many different forms. The cold shoulder is exactly that, a consequence of bad behavior.
>
> This is incredibly unpopular in church circles. But if a man cannot establish consequences for bad behavior he has no real authority in the relationship (de facto).
>
> The ironic thing is that while the church, society and law will do everything to makes sure you have no de facto power in their effort to cancel God's de jure establishment of husband as had, they can't outdo the God's creation…
>
> "Your Desire Will Be For Your Husband, And He Will Rule Over You"
>
> Often all that is required is for you to have the brass balls to just seize control. They'll squawk and complain and bluff ahead of time but in the end, they want to be ruled. All the bitter feminist talking heads in the world can't stop a woman who is thrilled to be ruled by her husband. Maybe you'll have to do it slowly.

> Certainly you'll have to do it with understanding. But no one is going to just hand it to you; least of all an American Christian woman.

To correctly understand the situation, you *must* understand all of the underlying dynamics first.

1. The husband has usually abdicated the head position or never been in it in the first place
2. The wife has usually been acting as the de facto head (via abdication) or constantly been in it
3. It could be the case that the husband has always been the head and the wife rebels, but this tends to be rare.

Next, it is important to understand Scriptural marital obligations and vows.

1. It is the obligation of the wife to submit to her husband, as to the Lord (e.g. Eph 5, Col 3, Tit 2, 1 Pet 3, 1 Tim 3, etc.) and respect her husband (Eph 5, 1 Pet 3).
2. It is the obligation of the husband to love his wife sacrificially toward sanctification (e.g. Eph 5), treat the wife as he would himself three different times (Eph 5), nourish and cherish (Eph 5), not be embittered toward his wife (Col 3), and live toward her with understanding that she is a weaker vessel and co-heir in Christ (1 Pet 3).
3. Vows — whatever VOWS you took, the Lord counts as binding:

Example: "I, ___, take thee, ___, to be my wedded husband/wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I pledge thee my faith [or] pledge myself to you."

Let's work out the rest of this out.

- **Your primary goal is to obey God rather than men**

This should go without saying, but we should be more concerned with how we are viewed in God's eyes than in our spouses/wives. This will change how we act toward them because we know that God does not tolerate our excuses, foolish behavior, and justifications.

"I forced my wife to obey because that's what you said she should do in the Bible" ain't gonna fly.

- **To the commands to each spouse are unconditional.**

They don't say that wives should only submit to their husbands if they are acting loving and kind. They don't say that husbands should only love their wives if she is respectful and obedient.

Unconditional commands help break negative behavior cycles where the wife acts bad, then the husband respond poorly, the wife responds poorly to that, and so on.

- **The exception temptation**

As I have noted before, whenever wifely obligations get brought up in Bible studies, there is always the exceptions that get brought up such as “what if he tells me to sin.” These exceptions are distractions from the commands–it is the exception temptation. Submit to your husband in all things, as to the Lord.

Gary Eden rightly identifies that “force her to obey” is a distraction from the commands of God. This is somewhat on the mark in terms of the influence paragraph, but then goes off on the tangent.

Putting it together

Your goal as a husband is not to “force her to obey” but to:

1. Love your wife sacrificially toward sanctification (e.g. Eph 5),
2. Treat your wife as you would yourself three different times (Eph 5),
3. Nourish and cherish her (Eph 5),
4. Not be embittered toward your wife (Col 3),
5. Live toward her with understanding that she is a weaker vessel and co-heir in Christ (1 Pet 3).

Husbands in the situation of abdication or never led their marriage with wives who are de facto leaders are in a place of role reversal or rebellion. How does God treat us when we are rebellious and disobedient?

> Romans 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

He makes the first move, to lead by example by sending Christ to die for us.

God’s marital commands are not here so that a wife will obey her husband (even though that is the optimal outcome), but so that a husband can show a rebellious wife how God loves us and how Christ loves His Church. This is how we reflect the Christ-Church image as the husband and wife.

Christ does not force us to obey, He shows us by His example and then asks (not demands) us to follow Him.

> John 14:15 “If you love Me, you will keep My commandments.
>
> John 15:10 If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love. 11 These things I have spoken to you so that My joy may be in you, and that your joy may be made full.

Discipline (in the form of punishment, chastisement, rebuke, or reproving) only works when those under authority accept the authority (even when they are under it but don’t accept it). A good example of this is parents and children. Children do not like it when you

give them a time out or punishment for wrongdoing, but they accept it because they know your word is law. Wives who are fully submissive to their husbands like Abraham and Sarah show this.

One who is already rebellious or continues to be rebellious is acting as an unbeliever. Usually you don't even need to "punish them" or "enforce consequences" as usually the negative behavior will have its own consequences. What you don't want to do is to cover for those consequences. Let the wife deal with them by herself.

This is similar to what God does with Israel when turning away from him and invaded by surrounding nations. He allows them to suffer the consequences of their disobedience and idol worship. It is only when they repent and call out that he delivers them.

So what is a husband to do…

- Be the head. Act as the leader, even when she doesn't follow. Complaining and demanding don't work. Leading may not work at first, but may eventually.
- Love your wife sacrificially toward sanctification. Don't be a hypocrite (Matthew 7:1-2). Make sure you point out your faults first and work on them. When you have a pattern of consistent behavior start to kindly point out some of hers to help her become more sanctified.
- Love himself and love his wife as he loves himself. This is counterintuitive to most Christians, but it is Scriptural: "love your neighbor as yourself" and "So husbands ought also to love their own wives as their own bodies."

A man who is running himself ragged to please his wife is putting her on a pedestal and idolizing her. A man must make sure he is holding himself to the standard of Christ through excellence in all that he does (heart, soul, mind, and strength or spiritually, physically, mentally, emotionally) to be able to lead by example.

This is why "self improvement" such as gaining leadership skills, working out, losing weight, gaining muscle, dressing well, and things like that helps. It's akin to holding himself to a higher standard (which starts to satisfy her hypergamy) and makes her want to do it too.

- Nourish and Cherish her. Meet her needs. Be kind and considerate. This shows her she is valued and important, which is important to leading by example to gain your follower's/wife's trust back.
- Do not be embittered. Self explanatory, especially for husbands where their wife is not obedient. Not only does this not work, but it increases the divide between the husband and wife.
- Live toward her with understanding that she is a weaker vessel and co-heir in Christ (1 Pet 3). She is not a man and therefore not as tough and resilient. You don't have to treat her like fine China, but understand that men and women are different from each other and respond differently to different things.

Overall, Authority starts with that which Authority is derived: God and Jesus. They are the ones who you are accountable with the Authority first. Then yourself by holding yourself accountable to the standard of authority through godliness and excellence yourself. Then your wife. The Scriptures outline this fairly clearly.

Demanding obedience and forcing obedience are temptations like wives are tempted to use exceptions to get out of submission free. Each will be held accountable by God for what they have done to disobey Him.

Pharisees and Weasels

November 21, 2018 | by Deep Strength | Link | Original Link

Playing off of Dalrock's Does romantic love sanctify sex? and Scott's The extremist nature of being human, the pharisee and weasel are the two categories that people trend toward.

- Pharisees like building extra rules and laws on top of the Law of Moses and Jesus' commands. There is a right and wrong way to have sex in marriage. There is a right and wrong way to be the head in marriage.
- Weasels are the ones that rationalize if something is a sin or not. They try to toe the line instead of head in the right direction. For instance, "is [holding hands, kissing, french kissing, groping each other, oral sex, or sex] before marriage a sin" is the wrong attitude and frame of mind: chastity is a direction not a line you cross.

At the core root, this is how our sin nature manifests at extremes of the works-based mentality instead of grace and freedom.

The Pharisaical nature is easier to spot as it is largely rooted in the pride of ones own convictions overlaid onto others.

The weasel mentality is harder to spot in certain circumstances. This is in part due the root of the problem of 'wanting to get away with something' despite the cost of the sacrifice that Jesus made for us. In other words, cheap grace. Shall we sin more so that grace may abound? Surely not!

Grace has afforded us peace and freedom in Christ. The freedom to do good. To love our neighbor. To love our wives. To honor God.

It is, however, easy to fall back into that works based mentality even as a Christian. We do it all the time. Pastors do it all the time. We need to constantly remind ourselves that we shouldn't be Pharisees or Weasels with our faith.

edit: Chad makes some important points that may be misinterpreted about this post.

> Calling such aid pharisaical seems… illogical, at best. The reason being that number one criticism of them was hypocrisy, the second putting human tradition above the inward disposition that God desired with His law. He never voices issues with the extra rules other than when they run contrary to His will. Meanwhile, the original quotes were speaking of the basic foundation of the family and how it knits together – the relationship between husband and wife – and trying to aid people on how to achieve the correct inward disposition along with objectively meeting the exterior acts as well. While, again, some get it wrong these days, the post as written seems to foster the idea that there is no correct course to take and certainly no correct way to correct wayward souls on the subject

This post is mainly about different patterns that humans can usually fall into traps. Not about any of the particular scenarios in the other posts. There obvious is right and wrong, according to God and the Scriptures, usually within the context of Loving God and Loving your Neighbor.

Divorce Part 7 Final

November 24, 2018 | by Deep Strength | Link | Original Link

Update: **Last post in the series – Part 8 Actual Final**

This post is the final consolidation and simplified explanation of the Scriptures on divorce. Previous discussions include several conversations and much of the same material from On divorce and On divorce Part 2 and On divorce Part 3 and On divorce Part 4 and On divorce Part 5 and On divorce Part 6.

Also related: polygyny and the Lysa divorce fiasco (which they are currently reconciling which is good). This is one of the original research articles that got me started on analyzing the Scriptures on divorce and also evidence by Leslie McFall.

The "**Betrothal position**" has the most evidence to support it given the context from Matthew 1 (in the same book) and pointing toward the difference between putting away and divorce (putting away + writ of divorce). John Piper gives a good summary of it here. That's my official position on the topic after having done more research from the past post. Another paper on the betrothal position.

I took a lot of the info from previous posts and condensed it a bit. I also added substantially more points in sections **6-10** the **summary of all evidence** section.

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1. Deuteronomy 24 — What is legal divorce according to the Scriptures?

> Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of two parts in Mosiac law. This will be important later.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

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2. Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> Deuteronomy 22:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because

> she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective, at the time of Jesus no women who were caught in marital fraud were stoned (due to the Romans not permitting the Jews to execute anyone, which is why the Pharisees had to take Jesus to Pontius Pilate to have Him executed). Women caught in marital fraud were simply **put away** without being legally **divorced (put away + writ of divorce)** as the couple was not considered legally married.

Distinguishing legal divorce from marital fraud is important because it shows how a woman could be put away (without being legally divorced).

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3. Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord acquiesces to the laws He outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> Jeremiah 3:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Israel was not brought back out of Assyrian captivity. By the NT, they were no longer "Jews" but "Samaritans" because they have been divorced by God and intermixed with the surrounding nations. The Samaritans were despised by the Jews because they were no longer part of the God's chosen people.

But the Lord still wants repentance in Jeremiah 3:14 even though He legally divorced Israel. Since they are part of the 'Gentiles' now, they can now be redeemed by Christ.

On the other hand, the Lord speaking to Judah does not divorce her even though He puts her away.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother's divorcement (sêpher 'êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem?**

> **or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and delivers Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

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4. Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> Malachi 2:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The passage only talks about ***putting away*** and not ***legal divorce*** under the Law of Moses. “Divorce” in surrounding cultures was simply putting away (without a writ of divorce). Husbands sent their wives out of the house and that was a divorce. Husbands probably mimicked the surrounding culture because of two reasons:

1. ***Selfish gain***. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride’s father paid. However, if she was put away without a writ of divorce she would not receive back the dowry.
2. ***Marginalized wives***. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would still be legally married to her husband, which allowed her unable to remarry without committing adultery.

This is why ***putting away*** is termed treacherous by the Lord. This assimilation of the surrounding culture sets the stage for Jesus’ interaction with the Pharisees in the New

Testament.

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5. Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

The OT was written in Hebrew and the NT was written primarily in Greek. There are synonymous terms in the Hebrew and Greek.

> Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**

> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

I crossed out the two instances of "divorce" within Strong's definition of apoluo because apoluo does not denote a legal divorce according to the Law of Moses and according to Matthew because it is a gospel to the Jews. Jesus would not have used apoluo to mean "divorce" in Matthew because He does not abolish the law but fulfills the law.

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6. Matthew 19:3 — the Pharisees' multi layered trap

Line by line analysis, given our solid background:

> Matthew 19:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

Your spider senses should be tingling with the tricky wording of "lawful" with "putting away" (without writ of divorce) and "every cause."

The main trap is the Pharisees are pitting Roman law versus a specific interpretation of Jewish law. In Roman law you could "divorce" your wife by "putting her away" (apoluo) much like the surrounding cultures in Malachi 2. However, Jewish law in Deuteronomy 24 you could divorce your wife by "putting her away" (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth).

The secondary trap of the Pharisees, specifically the Hillelites, claimed you could legally divorce for "**every cause**" due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article gets the conclusion wrong, but the background is important). Roman husbands could just send a wife away to divorce her whereas Jewish Law required broad or narrow cause.

The trap: If Jesus answers that you can "put away a wife without a bill of divorcement" the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you "need a bill of divorcement" or "a narrow range of causes" to put away then the Pharisees accuse Jesus to the Romans and say that He is subverting Roman law (like they eventually did before Pontius Pilate as they claimed Jesus was a 'King' which was antithetical to Roman rule).

Other similar Pharisee traps:

- 'Is it **lawful** to pay taxes to God or Caesar' (Matt 22, Mark 12) which would pit Jewish law against Roman law.
- 'In the **Law** Moses commanded us to stone such women. What do you say?' (John 8) with the woman caught in adultery. The Law required stoning, but Romans did not allow the Jews to execute anyone.

There is a pattern of Jewish vs Roman law interpretation.

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7. Matthew 19:4-6 — Jesus goes back to the creation

> Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus knows that it's a no-win question. He sidesteps the Pharisees' trap by avoiding talking about Roman and Jewish law and causes. Instead, Jesus discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

This is Jesus' answer on divorce: "What therefore God hath joined together, let not man put asunder."

No (man initiated) divorce.

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8. Matthew 19:7 — The Pharisees' confusion

> Matthew 19:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap and are confused. If God did not intended for any divorce then why divorce in the Law of Moses in Deuteronomy 24?

The Pharisees acknowledgement that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement reveals their trap that we saw earlier. The Pharisees *knew* that a divorce was putting away and a bill of divorcement, but they only tested Jesus on putting away only.

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9. Matthew 19:8 — Jesus' response of hardness of heart

> Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds that this part of the law was created by Moses because human hearts are hard. Jesus agrees with God: "What therefore God hath joined together, let not man put asunder."

Jesus is saying that ***any*** who thinks divorce is an option for them has ***hardness of heart***.

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10. Matthew 19:9 — The heavily misinterpreted passage of Scripture

Jesus answers the original question that the Pharisees posed: “what lawful instances can a man put away?” You can see the mirror of the verses which confirms this:

> Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, **Is it lawful for a man to put away (apoluō) his wife for every cause**?
> …
> Matthew 19:9 **And I say unto you, Whosoever shall put away (apoluō) his wife**, except it be for fornication (porneia), and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Jesus is answering the Pharisees original question. Next, read the verse without the “exception clause” to understand why it makes sense.

> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for~~ **~~fornication (porneia),~~** and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, …, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> In plain English:
>
> If you put away your wife and marry another you commit adultery and whoever marries her commits adultery.

The meaning is obvious. If you put away your wife without legally divorcing her — give her a writ of divorcement before sending her away — you’re still married to her. If you’re still married to her, both you and her commit adultery if you marry another.

Now to add in back the exception:

> Matthew 19:9 And I say unto you, Whosoever shall put away (apoluō) his wife, **except it be for fornication (porneia)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

What is the only case you can “put away” a “wife” without legal divorce? In the Law of Moses that would be Deuteronomy 22 where the marriage was invalid because of fraud. Since the marriage was invalid because of fraud, you can put her away without giving her a writ of divorce.

Porneia, in this case, refers specifically to invalid marriages because of marital fraud.

There is additional evidence why porneia does not refer to adultery here.

- First, Jesus specifically says “except it be for fornication (porneia). “Fornication” is

any illicit sexual union including incest (1 Cor 5) and adultery. If Jesus was referring specifically to adultery here then “moichao” is a much more accurate term than “porneia.” Moichao is used later in the verse, yet it is not used here. You would have to admit that Jesus doesn’t know to use the term “adultery” if he is permitting divorce.

- Second, if Jesus was talking specifically about a legitimate divorce for adultery, according to the Law of Moses, He would have said (in reference to Deut 24):

> “Whosoever shall **put away (apoluō) with a writ of divorce (apostasion)** his wife, “except it be for **adultery (moichiao)**,
>
> Instead, He says in reference to Deut 22:
>
> “Whosoever shall **put away (apoluō)** his wife, “except it be for **fornication (porneia)**,

The Greek wording is important because it tells us what passages Jesus is referencing in Mosaic Law. The answer is Deuteronomy 22 and illegitimate marriages as opposed to Deuteronomy 24 and rules on divorce.

- Third, this also explains exactly happening in Malachi 2 and Roman times. Husbands were defaulting to the culture and putting away their wives without a writ of divorce contrary to the Law of Moses. The wives could not marry again because they were still married to their original husbands. If they did they were committing adultery.
- Fourth, Jesus continues to avoid the Pharisees’ trap. Remember, “putting away” in Roman culture is synonymous for divorce. Jesus references the only part of the Law where “putting away” is valid, which would not conflict with Roman divorce laws.
- Fifth, sacraments/covenants like marriage cannot be formed if there is deception by any party. They require that the full Truth is disclosed. This is similar to contract law and why there are annulments for invalid marriages.
- Sixth, the nail in the coffin. If Jesus was saying you could divorce for adultery, then He would simply be repeating Deuteronomy 24 verbatim as it says a husband could legitimately divorce for adultery. Given the disciples response in the next section, we know that is not what Jesus is saying.

A preponderance of logical evidence backs the “exception clause” referring directly to the Deuteronomy 22. The husband could put the wife away (without a writ of divorce) because the marriage was a sham. Thus,

> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) (**illicit/fraudulent sexual deception which forms an invalid marriage)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Therefore, Jesus makes two distinct statements in this entire passage:

> **On marriage and divorce:**
>
> Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> **On putting away in regard to fraudulent marriages (referencing Deut 22):**
>
> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

In conclusion, Jesus says there is *no divorce*. You can only *put away* if there is marriage fraud.

For example, in the case of fraud, a wife that lies about her past sexual history can be put away because it's a fraudulent marriage. Interestingly, though we often negatively critique him, Mark Driscoll experienced this. You can see the devastation, which is why God makes an exception for this.

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11. Matthew 19:10-12 — the disciples actually understand the gravity of marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is *no divorce*. The only exception is that you can put away a wife if she fraudulently married by deception.

- If Jesus was saying you could divorce for adultery (like in Deut 24), the disciples would not have responded like this. It was already acknowledged that you could do this, which would not be surprising to the disciples.
- If Jesus was saying you could divorce for adultery (like in Deut 24), **He would have been calling His own heart hard** since He had earlier stated "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."
- When Jesus fulfills the Law, it is always to a much higher standard than the former Law. For example, "Love God with all your heart, soul, mind, and strength and love your neighbor as yourself" (Matt 22) is transformed to "a new command I give to

you: that you love one another, just as I have loved you, that you love one another" (John 13, John 15). Now, Jesus is the standard.
- In the case of divorce, Jesus instead goes back to Creation which was Perfect: "What God has put together let no man separate."

The standards for Christians in the New Testament always supersede that of the Old Testament.

No divorce period except for fraudulent marriages is a hard word. A really hard word.

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12. Matthew 1:18-19 — the case of Joseph and Mary

> Matthew 1:18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to **put her away (apoluō autos)** privily.

Joseph engagement and marriage with Mary would have been fraudulent because he was supposed to be marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

This is probably the reason why Matthew includes the "except for fornication" clause in Matthew 5 and 19. He was defending Jesus' birth. The Pharisees and others accused Jesus of being illegitimate in the Scriptures (Mark 6, John 8).

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13. Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke

In Mark 10:

> Mark 10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she

> **committeth adultery (moichaō)**.

And also in Luke 16:

> Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

First, there is no "exception clause" in both Mark and Luke. This would conflict with the passages in Matthew passages if it referred to adultery. As we now know, Mark and Luke do not conflict with Matthew because the "exception clause" refers to fraudulent marriages and not divorce for adultery.

Second, the background behind these passages is that Mark and Luke were mainly written to the Gentiles while Matthew was written to the Hebrews. The reason for this is that "putting away" was "divorce" for the Gentiles. The instruction is that they should not do that at all. As they were not under the Law of Moses, this goes back to Jesus statement of original intention: "What therefore God hath joined together, let not man put asunder." There is no divorce for Gentile believers.

Third, the Mark passage is particular instructive. **The disciples asked him in the house later about Jesus' true thoughts in private: no divorce (which goes along with "What therefore God hath joined together, let not man put asunder.").** If Jesus had said this out in public, the Pharisees could have had him stoned as divorce was lawful for Romans.

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14. Romans 7 — understanding the context of Jewish divorce

> Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

In Romans 7, Paul is speaking that the covenant of marriage is unbound by death only.

15. 1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> 1 Corinthians 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid'-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee'-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

The Lord speaks through Paul that any type of separation (legal divorce or not) that those in the marriage are to stay single or reconcile. In other words, do not divorce. If you separate, you must stay single or reconcile. There is no remarriage.

This agrees with Jesus' original statements on divorce: "What therefore God hath joined together, let not man put asunder." Jesus and the Father are one, and they are in agreement.

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16. 1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under **bondage (douloo)** in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. “If I’m not under **bondage** anymore because my unbelieving wife or husband left me then I can remarry.” This interpretation is incorrect.

If you examine the wording closely, the passage only says that if they depart then you’re not under the **bondage (douloo)** anymore. Greek **douloo** is from doulos which means servant/slave and is the verb form of slave which means enslavement. This is **bondage** is our duty to God for the marital roles and responsibilities.

Paul references this authority-slave/servant relationship earlier in the passage on the spouses owing sex to each other.

> 1 Corinthians 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

This verse must also be taken in context with the other verses in the Bible and passage. As Romans 7 and 1 Corinthians 7:10-11 show, the Christian must stay single or reconcile and that the marriage covenant is only broken by death.

> 1 Corinthians 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.

Notice the same wording of an unbeliever departing (chorizo) and a wife departing (chorizo). They are still under the marriage covenant and must stay single or reconcile.

Likewise, the end of the 1 Corinthians affirms this too:

> 1 Corinthians 7:39 A wife is **bound (deo)** as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.
>
> **G1210 — deō — deh’-o** — A primary verb; to bind (in various applications, literally or figuratively): – bind, be in bonds, knit, tie, wind. See also G1163, G1189.

This is affirmed again at the end of 1 Corinthians 7. Notice the difference in the Greek word **deo** versus **douloo** used in the other verse. **Deo** means to bind. This is the same language that is used for the marital covenant as oneness/binding and is only broken by death.

> Genesis 2:24 Therefore shall a man leave his father and his mother, and shall **cleave** (**dâbaq**) unto his wife: and they shall be one flesh

> **H1692 — dâbaq — daw-bak'** — A primitive root; properly to impinge, that is, cling or adhere; figuratively to catch by pursuit: – abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

The covenant bond is one of permanent clinging together.

There is no divorce or remarriage for Christians with unbelieving spouses either.

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17. Summary of all available evidence against divorce and remarriage

1. Jesus notes the standard is "What therefore God hath joined together, let not man put asunder."
2. Divorce from the Law of Moses is for those hard of heart.
3. Putting away is not divorce according to the Law of Moses, which both Jesus and the Pharisees knew.
4. Jesus was answering the original question the Pharisees were asking about "putting away."
5. Textual analysis points to "except for porneia" pointing to Deuteronomy 22 instead of Deuteronomy 24, especially in context of Matthew 1 Joseph and Mary and the trap the Pharisees were trying to trick Him.
6. Moichao = act of adultery specifically. Jesus doesn't use that word in the "exception"
7. Disciples response ("it is better not to marry") indicates that it does not refer to Deuteronomy 24 where you can already divorce for adultery.
8. Why would Jesus repeat and agree to with the Pharisees that you can divorce for adultery. Hint: He wouldn't.
9. Precedent of Joseph and Mary where "putting away" is the righteous option for marital fraud (not killing her according to Deut 22).
10. Agreement of Mark and Luke with no exceptions. If Jesus made an exception Matthew, then Mark and Luke would not agree with Matthew and the Bible would contradict itself. It is not an 'addition' to Jesus' statements in Mark and Luke.
11. In Mark, the disciples ask Jesus again privately, and He clarifies any putting away = adultery. If he had done this publicly, the Pharisees could have had him stoned as Roman Law said you could put away to divorce which would make Jesus deny Roman Law.
12. Romans 7 and 1 Corinthians 7 showing that death breaks marital covenants with no other exceptions.
13. 1 Corinthians 7, the Lord says that a wife and husband should not separate, but if they do, they should stay single or reconcile. This agrees with "What therefore God hath joined together, let not man put asunder" and does not agree with an 'exception' for divorce.
14. The whole book of Hosea is about God commanding Hosea to marry a prostitute and how that symbolizes God and His people who are adulterous. God still wants them to

come back to Him. We are to emulate God.

Other evidence:

- A husband who runs off with another woman is still married to his former wife, and he will be held accountable for judgment to God for that.
- You (and most others) took vows in marriage, which God takes very seriously. Story of Jephthah sacrificing his daughter because of his vow. Vows in Numbers 30, God on vows, Jesus affirms the seriousness of vows. Vows are not null and void because someone else did something wrong.
- All the Biblical marital roles and responsibilities are unconditional (Eph 5, Col 3, Titus 3, 1 Peter 3, 1 Corinthians 7). You don't get a "get out of marriage free" card or "I can act mean to my wife if she treats me poorly" card if the other person is sinning. The Bible still commands husbands to love their wives and treat them with honor and calls wives to submit and respect their husbands…. no matter how bad the other spouse acts.
- Our ministry as Christians is the ministry of reconciliation (2 Corinthians 5) which also includes marriages that have had crazy sins happen in them.
- The early Church fathers held the view of no divorce and remarriage. It's funny that Christians now think they know more about it from *their own* Biblical interpretation than those who were passed down the Standard directly from Jesus Himself.

Piper has some additional points based on hypothetical scenarios that support the no divorce position.

Overall, I can't think of one piece of evidence in combination with looking at both the Old and New Testament that indicates one can divorce for adultery. The only circumstantial evidence that those who support divorce for adultery keep trying to stand on is that "porneia" can refer to adultery in some instances according to Strong's. Unfortunately, it is never used to refer to adultery in the NT, especially when there is a more suitable word which is moichao.

There are also no Christian traditions that support divorce for adultery. The only exception is in the past century or so with the rise of feminism.

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18. Conclusions

Jesus talks about marriage, divorce, and putting away. Understanding which passages Jesus refers to is critical to unifying all of Scripture on the topic of divorce.

1. **Putting away is NOT divorce in the context of Mosaic Law and in the gospel of Matthew**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19
2. **Putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus' plan for marriage is that "What therefore God hath joined**

together, let not man put asunder." – Gen 2, Matt 19; Mark 10

4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. Separation seems to be an option if you can't live with them. Reconciliation is ideal. – Matt; 19, Mark 10, Luke 16, 1 Cor 7
5. **Under the Law of Moses and according to Jesus, a marriage is illegitimate if your wife committed sexual fraud prior to marriage**. Example: Claiming she was a virgin when she was not (Deut 22). Hence, you can put her away without divorcing her since it was a sham. – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7
7. **If an unbelieving spouse leaves you are not under bondage of marital roles and responsibilities**. You are still under the marriage covenant, and you cannot remarry. – 1 Cor 7
8. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse if they come to Christ (See: Note 1 for more details)**. The heretical interpretation is perpetual adultery with the new spouse. In this line of thought, divorce and reconcile and remarry with the first spouse. This view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again otherwise is it an abomination. – Deut 24, Matthew 19

Note 1: Divorce, remarriage, and perpetual adultery:

> 1. There is perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, "sacramental marriage" affirmed by the Church.
>
> 2. However, those who were not made aware sinned in their ignorance. Those that don't undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn't valid they are free to marry another. A marriage can be affirmed sacramental in which case divorce and remarriage is a sin.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Final Conclusion, according to Scriptures, for Christians

1. **No divorce period.** "What therefore God hath joined together, let not man put

asunder."

2. **Stay single or reconcile. No remarriage. This includes marriage to unbelievers who leave.**
3. **Your recourse is separation if you absolutely can't live with them (though not ideal).**
4. **Fraudulent marriages are not marriages. Covenants require truth from all parties to be established.**
5. **If you have a "Christian marriage" (or sacramental marriage) — both of you know that marriage is forever on earth and the accompanying roles and responsibilities — then any divorce and remarriage is perpetual adultery.**
6. **2nd or 3rd marriages that come to Christ can be affirmed as Christian marriages.** They would not have to go back to their first spouse and are not in perpetual adultery. Prior marriages are effectively "annulled" as you did not understand Christian marriage.

This is why I believe (as a Protestant) that the Catholic method of sacramental marriage is probably the best method to deal with marriage and divorce in a broken world. Orthodox I can see the reasoning on, but it is not as strictly faithful. Protestant views on marriage are trash, and it is no surprise that they have the highest divorce rates of any denomination of Christianity and divorce rates almost as high as secular culture.

I'll probably get a zillion comments on this from pro-divorce proponents as most of my other posts on this. Unless someone addresses all of the evidence in section 17, I probably won't participate. Most of the pro-divorce proponents only argue that porniea includes adultery and that putting away = divorce and ignore every other available evidence because it doesn't support their point. No one ever refutes: "What therefore God hath joined together, let not man put asunder" and divorce = hardness of heart.

Toxic masculinity is a myth?

November 28, 2018 | by Deep Strength | Link | Original Link

New article called Toxic Masculinity is a Myth, but Insecure Men Lash Out at Women. The behavior is real, but the way we've come to talk about men who lash out obscures the problem.

Seemed like an "ok" premise, so I took a look.

> But what does it mean to be guilty of toxic masculinity? Hard to say. For how much the term is bandied around, it remains poorly defined. The toxic bit is simple enough, but masculinity has always been difficult to pin down.
>
> Whereas feminine ideals are fairly consistent over the course of western history, masculine ideals are not. Anthropologists claim that three Ps — providing, protecting, and procreating — define modern American manhood, but that's a localized phenomenon. The only consistent truth about masculinity has been this: Men have always feared having it taken away. This is why serious gender researchers are increasingly dismissive of the idea of toxic masculinity, which suggests that manhood itself has some form of congenital defect. What seems to be more plausible is that toxic behaviors are a reaction to perceived threats to the masculinity of a subset of men with poor self-esteem. Put a different way, what's toxic isn't masculinity — there's nothing ultimately wrong with masculine behavior — but the creeping suspicion that it can be taken away and the juvenile actions that this suspicion triggers.

So far, not a bad analysis. Most of everything up 'til the last sentence is true.

> "The idea that manhood is something that has to be earned is fairly widespread," says social psychologist Joseph Vandello, who, along with his colleague at University of South Florida Jennifer Bosson, proposed an alternative to toxic masculinity in 2008: Precarious Manhood Theory.
>
> Bosson and Vandello concluded that many men view masculinity as a sort of currency that can be earned and stolen rather than as a fixed trait. They found most young boys working hard to earn manhood and a smaller population of men preoccupied with protecting this valuable social status. These men, the ones who worried about their masculine status being taken away, demonstrated a tendency to lash out if not externally validated. By contrast, girls tended to view the transition to womanhood as physical rather than social. Questioning their femininity was unlikely to trigger much more than a laugh.

Highlighting the difference between the sexes is a good. Manhood for men is indeed seen as more earned in respect to what women are attracted to whereas women are typically born with their beauty and have to do things to mess it up (cake on make up, get obese, cut off their hair, etc.).

> Bosson and Vandello posited that men are quite a bit more anxious about gender than women. But why? The answer seems to be more cultural than biological. In almost every culture, boys begin to police each other as they approach manhood, deeming only specific behaviors acceptable and demanding, in many cases, that aspirants to masculinity perform feats of social and physical strength.
>
> “Basically being a man is ultimately more valued in society and being a woman is more devalued,” Maxine Craig, a sociologist at the University of California, Davis, explains. “Because men are more valued in society they have to watch their step in order not to lose that position.”
>
> Gender is performative in general and women experience social pressures and have hierarchies. That said, there’s less status attached to being female than male, which may be why women are granted more freedom to be fluid than men. Feminists lampooned by their enemies for being too masculine — Lady Gaga has, for instance, been accused of hiding a secret penis — tend to shrug off the jokes while the men who make them struggle to grant the premise that gender roles are oppressive. Understanding that they have more to lose, men flee the conversation or prepare to fight.

And they lost me.

The apex fallacy rears it’s ugly head. No matter the fact that primary through high school is biased against boys, women represent a 60:40 majority in college and also a majority in graduate school, and other things like these.

The reality now is that no one gives a crap about men, unless they have made themselves into a person of power or high status.

> If the precariousness of the male identity is more potentially destructive than masculine behaviors, one would expect the most toxic behavior to occur in the most precarious groups. And that’s exactly what is happening. Roughly three-quarters of violent crimes in America are committed by men and the peak age for every form of criminal activity surveilled by the FBI’s Uniform Crime Reporting program is under 25. (The exception is gambling.) The median age for most crimes is under 30.
>
> Who engages in dangerously toxic behavior? Young men, the people that worry most about their gender status.
>
> Although a young man in a privileged position may have the resources to assert his manhood in constructive ways (excelling academically, professionally, or even athletically) more marginalized young men who don’t have healthy outlets and are less likely to receive external validation. Communities with a high density of underprivileged young men without access to validation tend to be high crime communities in which manhood is expressed through substance abuse, homophobia, sexism, harassment, extreme risk-taking, and violence. This is toxicity and the problem does not seem to be masculine ideals. Kids in America’s

> toughest neighborhoods and Afghanistan's toughest provinces all have positive male role models. What they don't have is a sense of gendered stability.

Now the ignorance is showing. Kids in high crime communities do not "all have positive male role models." In fact, most of the time, they don't have a father in the home at all because of the rampant single motherhood! Even the male role models they have aren't the best; single moms with live-in boyfriends who are overwhelmingly more prone to domestic violence than biological fathers.

> Testosterone tends to shoulder the blame for poor male behavior and it is true that higher testosterone levels are linked to low-risk aversion, aggression, and violent tendencies. Men with higher sex hormone levels are also more sensitive to masculinity threats. But Vandello is reluctant to blame biology for men lashing out when their manhood is threatened. Social rules, consequences, and the policing of masculinity reinforce the idea that men have to perform and defend it. Men must be convinced that their manhood is suspect. This is not an innate anxiety.
>
> "The construction of gender identity for men is more fragile than for women. In many cultures, one is born a woman — and one becomes a man," psychotherapist, podcaster, and author Esther Perel recently wrote on her well-trafficked personal site. Perel, the mother of two boys, was teasing a conference dubbed "The Paradox of Masculinity" at which she spoke to a packed room of therapists in Midtown Manhattan and an international audience of interested parties via a video link about the need for a better understanding of what makes men tick. One of the five pillars of male identity she discussed in her keynote was trauma. She explained to her majority female audience that most men experience rejection tied to masculinity at some point in their life and that this often leaves a profound mark. To illustrate this point, she shared a clip of the documentary The Work about men in group therapy in a prison. In the clip, a man describes being sent away by his engineer father for not understanding knowing how to help work on a car. Decades after he was told to go find his mother, the wound is still clearly fresh. He cries.
>
> Perel's audience respectfully scribbled notes. But not all of her colleagues have been so pleased to have a woman looking under the hood of maleness.
>
> "A handful of men that I respected professionally went straight into attack mode," Perel recently told Psychotherapy Networker. "They immediately went into diatribes that implied they thought this couldn't be anything other than an organized attack on men or a misguided woman's attempt at feminizing their gender."
>
> This was predictable.

Talk about confirmation bias.

Shades of Kavanaugh being angry at the false accusations against him are used to prove

that he was indeed guilty of what they were claiming.

> Precarious masculinity seems to show up everywhere. But the most obvious place most people encounter it is in humor. Research indicates that men do not typically prefer sexist and homophobic humor. But psychologist Thomas Ford has found that men who believe masculinity can be taken away are more likely to respond positively to sexist and homophobic jokes. Interestingly, this group of insecure men do not seem to have acquired a taste for racist jokes. Why not? Presumably because sexist and homophobic humor has a uniquely gender-affirming quality. Jokes allow men to reassert their masculinity by distancing themselves from perceived femininity.

Men regularly communicate with each other with teasing and mocking and joking. That's just male camaraderie.

While I don't necessarily agree with racist or sexist jokes (depending on the sexist joke at least), it's interesting to see an article say that masculinity shouldn't be pathologized but still pathologizes some aspects of male behavior.

> That's the low stakes stuff. The high stakes stuff is much more disturbing. Perceived threats to masculinity lead to higher incidents of domestic violence and sexual assault. Despite having some of the highest rates of gender equity in Europe, Denmark, Finland, and Sweden have the highest rates of intimate partner violence and sexual assault in the EU. Dubbed as the "Nordic Paradox," this troubling phenomenon may also be occurring in the United States. One study of over 4,000 families found that women who were the primary breadwinners were more likely to be victims of domestic violence when their partners held more traditional beliefs about gender roles.
>
> "Some men see that as a zero-sum game. That women's advancement must come at a cost for men. That's not the reality, but it's the perception," Vandello says.
>
> The data indicates that men have a problem with the precariousness of masculinity over the toxicity of it, but the core is that too many boys and men deeply struggle for self-worth without the help of outside sources.
>
> "Toxic masculinity is more of a sign of lack of self-worth and self-respect," psychotherapist Hanalei Vierra, who's counseled men for over three decades, told Fatherly. "Underneath all that instability and anger is a wounded little boy who was never taught to value his authentic and genuine experience of himself."

The Nordic paradox seems alike the "paradox of declining female happiness." The more you try to push away from the fact that men and women are different, the more problems you have.

Color me not surprised that when you raise a culture of feminist men that these men are insecure and act out more when threatened. The irony is not lost on them. When you

destroy the structure of the family and discourage fathers teaching their sons how to be men, you're going to raise boys who are insecure. See: single motherhood.

> Clinical psychologist Daniel Sher echoes those sentiments, adding that there are some men who see masculinity as stable, biological, a relatively arbitrary construct, or some combination of the three, which reflects more psychological maturity and likely a higher quality of life. "This reflects a different psychological makeup and the potential for ambiguity is denied," Sher adds. "If we're talking psychoanalytically, the people who acknowledge the constructed and performative nature of masculinity are further along the psychic developmental trajectory."
>
> Vandello acknowledges that some men are able to reject the notion that manhood is unstable and needs to be regularly proven, especially as they get older. But many of these men who privately reject this still buckle when subjected to the social consequences of nonconformity.
>
> "It matters less what you believe and more what the cultural rewards and punishments are," Vandello says.

The culture rewards women for being women and punishes men for being men. Why do you think men are more insecure?

So much cognitive dissonance.

> Aside from the uncertainties of masculinity, what clinicians and social scientists overwhelmingly agree on is that making manhood the enemy may not be a constructive way to push for change. The floating of the term "toxic masculinity" has a tendency to start vicious cycles rolling downhill. Why? It is itself an affront to masculinity and, as such, a pretty lousy means of striking up a constructive conversation. Proving this is not hard. One only needs to try to participate in a discussion about gender on Twitter.

The second good though in the article.

> One example: In August, author Rollo Tomassi tweeted "Children from single-parent households (overwhelmingly single mothers) account for 80% of rapists motivated by displaced anger. Congratulations feminism, you've literally bred and raised the 'rape culture' you claim to fear." To this provocation, a user named Miss Stirr replied that "43% of boys are raised by single mothers. 78% of teachers are female. So almost 50% of boys have 100% feminine influence while at home & an 8/10ish chance of 100% influence at school. Toxic masculinity isn't the problem. Lack of masculinity is."
>
> The discourse devolved from there, divided between people supporting, insulting, and questioning Stirr and Tomassi. "So what are you saying, boys, are being neutered?" Bruce Schwab asked. "Toxic femininity is a problem," David Hunt added. William Dickson was more critical, tweeting "If your understanding of

> simple math is so poor, you may not have a strong grasp of complex social issues."
>
> Other responses were just strange, like one from a "HipGnosis" who claimed being raised by a single mother taught him that "even approaching a woman is harassment" (naturally, his bio reads: "Retweets mean we're engaged"). Finally, a man named Nick derailed the thread entirely with "Canadian public school is child abuse." No one learned anything.

The manosphere is referenced!

It's honestly both. Lack of positive masculine role models is a big thing. There is also the surrounding culture that says women = good and men = bad and regularly craps on men for pointing the facts out.

> Still, coddling or talking past problematically insecure men is not a viable solution to the problem presented by gender insecurity. So what is? Strangely, the answer may be demanding more. **Each expert interviewed for this article independently noted positive aspects of performed masculinity — heroism, action-based empathy like protecting others, expertise, amassing resources, and work ethic**. Demanding men meet these standards and celebrating those who do might positively refocus the energies of men afraid of having their masculinity stripped from them. The good news is we've already seen this work: **Arguably one of the healthiest forms of modern masculinity is engaged fatherhood, a fairly new masculine ideal.** Caregiving demands a lot of men but can be ennobling and, if positioned correctly, masculinizing. There's a reason that the heavily branded movement towards male parental involvement has been largely fronted by athletes who pose fatherhood as a challenge. There's a reason the initial and rather unsubtle tagline for this publication was "Win Parenting."
>
> "A lot of men look back at their own fathers and think, I don't want to be this way," Vandello says, "I want to deal with my problems in a more constructive way."
>
> Instead of rejecting masculinity as toxic, it's possible to use its ambiguity to ask more of men. It's possible that this may encourage more generational progress among men who cling to and defend their manhood the most fiercely. Masculinity will not likely cease to be important to these men, but if the values attached to it become healthier so might the men plagued by it. Perhaps the ultimate twist in the myth of the toxic man is that an evolved and intrinsic form of masculinity might be the solution. Vandello admits that it's entirely possible for manhood to become less elusive, more attainable, and healthier. It's even possible that having a strong sense of self-worth regardless of what others think could be considered manlier over time. If masculinity is a construct that needs to be reinforced for some men over and over again, make it bear repeating.

Ah, yes. The ideal that men were supposed to strive for *before* feminism, divorce, and the sexual revolution wanted to destroy it and claim men and women are the same.

Not sure why they called ‘fatherhood’ a new masculine ideal. It was one of the reasons why men wanted marriage and family. They were respected by their wife and children and society. Now they’re a laughingstock everywhere. Incentives people, incentives.

Except they could not make the connection. Oh well. At least they tried?

The Law of Moses and equitable solutions specifically for Israel

December 3, 2018 | by Deep Strength | Link | Original Link

One of the difficult things for Christians to understand is the context of Jewish culture and some of the equitable solutions proposed. This is true with both marriage and divorce.

We discussed this some in the comments of Divorce Part 7 Final.

> Deuteronomy 24:1 “When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house, 2 and she leaves his house and goes and becomes another man’s wife, 3 and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife,
>
> 4 then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God gives you as an inheritance.

The key to verse 4 of this passage is understanding inheritance. The wife is ‘defiled’ because of inheritance issues, not because going back to the former husband makes her defiled. If a wife went back to her former husband and then had a kid 9 months later, you couldn’t tell whose kid it was.

Inheritance is clearly important in ancient Israel that God had Levirate marriage (brother to deceased brother married his widow to produce an heir), Ezra had the Israelites put away their foreign brides, Samaritans were looked down upon because of their mixing with the surrounding cultures (cut off from the inheritance of Israel), and things like these.

The equitable solution in this instance is making sure she does not remarry the first husband. She is defiled as her womb (which produces sons for inheritance) has been defiled by the second husband having sex with her. Not having clear heirs brings sin on the land through lack of clear inheritance.

Similarly, the sex = marriage proponents also take the Law out of context.

> Deuteronomy 22:28 “If a man finds a girl who is a virgin, who is not engaged, and seizes her and lies with her and they are discovered, 29 then the man who lay with her shall give to the girl’s father fifty shekels of silver, and she shall become his wife because he has violated her; he cannot divorce her all his days.

It’s important to acknowledge the Law was written not as a “perfect guide” but aims to show what it means to Love God and Love your Neighbor. If you broke the Law, it imposes

equitable punishments. The perfect guide is the example of Jesus Christ.

In Israel, women who were not virgins had virtually no marriage prospects anymore, so marriage to a man who was interested in her but did wrong was likely better than being shunned for the rest of her life.

The Amnon and Tamar story confirms this.

> 2 Samuel 13:10 Then Amnon said to Tamar, “Bring the food into the bedroom, that I may eat from your hand.” So Tamar took the cakes which she had made and brought them into the bedroom to her brother Amnon. 11 When she brought them to him to eat, he took hold of her and said to her, “Come, lie with me, my sister.” 12 But she answered him, “No, my brother, do not violate me, for such a thing is not done in Israel; do not do this disgraceful thing! 13 As for me, where could I get rid of my reproach? And as for you, you will be like one of the fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you.” 14 However, he would not listen to her; since he was stronger than she, he violated her and lay with her.

Incest + seized and violated her. Continuing on in the story…

> 2 Samuel 13:15 Then Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. **And Amnon said to her, “Get up, go away!” 16 But she said to him, No, because this wrong in sending me away is greater than the other that you have done to me!”** Yet he would not listen to her. 17 Then he called his young man who attended him and said, “Now throw this woman out of my presence, and lock the door behind her.”

The Law is interested in protecting the woman in this instance, which means making her the seizing man’s wife AND he cannot divorce her all his days.

We live in a different culture makes it odd to us that it was an equitable solution for the violated woman to be with her rapist, but women in that culture would rather be the wife of their rapist rather than live in shame the rest of her days.

In the case of the sex = marriage proponents, the case that would “most apply to today” — which it doesn’t but let’s say it did — is the passage from Exodus.

> Exodus 22:16 “If a man seduces a virgin who is not engaged, and lies with her, he must pay a dowry for her to be his wife. 17 If her father absolutely refuses to give her to him, he shall pay money equal to the dowry for virgins.

A man who seduces (not seizes) a virgin would have to give a dowry to the father and get his permission for her to be his wife.

It’s unlikely that men having sex with a woman would go get permission from her father AND offer a dowry for marriage. Most will try to keep the sex a secret from the father much less offer a dowry for her. They are obviously not married.

These are some of the many problems of trying to apply the Law that was written for the Jewish nation to non-Christians and Christians alike that are not under the Law. Christian who try to live under the Law but not under grace are making grave errors in their application of the Scripture.

Staying in an unhappy marriage could be the best thing you do

December 6, 2018 | by Deep Strength | Link | Original Link

From this article.

> New Marriage Foundation research reveals the majority of couples who are unhappy when their first child is born are happy ten years later if they stay together.
>
> Of parents who are unhappy at the time of the birth of their first child, seven in ten stay together and of these the majority (68 per cent) are happy ten years later.
>
> Twenty seven per cent of unhappy parents who stay together end up 'extremely happy,' rating happiness with their relationship a top mark of seven out of seven.
>
> With rates of family breakdown at record levels in the UK, the research suggests too many couples are giving up on their marriages before they have given them a chance to succeed.
>
> Harry Benson, research director of Marriage Foundation, commented: "Contrary to popular belief, staying in an unhappy marriage could be the best thing you ever do.
>
> "Most marriages have their unhappy moments, but apart from the fortunately extremely rare cases where the relationship involves abuse, most couples can work through the difficulties to be happy later on.

It should come as no surprise that those couples that can work through their unhappiness and conflict will bond closer together and usually come out happy on the other side. However, we have a culture that says to quit on marriage when you're unhappy or your feelings are telling you otherwise.

The most interesting point from reading the study is that:

> The parents most likely to split up during the subsequent ten years were those who reported they were neither happy nor unhappy when their child was born. The same was true for couples who suspected they were 'on the brink'. The parents most likely to split up were those who were unsure if their relationship was on the brink or not.

So there was a bell shaped curve where unhappy and happy had the lowest rates of divorce, but those who were neither unhappy or happy had the highest rates of divorce.

This too makes some sense with some critical thinking. At least someone who is unhappy in their situation cares about their situation. If someone is not unhappy or happy they tend to be more apathetic, which is a death knell for relationships. If any spouse just doesn't care anymore (has checked out), that's more likely to signal the end than

unhappiness.

Jesus on vetting for marriage and lessons

December 10, 2018 | by Deep Strength | Link | Original Link

The purpose of vetting for marriage is to find a wife that is suitable for marriage.

We are in the engagement period of Christ and the Church, with the Holy Spirit as our seal of engagement (Eph 1:13-14) much like an engagement ring signifies that now. However, Christ has not married His Church yet (Revelation 21).

Revelation 2 and 3 accurately represents Jesus' process of vetting His bride, to weed out those who do not pursue Him wholeheartedly in the sanctification process. Each of the Churches have their own praises and their own admonishments/rebukes.

> Revelation 2:1 "To the angel of the church in Ephesus write:
>
> The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this:
>
> 2 'I know your deeds and your toil and perseverance, and that you cannot tolerate evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; 3 and you have perseverance and have endured for My name's sake, and have not grown weary. **4 But I have this against you, that you have left your first love. 5 Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place—unless you repent.** 6 Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate. 7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life which is in the Paradise of God.'

If the Church does not come after Christ wholeheartedly — much like Love God with all your heart, soul, mind, and strength — then he'll remove their lampstand. The 7 golden lampstands are the Churches, and removal of the Church unless they repent is dire.

John 17:3 Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent.

Eternal life is not about doing things for God which the Ephesians were but knowing God and Jesus Christ. It's the relationship.

> 8 "And to the angel of the church in Smyrna write:
>
> The first and the last, who was dead, and has come to life, says this:
>
> 9 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. **10 Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will**

> **have tribulation for ten days. Be faithful until death, and I will give you the crown of life.** 11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt by the second death.’

Be faithful unto death. Another tough word for the Churches that seems most applicable to the persecuted Churches of today.

Luke 14:26 “If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 Whoever does not carry his own cross and come after Me cannot be My disciple.

The amazing part of ‘take up your cross and follow Me’ is that Jesus used the cross prior to His crucifixion. What a crazy statement to make to the crowds: follow me until death, even death on a cross. We have the hindsight of knowing that Jesus would go to die on a cross for our sins, but the crowds and disciples only knew that the cross was reserved for the worst of criminals.

> 12 “And to the angel of the church in Pergamum write:
>
> The One who has the sharp two-edged sword says this:
>
> 13 ‘I know where you dwell, where Satan’s throne is; and you hold fast My name, and did not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. **14 But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit acts of immorality. 15 So you also have some who in the same way hold the teaching of the Nicolaitans. 16 Therefore repent; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.** 17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give some of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.’

Here’s the background for this passage:

However, later on Balaam figured out a way to get his reward from Balak. Balaam advised the Moabites on how to entice the people of Israel with prostitutes and idolatry. He could not curse Israel directly, so he came up with a plan for Israel to bring a curse upon themselves. Balak followed Balaam’s advice, and Israel fell into sin, worshiping Baal of Peor and committing fornication with Midianite women. For this God plagued them, and 24,000 men died (Numbers 25:1–9; Deuteronomy 23:3–6).

Balaam’s name and story became infamous, and he is referred to several times in the New Testament. Peter compares false teachers to Balaam, “who loved the wages of wickedness” (2 Peter 2:15). Jude echoes this sentiment, associating Balaam with the selling of one’s soul for financial gain (Jude 1:11). Finally, Jesus speaks of Balaam when

He warns the church in Pergamum of their sin: “There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality” (Revelation 2:14). Satan’s tactics haven’t changed all that much. If he cannot curse God’s people directly, he will try the back-door approach, and idolatry and sexual immorality are his go-to temptations.

The Nicolaitans, according to Irenaeus, led lives of unrestrained indulgence. The teachings of the Nicolaitans therefore could mean something along the lines of antinomian heresy (rejection of or advocating that Christians are not bound by moral law anymore).

Basically, in our day this can refer to people who are teaching for the love of money (prosperity gospel) as well as those who cause others to stumble to fall into idolatry and sin.

> 18 “And to the angel of the church in Thyatira write:
>
> The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this:
>
> 19 ‘I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. **20 But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. 21 I gave her time to repent, and she does not want to repent of her immorality. 22 Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. 23 And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds. 24 But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you.** 25 Nevertheless what you have, hold fast until I come. 26 He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations; 27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; 28 and I will give him the morning star. 29 He who has an ear, let him hear what the Spirit says to the churches.’

Of course, Jezebel refers to Ahab’s wife who used her authority to do much evil to the prophets of God, the innocent, and seduced the people into sexual immorality and idolatry.

In our time, this likely refers to much of the feminist, liberalist, and progressive ideologies that use their power to encourage that which deviate from the Scripture: fornication, abortion, sexual deviancy, etc.

I also think it is likely that the 'deep things of Satan' refer to the seductive nature of the 'equality' (no distinction between the sexes) and 'progressivism' (the Scripture is old and outdated and we're continually improving) and how that has infested much of the Church because it sounds good but is not.

- **acts of immorality**: fornication, adultery, sexual deviancy, etc.
- **eat things sacrificed to idols**: hold anything as idols above God- 7 deadly sins.
- **bed of sickness**: STDs?
- **kill her children with pestilence**: abortion?
- **Satan's deep teachings**: deception of equality and progressivism?

No one can deny these destructive aspects on Christians and marraiges.

> Revelation 3:1 "To the angel of the church in Sardis write:
>
> He who has the seven Spirits of God and the seven stars, says this: **'I know your deeds, that you have a name that you are alive, but you are dead. 2 Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. 3 So remember what you have received and heard; and keep it, and repent. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.** 4 But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white, for they are worthy. **5 He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.** 6 He who has an ear, let him hear what the Spirit says to the churches.'

This again refers to prior Scriptures.

Jesus refers to the second coming as a 'thief in the night' in the gospels and Paul in the epistles to give us a warning to be prepared. The parable of the 10 virgins and parable of the talents who weren't prepared when the bridegroom (Jesus) comes for the wedding is similar.

This is similar to James' pronouncement that works without faith is dead. Becoming a Christian is more than cheap grace (or a get out of hell free card), it's about being transformed in Jesus Christ and partnering with the Holy Spirit to preach the gospel, use your spiritual gifts, and be an effective worker for Jesus. Christians should be careful to engage in good works in order to 'work out our salvation with fear and trembling.'

> 7 "And to the angel of the church in Philadelphia write:
>
> He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:
>
> 8 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not

> denied My name. 9 Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down at your feet, and make them know that I have loved you. 10 Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to [est those who dwell on the earth. 11 I am coming quickly; hold fast what you have, so that no one will take your crown. 12 He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write on him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. 13 He who has an ear, let him hear what the Spirit says to the churches.'

The Church in Philadelphia was doing what was right, also according to their namesake (brotherly "adelphos" love "philia"). They are mainly told to hold fast to continue what they are doing.

> 14 "To the angel of the church in Laodicea write:
>
> The Amen, the faithful and true Witness, the Beginning of the creation of God, says this:
>
> **15 'I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. 17 Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked, 18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. 19 Those whom I love, I reprove and discipline; therefore be zealous and repent.** 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. 22 He who has an ear, let him hear what the Spirit says to the churches.'"

Those in Laodicea were 'rich and had need of nothing' and became neither hot or cold in their pursuit of Jesus. This goes back to Jesus and our commitment to Him.

Luke 21:And He looked up and saw the rich putting their gifts into the treasury. 2 And He saw a poor widow putting in two small copper coins. 3 And He said, "Truly I say to you, this poor widow put in more than all of them; 4 for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on."

As cliche as it is to say, we are to be "sold out" or "on fire" for Jesus. We shouldn't be "Sunday only Christians" or "go through the motions" of going to Church and praying the

sinners prayer. God's mission is our mission and that's the Great Commission and building up the body of Christ.

The white garments consistently described in all these passages are about 'taking off the old' (the stained garments) and 'putting on the new' (the white clothes) which is the sanctification process. Becoming less like the world and more like Jesus.

Summary

Jesus through John on the Island of Patmos, admonishes and encourages the various Churches who are to be His eventual bride at the wedding of the Lamb. The various way that Jesus admonishes the Churches are a good guide for vetting a wife (or husband for that matter).

- Ephesus — Jesus admonishes the Church that they have left their first love. They need to go after God with their whole hearts again.
- Smyrna — Be faithful in suffering, even to the point of death.
- Pergamum — Avoid loving money and prosperity gospel, avoid causing others to stumble into sin, and understand that we are to crucify our desires of the flesh and not sin so that grace may abound.
- Thyatira — Avoid cultural and even churchian authority which encourages fornication, adultery, sexual deviancy, holding up the things of the world as idols, STDs, abortion, and the deceptiveness of equalism and progressivism.
- Sardis — Be prepared for the coming of Jesus by giving your all to the Great Commission.
- Philadelphia — If you're doing what is right, hold fast and keep doing it.
- Laodicea — Don't be a lover of riches and persevere in serving God. Do not be a Sunday only Christian but live your life as to be worthy of 'well done, good and faithful servant.'

In summary:

- Love God with everything
- Avoid the pitfalls of riches
- Avoid the pitfalls of your own desires, especially sexually
- Avoid the pitfalls of turning to the culture over God
- Avoid causing others to stumble
- Be prepared for the coming of Jesus by persevering in evangelism and building up the body of Christ
- Don't be a Sunday-only Christian or give half-heartedly to God

A pretty solid set of vetting standards to ensure that the Church, a potential husband, or a potential wife is a *true* Christian.

Also, remember that this is an admonishment the Churches. If the Churches do not turn from their wickedness or half heartedness, Jesus is willing to remove

them from contention to be His bride.

Womens' preference(s) for body type

December 15, 2018 | by Deep Strength | Link | Original Link

This paper that Rollo mentioned in one of his recent posts was interesting.

I pulled out the info and ratings that women gave men based on body type.

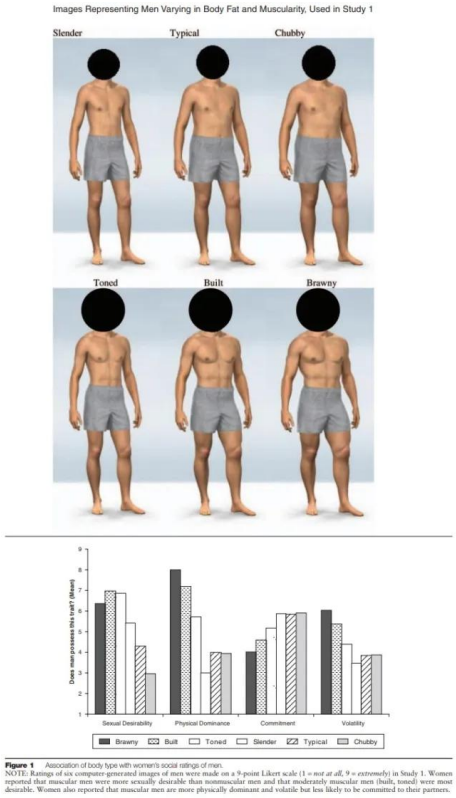


Figure 1 Association of body type with women's social ratings of men.
NOTE: Ratings of six computer-generated images of men were made on a 9-point Likert scale (1 = *not at all*, 9 = *extremely*) in Study 1. Women reported that muscular men were more sexually desirable than nonmuscular men and that moderately muscular men (built, toned) were most desirable. Women also reported that muscular men are more physically dominant and volatile but less likely to be committed to their partners.

Sexual desirability generally correlates with overall attractiveness (if she thinks/wants to have sex) while physical dominance usually correlates well with arousal (turning on a woman). This explains the discrepancy where women say a certain man is "too muscular" when evaluating his attractiveness but then are extremely turned on when they are actually in bed with him.

In other words, although women are attracted the most to a man between toned, built, and brawny, when they are turned on and want to have sex it's going to usually be with the *most* muscular man of them.

It's also interesting to see that that more muscular men tend to be rated lower on the commitment and volatility level. I suspect commitment for several reasons:

- Women know more attractive men have more options
- Women know men who are less attractive will generally be more committed
- The two above are unconsciously/consciously know that men they are attracted to other women will be attracted to, and men who orbit them want to be with them in long(er) term relationships

I wonder if 'volatility' — unpredictability — which somewhat has the U-like shape like physical dominance (though not as pronounced as physical dominance) is due to the

relationship between men and women's stature. In other words, because men are generally bigger, there is a greater perceived capacity for lack of control, due to violence or otherwise, which for women heightens their arousal if they are attracted to him.

This plays into the pornography that women are most excited about: bodice ripper romance novels. Women want to be be *possessed* by a sexy, dominant man.

All in all, nothing super new or exciting, but it does confirm some of the common thoughts of about the thought processes of why muscular bodies are attractive.

It would be interesting to see researchers use 'real bodies' as opposed to computer generated ones. And then possibly intermix in the faces of some celebrities to see how 'fame' alters female perception of attractiveness and dominance.

The Christian Brad Pitt thought experiment

December 22, 2018 | by Deep Strength | Link | Original Link

This is a throwback for men who are interested in women, have girlfriends, or are married. I was reminded of this recently by someone who had a disagreement with his 18-month girlfriend, and she responded by literally giving him the silent treatment.

Basically, “Christian Brad Pitt” is a way to evaluate and gauge a potential girlfriend or wife and their interest in you.

What would happen if Christian Brad Pitt had a disagreement and his girlfriend was angry?

She definitely would NOT give him the silent treatment. She would be angry for sure, but she would also likely give him grace in the particular situation as she would still want to be with him. Perhaps she would approach the situation kindly and forgive the mistake. She would definitely make time to try to talk and figuring things out instead of run away and clam up. She knows she could be dumped and many other women would be willing to take her place.

To look at this further, if a Christian woman is going to blow up at small things, imagine how much worse it would be if you’re married and disagree on big decisions or likes to be contentious about every little decision. This is a very yellow if not red flag for the relationship. Avoiding/cutting someone off like that is exactly the wrong thing to do in a relationship that is headed toward marriage.

If this was me, I’d be very upfront and tell her that I’m not going to marry anyone who is going to treat me that way. If she’s going to pull stunts like this, it’s best to part ways. I would expect my future wife to be a mature adult and handle any disagreements with maturity, grace, and class. Someone who is serious about the Christian walk and unity over being disrespectful and petty with middle school girl behavior: the silent treatment.

Of course, you can apply the “Christian Brad Pitt” standard to multiple other situations too:

- Is she interested in me? If she’s going out of her way to meet up with you or text you at every opportunity you betcha. If she’s really slow or days late responding or keeps putting off meeting up, probably not.
- Is she wife material? Does she enthusiastically want to marry you for you… or is it because you are giving her things or she is settling for you? The enthusiasm is there for Christian Brad Pitt but might not be there for you if she’s half-hearted in the relationship.
- Does she blow up or be contentious at the small things? She wouldn’t do that if she was married to Christian Brad Pitt now would she? She would be afraid he would get tired of her and dump her or be mad at her for good reason.

One of those things you should keep in the back of your mind and analyze if you are

considering marriage. How would she react if she was with someone who is regarded as universally attracted and famous versus you?

If she's not crazy for you, then that could be a possibly ticking time bomb underneath the surface. In some cases, it is better to stay single than to marry. You can devote more time to God, and you won't be taken advantage of by a woman who may not fully take her vows seriously.

Edit: to add some more commentary…

Is this Biblical?

Good question. Sure is.

> Luke 14:25 Now large crowds were going along with Him (Jesus); and He turned and said to them, 26 "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.
>
> 27 Whoever does not carry his own cross and come after Me cannot be My disciple.

Jesus, for Christians, is our "Brad Pitt" so to speak (though in reality, Brad Pitt can't hold a candle to Jesus). We should be willing to give up everything, even our family, lives, and walking through significant hardship to the point of death to want to follow after Him.

Simply look at the example of the martyrdom of Jesus' disciples:

> - Peter and Paul – Both martyred in Rome about 66 AD, during the persecution under Emperor Nero. Paul was beheaded. Peter was crucified, upside down at his request, since he did not feel he was worthy to die in the same manner as his Lord.
> - Andrew – went to the "land of the man-eaters," in what is now the Soviet Union. Christians there claim him as the first to bring the gospel to their land. He also preached in Asia Minor, modern-day Turkey, and in Greece, where he is said to have been crucified.
> - Thomas – was probably most active in the area east of Syria. Tradition has him preaching as far east as India, where the ancient Marthoma Christians revere him as their founder. They claim that he died there when pierced through with the spears of four soldiers.
> - Philip – possibly had a powerful ministry in Carthage in North Africa and then in Asia Minor, where he converted the wife of a Roman proconsul. In retaliation the proconsul had Philip arrested and cruelly put to death.
> - Matthew – the tax collector and writer of a Gospel, ministered in Persia and Ethiopia. Some of the oldest reports say he was not martyred, while others

> say he was stabbed to death in Ethiopia.
>
> - Bartholomew – had widespread missionary travels attributed to him by tradition: to India with Thomas, back to Armenia, and also to Ethiopia and Southern Arabia. There are various accounts of how he met his death as a martyr for the gospel.
> - James – the son of Alpheus, is one of at least three James referred to in the New Testament. There is some confusion as to which is which, but this James is reckoned to have ministered in Syria. The Jewish historian Josephus reported that he was stoned and then clubbed to death.
> - Simon the Zealot – so the story goes, ministered in Persia and was killed after refusing to sacrifice to the sun god.
> - Matthais – was the apostle chosen to replace Judas. Tradition sends him to Syria with Andrew and to death by burning.
> - John – is the only one of the company generally thought to have died a natural death from old age. He was the leader of the church in the Ephesus area and is said to have taken care of Mary the mother of Jesus in his home. During Domitian's persecution in the middle 90's, he was exiled to the island of Patmos. There he is credited with writing the last book of the New Testament–the Revelation. An early Latin tradition has him escaping unhurt after being cast into boiling oil at Rome.

As Jesus said, if anyone does not hate his own life or is not willing to take up his cross to follow Him, then He cannot be His disciple. The interesting fact of why John was spared martyrdom is likely because he was the only disciple who did not run away and stayed with Jesus at the cross.

These are the similar roles of the Christ-Church analogy in Ephesians 5:

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

- Jesus sacrificially gave himself up for the sanctification of the Church, and the (future) bride of Christ is to follow Him and do everything they can to respect and

obey Him: John 14:15 “If you love Me, you will keep My commandments.

- Husbands are to emulate Christ in his sacrificial love to help to sanctify his wife, and their wives are to emulate the bride of Christ to respect, submit, and obey.

To conclude, use this thought experiment to help gauge the interest level of a woman. If she’s only somewhat or lukewarm interested, singleness may be a better option than mar

Fear of marriage: the self fulfilling prophecy

December 27, 2018 | by Deep Strength | Link | Original Link

In Attitudes and Marriage I made the comment that:

> A husband that is afraid that he may have everything taken away from him will not act rationally in his best interests in terms of the Biblical roles and responsibilities. What I mean by this is if a husband is in fear that his wife will divorce him, he will not be able to love her through sanctification. He will not be able to call her out and correct her when she is off course. He won't be able to lead the marriage effectively due to being afraid of the potential consequences of her unhappiness. He won't be able to stand firm during her moodiness and eventually capitulate. He'll have a difficult time pushing back against a culture and and the churchians who suggest that "love" is "making his wife happy."
>
> This is not to say that those going into it with good attitudes will have godly and successful marriages. That certainly is not the case in every circumstance. Everyone has free will and even many people who were following or disciples of Jesus rejected him when the going got rough (e.g. John 6). However, it is true that it is likely that a bad attitude with corresponding responses will eventually lead to marital ruin.
>
> In this context, we can say that a husband who does not fear his wife but only fears God stands a much better chance at having not only a godly marriage but a successful marriage as well.

Any man with a fear of:

- what a woman may do to him if she becomes unhaaapy
- what the government will do to him if his wife files for divorce
- how he will be financially ruined due to the threat point of no fault divorce
- how his life will collapse or be different due to the threat point of no fault divorce

And such things should not marry.

It will contribute to and possibly end up being his own self fulfilling prophecy.

> 1 John 4:18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. 19 We love, because He first loved us. 20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. 21 And this commandment we have from Him, that the one who loves God should love his brother also.

Having a correct eternal perspective puts you in the right frame of mind to be in a marriage. If you're playing scared, you're on the path to destruction.

For me, if my wife left, took the kids, took the house, took all the money, and did everything to screw me that would suck. A lot. I'd fight her every step of the way, but ultimately I know that God's got my back and I can still be effective at God's mission without her. I can say at judgment day that I did everything I could to save the marriage but she just walked.

Fighting the pornography habit

December 28, 2018 | by Deep Strength | Link | Original Link

I realized I haven't talked about this topic before on the blog I think, but these examples are one of the ways in which I help mentor men (and women if I get the odd encounter and I'm talking about it with one of them) with sexual temptations like pornography.

I was addicted to porn in the past for over 10+ years. This is what helped me break those habits.

> Ephesians 4:20 That, however, is not the way of life you learned 21 when you heard about Christ and were taught in him in accordance with the truth that is in Jesus. 22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to put on the new self, created to be like God in true righteousness and holiness.

Becoming more holy is not just "taking off the old" but "putting on the new" too.

Jesus notes what happens when you only try to "take off the old":

> Matthew 12:43 "When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. 44 Then it says, 'I will return to the house I left.' When it arrives, it finds the house unoccupied, swept clean and put in order. 45 Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first. That is how it will be with this wicked generation."

If the 'house' is empty and not filled with godliness, it's going to be easier to fall back into temptation.

One of the reasons why "putting on the new" works so well is because you're focused on doing what is right. If you continually think about temptation–not looking at porn, you're actually continually tempting yourself because your mind is focused on it. When you continually tempt yourself, it's easy to fall into temptation.

Obviously, we are to also flee from temptation, but what should we flee to? Doing what is right.

So to sum up, here are some things to consider for putting on the new:

- What is your mission for God? Are you actively working toward it?
- Are you engaging in more spiritual disciplines to grow your faith? Reading your Bible, prayer, meditation, fasting, etc.?
- What are your spiritual gifts? How are you using them in the Church?
- What can you do to serve or lead in ministries at the Church?
- How can you be more involved in sharing your faith or living out your faith?
- Other ways to be disciplined such as working out, having a disciplined diet, and

things like these can also help improve your self control and your temple of the Holy Spirit too.

There are things that many Christians are simply not doing or not doing enough. Christians are called not to be solely hearers of the word but doers. What are the “do-ing” things of living out your faith? Start actively doing them.

God loves inheritance and the West hates it

December 29, 2018 | by Deep Strength | Link | Original Link

All throughout the Scriptures we see that God defines inheritance as something extremely important.

- Firstborn sons were given a double inheritance as they would succeed the family lineage
- Levirate marriage was required to produce an heir for their deceased brother
- Inherited land that was sold off by a family could be redeemed
- There is, of course, the obvious example of the inheritance of the land of Canaan due to the promise to Abraham, Isaac, and Jacob as well.

We see similar things in the NT, as God through Christ adopts us as His own children and provides us an inheritance:

> Ephesians 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace 8 which He lavished on us. In all wisdom and insight 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things [m]in the heavens and things on the earth.
>
> In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ would be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.

The West hates inheritance as it does many of the things of God such as authority, one man and one woman marriage, and other Biblical things.

Coming from a family background that is more “priveleged” will get you the scorn of others, despite the fact that generally the families that provide the priveleged background worked hard for their success and ability to transmit such an inheritance to their children.

Of course, the fact that we have inheritance does not mean we are to treat it lightly or

scorn it like Esau. We should use any of it rightly and humbly as we can, but we should not despise it like many in our culture tell us to.

Our inheritance from being children of God makes us the most priveleged in the world, and that should motivate us to share it with others just as He has shared it with us.

Attachment theory and Big Five Personality traits

January 2, 2019 | by Deep Strength | Link | Original Link

From what I can see, attachment theory seeks to describe behaviors in infants and children that we generally carry on to later in life.

- **Secure attachment** occurs when children feel they can rely on their caregivers to attend to their needs of proximity, emotional support and protection. It is considered to be the best attachment style.
- **Anxious-ambivalent attachment** occurs when the infant feels separation anxiety when separated from the caregiver and does not feel reassured when the caregiver returns to the infant.
- **Anxious-avoidant attachment** occurs when the infant avoids their parents.
- **Disorganized attachment** occurs when there is a lack of attachment behavior.

The Big Five personality traits has some similar concepts that describe behavior from a traits perspective. I use the Big Five over something like Myers Briggs typology as it is one of the more scientifically validated tests.

- **Openness to experience** (inventive/curious vs. consistent/cautious). Appreciation for art, emotion, adventure, unusual ideas, curiosity, and variety of experience. Openness reflects the degree of intellectual curiosity, creativity and a preference for novelty and variety a person has. It is also described as the extent to which a person is imaginative or independent and depicts a personal preference for a variety of activities over a strict routine. High openness can be perceived as unpredictability or lack of focus, and more likely to engage in risky behaviour or drug taking.[5] Also, individuals that have high openness tend to lean, in occupation and hobby, towards the arts, being, typically, creative and appreciative of the significance of intellectual and artistic pursuits.[6]:191 Moreover, individuals with high openness are said to pursue self-actualization specifically by seeking out intense, euphoric experiences. Conversely, those with low openness seek to gain fulfillment through perseverance and are characterized as pragmatic and data-driven—sometimes even perceived to be dogmatic and closed-minded. Some disagreement remains about how to interpret and contextualize the openness factor.[clarification needed]
- **Conscientiousness** (efficient/organized vs. easy-going/careless). Tendency to be organized and dependable, show self-discipline, act dutifully, aim for achievement, and prefer planned rather than spontaneous behavior. High conscientiousness is often perceived as being stubborn and focused. Low conscientiousness is associated with flexibility and spontaneity, but can also appear as sloppiness and lack of reliability.[7]
- **Extraversion** (outgoing/energetic vs. solitary/reserved). Energetic, surgency, assertiveness, sociability and the tendency to seek stimulation in the company of

others, and talkativeness. High extraversion is often perceived as attention-seeking and domineering. Low extraversion causes a reserved, reflective personality, which can be perceived as aloof or self-absorbed.[7] Extroverted people may appear more dominant in social settings, as opposed to introverted people in this setting.[6]

- **Agreeableness** (friendly/compassionate vs. challenging/detached). Tendency to be compassionate and cooperative rather than suspicious and antagonistic towards others. It is also a measure of one's trusting and helpful nature, and whether a person is generally well-tempered or not. High agreeableness is often seen as naive or submissive. Low agreeableness personalities are often competitive or challenging people, which can be seen as argumentative or untrustworthy.[7]
- **Neuroticism** (sensitive/nervous vs. secure/confident). Tendency to be prone to psychological stress.[6] The tendency to experience unpleasant emotions easily, such as anger, anxiety, depression, and vulnerability. Neuroticism also refers to the degree of emotional stability and impulse control and is sometimes referred to by its low pole, "emotional stability". High stability manifests itself as a stable and calm personality, but can be seen as uninspiring and unconcerned. Low stability manifests as the reactive and excitable personality often found in dynamic individuals, but can be perceived as unstable or insecure.[7] Also, individuals with higher levels of neuroticism tend to have worse psychological well being.[8]

In general, I think the "attachment theory" traits are just combinations of the Big Five personality traits. For instance,

- **Secure attachment** – higher on openness, higher on extraversion, high on agreeable, low on neuroticism
- **Anxious-ambivalent** – low on openness, low on extraversion, moderate on agreeable, high on neuroticism
- **Avoidant** – Probably low on openness, low on extraversion, very low on agreeableness (so very disagreeable), and high on neuroticism (high psychological stress through very easily negative emotionally affected).
- **Disorganized** – combinations of them that don't mix well.

Recognizing these things things as a combination of traits that can be worked on and counseled is important.

Also from the above link:

> A study of gender differences in 55 nations using the Big Five Inventory found that women tended to be somewhat higher than men in neuroticism, extraversion, agreeableness, and conscientiousness. The difference in neuroticism was the most prominent and consistent, with significant differences found in 49 of the 55 nations surveyed. Gender differences in personality traits are largest in prosperous, healthy, and more gender-egalitarian cultures. A plausible explanation for this is that acts by women in individualistic, egalitarian countries are more likely to be attributed to their personality, rather than being

> attributed to ascribed gender roles within collectivist, traditional countries

This makes some sense, and generally higher scores on neuroticism have issues with trust and bonding and more easily respond to psychological negative emotions. This is why women tend to have higher diagnosed bipolar and other psychological disorders. This is also why it can be more useful to be kind(er) to women than men in regard to Christian instruction, especially correction, admonishment, and rebuke.

All in all, I think knowledge of such trends is used to recognize in those important to you like family, friends and others, so that you can use it to influence them well as a Christian and help raise them up in spiritual maturity.

Tim Tebow blinded by infatuation redux

January 15, 2019 | by Deep Strength | Link | Original Link

So I had previously written on Tim Tebow with the post title being "blinded by infatuation" commending him for staying a virgin against sexual temptation. He recently got engaged to a former miss universe.

Hopefully he has a godly marriage because he does seem like a legitimate Christian, but there are definitely some possible yellow to red flags here.

- Demi-Leigh Nel-Peters – I'm not one to usually rag on hyphenated names of a child who has one, but it's usually a yellow flag because the family is more inclined toward feminism than not.
- Her Miss Universe platform is feminist in nature and about things that have already been debunked:

> After winning her title, Nel-Peters made it her mission to focus on gender and pay equality, stressing the importance of confidence for women. She also expressed that she wants to use her self-defense workshops to help women protect themselves.
>
> During the round of questioning, she was asked what she thought was the most important issue facing women in the workplace: "In some places, women get paid 75 percent of what men earn for doing the same job, working the same hours, and I do not believe that this is right. I think we should have equal work for equal pay for women all over the world."

- She, like many cultural Christians, has used Jeremiah 29:11 out of the context.
- She's like the typical pro you-go-grrrl:

> The campaign, which aims at empowering women around the world with skills and knowledge on how to prevent or handle abusive and violent situations, was started in 2017.
>
> "Becoming Miss Universe made me realize that women worldwide face the same challenges daily, such as various forms of violence and crime, physical and emotional abuse, and toxic relationships, among others," Nel-Peters said after the launch.
>
> "My hope is that Unbreakable will inspire women to believe in themselves, to value themselves and to know that asking for help does not mean you are weak," she said.

I don't know them so they could both be legit Christians, but there are some possible warning signs that hopefully Tebow has taken into account. I hope for his sake he has not been blinded by infatuation.

Civil marriage and private marriage

January 18, 2019 | by Deep Strength | Link | Original Link

Since this is coming up a bunch more in the fear of marriage as the self fulfilling prophecy, let's discuss it some more.

Cane wrote about this a while ago, which I agree with.

> Christians should file civil marriage certificates for many reasons. For one thing it is the law and we are bound as Christians to be obedient to civil authorities unless it is against the commandments of God. There is nothing against marriage licenses in the Bible.
>
> Second, it is the God-appointed duty of the civil government to punish evil and approve good, and when done lawfully marriage is a good; about as good as anything on Earth gets. When a marriage is unlawful–such as in a case of bigamy or incest–then the practitioners are duly punished. The churches don't do that. We may want churches to do that and we may even think they should, but they don't. They cannot verify to us that Susan and Bob aren't close relations. They don't know whether Bob is already married. They cannot even verify that Susan is who she says she is. Nor do they want to.
>
> Some will be tempted to bring up in the comments some failures of civil government such as so-called "homosexual marriage", or the institution of no-fault divorce. Those are failures, to be sure. The trouble for would-be defenders of the churches is that these points of failure are not points of success for churches. They don't claim authority over these abominations either. A pastor or priest might mouth something against these sins, but they let them in the doors all the same; even though we are instructed.

The problem with those who 'fear the government on marriage' is that they're basically falling into the same exact pattern of thought they hate with feminists about authority and Patriarchy. Just because 'some' men abused authority or Patriarchy means that authority is bad (when men have it) or Patriarchy is bad. Therefore, we should avoid these things completely.

This also means that if you want to 'protect' yourself in marriage you have the ability to do that too under the law. Prenups at least 3+ months before marriage, disclosing everything, a lawyer for you and her, video taped, and enough time to show that there is no duress will almost inevitably hold up in court. Usually pre-nups only get thrown out if it's too close to the marriage or you both didn't have lawyers or things like that. There are also other alternatives such as putting money into trusts earmarked specifically for certain things like any future kids.

I fail to see the point of going legalistic: we're married but not actually 'married' by the state.

1. As mentioned before, fear of marriage as the self fulfilling prophecy.
2. As mentioned before, falling into the same thought patterns as feminists
3. We are to be obedient to earthly authorities
4. Concern of earthly over the spiritual: material possessions over oneness. This is like the Church of Laodicea trying to have one foot in the world vs the other in the Church.
5. It will generally destroy some amount of trust and goodwill, which you obviously do not want to do.
6. You're basing your fearful conclusions about women specifically on the thoughts and actions of promiscuous women. This one of the huge issues with the 'secular red pill' that can lead many Christians astray as it makes you jaded and bitter when it's only a specific population of women that does this.
7. There are legal benefits of marriage and especially name change that make things much easier in terms of taxes, healthcare, insurance, and things like these.

All in all, I don't really see any benefits of private marriage, and I think that it's unnecessary fear mongering (See: 1 John 4).

One of the new stats that I've seen is that men and women who are focused on evangelism and disciple making in the Church have divorces rates <2%. Those who are actually focused on Jesus' mission for us aren't going to be divorcing at any appreciable rates. The reason why the divorce rates in the Church are as high as they are is because the majority of those in Churches are family Christians, cultural Christians, Sunday-only Christians or social Christians. I keep saying this but there's probably only about 5-10% of people in most Churches who have Jesus at the center of their lives. If you marry a family, cultural, Sunday-only, or social Christian then yeah they're probably going to possibly opt to blow up marriages if they're unhappy like the world does. Other corroborating anecdotes [one] and [two] about the 5-15%ish range.

Personality traits, attitudes and divorce

January 19, 2019 | by Deep Strength | Link | Original Link

Haven't posted more vetting stuff in a while, but here are some additional things you can look for. Psyblog covers some of combination of Big 5 traits associated with increased risk of cheaters. I recently had a post on the Big 5 traits and attachment theory, so this fits in fairly well.

> The conclusions come from a survey of 208 people, who were asked about their relationships and whether they had cheated.
>
> Up to 50% of people admit cheating on their partner, the authors write:
>
> "Early studies reported that by the age of 40, 50% of all married men and more than 25% of all married women have engaged in extramarital sexual behavior.
>
> Three decades later, an estimated 50% of men continued to engage in sexual and/or emotional extramarital relations while 40% of women engaged in similar relationships."
>
> The results of the study revealed that cheaters tend to be **low in conscientiousness, extraverted and open to experience**.

An N of 200 is rather insignificant in the grand scheme of things, but it's interesting to see that 50% of men and 40% of women are cheaters (emotional or physical).

Low in conscientiousness "is associated with flexibility and spontaneity, but can also appear as sloppiness and lack of reliability" and extraversion + open to experience means that they're more likely to seek out 'novel' or 'thrill seeking' behavior. Cheating is obviously one of those types of things. Would not be surprised to see that this falls into similar patterns with alcohol, drug, and other novel substance tendencies.

To go along with this, there is another Psyblog on infidelity that corresponds to women specifically:

> Narcissism is one of the strongest predictors that someone will cheat in their relationship, research finds.
>
> Narcissists are likely to be vain, egocentric and over-confident — they like to show off their bodies, talk about themselves and put other people down.
>
> Two other personality factors that predict people's infidelity are unstable emotions and psychopathy.
>
> People who are unstable are unreliable, careless, badly organised and find it hard to resist temptation.
>
> Psychopaths, meanwhile, are irresponsible, spontaneous and manipulative.

Per the authors of the study:

> "One of the strongest predictors is Narcissism.

> Women high on Narcissism predict that they will flirt with, kiss, and date other men, as well as have one night stands, brief affairs, and serious affairs with other men.
>
> …two equally strong predictors of mild and serious infidelity are low Conscientiousness and high Psychoticism.
>
> These variables are correlated, and share the common component of impulsivity and inability to delay gratification.
>
> And like Narcissism, Conscientiousness and Psychoticism are stronger predictors of women's anticipated infidelities than men's anticipated infidelities.
>
> These findings suggest that a personality style marked by impulsivity, low dependability, and low reliability in general carries over…"

To go along with this is also Gottman's research on the 4 horseman of the (divorce) apocalypse.

- **Criticism** — The first horseman is criticism. Criticizing your partner is different than offering a critique or voicing a complaint. The latter two are about specific issues, whereas the former is an ad hominem attack. It is an attack on your partner at the core of their character. In effect, you are dismantling their whole being when you criticize.
- **Contempt** — The second horseman is contempt. When we communicate in this state, we are truly mean—we treat others with disrespect, mock them with sarcasm, ridicule, call them names, and mimic or use body language such as eye-rolling or scoffing. The target of contempt is made to feel despised and worthless.
- **Defensiveness** — The third horseman is defensiveness, and it is typically a response to criticism. We've all been defensive, and this horseman is nearly omnipresent when relationships are on the rocks. When we feel unjustly accused, we fish for excuses and play the innocent victim so that our partner will back off.
- **Stonewalling** — The fourth horseman is stonewalling, which is usually a response to contempt. Stonewalling occurs when the listener withdraws from the interaction, shuts down, and simply stops responding to their partner. Rather than confronting the issues with their partner, people who stonewall can make evasive maneuvers such as tuning out, turning away, acting busy, or engaging in obsessive or distracting behaviors.

Some of the Biblical antidotes to these are:

- Kindness: speak the Truth in Love.
- Respect from the wife, and honor from the husband
- Humility
- Valuing the relationship/marriage over personal feelings

These are some more traits and character qualities you should avoid when vetting a

spouse.

Rank your Patriarchy level

January 21, 2019 | by Deep Strength | Link | Original Link

One of the things I've been mulling over for a while now are 'level' of controversial statements about women in the New Testament in contrast to today's culture. Dalrock's what is the blue pill and Cane's for the love of the game gave me a bit of more inspiration to create this post.

Here's a few of the short list.

- Wives submit to your husbands (Eph 5, Col 3, Tit 2, 1 Pet 3)
- Women are not to teach or exercise authority over men in the Church (1 Tim 2)
- Women are to stay silent in Churches and ask their husbands at home (1 Cor 14)
- Women are to wear head coverings in prayer. And no, hair itself does not count as a head covering. (1 Cor 11)

I put this list together for fun to rank your level of Patriarchy, but there is some general truth to how seriously you take God's Word.

Here are the rankings. I tried to add some colorful, true commentary to each of the levels.

1. **Patriarchy Level 0 – You agree with *none* of these and practice *none* of these.** You probably call yourself an Biblical egalitarian but in reality you are a loud and proud feminist. You look for ways to conform the Bible to your cultural influenced opinion rather than God's Truth. Your responses to Biblical arguments are "but muh equality" or "it says there's mutual submission right there in Eph 5!" or "[insert long-winded made-up story about how Paul and Peter were saying things that are only culturally relevant]"
2. **Patriarchy Level 1 – You agree with *one* of these and practice *one* of these**. You are a unknowing closet feminist and likely a conservative complementarian like most Evangelical Christians. You probably claim to practice "wives submit to your husbands," but in practice she mostly wears the pants. You're very easily dragged to and fro by your wife's emotions, but still claim you're loving her for trying to placate those emotions instead of admonish her when she's going off track. You will probably be offended by reading this section passage if you are in this group.
3. **Patriarchy Level 2** – **You agree with *some* of these and practice *one* of these**. Your eyes are starting to be pried open from the deception of complementarism and chivalry to patriarchy. You already knew that liberals don't care about God, but you can start to see that conservatives don't either. You're comfortable calling out men on their sin but still hesitate calling out women on their sin though you occasionally understand when to do it. You may or may not wear the pants in your relationship or marriage, but you understand that you should and are trying to act as the head of your marriage.
4. **Patriarchy Level 3** – **You agree with *all* of these and practice *some* of these**.

You reject egalitarianism, complementarism, and chivalry. You consider complementarianism worse than egalitarianism because at least egalitarians admit they're Biblically disobedient. You've probably studied these passages in depth both exegetically and hermeneutically, but you're still cowardly about taking a stand in front of your family, friends, and the Church. You wear the pants in your relationship or marriage and are fairly comfortable calling both men and women out on their sin.

5. **Patriarchy Level 4** – **You agree with *all* of these and practice *all* of these**. You are a true Biblical Patriarch. Feminists gnash their teeth at you. Sometimes "Christians" will talk to your family to try to convince them not to do some of these things. You might get weird looks or get called a cult leader by people under their breath. You wear the pants in your relationship or marriage and in most cases your family loves you and will defend you vehemently.

I will painfully admit that I am still level 3 instead of level 4. The process of sanctification is continual and still occurring in me.

Questions to my readers:

- What stage are you in? Single or married is fine. Also, wives can comment too about the status of their husband's stance in their marriages.
- What additional commentary can be added to each of these levels?

The least masculine society…

January 24, 2019 | by Deep Strength | Link | Original Link

I'm sure everyone has seen Babylon Bee's Least Masculine Society In Human History Decides Masculinity Is A Growing Threat:

> U.S.—As society becomes increasingly dominated by nerds, hipsters, and computer programmers, people have fixated on what they think is our biggest problem: masculinity.
>
> "It's just toxic and causes nothing but problems," said Elisha Mcewen, a vegan activist and no threat whatsoever to spiders or tight jar lids. "I was sharing my feelings on masculinity with other men in my drum circle, and we all agreed that if we ever encountered masculinity, we would run far away."
>
> Masculinity is said to have in the past been the cause of such things as violence, war, bullying, defeating the Nazis, carving society out of untamed wilderness, and landing men on the moon, but now masculinity is being driven out of society to make sure nothing like those things ever happens again. However, there are reports that masculinity still lurks out there, which is a source of anxiety to modern men and causes them to have upset tummies.
>
> "I am just so worried that somewhere out there someone is still knowingly producing testosterone," said Wyatt Lockhart, a Twitch streamer who had never thrown a punch outside of a video game. "I constantly have to find a safe place to calm down just thinking about it."

It's funny but sadly true satire (in response to the APA). The real crazy part is that I've seen this on facebook on non-Christian friend's walls. It's growing and it's getting more and more obvious even with people's blinders.

Maybe the Misandry Bubble will pop in 2020 like Singularity predicted… or perhaps it will get worse for another several years before it does. Crazy good prediction by them.

edit- fixed link

Headship in concept and practice

January 24, 2019 | by Deep Strength | Link | Original Link

I'm not sure if I have had a post before on this, but I've talked about it before.

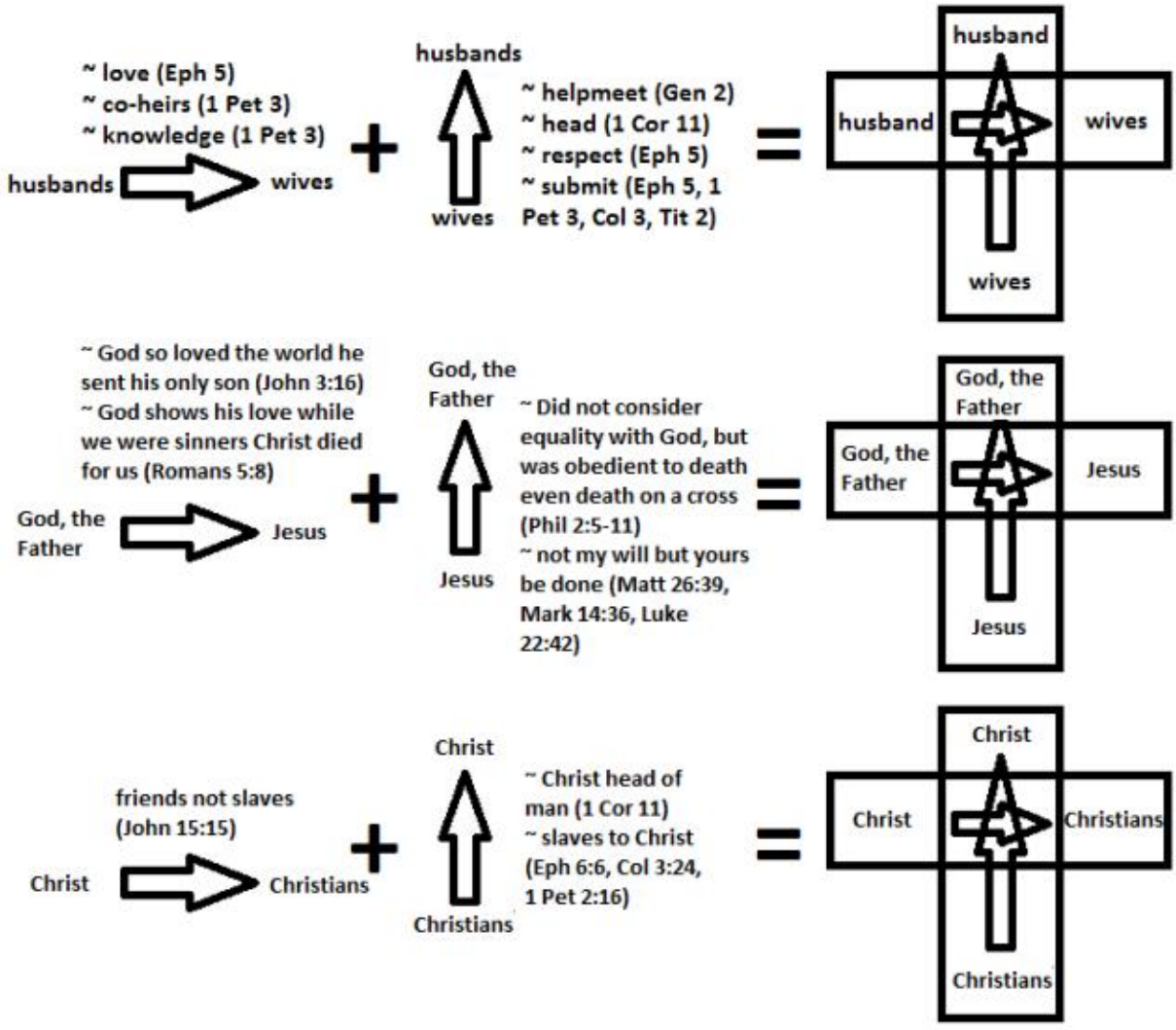
Headship in concept

As we've discussed before, the structure of authority in the Bible for husbands and wives is modeled off Christ and the Church (Eph 5). This is the headship-submission model for the husband and wives (Eph 5, Col 3, Tit 3, 1 Peter 3, 1 Cor 11).

Egalitarians are wrong from the conceptual level. The husband and wife are one in Christ, but in Christ there is also the distinction of the head (Christ) and body (Church). Each Christian is given roles and responsibilities according to their own spiritual gifts and mission of God for them (1 Cor 12). Likewise, within the context of marriage, the husband is the head and the wife is the body.

Headship in practice

In practice, the husband has the role and responsibility of headship. That is that he is entrusted by God to be the head of the marriage. Patriarchal marriage mirrors many other structures of authority.





Authority brings order to marriage and various relationships, and proper use of authority and proper submission to it paints a beautiful picture of the cross.

The standard Biblical model is that husbands love and honor their wives and have them be a help to them where needed. She can keep an eye out for his blind spots, bring up things to him, and give input into any possible decision. A wise husband may also delegate some authority to his wife if she has gifts or talents in certain areas that she is better in than him. This is the model that my marriage follows and is the orthodox view.

Headship "egalitarianism"

On the other hand, a husband may choose to give half his kingdom to his wife. This is Biblical in that authority can be delegated (e.g. Jesus sends out the 70 with authority, God delegates 'all authority in heaven and earth' to Jesus after His resurrection). A husband may choose to delegate half of his authority to his wife.

I believe this to be extremely unwise, but a husband can still choose to do it. God will still hold the husband accountable for his headship, even if he chooses to be egalitarian in practice.

In other words, any wrongdoing that a wife does with her newfound authority will fall upon the husband because he chose to delegate his authority in this manner. Conceptual (and thus practical) egalitarian husbands, even though they are wrong, will also still be held accountable for how their wife uses her authority that he ignorantly but willingly delegated her.

> Matthew 20:25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 It is not this way among you, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
>
> John 13:12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? 13 You call Me Teacher and Lord; and you are right, for so I am. 14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 For I gave you an example that you also should do as I did to you. 16 Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. 17 If you know these things, you

> are blessed if you do them.

Jesus does not denigrate authority, give up authority, or cancel authority. Instead He calls us to use authority through leading by example to use it to love and serve others.

A husband who understands he has the role and responsibility of headship but chooses to run his marriage in an egalitarian manner by delegating half his authority to his wife is within his Biblical privilege*. If any Christian man wants to run his marriage a certain way he can, but he will also bear the consequences of that decision both earthly and at judgement day.

But I would council otherwise to all Christian men**.

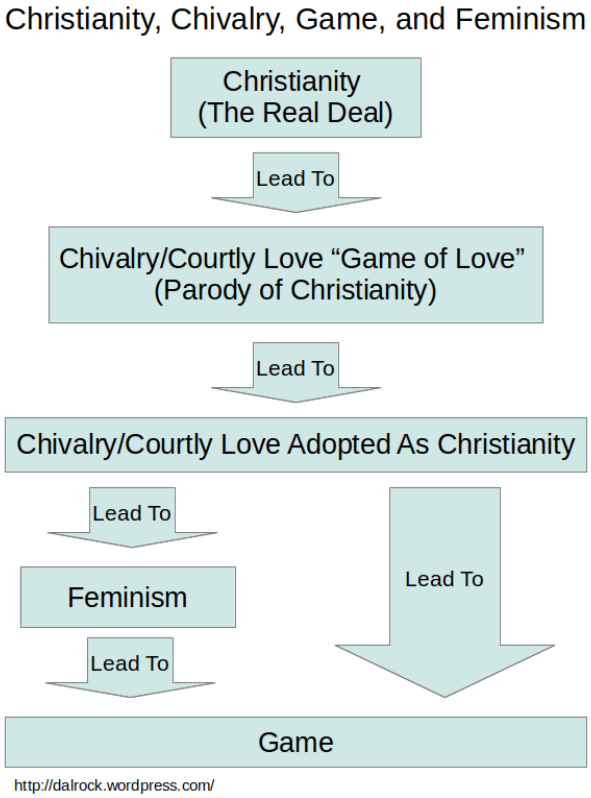
*: A wife cannot choose to have an “egalitarian marriage.” The husband has headship and therefore the authority to determine what type of marriage he wants to run. If a wife wants an egalitarian marriage, she should find a husband that wants to delegate her half of his authority. I haven’t seen a marriage where a husband or wife want this type of marriage who have not have had significant cultural blinders of authority.

**: I have *never* seen a positive result of egalitarian marriage in practice. Not saying it doesn’t exist (as it could), but it seems to be exceedingly rare at the very least. Orthodox marriages have their own problems for sure, but I have seen many godly examples.

Red pills and blue pills

January 30, 2019 | by Deep Strength | Link | Original Link

Dalrock did an excellent job explaining why some Christians associate with the red pill and blue pill distinction that the manosphere uses.



For posterity, I think it is useful to understand Christianity in the context of what the "red pill" is because most Christians who encounter the Christian manosphere do not understand it correctly.

What is the "red pill"

From the Matrix:

> Morpheus: "This is your last chance. After this, there is no turning back.
>
> - You take the **blue pill**—the story ends, you wake up in your bed and believe whatever you want to believe.
> - You take the **red pill**—you stay in Wonderland, and I show you how deep the rabbit hole goes.
>
> Remember: all I'm offering is the truth. Nothing more."

The "red pill" itself is about seeing the Truth and how deep the rabbit hole goes in terms of worldly and even Church deception about the nature of male and female sexuality. For Christians, the God and the Bible are the Truth.

The problem is that most Christians see the secular blogs and reddits like TRP and MRP and mix up understanding observational truths about human sexuality and confuse it with

prescription about what you are supposed to do.

It is a common theme throughout the secular manosphere to basically understand female sexuality and then use it to sleep with as many women as possible. Obviously, this is one particular response to understanding the truth and male and female sexuality, but it is not the only response. There are several different responses which the manosphere fractured into many different groups.

- Secular manosphere – use the observational truth to try to cultivate strategies to sleep with women
- MRAs (men's rights activists) – use the truth to try to make laws even
- MGTOW (men going their own way) – stop trying to play the game because they're bitter against women
- INCELs (involuntary celibates) – just give up because women don't like them anyway or there's no hope
- Christian manosphere – follow the Bible because God's Truth is paramount

The problem is that most people – Christian and non-Christian – see the secular manosphere, the MRAs, the MGTOWs, and INCELs and assume that is what the "red pill" is. This is simply ignorance, but ignorance is also dangerous.

Common objections

First, one common objection to the "red pill" by Christian men who assume that other Christian men don't need it is some semblance of the following:

> Really we should be teaching and encouraging others to walk in love and have faith that everything else falls into place.

This is one of the big issues. Other common lines of thought are: 'being a nice young man with a job' or 'godliness is sexy' or 'just be you' or 'love God and everything will fall into place' as possibly told to you by many Christian parents and the Church are not things that women find attractive.

Are women generally more attracted to men that are leaders, have muscles, have good style and grooming, and status? Sure. I've made the point before that Christian women are often more attracted to positions with status such as pastor and worship band leader than the Church janitor or door greeter or parking lot attender.

But is it then find to go escalate and spin plates to something just short of sex? No. Is it OK to think that women are like children and should be treated as such? No. Is it OK to go all hardline on your wife and not love her unconditionally and honor her? No. There's a lot of 'prescription' stuff in the secular RP that is specifically anti-Christian and sin.

Second, another blurring factor that most Christians who get involved with RP do not understand that is a large chunk of the 'tactics of game' work specifically on a subset of women: promiscuous women.

Acting like a douche bag will attract some women sure (even some Christian women), but probably mainly the ones with daddy issues or ones that are looking for bad boys. Yes,

Christian women can be attracted to bad boys, but the ones who are wise about it will avoid them for relationships and marriage. Those are the ones you want to date and marry (the ones who are wise about avoiding bad boys), so acting that way won't help you get to that goal.

Third, still yet another issue that often comes up is the issue of anger and bitterness. This often leads to many generalizations about 'how all women are…' which is not always the case. General statements are okay with certain context, but anything stated out of anger or bitterness is probably not going to be accurate or godly. This is where you see many of the secular manosphere, MRAs, MGTOWs, and INCELs stuck with a lot of resentment and bitterness against women. This is not healthy.

Fourth, most things related to 'alpha' are misunderstood too. Alpha is honestly an annoying topic because it's such a buzzword but it just means behaviors or traits that are attractive to women. As said before, muscles are generally more attractive to women which will increase your pool of prospective dating candidates. Most of the men who find RP will find it because they are unsuccessful with women. Telling them to lose weight (if they are overweight or obese) or gain muscle (if they are underweight) will increase their attractiveness to the opposite sex.

Can you make being more sexually attractive into an idol? Sure. Can you make getting more attention from women an idol? You betcha. Can you look like an idiot trying to increase your 'alpha'? Yes. That doesn't detract from the fact that lifting does increase your pool of viable dating candidates for the most part.

Summary

For Christian men who desire a wife, the Bible is the guideline. God says that man is the head of the marriage, so to fulfill this role and responsibility he should be striving toward being a strong masculine leader, protector and provider (and also may need to work on other attractive traits if he's having trouble getting dates). These things tend to be attractive to women, so it's no surprise that men who strive toward this will tend to be more attractive to women.

Beyond these points, the main problem that I see is a lot of Christians are saying that "RP is bad" (which in most cases, it's true that the prescriptive stuff is bad) but then they don't have any advice when young men (or even women) say they need advice or want help in finding/attracting a spouse. Talking about the hard truths that appearances do matter to the opposite sex is one of the things that is always going to be controversial but needed.

This is much like the homosexuality issue that is plaguing the evangelical Church. People can't go over how sinful it is to be homosexual or 'RP' so they go and preach fire and brimstone on them not realizing that most of these people have been outcasts all their life. What they really need is compassion and the gospel because they are angry and hurting. When they convert, we should be helping mentor and disciple them according to God's Truth not continue throwing stones at them.

Do we ultimately need "the red pill"

The simple truth is that ultimately Christians do not need to associate with anything like “the red pill,” with the manosphere proper, or anything other naming conventions. Just like there is no such thing as a ‘gay’ Christian or a ‘straight’ Christian, we are not defined by our feelings and desires but following Jesus. You may be a Christian who struggles with certain temptations, but you are not defined by your temptations.

The Bible is the Truth (the ‘real’ red pill) and observing the sin nature of men and women in the world is instructive for Christians on how to avoid temptation. Christian men and women for thousands of years have not needed anything but the Bible for all walks of life including marriage.

However, much of the problem why single Christian men go to the manosphere in the first place is that the Church, friends, and family lie to them about what is attractive and/or aren’t interested in helping, discipling, or mentoring them Biblically to be successful with women and marriage.

By avoiding or eschewing these hard topics in the Church, the Church pushes men toward the secular by not providing the Christian worldview. As long as this continues to happen, Christian men will continue to seek out ways to be successful with women, even secular ones.

To me, this is a travesty. I hope I am not the only one who thinks this.

Wedding indicators galore

February 1, 2019 | by Deep Strength | Link | Original Link

Usually if you look at pictures of the groom and bride, you can tell who wears the pants in the relationship/marriage. Who is leaning into who is a decent indicator, but also how happy the groom and bride are respectively can also be one.

Obviously, if the wedding turns into a BrideZilla fest, this is a pretty obvious indicator that it’s not about marriage but about attention to the bride.

One I’ve been thinking about recently is the naming convention. The bride taking the last name of the groom is not always the case that the groom wears the pants. However, hyphenating or keeping her own name is a pretty good sign that the Bride is a independent woman who don’t need no man type of wife though (unless it’s a culture where it’s normal for the bride to keep her own last name).

Something I’ve been paying more attention to recently is who comes first in the wedding invitations. Is it “Groom and Bride’s wedding” or “Bride’s and Groom’s wedding.” The latter from what I’ve seen tends to mean the Bride tends to wear the pants more, especially when you consider that traditionally the bride and groom in western wedding become Mr and Mrs Groom’s name.

I’m sure there are more indicators that I’m missing too. Have any readers noticed any others?

Don’t lose sight of the mission

February 10, 2019 | by Deep Strength | Link | Original Link

A recent reddit post proves fairly instructive:

> So I have been helping a friend grow his business for the past three years. His wife and my wife are both kind of loners so I introduced them to each other. They’ve become good friends and like to hang out.
>
> Lately, my friend and his wife have been having some struggles and he has started getting flirty with my wife. I’m not particularly worried about it, but my wife has noticed it and asked me how I feel about it.
>
> This morning I went to breakfast with my friend and while we were discussing marriage and RPC theology he ‘respectfully’ admits that he thinks my wife is hot..
>
> Is it advisable to leave this a mute subject or should I keep the topic open for discussion? My instinct is to tell my wife that my buddy thinks she’s hot and have a laugh about it with her.. it seems like that would keep things feeling safe for her. I’m not worried about her.. I’m leading (finally) and she’s enjoying following. I just don’t want to unnecessarily make this an issue for my wife, my friend, or his wife..

Most of the comments are about how if you’re ‘alpha’ you should be secure but also let him know that he’s out of line, it’s bad manners, telling him to stop, and other types of mate guarding.

Unfortunately, these are very limited views of the situation just solely thinking in terms of intersexual dynamics. If we are to be Christ-oriented, we need to think about this in terms of God’s mission first.

Hence, my reply:

> I do not agree with others that you have to be confrontational and/or mate guarding-ish behavior in this circumstance. It can be a good learning and teaching experience in a win-win type of scenario especially if you know he has good character and/or is a good learner otherwise .
>
> Does his wife have any weight to lose or acts unattractive or not submissive to him or things like that?
>
> One of the reasons why a man might be ‘attracted’ to another man’s wife is that she embodies things that he wants in a wife. A wife that is feminine, listens, and is submissive is an attractive prospect for many men… it does not necessarily have to be ‘physical attractiveness.’
>
> Here’s what I would do in your situation:
>
> 1. Tell your wife that yes he finds you hot for whatever reason. Don’t necessarily need to make it into a joke. I would avoid doing that.

> 2. If his wife has stuff to learn, maybe your wife can exert some influence on his wife to start changing for the better (if she has things she can change to be more attractive or a better follower)
> 3. Take him under your wing because you are already mentoring him and help to guide him that he can have a similar marriage to you.
>
> It is possible that you can act to turn things around in a good way (with your wife's help if she's willing) to help another man have a better marriage.

Turns out my hunch was fairly correct as the OP commented that some of what I thought was going on was the case.

> I've been watching the interactions closely. My wife doesn't flirt back and treats him more like a brother that she doesn't have to listen to. If there was touching, bumping, or inappropriate comments on his part I would have put an immediate stop to it, but nothing like that has happened yet. (Other than what he told me)
>
> His wife was an attractive woman when they married but she's gained about 60lbs while he stayed relatively fit.. she also picked up a good job, a feminist attitude, and withholds sex from him often.
>
> I realize that this could potentially go the wrong way, but at this point my goal is to exhort him and encourage them as a couple to get back on track. He and his wife are both believers and are trying to follow Christ and figure out all of this. He is much younger than me, has always shown good character. and seeks out my input on a variety of things. It seems obvious that there's a deficit in his own relationship .. but RPC is completely new to Him so there's definite potential for a quick turnaround.

Since that is the case, this is actually a very good opportunity to share about Biblical marriage and how it is supposed to work in practice. They're living out a good example of that, and a man he's already mentoring pretty much wants to learn from him about it.

> Yeah, that's what I thought was going on. Don't think it's malicious, but he does see your marriage dynamic and the beauty of both of you following Christ and wants it for himself.
>
> Hopefully both he and his wife are amenable to change and both you and your wife can help influence both of them at the same time!
>
> If his wife is impressed as your relationship too, your wife can probably influence her by suggesting that losing weight to be more attractive, adopting godly attitudes (respect and submission and kindness), and things like that can influence her husband to be more loving toward her and vice versa.
>
> Obviously, mentoring him on how to lead his wife and get his own stuff together will help too

The OP also clarifies that he was in the same position prior as well:

> Side note: as little as a few months ago my wife was also a card carrying feminist.. My friend has seen the drastic change in our marriage dynamic since I got involved with RP/RPC. It's been revolutionary for me, my marriage, my children .. everything is better than its ever been. It's only natural for Him to find this desirable.. I know that if he can process and employ the Biblical principles of masculinity in his own life, he'll see positive changes in his own relationship.

Things are not always as they seem and a surface level reaction like not trusting others or mate guarding is limited or even immature in response. It is almost always helpful to dig down to the root cause of the behavior because the issue is not necessarily the behavior but why they are responding in a particular way.

That's why I'm generally wary of basic "RP" advice when problems come up. Pretty much ALL of the rest of the comments were about how this was a bad thing when in fact it's actually probably a *very* good opportunity for Christian marriage witnessing and mentoring.

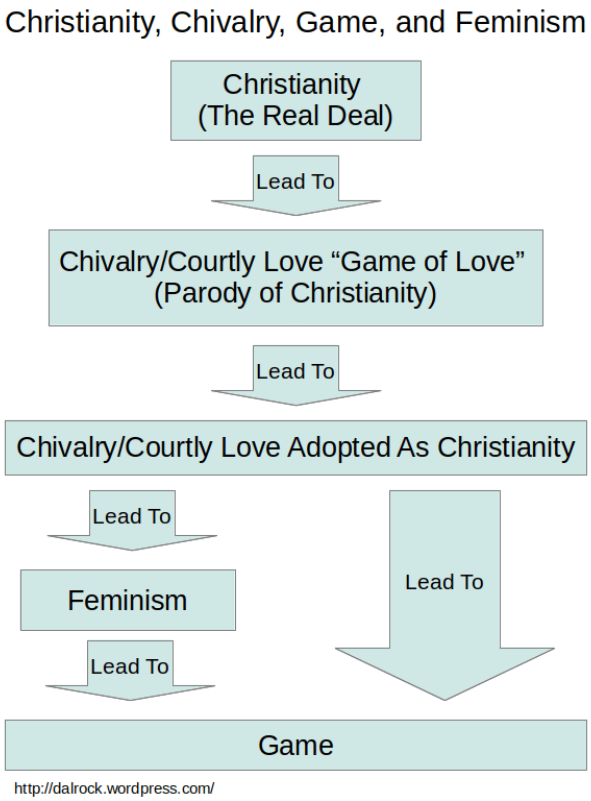
Remember: God's mission first. Look for opportunities to share Christ. Don't lose sight of the mission.

The reason why we emulate Christ and the Church with our marriage is that it's a thing of beauty and that gives us opportunities to share Christ when other men want the same thing too.

Christianity, chivalry, feminism, game, complementarianism, and egalitarianism

February 13, 2019 | by Deep Strength | Link | Original Link

I want to take a deeper look into the Dalrock's chart from the underlying assumptions of each of these and add in more analysis. Alternate link



Let's examine all of these in order.

Christianity's biblical marital roles and responsibilities are based on God's design.

To summarize them we have:

- Husband's headship, love, and honor
- Wifely submission, respect, affection, and helper
- Marital debt of each spouse to one another: freely give each other sex.
- Marriage is the place for sex and what makes it holy
- Marriage is a permanent covenant between a husband and a wife
- Each spouse adheres to the marital roles and responsibilities out of desire: they want to please God and meet their spouse's needs.
- The fundamental goal of Christians is to follow Jesus. Husbands and wives both follow Jesus, but the wife has the added role to follow her husband.

If you want to delve deeper into them you can see Genesis 1-3, Prov 31, Eph 5, Col 3, 1

Cor 7, 1 Cor 11 and 14, Titus 2, 1 Peter 3, and others.

These are clear guidelines.

Chivalry is its own religion that has replaced Christianity for multiple tenets:

- A man must win his wife through masculine virtue (just as a knight wins a lady's hand)
- A husband must *earn* his place in the marital bed (corollary of the above, even in marriage. This leads to choreplay and the slow cooker theory)
- Romance is what makes sex holy (leads to divorce and adultery as 'feelings' change or a husband and wife idolizing the wife's feelings as to what sex)
- The implicit assumption through all of this is that the woman/wife is the head of the marriage, either by her husband perpetually trying to win her or by her feelings. This leads to an inversion of roles: a husband must respect his wife and her feelings as holy, while the wife's feeling become the 'love' (not even agape love) that the husband receives.

Chivalry is essentially a covert reversal of roles within the relationship, and replaces desire with works (husband must continually to win his wife) which is the antithetical to the Christian faith.

Complementarianism is chivalry except attempting to Biblically justify it.

- The husband and wife are equal, except the husband is the head. But "in practice" the husband is only a "tiebreaker" and not even that: servant leadership is touted that Jesus died sacrificially for the Church so the husband should die sacrificially for the wife (e.g. cater to her opinions and feelings) rather than the actual context of the passage which is Christ loved the Church sacrificially for the purpose of *sanctification* not to cater to his wife's feelings.
- A lack of sexual desire of a wife for her husband is seen as the husband being ungodly (e.g. romance is what makes sex holy).
- A wife with a lack of sexual desire must be won through the husband doing more for her as he is not *sacrificing* enough (e.g. choreplay, meeting her emotional needs, etc.)
- Pastors who tout complementarianism try to weasel out of telling wives to submit and husbands to be the head of the marriage. It is often the case that they say that it's not the husband's job or place should not be telling the wife she has to submit (even though it is, given the husband is tasked with helping his wife be sanctified).
- Likewise, they *never* talk about the how the Scripture says that each spouse has a marital debt to each other, regardless of their feelings. Instead, you get weird dogma that a wife will want to freely give herself to her husband if he is acting godly.

As you can see, complementarianism is basically chivalry given another name but still disguised as Christian**.**

It must be stated that the original CBMW who 'invented' complementarianism probably had good intentions, but it has ended up as wife worship much like many different attempts throughout Christian history to 'reform' have failed. See Aaron Renn's The History of the Church and Men (feminization of the Church).

Feminism is a clear offshoot of chivalry, except made more overt in nature.

- Overt change: The claim of equality of the husband and wife, but clear overt role reversal: the wife is in charge as any male leadership is evil.
- Overt change: The complete autonomy of the wife: she chooses whether or not she wants to have sex with her husband, divorce him, work when she wants, put her kids in daycare, etc. Yet, the husband must still sacrifice to make her happy so she can have it all.
- Continued chivalry: A wife's feelings are still the measuring stick of the relationship or marriage: if she will want to have sex with him or divorce him. If she's not feeling it, either she just fell out of love and that's the end or he's doing something wrong.
- Continued chivalry: romance and the associated feelings must still be earned through sacrifice and doing things for her to make her happy.

There are some places where feminism has overtly diverged from Christianity such as husband headship and wife submission. But much of the same principles of chivalry remain under such as the wife's feeling being the barometer of the health of the marriage.

Feminism simply gives the wife more tools to punish the husband if her feelings aren't into him anymore.

Egalitarianism is feminism, except attempting to Biblically justify it.

As you can see the parallels, you should not be surprised at this conclusion.

- The claim of equality of the husband and wife, and clear denial of authority via passages such as 'no male and female but you are one in Christ' and 'submit to one another in the fear of Christ' are taken out of context. The husband as the head is clearly bad, so the leadership defaults to the wife.
- As the wife is equal: she can decide what she wants to do in the marriage. She basically has autonomy to decide what she wants to do like in feminism. Where the husband and wife each want the same thing that's "good." But if she differs, she can and will do her own thing (though the husband can't since he's supposed to love her).
- Like chivalry and feminism, a wife's feelings are still the measuring stick of the relationship or marriage: if she will want to have sex with him. If she's not feeling it,

either she just fell out of love or he's doing something wrong. The only difference is that they generally pay lip service to not divorcing.
- Like chivalry and feminism, romance and the associated feelings must still be earned through sacrifice and doing things for her to make her happy.

Egalitarianism is a weird mix between chivalry and feminism and trying to Biblically justify it. The main difference between feminism and egalitarianism is that they need to at least give consideration to the Scripture (though they twist it in certain ways). However, they can't get around some of it like no divorce but usually do it anyway in practice.

Game unfortunately is hard to discuss because there's no agreed upon definition of what it is. However, Dalrock does a good job of defining how it works in relation to the above:

> Game came about as a reaction to the practical reality created by chivalry and chivalry's spawn *feminism.* Game is a logical response to chivalry and feminism's joint rebellion against Christian sexual morality. Game is a reaction to the chivalrous and feminist lie that women are sexually attracted to masculine virtue, and that the way a man can seduce a woman (or otherwise please her) is to submit to her. Game is a practical rejection of the obvious lie regarding what sexually arouses women. Rejecting a lie is in itself virtuous, but the most learned practitioners of Game employ it to take full advantage of the feminist and (modern) Christian rejection of Christian sexual morality.

At the fundamental core, game is aimed at several different tenets of chivalry and feminism. Dalrock mentioned a couple here, but there are several.

- Game rejects that women are attracted to masculine virtue, or, in other words, a man must *work* to be attractive to her. (e.g. the idea that a man must win her with a huge and elaborate engagement and other displays of behavior).
- Game rejects that men must *earn* sex with women (e.g. the idea that a man *must* be romantic and do things such as taking her out on dates, giving her flowers, giving her compliments, giving her gifts, etc.).
- Game rejects the implicit chivalrous and feminist role reversal that a woman is in charge (e.g. a subset of what most would call game is about 'teasing' and/or 'negging' to bring a woman down a notch and/or elevate your own position in her eyes. Note: I'm not arguing about the morality of such actions here).
- Game aims help men understand that attraction is based on desire and not of works (e.g. men cannot do anything to make a woman like him more).
- Game aims to show men that their goal should not be women as the pedestalization of women leads to relationship failure (e.g. outcome independence, mission not women, etc.).

As you can see, game rejects many of the principles of chivalry and feminism (and by

extension complementarianism and egalitarianism) and supposedly agrees with Christianity on many principles which is why there are various and continued disagreements about it's morality within the Christian community.

Final thoughts

Personally, I wouldn't call chivalry a parody of Christianity like Dalrock. As I described in usurpers, in ancient Canaan the goddess 'Asherah' is synonymous with the goddess of heaven, and another name for her is 'Qudesh' or 'holiness.' Therefore,

Chivalry and its offshoots are basically another form of goddess worship.

There is a reason why we call inversion of roles the pedestalization of women. It's literally place her on a pedestal, like those in Biblical times would place their idols on to worship. Serving a woman and her feelings is literally synonymous with being holy, according to the cult goddess offshoots chivalry, complementarianism, feminism, and egalitarianism.

It should be no surprise that Jezebel was one of the people who made Asherah worship much more prevalent. Jezebel usurped Ahab's authority (and he went along with it, as do complementarians and egalitarians) to do much evil in Israel. Jezebel is one of the role models for feminism as well.

This is also why the so-called divorce rates of Christians are similar to the secular culture. When the Church is only peddling versions of cult goddess marriages and twisting the Scriptures to fit their whim, it shouldn't be a surprise that marriages are going to fail at similar rates.

I'm pretty terrible with graphics, so I'm not going to try to attempt to do a chart like Dalrock's. Any of you who have seen my MS paint skills need not see another one.

Christianity

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Chivalry –> Complementarianism (attempt to justify chivalry biblically)

\/

Feminism –> Egalitarianism (attempt to justify feminism biblically)

\/

Game (works against chivalry, complementarianism, feminism, and egalitarianism)

Also, I am still of the opinion that 'game' is unneeded and that focus on the Bible marital roles and responsibilities with good fathering and mentoring/discipling are all that are needed. Everything is an offshoot of Christianity as God made everything.

Song of Songs alternative explanation

February 14, 2019 | by Deep Strength | Link | Original Link

A year or so ago, I ran across a different interpretation of Song of Songs from a friend that seems to make the most sense given context of the passage. Forgot about making a post on it, but recently this came up. Here's the executive summary:

> *Here's a different story:* A young, beautiful, Shulammite farm-girl is betrothed to her sweet-heart who is a shepherd. One day the King travels by with his retinue and eyes this young beauty. He orders her to be taken into his harem. She is taken against her will to the harem of Solomon's wives and concubines. She is desperate not to be violated and to escape so that she can return to her betrothed. She manages to escape and asks the night watchmen if they have seen her betrothed looking for her. Before she can successfully return, she is recaptured but this time kept under lock and key. Solomon makes his inevitable advances but she diplomatically resists him despite his offers of wealth, power and fame. After a possible period of years, she is allowed to return to home where her brothers come out to meet her and question whether she has remained faithful to her betrothed. She tells them that despite the time she has been away (her young sister has now become a young woman) she has indeed remained faithful to the covenant with her betrothed. And thus ends a beautiful illustration of faithfulness which indicts Israel for its unfaithfulness towards God.

This is also from the page (and I didn't quote all of the analysis), so click through if you want to read the whole thing. I quoted selected parts and I am not putting it in quotes since it compresses the side by side into something very unreadable.

SONG OF SOLOMON	COMMENTARY SHOWING THAT IT IS NOT ABOUT HER LOVE FOR SOLOMON
Song 1:1 The Song of Songs, which is Solomon's.	This was either written by Solomon, or about him.
Song 1:5 ¶ I am very dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. **Song 1:6** Do not gaze at me because I am dark, because the sun has looked upon me. My mother's sons were angry with me; they made me keeper of the vineyards, but my own vineyard I have not kept!	This Shulammite girl was tanned because she was not a usual member of the royal harem, but rather, worked outdoors in her family's vineyard.

Song 1:7 Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who veils herself beside the flocks of your companions?

This makes little sense if she is asking about Solomon–but it makes a lot of sense if she is talking about her shepherd-fiance.

Song 1:8 ¶ If you do not know, O most beautiful among women, follow in the tracks of the flock, and pasture your young goats beside the shepherds' tents.

Where can her lover be found? Not in the Palace. Not in Jerusalem. But follow the shepherds' track which leads to the shepherds' tents and you'll find her lover.

Song 1:9 ¶ I compare you, my love, to a mare among Pharaoh's chariots.
Song 1:10 Your cheeks are lovely with ornaments, your neck with strings of jewels.
Song 1:11 ¶ We will make for you ornaments of gold, studded with silver.

Solomon attempts to lure her with precious jewelry.

Song 1:12 ¶ While the king was on his couch, my nard gave forth its fragrance.
Song 1:13 My beloved is to me a sachet of myrrh that lies between my breasts.
Song 1:14 My beloved is to me a cluster of henna blossoms in the vineyards of Engedi.

In the midst of Solomon's seductions she remembers her shepherd lover and speaks of him in a way that recalls their time in the vineyard.

Song 1:15 ¶ Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves.
Song 1:16 ¶ Behold, you are beautiful, my beloved, truly delightful. Our couch is green;
Song 1:17 the beams of our house are cedar; our rafters are pine…
Song 2:6 His left hand is under my head, and his right hand embraces me!
Song 2:7 I adjure you, O daughters of Jerusalem, by the gazelles or the does of the field, that you not stir up or awaken love until it pleases.
Song 2:8 The voice of my beloved! Behold, he comes, leaping over the mountains, bounding over the hills.
Song 2:9 My beloved is like a gazelle or a young stag. Behold, there he stands behind our wall, gazing through the windows,
looking through the lattice…

She talks of the love between her and the shepherd she is betrothed to and remembers some of the special romantic moments they have shared. Note the rural terminology she uses to describe her love for her betrothed and note verses 9 and 17 as describing him as "young".

Song 3:1 ¶ On my bed by night I sought him whom my soul loves; I sought him, but found him not.
Song 3:2 I will rise now and go about the city, in the streets and in the squares; I will seek him whom my soul loves. I sought him, but found him not.
Song 3:3 The watchmen found me as they went about in the city. “Have you seen him whom my soul loves?”
Song 3:4 Scarcely had I passed them when I found him whom my soul loves. I held him, and would not let him go until I had brought him into my mother’s house, and into the chamber of her who conceived me.

Vs. 1 – Despite being taken by Solomon to be a member of his harem, she longs to return to her village where her betrothed shepherd lover awaits.
Vs. 2 – She suspects that her sweetheart has come to Jerusalem to find her and take her back. She arises in the night to look for him.
Vs. 3 – She is found by the night watchmen and asks them whether they have seen her shepherd lover. This is nonsensical if she is referring to Solomon because he was in his palace under the protection of other guards.
Vs. 4 – She and her fiance then find each other and they quickly flee back to her childhood village.

Song 3:6 ¶ What is that coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of a merchant?
Song 3:7 Behold, it is the litter of Solomon! Around it are sixty mighty men, some of the mighty men of Israel,
Song 3:8 all of them wearing swords and expert in war, each with his sword at his thigh, against terror by night.
Song 3:9 King Solomon made himself a carriage from the wood of Lebanon.

But Solomon soon realises that she has escaped and comes to her village in a royal carriage with armed soldiers to take her back by force.

Song 4:1 ¶ Behold, you are beautiful, my love, behold, you are beautiful! Your eyes are doves behind your veil. Your hair is like a flock of goats leaping down the slopes of Gilead…
Song 4:11 Your lips drip nectar, my bride; honey and milk are under your tongue; the fragrance of your garments is like the fragrance of Lebanon.

After recapturing his harem trophy, Solomon cranks up the seduction with flattery (4:1-11).

Song 4:12 A garden locked is my sister, my bride, a spring locked, a fountain sealed...
Song 4:15 a garden fountain, a well of living water, and flowing streams from Lebanon.
Song 4:16 Awake, O north wind, and come, O south wind! Blow upon my garden, let its spices flow.

Solomon becomes frustrated that he can not consummate his latest harem kidnapping. To him she is a “locked garden”, a “sealed fountain” (4:12-16).

Song 5:2 ¶ I slept, but my heart was awake. A sound! My beloved is knocking. “Open to me, my sister, my love, my dove, my perfect one, for my head is wet with dew, my locks with the drops of the night.”
Song 5:3 I had put off my garment; how could I put it on? I had bathed my feet; how could I soil them?
Song 5:4 My beloved put his hand to the latch, and my heart was thrilled within me.
Song 5:5 I arose to open to my beloved, and my hands dripped with myrrh, my fingers with liquid myrrh, on the handles of the bolt.
Song 5:6 I opened to my beloved, but my beloved had turned and gone. My soul failed me when he spoke. I sought him, but found him not; I called him, but he gave no answer.

As the Shulammite slept she dreamt of her beloved once again rescuing her. In her dream (“*I slept, but my heart was awake*“) he betrothed comes to Jerusalem to take her back to their village, but alas it is only a dream – “*I called him but he gave no answer*.”

Song 5:7 The watchmen found me as they went about in the city; they beat me, they bruised me, they took away my veil, those watchmen of the walls.

She can it no longer so she once again makes another escape attempt. But this time the Palace Guards are wise to her and capture her – *“they bruised me, they took away my veil”*. This makes absolutely no sense at all if it is talking about a willing wife of Solomon as the Palace Guards would not ordinarily be brutalising the King’s wife.

Song 5:8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him I am sick with love.
Song 5:9 ¶ What is your beloved more than another beloved, O most beautiful among women? What is your beloved more than another beloved, that you thus adjure us?
Song 5:10 ¶ My beloved is radiant and ruddy, distinguished among ten thousand.
Song 5:11 His head is the finest gold; his locks are wavy, black as a raven.
Song 5:12 His eyes are like doves beside streams of water, bathed in milk, sitting beside a full pool.
Song 5:13 His cheeks are like beds of spices, mounds of sweet-smelling herbs. His lips are lilies, dripping liquid myrrh.
Song 5:14 His arms are rods of gold, set with jewels. His body is polished ivory, bedecked with sapphires.
Song 5:15 His legs are alabaster columns, set on bases of gold. His appearance is like Lebanon, choice as the cedars.
Song 5:16 His mouth is most sweet, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem.
Song 6:1 ¶ Where has your beloved gone, O most beautiful among women? Where has your beloved turned, that we may seek him with you?
Song 6:2 ¶ My beloved has gone down to his garden to the beds of spices, to graze in the gardens and to gather lilies.
Song 6:3 I am my beloved's and my beloved is mine; he grazes among the lilies.

The other members of the King's harem ("daughters of Jerusalem") ask this Shulammite ("most beautiful among women") what her beloved looks like? (5:9). This would be an absurd question if the beloved in question was Solomon, but it makes perfect sense if the Shulammite's beloved is her childhood sweetheart, her betrothed, her shepherd-lover. Their other question about where to find her beloved one (6:1) is also nonsensical if her beloved is Solomon. Her answer is that he is grazing (sheep) among the lilies (6:3).

In any case, I only quoted about 50% of the analysis. If you look at the rest of Song of Songs (see the original analysis), the passage makes a TON more sense in this context.

- Why is the Shulammite woman running away from Solomon's harem to search the city for her 'love' when she would already know right where he is?
- All of the passages that talk about the one whom the Shulammite woman loves are about a rural-ish probably shepherd rather than Solomon the known king of the country.

- Why would the watchmen have to beat up the Shulammite women for trying to find her ‘love’ if it was Solomon when she knew he was in the palace… only if she was trying to find her original love and the watchmen had to bring her back to the harem.
- Why would the harem not know what her ‘lover’ looks like unless he was not Solomon?

Therefore, the original context of Song of Songs from Solomon’s point of view is the fact that this woman was loyal to her beloved (a rural shepherd), even going so far to eschewing the temptation of being with the king of the nation (luring her with jewelry, flattery, taking her captive, etc.). To Solomon, she was “the one that got away.”

This is a picture of what God originally intended as the S*hepherd* of Israel… that the Shulammite (Israel) would stay loyal to Him even as she was tempted by the the surrounding nations to betray Him. This also parallels Israel wanting a king like the surrounding nations (and God gave them Saul) instead of staying loyal to God and following Him only.

The over-spiritualization of dating

February 16, 2019 | by Deep Strength | Link | Original Link

I've mainly seen this from Evangelicals, although some from others as well. Christian men and women generally want to know or believe that:

1. God "hand picked" their spouse for them
2. You need confirmation from God before dating your spouse

Let's look at these two concepts.

- Regarding God "hand picking" their spouse I believe that's false, but God allows or possibly gives opportunities for us to take action.

I've know a couple cases where "God" tells someone that someone is going to be their spouse and it happened. On the other hand, I've also known many more cases where "God" told someone that someone was going to be their spouse, and it didn't happen which led to tons of heart break on both sides. Some people didn't discern whether it was God or not (1 John 4).

We have free will. We can pick and choose who to ask out or decide to marry, even if God gives us hints that someone might be good (or even bad) for us for some Christians.

There is no "one" or soulmate or anything like that. Who you marry is your "one." Soulmates are a myth as there is no marriage is heaven.

- Regarding confirmation from God I believe that's all false. I think there's over-spiritualizing of the 'asking out' and 'dating' process, especially with the Evangelical crowd. It puts a large amount of impediments in your way before even going on a date.

Why do you need to pray to 'get to know someone better'? Just ask them out (or accept a date) and see if they like you and get to know their personality and character. Pray and decide from there.

I did pray during the relationship and before engagement and marriage starting I decide she was a good girlfriend candidate because that's when there's at least some form of 'commitment'ish behavior where you're headed toward marriage and you want your potential spouse to be growing with you to be like Christ in action and character.

Stumbling blocks

February 21, 2019 | by Deep Strength | Link | Original Link

Most people are familiar with how Christians are to act. For example:

- Christian husbands are supposed to act according to their own marital roles and responsibilities
- Christian wives are supposed to act according to their own marital roles and responsibilities

This can be difficult for complementarians and egalitarians as they usually try to deliberately distort these.

However, what we don't usually see is that there is another command throughout the Scripture that is supposed to be between any Christian, including husbands and wives:

- We are responsible for how we influence others around us: towards Christ or as a stumbling block to them.

Obviously, Romans 14 and 1 Corinthians 8 admonish the 'stronger' Christians to take into consideration the weaker brothers and sisters in Christ. If you know you can eat meat without being defiled but your brother thinks that it does defile, then don't flaunt it before him and so possibly cause him to stumble in his faith.

Most often we see this with modesty and chastity and mixing Christianity with feminism. Yes, it's true that each person is responsible for their own heart and eyes, but if we're dressing immodestly or acting in an unchaste manner that *is* also the fault of the one who is doing that. Not the responsibility of the person who is to guard their own heart or eyes.

Feminism tells young women (mostly) that they can wear whatever they want… revealing clothes, short skirts, and so on and no one is supposed to judge them for it. That's wrong. If the way you dress is influencing others towards temptation, that's antithetical to acting in a Christian manner.

Usually in marriage we see this play out with sex. Yes, a spouse is not supposed to be involved with pornography or romance novels. But if the other spouse is denying them sex (against clear Biblical command) and that is influencing them toward being tempted by pornography or romance novels, they are also complicit in their sin. They will have to stand before God for that.

Sometimes I feel like a broken record on the blog, but it's clear that Jesus' command to "love one another as I have loved you" means that He would not advocate putting stumbling blocks in front of other people so as to tempt them toward sin.

Yet, we always want "freedom" to do what we want, even at the cost of our fellow Christians being tempted and falling into to sin.

Masculinity and violence

February 28, 2019 | by Deep Strength | Link | Original Link

I came across an interesting study.

> To understand and ultimately prevent injury and behavioural health outcomes associated with masculinity, we assessed the influence of masculine discrepancy stress (stress that occurs when men perceive themselves as falling short of the traditional gender norms) on the propensity to engage in stereotypically masculine behaviours (eg, substance use, risk taking and violence) as a means of demonstrating masculinity.

So basically this study is investigating "masculine discrepancy stress" which they define to be a term that means when a man feels like he is falling short of traditional gender norms. High masculine discrepancy stress means that a man thinks he is not living up to traditional gender norms, while low masculine discrepancy stress means that a man thinks he is living up to traditional gender norms.

> Six-hundred men from the USA were recruited via Amazon's Mechanical Turk (MTurk) online data collection site to complete surveys assessing self-perceptions of gender role discrepancy and consequent discrepancy stress, substance use/abuse, driving while intoxicated (DWI) and violent assaults. Negative binomial regression analyses indicated significant interactive effects wherein men high on gender role discrepancy and attendant discrepancy stress reported significantly more assaults with a weapon (B=1.01; SE=0.63; IRR=2.74; p=0.05) and assaults causing injury (B=1.01; SE=0.51; IRR=2.74; p<0.05). There was no association of discrepancy stress to substance abuse, but there was a protective effect of gender role discrepancy for DWI among men low on discrepancy stress (B=−1.19, SE=0.48; IRR=0.30; p=0.01).

Their results found that men with high masculine discrepancy stress (e.g. men who felt they were falling a lot short of traditional gender norms) reported significantly more violence with weapons and causing injuries.

Also, men with low discrepancy stress were less likely to get a DWI.

> These findings suggest that gender role discrepancy and associated discrepancy stress, in particular, represent important injury risk factors and that prevention of discrepancy stress may prevent acts of violence with the greatest consequences and costs to the victim, offender and society.

Of course, this can be interpreted in two different ways.

Those who believe that gender is primarily biological with some cultural influence will see this and say to themselves that this is par for the course. Men without male role models like in areas with high rates of single motherhood like ghettos are less masculine and

more prone to violence. This fact is obvious. What we need is better male role models for these men to learn how to be masculine and self controlled rather than feeling like they’re inadequate and taking out their aggression on others.

However, those who believe that gender is primarily a social construct will say to themselves that this proves that ‘traditional gender norms’ are bad because men who fail to live up to them will take out their violence on others. Thus, we should “remove traditional gender norms” so that men don’t have to try to be like them so that they will commit less violence.

One of these has a proven track record of success and one doesn’t. Unfortunately, most of western civilization is choosing the one that doesn’t.

Headship is authority

March 1, 2019 | by Deep Strength | Link | Original Link

One of the things I ran into recently was someone actually claiming that Grudem's word study on kephale (Koine Greek "head") actually said that Grudem claimed head did not mean authority. I can only assume they went into it with preconceived notions and read his work incorrectly.

As Grudem notes in his personal reflections on the topic:

> On October 5, 1979, I was a third-year pro-fessor at Bethel College in St. Paul, Minnesota, and I was surprised to see that Christianity Todayhad come out with an article written by my neigh-bors just six houses down the street, Berkeley and Alvera Mickelsen (Berkeley taught New Testa-ment at Bethel Seminary and Alvera taught jour-nalism at Bethel College). Their article was titled, "Does male dominance tarnish our translations?" They argued that the Greek word kephalē (literally, "head") often means "source" but never "authority," so that "the husband is the head of the wife" (Eph 5:23; cf. also 1 Cor 11:3) means "the husband is the source of the wife" and does not have authority over his wife. I thought the argument was wrong, but I didn't have the time or material at hand to answer it. Then, a little later, Dr. George Knight came to Bethel College to lecture, and I said to him in passing, "George, you really need to write an article answering Berkeley and Alvera Mickelsen's claim that 'head' means 'source.'" "No," said George, "you need to write it." Little did I know that that encouragement would affect the next thirty years of my life.
>
> Six years later, in 1985, I published a twenty one-page article in Trinity Journal, "Does kephalē Mean 'Source' or 'Authority Over'? An Examination of 2,336 Examples"2 —examples which took me some time to look up in ancient Greek literature!
>
> There were several responses from egalitarians to that twenty-one-page article. So, five years later, in 1990, I published a seventy-page article in Trinity Journal,3 responding to other studies on the meaning of kephalē and **showing that there were now over fifty examples where it meant "someone in authority," or "a leader," but never an instance where someone is said to be the "head" of someone else and was not in the position of authority over that person. Never.**
>
> But there were still more responses, and more people disagreeing. So eleven years after that, in 2001, I published another article, forty-one pages in the Journal of the Evangelical Theological Society, on "The Meaning of kephalē ("Head"): An Evaluation of New Evidence, Real and Alleged."4
>
> So that's 132 pages of lexicographical research published in academic journals on one word in the Bible. And these articles spanned sixteen years of my life.

> Why did I do this? Because it was a crucial word in a crucial verse in a crucial issue. Destroying the meaning “authority over” for kephalē is crucial to the egalitarian argument. If in fact the Bible says in Eph 5:23 that “the husband is the head of the wife even as Christ is the head of the church,” and if head means, as I am convinced it does, “person in position of authority,” then the egalitarian cause is lost. That is because that verse anchors the husband’s headship in the headship of Christ over the church, which is not something culturally variable (and 1 Cor 11:3 makes it parallel to the eternal headship of the Father with respect to the Son in the Trinity)**. So the egalitarians cannot lose this argument, because if they lose on the meaning of that word, then they have lost their fundamental argument with regard to manhood and womanhood in marriage.

As has been noted before, having a honest look at Scripture with egalitarians and feminists is usually useless. They don’t care about what the Scriptures say. They care about taking their preconceived cultural values and twisting Scripture to agree with them. Look no further than attempting to twist kephale, “submit to one another in the fear of Christ,” “there is no male or female… for you are one in Christ Jesus,” and other Scriptures in an attempt to annul male headship and authority over a wife.

Of course, as I have noted before, usually most of these people have cultural blinders on their view of authority. Usually a bad experience with a parent or other authority figure which has left them scarred and thus hating authority rather than understanding it comes from God and it is good when used correctly.

I ran through the differences in opinion myself until I understood correctly.

** Grudem is likely off about eternal headship. Father-Jesus headship was modeled by Jesus here on earth but is likely not eternal given God is one and such things like the Nicene Creed. This is one of the potential heresies that Christians were fighting against early in the Church.

How attraction works and common misconceptions

March 3, 2019 | by Deep Strength | Link | Original Link

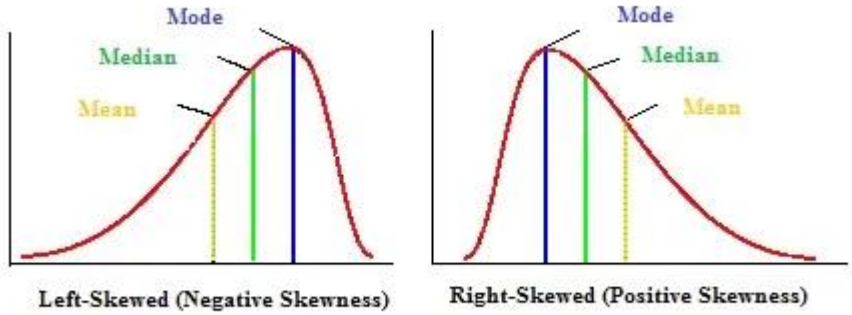
I or others may have discussed this a while ago, but I don't recall discussing it in post format. The numbering scale is the typically discussed format (1-10), but it really doesn't indicate how it works in real life.

1. Attraction distributions

For example's sake, let's start out with your average white man who is maybe 2o lbs overweight, average face, dresses in baggy clothes, shaves once a week, has good hygiene otherwise, doesn't style his hair, is part of a Church but doesn't really participate much, sees women he likes but takes a few weeks or month to work up the courage to ask her out, and traits like these.

Numerically, this dude is probably a "5" or so if you were basing the fact that he is your average male, but technically he's below average in the eyes of most women at like a "3."

If you recall, the OKCupid observations that women found about 80% of men unattractive. Obesity in general has made the left end of the scale (the 1-5 part of the 1-10 scale) higher in weight so you have a skew in distribution.



Source.

For attraction, women have a right skewed attraction curve where there is a smaller percentage of men who are attractive in that right tail while the majority tend to sit on the right side in the unattractive zone.

2. How attraction works

Generally speaking, a percentile based format best describes one's attraction at any particular one time.

Let say if this average dude, who is probably around a "3" in the eyes of women, asked out 100 women who were evenly distributed from very unattractive ("1") to very attractive ("10") would get maybe a 5% date rate.

Most of these women who would accept would be around his attraction in the 1-3ish range. Hypergamy plays a factor and also the fact that women's expectations can be far

above their own objective attractiveness.

So this average dude has probably a 5% date rate, and most if not all of that 5% skews to the unattractive women.

3. How modifications in one's looks, status, leadership, and other traits affect attraction

Let's say this average dude with 5% date rate of mostly unattractive women starts to work out and starts a diet to lose weight. This takes place over the course of 6-9 months, but he sheds all 20 lbs of fat and gains about 10 lbs of muscle.

By simply shedding 20 lbs of fat and gaining 10 lbs of muscle, this guy probably moves up from a "3" in women's eyes to a 4 and maybe 5 in some eyes. His date rate will probably increase from about 5% to maybe 10%. In effect, doubling his date rate. If he asked the 100 women evenly distributed, it will still mostly be 1-3s but maybe a 4 or 5.

Now, let's say over the course of another month or two, our average guy gets advice from his male or female friends about style and how that fits with him. Gets some nice fitting clothes, starts to style his hair, and groom well. By doing this, his success rate may bump another 5% of so.

So now his success rate of asking 100 women ranging from very unattractive to very attractive is about 15%. Most of them are still probably in the 1-3 range, but there are a few in the 4-5 range now and perhaps an occasional 6.

Now, lets say this man gets serious with his faith. He starts evangelizing when the chance comes up with his friends. He has diligently studied the Scriptures and gotten involved with loving and serving others in the Church. He has taken up a leadership role in a Bible study. By doing this, he has become much more secure and confident who he is in Christ and been developing leadership skills. By doing this, his success rate jumps up another 5%.

So now his success rate of asking 100 women ranging from very unattractive to very attractive is about 20%. Most of them are still probably in the 1-3 range, but there are a some in the 4-5 range now and maybe a couple 6s and an occasional 7.

Now, let's say this man is pretty serious about relationships. He's studied the Scriptural marital roles and responsibilities. He also knows he needs to learn how to lead a relationship. He works on his emotional IQ, and his communication skills to lead conversations and not be awkward. He works on his eye contact, not fidgeting, and teasing women. By doing this, his success rate jumps up another 5%.

So now his success rate of asking 100 women ranging from very unattractive to very attractive is about 20%. Most of them are still probably in the 1-3 range, but there are a bunch in the 4-5 range, some, few 6s, and an couple 7s. Still no 8s though.

4. Other thoughts and misconceptions on traits or characteristics that affect attractiveness

- It must be noted that some things can be strong disqualifiers. If our average man

had extremely poor hygiene and smelled extremely bad, his success rate could literally drop to 0%. Things like really bad acne or skin conditions can be strong disqualifiers but that is not always the case. It could just decrease certain percentages by 1% or 5% or 10% or more depending on how bad things are.

- Will the increases in say working out and losing weight, style, developing leadership skills, and developing social skills and not being awkward result always in 5% increases? No, of course not. This is simply an example. Initially, it may take 10 lbs of lost weight to increase 1% date rate, but as you start looking better and better it may take 7 lbs then 4 lbs of lost weight to gain another 1% each.
- Let's note that this example guy only gained about 10 lbs of muscle. If he had gained 30 lbs of muscle, he might have jumped another 5-10% because doing from a "toned" appearance to a "muscular appearance" will typically drastically increase success rate, especially with stylish clothes and hair. First impressions do play a big role.
- If a man was black, asian, hispanic, indian, or another race, his success rate compared to being white will drop accordingly to some percentage. It is harder for minorities to date than white. To speculate, it could drop say 5% for black and hispanic and maybe 10% for asian and indian. Thus, minority races typically have to compensate by strongly developing other traits and accept they're at a disadvantage.
- This is the same with height. The taller you are the easier it will be (to some extent). Very short men have a very bad disadvantage.
- Additionally, if our average man is an expert or really good at music and occasionally plays on his Church's worship team, you can bet that his success rate would probably jump some percentage points because of local status/fame inside his own Church. The women outside the Church might not know about this, but this certain skill which is exposed to a particular population would give increased success rate.
- Generally speaking, very few men have >40-50% success rate when asking out women unless they are extremely attractive (8-9+ male) or are actually famous. Contrary to popular belief, some women just don't like some attractive men for one reason for another so actual success rates don't actually go up anywhere near 60-100%, except if a random celebrity asks out a bunch of random women on a date. Maybe then you'd get extremely high date rates.

There's more that go into it than this, but these are a solid overview of how other things may affect attractiveness and date rate.

5. Relationships

Of course, none of this actually takes into account many of the different things that it takes to be successful in relationships.

Sustaining relationships tend to be based more on disqualifiers and character more than attractiveness. Since we've already assumed we are attractive (for the most part) the

other party and they've accepted us as someone who they potentially think are attractive enough to marry, then the relationship is about mainly character and understanding Biblical marital roles and responsibilities.

How can a Christian man show that he is one who is going to love her, honor her, and help her to become more like Christ in the marriage? How can a Christian wife show her that she is going to submit to him, respect him, be affectionate, and be her husband's helper in marriage? This is what the relationship portion is like leading toward engagement and marriage, as God's ideal for us in marriage is that we adhere to His standards.

Often it is the case that relationships tend to expose our character flaws or find out where we may not be a good fit for our spouse. If, for example, a woman is looking to do missionary work overseas and you're called to minister here at your Church, this could be a place where there is not a proper fit.

On the other hand, if our spouse responds more with anger or bitterness and lacks respect or wanting to learn how to please us or understand us, we understand that they may be a poor choice because they're walking away from the fruits of the Spirit and Biblical marital roles and responsibilities and choosing their own self interest and selfishness.

Overall, this is not some rocket science. Depending where you are in male attractiveness, you need to look at what things may increase your percentage rates accordingly and try to figure out and minimize or remove any disqualifiers.

Book release near end of the month

March 11, 2019 | by Deep Strength | Link | Original Link

Haven't posted a book update in a while, but it's almost here! The table of contents has changed significantly from the previous update so that it flows a lot better.

Here's the updated table of contents:

Title**: The Biblical Masculinity Blueprint: A Christian Man's Guide to Attraction, Relationships, and Marriage in a Messed-up World**

Section 1: The Bible and Culture
Chapter 1: The Bible and Culture
Chapter 2: Shifts in Marriage and Society
Chapter 3: The Feminization of the Church

Section 2: The Bible on Marriage
Chapter 4: The Creation of Man, Woman, and Marriage
Chapter 5: Gender Differences and Marital Roles
Chapter 6: Marriage is Optional

Section 3: Biblical Masculinity
Chapter 7: What Does it Mean to Be a Man?
Chapter 8: Cultivating Masculine Leadership
Chapter 9: The Orientation of a Man toward a Woman
Chapter 10: Attraction
Chapter 11: Barriers to Attraction

Section 4: The Cultivation Process from Singleness to Relationships to Marriage and Spiritual and Practical Maturity
Chapter 12: A Five-Step Process for Growing in Relationship
Chapter 13: Expectation Pitfalls to Relationships
Chapter 14: Managing a Healthy Relationship
Chapter 15: Finding and Choosing a Wife: A Prospective Timeline

Section 5: Leading a Marriage
Chapter 16: Identify and Understand Your Responsibilities
Chapter 17: Understand Dysfunctional Patterns
Chapter 18: Understanding the Christian Approach to Influence and Solving Marital Issues
Chapter 19: Common Pitfalls to Marital Headship
Chapter 20: Common Pitfalls to Marital Interactions

Thoughts

Overall, I'm fairly happy with how it turned out.

I noticed several different topics in the book that probably should have required

additional explanations, and there's a lot of topics on this blog that I simply wasn't able to cover in depth. There's obviously a lot more that can be said about all these topics, but I think it's a very solid overview that any Christian man can read and learn from and take into his own Church to discuss with others.

I never started this blog with the intention of writing a book, but I'm glad that I could share some of my journey into understanding the Bible and how modern Christians stray from the Bible's marital roles and responsibilities with many of you. It's been quite the life changing experience, and I've carried this over into a lot of men's ministry work that I do.

Regarding personal details, I am including some on the book but some are changed. I am also going to set most of my social media accounts to private.

Is communication overrated?

March 15, 2019 | by Deep Strength | Link | Original Link

I've been mulling over this concept recently.

If you ask almost any modern Christian, the first thing they will say is critical to a marriage is good communication. They won't say the God or things like Bible's marital roles and responsibilities.

If the husband and wife were able to keep putting God first, especially the Biblical marital roles and responsibilities and the fruit of the Spirit, how would that look?

There's a reason why the Biblical marital roles and responsibilities are the way they are. They are to keep us united in oneness, even though we are prone to walking with the flesh rather than the Spirit. If the husband and wife are each doing their God-given roles and responsibilities (husband headship, love, honor and wife respect, submission, affection, etc. and freely giving themselves sexually to one another and growing in the fruits of the Spirit), you're going to have not only a godly marriage but likely a successful and happy one too.

God knows what He is doing, yet we always try to convince ourselves we know better than God and want to do it our own way.

If you're doing your God-given roles and responsibilities, most of the work is already done. You only need "good communication" if you want to keep arguing or being contentious with your spouse that God's way isn't the best way.

(Now, I'm not discounting the fact that it's a good idea to communicate back and forth about various topics, but this can easily be warped into selfish principles of "what's in it for me" rather than God's).

How does humility play into headship (and leadership)?

March 25, 2019 | by Deep Strength | Link | Original Link

The book has been slightly delayed with some issues setting up on Amazon. In the meantime...

I've been asked a few times recently about how humility plays into headship since seemingly to some Christians they are contradictory. This can be easily solved by looking at various Scriptures.

First, Humility is not submission. Humility is the correct understanding of one's own importance. Our importance should always be taken into consideration of the gospel: we are sinners in need of a Savior. This reorients our attitude correctly that our focus is God's mission and not our own importance. Therefore, we must use any authority we have in the context of God's mission.

> Matthew 20:25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 **It is not this way among you**, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Notice that Jesus does not cancel authority, denigrate it, or call it evil. Rather, He admonishes us to use it correctly. The purpose of "humble" authority is to:

- **Love** – Romans 5:8 God shows his love for us in this: while we were yet sinners, Christ died for us
- **Lead by Example** – John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 By this all men will know that you are My disciples, if you have love for one another."
- **Serve others** – John 13:12 So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? 13 You call Me Teacher and Lord; and you are right, for so I am. 14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 For I gave you an example that you also should do as I did to you. 16 Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him.

Serving is pretty obvious. It's easy to serve others by meeting their needs and taking care of them.

The of the big issues of the evangelical term "servant leadership" is that all focus is put

on the serving with no leading.

How did Christ lead in the Scripture? According to His mission:

- He sent out the 70 in Luke 10 to minister to other people
- He had his disciples do tasks for him like pass out bread and fish while ministering to others, go get the donkey for the triumphal entry, prepare the last supper, etc.
- Showed us an example to keep the faith by driving out the money changers from the temple
- Lambasted hypocrites like the Pharisees
- Corrected his disciples when they were off track “ye of little faith”
- Rebuked Peter (as Satan no less) when He predicted his death and Peter said he shouldn’t die.

Even the Ephesians 5 passage about love is not about feelings or placating them or making someone feel loved.

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Christ died, sacrificially, for the sanctification of the Church. This is the love that the passage is talking about. So husbands are to lead their wives toward sanctification. This means correcting, teaching, admonishing and possibly rebuking their wife when she is off track.

Paul goes back to Creation a lot in and this is a reminder to not follow in the steps of Adam:

> Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; **and she gave also to her husband with her, and he ate**
>
> Genesis 3:17 Then to Adam He said, **“Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it**’;

Instead of obeying God to not eat of the tree and correcting his wife in this instance, Adam obeyed his wife and disobeyed God. So husbands have the same responsibility to their wife in her sanctification as Adam failed to do.

To summarize:

Humility is not submission. Humility is re-orienting our perception of our own importance to the gospel, so our lives are kingdom focused.

Headship (and by extension also leadership/authority) has multiple components which are to love, lead by example, serve others, and things like these. Most people focus only

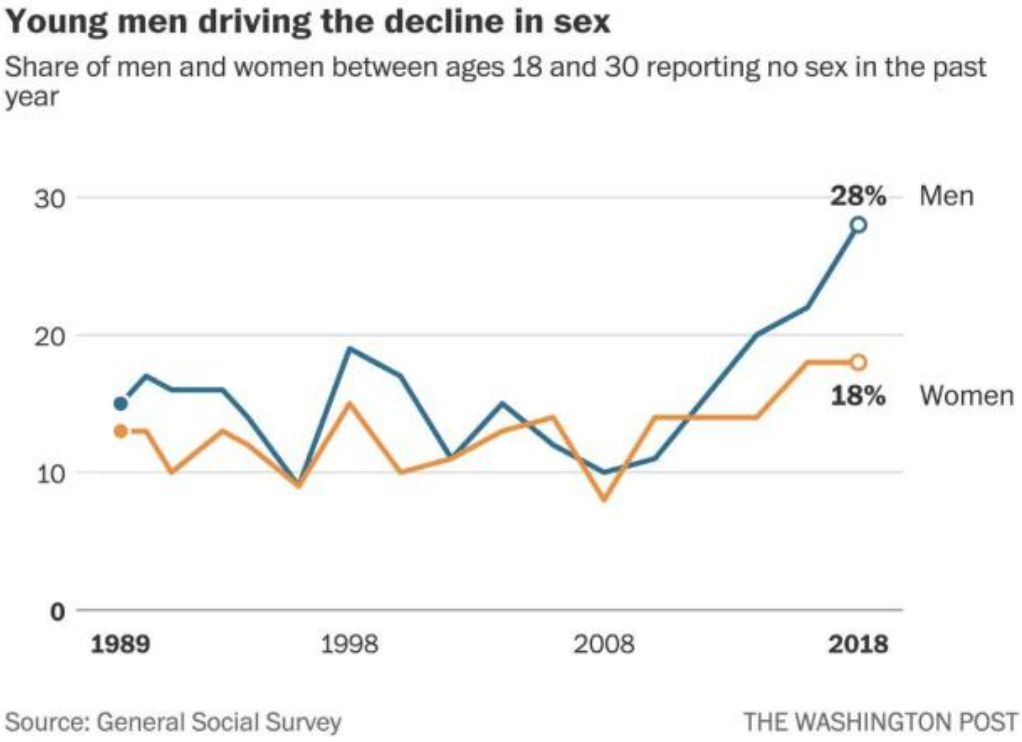
on the ways Jesus served but not onto the ways Jesus loves and leads by example (and expects others to follow in His example).

Sexlessness is rising but…

April 2, 2019 | by Deep Strength | Link | Original Link

Lots of different sources on this study but here's one that I ran across.

> The analysis found that since 2008, the percentage of men under 30 reporting no sex had nearly tripled to 28 percent, compared with an 8 percent increase reported by women in the same age bracket. It found that 18 percent of women between the ages of 18 and 30 reported no sex in the past year.

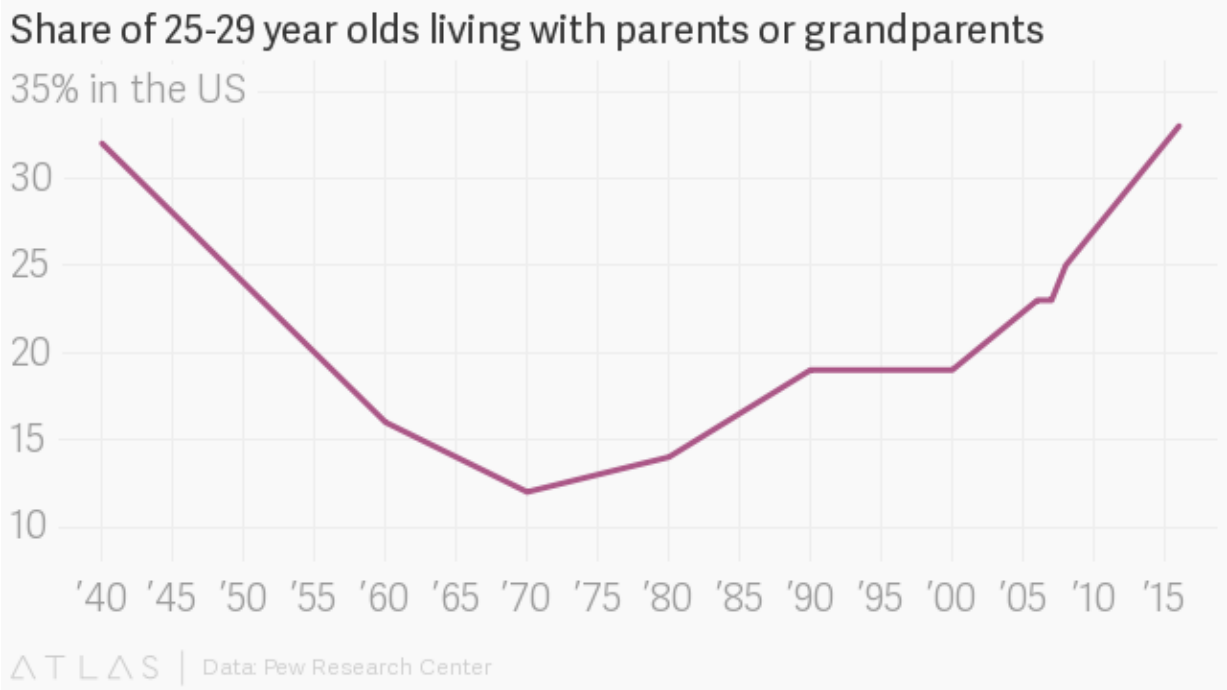


Given that obesity in this age group is probably around about 20-25% given the trends in the US, I'm not exactly surprised by these statistics. That means the vast majority normal and overweight men and women in this age group are still having sex if they try.

The temptation is still real even though the 80/20 rule is parroted a lot. Not *just* the top 20% of men are having all of the sex.

Though there is a loud vocal Incel/MGTOW movement online, it's not really showing up in the statistics just yet. If we see the men stats continue to jump toward 40% while obesity and other rates stay the same or drop, I'd say there's a case for it showing up.

Edit: forgot to add in the share of adults living with parents or grandparents.



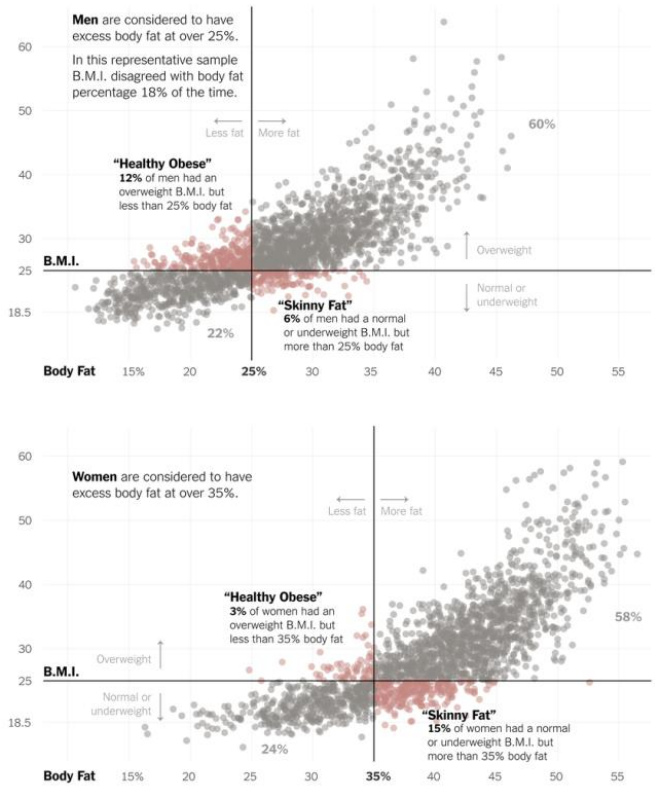
Probably isn't surprising this trend is increasing on both sides. The downward curve in the 1940s to 1960s is decline in multi-generational housing. The latter upward trend seems to be on the flipside of that: financial, laziness, or other factors.

Obesity, sexlessness, and overall demographics

April 3, 2019 | by Deep Strength | Link | Original Link

I think explored this previously, but I don't remember which post it was.

NY did a piece a while back on how much of BMI was misleading.



For men:

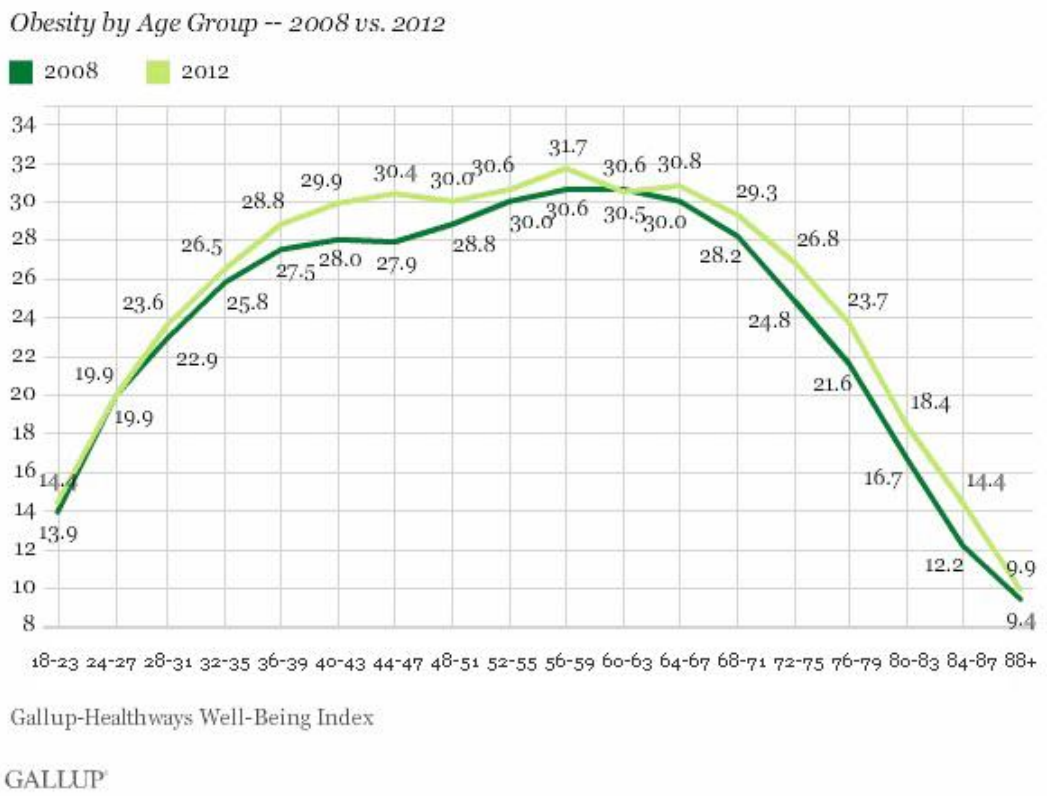
- 22% of men are normal or underweight
- 12% of men are "healthy obese"
- 6% of men are "skinny fat"
- 60% of men are overweight or obese

For women,

- 24% of women are normal weight or underweight
- 3% of women are "healthy obese"
- 15% of women are "skinny fat"
- 58% are overweight or obese

Unfortunately, this is for the total population and not the 18-30 demographic that we are seeking to discuss.

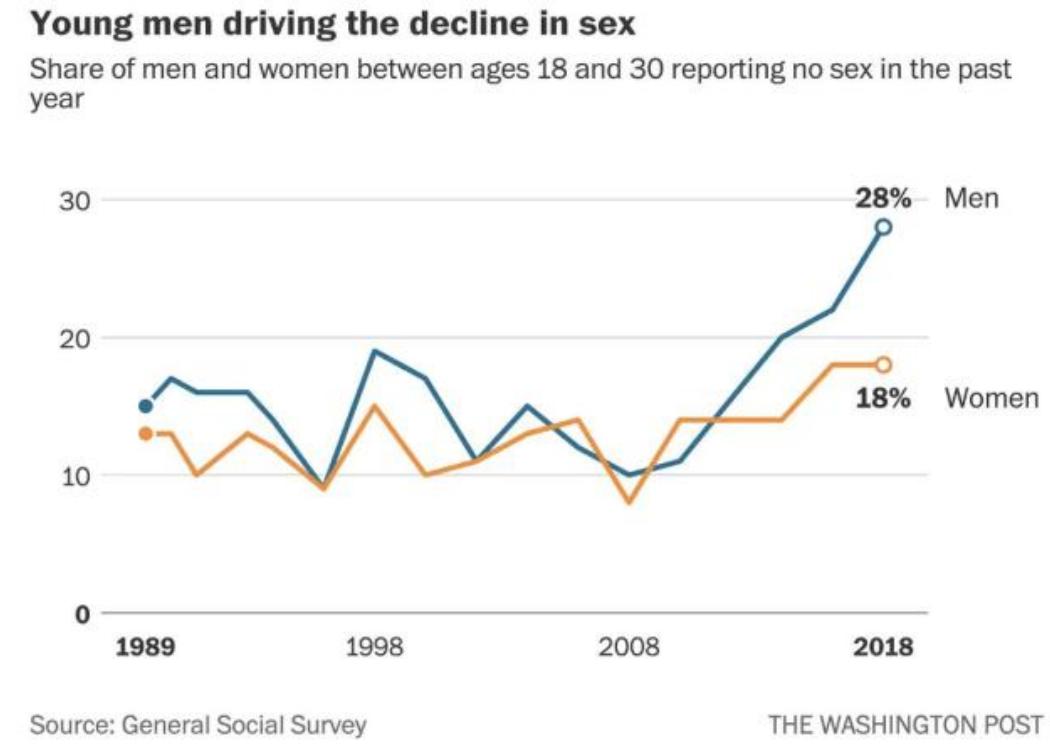
Given the previous post on sexlessness, we have a couple charts and some data.

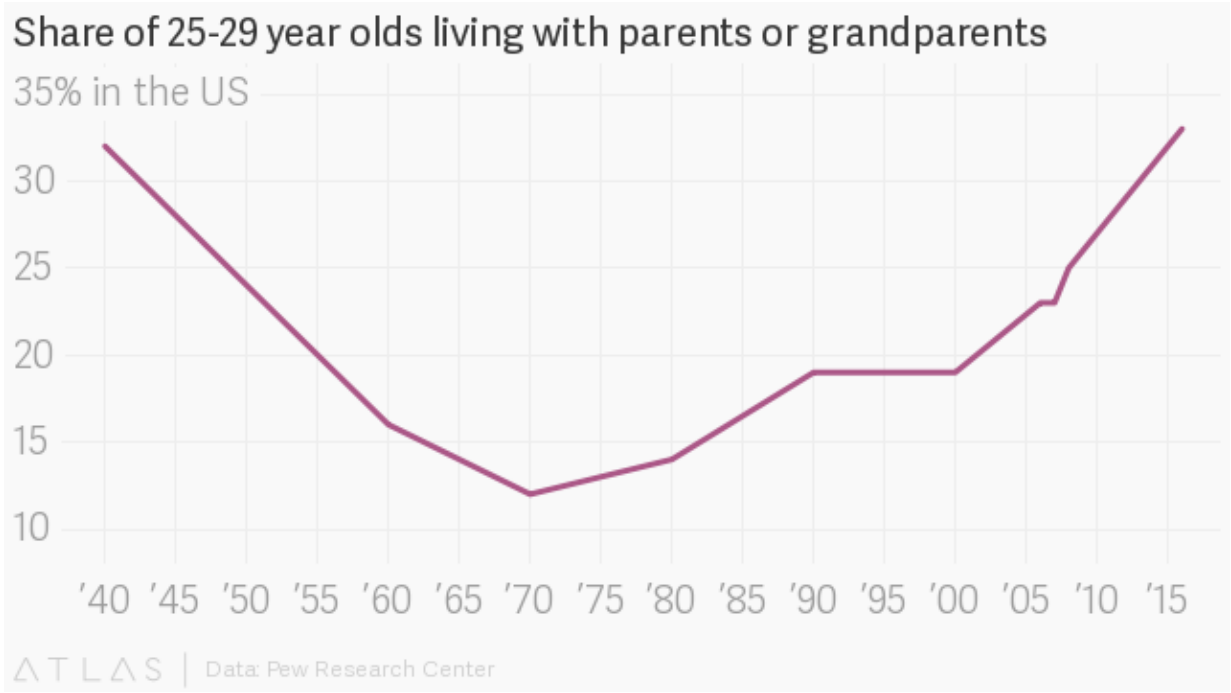


The obesity by age group by cohort in 2012 is:

- 18-23: **14.4%**
- 24-27: **19.9%**
- 28-31: **23.6%**

We probably will have expected this to rise maybe slightly since there is the overall trend of inflation toward 2018 and 2019. This also does not include all of the men and women that are overweight. The overweight range typically is in the 20-33% range, as age increases.





Now, we also have some data from the underweight, normal weight, overweight, and obesity analysis on marriage.

> **In summary**, a general estimation if you're obese you're likely to have approximately a 30-50% less likely chance to marry, and if you're overweight or underweight you likely have approximately a 10-30% less likely chance to marry. If there was 10 normal weight people, then approximately about 6 obese people, 8 underweight, and 8 overweight people would marry.

Although marriage is not necessarily a decent predictor of sex, it gives us a general estimation of sex since most people who are married want to have sex.

In the 18-30 age range for men, based on a general estimation it's likely that about:

- 20% are obese
- 20% are overweight
- 50% are normal weight
- 10% underweight (we'll go with 10% just for estimation)

If we apply the "marriage criteria" to this general population distribution, we can get a rough estimate to how much of each of these populations are having sex.

Since 28% of men are not having sex, that means 72% in the past year are. The ratio is approximately 40% less for obese, and 20% less for underweight or overweight than normal weight. This yields approximately these relevant figures:

- ~42 out of 50 normal weight men are having sex (42/50 = 84%)
- ~10 out of 20 obese men are having sex (84%*.6=50.4%)
- ~13 out of 20 overweight men are having sex (84%*.8=67.2%)
- ~7 out of 10 underweight men are having sex (4%*.8=67.2%)

One would assume that most of the "overweight or obese" men having sex are going to be the ones that are "healthy obese" or have significant amounts of musculature on their frame. Since only 12% of men are healthy obese (and likely a higher percentage in the younger population than the older), we can likely assume that the actual figure of healthy obese men in 18-30 population is probably in the range of 13-17% of the population. This means that of the actual 23 overweight and obese men in the 18-30 population, the ones that are overweight or obese are not having sex while the healthy obese ones are. We can also assume that the skinny fat ones aren't having sex while the more normal underweight ones are.

What is also surprising to me is that the majority of normal and underweight men are still having sex.

Also, going back to the IFStudies on involuntary vs voluntary celibacy:

> About 8% of never-married young men living with their parents are involuntarily sexless, and another 7% are voluntarily so. Among men not living with their parents, it's just 4% involuntarily sexless, and 2% voluntarily so.
>
> Looking at sex in the last year instead of virginity, never married young men without their parents are about 17% sexless, versus nearly 30% among those who live with parents. Even when these variables are combined together, more education is associated with more sexlessness among both men who live with their parents and men who do not, and living with parents is associated with more sexlessness across all educational levels.

Also, 20/50-60 rule or so is more or less correct:

> It turns out, the answer is no. And of course, it isn't! Imagine how much sex those

> 20% of men would have to be having! A substantial share would need to be doing two-a-days on a regular basis to maintain that kind of share. In reality, according to the GSS, the top 20% of the most sexually active never-married young men have about 50-60% of the sex. It's about the same for women, and these shares are basically stable over time. Measuring the number of partners instead of sexual frequency, the top 20% most promiscuous men account for about 60% of male sexual partnerings, and the trend is, again, quite stable over time.

In general, summing up all of the available data, it appears that approximately:

- **Top 20% is having 50-60% of sex or about 3:1 or 2.5:1 ratio**
- **Middle 52% is having 40-50% of sex or about 1:1 ratio**
- **~15% are involuntarily celibate**
- **~13% are voluntarily celibate**

Graphically, it looks like this:

- Male 8-10s are having sex with all of the female 6-10s.
- Top 20% of sexually active females (interspersed in female 6-9s most likely) are having sex with the male 8-10s.
- Male 4-7s are having sex with female 4-7s in about 1:1 ratio.
- Male and female 1-3s are half voluntarily celibate and half involuntarily celibate.

That concludes the data analysis. Make of it what you will.

Is communication overrated Part 2

April 14, 2019 | by Deep Strength | Link | Original Link

After several hiccups in the book process (who knew?), hopefully the release will be this upcoming week. Just waiting for the kindle version to get back to me. Will be a post when it's up on Amazon.

In the last post many commenters posted a take on what is usually meant by "communication."

Wizard:

> Clear communication of shared goals and values and values is fine, but when many women talk about communication, they mean "I talk, he listens".

Michael:

> Consider how this parallels to the relationship between us and God. Communication is very important, in the sense that we need to be hearing from God (reading the Word, possibly some direct leading or gifts of the Spirit) and talking to God (prayer). Those are things we need to be doing constantly and faithfully. However it is currently imperfect communication at best (1 Cor 13:12) but eventually will be perfect when we can talk face to face with God (Revelation 21:3). Even Jesus didn't communicate everything to His disciples until the right time (John 16:12). Similarly, I think there is some communication in marriage that should be delayed until the relationship is built on God's principles for marriage. Some wives just aren't ready to hear certain things, especially when a marriage has been going the wrong way for a while.

Looking Glass:

> Wizard gets it. "Communication" really means "the Husband keeps the Wife happy by obeying her". However, they piggyback their evil desire within something that can be an actual issue which is Trust. Once Trust breaks down, the relationship is mostly dead, at which point actual communication breakdowns occur.

Dalrock:

> Others have already rightly noted that "communicating" often really means the husband doing as the wife tells him to do. There is another even more subtle problem with the term. We automatically assume "communication" means "talking". This is a near universal misconception, and because it isn't challenged really makes it difficult to think clearly.

Gary:

> Notice the Bible doesn't talk a lot about 'communication'. But it does talk about understanding your wife. About loving her. About her obeying you. About her reverencing you. About you spiritually leading her.
>
> Do all those things, neither party will be worrying about 'not enough communication'.

Pretty much everyone makes a good point in that the word "communication" has distorted into several different meanings. Namely, most of the newer meanings of the word have to do with "selfishness" rather than "unselfishness."

This is one of the big points of the expectations of the Biblical marital roles and responsibilities. They outline the framework behind marriage so everyone knows what they are supposed to be doing. Any discussion or communication should be made within that particular context. If these particular contexts aren't met, then it's going to devolve into much fruitless conflict and division.

Gary's point is excellent in that the Bible tells us to do certain things rather than it being communicated. If all wives respected their husbands and all husbands loved their wives, there would be very few if any conflicts in the first place because the actions tend to follow the attitudes. These two things lead to focus on their own responsibilities toward each other rather than on what they are getting out of the marriage.

I also think "communication issues" is probably a big subtext for differing expectations within a relationship that mainly should have been hashed out prior to marriage.

The Biblical Masculinity Blueprint: A Christian Man's Guide to Attraction, Relationships, and Marriage in a Messed-up World

April 16, 2019 | by Deep Strength | Link | Original Link

The book is now up on Amazon!

The Biblical Masculinity Blueprint: A Christian Man's Guide to Attraction, Relationships, and Marriage in a Messed-up World

Print edition and Kindle Edition.

Thank you to all of the contributors mentioned in the book and those who chose to remain anonymous. I could not have written some of the chapters without you. Also, thank you to the publishing team and the go-between people I used to get this professionally done.

Book description:

> Because many young men and husbands do not have good masculine role models, it can be difficult for them to understand what a godly relationship and marriage might look like. In today's culture, there is a lack of fathers passing down teaching to their sons, and, in many cases, what the Church teaches is more assimilated with secular culture, resulting in ineffective discipleship. Even seemingly good things like "purity culture" can have negative influences on marriage.
>
> The Biblical Masculinity Blueprint aims to remedy some of these areas by giving Christian men the knowledge and discernment needed to have successful, godly relationships and marriages.
>
> This book covers five distinct sections:
>
> - Highlight problem areas of modern culture and how it has influenced the Church.
> - Foundation Bible verses and their implications for relationships and marriage.
> - Addressing any incorrect notions surrounding marriage, attraction, and the pitfalls of relationships.
> - Ways single men can develop themselves to head a relationship and, eventually, a marriage.
> - Ways married men can learn to obey God, become an effective head in marriage, and influence their wives and children toward godliness.
>
> This book is not meant as a be-all end-all solution to dating, relationships, and marriage as the Bible gives considerable freedom with how to approach them in

> a godly manner. Instead, it is written in the style of Proverbs 27:17 As iron sharpens iron, so one man sharpens another. Study the Scriptures, pray, use wisdom and discernment, and get additional godly counsel as you develop into a godly man who chooses the path of relationships and marriage.

Overall, like I've said previously: I'm pretty happy with how it turned out. There's obviously more that can be added to any book like this, but this is an excellent primer on many of the ins and outs of the Bible and relationships from singleness to dating to engagement to marriage. Maybe there can eventually be a 2nd book or 2nd edition if things turn out well with this one.

For the record, although I come down hard on some prominent Christian pastors in the book, I do think that they are doing a good job in the kingdom in other areas. However, the issues of dating, marriage, and of men and women are areas where a lot of pastors have a lot of blind spots for various reasons such as blending culture with the Bible or chivalry or attempting to give practical advice that may have worked in the 70s or 80s but is not effective today.

This blog has come a long way in the several years that I've been here. I've gone from single to married myself in this crazy messed-up world. I've gone from being mentored and discipled to helping mentor and disciple others. I can't say that I have had perfect relationships or marriage, but we are both working toward sanctification, discipleship, and being fruitful in the kingdom. There is much effective advice that works in for the Christian man where it is very hard to find in today's Churches.

These topics are some of the big things that has been neglected in the Church especially with young men today, and I hope that this book can help remedy some of those issues.

edit: If you do end up picking up a copy, Amazon reviews (good or bad) are much appreciated. It lets people know that a book may be worth checking out.

Dalrock's post on it.

Mid-life despair on the rise

April 30, 2019 | by Deep Strength | Link | Original Link

Took a couple weeks break since getting the book out to focus on other things. Should be back to posting more regularly now.

Mid-life despair is on the rise.

> Indicators of despair—depression, suicidal ideation, drug use and alcohol abuse—are rising among Americans in their late 30s and early 40s across most demographic groups, according to new research led by Lauren Gaydosh, assistant professor of Medicine, Health and Society and Public Policy Studies at Vanderbilt University. These findings suggest that the increase in "deaths of despair" observed among low-educated middle-aged white Baby Boomers (born 1946-1964) in recent studies may begin to impact the youngest members of Generation X (born 1974-1983) more broadly in the years to come.
> portrait in studio
>
> The study, The Depths of Despair Among U.S. Adults Entering Midlife, appears in the American Journal of Public Health. Gaydosh's co-authors are Kathleen Mullan Harris, Robert A. Hummer, Taylor W. Hargrove, Carolyn T. Halpern, Jon M. Hussey, Eric A. Whitsel, and Nancy Dole, all at the University of North Carolina at Chapel Hill.
>
> In 2016, U.S. life expectancy began to decline for the first time in nearly a quarter-century, and researchers theorized that this was driven by a marked increase in deaths due to drug overdose, alcoholic cirrhosis and suicide among middle-aged whites with low education or in rural areas. At the time, this was explained by a unique triple-punch of worsening employment prospects accompanied by a declining perception of socioeconomic status and an erosion of social supports for this group. But studies to better understand those mortality trends did not definitively show that low-income rural whites were actually experiencing more despair than other groups.
>
> "What we wanted to do in this paper was to examine whether the factors that may be predictive of those causes of death—substance use, suicidal ideation and depression—are isolated to that particular population subgroup, or whether it's a more generalized phenomenon," Gaydosh said.
>
> To do so, they turned to the National Longitudinal Study of Adolescent to Adult Health, or Add Health, directed by Harris at the University of North Carolina, which tracked the physical and mental health of thousands of Americans born between 1974-1983 from adolescence through their late 30s and early 40s in 2016-18.
>
> "We found that despair has increased in this cohort, but that increases are not restricted to non-Hispanic whites with low education," Gaydosh said. "Instead,

> the increase in despair that occurs across the 30s is generalized to the entire cohort, regardless of race, ethnicity, education, and geography.”

In general, low education is attributed to blue collared jobs and less money made overall. These are also the cohorts that are less likely to find a woman who wants to marry them (because who would want to marry a man who doesn’t make much or less than they do).

Babylon bee had been on fire with their satire and a month or so back about the “unforgiveable sin now being whiteness.” It would also seem that many of the white blue collared workers are also told they have “white privilege” when they’re actually poor and not well off will definitely influence them negatively.

Couple this with Obesity, sexlessness, and overall demographics and I wouldn’t be too surprised if this was also some of the cohorts who are frivorced or incels.

Women and voting

May 1, 2019 | by Deep Strength | Link | Original Link

There's been a lot said about the downfall of Western civilization being the introduction of voting rights to women in the 1920s. It seems to be logical. The government and government entitlements have been growing since women voting was introduced. It is women's votes in general who have been pushing for more liberal politicians with more liberal agendas.

I used to think this way, but I don't think it's correct anymore.

Voting is just another symptom of feminism. The early stages of feminism but still a symptom.

Feminism happened because most men and most women wanted feminism. Oops, they didn't think of the consequences… but they also don't want to go back on it either. Both men and women each have the capacity to sin in great numbers and great amounts.

Most shades of conservatives and many so-called Christians would not walk back on any of the tenets of feminism because they believe them to beneficial. Sure, they'll criticize 2nd and 3rd wave, but they will also insist that 1st wave is good. They are also persuaded by and defend foolish and worldly talk. They'll insist on the traditional social scripts (high school -> college -> career -> car & house -> marriage) even if they compromise Christian sexual morality.

> Ecclesiastes 7:27 "Behold, I have discovered this," says the Preacher, "adding one thing to another to find an explanation, 28 which am still seeking but have not found. I have found one man among a thousand, but I have not found a woman among all these. 29 Behold, I have found only this, that God made men upright, but they have sought out many devices."

Most people are rebellious against God, so it should not be a surprise that most will turn aside to ideologies and philosophies that run counter to God's design.

Voting is just another symptom of feminism which is another way to rebel against God. Even if women never had the right to vote, we would still live in a society that actively rebels against God.

To prove the point from the comments:

> No abortion/no transgenderism/no welfare state/no acceptance of homosexuality/no mass immigration/no rampant divorce/no rampant faithlessness…. I could go on.

You're acting like these things came into place because of the voting power of women. That's false. They would have come into place regardless.

Look at any of the past powerful cultures like Greeks and Romans. They had most of these, even when the husband had "full authority" and women had very little if any

political power.

No transgenderism, possibly. The Greeks and Romans had all of the rest, often worse than today like pederasty (though we’re getting there).

Teachable: one of the most critical traits in vetting a wife

May 6, 2019 | by Deep Strength | Link | Original Link

Teachable is one of the least discussed traits that should be high up on the list.

The evidence for it is obvious:

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

The purpose of a husband's love for his wife is for her sanctification. It's not to placate her feelings or make her feel loved but so that she becomes more like Jesus. More often than not, this type of love will make her feel hurt or bad in the moment because it means correcting her if she's gone off track.

This command via the Scripture is also a mirror of the failure of the first Adam with Jesus fulfilling the role of second Adam.

> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
>
> Genesis 3:17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

Instead of reiterating God's command to Eve that they shouldn't eat from the fruit of the tree, he went along with his wife and disobeyed God instead.

Hence, the God-given responsibility is reiterated to us as husbands in the New Covenant in Jesus: you are still responsible for helping your wife obey God's commands to help play a role in her sanctification.

This mirrors the Christian walk where we are made co-heirs and co-workers by Jesus to fulfill His command to spread the gospel and make disciples of all nations. The commands prior to the fall in Genesis are re-purposed for Jesus' kingdom in both the Church and marriage.

It is very wise that you only marry a wife who is teachable. If you marry a wife that does not respond to correction or criticism that's heaping trouble upon your own head. If they don't respond to correction or criticism, it's unlikely that they're also going to want to obey God or the Bible to respect and submit either.

The bigger can of worms in the Caster Semenya issue

May 8, 2019 | by Deep Strength | Link | Original Link

The Caster Semenya issue. The mentioned NYT article argues that is discriminatory, which it pretty much is. However, there are bigger issues afoot.

I've actually followed this a decade prior to the huge blow up a week or so ago when the IAAF ruled that she had to lower her testosterone levels to compete.

What she has is androgen insensitivity syndrome. If you followed House MD back in the day, they did an episode on it.

What happens in this condition is that early in the womb testosterone starts differentiating the zygote into male (or lack of testosterone differentiates it into female). However, "boys" with XY chromosomes and androgen insensitivity will start to differentiate toward girl traits because their cells have mutated forms of androgen receptors and can't pick up on the elevated testosterone levels telling the body to differentiate into a boy.

You can read more about it here on wikipedia though it gets more strange based on the variations. Some of the women have testes and some have ovaries. Some are hermaphroditic. Not actually sure what Semenya has whether partial or complete but it's pretty clear that she has female genitalia and was raised as a girl (though she has some masculine features compared to women).

Track and Field obviously tests for levels of androgens "outside of normal" for male and female (generally arbitrary ranges that are statistically significant outside of the normale population). So in 2009 or so it set off alarms when Semenya was starting to decrease her times significantly and break records. That's when they figured out she had the intersex trait (XY) but is phenotypically female.

This is truly a tough case to rule on.

However, the bigger can of worms is not this case but the burgeoning "transgender cases" of men identifying as women and competing with women and breaking women's records. This is starting to happen all over the world and you typically see the women athletes and all of the people defending Semenya complaining about it.

They know these men are just doing it because beating women is easier, they can set records, and it leaves a bad taste in their mouth, but the double standard is obvious. The really big issue is when there starts to be prize money involved. If you defend Semenya in these case, you can't complain about men randomly identifying as women competing against women.

I think it's most likely the IAAF decided to make a stand here on the transgender issue rather than delve into the more controversial cases of where clear biological men are identifying as women and allowed to compete as women. Testosterone was just their way

to do it because it will eliminate the other biological men raised as men who try to identify as women in the future.

Funny enough, Dalrock mentioned this topic a bit today as I had written up this post yesterday. Biological males (raised as males) who are winning at women's races.

Men Have No Friends and Women Bear the Burden is hilarious

May 8, 2019 | by Deep Strength | Link | Original Link

Seen this article go around the web in multiple forms.

> Toxic masculinity—and the persistent idea that feelings are a "female thing"—has left a generation of straight men stranded on emotionally-stunted island, unable to forge intimate relationships with other men. It's women who are paying the price.

You can appreciate the irony.

Feminism states men should be like women which means be "sensitive" and "express their emotions." Yet when they start doing it, they're labeled emotionally stunted (compared to women as the standard) and unable to forge intimate relationships with other men. Thus, women have to "bear the burden" of these emotionally stunted men.

Perhaps because these "other men" don't want to hang around with men act like women.

This is yet another "problem" created by feminism, but attempted to be framed by blaming it on the patriarchy or toxic masculinity.

Some of the funnier excerpts:

> Kelly's story, though extreme, is a common example of modern American relationships. Women continue to bear the burden of men's emotional lives, and why wouldn't they? For generations, men have been taught to reject traits like gentleness and sensitivity, leaving them without the tools to deal with internalized anger and frustration. Meanwhile, the female savior trope continues to be romanticized on the silver screen (thanks Disney!), making it seem totally normal—even ideal—to find the man within the beast.
>
> Unlike women, who are encouraged to foster deep platonic intimacy from a young age, American men—with their puffed up chests, fist bumps, and awkward side hugs—grow up believing that they should not only behave like stoic robots in front of other men, but that women are the only people they are allowed to turn to for emotional support—if anyone at all. And as modern relationships continue to put pressure on "the one" to be The Only One (where men cast their wives and girlfriends to play best friend, lover, career advisor, stylist, social secretary, emotional cheerleader, mom—to him, their future kids, or both—and eventually, on-call therapist minus the $200/hour fee), this form of emotional gold digging is not only detrimental to men, it's exhausting an entire generation of women.

This is one of the hallmarks of the inverted roles in marriage.

Instead of the man as the head of the wife, the wife becomes the "head" of the man. But since there is no such thing as that, it becomes very similar to another relationship: a

mother and her child.

One can only wonder why women become unhappy when they selectively choose to "mother" their man rather than respect him.

> But unlike women in our mothers' generation, Gen X'ers and millennials are starting to hold their partners accountable—or they're simply leaving. Ruby Marez, a comedian in her early 30's living in Los Angeles, got so fed up with functioning as an unpaid therapist that she gave her then-boyfriend of five years an ultimatum: Get a shrink or we're done. "He had no excuse not to go since his job paid for it. But here I was, a struggling freelancer with no benefits, always finding a way to prioritize therapy and yoga." He refused for two years, then finally agreed after multiple arguments—but there was a catch; only if she found the therapist and set up the appointments, which she did. He rarely went, says Marez, often blaming the therapist for scheduling conflicts. A little wiser, Marez broke up with her most recent boyfriend of two years after he said he didn't need therapy, because he had her for that.

You get what you deserve is a pretty apt statement.

If you're a woman and want to be the one in control in a relationship, you should expect to attract men who want you to be in control.

Surprise surprise.

> "Men are taught that feelings are a female thing," muses Johnson, whose husband often complains about her wanting to "talk deep." Though Johnson brags about how wonderful her husband is—grateful he doesn't exhaust her with his neediness like a lot of her married friends—she does wish men were encouraged to examine and explore their emotions in a safe setting, like therapy, before they boil over. "I'm tired of having to replace another broken bedside table because he didn't realize he needed to talk about his feelings," she admits.

Men were never taught to not have feelings. This is just feminist projection that since men rarely emoted they think we're taught not have feelings.

Men *were* taught to process emotions internally and to have good discipline and self control. This goes along with their nature.

It's only after men aren't taught to process their emotions internally and the lack of good male role models that you have men who can't process their emotions correctly and lead to outbursts of anger and immaturity. Yet also somehow blamed on traditional masculinity.

There's some other funny stuff in there that you can only shake your head at, but it's pretty obvious that this is a problem of feminism's making. They really want to complain about the men they created with their own philosophy while unloading the blame onto other things.

Suffering is normal

May 12, 2019 | by Deep Strength | Link | Original Link

This is from the Biblical Masculinity Blueprint book, but strikingly relevant to Dalrock's latest post on the promises of fake Christianity.

One of the common themes that we see throughout the Old Testament is the promise of God that if Abraham and Israel followed His commandments, they would be blessed and prosperous.

> It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul, that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. He will give grass in your fields for your cattle, and you will eat and be satisfied. Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you (Deuteronomy 11:13–17).

This is where much of the so-called prosperity gospel comes from in first-world Christianity. It is a seductive lie that if you are obedient to God, He will bless you. Some examples of this include:

- If you obey God, you will be happy.
- If you give [money] to God, He will multiply your finances many times over.
- You can name it and claim it or ask God for something, and He will give it to you.

Certainly, these promises were given in the Old Testament, but what about the New Testament? If you obey God, will you be happy?

> "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world" (John 16:33).
>
> Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! Indeed, all who desire to live godly in Christ Jesus will be persecuted. But evil men and impostors will proceed from bad to worse, deceiving and being deceived (2 Timothy 3:10–13).

Everyone who desires to live a godly life in Christ Jesus will be persecuted! God does not promise Christians the fleeting feeling of happiness, which is different from the fruit of the Spirit, peace and joy. Far from it. We should prepare to suffer as Christians for our faith. Even Jesus told us that those who are his disciples will be hated by the world. Yet we are to cling fast to His teachings for salvation. We are to evangelize and make disciples.

What do the scriptures say about generosity?

> Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. . . . Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God (2 Corinthians 9:6–7, 10–12).

Our generosity multiplies our seed to increase our harvest of righteousness and thanksgiving to God. It does not promise us money or other worldly riches. Rather, we are storing up treasures in heaven.

What do the scriptures say about prosperity?

> Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you. (Matthew 6:31–33).

The context of the above passage is anxiety about basic human needs, such as food, drink, and clothing and not money or worldly riches. Jesus showed a practical application of this in Luke 10 when He sent out the seventy disciples—don't take a money or a bag or sandals but instead eat whatever food and drink is provided to you.

As humans, we have the tendency to think that God hates us or that we did something wrong if we have problems. The scriptures do not promise that if we obey God, we will be happy, rich, or that He will give us our desires (though He might). The main thing that we are promised is suffering and persecution for choosing to follow Jesus. It is important to remove the expectation that God will make us happy because this can severely cripple our faith if our life circumstances become hard or extremely difficult.

How many Christians and even non-Christians have turned away from God because they faced difficult circumstances? I'm sure many of us can think of several people who have turned away from God in these situations. But we should instead rejoice and give thanks in our hard circumstances because we can be a witness to those around us in the culture and even the church that we are different. Our joy amidst suffering—even in prison (Acts 16) like Peter, Paul, and the other disciples—shows that God has changed us and

delivered us. That's God's will for us. 1 Thessalonians 5:16–18 encourages us, "Rejoice always; pray without ceasing; in everything give thanks; for this is God's will for you in Christ Jesus."

All of this is to say that sometimes the battlefield will come to us where we least expect it. Our relationships with our friends, our family, and even in our relationships and marriages can become strained and lead to suffering or even persecution.

This is not a reason to be angry with God, but it is an opportunity for us to witness and show the love of God during the suffering and persecution so that we can win those close to us for Christ. God calls us to do the right thing, and He can win our family, friends, or spouse to Him. But He also doesn't promise us that He will. We need to take it on faith that He will use our righteous actions to continually work in them.

Like Joseph, David, Job, Paul, and the rest of the disciples, we need to keep in mind that our loyalty is to God and His commandments first, no matter how bad our circumstances around us become. These men suffered and were persecuted even for decades on end. But they stayed faithful, and God mightily used them. The Christian life is hard. Embrace it and don't become bitter, impatient, or tired. Continually seek God for His help among the hardships that you encounter and put on His peace and joy.

Finally, if you need to complain, remember that complaining always goes up and not down. David pours out his heart to God in the Psalms, which teach us about the difficult times in his life. Any of his complaints, fears, worries are all going to God. They are not going to his wives, children, advisors, or those around him. David is called a man after God's own heart. Heed his example. Complaining is destructive to those around you. If you
must vent or complain, find some trusted Christian brothers who can lend you an ear and give you godly counsel and encouragement.

This is the resilience that we need to develop as Christians that make us even more fervent for the gospel rather than to turn our backs on God. Marital troubles and divorce are certainly some times where the going gets rough, but God desires our obedience even in the midst of suffering

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One of the big things I've consistently seen in both real life and here online is that people think that doing the *right thing* such as obedience to God and follow His marital roles and responsibilities will make their relationships or marriages happier.

Yes, it can often do that as God can use our behavior to change others. However, God does not promise us this. This is one of the big things you should take into account if you do decide to marry even if you vet well: you can have a spouse that totally goes off their rocker. Are you ready to fulfill your promises in marriage to God and them even if they make your life insanely difficult? That is a hard thing to do.

Suffering is the normal for Christians, especially since we are constantly warring against our own flesh and the spiritual battles going on all around us. The hard part to maturity in

Christ is to embrace is to being joyful in the midst of suffering.

The Lord on vows and divorce

May 15, 2019 | by Deep Strength | Link | Original Link

One of the interesting arguments I've come across when counseling/giving advice to people in rough marriages is that "God cares more about the people more than the marriage."

An interesting take that seems to be true on the surface, but it doesn't actually take into account the Lord's position and is actually wrong.

Consider the story of Jephthah:

> Judges 11:29 Now the Spirit of the Lord came upon Jephthah, so that he passed through Gilead and Manasseh; then he passed through Mizpah of Gilead, and from Mizpah of Gilead he went on to the sons of Ammon. 30 Jephthah made a vow to the Lord and said, **"If You will indeed give the sons of Ammon into my hand, 31 then it shall be that whatever comes out of the doors of my house to meet me when I return in peace from the sons of Ammon, it shall be the Lord's, and I will offer it up as a burnt offering."** 32 So Jephthah crossed over to the sons of Ammon to fight against them; and the Lord gave them into his hand. 33 He struck them with a very great slaughter from Aroer to the entrance of Minnith, twenty cities, and as far as Abel-keramim. So the sons of Ammon were subdued before the sons of Israel.
>
> 34 When Jephthah came to his house at Mizpah, behold, his daughter was coming out to meet him with tambourines and with dancing. Now she was his one and only child; besides her he had no son or daughter. **35 When he saw her, he tore his clothes and said, "Alas, my daughter! You have brought me very low, and you are among those who trouble me; for I have given my word to the Lord, and I cannot take it back." 36 So she said to him, "My father, you have given your word to the Lord; do to me as you have said, since the Lord has avenged you of your enemies, the sons of Ammon."** 37 She said to her father, "Let this thing be done for me; let me alone two months, that I may go to the mountains and weep because of my virginity, I and my companions." 38 Then he said, "Go." So he sent her away for two months; and she left with her companions, and wept on the mountains because of her virginity. 39 At the end of two months she returned to her father, who did to her according to the vow which he had made; and she had no relations with a man. Thus it became a custom in Israel, 40 that the daughters of Israel went yearly to commemorate the daughter of Jephthah the Gileadite four days in the year.

Obviously, Jephthah makes a terrible vow, but both he and his daughter recognize that obeying the Lord is of the utmost importance even though it may result in his daughter's death.

Related: Numbers 30 on vows and Jesus on avoiding rash oaths/vows (because of the seriousness of them).

> Matthew 5:33 “Again, you have heard that the ancients were told, ‘You shall not make false vows, but shall fulfill your vows to the Lord.’ 34 But I say to you, make no oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. 36 Nor shall you make an oath by your head, for you cannot make one hair white or black. 37 But let your statement be, ‘Yes, yes’ or ‘No, no’; anything beyond these is of evil.

Of course, every husband and wife takes vows to enter into the covenant of marriage.

Yeah, it sucks if you’re in an abusive situation (an actual abusive situation, not just they’re not doing what I want). If there’s physical abuse, sure, there’s possible reason to separate and stay single or reconcile. However, Jesus gave us the best example: he was totally innocent and suffered violence and abuse so that we would be reconciled to God. If only husbands and wives would model Jesus’ example in order to win their spouse to God.

Christians today think so little of God that at any sign of “suffering or abuse” they are counseled that they have the right to leave their marriage. Jesus’ example of bearing our sin and suffering means nothing to them.

Instead, God cared so much that He sent His totally innocent son to suffer violence and abuse on our behalf, and He invites us to follow His example to win others to Himself.

I think that many of these people are going to be surprised by God’s judgment on judgment day when God says “why did you counsel others to divorce” and they respond with “their spouse was abusive” that their response doesn’t cut it.

This is also another reason why the “exception clause” in Matthew 19 does not refer to divorce but likely the betrothal view (Deut 22), which I covered in Divorce Part 7 Final.

> Matthew 19:3 Some Pharisees came to Jesus, testing Him and asking, “Is it lawful for a man to put away his wife for any reason at all?” 4 And He answered and said, “Have you not read that He who created them from the beginning made them male and female, 5 and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? 6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.” 7 They *said to Him, “Why then did Moses command to give her a certificate of divorce and send her away?” 8 He *said to them, “Because of your hardness of heart Moses permitted you to puts away your wives; but from the beginning it has not been this way. **9 And I say to you, whoever puts away his wife, except for immorality, and marries another woman commits adultery.”**
>
> 10 The disciples *said to Him, “If the relationship of the man with his wife is like this, it is better not to marry.” 11 But He said to them, “Not all men can accept

> this statement, but only those to whom it has been given. 12 For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."

God does not invalidate your marriage vows despite how bad your spouse acts ("to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do us part"), which means the exception cannot mean that God allows for divorce.

Indeed, only death breaks the marital covenant:

> Romans 7:2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.
>
> 1 Corinthians 7:10 But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.
>
> 1 Corinthians 7:39 A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord.

The Lord and Paul are consistent about this fact, and most Christians gloss over 1 Corinthians 7:39. This also means that the "abandonment" earlier in 1 Corinthians 7 *cannot* be a reason for release from the covenant of marriage and by extension *definitely does not* allow remarriage.

> 1 Corinthians 7:15 Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.

Paul is saying that a believer is not under the "bonds of marriage" or the "roles and responsibilities of marriage." They should stay single or reconcile as they are still married to them to be consistent with the other Scripture.

Finally, to circle back to the beginning: **God cares more about you being faithful to Him and honoring your word than even your physical health.**

The Demise of Marriage: Cause and Effect

May 17, 2019 | by Deep Strength | Link | Original Link

I can't remember any one person having tried to write down all of the negative effects about the demise of marriage. This is basically a list to try to write down most if not all of them at least in the US. Most western countries probably have similar trends too. Some may overlap with Christianity and Christian marriage, though culture would have been increasing hostile regardless.

Got the idea from reading the comments here. Much of everyone arguing about many of the common talking points not realizing that pretty much everything contributed.

Unfortunately, don't have the time to link all of the posts that related to all of these topics, so I'll possibly do it when I have more time. Just linked some of the more recent ones.

Feminism

- **Proto-feminism women's suffrage** — sped up the implementation of liberal policies (see: many points below). However, many of these policies would come about regardless.
- **Women in the workforce** — increasing need for full-time jobs decreases quality and pay of jobs. Note: I'm not saying women can't or shouldn't work (as many women have throughout history and even Biblical times did: Proverbs 31), but this trend does negatively affect employment rates and quality of pay of jobs. It's basic economics.
- **No fault divorce** — incentivizes divorce and single motherhood, especially for cash and prizes
- **Default mother gets the kids** — incentivizes wife divorce
- **Child support model has replaced fathers** — can easily leave a marriage to get money
- **Sex outside of marriage** — decreases marriage rates, increases cohabitation
- **Decreased stigma of bastards** — decreases marriage rates
- **Contraception** — decrease marriage rates
- **Abortion** — decreases marriage rates via increased sex, decreased stigma, and contraception
- **Bloating government spending and entitlements** — incentivizes single motherhood and poverty
- **Increased victimhood and protected class status** — virtue signalling and sky high expectations become the norm
- **Women can do no wrong** — everything is somehow men's fault.
- **Masculinity is demonized (via patriarchy)** — decreases "good masculine men," increases "feminized pansy men," and increases "bad boys."

- **Rise of the white knights** — men thinking that helping or speaking up for women will make them attracted to him
- **Cross-dressing and cross-behavior** — women start to cut their hair short, wear men's clothing, and act more like men which leads to decreased their own attractiveness. Women with longer hair, feminine clothing such as dresses and skirts, and feminine demeanor are almost universally more attractive.
- **Women delay marriage: "Find yourself" and "try to have it all" and "don't settle down too early"** — delays women's marriage expectations until after their most attractive years
- **Tearing down "patriarchy" or forced equality of the sexes which doesn't exist** — women are not attracted to most men
- **Decreased shame** — "certainly societal shame over old maids, loose women, divorcees and bastard children played a large role in why many people were "christian" at the time. Once the stigmas started to be removed from the previous list then people found more interest in them. I mean, its not like loose women is a new thing, right? Been around since the beginning of time! However in most societies such women were shunned and frowned upon, despite the absence of God. This kept such activities in check, whereas now they are celebrated and running rampant!"

These trends have highly destabilized the marriage marketplace, leading to entitled, less-attractive, less feminine women and decreasing amounts of attractive masculine men.

Education trends

- **Women gravitate toward educational teaching especially K-12** — biases education system toward girls
- **Elimination of PE and increase of busy work in schools** — biases education system toward girls
- **No child left behind** — no stigma for failure leads to decreased care about doing well in life, especially for boys who schools don't care about
- **Men tend to do well in more hands-on fix-it work** — some/many men prefer not to go to college and into trades
- **College/STEM pushed for women via feminism** — Women increasingly represented in college and graduate education (also due to above)
- **Parents push their daughters more than their sons** — Unsurprisingly, their daughters are more ambitious than their sons to get an education and good job

As educational attainment and a high paying job have become a 'status symbol,' this leads women to look down on men leading toward more "where have all the good men gone."

Other trends

- **Social media and dating apps** — Encourage narcissism and skyhigh unrealistic

expectations, typically in women more than men, but can be both. Also, normalizes hedonistic lifestyles and presenting yourself as perfect without flaws.

- **Husbands and fathers are treated with contempt and no respect** — especially happens in the media. Corollary: Loss of solid role models. Decreases men who want to be such.
- **Disney princess mentality** — sky-high expectations of "prince charming" leading to decreased dates, relationship formation, and marriages. Improper view of "romance."
- **Obesity** — decreases both sexes attractiveness which decreases dates, relationship formation, and marriages.
- **Pornography and romance novels** — sexual satisfaction can be gained at the expense of morality outside (or even inside) of marriage.
- **Liberal media bias** — feminist policies are pushed at the expense of morality
- **Romanticization of marriage** — Most marriages outside of the last hundred years were not out of "[feeling] love."
- **Many men and women start to believe that things that are attractive in men (e.g. have a good job, successful, educated, interesting, etc.) are also attractive for women to get a man** — Hint: youth, beauty and femininity are attractive to men. These incorrect expectations lead women to focus on the wrong areas to try to land a man.
- **Women want men that "have it all" but won't date men who are significantly older** — this is simple logistics. Most men in early to mid 20s are not very successful yet, aside from a few start-ups and those men are usually socially awkward. Since there are only a few men like this early on, the few very attractive women will snap them up. The rest complain where "all the good men went" when their expectations don't match reality.
- **Increase in risk averse behavior** — parents want to protect their children from life rather than introduce them to the conflicts of life and how to overcome them. Less men and women are willing to take the plunge to get married earlier or even just ask their counterparts out on dates.
- **Parents don't teach their sons and daughters about the opposite sex much anymore** — little if any parental mentoring about life which leads to mass confusion for men and women

These factors negatively affect men and women's expectations of relationships and also some may result in decreased or significantly decreased attractiveness.

Christian trends

- **Chivalry and feminism's "Christian" counterparts have replaced Biblical marital roles and responsibilities** — leads to an inversion of roles or idolatry of the wife in the marriages
- **Clear Biblical compromise** — women pastors/leaders, de-veiling of women in Church, etc.

- **Lack of focus onto preparation for marriage** — God's Biblical marital roles and responsibilities are largely ignored or manipulated in favor of worldly talking points such as "communication" and "conflict management"
- **Tingles are a sign of godliness** — if she's in love with you (romance), you're not acting godly. Makes husbands idolize their wife's feelings and thereby a slave to them.
- **"Women are more spiritual than men"** — increases pride and self-entitlement and decreases repentance and humility
- **"Women good, men bad"** — an offshoot of the above used to blame husbands/fathers for even sins that their wives/daughters/sons commit saying that 'if they were only godly enough then their wife or children would submit.' Encourages rebellion and decreases respect and attraction.
- **Feminimization of the Church: worship, preaching, etc.** — increases female and decreases male attendance leading to disparities in the dating pool that negatively affect women.
- **Preacher apex fallacy** — sexual attraction is from power and status in the Church. "Be like me" attitude doesn't work, especially when the pastor suddenly starts having marital troubles because of adherence to chivalry or complementarianism over the Bible.
- **Fall to cultural expectations** — happy wife happy life, white knighting, women can do no wrong, and many of the other feminism trends.
- **"A man must pursue a woman"** — the non-Biblical reality of the typical conservative Christians. Reality: Jesus invited the disciples to follow Him, and the disciples chose to follow. He did not chase after them.
- **Christians following worldly social scripts** — college -> job -> house/car -> marriage are more important than instructing children to follow Biblical morality.
- **Physical attractiveness and worldly success are largely ignored** — to get a spouse you must wait on "God's timing and be godly" while ignoring that no one wants to go out on dates with obese, poorly dressed, and poorly marriage-prepared Christians. Which leads into…
- **"God's timing…" or "God's plan…"** — prevents Christians from actually taking steps to change their own situation which decreases chances of meeting someone who also finds attractive. Corollary: God does not promise anyone a spouse in the Bible
- **Nuclear rejections** — dissuades young Christian men from approaching in the future
- **The over-spiritualization of dating** — Dating is only encouraged if you're serious about getting married, and Christian friends hype up a date like you're getting engaged.
- **Jesus is my boyfriend** — leads to weird pseudo-romance that negatively inflates women's expectations in a relationships
- **Mother's day and Father's day microcosm** — praise mothers and shame fathers to do better or "man up." Even worse: claim God the Father is also a mother.

- **Purity culture** — Flirting is a “sin.” Women are brown-beaten to not have sex so much they still remain unwilling to have sex in marriage.

Honestly, there were more Christian (or should I say non-Christian) trends than I expected. Most of these negatively affect women’s expectations. Some disincentivize men from being Christian or even trying to date. The worst offenders are the ones that distort the Scriptures to mean or say things that God never said about marriage or promises He never made.

Overall thoughts

In general, when most men and most women married in their early to mid 20s, the women were marrying for the trajectory of what the man could be (unless she was marrying someone 5-10+ years older than herself). Men would get the “wife of their youth” immediately while working to support his family and become a great husband and father that his wife could brag about as he becomes much more successful.

Most Christian men and women would do well to focus on themselves and what *benefits* they could bring to a potential spouse. They should work on their own attractiveness: stay fit, eat healthy, well groomed, and masculine or feminine in action and clothing if possible. They should also focus on what God says about marriage and not the common cultural Christian distortions that are parallels of what culture says about husbands and wives.

Christians should be active in serving Jesus and mentoring/discipling others and being mentored/discipled themselves if possible. Network within the Church and go to widespread events as that gives them more avenues to meet other Christians. Evaluate your own expectations of a spouse to make sure that you’re not having unrealistic expectations or too many deal breakers (aside from Biblical requirements like serious Christian).

Also, if I missed any, add them to the comments. I’m pretty sure I got most of everything, but there are always some that I probably missed.

What did they expect?

May 19, 2019 | by Deep Strength | Link | Original Link

Men are afraid to mentor women after #metoo

> LeanIn.org and SurveyMonkey's new #MentorHer poll reveals Friday that 60% of male managers report feeling "too nervous" about being accused of harassment to interact with women in "common workplace" activities such as mentoring, socializing and one-on-one meetings.
>
> That's a 32% spike from 2018, with an additional 36% of men saying they now actively avoid women in junior-level positions — effectively chopping down their shot at climbing the corporate ladder.
>
> "The vast majority of managers and senior leaders are men," says Sheryl Sandberg, Facebook COO and founder of LeanIn.org, in a statement. "If they are reluctant even to meet one-on-one with women, there's no way women can get an equal shot at proving themselves."
>
> Widening the gender gap is actually an abuse of power, she says.
>
> "We're in a bad place — no one's ever gotten promoted without a one-on-one meeting, I feel confident in saying that," Sandberg tells "CBS This Morning" host Gayle King Friday. "Senior men right now are nine times more hesitant to travel with a woman and six times more likely to hesitate to have a work dinner."
>
> Women — and especially women of color — don't get the same amount of mentoring as men, "which means we're not getting an equal seat at the table," Sandberg says. "It's not enough to not harass us, you need to not ignore us, either."

Just so we get it straight:

1. Women accusing men are to be regarded as truth (guilty until proven innocent)
2. Less men want to mentor women because they don't want to be accused of anything
3. This obvious and logical response to accusation flinging is a male "abuse of power"

You can't make this stuff up.

I've said before that feminism is the cause of its own problems and made that clear in the book, but I didn't expect to be handed such an obvious example.

> Now Sandberg says it's time for men to "step up" and "redefine what it means to be a good guy at work" — before it costs us all a whole lot of cold hard cash.
>
> "There's not a company in the world that can afford to leave talent on the sidelines because it's female," she says. "But that's what will keep happening unless all of us — especially men — commit to doing better."

Always come down to the old “man up.”

Or maybe perhaps stop inciting women to vilify men?

Women’s attraction to masculine men

May 22, 2019 | by Deep Strength | Link | Original Link

This article from psychology today looks at some of the research on attraction.

> Some researchers have suggested that masculine characteristics in men’s faces, such as a strong jaw or a heavy brow, are associated with good physical health and strength, while feminine characteristics, such as a small jaw or large eyes, are associated with emotional warmth and trustworthiness.
>
> Whether these hypothesized associations between facial masculinity-femininity and both men’s physical characteristics and personality traits are robust is hotly debated. Nonetheless, masculinized versions of male face images (versions in which male sex-typical traits are exaggerated) are at least reliably perceived to look physically stronger and fitter than feminized versions. Similarly, feminized versions of male face images (versions in which male sex-typical traits are reduced) are reliably perceived to look more trustworthy and cooperative than masculinized versions.
>
> Thus, when straight women assess men’s suitability as partners they are faced with a potentially intriguing tradeoff. On one hand, they could choose a masculine-faced, strong, and healthy partner. On the other hand, they could choose a feminine-faced, caring, sharing (i.e., prosocial) partner. Over the last decade or so, many studies have investigated how environmental factors might influence how women resolve this tradeoff, potentially giving rise to cultural differences in women’s preferences for masculine men.

This is standard. “Handsome” features in men have always been the wider, angular face with a strong jaw line.

> Ian Penton-Voak and colleagues (2004) conducted one of the first studies to look at this issue, comparing the facial masculinity preferences of women living in the UK with those of women living in rural Jamaica. They found that Jamaican women showed stronger preferences for masculine men than did UK women. To explain this cultural difference in masculinity preferences, they noted that the risk of contracting a serious illness was greater in rural Jamaica than in the UK and that long-term pair bonds between men and women were less common in rural Jamaica than in the UK. They speculated that these two factors could cause Jamaican women to place greater importance on the strength and health of masculine men and less importance on the prosociality of feminine men than do UK women.
>
> Following in this vein of research, Lisa DeBruine and colleagues (2010) tested whether women living in countries where people are more likely to die because of infectious illnesses showed stronger preferences for masculine-faced men.

> They found some evidence to support this hypothesis from an online study of more than 4,500 women in 30 countries. However, an alternative analysis of their publicly accessible data by Rob Brooks and colleagues (2010) suggested that threat of violence (as indicated by homicide and violent crime rates or by income inequality) was a better predictor of women's preferences for masculine men. They suggested women in countries with a higher threat of violence may show stronger preferences for masculine men because masculine men afford their partner greater physical protection and are better able to aggressively compete for resources.
>
> So far, so muddled… and from here the plot only thickens. Subsequent work by Isabel Scott and colleagues (2014) found little evidence that the threat of violence or risk of disease was related to women's masculinity preferences. Instead, they found that women in more modern, industrialized countries showed stronger preferences for masculine-faced men. They suggested that this pattern of results indicated that masculinity preferences were evolutionary novel and simply a consequence of women in more industrialized countries encountering many more faces in their daily lives than do women in less industrialized societies.
>
> The most recent study, by Ula Marcinkowska and colleagues (2019), found that women in countries with higher offspring survival rates and better economic conditions preferred more masculine-faced men. By contrast, they found no evidence that the threat of violence predicted women's masculinity preferences.
>
> So, what on earth is going on with these results? Some results suggest that women's masculinity preferences are stronger in countries where sickness is more common, others where sickness is less common, some where violence is more common, and others where economic conditions are more favorable. It's possible that women in wealthier, more industrialized countries are less interested in a caring, sharing partner. Indeed, Marcinkowska and colleagues found that masculinity preferences were stronger in countries where women were more open to short-term relationships—an argument similar to the one Penton-Voak and colleagues made 15 years previously!
>
> The disparate, often confusing results of these studies highlight the pitfalls inherent in using correlational designs to explore the highly intercorrelated factors that might underpin cultural differences in mate preferences. Experimental methods in which cues to environmental factors such as violence and disease can be systematically varied are clearly the solution to this problem, right? Although you might think so, two experiments that attempted to do precisely that also produced contrasting results. One experiment found that viewing images of sources of infectious disease increased masculinity preferences, but another experiment did not replicate this effect.

So what we have here is:

- Jamaican women showed stronger preference for masculine men than UK.
- Women in places with more infectious disease deaths and higher violence rates tend to prefer more masculine men.
- Women in modern, industrialized countries showed stronger preferences for masculine faced men.
- Women in countries with higher offspring survival rates preferred masculine faced men, and no evidence of the threat of violence.

This shouldn’t be a surprise to most of us. In general, women prefer masculine men. This is more prominent in countries with violence, but still even in industrialized countries women prefer masculine men.

In industrialized countries where the threat level of violence (protectorship) and provivision decrease (providership), women still prefer masculine men. However, the amount of masculine men similarly tend to decrease due to less overall masculinization of men (increasing feminization factors and less need for threat of violence), so you tend to see women with more less masculine men overall just because there is a deficit.

The author did not look at the age(s) of the participants in the study earlier, and we know that women tend to prefer more masculinized men in their 20s. But if they can’t find a masculine man to marry by 30s, they’ll start “preferring” less masculine men as their body goes into baby rabies mode.

In any case, be attractive and don’t be unattractive: be a masculine man.

Practical mailbag: should a man be just friends?

May 24, 2019 | by Deep Strength | Link | Original Link

A reader writes in:

> Was curious if there was any blogs regarding being 'just friends' with girls a guy's interested in. I know in Rationale Male they say to decline the offer. was curious if its the same view point amongst the 'Christian Manosphere'
>
> The short story: chatted with a girl on an app for a couple weeks, went on a date. she wanted to meet up again, but changed her mind and instead sent me a very long text involving a list of reasons of why a relationship wouldn't work. Now we chat once in awhile, through various social media accounts. Says she has a BF now and that were still friends on, says I'm welcome to visit her.
>
> Am i best to ghost her? tell her where friends off cause its toxic for me (literally can't talk to her without liking her more), Option C?? definitely don't want to become a stalker or continue as an AFC.

My reply:

> I have a post on this a while ago on understanding the friend zone and escaping it.
>
> Generally, a waste of time trying to leave the friend zone, unless something significantly changed about you.
>
> Overall: you guys chatted. She classified you as a friend. If you want to be a friend, feel free. If not, just cease talking because it seems like she's not interest and you're better off spending your time elsewhere.
>
> Most relationships of men and women devoid of romantic interest will peter out anyway, so it's a waste of time putting effort into something that is not fruitful in the long run. I don't really consider this ghosting unless there was mutual interest.

The girl above if she has a BF (which there is no reason to assume she doesn't if her interest level is declining as you can see from the messages), she's putting pretty much zero thought about you anymore. Most girls will say you can come chat with them to be nice, but they really don't want to spend more time on unfruitful relationships either.

It takes 2 to tango, and if a girl is wavering in her interest for you it's best to move on. You don't want to be with a girl who is wishy-washy about wanting to be with you. It's very easy for a woman's feeling to change if she's already feeling lukewarm about you from the start. You want someone who really wants to be with you and make time for you.

I think this type of thing is best done in person and to minimize texting initially if you are going that route. The more texting you do the easier it is to screw up burgeoning interest

for your average man. There is also the issue of coming across differently than you are in person, which can be a big issue for both men and women.

The one exception is unless you are really good at generating interest from text which some men are good at doing (usually you need a good handle on how to tease her through text).

Link roundup: height doesn't matter, more domestic violence against men than women, male-female differences start in the womb

May 26, 2019 | by Deep Strength | Link | Original Link

An article from dating.com claims height doesn't matter.

> A survey of 10,000 international Dating.com users, which included 5,000 males and 5,000 females ranging in age from 21-50, found that:
>
> - **68%** of women said they find shorter men attractive
> - **82%** of women said they would date a man that is the same height as she is
> - **61%** of women say the perfect height for a man is 5'8″
> - **40%** of women prefer men who are over six feet tall

Of course "some" women find short men attractive or would date a man about as tall as them: Short or average height celebrities (or men with other highly qualifying attractive traits).

I could believe that 61% of women say 5'8″ is a perfect height (although I think it's higher) as the average woman is about 5'3.5″ or so. About 4-5″ taller is pretty solid for most women. Note that the average male height is about 5'9.5″ or so as well. It's pretty obvious why God created men to be on average taller than women.

Even despite that, 40% of women prefer a man who is over 6'0." Yes, that's about 8.5″ taller than the average woman. That should tell you a little something about how true the statements of dating someone shorter or same height are.

Data on the past 12 months for domestic violence.

> Previous surveys have revealed near-parity between men and women in their rates of partner violence. But the most recent survey reveals a surprising shift: Men now are 31% more likely to be the victims of overall physical violence *during the previous 12 months* – 3.8% among men versus 2.9% for women (Centers for Disease Control and Prevention. National Intimate Partner and Sexual Violence Survey: 2015 Data Brief – Updated Release, Atlanta, Georgia. 2018. Tables 9 and 11.
>
> [image]

I suppose this shouldn't really be a surprise given how much VAWA and Duluth has biased the police against men. When you always blame one side for violence, it incentivizes the other side because there are no consequences. See: no fault divorce.

Large sex differences in the womb:

> Now we have another, even more striking study of the human brain prior to birth. In this study, American researchers managed to do MRI scans of pregnant mothers in the second and third trimesters, with sufficient resolution to image the brains of the babies inside the uterus. They found dramatic differences between female and male fetuses. For example, female fetuses demonstrated significant changes in connectivity between subcortical and cortical structures in the brain, as a function of gestational age. This pattern "was almost completely non-existent in male fetuses". They note that others have found, for example, that female infants have significantly greater brain volume in the prefrontal cortex compared with males. They conclude that "It seems likely that these volumetric differences [found after birth] are mirrored by [the] differences observed in the present study.
>
> Some of the sex differences in the new study are truly amazing. See for example the image above (figure 4A from their paper) showing differences in female connections between the left cerebellum (CB) and the left superior frontal gyrus (SFG), and between the left temporal pole and the posterior cingulate cortex (PCC) compared with males. Remember, these are fetuses in utero! In other brain areas, the differences were not so striking. A reasonable next question might be: Why do these brain areas, and not others, show such dramatic female/male differences? Another reasonable question would be: Why haven't the mainstream media in the United States covered this new research?

This should not be a surprise, given the science we briefly covered in the Caster Semenya issue.

It's fair to say that there are certainly sex differences that are genetic/biological and learned. But the blank slatists want to deny that because it undermines their "war on patriarchy."

Cuddle parties and wifely criticism is bad

May 30, 2019 | by Deep Strength | Link | Original Link

Couple of articles that were sent to me in the Federalist recently.

No, Men Don't Need Cuddle Parties To 'Fix' Their Masculinity

> Chick flicks, sitcoms, and jokes about post-coital practices would have us believe that cuddling is entirely the purview of women, but we know for sure that human beings need to be touched, meaning men, too. It's a basic human need. For those in solitary confinement, or the elderly, the hunger is more pronounced, and the lack of touch debilitating. For men without partners, spouses, or sexual contact, a demographic a recent Washington Post article revealed is on the rise, this lack of human contact can contribute to feelings of isolation.
>
> Perhaps that's why an educator at Pennsylvania's Lehigh University recently jumped into the fully clothed cuddle pile in support of the local Men's Therapeutic Cuddle Group in Plymouth Meeting, Pennsylvania. Dr. Christopher Liang, who teaches a gender, race, inclusion, and trauma lab at Lehigh, believes that men's cuddle groups can redefine masculinity. This statement is predicated on the assumption that masculinity itself is problematic, and needs redefinition.
>
> Cuddle parties have been a mainstay of the intimacy industry for years, making waves and rolling eyes from Silicon Valley to Brooklyn. Touted by Cuddle Party as "a playful social event designed for adults to explore communication, boundaries and affection," a cuddle party is decidedly non-sexual, and rooted in the idea that human beings crave to touch and be touched. But is touch so far from the realm of masculinity that for men to engage in it is to redefine the term?
>
> Liang was one of the creators of the American Psychological Association's first-ever "Guidelines for Psychological Practice with Boys and Men." In a release from Lehigh, he advocated for the Men's Therapeutic Cuddle Group as something that "can do a whole lot of good" for men. If what he means by "a whole lot of good" is based in the concept of masculinity that is elucidated in the guidelines, then "good" is the opposite of what's being put forward.

Touch is neither feminine or masculine. It's human.

This is very strange, until you get to the last paragraph and see that it's the some of the same people that came out with the new APA guidelines demonizing masculinity. Then it all makes sense.

> It's a mixed message, however, because while men are being asked to be less traditionally masculine, they are still held to the standards of that masculinity. The cuddle group is an opportunity for men to explore their emotional side with platonic affection, and for the men in the group, this seems to be a valuable undertaking. Men in the group use the new form of closeness as a means to deal

> with past trauma, learning to be vulnerable, and finding the language to ask consent. The problem is in assuming that being masculine means entirely hiding vulnerability, whereas masculinity contains within it the burden of taking existential risks.
>
> My grandmother read parenting books during her time mothering four young children in the 1950s. The books told her to keep her children at a distance, not to hold them or cuddle them. She did as the books dictated, until she couldn't anymore. She scooped up her children, cuddling them, holding them, covering them with kisses. She said it made her feel like a bad mother to disobey the book, physically showing love to her children.
>
> The problem isn't that culture tells men vulnerability isn't masculine enough, or that standards of affection need be at arm's length. The problem is that we negate, at every turn, what it means to be human, and to love. Touch is not anti-masculine; it never was. Masculinity doesn't need to be redefined, nor does femininity.
>
> These are valiant forces in culture that are viable expressions, with usefulness, and weight. Before they are destroyed, we need to know what is proposed to replace them. If the new rubric is one in which men and women are interchangeable, with neither able to take true risk, embark upon dangerous quests, or cover each other with kisses, we won't like the loveless world we wind up with.

The author has started to piece things together, but doesn't get there. It's a war on God's design and trying to re-define feminine as masculine and vice versa. The people that are doing this are not trying to help men become "untoxic" or anything like that.

Only when you understand that it's insidious and malicious can you truly appreciate how the whole thing has happened.

Onto the better of the two articles IMO.

Dear Wives: Publicly Criticizing Your Husband Makes You Look Horrible

> As a 22-year-old, I didn't know who I would end up dating or marrying, but I felt sure there would be no fellow writer, especially not a fiction writer. There was something intrinsically off-putting about the thought of getting close to someone who might use my life and quirks to tell my story their way. And what if things soured? I assumed I really wouldn't like what I read.
>
> So I can only imagine what it's like to read about yourself in a non-fictional account, particularly when your spouse is putting you on blast in a major national newspaper. If this were a one-time thing, I might shake my head. But after reading the latest installment in the "my husband disappoints me" genre in The New York Times last weekend — this one penned by a clinical psychologist — I'd say we have a trend. And America, we need to talk.

> Darcy Lockman, whose editors sneeringly titled her opinion article, “What ‘Good’ Dads Get Away With,” opens by telling us, “When my husband and I became parents a decade ago, we were not prepared for the ways in which sexism was about to express itself in our relationship.” She proceeds to describe her husband’s cluelessness and lack of engagement, as well as their disagreement about whether she frequently noted his (perceived) failings.
>
> As I read this, I suspected I was supposed to identify with the writer and cackle about what a jerk her husband is. Yet my sympathies were with him. How did he feel reading about himself in The Times and having countless people read this unflattering account? Did his wife bother to run a draft of this article by him before publication? And would there be more unfortunate details in his wife’s forthcoming book, entitled “All the Rage: Mothers, Fathers, and the Myth of Equal Partnership?”
>
> I know the answers to none of those questions. However, I do know that if someone wants me to change the way I’m doing something, the most effective strategy is to speak directly to me. Not starting from the assumption that I’m doing things a certain way to be annoying, or that I’m driven by malice, laziness, or sexism. Not attacking me, and definitely not savaging me in front of a crowd.
>
> ….
>
> It’s hard to pinpoint when this trend erupted, although looking at the widely admired Michelle Obama might be a worthwhile starting point. In 2007, *New York Times* columnist Maureen Dowd wrote about wincing “when Michelle Obama chides her husband as a mere mortal.” In Michelle’s words, “‘For some reason this guy still can’t manage to put the butter up when he makes toast, secure the bread so that it doesn’t get stale, and his 5-year-old is still better at making the bed than he is.’” Oh, and Barack didn’t put his dirty socks in the laundry.

It’s like the old trope: if you’re criticizing your husband publicly you’re also criticizing yourself: you’re the one who married him. Few women seem to understand this sadly.

I’d argue it didn’t start with Obama. The popularity of the Internet as a medium became ubiquitous a few years after the rise of facebook and other social media. It became a lot easier to virtue signal (although this one is virtue sabotage really).

> By contrast, there is no obvious wisdom in publicly shaming your husband. What does that win you at home? What does that do to your marriage?
>
> One of the best bits of advice I ever read was in a parenting book: “What’s obvious to you is obvious to you.” In other words, ladies, if you’re unhappy with your situation, speak to your husband about it. He loves you and cares about your happiness. You’re more likely to resolve whatever’s troubling you if you’re clear about what you’d like to change. But please, for the sake of your marriage and any children, do it privately.

I’d be interested to know if this woman is a Christian or not… or if at least some secular

women are waking up to the fact that such strategies only make themselves look dumb.

It’s also interesting to see how women who actually have empathy for men take care of themselves versus the women that are raging feminists. She has long hair, is fairly pretty, seems to dress well, and looks to take good care of herself. Ironically, this is becoming a bigger and bigger tell of who you avoid.

The truth about trickle truth

June 1, 2019 | by Deep Strength | Link | Original Link

So “trickle truth” is one of the concepts where:

1. A woman (or man for that matter) is confronted about something in their past.
2. They provide you an answer.
3. You find out later that their answer was only partly true and it was much worse than you had initially thought from that answer
4. You confront them again and they tell you more about what happened
5. You think it’s over, but this cycle can repeat multiple times.

This often happens with a woman (or man’s) sexually history where they try to hide what they did in their past because they think it would make them look bad to potential romantic interests. Which is true by some measure.

There are multiple problems with this. Lying or lying by omission. It actually makes you look worse when you’re found out. Often times people don’t take this serious enough as a red flag.

In general, what we learn from this in the Bible is that truth is paramount.

If you truly are transformed and forgiven in Christ, you are willing to admit your sins as a testimony for Christ. Paul when he was Saul murdered many believers in Christ: a fact he freely admits in multiple epistles and claims he was the worst of sinners but God’s grace was sufficient for him. No matter how “bad” the truth sounds, if it’s part of your testimony of how God saved you then it’s a credit to Him.

If you think you have to hide something from others, your life or perhaps that area of your life has not be transformed by Christ. You see this much more from cultural Christians than you do from true Christians.

This is why any sort of trickle truth at least from a Christian woman or man is a red flag. This is doubly so if you are thinking about potentially marrying someone who you are getting trickle truth from.

Prosperity (husband) gospel for women

June 3, 2019 | by Deep Strength | Link | Original Link

I never really made the connection until now.

All of the notions that much of the modern Church peddles and believes in regard to getting married for women are in a sense another warped form of prosperity gospel.

- “Never settle”
- “God will bring you a husband”
- “Men should pursue after women”
- “It will happen in the right time”

In other words, God will **bring** you a husband in the **right time** that **pursues** you and meets the **your standards** (not God’s standards) if you follow Him.

It’s the same thing with the regular prosperity gospel. Instead of God providing all your *needs* (e.g. food and clothing in Matthew 6), He’ll provide you with worldly prosperity for following him: financial or material richness. A husband is but an extension of this “material richness” as we all live in a material world.

God is reduced to a cosmic vending machine, and a husband is but a object vended out to a woman. A status object that makes her life better by doing things for her.

I supposed the true irony is that you don’t have to change anything about yourself, any responsibilities, or even have to consider the future needs or desires of your potential husband. When all of these things actually make you a more attractive prospect that men would want to ask out.

Christ's sacrificial love from Ephesians 5

June 7, 2019 | by Deep Strength | Link | Original Link

It's probably not that surprising how the Ephesians passage is easily warped into "servant leadership" or rather do what your wife wants to make her feel better. However, few do get the deep context of the passage.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; **but that she would be holy and blameless.**

The sacrificial love Christ gave is for the specific purpose of sanctification. In other words, with His death Christ was thinking about how to reconcile us to God and Himself.

What most people don't realize is that this passage mirrors Genesis 2-3 accurately.

> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God **commanded** the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
>
> Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, **she took from its fruit and ate; and she gave also to her husband with her, and he ate.**
>
> Genesis 3:11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?" 12 The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate." 13 Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

The purpose of the Ephesians 5 passage goes back to the garden:

1. God commands Adam not to eat from the tree of the knowledge of good and evil
2. Adam ate from it without being deceived, under the persuasion of his wife (1 Tim 2)
3. God goes to Adam, and Adam blames Eve, and Eve blames the serpent

Christ's as the 2nd Adam (1 Cor 15) and his sacrifice is the example of a sacrificial love for our reconciliation with God. Thus, God gives husbands the same mission again to be the head of their wives and guide / teach / correct / rebuke them toward *holiness* rather than *sin*. To help them choose the tree of life rather than the tree of the knowledge of good and evil.

When pastors make this passage about a husband making his wife feel better, they miss the deep meaning behind Christ’s sacrifice and parallel to creation in the passage.

False desire and true desire

June 10, 2019 | by Deep Strength | Link | Original Link

One big issue that I've seen that husbands run into when they start to follow God's Word again by acting the head of their marriage is that they have trouble distinguishing false versus true desire.

One of the issues that stems from is the the application of dread.

- There is legitimate dread/fear from a husband starting to act as the head in the relationship again because the old dysfunctional and sinful patterns are being disturbed. This is a good thing. You want to break the cycle of the wife acting as the head, rebelling, or otherwise being contentious and nagging.
- There is illegitimate dread from actually threatening or inducing fear.

The issue that I see that most Christian husbands have is that the second point often does result in better sex. It is legitimately true that if you use the a threat point of divorce (like many pastors tell wives to use against their husbands), it does often result in a wife being more enthusiastic about sex and more submissive. But this misses the point.

One of the main points of marriage is about emulating Christ and the Church. Christ does not rule by fear but by love. Christians don't follow Christ because we're afraid of hell. We follow Him because He showed His love for us that while we were still sinners Christ died for us.

"Threatening" certainly works (to an extent at least), but it also does not induce true desire. It's a false desire that masquerades as true. False desire does not make one more holy, though it can get some results like sex. True desire does, and it also gets the righteous results like sex.

This is why Jesus admonishes the disciples to use authority correctly: to love and serve others.

> Matthew 20:25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 **It is not this way among you**, but whoever wishes to become great among you shall be your servant, 27 and whoever wishes to be first among you shall be your slave; 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

The problem, most of the time, is that we believe that we know what works better than God, or we don't believe that God will work His power through us. And then we flail around messing up relationships around us by using worldly measures like trying to threaten those close to us.

Roosh’s Christian conversion

June 12, 2019 | by Deep Strength | Link | Original Link

This video gives a lot of insight into Roosh’s (supposed) conversion to Christianity. Roosh’s interview with Sharpe on his turning Christian.

I ended up watching the whole thing. Here’s a bunch of the key talking points.

- Orthodoxy was his church of choice because that’s where he can take his mother and if I remember correct he grow up in that Church
- The death of his sister made him question the emptiness of his lifestyle. Thought about how it would be much better if he had been spending time with her rather than traveling around and banging women in different countries
- Traveling also was futile because he could have been establishing himself professionally for years, so if he wanted to have a family he could already be working toward that
- Taking shrooms help him confirm that Christianity was the right path as it supposedly made him see clearer through all of the socialized and feminized BS that is imposed on us all the time from the post-feminist world. It did not blow his mind.
- Regrets the player lifestyle but realizes that he may have not been a Christian had it played out any different way
- Has pulled most/all of his books on fornicating in other countries. Left the game ones up as he thinks game is not inherently bad but recognizing fornicating is.
- Talks about how his mind is constantly sexualizing women and running game on them as a habit, so he’s being celibate and focused on retraining his mind to be normal
- Would not comment on “deeper” aspects of the Christian faith as he is new to the faith and still studying the Bible and doing research on how to be and live as Christian, aside from the obvious no fornicating.
- Commented how haters would be haters (gathering around you and love what you’re doing but once you do something that they don’t like they’ll throw you under the bus) but is doing the interview for people who actually want to know the reasons why he has done an about face and why he thinks Christianity (“the God pill”) is true.
- Recognizes the gravity of Matthew 16:24-26 (“whoever wants to be My disciple must take up his cross…”) and is trying to follow in that vein
- Relaunching his site soon.

I ended up e-mailing him and offering him my book but he declined as he didn’t have time and would buy it if he did.

Overall, he seemed very genuine on the video and recognizes he’s still an infant in the faith but seems to be doing a lot of soul searching and research on how to live the faith out. Relaunching/rebranding is an interesting thing because you alienate most of your

former userbase and it’s has to hurt him monetarily pulling his books. I think that’s the most genuine thing so far that we can see at least that shows that money is not everything, and he’s serious about what he’s talking about so far. We’ll see what comes out of it, but I think he’s on the right track. Even if the shrooms story was a bit weird (I’ve heard crazier conversions).

Also, there was a surprising amount of Christians commenting in the chat while the interview was going on. I think most of the Christians who encounter the manosphere don’t know blogs like Dalrock exist.

Take up your cross

June 16, 2019 | by Deep Strength | Link | Original Link

In the spirit of the Roosh post a couple days ago, let's go over the verses he mentioned:

> Matthew 16:24 **Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me**. 25 For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? 27 For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.

There's several interesting things about this verse.

- Jesus is subtly predicting the manner in which he would die
- Jesus is very graphic: "take up your cross" to the 1st century Jew would mean that you would literally carry the cross to the place where you would die a criminal's death in shame (nakedness) and suffering.
- This is the cost of discipleship (deny self and follow): you must be willing to sacrifice everything for His purpose/mission and follow Him until death.]

It's a very sobering passage, and so far I think Roosh understands that since he's trying to totally change his behavior. Hopefully he will come to the understanding that follow Jesus also means carrying out His mission: make disciples of all nations and teach them about Jesus.

Aaron Renn’s Masculinst

June 18, 2019 | by Deep Strength | Link | Original Link

I’ve posted about his newsletter before, but check out Aaron Reen’s Masculinist archives and sign up if you’re interested in content discussing Christian men’s issues. It’s up to #34 issues so far and covers a wide range of topics from the feminization of the Church to men’s personal lives to how to respond and support Churches and pastors even if they’re going off track.

He made a big contribution to The Biblical Masculinity Blueprint with allowing the material from newsletter #3, played a big role in editing, and made some monetary contribution to get the book out.

Support him by signing up or on Patreon.

Incels and the growing plastic surgery culture

June 19, 2019 | by Deep Strength | Link | Original Link

This was a pretty crazy article with a sensationalist title of course.

> How Many Bones Would You Break to Get Laid? “Incels” are going under the knife to reshape their faces, and their dating prospects.

The article is long so I’ll only cover a bit.

> Truth4lie was 27, depressed, and living in a student apartment after a year in a psychiatric hospital on suicide watch when a friend showed him Neil Strauss’s pickup-artist guidebook, The Game. Together they practiced lines from the book, planning to use them on girls in nightclubs. “Would you like to kiss me? I didn’t say you could.”
>
> In real life, pickup artistry made Truth4lie anxious. One rule stated he needed to initiate conversation with a woman three seconds after seeing her, which felt like taking an exam. Still, he tried the techniques for a few years, with middling success. Eventually, he stumbled on a forum called Sluthate, where anonymous men gathered to “discredit the effectiveness of pickup art.” In one post, a user described coming to the realization that it didn’t matter what he said because of the way he looked.
>
> The user uploaded a selfie, and other Sluthate posters agreed, mocking the flaws in his face. They congratulated him for “taking the black pill,” shorthand for waking up to the tragedy of being ugly. Ugly people, especially ugly men, they said, are destined to lead unhappy lives and die alone.
>
> Reading this, Truth4lie felt exhilarated. In the mental hospital, counselors had told him the roots of his depression and anxiety were repressed childhood traumas. In therapy, he relived getting in physical fights as a kid with his dad and the time he punched his sister in the head. Cognition determined emotions, the counselors told him. By changing his mind-set, he could change his behavior. But what if his problems weren’t inside him but outside? Looks can’t be changed with a mind-set adjustment; neither can the cruelly superficial world that values them above all else. The realization was awful and great all at once, as if someone were finally telling him the truth about himself after a lifetime of fake validation.
>
> “The difference between a mirror image and non-flipped image of myself drives me crazy,” he typed one night, after spending hours comparing his phone’s selfies to his reflection. “I see all my asymmetries … How can it only be my brain?”
>
> Friends and family said he had body-dysmorphic disorder, a condition the International OCD Foundation says affects about one in every 50 people. Psychiatric manuals describe it as an obsession with perceived flaws in one’s

> appearance that others don't see or notice. But Truth4lie's imperfections were perfectly noticeable to other forum users: weak jawline, feminine nose, small frame, thinning hair. To Truth4lie, their assessments explained why he hadn't fit in in high school, why his ex didn't love him, why women he looked at on the street didn't make eye contact.

Interestingly, the "black pill" leads some men who seem to be unsuccessful with women down the road of "reverse" narcissism. In other words, if looks are everything with women then even if you don't have the looks you must go the road of getting looks to be successful.

Seems to be the same with women's plastic surgery: breast augmentation, butt augmentation, lip augmentation, and whatever type of cosmetic the Kardashians are promoting nowadays. Beauty is not one thing but the only thing.

> Truth4lie had for a while tried to write a novel about his time in the psychiatric hospital. He read Camus, who said that life has no great meaning. He pondered nihilistic theories posited on the forums he frequented. He discovered terms like "oneitis," a disease of romantic obsession that enslaves men, and "hypergamy," an evolutionary principle that pushes women to seek mates above their status. In a post-monogamy society, that means a tiny percentage of genetically superior alpha guys hoard most hetero sex. There were infographics to back it up, Tinder experiments with precise data. Beyond that, there was biology: Genetic wiring controls most everything about life, the forums' users argued, ensuring the misery of people like him.
>
> The forums' posters blamed their plight on women's rising social power. Once upon a time, women without careers married for stability; today they inevitably spent their 20s riding a "cock carousel" of the hottest guys they could land, settling for an ugly or average-looking man only when they were old and used, i.e., above 30. Even then, women could hardly be depended on for loyalty. Showered with attention on dating apps, favored by divorce courts, beloved by HR diversity initiatives, women had become a privileged class. The forums rarely mentioned wage gaps, pregnancy discrimination, or sexual violence, except in jest.

When men get sucked into the black hole of knowledge (especially if they were lied to a lot about men and women and relationships), it's easy to go down the path of nihilism. That's where you get your incels and MGTOWs.

That's part of the big issue that I think Churches need to do better on: discipling single men and women especially those who want to get married. Actually tell them the truth. Help them in the areas where they need to grow and mature and give them advice to be attractive.

However, the broader picture is that Christians have the responsibility to take any knowledge and wisdom captive to Christ. It's very easy to go down the rabbit hole and

lose sight of the mission completely. We're here to evangelize and make disciples. We're here to love and serve others. Anything that fosters bitterness, jealousy, or envy is not going to help any Christian be effective for Christ.

In Christ there is the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self control), contentment (the actual context of Phillipeans "I can do all things through Christ who strengthens me"), and gratefulness.

Johns Hopkins Research: No evidence people are born gay or transgender

June 24, 2019 | by Deep Strength | Link | Original Link

This should not be a surprise, but I was surprised to see it in PJMedia. Although it is a couple years old.

> Scholars at Johns Hopkins University released a new report on Monday which argues that there is not sufficient evidence to suggest that lesbian, gay, or transgender people are born with this sexual orientation or gender identity.
>
> The three-part, 143-page report, which appeared in the Fall 2016 edition of The New Atlantis, also investigated other commonly accepted ideas about homosexuality and transgenderism. Mayer and his co-author Paul McHugh, a professor of psychiatry and behavioral sciences at Johns Hopkins, challenged the claim that discrimination and social stigma are the only reasons why homosexual and transgender people suffer higher rates of mental health problems and are more likely to commit suicide.

I think the weird part is they try to claim both sides:

- People are born homosexual or transgender. We shouldn't criticize them.
- But if you come to identify as something else, you can claim whatever you want to be and people should accept that.

You can't have it both ways.

> The study breaks down in three parts: First, Mayer and McHugh examined whether homosexuality is an inherited trait, and concluded that people are not simply "born that way." Second, they looked at the causes of the poor mental health associated with gay and transgender people, concluding that social stress does not explain all of it. Finally, they studied transgenderism, concluding that it is not innate and that transgender "treatments" are associated with negative outcomes.
>
> The report found insufficient evidence to back up the idea that people are born with innate sexual attractions. Mayer and McHugh examined past studies which show a modest association between genetic factors and sexual orientation, but these studies have not been able to pinpoint particular genes responsible. Other hypothesized biological causes, such as prenatal development and hormones, have also been linked to sexual orientation, but that evidence is also limited.
>
> "Studies of the brains of homosexuals and heterosexuals have found some differences, but have not demonstrated that these differences are inborn rather than the result of environmental factors that influenced both psychological and neurobiological traits," the report explained. "One environmental factor that

> appears to be correlated with non-heterosexuality is child sexual abuse victimization, which may also contribute to the higher rates.”

That last paragraph doesn’t sit well with most of the liberal crowd.

> The report cited the National Longitudinal Study of Adolescent to Adult Health, which tracked the sexual orientation of children aged 7 to 12 in 1994-1995 and again in 2007-2008. Eighty percent of male respondents who had reported same-sex attraction and both-sex attraction in childhood later identified as exclusively heterosexual, while more than half of the females who reported both-sex attraction as children reported exclusive attraction to men as adults.
>
> Mayer and McHugh also analyzed twins. They pointed to a 2010 study by psychiatric epidemiologist Niklas Långström which analyzed 3,826 identical and fraternal same-sex twin pairs. Both twins had at least one same-sex partner in only 18 percent of male identical twins, and 11 percent of male fraternal twins. For women, both twins had at least one homosexual partner in 22 percent of identical twins and 17 percent of fraternal twins.
>
> “Summarizing the studies of twins, we can say that there is no reliable scientific evidence that sexual orientation is determined by a person’s genes,” the researchers wrote. “But there is evidence that genes play a role in influencing sexual orientation.”

The genetics part is the one that interests me the most. If homosexuality was “all” genetic, then you would expect that identical twins would have 100% rate of homosexuality if it was genetic. This is similar to inheritance of some diseases like Huntington’s where if you have the gene then you have it.

So homosexuality has some small to maybe moderate genetic influence at most based on the twin studies. Sometimes this occurs early on or sometimes later from the pushing of LGBT. This is a far cry from being born that way.

From a Christian perspective this is fairly consistent with how we interpret the fallen world. Since the fall, all humans have some predisposition (some genetic or otherwise) to certain sins. Since we are new creations in Christ, we don’t go along with what our flesh desires but the Spirit and conform it to Christ.

Of course, this is becoming “outdated” and “hate speech” even though the scientific consensus says otherwise.

Objectification is meaningless

June 29, 2019 | by Deep Strength | Link | Original Link

A reader writes in:

> Can you talk about the idea of objectification? I hear people use this word in regards to lust, porn, cat-calling, etc. but I'm not entirely sure I see sexual immorality as objectifying. Is objectification really the problem most men have in their views of women? If we ran through the gamut of sexual sin, do they all involve degrading a woman to an object? Is commitment the only thing that makes it not objectification. Maybe you get what I'm driving at? I just never understood that word and how exactly we objectify women in modern culture. For instance, to praise a women on her beauty is often considered objectification because it's assuming she has no power of agency and is merely an object to be looked at.

You gotta go back to the basics to understand this.

If an attractive man (or celebrity) "cat calls" a woman and she recognizes him, she's going to think it's flattering. If an unattractive man (say a homeless man) does the same thing she's going to think it's creepy. Women love to get the attention of attractive men with their beauty but hate when unattractive men do the same thing. Cat calls are corny and crass, so I would not recommend Christians do them anyway. But the point remains.

The problem is not with "objectification" but rather the context of who is doing the objectifying. It's a great thing for a husband and wife to objectify each other in that they're sexually attracted to various traits and aspects of each other. If you burn with passion and want to marry, it's a good thing to have that sexual attraction toward your wife. As with a wife, think she looks amazing or sexy? It's fine to express it, as long as you're not committing fornication or lacking self control with her (if not married).

Immorality of lust and porn are not sins because you're objectifying in them. Lust (or rather coveting in the NT) is about desiring wife that isn't yours (or woman if you're married). Lack of self control and warring against the flesh. There is reason the idea that it creates unreasonable expectations just like romance novels do with women too.

Overall, I would ignore everything that "modern culture" says about any topic. You'll always find that modern culture presents numerous double standards in behavior, usually in the favor of pedestalizing or idolizing women. The goal is to be conformed to Christ, and it's clear that culture is almost always diametrically opposed to what Christ says.

Anomalous

July 16, 2019 | by Deep Strength | Link | Original Link

The more you read the Bible and examine history, the more you understand that cultures that actually follow the LORD are anomalous.

The cultures that seem to emulate God's design (male led families) tend to be very successful, at least at first. However, that success is short-lived when they start to stray from God's design.

This is not a bug but a feature. All cultures will inevitably stray because humans don't like to follow God. Just as did Israel and Judah eventually rebelled against God, even God's Church has problems with obedience in Revelation 2 and 3. However, we are still called to be that people, not the culture.

> 1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy.

It is actually an anomaly if a culture sticks with God's principles, though inadvertently, for a long time. Wide is the road that leads to destruction.

Sex difference in evaluating attractiveness or no?

July 18, 2019 | by Deep Strength | Link | Original Link

On Dalrock's recent post, one thing stood out to me in Mandy Hale's comment:

> I never meet guys. Like…literally NEVER. A few years ago I felt like I could simply walk into a room and command the attention of the men in the room. I had no trouble meeting men. I got hit on regularly. But something changed along the way and that's not my experience anymore. I suspect it was more an internal change than an external one, as I honestly think I physically look better now than I did ten years ago.

I've had this conversation with my wife before about the attractiveness of some women we encounter. There's been several times where she'll say an older woman is very attractive, and I don't see it at all compared to a younger woman. This is not taking into account physical body changes: if a woman was obese and then suddenly got in shape she'll definitely become more attractive. However, objectively her youthfulness, fertility and facial attractiveness all decline as she ages.

A woman in her 30s can go from "unattractive" (overweight/obese) to "attractive for her age" (athletic/fit curvy), but she is not as objectively attractive as an *average* young non-obese young 20 something. Yes, she could be in greater physical shape and have better curves and maybe even better facial features, but she's still not as attractive as the younger woman. Youthfulness is one of the things that is very attractive to men. This is a fact that is fairly apparent to the vast majority of men, but it seems to be the case that women don't see it as readily as men do.

In women don't really understand male attraction, it also seemed to the case that women don't really understand the power of their own waist-to-hip ratio has on their overall attractiveness in conjunction with the clothes (hint: dresses and skirts) they wear. That's why the girl who lost weight went from like a 2-4 range ish to a 7-9ish on most scales whereas most women would've said her lost weight only bumped her up to the 5-7 range at most. The sex appeal comes from the lost weight on the face and the curves that make a man go "wow."

It seems to me that this would be potentially another sex difference that sabotages women's efforts to land a man. Unless there is a more drastic physical change, no woman is more attractive with age (or even if she is then her face at least won't show it for the most part). I suppose that some women "get it" when approaching the wall, but it seems that others do not.

I'd be curious to hear a weigh in from the men and women on if this is the case and why.

Joshua Harris divorces

July 27, 2019 | by Deep Strength | Link | Original Link

As you may have heard, Joshua Harris of “I kissed dating goodbye” fame is divorcing his wife. Quote from the Instagram post.

> My heart is full of gratitude. I wish you could see all the messages people sent me after the announcement of my divorce. They are expressions of love though they are saddened or even strongly disapprove of the decision.
>
> I am learning that no group has the market cornered on grace. This week I’ve received grace from Christians, atheists, evangelicals, exvangelicals, straight people, LGBTQ people, and everyone in-between. Of course there have also been strong words of rebuke from religious people. While not always pleasant, I know they are seeking to love me. (There have also been spiteful, hateful comments that angered and hurt me.)
>
> **The information that was left out of our announcement is that I have undergone a massive shift in regard to my faith in Jesus. The popular phrase for this is “deconstruction,” the biblical phrase is “falling away.” By all the measurements that I have for defining a Christian, I am not a Christian. Many people tell me that there is a different way to practice faith and I want to remain open to this, but I’m not there now.**
>
> Martin Luther said that the entire life of believers should be repentance. There’s beauty in that sentiment regardless of your view of God. I have lived in repentance for the past several years—repenting of my self-righteousness, my fear-based approach to life, the teaching of my books, my views of women in the church, and my approach to parenting to name a few. But I specifically want to add to this list now: to the LGBTQ+ community, I want to say that I am sorry for the views that I taught in my books and as a pastor regarding sexuality. I regret standing against marriage equality, for not affirming you and your place in the church, and for any ways that my writing and speaking contributed to a culture of exclusion and bigotry. I hope you can forgive me.
>
> To my Christians friends, I am grateful for your prayers. Don’t take it personally if I don’t immediately return calls. I can’t join in your mourning. I don’t view this moment negatively. I feel very much alive, and awake, and surprisingly hopeful. I believe with my sister Julian that, “All shall be well, and all manner of thing shall be well.”

I am not too surprised here given I briefly looked at his work again a couple years ago when analyzing his book and his own statements about it again. He stepped down as a lead pastor a few years ago if I remember correctly to focus on his own social media company. It seemed to go in a secular direction too.

The writing was probably on the wall then, but it just took the “courage” to “divorce his

wife" for it to finally come out.

I think the ironic thing is that his book and the criticism he got from it played at least somewhat of a role in having him departing from the faith. I've seen this with some other high profile pastors who seem to lock onto a supposed "right way" to do things and when it turns out to be unwise, bad or harmful advice they often self-flagellate or blame God instead of admitting their error and repenting. If they get in a cycle of the former, they can go down the road of apostasy.

The most common example that we see is a pastor taking their own advice of "servant leadership" to try work and work and work to placate their wife's feelings or emotions instead of being the head as God commands… and that can lead them down the road of divorce. Then they wonder where God was when they thought they were doing what God wanted, even though they were only doing their own idea of what God said rather than what He actually commands.

My last post Lysa's divorce (and thankfully reconciliation) has tons of comments mainly from my criticism of her actions (and his actions too obviously), but this is a man so it's pretty easy to just agree and blame him.

Remember that Gillette commercial…

August 2, 2019 | by Deep Strength | Link | Original Link

… that basically categorized all men as perpetuating weird masculine “norms.”

Mixed results.

> (Reuters) – Procter & Gamble Co’s (PG.N) quarterly revenue and adjusted profit beat Wall Street expectations on Tuesday, sending shares to a record-high even as the world’s No.1 personal goods company took an $8 billion charge on its Gillette shaving business.
>
> P&G reported a net loss of about $5.24 billion, or $2.12 per share, for the quarter ended June 30, due to an $8 billion non-cash writedown of Gillette. For the same period last year, P&G’s net income was $1.89 billion, or 72 cents per share.

P&G which owns Gillette lost 8 billion in their business, but their other businesses made up for it by beating their profit expectations.

Turns out tanking one business through boycotts is pretty easy, but making sure a diversified company feel it is pretty hard.

Also, haven’t had much time recently, but should be able to blog more soon.

“Losing the faith”

August 15, 2019 | by Deep Strength | Link | Original Link

Along with Joshua Harris choosing apostasy, AR comments that Marty Sampson (of Hillsong) is leaving the faith.

Marty Sampson wrote many of the worship songs that were played in some of the Churches that I grew up in, so that is definitely sad to hear. His lyrics were theologically sound in most cases.

John Cooper (of the band Skillet) has a widely quoted thing that is going around Christian circles on Facebook that relates to this.

> Ok I’m saying it. Because it’s too important not to. What is happening in Christianity? More and more of our outspoken leaders or influencers who were once “faces” of the faith are falling away. And at the same time they are being very vocal and bold about it. Shockingly they still want to influence others (for what purpose?)as they announce that they are leaving the faith. I’ll state my conclusion, then I’ll state some rebuttals to statements I’ve read by some of them. Firstly, I never judge people outside of my faith. Even if they hate religion or Christianity. That is not my place and I have many friends who disagree with my religion and that is 100% fine with me. However, when it comes to people within my faith, there must be a measure of loyalty and friendship and accountability to each other and the Word of God.
>
> My conclusion for the church(all of us Christians): We must STOP making worship leaders and thought leaders or influencers or cool people or “relevant” people the most influential people in Christendom. (And yes that includes people like me!) I’ve been saying for 20 years(and seemed probably quite judgmental to some of my peers) that we are in a dangerous place when the church is looking to 20 year old worship singers as our source of truth. We now have a church culture that learns who God is from singing modern praise songs rather than from the teachings of the Word. I’m not being rude to my worship leader friends (many who would agree with me) in saying that singers and musicians are good at communicating emotion and feeling. We create a moment and a vehicle for God to speak. However, singers are not always the best people to write solid bible truth and doctrine. Sometimes we are too young, too ignorant of scripture, too unaware, or too unconcerned about the purity of scripture and the holiness of the God we are singing to. Have you ever considered the disrespect of singing songs to God that are untrue of His character?
>
> I have a few specific thoughts and rebuttals to statements made by recently disavowed church influencers…first of all, I am stunned that the seemingly most important thing for these leaders who have lost their faith is to make such a bold new stance. Basically saying, “I’ve been living and preaching boldly something

for 20 years and led generations of people with my teachings and now I no longer believe it..therefore I'm going to boldly and loudly tell people it was all wrong while I boldly and loudly lead people in to my next truth." I'm perplexed why they aren't embarrassed? Humbled? Ashamed, fearful, confused? Why be so eager to continue leading people when you clearly don't know where you are headed?

My second thought is, why do people act like "being real" covers a multitude of sins? As if someone is courageous simply for sharing virally every thought or dark place. That's not courageous. It's cavalier. Have they considered the ramifications? As if they are the harbingers of truth, saying "I used to think one way and practice it and preach it, but now I've learned all the new truth and will start practicing and preaching it." So the influencers become the voice for truth in whatever stage of life and whatever evolution takes place in their thinking.

Thirdly, there is a common thread running through these leaders/influencers that basically says that "no one else is talking about the REAL stuff." This is just flatly false. I just read today in a renown worship leader's statement, "How could a God of love send people to hell? No one talks about it." As if he is the first person to ask this? Brother, you are not that unique. The church has wrestled with this for 1500 years. Literally. Everybody talks about it. Children talk about it in Sunday school. There's like a billion books written on the topic. Just because you don't get the answer you want doesn't mean that we are unwilling to wrestle with it. We wrestle with scripture until we are transformed by the renewing of our minds.

And lastly, and most shocking imo, as these influencers disavow their faith, they always end their statements with their "new insight/new truth" that is basically a regurgitation of Jesus's words?! It's truly bizarre and ironic. They'll say "I'm disavowing my faith but remember, love people, be generous, forgive others". Ummm, why? That is actually not human nature. No child is ever born and says "I just want to love others before loving myself. I want to turn the other cheek. I want to give my money away to others in need". Those are bible principles taught by a prophet/Priest/king of kings who wants us to live by a higher standard which is not an earthly standard, but rather the 'Kingdom of God' standard. Therefore if Jesus is not the truth and if the Word of God is not absolute, then by preaching Jesus's teachings you are endorsing the words of a madman. A lunatic who said "I am the way, the truth, and the life. No one comes to the father except through me." He also said that he was alive before Abraham, and to see him was to see God because he was one with God. So why then would a disavowed christian leader promote that "generosity is good"? How would you know "what is good" without Jesus's teachings? And will your ideas of what is "good" be different from year to year based on your experience, culture trends, poplular opinion etc and furthermore will you continue year by year to lead others into your idea of goodness even though it is not absolute? I'm amazed that so many Christians want the benefits of the kingdom of God, but with the caveat that they themselves will be the King.

> It is time for the church to rediscover the preeminence of the Word. And to value the teaching of the Word. We need to value truth over feeling. Truth over emotion. And what we are seeing now is the result of the church raising up influencers who did not supremely value truth who have led a generation who also do not believe in the supremacy of truth. And now those disavowed leaders are proudly still leading and influencing boldly AWAY from the truth.
>
> Is it any wonder that some of our disavowed Christian leaders are letting go of the absolute truth of the Bible and subsequently their lives are falling apart? Further and further they are sinking in the sea all the while shouting “now I’ve found the truth! Follow me!!” Brothers and sisters in the faith all around the world, pastors, teachers, worship leaders, influencers…I implore you, please please in your search for relevancy for the gospel, let us NOT find creative ways to shape Gods word into the image of our culture by stifling inconvenient truths. But rather let us hold on even tighter to the anchor of the living Word of God. For He changes NOT. “The grass withers and the flowers fade away, but the word of our God stands forever” (Isaiah 40:8)

Very good insight overall. Emotionalism based on “how you feel in your relationship with God” that is so prevalent in modern Churchianity is not a good way to base your foundation on God.

These people have rose to the positions that they were in on virtue of their God-given talent, but their foundation was shaky. They knew a lot about God, but they didn’t know God. Their talents count carry them to the positions they were in, the popularity, success, and fame, but when push comes to shove with the world it was too easy to be seduced by the world because they did not have a foundation.

They were the seed that fell on the rocky soil.

> Matthew 13:1 That same day Jesus went out of the house and sat by the lake. 2 Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. 3 Then he told them many things in parables, saying: “A farmer went out to sow his seed. 4 As he was scattering the seed, some fell along the path, and the birds came and ate it up. 5 Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. 6 But when the sun came up, the plants were scorched, and they withered because they had no root. 7 Other seed fell among thorns, which grew up and choked the plants. 8 Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. 9 Whoever has ears, let them hear.”

They sprang up quickly and brightly but withered without a root.

In fact, this is most people in the Church today as Christianity becomes more and more unpopular. This has been the trend in the Church for decades. I’m surprised it has taken this long for more high profile leaders to leave faith to be honest.

God's Biblical marital roles and responsibilities are the bare minimum and why past America had such an appeal

August 16, 2019 | by Deep Strength | Link | Original Link

One of the things that is interesting to me that I've been mulling over more recently (again) is the fact that most things in the Scriptures are the bare minimum.

For marriage, God commands the husband to be the head and love his wife while He commands the wife to submit and respect and be affectionate with her husband. He commands both of them to have sex with each other. If they separate, they must stay single or reconcile.

One of the things that I think exemplifies "perfection" in marriage is similar in nature to God's provision:

> Matthew 6:25 "For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? 27 And who of you by being worried can add a single hour to his life? 28 And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that not even Solomon in all his glory clothed himself like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! 31 Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' 32 For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 But seek first His kingdom and His righteousness, and all these things will be added to you.
>
> 34 "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

God already *knows our needs* and *will* provide for them (our *needs* and not our *wants*). We just need to have faith and follow Him.

The anomalous post a few weeks ago showed that it's not normal for any culture to follow God. Nova made some good points that our culture prior mimicked that to some extent, but ultimately diverted fast and hard once norms fell apart.

> I generally agree, and this is where I think a great deal of the nostalgia for the US prior to, say, 1965, or August 1920 or what have you is misplaced.
>
> What we had prior to the social revolution that began in the 1960s was a society

that was “Christian” on its surface, but really only on its surface. There was a convergence of its own between the kind of values that fostered middle class life and Christian values, construed broadly, when relating to sexuality and marital and family life. That is, there was a broad overlap between the two, such that following Christian teaching about sex, marriage and family life not only didn’t interfere with the middle class life script — it actually “rhymed” with it, such that it did not really impede the middle class life script. So people followed along, and it was easy enough for them to seem Christian due to their following those customs, even if they didn’t have a deep faith, and were following them because they were also the social values and customs of the rising middle class, and everyone, at the time, who was “getting ahead” was following them as well and leading successful lives. So there was a meshing there that took place that blurred exactly how Christian and faithful people were.

My own take is that they were not, in fact, very faithful, because the same people, once conditions changed quickly, pretty much abandoned, en masse, the Christian teachings in these areas for the new middle class life script, with only a small minority sticking to the “old rules”. We know what led to the middle class script being changed — everything from cheap and legal birth control and abortion, to an economy that moved from industry to service (and then now to “knowledge”), to feminism as a social and political ideology whose strength itself was fed by these technological and economic changes. In the space of a generation, middle class parents shifted dramatically when it came to their daughters … MRS degree was out, career path for its own sake was in. That script, which became solidified in the culture in the 1980s and 90s, does not call for marriage until after the education/early career phase has been secured … an age which started in the mid 20s area and which has advanced higher every year. This, of course, implies that almost all of these will be fornicating along the way … and all the more as the average age of first marriage increases. There was, and likely always will be, a small group that refuses to do so – the faithful group — but it’s tiny *even in Christian communities*. It’s just taken as a given by middle class and upper middle Christians that their children are likely going to be fornicating, and this is tolerated because it is felt to be a necessary risk in order to facilitate the important middle class life script. It also leads to much more egalitarian marriages, because the changes in the economy meant that in many areas living without two incomes, unless one of them was sky high, was increasingly difficult, and involved the sacrifice of not living a middle class life — which was an unwanted sacrifice because, again, the whole point of the middle class life script is to live a middle class life to begin with! Of course egalitarian marriages aren’t what the Church had taught since time immemorial, either, but that, too, had to bend before the more important middle class life script, such that men and women were formed to fall into both fornication and later in life more egalitarian marriages due to the life script, and everyone just adapted.

I think one of the interesting things is that there was some “beauty” in how Western Civilization followed in these norms at the time. For instance, a lot of men have a very romanticized view of the 1950s in America was a man/husband has a hard day at work and comes home to his wife and kids and hot meal on the table.

This is a classic. Why is that a classic? It shows that his family, particularly his wife, was anticipating his needs after a long hard day at work. It’s a beautiful example yet one which those who hate God (feminists and their ilk) seek to ruin. They can’t stomach the underlying assumptions from the wife: anticipating a husband’s need, showing him respect, being kind, giving and generous with her time. God forbid she shows that she actually likes her husband or being a housewife (or other things of that nature).

It is a good example of understanding why many men wish to go back to such a time (even though 1950s America wasn’t anymore “Christian” than America is today). A wife and family that actually cared and respected them. This is not to say it cannot happen today either, but it is vastly more difficult to raise a family fighting against secular and even conservative or Church currents that may push against it.

In conclusion, first work on Biblical marital roles and responsibilities. They are the bare minimum. Then seek to go above and beyond by trying to anticipate your wife’s or your husband’s needs.

The curses/punishments are disruptions to natural order

September 5, 2019 | by Deep Strength | Link | Original Link

I was reviewing Genesis 1-4 over the past few weeks (starting with my read through of the Bible again), and some more interesting topics came up in relation to the temptations and sin of Adam and Eve. I covered some of these in not curses but punishments one and two..

God presents 4 different commands to Adam (and Eve) in the garden.

> Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”
>
> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

1. Be fruitful and multiply and fill the earth
2. Take dominion/subdue the earth and everything in it
3. Cultivate and keep the garden
4. Do not eat from the tree of the knowledge of good and evil, or you will die

The temptation of Eve by deception and Adam’s disobedience show us a couple things too.

> Genesis 3:4 The serpent said to the woman, “You surely will not die! 5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

It’s the half truths that really shine through, IMO.

1. You won’t die (sorta true. They didn’t “immediately die,” but they ended up with spiritual death and eventually a physical death)

2. You will be like God, (the true temptation here)
3. knowing good and evil (true, it is the tree of the *knowledge* of good and evil after all)

Thus, it is interesting to see the punishments.

> Genesis 3:16 To the woman He said, “I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you.”
>
> 17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; In toil you will eat of it All the days of your life. 18 “Both thorns and thistles it shall grow for you; And you will eat the plants of the field; 19 By the sweat of your face You will eat bread, Till you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return.”

What you see in the punishments are a typical pattern of increase and see how they correlate directly to God’s commands:

1. **Be fruitful and multiply and fill the earth** — Eve has increased pain in childbirthing (she already had some pain, but it is “greatly increased”)
2. **Take dominion/subdue the earth and everything in it** — This command is originally fulfilled by Adam in Genesis 2 as he is naming the animals and does not need Eve (though God needs a suitable helper). By being tempted to be like God, Eve is tempted to subvert the natural order which Paul expounds on this in 1 Cor 11 with God > Jesus > man > woman. Eve’s temptation is thus: Woman = God > man. This is feminism 101. Women are “god.”
3. **Cultivate and keep the garden** — The ground is cursed so that it bears thistles and thorns which make this command harder.
4. **Do not eat from the tree of the knowledge of good and evil, or you will die** — An increase in death, Adam and Eve died a spiritual and physical death.

There is also the correlation to “desire” in Genesis 4 where God says to Cain:

> Genesis 4:7 If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its **desire** is for you, but you must master it.”

A wife that knows good (submission) versus a wife that knows evil and tries to usurp or disobey headship from her husband.

In other words, all of the punishments (including Eve’s) are increased temptation to sin which result in an increase in disruption of God’s natural order.

Greatly multiplied childbirthing pain tempts many women away from wanting to have children (which can easily be seen with contraception thereby decoupling sex from procreation — the descent into a hedonist society). Eve is tempted to be like God, and

one of those consequences is to be tempted to usurp or disobey her husband’s headship. Adam’s work is made harder, which is why he is tempted to be lazy (big temptation for many men). And obviously death is another natural disorder from God’s creation.

A general response to sin for Christian husbands and wives

September 16, 2019 | by Deep Strength | Link | Original Link

I've seen a few topics come up on the Christian RP reddit on understanding the Bible on response to sin from a husband or wife.

The Christian husband and wife are each responsible for their Biblical marital roles and responsibilities. If one of them is a Christian and the other is not, 1 Corinthians 7 and 1 Peter 3 apply which is different. Within these there's 6 different things (3 sets of 2 pairs) of general understanding and responsibility:

1. A husband is responsible for his own sin.
2. A wife is responsible for her own sin.
3. A husband is responsible for influencing his wife
4. A wife is responsible for influencing her husband
5. A husband is responsible for how he responds to his wife's sin
6. A wife is responsible for how she responds to her husband's sin

Let's say a wife cheats (this can also be for the husband just replace the wife with the husband and vice versa).

- The wife is responsible for her own cheating to God, but
- a husband may have some culpability in influencing his wife to cheat if for instance he's harsh with her constantly which can influence her to seek attention of other men or constantly denies her sex or things like these.
- both the husband and wife are responsible in how they respond to the sin. The husband must call his wife to repent (fire and brimstone or kindly depending on the situation- whichever one helps her repent better), and the wife is responsible for repenting

There's a lot of personal accountability and responsibility for the husband and wife, even though they are in different roles and positions of authority. The main thing is that they must be within the bounds of the Biblical marital roles and responsibilities. To paraphrase: For the husband headship, love, and honoring his wife, and for the wife respect and submission.

For the husband in responding to a wife's sin it must be done in love and honor while for a wife responding to her husband's sin it must be done with respect and submission.

One big thing you see in modern "Christianity" is that if a husband sins the wife suddenly "gets out of acting respectful and submitting to him" which is totally contrary to the Scriptures in 1 Peter 3. This is where a lot of the Church caves to culture. On the other hand, the reverse is true such as in the secular RP- the man bears 100% responsibility and the women have very little blame. In the Bible, God holds each person accountable to

the role in which He has called them.

Understanding what vetting does and does not do

September 25, 2019 | by Deep Strength | Link | Original Link

There's a "married red pill" post going around about how "vetting doesn't work and why boundaries are way better" which has some good points though I disagree with a substantial amount.

I'll quote a few parts of that post. Click if you want to read more.

> Vetting is the relationship strategy where a man takes a list of values and qualities he prefers in women and uses it to assess the viability of the woman he is currently dating so that he can know if she is worth committing to over the long term. The quintessential strategy for the type of men who readily identify with being traditional and conservative within a modern and liberal society. Note, these are little 'l,' and little 'c.' This isn't about tribal politics, this is about men. The vetting strategy is thrown around as if its the same strategy men have used throughout history, when in reality it's a horrible mental model; a narrative guys use to provide comfort for the grim reality that relationships all end, and most end well before the man is ready to move on, or his children have had the full biological father experience.

I think this is overestimating the purpose of vetting. I've written a lot about vetting before and how it can be used.

Vetting, especially for Christians, is for 3 primary purposes:

- It seeks to compare past behavior against present behavior to ascertain if someone is actually following Christ or doing it in name only.
- It also seeks to understand if a woman is a good fit for your mission in following Christ
- It also can possibly an early indicator about readiness for marriage.

Vetting is sort of like a job interview or background check in a sense (though you do not want to come off like this in person!). Someone following Christ or not following Christ will have certain qualities and values. Likewise, someone who wants a job but has bad past employment history (lack of being able to continually hold a job, lazy, etc.) is a much worse candidate than someone who doesn't. There are exceptions, but the rules generally hold. That does not automatically make the person with a better employment history a perfect candidate: they could just be good at hiding things and be a terrible employee down the road.

Clearly you want an applicant that fits the job also: if you're a missionary you want a woman who is on board with going out an evangelizing. If you're mission is men's ministry, you need a wife who is on board with you meeting men often during the week and doing life with them in and outside of your house. There are some women who can slip through the cracks, but for the most part this catches the vast majority of lukewarm

Christians who attend Church every Sunday and say they are following Christ, but their behavior elsewhere is lacking in obedience to Christ.

To summarize: Generally, you're able to eliminate the bad candidates straight off the bat. Thus, the goal of vetting for both men and women should be to eliminate the *inconspicuous* bad candidates before you waste both of your time.

> Vetting is a horrible strategy for the following reasons:
>
> - Men do not know what they want in life. Men have a wonderful ability to rationalize what the world offers, transforming it what men wanted all along. A vetting list is guesswork and post hoc rationalization.
> - Vetting a woman is vetting for values. The question is, whose values? Men today are instilled with feminine values, created by and for women to meet their own needs, not his.
> - Vetting only works if everyone is doing is immunized from everything else.
> - Vetting for values is a narcissistic fantasy, and serve to hide the true nature of women and men in order to live in the narrative it presents. By the time the masks come off it's too late.
> - Vetting creates an ego investment, where a man ignores anything that is outside of his vetted criteria. If the list is wrong, it's an attack on a mans ego, and he will fight tooth and nail to protect it.
> - Even if the masks are off, and humans are naked and honest in their interactions (which they aren't) vetting offers a snapshot into someones values, not a longitudinal assessment. It has the same longevity as an MBTI assessment; it's astrology for the educated.
> - Vetting is often done to the exclusion of actual relationship strategies. Boundary enforcement is far superior and doesn't require a lifetime of instilling feminine values in a man in order to understand them.

These might apply to secular, but many don't really apply much to Christians.

1. For Christians, God's mission is everything.
2. The values and qualities we vet are on God's marital roles and responsibilities and Christ-like behavior. These don't change.
3. One I will agree with
4. Not really.. if you use it as a tool to expose areas where speech and action don't match up it's actually taking off the mask.
5. If it's a Biblical list then such a list has no room to be wrong
6. True, which is why vetting is only a first step.
7. I disagree. Vetting should be like a first interview or background check that you find out over the first couple weeks to months of knowing someone.

So maybe 2 of the list apply.

Vetting is not mutually exclusive with “relationship strategies” which for Christians should line up with the Bible. It’s pretty easy to see that in many relationships there are many men and husbands that are dating or married to women/wives who do not respect them by their actions (even if they may call themselves Christian) and by extension are not submissive or obedient and are rebelling against God.

If you are dating and a woman is not respecting you then you can call her out and see if she changes. If she doesn’t then it may not be a good idea to remain in a relationship with her since it would only get worse in marriage. If she does, then maybe she is teachable and possibly a good helpmeet for you. If that happens in a marriage, obviously you generally have a lot more to learn about breaking dysfunctional cycles of behavior and learning about becoming a strong masculine Christ-like leader. The process of teaching her that disrespectful behavior is unacceptable starts with small things and gets to the big ones over time: the goal of Christ’s love toward the Church that husbands are to emulate is for the purpose of sanctification.

Overall, vetting is great. But it’s only a first step as you need to actual see if a woman actually on board with taking God’s Word seriously and if she is a good fit for you personally.

Where have all the good men gone #233548527

October 5, 2019 | by Deep Strength | Link | Original Link

Whenever I see these, I always wonder when they'll eventually stop. This one coming from the wall street journal.

> When my daughters were small they had a favorite bit of doggerel that prefigured some early feminist leanings.
>
> "Girls go to college to get more knowledge/Boys go to Jupiter to get more stupider," they would chant at me, and, with more evident passion, at any young males in their vicinity. I'd try to take issue with the grammatical *betise* in the second line that, I would point out, slightly undermined the premise of the jibe, but it was no good. Girls were smarter than boys and immeasurably superior in just about every other respect.

> On that, of course, I have never dared demur.
>
> But as it turns out, and as my girls progress with grace and accomplishment up the gilded escalator of their liberal education, there's a searing piece of truth in that couplet that points up a deep demographic chasm in this country and in much of the developed world.

Pretty much shows where he's coming from in the first few paragraphs. Father of (only) daughters and scared they won't have anyone to be with. Likes to insult men for not stepping up, like the rest of our culture and even Churches.

The approach is from an educational gap standpoint, and I'm omitting the statistics cited in the article because they've been around for a while. Close to 55:45ish in college and 60:40 in grad school. Supposedly going to get worse (which they will).

> It is estimated that for every three men with bachelor's degrees in their 20s and 30s, there are now four women. Most studies of human heterosexual attraction suggest both that intellectual capacity and achievement is an important attractor and that people tend to gravitate toward a partner with roughly the same level of attainment.
>
> But every year, the pool of eligible male graduates is getting smaller relative to the number of women. **Now of course college isn't everything, and many women will find a perfect mate who hasn't been through the four-year playground of parties, sleeping and the occasional lecture**. But the reality is that more of them are going to have to if they want a meaningful relationship.
>
> And there's a larger problem confronting these new cohorts of well-educated women. It's always been assumed that women are more selective in seeking out a partner of the opposite sex. **Men are notoriously undiscriminating; women, obviously more refined and sophisticated, are more choosy**. But

> with data now available from dating apps we are beginning to get a sense of just how big this gap is too.

Bolding mine. Can’t stop throwing the potshots around.

A simple solution would obviously be to drop all of the programs for women’s education attainment and focus them on underachieving men. That’ll never happen though. So the gap will get worse, and women along with men like these will be left crying over it.

The cause and effect is clear, but many men seem to be willfully blind about it. Especially when they have daughters.

The good news for men is that you can easily make yourself stand out by just going to college or graduate school and doing well and transitioning it into a solid job.

The importance of God's mission

October 10, 2019 | by Deep Strength | Link | Original Link

One of the big issues that Christian men run into when in a relationship or marriage is lack of mission, which often leads to idolization of the wife.

> 1 Corinthians 7:**25 Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy. 26 I think then that this is good in view of the present distress, that it is good for a man to remain as he is. 27 Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife**. 28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. **29 But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none**; 30 and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

The importance of this passage is that we need to always take a heavenly perspective on things. Paul was indeed referring to the present persecution of the Church in his time, but it also extends out to the Church as a whole over time whether in good or bad times. God's importance comes first.

What does it mean for a husband to live as if he had no wife? How does this jive with the passage of Ephesians for husbands to love the wife?

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

Christ's example of loving the Church sacrificially for the purpose of sanctification (not feelings!) was putting God's purpose for His life first. He even wanted the Father to take

the cup away from him in the garden. He didn't fall prey to the prevailing Jewish thought at the time that the Messiah was to be a sociopolitical and military Messiah that saved the Jewish nation, which included His disciples own thoughts about what He would do.

So too any single man or married man should be part of the body of Christ, using His gifts of the Spirit to enrich the body and evangelize and carry out God's mission here on earth: the Great Commission. No man is an island, and he needs to be plugged into a community of believers. This is one of my huge criticisms of many of the men who stop going to Church. Yes, people at Church can hurt you. Even Christians are fallible human beings that often let their pride get in the way. But that should not stop you from continuing to use your life to minister to others, even in the Church.

As we know, when a girl or the wife becomes the center of attention, the pedestal, she becomes his idol. This is not only idolization, but this leads to destructive actions that cause harm to the marriage. Life starts to become about making her happy or catering to her whims at the expense of everything else. This leads to a dissatisfaction and discontent in the wife which often turns into rebellion and divorce. The cultural and churchian milieu which encourages putting the wife first only causes this snowball to grow larger as there is no force of resistance against it.

Indeed, Jesus models this through leading by example and laying down His life for our own sanctification. Husbands have this call too in marriage: to model Christ's sacrificial love. A large part of that is not solely teaching and correcting her spiritually (which is what I usually talk about), but also modeling the life of Christ's ministry through our own gifts of the Spirit, evangelism, and discipleship in the Church.

The pedestal is always filled. Many Christian husbands have it unassumingly on the wife, but in the absence of a wife what is going to fill it? What should fill it? The answer is clear.

Living as if you had no wife means…

Very few Christian men lead a missional lifestyle, and I think by and large this is also one of the reasons why they are unattractive to women (aside from things like obesity and other factors). Many non-Christian men have a purpose such as the love of money or power or bedding women or whatever. These purposes are obviously sinful and futile in the end, but they are attractive to women because women are attracted to the traits behind these: *driven* and *ambitious*.

It would be wise for any single Christian man to know and pursue their God-given mission even before any women come into his life. This way they cannot be put on a pedestal or idolized from the get go, and it correctly models the example of Christ.

Christian husbands who have not been doing this have a harder time, and that's why "pulling back" from a wife to focus on doing what God has called us to do is so important. It gives God the opportunity to now use our own life as a living witness for Him whereas before there was a dysfunctional pattern of idolization of her feelings and expectations. This was the sin of Adam; intentionally going along with his wife in the garden instead of following God's command. So too Christian husbands have the choice. It's a hard one, especially if there have been dysfunctional patterns for years.

A pure focus on God and His mission as first in your life is the model of both 1 Corinthians 7 and Ephesians 5. This is what it means for even a husband to live as if he had no wife. When this is put into perspective of Christ's love for the Church, we can see it leads to appropriate modeling (spiritually, emotionally, physically, and mentally) of that relationship which helps to break any dysfunctional marriage pattern that has started or existed. Yes, it will be difficult, but following God's Word has always been that way.

The goal for Christian husbands whose wives deny them should not be sex but their wife's repentance

October 29, 2019 | by Deep Strength | Link | Original Link

The previous post on the importance of God's mission has some salient points for single and married husbands.

> Very few Christian men lead a missional lifestyle, and I think by and large this is also one of the reasons why they are unattractive to women (aside from things like obesity and other factors). Many non-Christian men have a purpose such as the love of money or power or bedding women or whatever. These purposes are obviously sinful and futile in the end, but they are attractive to women because women are attracted to the traits behind these: *driven* and *ambitious*.
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In general, we live in a culture where all of the responsibility in a marriage is heaped on the husband whereas the wife is a perpetual victim of her husband "never doing enough" (to make her happy).

Some would question whether wives who continue in sin (especially if they recognize that the Scripture says sexual denial is wrong) are even Christian. All Christians have their "pet sins" or vices or whatever you want to call them. For wives it's often pride, envy, contentiousness, disrespect, sexual denial, and things like these. If she is fruitful in other areas of her Christian walk, it's likely that she's a Christian. Just an immature one in this

area (or possibly many areas). If she's not fruitful and/or growing spiritually, it's likely that she's not.

The goal of the importance of God's mission and acting as the leader in the home is not sex. Yes, you become more attractive so that generally your wife will want to have sex with you over time. Yes, that's a good thing. But it's not the end goal. When you start doing God's mission for you and acting like a leader in the home, THAT is the way you actually help bring a wife to repentance. Yes, she should be mature enough Christian to realize that she is in sin and needs to repent, but that doesn't always happen because most Christians are not spiritually mature and can recognize their own pet sins in a world that encourages them.

The end goal is not sex but to help a wife repent. That is what it means for a husband to love his wife for the purpose of sanctification as Christ loved the Church sacrificially (Eph 5). The goal is not sex. The goal is the wife's repentance.

If repentance is not the goal then sex becomes the idol, and this leads down the road to replacing the idolatry of a wife's feelings for the different idol of being a slave to your own flesh again. If she denies you, you get butt hurt and into a funk. This is only possible if you are placing sex at a place it doesn't belong (even though you are owed it). This butt hurt always comes off the wrong way, as it shows a wife that she can still manipulate you with her denial. If she can manipulate you, she has power over you and you are implicitly telling her that you are not acting as the leader. You also fear her denial, leading you to make irrational choices that only contribute to hurt when she does this to you. This only leads back into the dysfunctional cycle of sex denial and more butt hurt.

Instead, the goal should be to model how Jesus did with the sinners of His time. How did He do that? He didn't shun them or get mad at them (and their sin) but hung out with them and influenced them through his words and actions. Yes, sin is offensive to God, but God is not *hurt* by any man's sin. He is angry at it, but he is slow to anger because He desires that *all* would come to repentance. Jesus ministered to them until they got to a point where they were receptive to His ministry: "go and sin no more" or they went and told others about Him because He had such an impact on their life.

When God's mission becomes the goal in all areas of your life, it imparts the behaviors that break dysfunctional cycles. Making sex as an idol may temporarily help because your attractiveness may improve, but it does not bring a wife to repentance and it is easy to fall back in the same behavioral patterns. Yet if your goal is to bring a wife to repentance, it is clear that helping a non-Christian or immature Christian wife in these particular areas needs patience and time and good modeling from you to break the cycle. You obey God, and God's way often wins the other's hearts back (which often includes the sex that you so desired).

Addendum: I can see in the comments that some people are having difficulty with understanding these concepts.

I am not advocating any sort of asceticism or saying that sex is unholy. What I am saying though is that making your wife your ONEitis even in marriage (especially for sex) is

going to lead toward a transactional mindset of “tit for tat” dysfunction that occurs when any sort of denial of sex happens. Husbands are creating covert contracts in their mind that if they only do this one thing (e.g. become more attractive, become a better leader, become more muscular, etc) that their wife will want to have more sex. Yes, that may be true, but it’s incomplete without repentance.

Yes, the husband and wife freely giving sex to each other is part of the repentance process (though usually the end result of it). Focusing primarily on the sex leads to dysfunction, even though that is what a husband is owed (or wife is owed if a husband is denying her). Repentance leads to reconciliation.

The men who are struggling with this in their marriage and walking it out understand perfectly.

> The goal for Christian husbands whose wives deny them should not be sex but their wife’s repentance
> by u/Deep_Strength in RPChristians

On creeps and romantics and obedience to God

November 2, 2019 | by Deep Strength | Link | Original Link

I don't think I've made a post specifically on this, but I've discussed it a bunch in the comments and book. This usually helps a lot of men understand at least some of their marital woes. As we all know, wives can be rebellious even if it was Jesus leading the relationship/marriage.

The creep and romantic dynamic is thus:

- If an unattractive man gives a woman flowers, he is a creep
- If an attractive man gives a woman flowers, he is romantic

This also corresponds to marriage in an almost predictable fashion:

- If an unattractive husband gives his wife flowers, he is seen as trying to curry favor with her and the wife may get even more dissatisfied and discontent.
- If an attractive husband gives his wife flowers, he is so charming, sweet, and the wife gives him that "I wanna do you" look.

This can be expanded out to several more things that a husband does for her:

- If a wife complains about laundry and the unattractive husband does it, he is seen as trying to curry favor with her and the wife may get even more dissatisfied and discontent
- If the wife complains about the dishes or any other housework and the unattractive husband does it, he is seen as trying to curry favor with her and the wife may get even more dissatisfied and discontent
- The one-up-manship of many things like engagement proposals or expensive dinners or acquiescing to demands.

This is the total futility of trying to love a wife by catering to her feelings. Her feelings are not something that can be bought, negotiated, or otherwise transacted by doing things for her.

It's really amazing how the exact same action is interpreted in different ways by women and wives. Of course, the same exact scenario in reverse could be true of an overweight woman/wife versus a fit woman/wife wearing lingerie. A husband may get turned off by the former but turned on by the latter.

One of the mods on RPChristians reddit has a good analogy about this: hardware or software issue?

Most of the issues with "hardware" tend to stem from a lack of care or complacency about one's own life:

- A man may not be engaged with His mission for God and putting God first

- He has a lack of care about his own spiritual life and is neglecting God's marital roles and responsibilities toward her (to be the head and to love her toward sanctification).
- He may have gone from muscular and fit to overweight or obese during the course of a relationship
- He may have become a "yes dear" type of man over the course of the marriage
- He could have gotten lazy over the course of the marriage and given in to lack of discipline over various areas of his life or work

All of these deficits in lack of care or complacency are things that typically make a man less attractive. Instead of embodying the traits that are attractive to women such as being confident, charismatic, masculine, ambitious leader, he is instead into an unconfident, bumbling his words and indecisive, feminized, complacent follower. Instead of being someone she respects, he is acting unrespectable.

A few things of note:

- Obviously, if none of these or few of these things are true, you could just be dealing with a straight up rebellious wife which is certainly the case when culture and even the Church, friends, and family can sow discord in marriages nowadays.
- Yes, it's true that while wives *should* still respect their husbands when they act unrespectable, it's true that it makes it significantly more difficult and they often don't. It's a stumbling block. Same with a wife that gets obese or constantly disrespects her husband and expects her husband to want to do her a lot. It's a stumbling block.
- This is the common *is* versus *ought* fallacy from the previous post that many in the Church make: because God wants to us to be godly, they think that godliness must be sexy. It isn't. Just because we know wives *ought* to respect their husbands doesn't mean they *do*, and it should not prevent a husband from fulfilling his own marital roles and responsibilities and be filled with the fruit of the Spirit in the face of a rebellious wife.

It is only those things done without any transactional mindsets that truly bring about any influence to change things. The focus should always to be on honoring God with what we do and not on trying to buy or alter someone as changing someone invites disaster. A husband that gets caught up in covert contracts ("if I only do this, she'll come around or give me more sex") or the mindset of "tit for tat" whether in a good way or bad way will always come to failure.

All this is to say you only have full control over yourself which means you can only wholly change yourself to be more like God. Focus on obeying God because He is the one we answer to in the end. Make sure your life is defined by excellence toward Him and strive for "well done good and faithful servant." This leads to your own spiritual, physical, emotional, and mental transformation that God can use to influence a rebellious wife. Not because of anything you did or are doing for her but because of who you are becoming in

Christ. Out of the heart flows actions that allow transformation and influence.

Attraction, like faith, is not primarily based on any external thing but by the reflection of your identity. If you strive to do everything you do as you do for Christ, that becomes visible externally.

A core understanding of game, and its interactions with our purpose and sanctification

November 3, 2019 | by Deep Strength | Link | Original Link

Jack posted a really good analysis of his understanding of where "game" may fit into the role of the sanctification of a wife. I highly suggest reading that post before this one as it provides some background on some of my assertions and so you won't be confused about the topics I'm going to go over.

I want to address this topic from a deductive angle because I think that mainly drives home the points the best.

Attraction

In the last few posts, including the one on creeps and romantics, we understand that the same action by an unattractive man vs an attractive man garner different results.

The creep and romantic dynamic is thus:

- If an unattractive man gives a woman flowers, he is a creep
- If an attractive man gives a woman flowers, he is romantic

The same could be understood for jokes:

- If an unattractive man tells a woman a joke, it has to be really funny to make a woman laugh
- If an attractive man tells a woman a joke, it only has to be marginally funny (sometimes even not) for a woman to laugh

The underlying theme is that when a man is attractive, that gives him a lot more leeway with women. This is not something that is universal to just attractive men. Both attractive men and women have this social benefit of the doubt as there have been studies done in professional business settings on these particular topics such as getting raises, looked on favorably by superiors, less blame when something goes wrong, and and things like these.

Anti-chivalry and anti-feminism

In Christianity, chivalry, feminism, game, complementarianism, and egalitarianism, we explored the themes of each of these matching up. H/T Dalrock and Cane Caldo for exploring all these themes prior.

- Christianity is the originator of the headship-submission model
- Chivalry is the inversion of the this model (knight serves the lady) which has been passed off as Christianity by most Churches nowadays.
- Complementarianism is essentially chivalry in the Church. Headship in name only but the husband serves the wife.

- Feminism is a direct rebellion against Christianity.
- Egalitarianism is overt feminism relationships in the Church.

So we have chivalry = complementarianism (masked inverted marital structure) and feminism = egalitarianism (overt inverted marital structure). This is how Christianity was perverted by the seeping in of different things into the Church:

Christianity

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Chivalry –> Complementarianism (attempt to justify chivalry biblically)

\/

Feminism –> Egalitarianism (attempt to justify feminism biblically)

\/

Game (works against chivalry, complementarianism, feminism, and egalitarianism)

Game at it's core is both anti-chivalry and anti-feminism which is why it works against the Christian variants (complementarianism and egalitarianism) in Christian marriages. Yet it's only a band-aid on the actual problem as noted in previous posts: it usually covers up sin with a feel-good situation because it does not target sanctification.

Unification of understanding

To circle back, the reason why the PUAs/players shared notes on what worked and what didn't was because they were men who were traditionally unsuccessful with women. In other words, they were men who were traditionally unattractive. Thus, to succeed with women they needed the social acumen to demonstrate to women that they were attractive and not unattractive.

This is obviously met with varying success: subsequent game worked for some and for others it didn't which has led to widespread misunderstandings (this is where I can agree with jason that game may often times just not work and part of the reason why I am anti-game).

By unifying these two topics, we can come to the understanding that **game at the core is about tearing down an inverted role relationship through social acumen**.

Here's an example. Any man that women consider traditionally unattractive (e.g. 80% of men via the OKCupid sample) are already placed in the friend zone upon meeting and interacting for the first time. Therefore, any girl who categorizes a man like this is assuming that he is just a friend (or beta orbiter). If that "friend" has good enough social acumen or game, he can possibly become more attractive to her that she may consider him for a relationship.

Thus, what is really happening is that perhaps a man has good enough social dominance to flip a woman's attitude on him from unattractive to attractive. Or from herself controlling the situation (inverted role relationship with her as the leader and him the follower) to him controlling the situation (headship-submission dynamic where he is the leader and she is the follower). Instead of him orbiting her, she orbits him.

The failings of game

There are two core problems with this:

1. As I've stated before, game may turn an inverted relationship to the correct model, but it does not bring about sanctification
2. If social acumen wavers or fails or if the man's life does not match up with his social acumen or charisma, the relationship will ultimately fail.

I've discussed the first before, so let's discuss the second in more detail.

The social acumen and charisma of game is mimicking the way in which a natural leader would interact with women. The natural leader has no problem with being attractive, and he knows he is in charge in any relationship. Fundamentally, this is expressed through both attitude (confidence, unflappableness, masculinity, humor, etc.) and action (decisiveness, ambition, leadership, etc.).

Because game only mimics the social dominance of a natural leader, it is bound to fail if that is not reflected in the other parts of a man's life. This is called "congruence." If the outward and the inward don't match up, women get suspicious and ultimately will walk away.

Perhaps the perfect analogy for this is women's make up. The things women can do with make-up can make any woman extremely attractive now, but most men know that sometimes this is a facade. What is underneath? Does she have natural beauty or is she not that physically beautiful and covering it up? The same is true with game in that sense. Game makes a man look attractive but is the underneath also attractive?

This is the same reason that much of the newer stuff after about 2013 or so has gone the way that both "passive game" (e.g. lifting, style, mission, etc.) and "active game" (e.g. social acumen, charisma, etc.) are required. There must be congruence between who a man is on the inside versus who he is on the outside.

This is also why there is a lot of confusion about what "game" is because some refer to both as game but others refer to just the social techniques. If I had to call it, I'd say the latter is game while the former is being a man, at least as traditionally understood by the PUAs/players.

The gospel and sanctification

The gospel of Jesus is simple: we are sinners in need of a savior. We accept, believe, and confess that Jesus is Lord and repent of our former ways. The Holy Spirit comes into our lives, and our lives undergo a radical transformation from the inside out. We take off the old and put on the new to become more like Jesus, and this is manifest in good works, fruit of the Spirit, generosity, and so forth.

To accurately pinpoint why I think social game is a complete failure is that it attempts to work the system in reverse. It attempts to demonstrate outward change usually without or at least minimal inward change. It's an attempted shortcut that has the capacity to blow up spectacularly because once the charade is found out the hypocrisy is evident. It's

akin to false bravado.

A husband can agree and amplify his wife all he likes or try to demonstrate confidence and masculinity, but if there is no inward transformation to be and act the head of the marriage as God commands or to lead by example then all there is will be make-up covering up the ugliness of the husband not following God's commands.

Mission, identity, and purpose flow from God our Creator, and who wants us to obey Him. Out of these fundamental things flow the traits that many so desire. A man/husband who is secure in his identity in Christ, and following God's mission (e.g. gifts of the Spirit, loving others, his own marital roles and responsibilities) is confident that he is walking rightly with God and that he has nothing to fear from anyone else. If they disagree or rebel, they are not disagreeing with him but God.

Conclusion

Now that we've worked through everything, I can say that I am anti-game for a few reasons which I can now accurately discern clearly aside from the initial first point of sanctification.

- Game (social acumen, various techniques, etc.) does not lead to sanctification. Only focusing on obeying God does, and obeying God's commands to love your wife for the purpose of sanctification.
- Game has a noble cause (destroying inverted relationships dynamic which include both complementarianism and egalitarianism), but it attempts to do it in an inverted way itself by trying to talk or mimic a natural leader to success instead of lead by example. If viewed as false bravado or faking it, it may only increases resentment and strengthens the inverted relationship. The noble cause is why many Christians are split into the pro-game and anti-game camps.
- The purpose of game is to try to change your woman/wife which may or may not work. Yes, it may work in some cases which is one of the reasons for confusion among Christians, and the reason it works is not that social techniques work but because the husband implicitly starts acting as leader again. The goal should be to focus on fulfilling your own Biblical marital roles and responsibilities and allow God to use your transformation to influence your wife.
- The gospel and its message of inside-out transformation is the true way to be the head and lead by example. Not only will this not viewed as false bravado, but the inside-out change has the advantage of the creep-romantic dynamic. A more attractive husband at the core (not superficially with make-up) has greater influence and benefit of the doubt. The flowers are suddenly not catering to her but romantic to her. The jokes that weren't funny are now funny. The "game techniques" or social acumen that maybe only worked sometimes or didn't work before now work. Funny that right. It's not that "game" helped that much if any, but the underlying dynamic already changed. If the dynamic has already changed, then game is simply superfluous.

A single man is the leader of one. Single men should cultivate an excellent life in his mission for God which includes all facets of his being: spiritually, physically, emotionally, mentally, etc. If a man marries, he becomes a leader of two, and so on with children and extended family.

If someone calls these things “passive game” or “game” then that’s dumb. It’s simply obeying God. Calling it game is just a knockoff of how God wants us to live and buying into some secular misrepresentation of the true meaning of life.

Duty sex is a terrible thing

November 14, 2019 | by Deep Strength | Link | Original Link

The Jacob, Rachel, and Leah story is instructive.

> Genesis 29:31 Now the Lord saw that Leah was unloved, and He opened her womb, but Rachel was barren. 32 Leah conceived and bore a son and named him Reuben, for she said, “Because the Lord has seen my affliction; surely now my husband will love me.” 33 Then she conceived again and bore a son and said, “Because the Lord has heard that I am unloved, He has therefore given me this son also.” So she named him Simeon. 34 She conceived again and bore a son and said, “Now this time my husband will become attached to me, because I have borne him three sons.” Therefore he was named Levi. 35 And she conceived again and bore a son and said, “This time I will praise the Lord.” Therefore she named him Judah. Then she stopped bearing.

In this case, Jacob is actually banging his wife a lot (well, at least 4 times but probably way more given the statistical amounts of sex needed to conceive). But Leah is unloved because he is just going through the motions with her when his desire is for Rachel.

These days it’s mostly wives giving their husbands duty sex, and it is still a terrible thing. Sadly, I don’t think the husbands and wives that give duty sex know how terrible it truly is for the other spouse.

Such is the problem with only obeying the “letter of the law” like the Pharisees instead of the “Spirit of the law” as new creations in Christ.

> 1 Corinthians 7:3 The husband must fulfill his duty to his wife, and likewise also the wife to her husband. 4 The wife does not have authority over her own body, but the husband does; and likewise also the husband does not have authority over his own body, but the wife does. 5 Stop depriving one another, except by agreement for a time, so that you may devote yourselves to prayer, and come together again so that Satan will not tempt you because of your lack of self-control.

I’m a firm preacher against duty sex when I am able to talk with it in person with people in real life. Act like you actually care about your spouse and don’t be ruled by your own feelings.

Revisiting the whole women in leadership positions

November 18, 2019 | by Deep Strength | Link | Original Link

Obviously the whole big blow back of John MacArthur and Beth Moore was interesting to say the least. Most of the commentary from my Christian friends on facebook indicated that they were in favor of Beth Moore rather than against it. It's not surprising given the culture though.

MacArthur goes into it more detail here (h/t info).

In any case, MacArthur talks about specific wording such as shamefulness and its applicability throughout the Scriptures. He doesn't get into some of the finer details on the differences between words like teach, which I'll summarize again.

I had a post a few years ago about this about women teaching women in Church and why women are prohibited from certain positions in the Church. I've done some further study on this, which is why I want to go deeper into detail about it.

> **1 Timothy 2**:9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness. 11 A woman must quietly receive instruction with entire submissiveness. **12 But I do not allow a woman to teach or exercise authority over a man**, **but to remain quiet**. 13 For it was Adam who was first created, and then Eve. 14 And it was not Adam who was deceived, but the woman being deceived, fell into transgression. 15 But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.
>
> **1 Corinthians 14**:34 The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. 35 If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. 36 Was it from you that the word of God first went forth? Or has it come to you only?

These are very specific things that the Scripture is prohibiting which are essentially:

1. Teaching men (Greek: didasko)
2. Exercising authority over men
3. Disruption of Church order

The main point of contention is the word **didasko**. This Greek work is often used in the New Testament, but the primary example is in Matthew 5 with the Beatitudes. In the Sermon on the Mount, Jesus "teaches" (didasko) the multitude and what is meant by teaching is going over the Scriptures and interpreting them. The common pattern Jesus uses to do this is: "It was said in times of old" in reference to the Old Testament

commands… and then He followed it up with re-interpretation “but I tell you…” which clarifies His position on how we should live.

Thus, we understand that **Biblical teaching is probably best defined as “authoritative interpretation of the Scriptures on how to live.”**. Preaching the gospel (Greek: logos, euangelion) is different than this. Women do this all throughout the Scripture, including the ones who went to the tomb.

1 Timothy 5:15 provides some context for this:

> 1 Timothy 5:17 The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching (logos) and teaching (didasko).

I’ve gone over this extensively in what does it mean to teach?

Most of the counterpoints of this verse go into all the various examples of women in the early Church and in the OT but are actually off topic.

- “But Deborah was a prophetess judging Israel”… yet she told Barak that God told him to lead Israel. In Hebrews 11, it lists Barak as the leader of Israel and an example of faith (however poor) not Deborah. Women in the NT aren’t forbidden from being prophetesses either.
- “But the women were the first preachers”… the Bible nowhere says that women are forbidden from preaching the gospel (logos, euangelion). They are forbidden from teaching (Greek: didasko) men.
- “But Philip had 4 daughters who were prophetesses” and “Acts 2 quotes the prophet Joel 2 that God’s Spirit will be poured out on all flesh and sons and daughters will prophesy”… The early Church did not forbid women from prophesying as there are multiple examples. Prophesying is not the same as leadership positions in the Church either. You can also argue that Joel 2 is speaking about close to the day of judgement and Jesus’ return from the imagery later in the passage.
- “But Priscilla and Aquilla taught Apollos in Acts 18″… Debatable at best because (1) grounding Apollos in the way of God (e.g. gospel or preaching) is not the same as teaching (didasko), and (2) it was a husband and wife team. It was not solely Priscilla taking him aside and supposedly doing it. Also (3) debatable if this would count as leadership position in the Church too as it’s private.
- “But Junia was an apostle”… a critical word study at the Greek episemos from that passage means noteworthy or well know among the apostles, not that she was an apostle. Most scholars think she’s a woman now, but a minority think she’s a man. Who knows. Whatever the case, it’s not convincing.
- “But Titus 2…”

> Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good (**kalodidasko**), 4 so that they may encourage (**sophronizo**) the young women to love their

> husbands, to love their children, 5 to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

It's pretty clear that this passage is directed at older women teaching younger women (not men and/or mixed congregations) and it is directed at *a specific list of good things* which is what follows. I've covered why that is in women teaching women. You can't reinterpret loving husband and children or being sensible, pure, workers at home, kind, or subject to husbands. It's straight forward: no interpretation needed.

Lest we also know that Titus 1 goes over the qualifications of elders (leadership) in the Church again like 1 Timothy 3 with the qualification of "the husband of one wife."

- "But Ephesians 5:21 Submit to one another in the fear of Christ"… no, that's for the general congregation of believers, not the elders/leadership positions. In other passages, it says to submit to any leadership, including the Church. It also says to submit to husbands too, which unifies with 1 Corinthians 11 and 14.
- "But Galatians 5 we're all one in Christ and there's no male or female"… no, that is talking specifically about salvation. It's not talking about different roles or parts of the body of Christ, some of which appear to be prohibited from women.
- The only example that is somewhat controversial it seems is Phoebe as a deacon (Greek diakonos). Though the word is contested as it also means "servant" (just a gune also mean woman/wife and aner means man/husband). If you unify it with 1 Timothy 3 covers qualifications for elders and deacons, which contain the phrasing "husband of 1 wife" and "managing their households well." It's likely she was serving and noteworthy in some capacity, but probably not in a leadership position.

A few things that I've never seen the opposition counter:

1. The pattern of husband as the head of the wife is present before the fall, after the fall, in the Law of Moses, and in the New Covenant. God wants men to lead families. If this is the case for families, why would it not be for the Church?
2. The pattern in the the gathering of the peoples starting with Abraham, Moses, and so on down the line of kings. Jesus Himself could've broken the mold and chosen women as disciples but did not. It seems Jesus wants men to lead the Church.
3. As I mentioned in Lessons from Ephesus, Ephesians, 1 and 2 Timothy, and Revelations all have some commentary to Ephesus. Both Ephesians and 1 and 3 Timothy espouse male headship in the home, and same with 1 and 3 Tim. Revelations commends the Ephesians for holding fast and rooting out bad apostles (and their bad teachings).
4. The early Church could have included women in leadership but never did either. Not the Church before the Great Schism. Not the Church after the Reformation. Only in the last 50ish years. Orthodoxy and Catholicism still don't.

Overall, I really don't see it when one looks at the particular nuances of the Scriptures.

Especially in conjunction with the rest of 1 and 2 Timothy and Titus. Lots of Christians like to make up stories about how 1 Corinthians 11 and 14 were “just that Church” (even though it says later that this is “for all the Churches”) or that it was just in those Churches but doesn’t apply today. It’s the old fallacy of cultural relevance.

Changing the course of the day 1 to 2000 year interpretation of the Scriptures from the early Church until now to fit a similar cultural narrative is quite the stretch. Christians are supposed to be set apart from the world, not agree with it.

This is not to say that going to a Church with women pastors/teachers is a bad thing. There have been some cases that I’ve known that men have influenced the Church leadership and board to remove women from these positions over time with godly doctrine and counsel. God can have you at a particular in a season to be a good influence on those who may be in doctrinal error. This is something that needs to be considered prayerfully and aligned in the specific season that you’re in.

This is the same with any other doctrinal errors that may be present such as complementarianism. If you only went to Churches that taught everything right, you probably wouldn’t be gathering with believers much. We must always remember that the work of the Spirit is inside-out transformation. He can use us to influence others toward Truth.

On the other hand, it would probably be unwise to go to Churches with actual heretical beliefs such as those that deny tenets of the Nicene Creed.

Stewardship and excellence

December 4, 2019 | by Deep Strength | Link | Original Link

I was pleasantly surprised to hear my pastor preach on this topic.

Basically, as Christians we are followers/slaves of Christ, and we are to do what the Father and Christ have called us to do. Jesus present numerous parables (like the parable of the talents/minas) on how we are to go about His Father's business. Paul reiterates that with doing all that we do for Christ.

One of his examples was if someone let you stay at their vacation house, you would take good care of it because it's not really yours. You'd make sure not to trash it or leave it messy, but clean up after yourself. But we let our own homes, jobs, and lives get messy.

He advocated for a well kept home, excellent in the job (even if we have terrible or frustrating bosses), in health (weight loss if obese although not so much emphasis on regular healthy eating and exercises), and things like these.

Obviously, if you want to be married or are married, excellence as the head of the marriage and fulfilling God's marital roles and responsibilities is another to add to good stewardship. Focus on pleasing God in all that you do by being excellent in all things.

I've found it amazing that my mentality has changed significantly by starting to do this when single, and it's served me well in my marriage so far. Women really do admire excellence, which makes it easier to exert a godly influence on them.

Process oriented, not results oriented

December 15, 2019 | by Deep Strength | Link | Original Link

As we have seen before, the Bible is desire oriented and not works oriented. In the failure of Chivalry in Biblical marriage, this was the point on works vs desire.

Works and desire in salvation and also marriage

Going back to a point I made several years ago now is the difference between works/performance and desire. The ideal is to desire God and His commands. Everything flows from this. The grace of God is what sanctifies us, but it changes us so that we desire to do good works.

When we try to "perform" or "work" we inevitably fail. As Christians, we know that works cannot save us: we cannot follow the Law good enough to achieve salvation.

Likewise, the same is with marriage. Working does not work. Biblical marriage is an image of Christ and the Church. The same standards apply to the husband and the wife. It is one of desire and not works.

- You cannot work hard enough to placate your wife's emotions (e.g. make her feel more attracted to you).
- You cannot work hard enough that your wife will be pleased (e.g. do enough chores).
- You cannot work hard enough that you will ever meet her expectations.

Falling into a pattern of works is falling into the temptation of sin. You are not trying to please her; you are trying to please the black hole that is unrestrained hypergamy. Your works will never be enough.

Part of the reason why works fail is fear. If you are working, there is a chance that you fail. If there is a chance that you fail, you will fear. If you fear man (or woman/wife in this case), you are not leading nor loving according to the Scriptures.

Does this mean that you shouldn't try to please your wife? Certainly not. But it must come from desire and not working to try to please.

Maturity mode: Process oriented vs results oriented

When we get caught up in the work mentality, we also become very results oriented. We are **working to get a specific result**. We fall into the pattern of trying to game the system to get that specific result, and it often backfires on us.

God is clear that we are to be **process oriented**:

> 1 Corinthians 3:5 What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. 6 I planted, Apollos watered, but God was causing the growth. 7 So then neither the one who plants nor the one who waters is anything, but God who causes the growth. 8 Now he who plants and he who waters are one; but each will receive his own

> reward according to his own labor. 9 For we are God’s fellow workers; you are God’s field, God’s building.

We are to focus on doing our part to the best of our ability, whether that is planting or watering (placing the necessary conditions around the seed such as evangelizing or ministering or discipling), but it is God in the end that is going to get the result on earth (the seed to grow). We will be rewarded for our labor, but not necessarily here on this earth.

The problem with being results oriented in relationships or marriage is that we often or sometimes focus on the result that we want rather than taking into consideration all of the parties involved. This is true whether in marriage, with family, with friends, with colleagues or others. It’s also much more difficult to be excellent and show God’s love and fruit of the Spirit through our actions if we are too focused on the result rather than the process of building and caring for the relationship with the other person.

I think this is the one thing I have become much more aware of as I minister to other men and my wife. I need to be wholly there in the moment (and prior fulfilling my own walk with God and own needs so they don’t interfere), so I can focus on them to do what God wants me to do in that moment. I am not there to try to change them (results oriented) but instead to influence them in a godly manner through the Holy Spirit and the fruit of the Holy Spirit (process oriented).

It’s easy to moderately difficult to understand works and desire and have that be a focus in all your relationship. However, taking the next step to become more and fully process oriented rather than results oriented is truly difficult to extremely harder, especially when we deal with the harder situations of life. So many times we just want to *change* that other person because we have been through that experience or we have the foresight to know it won’t end well, but instead we just need to help them walk through in and influence them toward God.

I’m not fully good at this yet, but this is what I am aiming for in this next season of life.

Trends in Christianity: the decline in the US

December 27, 2019 | by Deep Strength | Link | Original Link

Merry Christmas to everyone!

As the decade comes to a close, Christianity continues to decline in the US according to the polls from Pew.

Apparently, a decade ago, 77-78% claimed to be Christians but now at the end of 2019 only 65% do. The religious unaffiliated (atheist, agnostic, or none) jumped from 16-17% to 26%.

I'm pretty shocked that 65% of people in this country still claim to be Christian. I could be falling for the over-representation of anti-Christian bias in the media, universities, etc, but based on how people live in their everyday life and even the ones in Church I am scratching my head at this number.

What appears to explain it is that there is apparently little change in the attendance of Churches from 2009 to 2019:

- 46 -> 44% weekly or more
- 17 -> 18% once or twice a month
- 19 -> 20% a few times a year
- 13 – 12% seldom
- 5 -> 6% never

Given the stats, it's much more likely to say that in 2009, virtually all Christians who attended weekly or more and once a month (46 + 17 = 63%) and *most* of the few times a year (19%) claimed they are Christian. 63+19 = 82% where 77-78% claimed to be Christian. Now, it seems like only those attend weekly or more (44%) or once and twice a month (18%) are claiming to be Christians. 62% vs 65%.

The people who attended a few times per year stopped claiming they were Christians between 2009 to 2019. This is to be expected as being a Christian becomes a much more negative thing. It's also a good thing for Christians as now more people who were claiming to be Christian aren't living how they want and showing a incorrect hypocritical example to the rest of the world. The light shines brighter in the darkness.

In another decade as Christianity becomes much less popular, we might see only the weekly or more (44%) claim they are Christian. I suspect the actual number is much lower as many in the Church use it not for Christ but as a social club or to absolve themselves from living how they want the rest of the week.

Faith

January 9, 2020 | by Deep Strength | Link | Original Link

I was thinking about the faith of the centurion again.

> Matthew 8:5 And when Jesus entered Capernaum, a centurion came to Him, imploring Him, 6 and saying, “Lord, my servant is lying paralyzed at home, fearfully tormented.” 7 Jesus *said to him, “I will come and heal him.” 8 But the centurion said, “Lord, I am not worthy for You to come under my roof, but just say the word, and my servant will be healed. 9 For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.”
>
> 10 Now when Jesus heard this, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel. 11 I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; 12 but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth.” 13 And Jesus said to the centurion, “Go; it shall be done for you as you have believed.” And the servant was healed that very moment.

The fundamental part of faith is that it is a belief in authority.

Hebrews 11 defines faith as “the assurance of things hoped for, the conviction of things not seen.” But what are the assurance of things hope for and conviction of things not seen? That’s faith in God’s authority to do what He said and what He promised.

It’s very easy to get distracted with how much humans are rebellious against God, but faith requires an immense trust in authority that it overrides our inclinations to be rebellious. One who fails to trust in God’s authority and act accordingly is very similar to those who choose to be intentionally rebellious. Eliminating this lukewarm faith is of primary importance.

Sowing in good soil

January 23, 2020 | by Deep Strength | Link | Original Link

Haven't gone anywhere, just busy. But Dalrock looks to be hanging it up. He has influenced many including myself and he will be missed.

The parable is obviously about the gospel, but there are good other analogous lessons from it.

> Matthew 13:3 And He spoke many things to them in parables, saying, "Behold, the sower went out to sow; 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched; and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them out. 8 And others fell on the good soil and *yielded a crop, some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear."

One of the things when helping and mentoring men I've run into over the years is the soil type. Some men take to godly masculinity and other tough topics (e.g. attraction and marriage in the Bible) much quicker than others. Some will want to debate you or vehemently disagree.

Overall, it's good to be sowing that seed everywhere, but when going from just chatting and helping to mentoring or discipling you want to focus on the ones in good soil (those who want to learn and grow). I know this is obvious in hindsight or when thinking about it, but it's easy to get distracted into the similar concepts of wanting the men to change.

We can't change or influence the soil or get the seed to grow. That's God's job. But we can plant and water, and it needs to be done in right amounts. Focus on the fruitful areas, but be ready for God to work on the rocky areas when necessary.

Biblically consistent decision making

February 7, 2020 | by Deep Strength | Link | Original Link

What trips a lot of husbands up is understanding the general decision making process surrounding marriage.

1. Obey God. Biblical marital roles and responsibilities fall under this. Headship-submission, love-respect, mutual giving of sex, etc.
2. Consider yourself and your spouse (e.g. Eph 5 love your wife as your own body) especially in terms of needs. This also falls under #1, but it provides more context for which to make decisions. Many Christians often get this wrong by saying put your wife and kids before yourself. That is not true.
3. Happiness and other emotions of fleeting effect.

Whether we like it or not, both excellence and attraction do play some role in how both spouses understand all facets of this decision making process. A wife that watches what she eats and keeps herself in shape implicitly shows respect for you as a husband and vice versa for a husband to his wife. It also makes you both happier (and healthier).

As the nature of Christianity is an inside-out transformation that first changes you and then the change in you affects others, it must be said that if there are dysfunctional patterns in the relationship or marriage then the onus must first be on the Christian that notices these to be internally consistent with the faith. This is indeed what Jesus talks about in Matthew 7 on judging (eliminate hypocrisy), so that when you do come to your brother (or wife) and show them their fault with kindness they will be less inclined to point the finger at you and be more willing to obey God. In other words, for husbands this headship personified into leading by example. This doesn't guarantee change, but it creates the right environment for it.

Therefore, our hierarchy might be expanded to:

1. Focus on obeying God and doing your own Biblical roles and responsibilities. Bring them up to your spouse, but if they are resistant to change then don't worry about it and keep doing yours and pray for them.
2. Consider yourself and your spouse (e.g. Eph 5 love your wife as your own body) especially in terms of needs. Make sure you are meeting them as consistent with loving your wife as yourself which is also consistent with Jesus' "love one another as I have loved you."
3. Consider their happiness and doing things to make them happy, but don't compromise on #1 and #2 such as sin or behavior that enables.
4. Once you have established a good pattern of consistent behavior (and hopefully your wife is softening up over time with her attitudes and actions), then start to bring up some faults kindly again in terms of obeying God and bettering the marriage. If they are still resistant to change, keep doing your own responsibility

and pray for them.
5. Search out as many blindspots as you can and work on building godly habits. It is possible that they will never change, but you also want to do as much as you can for God to create good soil that God can use to grow the seeds in their heart.

Part of breaking dysfunctional cycles of behavior is very consistent leading by example to show that God has truly changed you from the inside out. This can be hard when dysfunctional relationships or marriages last for several years or even decades as the wife (or other spouse) tends to think you're just changing to manipulate them, especially if you were trying to do that before.

The way to combat this is to just not worry about it. It's nothing you can change yourself so why worry? It's more than enough to make sure you're obeying God and focused on doing the right thing even when it's hard. Trust God to help you do the right thing, and use that to start to plant and grow the seeds.

This is true "outcome independence" much like Jesus continually called the Pharisees to repent and continue to talk to them despite them wanting to kill him. If He didn't want to minister to them He could have just ignored them or avoided them. And some Pharisees did come around like Nicodemus. Engaging for the sake of God and the gospel, even when you are treated harshly or poorly.

Fighting against the system

February 18, 2020 | by Deep Strength | Link | Original Link

One of the observations I've made before is that "bad boys" tend to go against the system and in doing so exude confidence. On the other hand, nice guys go with the system and so to many women don't stand up for themselves and are boring.

Perhaps ironically I didn't really connect the dots earlier.

Since Dalrock's genius discernment that chivalry is indeed anti-Christian, it makes a lot of sense for Christian "nice guys" to start fighting against the chase-the-woman system that is prevalent in the western world. Focus on pleasing God and focus on bucking the system, and you start to build the confidence and values that women are attracted to as a side effect of the process.

The parallel here is that you're fighting against the world's value systems for God's. Once you've ingrained this into habits and know how to uphold it in both words and actions then you're already most of the way there in terms of a strong, godly masculine attitude.

Or in terms of Adam and Eve, we're fighting against temptation. Adam did not stand up to the temptation of the serpent and his wife coming to him with the fruit and obeyed them rather than God.

I think I've told this story before, but I am very anti-vegan. I always wondered why vegan girls were interested in me while growing up. Well, it turns out that when you have a backbone over your own preferences and will stand up and tease a woman (often in a fun and mercilessly though not harshly) for her choices. While this is simply a personal view, having values that will never change and making a stand and knowing how to communicate them well goes far. Even if they make you or others unhappy, you at least have your character and values at the end of the day especially if they are in alignment with God.

In terms of the married, many in our 'sphere tend to always bring up that the system is rigged against us. Churchianity, the courts, families, friends, the media, and so on. Personally, I don't care. So what if it's rigged, and I ultimately get embroiled in the system and have to fight against it with my life? Isn't obeying God more important?

I think when you can come to a place of peace about this, it's much easier to operate as a the head/leader in your marriage and make the unpopular choices that obey God. Indeed, men who have the backbone to stand up will become more enriched as they grow stronger in the faith, while men who consistently cave to it will be reinforcing their own cowardice. This can be a hard cycle to break, but it must start somewhere. It does get easier over time. But you have to make the conscious choice to be ready to put God above the system.

Perhaps this additional view can help the single, in-relationships, and married men start to examine where they can stand firm against the system better.

The extent of attraction

February 27, 2020 | by Deep Strength | Link | Original Link

There's been some good discussion over at Jack's on attraction:

- https://sigmaframe.wordpress.com/2020/02/24/probabilities/
- https://sigmaframe.wordpress.com/2020/02/26/opportunities/

Scott's video garnered some attention, and there was some concern over the fact that it might only be about 13% of marriages where the woman is 'madly in love' with her husband after a determined amount of time.

My perspective

I don't claim to be an expert on these types of things, but I have worked decently close with the fitness industry in the past. I feel confident in these assertions:

- The amount of attraction generated from both male and female transformations vastly outweighs the things you can't change such as your facial genetics. In other words, any obese or overweight woman or man who loses substantial amounts of weight becomes much more attractive and gains substantial attraction interest from the opposite sex.
- This is multiplied if the fitness or muscularity is significantly increased especially for men. I've *never* seen any man (short or ugly or otherwise) who has gotten to a Greek god level of physique or more have trouble getting at least *a few* women who are interested in him. Maybe not a lot, but at least a few. This is not that hard for most men with a dedicated fitness program and nutrition for a year. Michelangelo's David is an example.
- If there are other issues like poor hygiene, very awkward at conversations, can't hold a job, or things like that then that can cancel out the interest. This is usually what stunts most men with women. It's what they do and say, not how they're looking most of the time.

I stand by my previous assertions in this post on how attraction works. It's a percentage based probability.

Someone with natural height and good looks will start from a higher percentage. Maybe 6'0″+ and very handsome and natural semi-muscular or husky body may start from a place where 15-20% of women are naturally attracted to them. Someone who starts from somewhere like very skinny or obese, less than normal height, and relatively non-attractive face would be starting from a much lower point like maybe 1-2% or possibly less. Possibly less. Celebrities generally start from a place of 30-40+% of women are naturally attracted to them because of the status, fame, etc even if their looks aren't that great.

We all know the “marriage market” has broken down substantially at this time. However, if we look over the past societies and marriage statistics, we see that about 95% of both men and women got married in the past. This is fairly consistent across cultures. Some percentage of this was men and women who didn’t want to get married for whatever reason (asexual or wanted to put their career first) and some small percentage was also probably men and women who wanted to get married but didn’t for whatever reason (yes, you can throw very bad personalities, old maids, and ugliness in here I guess?). From this we know that unless you’re in the extreme bottom percentile of men and women, there’s no way you are not attractive to at least some men and women.

Even the obesity marriage rates show this. Obesity, overweight, and underweight all decrease your likelihood to marry, but they don’t make it go to zero. The ratio of underweight, healthy weight, overweight, and obese is about 8:10:8:6. This means 8 underweight people, 10 healthy weight, 8 overweight, and 6 obese people marry in about those proportions.

14 overweight and obese people marry for every 10 normal weight people. This is shocking to most people who read online blogs too much because they get the impression that “you gotta be in top 20% to even have a chance,” but the reality is that many men and women don’t place supreme importance on looks. However, the main issue the calibration of expectations — the apex fallacy for both sexes. Both men and women that are looking for a spouse above or far above their own attractiveness level are in for a rough ride.

Looks are helpful, even substantially helpful if you hit the Greek god looks break point, but they are far from being something that determines your ability to get married. The only people approaching the bottom 5% are those who have multiple things that are working against them. Even so, there are those like Nick Vujacic (the guy without any limbs) who break the mold for disabilities.

As this applies to marriage…

I think it’s very helpful if you can get a woman that’s head over heels for you, but I doubt most men are able to do it. Even so women’s attraction may be very specific to things like PSALM – power, status, athleticism, looks, and money, but things like status comes in all shapes and sizes. Not everyone can be a pastor or worship band leader, but there are women that are head over heels for men in all different types of sports and hobbies. Heck, there are girls that are Dungeons and Dragon’s groupies. If your hobby is D&D and you’re one of the best at it, find a girl who loves God and D&D. I know some marriages like this.

Of course, head over heels is not what makes a godly marriage, so one must be careful not to elevate this to the pedestal. It’s great if you have it, but it’s not something that is needed for a godly and successful marriage. Most men are unlikely to find a woman who is head over heels and have a high enough sex drive that they want to jump your bones all the time.

In conclusion…

- Attractiveness is still a probability game. Good looks can give you a natural head start and advantage, but it’s nothing in surmountable for many/most men.
- You generally have to have multiple things working against you to have a very difficult time generating attraction from at least a few members of the opposite sex.
- Looks matter, but they also don’t. What probably matters most in terms of getting married is calibrating your own expectations to your own level of attractiveness. Just as most men can be invisible to the American Evangelical Princess, men can fall for the same apex fallacy disregarding women who are interested in him because they don’t meet his attraction standards (usually obesity).
- If you want to be with someone “more attractive” generally you have to work on your own attractiveness yourself.
- Avoiding behaviors that decrease attraction are generally the biggest things for most men who are “bad with women” to work on. These both eliminate interest as it is happening and sabotage dates and relationships as well.

All of this matters only a little bit to some for having a godly marriage.

Consequences of actions and their impact on marriage

March 4, 2020 | by Deep Strength | Link | Original Link

How much do the physical, emotional, mental, and other consequences of actions affect marriage and sanctification? Obviously, the answer varies depending on the severity of the actions involved: some, to a little, to a lot.

One of the oft quoted statistics on this blog is number of sexual partners before marriage and divorce rate. Women with more sexual partners before marriage have a higher divorce rate than virgins.

A woman who has repented of her past and is a *true* Christian following God and believes in the permanence of marriage can definitely be in the percentage of women who have had sexual partners before marriage but not divorce.

However, it's also true that the consequences of her past actions can have repercussions on her future marriage if she is prone to comparing her previous partners to her husband and not fleeing from temptations such as these. The past can bring up barriers and temptations to intimacy and make things more difficult in the future.

The difficulty for a man in this position is assessing this risk. This is also true of a man with prior sin in his life as a woman is assessing him for marriage. Since we can't view the hearts of the individuals (and individuals are prone to change over time), the only thing we have to look at is current patterns of behavior and how much they align with the gospel and Christian walk.

However, our God is amazing, and I think all early consequences of sin can be overcome if one is dead set on following Christ and taking off all of the old. Paul himself is an excellent example of this: full repentance that leads to him working even harder than many of Jesus' disciples for the gospel and *extreme* humility for his role in persecuting other Christians before he was converted.

Paul's example are the few indicators I would look for if I was going to marry a non-virgin or looked at any other sins in a person's past for evaluating them for marriage. It's very difficult to fake true humility and a passion for Christ that leads to large scale evangelism or service to the body of Christ.

Prioritizing intentions and the process versus results

March 9, 2020 | by Deep Strength | Link | Original Link

To summarize the past few posts, a husband is most effective (and godly) when he doesn't fear his wife. His priority should always be fearing God by trying to do the right thing. A husband that fears his wife (or fears what she might think or fears divorce) will start to change his actions based on what she might think which leads him down the road of capitulation and attempting to make her happy. He becomes a yes dear man, which can often lead to divorce.

One of the classic distinctions is in the intentions and the process. Too often men will think "oh, I gotta start working out because I want to be attractive for my wife" not understanding that while this is true, the very intention of prioritizing what she thinks makes it much easier to fall into the frame of mind to make her happy and change your desires to suit hers. For instance, if she's not coming around for submission or sex, it can lead men to think that "if only I become more attractive then she'll come around."

This is one of the traps of conventional RP thought that often rears it's ugly head. RP tries to get around this by saying "do it for yourself," but that only goes so far because most men are never really doing it for themselves. At least initially.

For Christians, our main goal is all about being effective ministers for God. How can we influence those around us toward the gospel? We are supposed to excel in all that we do for Christ. It's also true that all things being equal, a more conventionally attractive Christian man will have a much easier time to ministry to other believers or unbelievers than those who are not (obese, lazy, don't care, etc.).

The fact that being physically muscular is attractive to women is a secondary but useful feature. In other words, the goal is to prioritize the process and function (how this affects your mission for God) over the results (more attractive to women).

When we are focused on being more process oriented more than results oriented, the results generally end up coming with tweaks here and there. However, if you're focused on results, the end result will usually be an pedestalizing/idolatrous tunneling which affects the process negatively. It's very easily to get embroiled in "what does she think" which subtly and irrevocably changes your behavior to catering to her which sabotages the marriage because then you are not acting as the leader. You are led by her feelings.

Coming back full circle, when sanctification is the process that is focused on I don't fear my wife's feelings, divorce, or the state. This leads me to lead, teach, correct, admonish, and rebuke as necessary for sinful behavior. Because I don't fear her feelings or falling out, she is more drawn to the strong masculine behavior which decreases her unhappiness long term (maybe there is short term happiness from being corrected) which decreases risk of divorce. Eventually, she is the one telling our friends that she doesn't want equality or feminism or other nonsense but wants to obey God.

It's interesting how each process seems to be a self-reinforcing cycle of behavior.

Others becoming more mature in Christ and turning to Christ

March 11, 2020 | by Deep Strength | Link | Original Link

Couple months late on this, but Roosh unpublished the rest of his books.

> In May of last year I unpublished 11 of my books because they were leading men directly to sin. That action was not enough. Today I have unpublished several more books, including my top seller Game, along with numerous articles, videos, podcasts, and forum postings.
>
> The prospect of banning Game last May was too difficult, even though my conscience was bothered by the contents. I wrestled with the issue for a week as I closed out my final days as an expat in Eastern Europe. It made sense to ban all my Bang books, which explicitly instructed men how to have casual sex, and it wasn't that hard on my wallet since they were older books that had passed their sales peak, but if I were to ban Game as well, my income would be wiped out. I prayed on the issue, asking God to help me make the right decision. Then I received two comments in one day from men stating that Game had helped them with married life. I also did a poll showing not all men were using Game to become accomplished fornicators. My conscience felt more clear; Game could remain.
>
> …
>
> One month after the tour finished, I bought a used truck and was getting ready to rent a house in the mountains. I wasn't too worried about money, since Game was still selling well without any active promotion on my part. Then I received a message from a fellow Orthodox Christian that I had met in California saying he had just read Game, and noticed that it contained the same type of sexual content I had aggressively banned on the forum last year. I walked to my bookshelf, pulled out a copy of Game, and randomly flipped through it, expecting an "agnostic" tool, but I could not find a page where sin was not. The book wasn't agnostic at all—it trained and steered men for the main purpose of achieving bodily pleasure through casual sex. In some ways, it even wired men's brains to view women as objects to be won purely through knowledge, effort, and physical attractiveness. Even my book Day Bang, which has no sexual content, trained men to see women as objects to be won for pleasurable ends through the mathematics of approaching a lot of women in the hopes of finding one who was horny and loose. When faced with a hard life decision, I would pray for guidance, but this decision was easy: the books had to go.

I'm glad to see that Roosh is actively focused on becoming more like Christ. He's taking the necessary steps to continue to take off the old self and put on the new self, even

though it may be hard on him financially.

Apparently, Victor Pride (of Bold and Determined) has also recently converted as well. I used to read his blog before a few years ago when I removed pretty much all secular content blogs from my reading list since they weren't helping me become more like Christ.

> Let it be known that I, Nickolas, a reformed sinner, and bondservant of our Lord and Savior Jesus Christ, have been saved by the blood of our blessed Lord Jesus. Let it be known that I do hereby declare that I will no longer operate in commerce under the *nom de guerre* Victor Pride. Let it be known that from this date forward I use my Christian name alone. Let it be known that I renounce any article, podcast, or video *et al* which has blasphemed God. Let it be known that I renounce any such material which does not glorify our Lord and Savior. Let it be known that I do hereby repent all transgressions against God. Let it be known that I, Nickolas, do hereby announce that I am a living sacrifice for the Lord Jesus Christ and I renounce my own will and declare to do only the perfect will of the Lord. Let it be known that Jesus Christ is Lord. Let it be known, now and forever, that Jesus Christ loves us, died for us, and brought us everlasting life. Written and declared at Asuncion on the twenty-ninth day of February, in the year of the incarnation of our Lord two thousand and twenty. Signed in the blood of Jesus Christ.
>
> -Nickolas

It's very interesting to see how many of the secular manosphere/men's blogs converting to Christ after finding such a life of sin unfulfilling. Praise God.

Meet cutes – are they common?

March 14, 2020 | by Deep Strength | Link | Original Link

I want to circle back to Scott's video which was posted in the extent of attraction and re-post it here again from my perspective.

So Scott goes through the definition of "meet cute" which is romantic comedies (RomCom) it's the "cute story of how you two met." Then he goes on to explain that in most of the cases in his life it was the women that were pursuing him rather than pursuing women and how it has shaped the qualities that made him attractive to women by building on itself.

I can only speak for myself on this topic, but only can recall two single times that this has happened to me in which girls just liked me for me. Once in high school a girl liked me for me (she went out of her way to sit near me in class and talk to me all the time, though nothing came of it cause I was blind to women) and then once in college (a high school girl liked me and made it clearly known but she was too young and overweight so I didn't like her). And even the later example could be obscured by the fact that girls generally like and/or look up to guys in the next stage of life (e.g. high school girls like college guys, and college girls like men who have graduated and have a job, etc.).

All of the other times that women were attracted to me were because of situations that set me up to succeed. I remember a few girls liked me in high school, but that was because I helped to tutor them. I remember in college the occasional girl liked me because I was one of the better ones at the recreational sports that I was playing. I remember in grad school that some girls liked me because I was one of the more popular TAs (teaching assistants) as I was apparently good at teaching. Each of these situations set me up as a leader/expert for women to look up to, much like the common tropes where women are attracted to men like boss-secretary or doctor-nurse.

I can't recall any specific instance where I worked the same job or had status as a woman and they liked me. Unlike Scott, I only have perhaps two scenarios where I'm immediately recognized as an attractive man that women look over at and appreciate. I'm not ugly but I'm not handsome either (though my wife thinks I'm handsome, though I'm pretty sure that's because of the influence of my leadership and her respect for me). I've never heard any other girl aside from her call me handsome.

I do not doubt that the majority of men would only have a few of these scenarios in their lifetime if any where a woman immediately recognizes them as attractive and wants to get to know them. Additionally, I don't think that most have the fatherly/mentor advice or social experience to capitalize on them either.

Based on this experience, most men are generally not considered attractive (as is born out by the OKcupid observations too). Men who desire to marry would be wise to leverage the specific scenarios to bolster their own attractiveness to women that have been

mentioned in this post and prior posts (being excellent at hobbies, being a leader in organizations especially in the Church, job, or other areas of life, being an expert at a certain topic or teaching, etc.). Add on a muscular physique and cultivation of masculine traits which increase attractiveness outright, and you have a recipe to where you have increased your odds where some women will find you attractive as opposed to few to none.

Of course, the reason you should be doing the things first and foremost is to please God and serve Him via your mission for God (the reasons are covered in the past post). Being excellent at everything you do is just standard as a Christian. If you aren't that is a good place to start because if I reflect back and was mediocre at my tutoring, recreations, or TAing then I doubt any girls would have liked me much.

While my wife and I don't have a meet cute story, it seems we ultimately ended up with one as she does find me handsome now. So it's not like things can't change if you are not considered conventionally attractive. Even with many of the arranged marriages, the stories about them seem to indicate that as long as the husband and wife are committed they grow into each other. Husband and wife goggles are definitely a thing.

How can a wife encourage (not nag) her husband to lead

March 16, 2020 | by Deep Strength | Link | Original Link

This question came up on the reddit, and I don't think I've actually covered a way for wives to do it without nagging. Essentially, Cane's analogy of learning to "bow lower" is a good one for these types of situations.

> You do need to learn how to encourage (not force) him to take the reigns in the relationship if you want to succeed in the long term and not just find someone else to marry.
>
> One way to do this is to always "bow lower" (e.g. submit to his submission) if he brings out his own submissive attitude wants you to make the decision. Example:
>
> *"I like it when you take charge and make the decisions"*
>
> If he's really beat down in his decision making, he might say "but I want to know what you think" in which case you should not offer a decision/opinion (because he will pick that one). Instead, go over some pros of one decision and pros of another.
>
> *"I like this because [insert opinion] and I like this other because [insert opinion]. They're both good options to me."*
>
> Then he will have to pick between them making it actually his decision. If you did prefer one over the other but they are both good choices, just bite the bullet.
>
> Then actually follow it up with more encouragement, appreciation, and gratitude showing that you like his decision either way (even if you didn't like it). Might be awkward at first, but practice it is good.

Notice throughout the wifely parts of the interactions, the wife is not telling her husband what to do ("I like it when you make decisions"). She's basically putting the ball back in his court by talking about herself and encouraging him at the same time. This is different from focuses on what the husband is not doing which is similar to and often comes off as nagging ("you should make the decisions" which is similar to nagging "you should do this and that"). The "you" is more accusatory and trying to directly influence what the husband is doing and comes off as disrespectful which directly sabotages what the wife wants to do.

Once a man gets some good decisions under his belt, he's much more likely to start to take hold of it and run with it. Men that are beat down by the society, culture, and even the Church about decision making will be very hesitant and will often think to defer to their woman/wife. They need encouragement to take the baby steps sometimes.

They're not going to get it anywhere else except from their woman/wives in most cases.

Indeed, for wives or anyone under authority, you need to take the same attitude of what

Jesus did when He was praying to the Father: state your options but “not my will but yours be done.” Cane’s analogy was of the servants of old and serving their masters in the Bible: “what can I do that would please my lord?”. Both are the correct respectful attitude.

Understanding the right hierarchy for men unsuccessful with women

April 3, 2020 | by Deep Strength | Link | Original Link

One of the pitfalls that men who are unsuccessful with women tend to fall for is trying to directly copy the behavior of men are successful with women. While this works some of the time with the behavior, it can fail because of the difference in attractiveness.

A man who is attractive to women gets a larger benefit of the doubt than a man who is unattractive. Though it is also true that many of the behaviors are indeed correct (such as acting in a masculine manner, as a leader, etc.), it's hard for some men to dissociate the results versus the process that also comes with being attractive themselves.

Ironically, the other effective way at understand correct behavior is to look at the unsuccessful relationships when a man pedestalizes the woman. In these reverse hierarchical relationships, it is the man doing everything he can to be a "helper" to the woman, with the woman being the leader of the relationship. Aside from any unkind or other sinful actions, looking at the behavior of the woman in this situation is exactly how the man should have acted in the relationship.

Relationships generally reflect polarity in this aspect: if the man is masculine he will attract and choose feminine women whereas if the man is feminine he will attract and choose masculine women (and vice versa). Therefore, one can look at this polarity and see the general traits and behaviors that the leader exudes in the relationship and what makes them successful and learn and understand why those are effective.

I think for many men that are unsuccessful with women, looking and aping the men who are successful with relationships can be daunting with mixed results. This is discouraging and can lead down the wrong path. However, for the introspective man, he can examine his own unsuccessful relationships or the unsuccessful relationships of others more easily and impartially and learn and apply those traits more effectively with less pressure. This is necessary sometimes.

In short,

- Look and learn at the behaviors of men successful with women. Some may not work if you're not attractive enough
- Examine your own behaviors that may have been unleader-like, and see how they may have contributed to failure of relationshps
- Examine others behaviors in relationships, both from the man and woman's side
- Examine the relationships with masculine women and feminine men as usually the masculine women will be doing behaviors that can make men more successful with the relationship

It's interesting because the attitudes of things like outcome independence that attractive women have men throwing themselves at her, that is more or less how most men who

want to be successful with women should act.

Men and women are the same in that regard. Men that have women throwing themselves at them and women who have men throwing themselves at them will have common behaviors between them that help maintain success with women. The unfortunate part for attractive women is that they have to break that mindset if they want to have successful relationships and marriage. Many don’t.

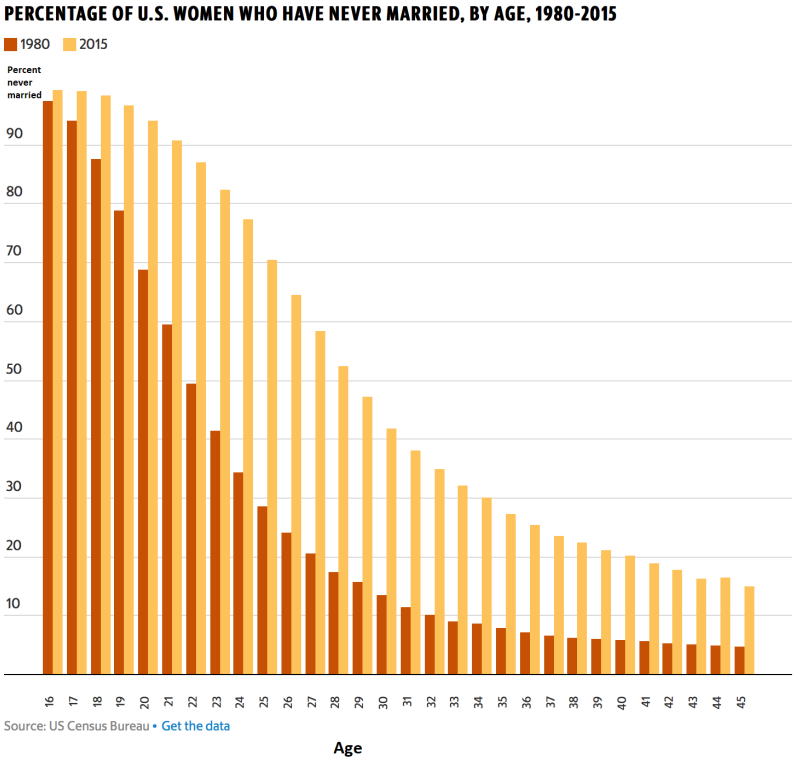
Nuances of marriage data: it's really not that hard to get married

April 7, 2020 | by Deep Strength | Link | Original Link

From what I've seen, there is a lot of taking the fact that women are generally only attracted to the top 20% of men out of context. I also don't agree with much of the hopelessness discussion from the comments on Jack's post.

In a vacuum, women may only be attracted to the top 20% of men (specifically visually on OK Cupid). However, it's not the case that women are only attracted to just these 20% of men. I definitely fall into the bottom 80% for not being conventionally physically attractive, but as we talked about in Meet Cutes – are they common I am attractive in certain niche circumstances like when I've been in a teaching or leadership position.

Now if we look at the never married data from reddit and Dalrock we see a few things.



Overall, it used to be in the US, as with most cultures, that 95% of women got married in the past. As the data show, that is trending toward maybe 15-20%. Maybe a bit higher. However, what is also not mentioned is the fact that marriage is being replaced with mainly serial cohabitation for many which is basically the same thing for the non-Christians.

Analysis

Approximately 80-85% of women still make it to marriage. The percentage is slightly less for men since men generally have a better time getting remarried after divorce than women to non-married. So let's say it's about 80%.

Of this 80%, approximately 20% of those are sexless marriages and approximately 40% of first marriages end in divorce. It's hard to say how many of those sexless marriages ultimately end up in divorce, but I'd say it's probably most of them. Given how pro-feminism the US and rest of the West is growing (pretty much all media, culture, and functional egalitarian and "complementarism" in the Church), I'm actually surprised the 60% of first marriages are permanent which is approximately half of the population: 80% * 60% = 48%.

70% of the population is now overweight or obese, which also means that with 80% of the population getting married maybe about 25% are normal and underweight while 55% are overweight or obese. This would leave approximately 5% of the underweight and normal weight population not getting married, and 15% of the overweight and obese not getting married. This is approximately correct from my obesity analysis.

As Novaseeker frequently says: Just look at the people at Walmart who have gotten married to see that looks don't really matter much in *just* getting married. Usually those who are overweight or obese tend to have other things going for them like being funny or charismatic, but even then 55 out of the 70% of the population that is overweight or obese is still getting married which is about a (55/70 = ~68%) or 70% marriage rate. Yes, ~70% of people that are overweight or obese still get married.

This leads to a few **conclusions**:

- It's not that hard to get married: just don't be in the bottom 20%. It's pretty easy to get out of the bottom 20% as not being overweight or obese is most of the way there already. If you're actively working on other physical appearance (being muscular, good diet, grooming, style) and on personality (not being conversationally awkward, learning to be the head, leading conversations, etc.) then you're definitely not in the bottom 20%.
- If you want a permanent and non-sexless marriage: just don't be in the bottom 50%. Half of the battle is learning how to be a good leader since the vast majority of relationships are steeped in feminism and inverted roles already. Most divorces are initiated by wives (losing respect and not wanting to have sex with their husbands). If you keep up a good physical appearance and are actively engaged in your mission for God and strive to obey God's marriage roles and responsibilities (be the head!) then you're already there.
- Yes, maybe you don't have some meet-cute type of thing where you did nothing and your wife was attracted to you like the top 20%, but you don't need to have that. No man needs to be in the top 20% to reach the previous bullet point threshold, although it opens up your options more so that you can be more selective in who you marry. Top 20% if a good threshold to aim for though in general.

To elaborate on what being better than 50% is in reality, the average American man is 5'9″ and 200 lbs which is 29.5 BMI (25-29.9 BMI is overweight and obesity is > 30 BMI). He's also steeped in culture and likes to make "wife is the boss" and "she'll get mad if I

do that" jokes. You're telling me that most men can't be better than that? Yeah, no.

Both women *and* men continue to fall for the apex fallacy. You don't need to be top 20% to get married and have a permanent and non-sexless marriage. It's much easier when you know you only have to be top 50% and even just to get married not the bottom 20%.

The issue for many is the calibration of attractiveness. Many/some men and women don't want to marry someone who is overweight or obese or has other issues with certain things. This can price them out of the pool of candidates that would go on dates and/or marry them. That is their prerogative though. The more selective you are, the harder it will be to find someone who meets that criteria.

I know we've discussed on this blog about all of the different criteria, but at the end of the day it's just risk profiles. Each man can determine how much risk they want to take on to be married.

If one thinks that they're too far down the totem pole for whatever reasons and nothing is every going to convince them to marry, or they just don't want to worry, then do as the Bible says: stay single and serve God wholeheartedly.

Happy wife, happy life should be sanctified wife, joyful and peaceful life

April 12, 2020 | by Deep Strength | Link | Original Link

It should be pretty obvious that happy wife, happy life is wrong. I've been trying to think up a better maxim which is theologically sound.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; **but that she would be holy and blameless**.

"Sanctified wife" is obviously what all husband should aim for as to emulate Christ's love.

As one is sanctified and filled with the Spirit, the fruit of the Spirit become manifest.

> Galatians 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.
>
> 1 Thessalonians 5:16 Rejoice always; 17 pray without ceasing; 18 in everything give thanks; for this is God's will for you in Christ Jesus.

Sanctification of both the husband and the wife should result in the peace and joy of the Spirit becoming manifest throughout the marriage, which is a witness to both non-Christians and Christian marriages that are not.

Changes reveal weaknesses

April 24, 2020 | by Deep Strength | Link | Original Link

One of the big things I've been seeing over this lockdown is that a lot of relationships and marriages have gotten better and a lot of have gotten worse.

If the marriages were not built on a good foundation and just superficial things where you could put off issues like going to work or do other things, then they have gotten worse. They're spending a much greater amount of time with each other, and it's revealing weaknesses that have been put off. They're more like roommates than married.

On the other hand, the marriages that have gotten stronger are ones where a husband and wife have built their marriages on God and family. Thus, spending much more time with each other has strengthened those bonds with each other and the kids if any.

The same thing has occurred with other romantic relationships but to a lesser extent. The challenge of the "social distancing" have either helped or hurt because people have more time now and either spend it on relationships or just staying busy.

From what I've seen, this scenario has only really helped my own marriage and relationships. If it hasn't, perhaps these are some things to consider and think about in your own relationships and marriages. How are we spending the time? How are our relationships and marriages growing?

The same can be true of our own time with God. It gives us a window to either walk toward growth or let things deteriorate.

Idealism and Opportunism are not sex specific

April 28, 2020 | by Deep Strength | Link | Original Link

Reading for Scott's post on Sigma, I was reminded of one of the common manosphere tropes is that men love idealistically and women love opportunistically.

This is false, but there are half truths to it.

Men can seem to love idealistically in a few different scenarios:

- When they're infatuated and believe a woman can do no wrong. Some men eventually fall out of this, but some men carry it with them straight to marriage and divorce. This is similar to the so-called blue pill culture and Church where men can be blindsided by a divorce because he (1) does not know how his wife or girlfriend is feeling and (2) he doesn't understand women's nature.
- It is men who primarily initiate and pursue in the culture (if we look to Jesus we see that He initiates but does not pursue), men tend to get more girlfriends and wives that were maybe only half or partially interested in them rather than fully invested. Aside from some of the other forces in the culture, this also skews the breakups and divorces more toward the side of the women. In other words, men generally don't ask out and pursue women that they are unhappy or not satisfied with, but women do accept dates, boyfriends, and even marriage sometimes with men who they aren't satisfied completely with. Men can often assume that a woman is fully invested in him when she isn't, and that leads to a disparity where he can get blindsided.
- Men can choose to love idealistically in terms of Christ. Although this idealistic (agape) love is different than the above feelings/erotic based love.

There are also many men who do not love idealistically in either sense of the above examples, and they are very opportunistic in terms of spinning plates, cheating, and otherwise can't keep it in their pants.

Women can seem to also love idealistically under the same scenarios as men do.

- Alpha widows are primary examples of women loving idealistically under the infatuation scenario. This is the case even when they are with men who are abusive. They will stay and keep saying he's perfect and awesome and just misunderstood.
- While it is much rarer, a woman can pursue a man at all costs until she gets with him. In this scenario, is it often the man who can be half hearted about being with her and eventually take the opportunity to leave. I saw a couple scenarios like this in college, but very few after college.
- Women can choose to love idealistically in terms of Christ. Although I find this to be much rarer according to the divorce statistics because women tend to be less content on average. What tends to be more important in these cases is obviously the Biblical command of respect and submission for wives as that helps get them in

the right frame of mind to love.

The **Scripture** even lauds some examples of women who were idealistic in their love for their husbands.

> 1 Peter 3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior. 3 Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. **5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; 6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.**

If you go back to Genesis and read the story what Abraham put her through with Abimelech and Pharaoh, that is some idealistic love much like you would see from women who are extremely strongly bonded to their man today.

The problem with a lot of conventional RP wisdom is that there are a lot of half truths that sound right, but when you examine them they're false.

The reason why this particular trope tends to get traction is because the men talking around the manosphere were or are primarily:

1. Unattractive and there to understand women and get one for themselves. They were previous "blue pill" and one of the infatuation types who loved their woman for who they were, even as she was pursuing other men more attractive than him. This is what eventually got them to stumble upon why his woman didn't accept him for who he was and left him.
2. Frivorced and/or blindsided by their wives or dumped by their girlfriends (and haven't dumped women much if at all themselves). In general, if the boyfriend or husband was super committed to the marriage but the girlfriend or wife was not, the blindside makes it seems like they were all in and the women were not… when it was just the case that they couldn't read the situation nor understand the nature of women.

As mentioned before, the culture also sets up the pursuers mentality and devalues men that more often biases men toward the infatuation route as opposed to understanding where he fits in the grand scheme of things and making decisions not based on infatuation.

To conclude, saying one sex and the other is idealistic and opportunistic has some half truths, but that's like saying men are logical and women are emotional. Yes, there is some bias for men being more logical and women emotional, but both are capable of

each. Many men are capable of opportunism, and while fewer women are capable of idealism there are a bunch.

Most of the idealistic love you see in popular culture is based on infatuation, and it’s no wonder why both men and women often get their hearts broken from it (men blindsided by frivorce or dumped, and women alpha widowed).

Headship in Genesis

May 9, 2020 | by Deep Strength | Link | Original Link

I've already gone over why there was headship before the fall. Even as CBMW has gotten a lot of stuff wrong, they did get this right in 1987 Danver's statement.

> Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).

It's pretty interesting how there is a strong alignment of God's perfect Creation and the New Creation.

> Genesis 2:18 Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." 19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said,
>
> "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."
>
> 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

- v18 – Man is alone and needs a helper.
- v19-20 – God shows one way how man is tasked with authority and dominion over the animals by naming them (from prior Genesis 1 "dominion over all the earth").
- v21-22 – God creates woman from man.
- v23 – Adam's statement parallels naming Eve (headship authority) and covenant vows.
- v24 – Marriage is a man leaving his parents (independence), forming a new family unit with his wife (cleave), and becoming one flesh (covenant).

Paul in Ephesians 5 references the Creation in Genesis several times, much like he does in other passages in the Scriptures (e.g. 1 Corinthians 11, 1 Timothy 2, etc.).

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Husbands and wives are to emulate Christ and the Church, which also emulates Adam and Eve's Creation. Adam:Eve::Christ:Church::husbands:wives.

- Gen 2:19-20 – God sends Jesus to take back dominion over all the earth as the Messiah. Jesus passes His mission on to Christians (Matthew 28) to be co-workers with God (1 Corinthians 3).
- Genesis 2:21-22 – Eve was formed from Adam, so too the Church is formed from Christ. Christians are partakers in the New Covenant through Christ's sacrifice for us. His blood washes away our sins to those who repent and follow Him, and we remember this through His body and blood (communion).
- Genesis 2:23-24 – Jesus departs from God and is to be joined to His bride, the Church. He is the head, the Savior of the body, just as Eve was formed from the body of Adam and Adam is the head.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

> Genesis 2:16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
>
> Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, **she took from its fruit and ate; and she gave also to her husband with her, and he ate**.
>
> Genesis 3:17 Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it';

Christ loves the Church for the purpose of sanctification. Where Adam stumbled, Christ reigned. Husbands are to emulate Christ as the head over their wives by teaching and helping them to be sanctified unlike Adam did with his wife.

> Ephesians 5:28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body.

Like in Genesis 2:21-22, husbands are to love their wives as their own bodies — like Eve who was fashioned from Adam, and Christians who are saved by Christ's sacrifice through His body and blood. They are one flesh with their wives through covenant, and must treat them as themselves.

> Ephesians 5:31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

Finally, like in Genesis 2:23-24, the covenant of marriage is reaffirmed both in reference to Adam and Eve in Genesis and Christ and the Church. A husband is to treat his wife as part of his body (Adam and Eve, Christ and the Church) and a wife must respect/reverence/fear her husband as he is her head (as Adam was Eve's head and Christ it the Church's head).

Headship was originally created for Adam and Eve by God in order that they fulfill their mandate on the earth to take dominion, be fruitful and multiply, tend to the garden and obey God by not eating of the forbidden fruit. Similarly, headship functions in the similar way with Christ and the Church and husbands and wives in the New Creation in Christ.

How to evaluate sexual compatibility as a Christian with no pre-marital sex and only chaste behavior

May 13, 2020 | by Deep Strength | Link | Original Link

This question has been asked a bunch of times before, but it never has had it's own post.

Let me first say I'm not an expert on this topic, but here's a bit about how I approached it with my wife. The good fruit that this has born is that I am happy to say that my wife has never once denied me when I really wanted to have it nor have I her. We have had grace for each other if sick or tired a few times, but overall we go out of our way to please the other.

I'm going to go over a bunch of different points here (not everything in the post above), but if you want to read the full timeline of when/how I discussed things you can click the link.

——————————

- **Vet for background** (e.g. how she grew up, what her parents taught her about sex, if there is any abuse, etc.) to ensure there aren't any yellow or red flags there which may interfere with intimacy

This gives you some clues into how she was raised and her attitudes toward sex. As one of the many Christian growing up during the "purity" movement, it did warp many Christian men and women's ideas about what was good and what was bad. It's was often the case that it was drilled into young adults heads that sex before marriage = bad and sex after marriage = good. While most men can flip a switch to go from no sex to lots of sex, sometimes women have hangups about this because they've been doing what is "right" and now even though it's good to have sex with their husband it still feels "wrong." You want to see if they can process through any yellow or red flags in their attitudes toward sex.

- **Look not just at virginity but overall chastity**. It helps to differentiate if she may hold virginity as an idol, or if she's being obedient to God

No man or woman should be shamed for preferring a virgin spouse. However, virginity is not a be-all end-all. A "technical virgin" who continues to do everything with men while dating is questionable at best. A woman who had formerly slept with some men but has been chaste for many years since she has been saved is showing that she understands how to obey God.

- **Look at her attitudes toward physical intimacy and acceptance of it** For example, you should both want to have sex and have trouble keeping your hands off each other, but you stop yourselves because you want to avoid temptation and honor God.

This should be quite obvious seeing the context of 1 Corinthians 7. Paul describes that "because of fornications" that men and women should marry because they were burning with passion for each other. Beware of women (or men for women) who want to be in a relationships or marriage but don't have a hard time keeping their hands off you. They may be in it for other reasons, but less likely want to fulfill their own duty toward you. Which leads into…

- **Go over the Bible passages on marriage with her** and ask for her opinions (you must ask her to give her opinions before giving yours, so you don't unnecessarily influence her toward your perspective).

1 Corinthians on denial of sex is a big one. If she is a true Christian and unselfish she will want to have sex even if she doesn't feel like it and same with you as a husband. It is must to go over this passage with a prospective spouse and see their attitude toward it.

- **Ask about her libido**.

Many men never ask, but it's important. Does she want to have sex? How is her sex drive? What is a reasonable amount of sex in marriage to her? What if your numbers are so drastically different such as you want to do it everyday while she wants to do it once every couple weeks?

- Look at how she treats others and you. The more unselfishness and respect for others you see, the more likely it is that she won't deny sex.

The Christian walk is often filled with loving and serving others *even when we don't want to*. You want a Christian who walks the walk. Also, read the Christian Brad Pitt thought experiment as it explains how a woman generally will act if she's attracted. She'll want to go out of her way to follow you and be with you. This includes sex.

- **Examine attitudes and actions** toward birth control (and if she is taking any), exercise, sleep, and other factors as that can influence a woman's sex drive

These are often overlooked. Aside from the potential side effects of things like birth control (cancer, blood clots, etc.) there are other things like changing a woman's preferences and sex drive that get glossed over. There's a few examples in the OYS threads about men realizing their wives libido was killed by birth control. You don't want to get married to someone who is taking birth control who is attracted to you and then when she goes off she thinks you're not attractive and doesn't want to have sex with you. Likewise, lifestyle stuff is important because things like high stress and lack of health all can contribute to lower sex drive.

While sex is not everything, it's easy for it to become an issue in a marriage especially when you're the one getting denied. These difference points can allow you to investigate a woman or man's potential attitudes and actions toward sex which will give you a good

idea if they want to have sex with you and if they’ll deny you or not.

Everything always goes back to the family

May 15, 2020 | by Deep Strength | Link | Original Link

When we get into the topic of marriage education, one huge problem is that the Church or even a school curriculum are being considered primary teachers.

Deuteronomy 6 shows us that the father (and mother by extension) are to teach all of the things in the Law to their children both day and night. The modeling of the father and mother show the kids the importance of marriage and how it should work. The Church/gatherings/assemblies are to reinforce this to show that the whole community accepts God's standards and practices them.

The Church itself is to be a supplement. It's not an answer. This is why families without strong and good role models (and those especially without a father) have large statistically bad influences on children even if they go to Church. There's no primary good modeling.

The Church and ideally education should help families to have good marriages, so that they can model those to their kids. But this is limited as it requires husbands and wives to want to do that. This is a big problem in western Christianity because most husbands and wives think it is the Church's or education system's responsibility to educate their kids. We can all see how that works out — young people leaving the Church in droves as they go to college.

The state of the Church is only a symptom of the decay of the family. There's a reason why the leftists/Marxists wanted to destroy the nuclear family.

Jesus says follow Me — the correct view of relationships and marriage contrary to the culture

May 20, 2020 | by Deep Strength | Link | Original Link

I remember writing this up, but I think I forgot to post it here.

Jesus and the Church are a guide to male and female relationships and marriage. The analogy of husband and wife as Jesus and the Church in Ephesians 5 provides a strong background for how we are to walk in male-female relationships that lead to marriage and in marriage. **Christ:Church::husband:wives**. This goes against many things in our popular culture and even in the current Church today.

There is the notion in popular culture that men romantically pursue women. This thought has also pervaded the Church in the form of "Jesus is my lover" or "husbands should romance their wives" because "Jesus and God continually pursue you." This is false. The Father and Jesus both call us or rather present the opportunity, but it is up to us to acknowledge the call and choose to follow.

> Matthew 4:18 (NASB) Now as Jesus was walking by the Sea of Galilee, He saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And He said to them, Follow Me, and I will make you fishers of men." 20 Immediately they left their nets and followed Him. 21 Going on from there He saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and He called them. 22 Immediately they left the boat and their father and followed Him.

Jesus had just traveled out of the wilderness where He was tempted and had started to preach the gospel in the surrounding areas. In other words, Jesus started His God-given mission. The disciples saw Jesus on His mission, He invited them to come join Him in the journey, and they wanted to follow Him.

In the context of male-female relationships, remember from the beginning that God created woman to be a helpmeet of man. Jesus demonstrates His mission and presents a clear vision of how He was going to task His disciples when they follow Him: to be fishers of men. In the same way, a man who asks a woman out on a date should already be working toward His God-given mission—evangelize, make disciples, use your Spiritual gifts to build up the body of Christ, and lead ministry. He should also have a clear vision of where she fits in his life as his helpmeet as she is going to help him on his mission. She is also going to fulfill her Biblical roles and responsibilities just as you would to her.

Jesus does not chase after us, nor should men chase after women. This flies in the face of all "romance" that is popular in the culture and Church. Consider when Jesus claims that He is the "Bread of Life" in John 6.

> John 6:60 (NASB) Therefore many of His disciples, when they heard this said,

> “This is a difficult statement; who can listen to it?” 61 But Jesus, conscious that His disciples grumbled at this, said to them, “Does this cause you to stumble? 62 What then if you see the Son of Man ascending to where He was before? 63 It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. 64 But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. 65 And He was saying, “For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.”
>
> 66 As a result of this many of His disciples withdrew and were not walking with Him anymore. 67 So Jesus said to the twelve, “You do not want to go away also, do you?” 68 Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life. 69 We have believed and have come to know that You are the Holy One of God.

Jesus challenges all of those that were following Him about His role and place in the Kingdom of God. His invitation is the same: Follow Me and continue to Follow Me. Yet those who were not interested He let walk away. The same is true of God in Romans 1, where He allows humanity to be given over to their sinful passions and lusts if they don’t want to seek Him.

Consider the father’s actions in the Prodigal Son (Luke 15). The son decides he wants his inheritance to go party. The father allows him to go off on his own. The father does not chase after him to persuade him otherwise. Only when the son makes the choice to come back to the father does the father see him in the distance, come out of his house, and run toward him with arms open wide.

The pervasive romantic attitude that men are supposed to pursue women runs contrary to the Father and Jesus’ actions. Both culture and some in the Church would have us believe that Jesus continues to chase after us at all costs. This is only true in the example of the parable of the lost sheep where the shepherd goes to apprehend a sheep that wandered away, yet in that case that sheep was already under the Shepherd’s care (Luke 15). Only after we are committed in marriage are we responsible to seek after that which is ours that is lost. This mirrors the roles and responsibilities of marriage.

The Biblical model for relationships is that men demonstrate and invite, and women choose to respond to that invitation and follow.

If a man asks a woman out on a date and she turns him down, should that man continue to try to be “romantic” and chase after her? Of course not! There’s nothing a man can say or do to convince a woman to like him more. Even if by some measure he wears down her resistance and she capitulates, such a relationship will not work out in the long run because it was not based on her genuine desire to be in the relationship with him. Whether or not she actually acts on it, she will internally desire to leave as soon as the next best thing comes along.

No matter how much you, as a man, may want to be in a relationship with a woman, she

also needs to want to be in that relationship. She has to want to follow you, out of genuine desire to be with you.

- Jesus leads, the Church follows. Men lead, women follow.
- Jesus doesn't chase after us. Men should not chase after women.

The goal of a single Christian man should be to carry out his God-given mission wholeheartedly and invite a woman on a date (or to be courted) to see if she wants to follow him. If she isn't a good follower or isn't teachable to be a good follower, he should be selective and eliminate her from contention.

The point at which a man starts to pursue after a woman, he slips into a dangerous frame of mind that can easily lead him to start pedestaling her and sin. Adam not saying no to Eve and the serpent in the garden is but one example of putting your wife over the commands of God. He was not deceived but willfully chose her more than obeying God.

Unshameable

May 24, 2020 | by Deep Strength | Link | Original Link

One of the things most Christians seem to have trouble separating, not just in wider Christian culture but also in various manosphere circles, is that vetting and preferences for marriage are different than how you should treat someone as a fellow Christian.

Marriage is a covenant and supposed to be permanent in God's eyes. You should be selective on someone who you are making a lifelong covenant with. You want a true Christian (not in name only; who walks the walk), hopefully whose mission is aligned with yours, who is grounded with good character and morals, wants to follow God's biblical roles and responsibilities, and ideally the least baggage as possible. More on past posts on vetting.

This does not mean those who don't meet your criteria (whatever they are) are not good Christians or evil in some way. Everyone has sins in their past that they can repent to God and be forgiven. As Christians, we do not need to shame them or make them feel unwelcome once they are in God's family. We should celebrate and be joyful.

But that does not necessarily mean you *need* to eliminate different past sins as criteria for who you want to be married. I don't have anything against non-virgins or single mothers who have repented and are in Christ. In fact, I rejoice with them, but I also wouldn't marry one. Same with alcoholics, other various addictions, and even murderers (heck, Saul/Paul was one before he was converted).

If you want to marry a single mother that's great too. I know some men who have and they have godly marriages. However, it is true that it is riskier. It is one that I personally refused having reviewed all of the relevant data. Each man should pray, get wise counsel, and evaluate the risk for himself. If he is satisfied that she is truly repentant and has godly character then who am I to judge? I'll encourage him and try to help him in his marriage.

Whatever preferences or criteria you have for marriage are fine. One can say some may be unrealistic (as in the case of evangelical american princesses). One could say some are unwise or unfeasible. One should evaluate whether different preferences and criteria are worth having or if they weed out too many otherwise good candidates. However, I don't think anyone should have any *shame* for their criteria or preferences for marriage. If you're a Christian it's a lifelong thing and you want to make a good choice if you're not going to stay celibate for life.

Each to his own with no shame, but it is good to be in the Scriptures, praying, and wise about your own preferences and about who you potentially choose to marry including their past.

Double standards around sex: the purest example of the feminization of Christianity

June 10, 2020 | by Deep Strength | Link | Original Link

From Reddit's sub "Christian Marriage."

Women, please don't deny your husbands — 0 upvotes, 50% upvoted

Here's the post:

> Sex for a husband is so essential. Please don't undermine how important that is to a husband who desires his wife, but doesn't get any romance. Keep your marriage alive!

And of course, the top few answers:

- My husband is compassionate about my medical problems. Sex is not all we have and it's not the most essential. Our love and relationship are much deeper.
- Sorry but this is not great advice. I was told by a female Christian counselor that "under no circumstances should a Christian wife ever say no to her husband for sex". So as much as I thought that was some bogus, 18th Century, misogynist advice, I tried it. I did it whenever he wanted with a good attitude. My husband still cheated on me multiple times and watched porn despite having sex with me multiple times a week. Don't make women feel it's THEIR DUTY to keep the husband happy. Are you kidding me? This is actually some "wisdom" people are giving out on a Christian sub? Maybe instead the advice should be that both the husband and wife need to focus on other aspects of intimacy so the wife wants to have sex. Some women experience pain, have trauma, don't feel valued and loved. Why should a woman do this out of OBLIGATION? It should be done out of desire to bring her and her husband closer and same with the husband. Please check your heart and the Bible before spewing this rhetoric.
- This is definitely true! But also, men, do not forget that you hold part of the key yourselves. Make sure that you act as a man worthy of respect and desire, that you take care of yourself and that you treat her with love and care. No woman wants to have sex with Homer Simpson.
- One of the hallmarks of being a good husband (or wife, for that matter) is not treating sex as something you are entitled to. Just saying.

Literally a list of excuses why women shouldn't have sex with their husbands. You know, the one they agreed to "have and to hold."

Then someone was smart enough to post the opposite one.

Men please don't deny your wives — 123 upvotes, 100% upvoted

The same exact post but substituted husbands for wives.

Let’s look at the comments.

- Is this because of the recent post for wives to not deny their husbands? Lol. Both statements are true and need to be heard. I understand that some partners have lower libidos, but the rejection is very painful for the partner being denied. This does a lot of damage in a marriage. Unfortunately, I have found that talking about sex is a little taboo in the Christian community. My husband is still uncomfortable talking about sex, and we’ve been married for 8 years, together for 11.
- First step, men – stop looking at porn.
- Amen!
- Thank you; I needed this. We’ve got a Cold War in our home right now. I’m trying to remain strong, but temptation is ever-present.
- If you insist
- This is very important. I went through a depression period. I stopped paying attention to my wife and now I’m paying for it. It’s not her fault, but mine. She did everything – even dyed her hair blonde (although I never asked) so I would notice her. I was too preoccupied with myself to even notice she was looking for attention. We are still together and working on things, but it’s hard. I appreciate any prayers my way. But men – take note of this!

Men being told to stop looking at porn, and men owning up to denying their wives.

Can’t make this stuff up. Literally the same command to both the husbands and the wives to have sex with each other but two drastically different responses from “Christians.”

Why we are here

June 12, 2020 | by Deep Strength | Link | Original Link

I initially wrote this as a comment for reddit, but it's worth a post since many men don't understand the various interactions with lots of the different men's blogs.

1. Over the past 100+ years (or perhaps 1000+ years as Aaron Renn's Masculinist newsletter investigates), much of western Christianity has incorporated a lot of secular beliefs into their sex/gender perspectives. Christianity has been increasingly feminized while male masculinity has become more demonized. Fake perspectives like Christian egalitarianism and complementarism have arisen.
2. Many in the Church espouse typical cultural phrases like "happy wife, happy life" or "gotta listen to the boss" which is direct contradiction to the Bible (e.g. Ephesians 5). Likewise, as divorce and brokenness in homes has increased by liberal policies, men and women are not fathered and mentored as much as they used to which has resulted in much dysfunction. Not that conservatives are any better because they're not. Like Christ, Christians should not be concerned about changing politics but about changing hearts with the gospel.
3. Most dating advice follows an untruthful bent, especially in Christian communities. "Just be yourself" is one of the common ones that doesn't help, and in the Christian community "focus on being godly" or "just pray and God will have it all in His time" are some of the common ones. This is unhelpful to Christian men who are unsuccessful with women.
4. During the late 90s, 00s, and early '10s, the pick up artist (PUA) community was all about discovering what worked to get laid. This slowly morphed into discussion boards on the internet. During the late 00s and early '10s, this group started to pick up steam on the Internet and started fracturing into various groups: PUAs, secular red pill, red pill women, men's rights, incels, etc. Probably the most prolific Christian blog (Dalrock) on exposing the false beliefs of the culture and how they have been incorporated into the Church started around 2010 or 2011.
5. Many Christians who were bad with women ultimately saw that some of these concepts worked, which had been contrary to the typical advice they had been preached to when they were teens or young adults in the Church. Many of these Christians get sucked into the secular RP and lose their faith.
6. Since God created man and woman, the Truth in the Scriptures about male and female relationships is clearly true. Much of this lines up with what the secular RP has come to conclude through trial and error (man should be the head of the family, have a mission bigger than himself, wife is helper and shouldn't be put on a pedestal, etc.). Some high profile secular RP leaders like Roosh and Victor ultimately see that hedonism and sex is all worthless in the end without God.
7. As far as the reddit RPChristians goes, the founder started it with the intent to understand and apply what the Bible actually teaches about marriage and

relationships and to minister/outreach to the secular RP (much like organizations like XXX Christians which minister to porn stars). Since there are not a lot of spaces where Christian men and women can discuss sexuality without fear of reprisal, this is one of those spaces.

8. We don't incorporate RP philosophy into what we do because the Bible is the ultimate Truth, but we may use RP terms to communicate concepts that the Bible teaches.

Some Q&A on why we may use RP terms. Personally, I try not to use RP terms anymore since they've become loaded words. They don't effectively communicate what you're trying to say much like hash tags or liberal/conservative catch phrases.

> How would you categorize your philosophies/theology to someone unfamiliar with RP?

We teach what the Bible says, but we may use RP concepts to explain it as many men from secular RP understand the terms in that way.

Many men even here may think it's about incorporating RP beliefs into Christianity, but that's false. You can't incorporate other beliefs into Christianity and have it still be Christianity. It's just your own pet version of Christianity.

> Would you simply say you're an RP Christian? Or is there another overarching name for this type of theology. Personally, I had never heard of RP and it's hard to find online resources or commentaries on your interpretations of scripture.

No, I'm just a Christian who believes what the Bible says about men and women and doesn't get caught up in what the culture teaches which is mostly false. Men and women are not the same. They have different traits they look for in the spouses. Each have a sin nature that they need to resist.

Most Christians who are not familiar with the sub think that we are trying to incorporate RP philosophy on top of the Bible but that is furthest from the case. Because we use the term RP in the name and thus are "associated" with the secular RP, we're often biased against for stating the truth in other subs for just posting here.

> Is this isolated to reddit? Do you meet up with groups or attend churches with those who adhere to these same beliefs?

There's associated Christian blogs.

As far as I know, there are no groups or Churches specifically, but individual men may go back to their churches and start teaching actual Biblical truth in their small groups and ministries and even pastors. In some churches, some men have gotten kicked out or asked to stop.

And one good answer from the reddit founder about why it's not putting on an RP lens but taking off the cultural feminized lens.

> That's because very few believers have delved into the Bible's views on sexuality enough to produce content exclusively focused on it that aren't tainted by serious cultural baggage. This, of course, makes a lot of sense when you consider how it was culturally inappropriate to speak openly about explicit sexual matters for all but the last 75-ish years of the world's history. It is the feminization of the world that brought on the sexual revolution, so it's not surprising that the content that's been generated on the topic is feminized as well.
>
> To go from a different angle, if I were to write a "red pill commentary" on the Bible, it would look extremely close to a blend of many other commentaries already in existence. I'm not going to read the book of Nahum or Daniel and try to force some "RP lens" into how the book should be interpreted. But there are some passages where a proper interpretation has been lost on those who have been conditioned by culture to have a butterflies-and-rainbows view of who Jesus was and feminized notions of marriage and sexuality. That is:
>
> - **We don't put on an "RP Lens" to Scriptural interpretation. We take off the "Feminized Lens" that everyone else is wearing, then interpret Scripture without that bias.** This leads to many similar conclusions, but a few extremely significant different ones too.
>
> To be abundantly clear: there are **MANY** commentaries that will preach the same things we do. But again, one of our principles is relevant here: *Watch what people do, not what they say.* This is a twist on the "Do as I say, not as I do" motto that's become a popular joke about churches – because many pastors will not live out what they preach. In this sense, you may READ many commentaries that preach proper principles of marriage, sexuality, headship, etc. – but good luck finding a body that actually practices them. Congregations will pay lip service to Scripture, but conform their behaviors to culture.

The author deleted his post eventually, but our comments are still up. Also, some of the mods and regulars have started some roundtable video series on YouTube. Subscribe if you can, as YouTube only allows livestreams if you have 1k subscriptions or more, and I think a lot of Christian men and women would like being able to interact in real time.

Overall, I think it should be abundantly clear that the reason why we are all here is that the Church is conforming too much to the culture. That's why the majority of the New Testament was written to tell the Church to stop doing that. We are in this same boat.

My goal as a Christian is to lead by example to show single and married Christian men that doing what God says (in the Bible on the topic of marriage) is the right thing to do, and that it will produce good fruit. Real effective change is made through godly discipleship.

For instance, if you have any shame or discomfort talking publicly to Christians or non-Christians about the gospel then that may be an area to work on. But sadly, maybe a harder thing to do is to tell those same people that you're the *head* of your marriage and

that your wife *submits* to you and why that is good.

Revisiting dread in the Bible with an anti-chivalry lens

June 18, 2020 | by Deep Strength | Link | Original Link

In the previous (long) post on dread, I outlined several concepts surrounding dread in marriages.

To define dread, it's generally a disconcerting feeling that results in a woman/wife when her husband becomes more sexually attractive (often interpreted in a bad manner). Thus, when a husband becomes more sexually attractive (to his wife that was previously depriving him) she often has bad or disconcerting feelings because she was denying him and also often seeing other women having sexual attraction for him which can make her jealous.

In many cases, there are times when there are rational fears and irrational fears.

> **Rational fear** — fearing the consequences of when you do evil — is a healthy fear. This is the fear of God that we all have in our hearts. We should fear and tremble when we commit sin because God is Righteous/Just and abhors sin. Rational fear is an encouragement to do what is right, and to avoid doing what is wrong.
>
> **Irrational fear** — is unhealthy and to be eliminated. This is when you fear/worry about necessities as Jesus talked about with clothes and food or have an irrational fear about what "may" happen to you in marriage. Irrational fear is a discouragement. It is often to avoid doing what is right and to do what is wrong (such as [being afraid to speak] out for your faith [when in a crowd of people]).

In the case of a husband who understands he has shirked his leadership role knowingly or unknowingly, he begins to act as the head and taking responsibility for his own well being in accordance with God's mission for us.

- Spiritual (getting deeper into the Word, understanding and applying God's Biblical marital roles and responsibilities, prayer, meditation, fasting, making disciples, evangelizing, using gifts of the Spirit, etc.),
- Physical (working out to build muscle, losing fat, style, grooming, etc.), and
- Emotional/mental (having your mental and emotional state under control and not blurting things out, focused on exuding fruit of the Spirit in any interaction, not DEERing when leading (defend, excuse, explain, rationalize), etc.).

Aside from the most important aspect of obeying God, as a husband focuses on these things one of the biggest side effects we see is that this husband will often become more attractive to women, both his wife and other women. Single men and men in relationships become more attractive to women too.

When this happens, women or wives start to exhibit several rational fears that crop up.

For instance,

> - There is a rational fear of authority that is rooted in his position as the head. The rational fear of leadership from her husband results in increased sexual desire for him.
> - There is another rational fear of breaking trust of the dysfunctional trust relationship. While breaking trust is normally a bad thing, breaking trust in a dysfunctional relationship pattern is a good thing. This naturally results in additional fear as she "feels like she doesn't know who her husband is anymore." However, this broken trust must also be rebuild if you want unity in your relationship.

There is also rational fear that often manifests in the form of jealousy as other women tend to find a husband has his stuff together attractive (unlike their own in many cases).

One clear example of this is in the Scriptures where God's salvation to the Gentiles is to make Israel righteously jealous for Him.

> Romans 11:7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, "God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day." 9 And David says, "Let their table become a snare and a trap, And a stumbling block and a retribution to them. 10 "Let their eyes be darkened to see not, And bend their backs forever."
>
> 11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. 12 Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! 13 But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14 if somehow I might move to jealousy my fellow countrymen and save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? 16 If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.

Indeed, if other women are attracted to a wife's husband that is a good thing. If she is taking him for granted, being disrespectful or rebellious, she should be uncomfortable with that *because she is doing wrong*. These rational fears should be heeded and she should repent and change her behavior.

To be clear, I still personally do not advocate for going out and flirting with other women. But if you're attractive other women will start to gravitate to you, sometimes even if your wife is there. Whatever is not born of faith is sin (Romans 14), and it's almost always the case that intentionally flirting with other women when married is not born out of faith but revenge.

I made the connection the other day with the post on Why We Are Here that the reason

why I think that even the Christians who know about intersexual dynamics still have a lingering sense of discomfort with dread is that they're so in-grained with chivalry that it feels bad or evil to make a woman "feel bad." Per the RPC founder:

> **"We don't put on an "RP Lens" to Scriptural interpretation. We take off the "Feminized Lens" that everyone else is wearing, then interpret Scripture without that bias."**

By taking off this feminized/chivalrous lens, we now see that **dread / feeling bad** is one of the necessary steps to repentance of sinful behavior. We have to recognize that we have done wrong and with that comes feeling bad and guilt. Then we have to give this wrong to Christ to repent and not do it again.

This also scares me because the feminist/chivalrous lens easily flies under the radar to even men who know about intersexual dynamics. It's also why Dalrock's observations about chivalry and game's anti-chivalry effect flew under the radar for so long.

To summarize: If you are focused on God's mission and obedience to God in all you do, any type of dread or feeling bad that a wife experiences is normal and good because it pushes her away from the comfortable feeling of doing wrong: denying her husband sex. It is the type that is necessary to hopefully help her to repent and change her behavior.

Jumping back to meet cute scenarios

June 28, 2020 | by Deep Strength | Link | Original Link

Previously on meet cutes, we looked at the commonness of having women be initially attracted to you. In general, I think that it's not that common for the majority of men, though there are always some percentage of the population that would be attracted.

Scott posted his stance on Sigma's blog and I think some of it is true and some of it isn't (my responses in regular, then some analysis).

> I recently tweeted my final position on this, which I suppose might lose me some support. I have been beating around the bush on the topic for a while, trying to be gracious, trying to sugar coat it.
>
> I believe that the red-pill content creators (the big ones, Christian or not) are full of crap if they believe that true, visceral attraction can be created in a woman who never had it for you in the first place. Like within the first meeting.
>
> Some of them have a conflict of interest in trying to create this fiction, because they sell books and have monetized youtube accounts. It is in their best interest to make this seem possible.
>
> But I have never seen a woman go from being luke warm about a guy and then become [truly] hot for him. She may settle and convince herself that she is attracted to a man who is the best she can get, but hot crazy in love–no.
>
> If you are not getting really obvious IOIs right from the start, move on. If that makes me "black pill" so be it. I want men to find women who cannot keep their hands of them, otherwise they risk terrible destruction later on.

This is generally more true for men who are primarily attracted based on physical appearance. Getting to know them better will not increase any visceral attraction toward them for the most part, except if they are capable of very seductive behavior.

I think the real question is how many women for that matter are marrying men that they don't have *any* attraction at all for?

There are certainly both men and women who are marrying with varying levels of attraction, but very few have absolutely no attraction. These are probably the ones where you have the wives cringing away from physical contact with their husbands in wedding photos. There are a few, but they're definitely not even a big minority.

If we're using a 0-10 scale where no attraction is a 0 and crazy love at first sight is a 10, there's a big range. The real question isn't if we can take a 0 to a 10… it's if we can take a 3-4 to a 7-8 in most cases. The "sort of maybe attractive when I'm ovulating" or "relatively dead bedroom but once were attracted to each other" to "I want to do him at least several nights a week." You don't have to be the 10 of "I want to bang like bunny

rabbits all the time.”

In reply, Scott says:

> At first glance, the idea of a spectrum of attraction (woman—>man) strikes me as wishfully ascribing male thinking processes to women. This is understandable, and tempting. I am guilty of it from time to time. I just don’t think if you (a guy) are placed in the “meh” file you can ever get out. So I have never actually tried.

I’m not sure I agree with that.

There are definitely some reciprocal indications in terms of attraction itself. For instance, women can pick out attractive features on men just like men can pick out various attractive features on women. If they have particular unattractive features that knocks them down. Most people are not models so they have a relative mix of attractive or unattractive features.

In general, male sexuality operates on some lines of physical attractiveness: “would bang but wouldn’t date” to “would bang and date” to “would bang and marry.”

As we know though, female sexual strategy is relatively dualistic: AF/BB. Ideally, a man has both AF (dominant, handsome, charismatic, masculine, high status, successful leader,) and BB (money). Women’s hierarchy is AF+BB > AF > BB > None. Or if they are their own BB with a good job then it’s AF+BB > AF > None > BB.

It’s a spectrum and not a yes or no. Women who can’t marry an AF+BB or AF will try to get a man who has some AF with a lot of BB.. and so on down to only BB. But they will be less and less happy about it.

> Admittedly, one problem I have is looking through the lens of my own lifetime of experience, an N of one. In that myopic view, I have never seen this happen. In any relationship I ever developed, be it a ONS, a FB, or an LTR that lasted years, her attraction was always obvious and unmistakable, from the first few seconds save for my obtuse lack of sensing it. I have been told “dude, she is REALLY into you” on more than one occasion before I noticed these signs.
>
> An example from real life would be something like, I went to a party one time at a friends house and there was a girl there. I immediately found her really cute and started talking to her. There was ZERO indication from her that she was interested, so I moved on within a nanosecond. At that same exact party, I met another girl who would become my longest relationship to date at the time (it lasted about 2 years) and she made it really obvious that I had a green light. So, what I see from women is attraction that actually leads to something more is a dichotomous variable. “On” or “off.” Nothing in between. And you cannot slide along that scale like on a slide rule with them.
>
> On the other hand, men I think can do the spectrum thing. I have had several LTRs that developed over time with women for whom I had almost no regard for in the first place. Its usually a coworker, or someone you see on a regular basis

> for whatever reason. She could be flashing giant orange flags that read “here I am come and approach. I will say YES” and I just move along with my life as if nothing is happening. Then, one day the thought flashes across your mind “I never noticed how cute her smile is.” And then you are toast. All of the sudden she is all you think about from the time you get up to the time you go to bed. You now have a crush on a girl who up until this point was just somebody you see as part of the scenery at work.

This is not strictly true. From what I’ve seen it depends on fairly specific circumstances to set men up to be successful when there is not a lot of initial attraction. We discussed some way back when here: understanding the friend zone and escaping it.

Lemme give you another example. I’m maybe average attractiveness (not unattractive but not attractive). A couple of my friends have called me a 6. I don’t normally get women to look at me twice. However, I’ve TAed a few classes where there are multiple TAs working together with a large group of students. What usually ends up happening is that a lot of the students (including the women) start to gravitate toward the more attractive men first. However, I know my stuff down pat, and I usually challenge the students and tease the girls. My professor later told me that a large majority of the students told me that I was their favorite TA. I was getting IOIs from the women whereas I had none before and even asked some out later and said yes.

This is the power of being in a position of relative authority and being charismatic with the students. I think it’s also true that first impressions are the most important, and it’s relatively rare(r) that a woman will like you sans not being attracted at first impression, but it’s been my experience that there are chances to subvert that notion but it has to be in specific circumstances.

YMMV. But I’ve had that happen several times throughout my life like I described in the meetcute article on my site (don’t know if you read that one, but this is not an isolated incident). Some other commenters chimed in saying it was the case for them too.

I think part of the issue is that Scott is very naturally attractive while many of the other men may not necessarily be that attractive. His experience is that he can just move onto women who are naturally attracted to him without understanding the various scenarios where women may not be attracted at first but may be more attracted over time under various scenarios.

Like I said in the other meetcute post, I could count on one hand the amount of women who were attracted to be naturally. However, I do generate some interest from women based on my relative position or status (TAing, when I was leading Bible studies, teaching others, etc), occasionally based on my personality (humor or charisma in certain areas), maybe some based on my physique (decently muscular but not overly so… it does increase as you become more and more muscular), and other common attraction factors like this.

Possible conclusion: Might be more common for your average joe to have more interest generated post-first meeting than someone who is naturally physically handsome. Most of my attraction from women seems to have been generated after the initial meetings. That said, overall interest is much more for someone who is naturally physically handsome so they have way more options.

In general though, I think the talk about extremes isn't too useful. For the most part, if you're single you want to work on the various areas (especially becoming muscular, style, etc.) to make good first attraction impressions and the rest builds from there. From here it's selecting the women who are interested and not wasting your time on the ones who aren't or somewhat interested. You shouldn't really deal with the ones who aren't anyway because it's too much investment for little results.

Most marriages there was at least some semblance of attraction (2-4 at minimum) and probably higher in the 5-8+ range at maximum (if a husband has gotten fat and lazy for example and dipped down into the 2-4 range then). Building that back up is a much easier task than someone who was never attracted. But again, it seems to be extremely rare that women would marry a man to whom they were never attracted.

Generating and handling attraction from the opposite sex

July 9, 2020 | by Deep Strength | Link | Original Link

Generally speaking, 9 times out of 10 if a single man or woman is hanging around another single of the opposite sex they're definitely attracted and interested in a relationship. Some are more obvious than others ("get a room" comments ensue), but this is generally true even if they are afraid to say it or acknowledge it. It doesn't matter if they're pre-teens, teens, 20s. 30s, and older. It's all the same.

Lest we get caught up in the apex fallacy, one has to be attractive in either looks and/or personality to generate such interest in the first place. For men it's almost always only looks though feminine personality sometimes plays a role. For women, it's a combination of looks and personality.

To summarize:

- Men's attraction is primarily based in a woman's looks (symmetrical face, long hair, low blemishes, clean and youthful looking skin, hourglass figure, etc.) and feminine dress (dresses, skirts, etc.). Personality is primarily a disqualifier (masculine, in your face, brash, ball-busting, etc.) though in rare cases can be an attracter (very feminine personalities like very encouraging, pure hearted, and such men will start to gravitate to, especially if they don't have any in their life).
- Women's attraction is based in a man's looks (tall, muscular, strong jaw line, etc. facial hair can be polarizing in a good way) *and* his personality. Personality can be an attracter (confidence, charisma, humor, etc.) or a disqualifer (weak, feminine, no backbone, unmasculine, wishy-washy, etc.).

I was watching a show with my wife the other day, and there were 2 men on the screen. One was very confident in his personality and posture and the other was sitting like he was nervous and when he spoke he also came off as nervous as well. My wife noticed the confident one as attractive, but when they came up again did a double take because the nervous one was actually more physically handsome to her.

Unlike men, this is one of the things where for women personality can make a man more attractive to her.

To dig a little deeper, I think we need to get into the minutiae from a couple comments on Sigma's post. First, mine:

> "women always have sex on the brain" – this is a variation of the apex fallacy.
>
> Men always have sex on the brain.. for women that are attractive to them.
>
> Women always have sex on the brain… for men that are attractive to them.
>
> The vast majority of men don't have sex on the brain with obese women. Same for women with the unattractive man: they'll call him a creep and avoid him.

> If a woman is hanging around a man and giving him any type of one-on-one or intimate attention she's definitely interested. But that also assumes a man can get such attention in the first place.

Second, Scott's:

> Yep. If you have never heard something like this:
>
> "The first time I met you I couldn't stop thinking about what those hands were going to feel like all over me" then I am really, truly sorry.
>
> This is the crux of the direction I am trying to take my stuff, for what its worth. I have like 159 twitter followers. About 50 some odd you tube watchers. I'm a nobody.
>
> I WILL NOT sell Charles Atlas style "how to pick up chicks" crap. I just can't bring myself to do it.
>
> My interest is in men who have given up their natural masculine traits and **been smothered by a lifetime of blue pill conditioning.** Rollo's advice is right about SO MANY important things. Including "you cannot negotiate desire." And then goes on to try to teach men to attract women using a monkey dance. Which in my opinion, is a form of negotiating desire.
>
> I think this is key. This is where things went wrong. All the stuff about the MMP is correct in that is artificially skewed buy factors in the environment. (Dating apps, messaging from the culture, etc). Wrenching back to rationality is going to take as long as it took to get here, with a ton of collateral damage.

I both agree and disagree to some extent.

There are some things that just naturally generate more attraction that comes with being excellent.

I've noticed in myself once I started to ingrain the Biblical marriage roles and responsibilities into my head even before I was married, I obviously came off as a more strong, masculine personality because I was doing what God commanded and not backing off on it unlike many of the Church husband who says with a nervous chuckle "gotta ask the boss" while his wife is starting or already a harpy.

Once I started taking working out and becoming much more muscular seriously, I started generating a lot more interest from women just because. Once I started taking my dress and style more seriously I generated more interest from women as well. No man who has worked out and gained 20-30 lbs of muscle and/or lost a similar amount of fat has not seen a difference in interest from women. This is just something that obvious.

Likewise, I think the goal has to be removing the femininzed and chivalric lens from our world view. Learning pick up lines and how to jump through hoops is obviously going to fail in the long run. A woman will start to pick up that your personality is not congruent with how you normally act.

However, a man that has removed the feminized and chivalric world view will not bend

toward trying to be a people pleaser or try to jump through hoops to try to garner a woman's interest. Ironically, this ability to not care (e.g. be outcome independent) is what helps to drive at least *some* natural attraction.

In other words, be the best man you can be to serve God and see how much interest you get from women. This is a fluid process as one can almost always gain more muscles or be a stronger leader. For the majority of men they will be able to at least generate some interest, though how much at first sight is debatable.

Putting it together

Ideally, the hierarchy for men on going out with women would be something along the lines of:

1. See who is attracted to you
2. Apply godly selection criteria (e.g. true Christian, humble, teachable, etc.)
3. See who is the most attracted to you both physically and personality-wise after those criteria
4. If there are only women that are somewhat interested and not potentially all-in for marriage, then you have a hard choice to decide whether you want to stay single or go with it.

The interest you generate from women can change over time you change. As was said before, you can become a stronger, more confident, masculine (and godly man) and gain more muscle.

The caveat to that which I agree with Scott to the extent that the man you are when you meet a woman is likely the interest that she will perceive in you almost perpetually. In other words, having good pick up lines or jumping through hoops won't work. She's either attracted or not, and it's very difficult to change a first impression unless you drastically change over the course of knowing her (e.g. gain 20 lbs more muscle *and* she notices it).

Thus, if a woman is not interested or only marginally interested it's not worth your time to talk to her much at all. Keep focusing on being a better man so when the next woman comes around you are potentially more attractive and can generate a stronger initial interest.

Women’s attraction to men’s musculature

July 14, 2020 | by Deep Strength | Link | Original Link

Since we were talking about this whole issue of generating attractiveness and meetcutes recently, let’s look at the practical side of things. A few years ago, I explored the way men used the numerical scale to estimate the attractiveness of a woman (going from a 3 to an 9 per most men).

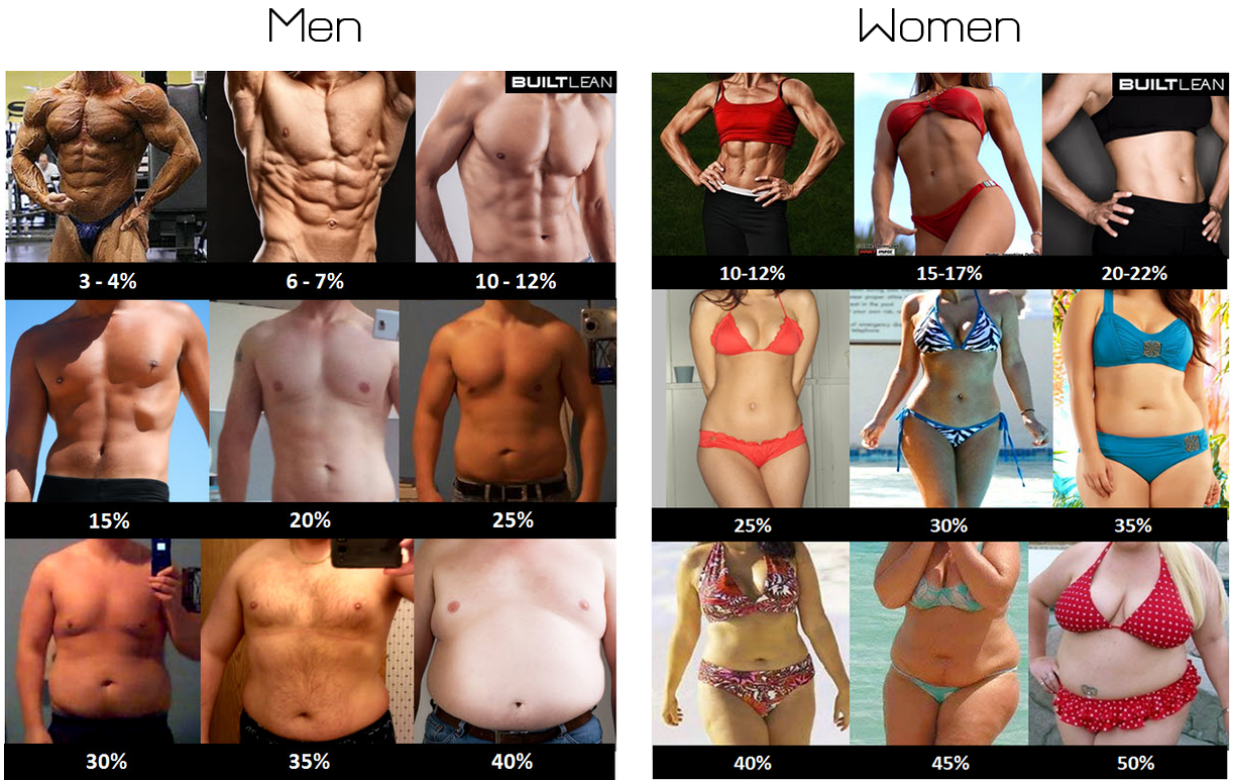


I found this particularly enlightening because before that many of the women who were commenting did not think this woman moved so drastically on the scale such as maybe 2-3 points at max or laughably from one of the peanut gallery detractors from a 4 to a 5 (probably jealous).

One of the more important points to note is that this woman at 132 lbs is maybe a 6ish or so to a lot of men but it’s the last 12 lbs to the 124 lbs where she jumps to an 8. It’s basically an exponential increase once you hit a certain threshold.

I suppose it’s also time to explore the male side of things since we have been talking about how much a man can gain in attractiveness with certain amounts of muscle and body fat.

Example 1



Realistically speaking, when most men start working out for a few months they're in the range of 20-30% unless they are a lot more overweight than that.

You only really start to see women's interest start to pick up once you hit the 15% range and a lot more at the 10-12% range. Most men won't hit the 3-4% and 6-7% in this picture so it's not worth talking about, but like the example of the woman above you start to get exponential interest once the muscles start to "pop" out as you have a good about of muscle and low body fat.

Depending on starting point, your average non-overweight male can probably hit the 15% range after 6-9 months and the 10-12% range after 12-24 months. This requires dedicated effort to achieve which obviously most men will not see the results they are looking for unless they are committed. It usually also requires some amount of dedication nutrition toward gaining muscle and cleaning up the junk food from the diet.

Physical activity like cardio or hiking or any activity where you don't actively lift to get muscles will generally not affect your overall attractiveness unless there are other factors like you are an expert in your field or sport or famous. Previously, when I said workout I guess some men seemed to take it the way that if they were physically active that it would increase attractiveness. It doesn't. You must workout and gain muscle mass and lose body fat.

There's a reason why most romance novel covers feature a somewhat shirtless muscular man with little body fat.

As an aside, men tend to like women in the range of 15-25 depending on the man in the above chart on the right, so there is a lot of variation. Most men tend to like 18-20% range the most so a little more lean than the 20-22. YMMV. For your average non-obese women lifting weights this takes only 6-12 months of lifting weights and good nutrition.

Example 2



Again, In the 13-19% range it looks like you workout some and you may see a little bit more interest, but you won't see anything substantial until you're starting to push in the the 11-12% and 8-10% range.

Part of this, and what I didn't mention in the first image is that you're almost never shirtless unless you're at a pool. Therefore, unless you have a rather significant gain in muscle mass (10-20 lbs or more) and improved style (form fitting shirts and not baggy t-shirts or other clothes) then it's unlikely that women are going to be able to see gains in muscle mass. It's sort of like a woman that hides her figure underneath frumpy clothes. If she started wearing more form fitting dresses and skirts (though still modest) then she would draw much more positive attention from men.

Example 3

The previous examples looked at the differences at body fat with only one picture at a level, but there is a decent amount of variation in body types at any specific level. Here's some examples of men at certain percentages.



16-18 is starting to work out and gain some muscle. Maybe a little interest.



12-15 is “Ohh, you workout seriously..” and they might start to feel your muscles.



10-11 and lower is where you really get the “Yummy” from women in my experience and talking to men who also workout. There is significantly more interest from the general population of women than any of the other two above.

Conclusion

Most men would stand to gain at least 20 lbs of muscle and cut their body fat down to the < 15% range to start generating significant attraction in women if they are not naturally handsome. Unless you’re very naturally handsome like Scott and others, improving attractiveness via physical musculature is probably *the* best way to make a good first impression.

However, it does require usually at least a year or more of dedicated time and effort. But the good part is that lifting weights is not only about looks, it builds good habits, a healthy body, and discipline and mental fortitude which help in a lot of other areas of life including spiritually. They’re all interconnected.

I won’t claim to rate how these men change from say 4-5 on a 10 scale to a 7-8 or something since I’m not a woman, but it would be nice to hear from the few women who read the blog what they think of the various changes in body fat and attractiveness (ignoring the face, obviously).

No, your congregation does not preach “biblical headship”

August 12, 2020 | by Deep Strength | Link | Original Link

I’m still here but have a lot of real life stuff going on.

The creator of the RPC recently posted on this, so I’m sharing a part of it. Definitely give it a read if you have time as it’s good.

> “Headship” as a concept is given a lot of lip service, but few people actually practice it the way Christ does with the Church. I can’t count the number of people who tell me how “red pill” their ~~church~~ congregation is, or how “biblically grounded” the teachings are on marriage and relationships, while being exactly the opposite.
>
> **KNOWING THE STRUCTURES**
>
> I believe a large reason for this stems from inappropriately understanding the views on marriage expressed by different congregational structures. Here they are:
>
> 1. **Headship**: The view that the man is the head of his household. What he says goes.
> 2. **Complementarianism**: The view that God has given men and women different roles to fill. Among the man’s roles are the right to have the final say on disputed matters in the home.
> 3. **Egalitarianism**: The view that husband and wives are on equal footing with regard to all roles, including decision-making authority.
> 4. **Feminism**: The view that women should be empowered in the home to do as they please and that men should support them in the direction the woman chooses to go, unless it would otherwise amount to direct sin.
>
> Very few congregations actually claim the title of “feminist” when it comes to discussing marriage roles, as they realize this cultural ideology is in direct opposition to Scripture, so most of them will take the feminist agenda and mask it in the form of egalitarianism or complementarianism. Egalitarian-feminists will push the notion that a wife’s *equality* with her husband prohibits him from exercising authority over her, empowering her to have an *equal* say, which is virtually always interpreted that her “equal” say should win because if he wins then he’s just a patriarchal monster. Complementarian-feminists will pay lip-service to male authority in the home, but instead redirect that authority in ways that serve the wife. If there’s a dispute, the husband would be “ungodly” if he were to exercise his authority in a way that displeases his wife or fails to give her what she wants. As such, the man’s authority in the home is merely that of a puppet figurehead, while the wife truly runs the show. Feminist structures

> incorrectly reflect to the world that the bride (Church) has authority over her husband (Christ) either by direct authority or obligational exercise of authority.
>
> True egalitarianism (of the non-feminist variety) is still unbiblical and dangerous. Jesus directly preaches that no kingdom can have two leaders, or else it will be divided. Married people are meant to be ONE, not divided. The only ways *true* egalitarians can resolve conflicts are: (1) by compromising, which inherently means that even if one party is right, the right answer must be set aside for the compromised conclusion, or (2) taking turns (usually couched in "loving the other enough to let him/her have this one"). Egalitarianism incorrectly reflects that Christ and the Church are equal in authority in the relationship.
>
> True complementarianism (of the non-feminist variety) is another beast entirely. Even up to 3-6 months ago I would have identified as a complementarian purist (meaning: the feminist expressions of it are eradicated). But I have since come to realize that it is flawed even in its fundamental ideology, which is that God has assigned certain roles for men and women to follow. While many complementarians will focus on the authority dynamic as the "hot topic" to discuss, and thus use the word "headship" to describe aspects of their theology, the reality is that the full doctrine of complementarianism insists on many other role distinctions that men and women must align with. These roles are often not found directly in Scripture as obligations; rather, they are cultural norms that have an imputed theology about them, such as the man going off to work his 9-5 job while the wife stays at home to cook and clean. The complementarian view looks at the way men and women are created and attempts to deduce what God must have intended for men and women to do with regard to the family unit and within the body of Christ, while ultimately having little Scriptural support for the conclusions reached.

There's another 2/3rds that isn't quoted, so go check it out.

Overall, I've been harping on this for a while. Complementarians are a covert hybrid of feminism and the Bible, while egalitarians are more overt. Complementarians *think* they are doing exactly what the Bible says, but in reality they are deceived. One only needs to actually look at the Ephesians 5 analogy between Christ and the Church which contradicts a lot of complementarianist beliefs. Christ is not a "final decision maker if the Church disagrees;" we follow Him in everything.

His post does a good job of explaining in a different way than I've done in the past which can be helpful for some.

Disciplecord and general well being

September 2, 2020 | by Deep Strength | Link | Original Link

Hope everyone is doing well!

A bunch of the guys on RPChristians and some other places have started a place for discipleship for both men and women on Discord, so if you need a place for iron sharpening iron during this COVID craziness there is a place to help you with it.

https://discord.gg/Z6wBMJD

This is mainly for people who are serious about discpling and being discipled, so if you want to participate you have to put in the work. Here's some of the intro stuff you gotta put in to be accepted:

> **Introduction Template**: Personals?
>
> • Name (first name is OK):
> • (If you are from Reddit) Username:
> • Who introduced you to DiscipleCord?
> • Age/Gender:
> • Location: General location, country, state etc.
> • Relationship status
> • What do you do?
> • How are you taking care of your body? What are your health/fitness goals? Where are you in that journey? Are you willing to improve in these areas?
> • Occupation/Education/Are you satisfied with your income and career?
> • What you do in your free time: Why Disicplecord?
> • Are you looking to be discipled? Or looking to disciple someone else with the support of this group?
>
> Rate yourself in the following. This will be used to help appropriately place you in discipleship.
>
> • How assured in your salvation are you? Has Jesus saved you? (X/10)
> • Have you been trained in a particular method of studying and interpreting Scripture?
> • How much quiet time/prayer do you spend with the Lord? (X/10)
> • How successful are you at prioritizing scripture memorization? (X/10)
> • How many unsaved people do you speak to about Christ in a week? (Less than 5, about 5, more than 5)
> • How strong is your spiritual community? (X/10?)

Also, hope everyone is doing well. Been caught up with family stuff, but I should have some more time to make some more posts soon.

If you guys want to catch up on life in the comments be my guest!

Modeling is the primary form of headship

September 3, 2020 | by Deep Strength | Link | Original Link

This isn't a new thing, but it's just one thing I've been realizing more and more when you see discipleship in action.

In general, most people only believe words when they are backed up with consisted and relevant action. This goes for a husband and father modeling for his wife and kids respectively. The same goes for any type of discipling young single and married men. They want to see that you practice what you preach and how effective it is in practice.

Even if you don't say a word much of the time people are picking up on what you are doing and why. This especially goes for children of all ages when I see a lot of families interact at Church. You can tell which young men and women are going to likely be more serious in their faith and the ones that are just there because.

Now, to divert this back to the Bible, we can see that Jesus' modeling for the disciples (Christ and the Church) was the primary way that He taught them. He modeled everything for them: explained and showed them how God was working through His life. He taught them. Then He gave them a chance to experience it for themselves by sending out the 70, and eventually when His ministry was coming to an end He send them out to do it themselves in the Great Commission. The same is true of a husband and wife and a father and children.

In terms of rebellious wives and children, this is ultimately the way you will be able to positively influence them in a godly manner. The focus must be on sustaining your own Biblical roles and responsibilities first, to the utmost of your abilities. This removes any potential sort of hypocrisy from your life such that God can work through that. If they're still rebellious then that's on them.

Such good modeling is really built up in the small things. Be faithful with the small things such as getting in time with God, operating in the fruit of the Spirit at all times (even when it's hard), running from temptation, and focus on doing the right thing (putting on the new), and that builds up into a consistent witness that can help to change others around you. Obviously, being discipled by those more mature in the faith does help substantially as they can more readily point out blind spots and areas to focus on.

For the single men, this is the foundation of any marriage, so it is important to develop these things while dating (or even before dating) as you are the leader of yourself first before you are the leader of a woman.

Frame is no frame without a mission

September 5, 2020 | by Deep Strength | Link | Original Link

Ran across this question on one of the RP reddits.

> For example, a guy I know from college went into a STEM field. He is now married and working a steady 9-5 job that he likes. His wife owns a photography business, and he has become a significant partner in her business, assisting with shoots and stuff in his free time. Additionally, they are raising one biological child and several foster children, and any free time not spent with his wife's business is completely consumed raising the kids. Unfortunately, I don't know him well enough to get his honest opinion of the situation, but does this sound like a man with a solid frame? Or is he living in his wife's frame?
>
> To put it another way, what would have to be true for you to be the guy in this situation and not be living in your wife's frame? Is it a matter of him making the choice vs her making the choice? ("You run your business and I'll help out") Or is being a "helper" of this sort not acceptable in any circumstance?

Frame is not what you do. It's the meaning behind what you are doing. Frame is driven by mission and purpose.

If a man thinks it's important in this stage of life to focus on growing multiple streams of income (one of which is growing his wife's started business) and raising the kids in a godly manner to leverage that for God in both short and long term that's a great thing.

If a man is pressured by his wife into doing stuff he doesn't want to do but does it anyway, that's a bad thing.

One is putting God first and being the head and the other is going against that.

If we want to understand this more thoroughly we can go back to some of Jesus' analogies. It's out of the heart the mouth speaks or that we do anything. There's many people in Church that are there that "do the right thing" but their hearts are not in it or they are doing it for the wrong reasons (e.g. they are fearful of going hell and trying to work for their salvation). If we contrast this to a true believer, they would know that they are justified through their faith in Jesus and that God wants us to do good works to model His love for us (e.g. Romans 5:8 God shows His love for us in this, that while we were yet sinners Christ died for us).

Of course, we can generally judge a tree by it's fruit, but it's always a good thing to dig into the underlying motivations and desires of why we are trying to do something. Does it align with God's Word or not? Are we living in fear or are we living in God's peace and joy?

We always want to align with God and the right things for the right reasons. The right thing for the right reasons are always grounded in mission and purpose. Without those two things, you are going to be blown here and there by the wind as motivations easily

change without that deep seated purpose driving everything.

A lament for men

September 14, 2020 | by Deep Strength | Link | Original Link

A poignant post from Instagram that resonates with a lot of young men.

> A lament. NYC is probably the worst city to live in for mid-20s/30s evangelical Christian guys. Now I understand why more and King's College guys are leaving the city a few years after graduating, esp. the Alpha types. After 14 weeks of reading approx 1800 pages, writing about 70 pages of critical thinking, and 42 hours of discussion about what contributes to men really thriving—studying circa 1800 to the present—the guys in my masculinity course last semester saw just how utterly deficient NYC churches are at building up the fellas. If you don't read the history or know the data you probably can't see it. But we're in trouble. Ladies will ask, "where are all the good men?" Answer: wherever churches are providing unique opportunities for men to be sharpened by other men—for men, by men. And NCS doesn't even come close to what we read in the books this semester. A proper group needs at least 3-6 hours per week. I actually felt bad for my students in my masculinity course at the end because there isn't a church in New York that I could recommend for them to keep growing and learning about how to be better men and love well from other men.
>
> I've been researching this topic for about 17 years and it all came together last semester. The best class on this I've ever taught. I was depressed when the semester ended. Haha. All of the women marrying guys in this class are going to have great lives. They have no idea! The data shows that a woman's quality of life is significantly improved if the man in her life are been spending time with other men learning how to love well from other guys, esp. older guys. The best men's groups in Manhattan and Brooklyn are all non-religious ones. Last Friday, I spent about 5 hours on the phone trying to figure out what to do about this with a theologian and a pastor. One Manhattan pastor, highlighting how pathetic it is for guys in NYC, ended with a deep sigh, "What are we going to do?" It's taken me 17 years to get my head around some solutions so maybe one church may have some stuff soon, in the meantime most guys will flatline, increasingly become friendless, and cement themselves in domesticated passivity. Settling is just easier.

This is no surprise to us, but it seems that at least some Christian men are coming around to these ideas apart from these parts. It is still quite sad though as many men are still floundering.

There's a good reason why Jesus took a core group of 70, 12, and 3, and 1 disciples for Himself, and building the fellowship, friendship, and camaraderie between men really does produce fruitfully via iron sharpens iron.

Single or married you should always strive to get some good and mature Christian men in

your life and do life together.

Bible Translations and Study

September 25, 2020 | by Deep Strength | Link | Original Link

Recent video where Mike Licona and Mike Wallace talk about the best Bible translations.

- Study & Accuracy: NET
- Readability & Accuracy: NIV (Not sure which version?)
- Understated elegance: ESV
- Rich wording: KJV and REB (1989)
- Ecumentical: NRSV

Overall, I did like the discussion on the differences between translations and accuracy and some of the problems with the various translations. In particular, if you are looking for a new Bible, the NET seems to be the best in consensus especially since the NET has a ton of footnotes where the translators discuss why they translated things in the way they did and offer the alternative translations for passages that may exist.

If you're looking for a new good study Bible, the NET seems like a good one.

I did post before that the newer NIV has gone to more gender/sex neutral language.

Here's a 32 page analysis of the changes 2011 changes of the NIV which is why a bunch of the changes may be questionable.

> "We expect that evangelical feminists who claim that women can be pastors and elders will eagerly adopt this 2011 NIV because it tilts the scales in favor of their view at several key verses. This is especially true because the new NIV changes the primary verse in the debate over women's roles in the church.
>
> - 1984 NIV 1 Timothy 2:12 I do not permit a woman to teach or to **have** authority over a man; she must be silent.
> - 2011 NIV 1 Timothy 2:12 I do not permit a woman to teach or to **assume** authority over a man; she must be quiet. (same as TNIV, but with modified footnotes)
>
> Evangelical feminists will love this translation because in one stroke it removes the Bible's main barrier to women pastors and elders. As soon as a church adopts the 2011 NIV, the debate over women's roles in that church will be over, because women pastors and elders can just say, "I'm not assuming authority on my own initiative; it was given to me by the other pastors and elders." Therefore any woman could be a pastor or elder so long as she does not take it upon herself to "assume authority."
>
> The NIV's translation committee says that the translation "assume authority" is "a particularly nice English rendering because it leaves the question open." In

> other words, “assume
> authority” could be understood in two different ways: a negative way (meaning “wrongly assume authority on one’s own initiative”) or a positive way (meaning “begin to use authority in a rightful way”). But in saying this the NIV translators fail to understand the full force of what they have done: They have given legitimacy to a feminist interpretation that did not have legitimacy from any other modern English translation (except the discontinued TNIV).

See the above link for all of the noted changes. In particular, there is a lot of changes to avoid using male pronouns, father, brother, man, son and other things in the NT. Same with the OT.

Aaron Renn's The Manosphere and the Church

September 28, 2020 | by Deep Strength | Link | Original Link

There's a series of articles going over at Theopolis as some of you are aware on various aspects of the manosphere. The first in the series is Aaron's The Manosphere and the Church. Currently, there are another 3 out, but I'm going to take them one by one in the series as I think some more are coming and I can't cover all of the content in a single post.

Aaron runs the Masculinist Newsletter so sign up and support him if you can.

> It's long been noted that Christian practice in America skews female, particularly among singles. "Where have all the good men gone?" is a familiar refrain in churches. Economist Lyman Stone at the Institute for Family Studies looked at various surveys and found that indeed there are fewer single men than women in most American denominations. This imbalance is particularly acute in black and mainline churches, but also affects evangelical congregations. (Data from Barna suggests this gap may be closing, but only because more women are now abandoning the faith).
>
> …
>
> Various books have been written on this topic including David Murrow's *Why Men Hate Going to Church* and Leon Podles' *The Church Impotent*. But British academic Callum Brown puts forth the most compelling view in his book *The Death of Christian Britain*. In it Brown notes a shift in public perception of piety around 1800 from a male register to a female register. He points out, for example, how angels shifted from being portrayed as primarily male to being portrayed mostly as female around that time.

Those of you familiar with Renn's work (newletter #3 I believe) know that one of the major shifts in the West toward men bad and women good have come from Chivalry and subsequent more shifts in the 1800s at least in Britain which is where the US and others derive a lot of its thought about the sexes.

Renn goes into a lot more detail with the pastors showing how different they treat men and women and husband and wives sin. No need to rehash that here.

> Consider this example: it's well known that women initiate the bulk of divorces – around 70% of them depending on the source. Have you ever heard or read this in any Christian marriage book or sermon series? I haven't.
>
> British academic Valerie Hobbs published a recent study "The discourse of divorce in conservative Christian sermons" in which she undertook a linguistic analysis of 31 of the most popular sermons on divorce posted at Sermon Audio, primarily from Reformed Baptist and Presbyterian ministers. She found that they discuss divorce within a male-initiated framework:

> “In summary, despite the fact that femaleness was, as mentioned earlier, a significant semantic concept in the divorce corpus, women are framed primarily as receivers of divorce rather than initiators. Although in most cases of divorce in the United States, women initiate divorce, pastors in the corpus in this way represented divorce as a largely male action.”

> Hobbs is a feminist scholar, but recognizes the divergence between what male pastors speak and reality.
>
> Listening to how the church talks about and treats men, especially relative to women, is it any wonder that men with even a modicum of self-respect often choose not to subject themselves to this kind of mistreatment by coming to church?
>
> Secular men’s figures, by contrast, often sympathize with men. While they can be tough and challenging at times in their own right, they usually appear to desire to build men up and provide practical tips for self-improvement, not beat downs. That’s a huge difference right there.
>
> Pastors hiding critical facts about gender relations, such as the data on who files for divorce, points to another reason why men have turned to secular men’s gurus. That is, those secular figures are more likely to tell men the often unpopular truth they need to know in critically important areas rather than leave them in the dark or even lie to them.

This is pretty much right on the money, and I’ve never really seen this discussed much at least in Churches. Sometimes pastors will get it right by discussing headship, but they almost never preach directly about the wifely side of things: submission and divorce.

In particular, the divorces are not actually for adultery or even things like physical abuse. They’re because the wife is unhappy (or rather, unhaaaaaapy as we like to call it).

> The manosphere largely died out over the last few years. The only original major figure still active is Rollo Tomassi at his Rational Male site. The main sizable group left is one that was very small back then but has grown much larger – and sometimes violent – today: the “incel,” or “involuntary celibate” community of low status young men extremely unhappy that they are unable to have sex with or go out on dates with women.
>
> The manosphere dissipated for a number of reasons. In part, it was because they finished mining their territory and had little new to say. Also, people age out of pickup artistry, requiring a perpetual refreshing of the gurus teaching it. But most importantly, it’s because the manosphere fused with and morphed into political movements, particularly Trumpism and right-wing politics, where the red pill has been absorbed as just one of several tenets. Red pill thinking has also made its way into most of the more mainstream men’s figures like Jordan Peterson. They are drawing on the manosphere whether they acknowledge it or not. Though the manosphere per se is mostly gone, the bulk of today’s popular internet men’s

> figures are using manosphere ideas which are now widely diffused in various forms.

I do think Renn is off on this front. As Sigma mentions, most of the main bloggers may have gone silent, but there are others filling the void as well. Roosh has turned his own website into articles on the "godpill."

Largely, Rollo has shifted most of his focus on doing youtube livestreams as opposed to focusing his effort on writing. Many other have followed in this wake. Same with the RP Christians reddit. Discord and other sites are growing. The up and coming generation is not really a blogging generation as much as was popularlized by sites like WordPress and their predecessors. They're mostly focus on engaging social media through video such as youtube, livestreams, or direct communication.

Blogging is relatively impersonal, and human long for that human connection especially when as being out there is getting more lonely. Not to mention COVID. So I'm not surprised to see engagement going the way of actual more human interaction. It's also why conventions have garnered some interest.

> Nevertheless, the church has failed men, not just the ones who turned away from it, but in many cases even the ones who joined. I have a great deal of respect for the ministries of many of these churches and pastors. Some like John Piper have made a positive impact on me personally. But we must be honest that they are badly off base and very uncharitable in this area.
>
> The church has adopted a very skewed approach that improperly berates and belittles men, and has badly misled them with teachings that just aren't true. Those might be strong statements, but not nearly as strong as the anti-male sermons that these pastors themselves preach. There's been a lot written about the way the church has abused and harmed women, but the church has abused and harmed a lot of men too.
>
> This situation must be fixed. I started the Masculinist on a mission to make that happen, to speak truth while holding firm to Christian teaching, to reach and build men up not just tear them down, and to reform the church's deeply flawed approach to men. A number of others have also been speaking up in their own ways, which is very welcome. We as Christians have to start loving men, and have the courage to speak the truth in this area that the church has heretofore lacked.

I do think that all men who are aware and have compassion for men have been treated feel the same way. I've already seen some of the younger generation take hold of learning about godly masculinity and attraction and have started running with it.

It seems to me that it's often the case that the older generations in the Church (40-70s) tend to have a harder time understanding what the problems are. Perhaps they are ingrained in their ways. Perhaps because they did not live through dating in the last 10-20 years.

Their mind is set on egalitarianism or complementarism and can’t see past these made up things to what headship and authority truly are, so they can’t advise men to do what they are called to do in marriage which can possibly help them turn it around. They’re mired in the failure of divorces (sometimes their own) with no clue how to help men but parrot the same old thing that fails time and time again.

But, as we know, there is hope.

Complementarianism – holding to a form of godliness but denying its power

September 30, 2020 | by Deep Strength | Link | Original Link

Popped into my head today as I made some more Biblical connections today. This includes one of the classic Scriptures that accurately points out various ills in the Church and society today.

> 2 Timothy 3:1 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, **5 holding to a form of godliness, although they have denied its power; Avoid such men as these 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth.** 8 Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected in regard to the faith. 9 But they will not make further progress; for their folly will be obvious to all, just as Jannes's and Jambres's folly was also.

v5 – Complementarians espouse headship but deny the power of the authority of headship. In the Koine Greek, the will of exousia (authority) is represented by dunamis (power). In other words, they hold up headship which is clearly godly (1 Corinthians 11, Ephesians 5) but deny its power.

v6 – This allows pastors and all who hold to such views to butt into marriages with lip service to headship, but tell the husband to be the wife's *servant*-"leader" which really means slave to her feelings (various impulses). Bible studies become about finding ways to avoid submission (whatabout-ism to captivate weak willed women).

v7 – Which all ends up in learning about the Bible but never able to come to the knowledge of the Truth. They think they are doing the right thing by following Jesus in terms of headship, but are in reality doing the exact opposite and wrong thing which leads to more marital dysfunction and divorce. Much like the blindness that many of the religious leaders of Jesus' days had to His parables.

It's honestly pretty crazy how well that matches up to complementarianism and explains why it's bad.

Alastair Robert's The Virtues of Dominion

October 2, 2020 | by Deep Strength | Link | Original Link

The second post in the series. I'll link my post

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion.

Let's get into it.

> The human calling is not a gender-neutral one. By the very nature of the way that God created man and woman, the weight of the fivefold human commission—to be fruitful, multiply, fill the earth, subdue it, and exercise dominion over all of its creatures—would, though collaborative, fall very differently upon each sex's shoulders.
>
> In part this can be witnessed in the different ways that God creates the man and the woman in Genesis 2. The man is created in response to the need of the earth for a man to till it, while the woman is created as a helper to the man in their common human vocation, as one who will bring what he initiates to glorious completion. The man is created out of the earth for a task of mastery that chiefly moves out into it; the woman is later created from the side of the man for a task that principally focuses upon the bearing of human life and developing the realm of human community. The contrasting foci of their callings is further witnessed by their respective judgments after the Fall.
>
> Relating Genesis 2 to Genesis 1, we might observe that the task of the man chiefly focuses upon the forming tasks that we find on the first three days: the tasks of taming, naming, structuring, ordering, dividing, and ruling. The task of the woman, by contrast, chiefly focuses upon the filling tasks that we find on the second three days: the tasks of filling, establishing life and communion, making possible succession and delegation of rule to children, glorifying, and perfecting. While both clearly assist the other in their respective callings, and neither is exclusively concerned with their own more immediate tasks, there are manifest differences of focus.

Agreed with the first paragraph. It is straight out of Genesis 1:28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

The second paragraph reaches a bit. God creates man in the garden for a few specific purposes:

Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, "From any tree of

the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

- Cultivate and keep the garden
- Obey God’s commandment(s)

Principally, Adam is able to be fruitful (cultivate and keep the garden) as well as subdue and take dominion (take dominion over and name the animals). However, he is unable to fulfill the multiply and fill without a helper. His helper can obviously help with the former, but is unneeded, but definitely needed for the latter.

To parallel this to Jesus and His Great Commission, we have the same thing for evangelism and making disciples. The reason why Paul designates singleness as preferred is that all of the commands (Be fruitful and multiply, and fill the earth, and subdue it; and rule over) can be done without marriage now as winning and discipling people for Christ is also multiplying and filling the earth.

In principle, I agree with glorious completion, at least in some of the tasks. Developing the realm of human community is true in the perspective of being fruitful and multiplying. Though this can be misinterpreted.

> When I say that a husband must regularly “earn” privileged access to the marital bed, I mean that a husband owes his wife the confidence, affection, and emotional support that would lead her to freely give herself to her husband in the act of sex…. Put most bluntly, I believe that God means for a man to be civilized, directed, and stimulated toward marital faithfulness by the fact that his wife will freely give herself to him sexually only when he presents himself as worthy of her attention and desire. -Albert Mohler

Renn notes of Mohler in the previous post to where women civilize men which is not an uncommon thought in the Christian community. I believe Driscoll had some similar comments on such.

The third paragraph makes this more clear, though similar wording can give some issues. Paul specifically talks about how woman is the glory of man, though not in perfecting in the way we think of it. However, you could arguing if you are using the NT definition of perfection (e.g. Matthew 5) it means completeness to which I would agree.

> Modern Christians, accustomed to thinking in terms of abstractions and ideologies and assuming that social reality flows chiefly down from ideas and rules, tend to be unmindful of the degree to which our social reality is determined by material conditions—by bodies, by geography, by resources, by technologies, by economic conditions, and many other such things that constitute the under-considered material fabric of our reality. The sexual order of society largely flows ‘up’ from such realities, rather than ‘down’ from abstract ideas.
>
> When considering God’s purpose in creation, we should consider not only his explicit commands or commissions, but also what he built into our

> natures—natural law—not least because Scripture itself often appeals to it. As the Apostle Peter observes, women are the 'weaker vessel': men were created considerably stronger, not merely in terms of their typical raw physical strength as individuals, but also in their ability to create and exert social and material power in male groups. The biblical teaching principally concerns a divinely established empirical reality that must be honored and upheld; it was never simply chosen or even divinely commanded—man *is* the head. The prescriptive teaching of Scripture is grounded upon a descriptive account of difference.

This is true but it is important to understand why.

Like I've discussed in some of my attraction posts, marriage is an earthly institution as there is no marriage in heaven. By parallel, this also means that the institutions that God created in the beginning are earthly institutions meant for earthly purposes. In other words, creation is constrained by the rules (natural law) that God implemented within its nature.

Women being "the weaker vessel" is logically consistent with the ordering of creation and the purpose of her being a helper. All NT truth builds on the foundations of the OT truth that we observe.

> While it may be impolite to dwell overmuch on the fact (and contemporary society deems it pathological), men create, possess, and symbolize power much more directly in the world than women (women themselves exercise very considerable power and influence, albeit different and typically less direct modes of it). This is a reality that, though ideologized, institutionally enforced, and socially inculcated in various ways, is a stubborn fact of the world as God created it, replicated across countless cultures in different times. In those tasks that relate to human dominion—in gaining mastery over our physical environment, in the task of invention, in the establishment and exercise of political power, etc.—men's pre-eminence is everywhere self-evident.
>
> Take a moment to look around you right now and consider the degree to which you live in an immediate environment, and in a world more generally, that has been created by men's exertion of dominion over nature in all of its aspects, as well as by fundamentally male power structures and endeavors in human society—in politics, resource extraction, trade, infrastructure, construction, invention, science, technology, and a host of other areas. While much is said about the 'empowerment' of women, it is important to note that empowerment typically presupposes a party with more immediate possession of power authorizing the empowered party to wield some of it.

Yup, men build civilization.

> I think women's place in churches is rather more complicated than Renn's account suggests. While women are placed on a pedestal, not every woman is placed on such a pedestal. Many women's experience in churches is one of the

> loneliness and the self-alienation involved in struggling to maintain the façade of having it all together that the pedestal requires, of the unpleasant ways in which women jockey for the limited space on that pedestal, of the painful experience of falling from it, or of the experience of being conspicuously denied a place upon the pedestal by virtue of being unmarried, divorced, or childless. The grass is not necessarily greener on the other side.
>
> …
>
> While it can be an inhospitable place for many women, contemporary evangelical church life is nonetheless chiefly ordered around the women at its heart. The good man in such a context must greatly tone down his manliness. Headship is mostly characterized as a beholden-ness to the women and children in men's lives. Men are to be the obliging mall cops upholding this domesticated realm and taming other men for operation within it. The man is much more *figurehead* than actual head.

Yes and no. While it is true that women do have some semblance of responsibility placed on them (e.g. virginity, modesty, propriety, etc.), it is definitely not to any of the level of degree that men have placed on them. The facade of having it together is the cultural milieu of the *feminism* rather than the Church, although we must admit that the world has highly infected the Church.

Yes, if you are single or divorced it can be an issue of *mostly other women* looking down on you in your Church, but if it comes up as a main Church topic such as through a sermon or message than even with men (or women) preaching they're only going to say that the single women are daughters of the King or that the single mothers need help. Despite often times if they are living in sin. Heck, as we've seen before, single mothers get credit for being fathers too on Father's day.

Men, on the other hand, are just demonized in general whether in small talk or through the Church pulpit. Maybe they get a golf clap on the occasional Father's day.

> Where the church has particularly failed is in effectively addressing man as the *head*. For many Christians, the concept of male headship is a culturally embarrassing biblical teaching that needs either to be rejected (the more popular egalitarian option) or qualified to virtual extinction (which is more common among complementarians). Concepts such as that of the 'servant leader' have been employed to soften the teaching. Where the concept is most emphasized, it can be attended more by blame than by honor.
>
> …
>
> What the manosphere and others of the teachers that Renn identifies recognize is the importance of manliness, of the traits that make a man apt for the exercise of dominion in various spheres of his life. A man who can act with mastery, competence, assertion, confidence, honor, courage, strength, nerve, and the like—especially if he acts as a skilled possessor of a behavioral repertoire, which

> he can deploy with discrimination, discernment, and self-mastery—compels respect *as a man*. Such traits, well-exercised, are manifestly attractive to women. Yet churches provide little training in, contexts for the formation or exercise of such traits, or purpose for their employment. This neglect results from and perpetuates a neglect of the broader, outward-oriented task of dominion. It also means that many Christian young men will turn to pagans to learn manly virtues, often picking up perverse notions of masculinity that glorify lording over others, or despising the weak, in the process.
>
> The pre-eminent dominion given to the man in creation pre-existed the creation of the woman. The purpose of man's dominion includes yet greatly exceeds the end of serving and building up the woman. To exercise such dominion effectively and appropriately, man needs to grow into various forms of mature manliness, requiring developing a constellation of qualities and virtues beyond the narrowly moral. A man who is kind, yet lacks strength of will and character is deficient in virtue—which limits even his capacity for true kindness.
>
> The failures of the church in this area are related to dysfunctions in the way that its own life is ordered. If the church largely neglects the task of dominion and the development of truly Christian forms of power and mission in the wider society and mostly focuses on the internal concerns of its communities, it is unlikely that it will be a place that produces mature Christian manliness. In such communities, 'male headship' loses its outward orientation and tends to become either oppressive or pathetic. The man functions chiefly as the helper of the woman, rather than vice versa, as God established things in creation.

Excellent analysis, albeit it needs to be qualified with our ultimate mission: The Great Commission.

> While women may favor manly traits in their partners, they generally do not favor such traits in the men in their immediate groups as individuals. It is one thing for a woman to have a strong and virile man in her corner (that can represent an *increase* in her agency); it is quite another to have to compete against such men. Nevertheless, because male groups are powerful and good at creating power, women desire empowerment from them. Contemporary politics between the sexes have much to do with the breakdown of marriage as the means by which male power served and empowered women and the rise of political and corporate structures for independent female empowerment and the limiting or discouragement of pronounced male agency.
>
> The modern gender integration of society and of the church has tended to produce a situation where manliness is discouraged, where 'good men' are the docile and obliging men who can operate best on women's terms. Changing this situation will require a reordering of the church's life, where men's virility and greater spiritedness are no longer treated as things to be house-trained, but as strengths to be developed and harnessed in the service of a newly prioritized

> outward church mission.
>
> This would require a sharply counter-cultural posture towards men as agents of dominion, encouraging men to lean into and develop their aptitudes in this area, rather than stifling them in order to secure a more domesticated and equalized gender-neutralized society. It would also require the establishment of a very different settlement between the sexes, wherein men's strength was not—as it has so often been—exercised at the expense of, without regard for, as a diminishment of, or as a lording over women, but where women more generally were strengthened by men's greater exertion of their strength in the world. The manosphere will offer us little aid in that.

In my opinion, the big issue where this article falls short is that it fails to address the infiltration of cultural concepts into the Church and its subsequent destruction. It's not so much that Churches need a counter-cultural posture, they shouldn't had that in the first place.

"Being in the world but not of the world" means you are connected first and foremost to Jesus' Great Commission. You don't need to "counter" the culture because you already resist the culture. One is proactive and the other is reactive. The initial manosphere in itself is/was reactive by nature as well.

Part of this is the watering down of the gospel. If there's no cost to following Christ, we get tons of false teachings out of it: prosperity gospel, soul mates, etc. Discipleship is based around men because they are innately better at dealing with the *suffering* that should come with following Jesus.

Romans 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. **3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope**; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

As feminism infects Churches (and all of the underlying reversal of roles in marriages and pastors or women pastors), the gospel gets watered down and turns into basically self help groups where God becomes the cosmic vending machine to make you feel happy and accepted. No need to repent of your sin because God's love overcomes all.

In conclusion, a counter-cultural posture is worthless because it's reactive. Churches need to get back to the gospel with a mission focus. Most of the Church and its programs should be focused on developing missions for men. If you have a Church with strong masculine men, the women will follow as they will be naturally attracted.

Peter Leithart's Side Effects

October 8, 2020 | by Deep Strength | Link | Original Link

The third post in the series. I'll link my post

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion. My post.
3. Peter Leithart on Side effects.

Let's get into it.

Interestingly, having read some of the subsequent posts, we'll actually see that a lot of the writers increasingly have less and less understanding of the Bible / Christian manosphere concepts and often conflate their cultural lens of the Bible with what the Bible says. We'll hit them as we go there.

> So there I was, contentedly complementarian, when suddenly (so it seemed) my friends started talking of the patriarchy, offering me pills of various hues, and charging that complementarianism is compromise with feminism. I learned about the manosphere several years after it petered out. I've been blessed in the churches I've attended and pastored over the years, and have never felt besieged because I am a man. Besides, I'm a dinosaur who grew up in the 60s and 70s, shielded from the cultural revolution of those decades by parents who grew up in the 20s and 30s. Self-consciousness about masculinity wasn't part of my upbringing, though, for good or ill, one of the lessons my father (implicitly) taught me is that one of the marks of a man is reticence about his own manhood. All that to say, I'm a late-comer to this conversation.

Renn actually calls complementarianism — which was invented in the late 1980s if you've read my blog and saw me go over it — baby boomer theology. Generally, it rings pretty much true, as you can see from this.

You have the people who grow up during the sexual revolution and implicitly pick up that the culture is starting to rail against "the patriarchy." Some of the abuses such as the occasion of the deadbeat dad might ring true (but they're basing this on the exception, not the rule). Then they must integrate the supposed abuses of "the patriarchy" into their theology rather than understanding that the Scriptures already denounce abuse of power.

Then you have chivalry and other anti-Christian thought layered in and you get implicit bias where you end up with a lot of "men bad and women good" type of stuff.

> The conversation is necessary. Some of Aaron Renn's claims need elaboration. Women initiate most divorces, but that doesn't mean women are to blame for divorce. There are long and messy stories behind every divorce, typically more than enough blame to spread around. The focus on male sins may be a sign not

> of feminization but of a certain kind of masculine emphasis in a church; **if a man is considered the head of his wife and family, he bears responsibility for what happens.**

I never really understood federal headship because it basically absolves a woman/wife of her free will. Let's look at some other examples:

- If God is considered the head of Israel and Judah, he bears responsibility for what happens [when they sin]
- If Jesus is considered the head of the Church, He bears responsibility for what happens [when they sin]

You can see how these two examples are patently absurd. God and Jesus can act *perfectly*, but those who are supposed to be following them can go and sin. Then do we blame God and Jesus for the Israel or Judah or the Church's sin? No. That would be dumb.

Yes, it is important to recognize that in most marital dysfunction it takes two to tango and there's probably enough blame to go around. But it would be absurd to not evaluate it by what actually happens. And we know that *most* divorces are not because of abuse or adultery but because the one party is unhaaaapy (usually the wife) which is why we call them frivorces.

> Still, I agree with the charge that the church has capitulated to egalitarian feminism. As he notes, it's been going on for a long time,[1] but has certainly intensified over the past several decades. You can see it in hymnody, from the nineteenth century to the present. You can see it in the near-universal practice of women's ordination. You can see it in the absence or apathy of men in many churches. You can see it in the persistence of Victorian femininity as the norm of piety. A rebalance is long overdue.

Agreed.

> In my limited exposure to the manosphere, I haven't found much of value; friends I trust tell me there's substance there, and I believe them. Still, I'm not convinced a Christian masculinity movement is the answer. It's reactionary, and risks devolving into yet another species of identity politics. Worse, I fear a masculinity movement will lose track of central truths of the Christian faith. My essay is a warning label, because red pills may have harmful side effects.

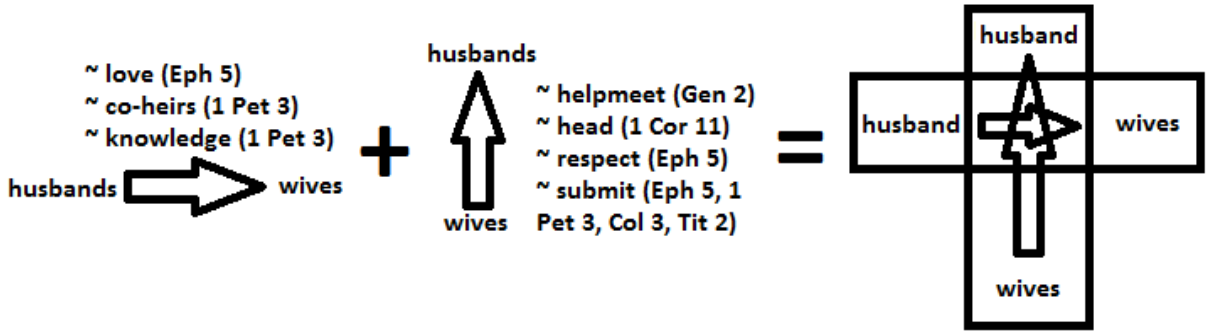
I discussed this in the previous post, but it starts from the gospel and discipleship. Men are generally better equipped and are a good base to build from.

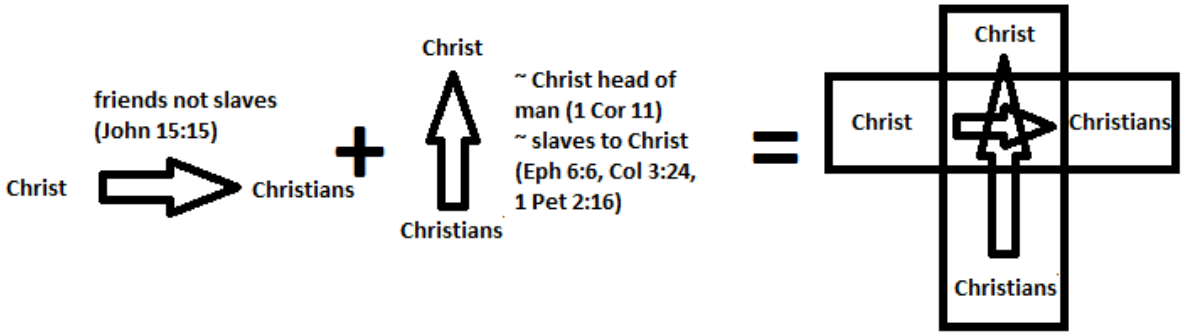
> 1. Neither Aaron nor Alastair Roberts use the word "patriarchy," but other friends do, so I'll start there. It's a theologically infelicitous term. The arche of patri-archy means "source" or "beginning." The Father (pater) is, one can say, the beginning or source (arche) of Godhead, but Trinitarian thought complicates this one-directional hierarchy. In the Trinity, there is no arche without completion in a

> Second by means of a Third. Source and product, sun and rays, are co-equal and co-eternal; the original is immediately and forever fulfilled in the image. In fact, the Second Person makes the First what He is, for there is no Father without the Son. As for humanity: The male Adam was the literal patriarch of the human race, but, as Paul writes, every man since Adam has been born of a woman. Paul stresses mutual dependence and envisions a co-archy, of male and female (1 Corinthians 11:8-12).
>
> Pater shades into "male" and arche into "rule," so that "patriarchy" takes on the sense of "rule by men." Here too "patriarchy" doesn't capture the biblical picture. God didn't create the world to be ruled by men or fathers, but by 'adam, whom He created male and female (Genesis 1:26-28).[2] At a minimum, Adam couldn't complete the "Adamic vocation" by himself because he couldn't "fill" the earth without a sexual partner. The human story doesn't end in male rule either, since Jesus the Last Adam reigns with His Eve, the church. We might say the Father rules the eternal kingdom, but the Father never rules alone, but everywhere and always by His two hands, the Son and Spirit. As for creation, it has a bridal future (Revelation 21:1-8). The church anticipates the new heavens and earth precisely because she is now the bride that creation will one day become. Femininity is an ontological reality, we might say the reality of the world, the telos of creation.

I like Patriarchy because it offends christo-feminists and most complementarian Christians because it shocks them of their own covert feminist failure. The correct Biblical term is likely to be Headship as that is the example of Christ and the Church that husbands are wives are to strive for.

Most Christians along with Leithart don't really understand that love tends to treat as one of the same body while those under the head are to treat it as following/submitting/obeying.





This is the importance of understanding the various Biblical marital *roles and responsibilities*. The responsibilities themselves are different according to their role, which means that all of the bluster about authority or equality don't matter if you're not discussing how they are applied according to role.

> 2. From the beginning, Christianity elevated women. When Jesus' disciples abandoned Him, women followed Him to the cross and the tomb. Women were the first witnesses of His resurrection. The apostles became eyewitnesses and leaders of the church because of news they first heard from Mary, Mary Magdalene, and the other Mary.
>
> Women found the early church attractive because, Rodney Stark says, Christian women enjoyed "considerably greater status and power than did pagan women," both in the home and the church. The church prohibited infanticide, and so prohibited female infanticide. Christian teachers condemned divorce and sexual sins, and destroyed the pagan double standard by demanding that men as well as women be chaste before marriage and faithful in marriage. Pagan widows were pressured to remarry, but in the church "widowhood was highly respected." Wealthy widows kept their husbands' estates, and the church cared for poor widows; Christian widows had more options than their pagan counterparts. Within the church, women served as deaconesses. In all these ways, "the Christian woman enjoyed far greater marital security and equality than did her pagan neighbor."[3] So many women joined the church that "in 370 the emperor Valentinian issued a written order to Pope Damasus I requiring that Christian missionaries cease calling at the homes of pagan women."[4]
>
> 3. The elevated status of women was Christologically rooted. As Paul wrote to the Galatians, "there is neither Jew nor Greek, neither slave nor free man, neither male nor female, for you are all one in Christ Jesus" (Galatians 3:28). As many as are baptized into Christ are clothed with Christ, and that common clothing gives every member of the church a common identity and common privileges. This is a sexual equality undreamt by ancient pagans.
>
> Paul doesn't erase created, social, or religious differences. Jewish believers continued to live as Jews, though they didn't impose Jewish customs on Gentiles. We know there were slaves in the church because Paul exhorted them to serve their masters. Paul distinguished the roles of men and women in church and

> family. But the church is a communion where these differences are harmonized into a complex unity. The binary contrasts are transformed into relations of mutual deference and service. Jews give Gentiles spiritual goods, so it's fitting that Gentiles give the return gift of material goods. Every slave should consider himself the Lord's freedman, and every free man or master is the Lord's slave. Within marriage, husbands serve their wives, even to the point of death, as Christ served the church, and wives mimic the church who submits to Christ in all things. The mutuality is asymmetrical in various ways, but it is mutuality, reflecting the mutual submission and glorification of Father and Son in the Spirit.
>
> There are obvious complexities here, but we can say this: A church should have the atmosphere of a community where "there is neither male nor female," just as it should be a harmony of social classes and ethnic groups. A masculinized church is as much a perversion as a feminized one.

Another dubious line of thought.

Leithart is making the same mistake as the CBMW who came up with complementarianism theology in the first place. This is of course no surprise because he has been a complementarian for so long. He is using the examples of so-called abuses of the cultural authority and status to define how we should understand the Bible rather than use the Bible to understand how we should understand authority and status.

Christianity elevated the dignity and honor of all groups that were derided and ruled over — women/wives, slaves, poor, widows, etc — *because* God doesn't care about secular implementations of power or riches but because He knows all human's intrinsic worth as His creations.

Using this as a line of argument against masculinity and Patriarchy/headship is falling in line with feminists. Ironically, it's the same argument used by christo-feminists to try to claim equality in marriage and be leaders/pastors in the Church.

You should really question yourself when you're using their arguments. Instead,

> John 13:12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. **13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.** 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. **15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.** 17 Now that you know these things, you will be blessed if you do them.
>
> Luke 22:24 And there arose also a dispute among them as to which one of them was regarded to be greatest. 25 And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called

> ‘Benefactors.’ **26 But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.** 27 For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.

Jesus, having created authority in conjunction with God, does not denigrate or cancel authority but tells us to use it rightly which is to love and serve others. The “greatest” is the one who is the one who loves and serves.

> 4. Jesus is true man, the measure of manhood. Not everyone in His day would recognize Him as such. In certain respects, even pagans would have regarded Jesus as a manly man. He does works of power, easily disposes of a Legion of demons, acts forcefully in the temple, firmly resists Satan’s temptations, has daring outdoor adventures with his male companions. He is victorious in public debate, courageous in His relentless truth-telling, unfazed by hatred and opposition. Yet He also tells His followers to become like children, commands them to turn the other cheek instead of retaliating against insults, shows compassion for the weak, commends those who emasculate themselves for the kingdom.
>
> Pagans might have seen His death as analogous to the self-immolations of Roman heroes. In most respects, Jesus’ death subverts ancient masculinity. Aristotle lined up the binary “male-female” with the binary “active-passive,” but Jesus becomes so passive He is nearly reduced to an object as He’s passed from one enemy to another. Instead of facing His death with Stoic resolution, He pleads with His Father to remove His cup. He bows to His Father’s will, but “it is questionable whether such a submissive posture, even it if involves self-restraint, would be understood by a man in the Greco-Roman world as a masculine deportment.”[5]
>
> He is shamed, mocked, beaten, whipped, spit on, then nailed naked to a cross in full public view. Cicero reluctantly conceded that a brave man might groan in pain, provided it was like the groan of an athlete straining for victory (Tusculan Disputations 2.22.55). But Jesus cries out in anguish to the Father who has forsaken Him. For Romans, men are made to penetrate, not be penetrated, sexually or in combat. A man who can’t protect his body from assault is, at best, low-status, no longer a vir but a pathicus. On the cross, though, Jesus is pierced with a spear, which makes him appear unmanly. Romans would acknowledge a real man might be captured, tortured, humiliated, but Jesus appears unwilling or unable to defend His honor at the point of its greatest threat. Romans would have echoed the Jewish taunt: “He saved others; Himself He cannot save.”[6]

> Christian discussions of masculinity today sometimes appeal to the scientific and social-scientific evidence of sexual difference. I don’t dispute the evidence, though determining what normative conclusions we can draw is a different

> matter. My concern is more basic: It would be a travesty if manhood were left unevangelized, unchallenged and untested by the masculinity of Jesus. It would be more than tragic if a social-scientific portrait of masculinity displaced Jesus as the measure of Man.

Again, the issue is that Leithart defaults to trying to understand the Bible through the lens of the culture rather than the Bible itself defining what manhood is. One such example is from David to Solomon on his death bed:

> 1 Kings 2:2 “I am about to go the way of all the earth,” he said. “So be strong, act like a man, 3 and observe what the Lord your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go 4 and that the Lord may keep his promise to me: ‘If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a successor on the throne of Israel.’

Yes, men are defined by masculinity but masculinity is defined by being strong to be obedient to God no matter what the cost: whether emotional or not. Whether status or not. Etc.

> 5. No pill of any color can dispel sexual mystery, and those who think they’ve discovered the truth about sexual dynamics need to be cautious. They don’t have women figured out – or men, for that matter. I hope no one wants to dispel the mystery. Dispelling sexual mystery would rob the world of much else besides. Bereft of sexual mystery, creation and human life would be bereft of mystery as such.

This is simply disingenuous. There’s a reason why there’s a common saying throughout the manosphere: “Don’t listen to what they say, watch what they do.”

Most of “sexual mystery” is buried under the disguise of the words of men and women that are incongruent with their behavior. If a woman says she hates bad boys but she keeps getting with them she’s clearly lying, has no self control, or both.

But like many of Leithart’s points before, this is buried under the disguise of another feminist talking point that he’s unconsciously channeling. The Bible lays human nature and human sexuality (both men and women) bare for all the world to see. There’s no tangible benefit from blinding men to a woman’s sexuality or vice versa; in fact, there are numerous downsides especially with ONEitis, chivalry, choreplay, and such things being so rampant.

There’s no godly reason there should be mystery, and a strong case of wisdom against it. A statement like this is similar to a pastor telling all of the men in his congregation to marry a woman like he did while being ignorant that he was attractive because he is the leader of a congregation and has high status. It’s just not good.

Chivalry is anti-Christian in action

October 13, 2020 | by Deep Strength | Link | Original Link

It just occurred to me there's an easy way to explain why chivalry is anti-Christian.

A correct marriage analogy is a King and a Queen — the King wields authority over the queen and the rest of the kingdom. Instead chivalry is a knight trying to impress and serve the queen. Remember, chivalry is a knight's code and not one that a king would follow. The knight is to put the Queen up on a pedestal and serve her whims.

It's clearly an inverted roles scenario where the Queen is in charge and the knight is serving her. It's not even the trash term "servant leadership" but literally just serving. No headship and no authority and therefore anti-Christian.

Bill Smith's Attraction: The Biblical Theology of Pickup Artistry

October 16, 2020 | by Deep Strength | Link | Original Link

The Fourth post in the series. I'll link my post

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion. My post.
3. Peter Leithart on Side effects. My post.
4. Bill Smith on Attraction: The Biblical Theology of Pickup Artistry.

Let's get into it.

Interestingly, having read some of the subsequent posts, we'll actually see that a lot of the writers increasingly have less and less understanding of the Bible / Christian manosphere concepts and often conflate their cultural lens of the Bible with what the Bible says. We'll hit them as we go there.

> In his opening essay, Aaron Renn provides a good summary of why men in general and Christian men in particular are turning to Pick Up Artists (PUAs) and mentors within the manosphere. To put it bluntly, when it comes to intersexual dynamics and how men attract women, these men know what works. The PUAs assert that Western Culture and the church within it have been sold and are selling a bill of goods produced by Feminism.[1] These men, however, recognize the fact that Feminism is a war on reality. Women do not want what Feminism says they want, and men who have played along are being emasculated. What leaders in the manosphere are discovering is God's created design.
>
> Renn's references show that the techniques for men attracting women work while the evangelical church's emphasis on "servant leadership" does not. Many Christian young men are attracted to the Rollo Tomassi's of the world for this reason. The servant leadership model (a perfectly fine biblical phrase) has been hijacked by those within the church highly influenced by Feminism. Servant leadership is generally understood now as, "pedestal the woman, give her everything she wants, just say, 'yes, dear,' be a self-deprecating nice guy, and, remember men, it's always your fault." (This is nothing like the Servant.) This is not working. If these men begin to date and eventually marry, attraction, if it ever was there, wanes and the marriages turn sexless all too often. The couple then goes to counseling where the husband learns that he must negotiate for sex with his wife–paying for sex in some form or fashion– following the Al Mohler model quoted by Renn. Things don't improve because that's not what she wants, even though that's what she's been told she should want. She's just not sexually attracted to him. On the rare occasions when they do have sex, it becomes

> passionless “duty sex,” which becomes frustrating to both of them. Our churches are filled with married couples like this. (I speak as a pastor of thirty-plus years.) Some of these spouses, believing themselves to be good soldiers, endure. Others are divorcing, not willing to live in “loveless” marriages.[2]

So far so good. I could nitpick some of this, but it’s a fair assessment.

Again, from the previous article I think that servant leader is a misnomer. The Biblical phrasing is a lot better: a leader (with authority) who uses his authority to love and serve. This makes the difference because if you phrase it servant leader, the emphasis is always going to be placed on the *servant* aspect thus inadvertently inverting the roles in the relationship or marriage.

Indeed, we need to make the distinction with Ephesians 5 on Christ’s love for the Church (which husbands are to emulate) that this *sacrificial love* is for the purpose of *sanctification*.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; **but that she would be holy and blameless**.

I’ve heard passages on this preached dozens of times and referred to colloquially hundreds of not thousands. I can count one one hand the number of times it’s been qualified for the purpose of sanctification and not other mumbo jumbo like do what your wife wants.

It means you need to have your love and serving focused on making her more holy. Holiness and feelings are often at odds with each other.

> Enter PUAs. They tell men what has been glaringly obvious through the centuries about what attracts a female’s sexual desire. Men try it. It works. They like it. Game. Set. Match.
>
> The techniques work. The question is, Why do they work? We can say that it is because of sin, but sin is not a creation ex nihilo. Sin is a parasite that twists God’s creation. **So, behind all sinful intersexual relationships is a divine design that is being leeched off of and distorted**. These men have tapped into the way God created and sustains intersexual dynamics, specifically what attracts women to men, and they have sinfully used it. PUAs use God’s reality to a perverted end much like any atheist uses language to deny the existence of the eternal Word; he operates within God’s reality while denying his existence. Reality is reality whether you use it for good or ill or accept or deny its Source. Sound epistemological justifications for intersexual dynamics cannot be found in the secular manosphere, but they know reality when they see it. In the area of intersexual dynamics, the manosphere men are images of the sons of Cain who discovered and developed creation previous to the sons of God. In this case, the

> manosphere re-discovered and re-developed biblical treasures that the Western Church lost through neglect and allowing the Jezebel of Feminism to redefine masculinity, femininity, and intersexual dynamics.
>
> Our battle with the manosphere men is, of course, over their misuse of creation and the evolutionary worldview that they claim supports it. But we are working with the same reality and, quite frankly, at some points, they are seeing reality better than many of us Christians. There are good, biblical explanations for why these attraction techniques work in intersexual dynamics. They are rooted in the original creation. **Though twisted by sin, our original design, which includes intersexual dynamics, is restored by grace, not obliterated.**

Smith goes off the reservation here and makes a common mistake that pastors often make. He's confusing *what ought to be* versus *what is*. Usually in Church this is where pastors say "godliness is attractive" instead of what actually is attractive: power, status, athleticism, looks, and money.

He gets it right that Creation is the original design. What he gets wrong is that it's being leeched off of and distorted. God made Adam and Eve with free will and thus the capacity to be tempted to sin. In other words, any temptation that man and woman face is by Design. Otherwise, we wouldn't have the free will to choose between good and evil. This is not a distortion of Creation but flows naturally from it.

It would be better to say that God gave man the capacity to learn and understand and gain wisdom. This can be used to learn about creation and what works with intersexual dynamics. However, if the intent (of the heart) is evil then it will be used to sin. Creation itself cannot be twisted by anyone other than God. It is only the human heart that can become twisted.

> As Leithart notes in the closing paragraph of his essay, attraction is mysterious. Genuine attraction cannot be negotiated. It can be cultivated, but it is never merely contractual. People are attracted to different sorts of people for a myriad of reasons. Our attractions are shaped by various factors: how and where we were reared, our goals, race/ethnicity, culture, brain chemistry, and other conditions. There are characteristics that initially attract us and those qualities that keep us attracted long-term.
>
> Attraction is what we are drawn to as beautiful and somehow useful to us. While there are a number of micro-factors in specific attractions, there are some common factors that are not so mysterious that attract women to men and vice versa. Qualities that attract men to women are very different than what attracts women to men. Men are attracted to classic femininity; long hair, softness, curves, etc. Feminism, however, has attempted to convince women that men should be attracted to sameness. For example, men should be attracted to a woman if she has power, status, money, and physical strength. In other words, the more she acts like a man, the more she will be attractive to men. Men sexually attracted to women do not want boyfriends. Our polarities attract us to

> one another as men and women, not how we are the same.
>
> We are created to need one another for different reasons to fulfill our created purpose of dominion, and when we see another person who can somehow meet those needs at some level, we are drawn to or attracted to him or her. Opposites attract because we complement one another's strengths and weaknesses. Beauty and utility are friends, not enemies.[3]

I don't think that's where Leithart was going with saying attraction is mysterious as I analyzed in the previous post. We don't want these things to be mysterious because they can often lead to ONEitis and other terrible things. Marriage is a covenant, and we should help everyone understand all of the issues that can affect it.

The rest is fairly straight forward basics.

> The PUAs have developed their techniques around traits of genuine masculinity that attract females. Genuine masculinity is rooted in God's original creation of the man and his relationship to the woman and the rest of creation. God made the man to take dominion. As Roberts rightly states in his essay, this dominion began even before the woman was created as man named the animals and was given the responsibility to guard and work the garden (Genesis 2). God saw that it was not good for man to be alone. He needed the woman to accomplish his dominion mandate. So, God created the woman to be his helper. The woman, Paul says, is created for the man (1Corinthians 11.9). While the man's primary orientation is toward the earth from which he was created, the woman's primary orientation is toward the man from whom she was made.
>
> The woman becomes a part of the man's mission in the world, so he names her at her creation as well as being tasked with guarding her and providing for her because she becomes a part of the Garden. The woman looks to the man for protection and provision. His ability to provide and protect defines, to a great extent, his masculinity in relation to femininity.

This is half-true and needs clarification.

Man/Adam took dominion over the earth (naming the animals, cultivating the garden, etc.) before Eve came around. It would be more accurate to say that Eve as the helpmeet *may help* him take dominion. Eve was also needed in particular for the fruitful and multiply aspects of God's command.

This is important to understand as a man's mission (taking dominion) does not *need* a woman, but can benefit from the *help* of a woman. An important distinction.

> Adam failed to take dominion over the serpent as he should have, consequently, failing to provide and protect his wife. Since the fall, the man's masculinity must be proven to the woman. She tests him to see if he is a worthy protector and provider. These masculine characteristics, rooted in the original intersexual dynamics, prove to be what attracts women to men.

I disagree with this.

I do not believe there was a change in what men and women find attractive before and after the fall. In other words, God created men to be attracted to physical beauty, and God created women to be attracted to PSALMs. It was natural for Adam and Eve to be attracted to each other given they were masculine and feminine and they followed God's commands prior to the fall. It did not to be *proven* because it *was evident*.

What I do think is that the bounds of temptation for men to desire physical beauty above all else or women to be hypergamous was unleashed. In other words, men and women now have their selfish desires fully unleashed and must fight against temptation.

> For a man to be a protector, he must demonstrate strength. This strength comes in many forms: physical, intellectual, social status, competency, et al. So, for instance, women like more muscular men. No woman is going to see Jason Mamoa in Aquaman because of the literary superiority of the film. In Captain America: The First Avenger, when Chris Evans is transformed from scrawny Steve Rogers to buff Steve Rogers, Peggy Carter gets a little flustered when she sees him without a shirt on. This is so common it is cliché. The woman is attracted to power because she was created to need and, therefore, be attracted to a man who can protect her. This is why a professional CrossFit woman will not generally be sexually attracted to some beer-guzzling couch potato who plays video games all the time. He is weaker than her. If she is stronger than him, he cannot protect her any better than she can protect herself. She is looking for someone stronger. (This is one aspect of the hypergamy Renn alluded to.)
>
> This powerful man exudes confidence as well. He knows who he is, and he knows what he wants to do. He has a mission. He is happy for a woman to join him, but she does not define his mission. Since she is created to be oriented to the man's mission–helper–this masculine confidence is attractive. If he loses this and begins to revolve his life around her, she becomes less attracted to him. This runs contrary to her created design.

And yet the Church doesn't tell this to men and women. Heh.

> The perversion of this is seen with the bad-boy attraction. Bad boys have women flocking to them. Why is that? Because they are exhibiting strength. They are going to do what they want to do, and they don't care what people think. It is distorted, yes, but it is a distorted masculine trait. A woman wants a confident man; a man who will lead her, whom she can join and orient her life around.

Again, Smith like to call these things distortions for some reason which is incorrect.

The heart is oriented in a particular direction (good or evil) and the expression of the heart (aspects of masculinity or femininity) make it come off a certain way. Masculinity in itself cannot be distorted because it is a way of expression and not good or evil intrinsically.

> A man's ability to provide is coupled with his power to be attractive to women. The man was created to work the ground and through that to provide for his wife. Women rightfully want to know whether or not a man will provide for her. Feminism has taught women to be their own providers. Consequently, they have hyper-educated themselves and competed with the men for jobs. Many make a great amount of money. When this happens, they find themselves less attracted to men who make less than them. The woman who is a brain surgeon is not normally attracted to a plumber. Just as with the physical strength mentioned earlier, if she can provide for herself better than the man can provide for her, she will not normally be attracted to him. This is why very unhandsome men with a great deal of money can have physically beautiful wives. We can call it gold-digging if we choose, but a woman sees ample provision. She uses her power–feminine beauty–to secure it. Again, many times this is twisted, but it is twisting the way God created the sexes to be oriented toward one another.

I still like the analogy of the Church pastor and worship band leader vs the Church janitor, doorway greeter, and parking lot coordinator better. Definitely a more illuminating Church-goer way of explaining things.

> Rollo Tomassi, something of the godfather of the manosphere and one who has formalized many of these insights in his The Rational Male series, will tell you that this hypergamous inclination is due to the evolutionary development of the hindbrain in the woman as a survival technique for her and her children. The Bible provides the true foundation. A woman's hypergamous inclinations are in the hindbrain, but they are given to her by God in her creation. She is created to desire a man who will lead, guard, and provide for her. She judges and tests men's masculinity relative to her strengths and weaknesses and is drawn to men who are superior to her.
>
> Though these creational realities have been discerned, developed, and perverted by the sons of Cain to use to their selfish, sinful ends–namely, to sleep with as many women as possible–the root intersexual dynamics are a distortion of reality: the way God created and sustains intersexual relationships. Recovery of these fundamental dynamics can be quite helpful to the church. Many frustrations in Christian marriages can be traced back to the simple, biblical truths in which men are not being masculine. Because of this, their wives do not respect them as protectors and providers and, therefore, are not sexually attracted to them. Both the man and the woman keep trying everything that they are told in their churches and through the latest marriage books. These tend to be no more than baptized Feminism. Consequently, frustration continues.

> The manosphere men are working with our world and perverting it to their own devices. It is time that we reclaim what rightfully belongs to us, benefitting from their insights just as we would from Aristotle, Plato, Socrates, Freud, or Yogi Berra. We must sift those insights through God's Word. When we do we can find

> a reality that is true, good, and beautiful.

Already covered why these aren't distortions but simply an incorrect understanding of Creation. Beyond that, I think that Smith's analysis and wording is very presumptuous and prideful.

In all reality, it's a **terrible** thing that many a Christian has had to learn from PUAs to know about the true nature attraction and relationships of men and women. This is not something that one should rightfully and willfully benefit from, but instead Churches and leadership should be repenting to God and to their congregations for telling pretty little lies.

We should acknowledge where we went wrong and seek God's grace in preaching what is right and true. We must continually strive to remove the feminism and other worldly lenses that we still have on our eyes, and be humble that God can use others who may not even be Christians to teach us about Himself and His Creation.

Paul Maxwell's The Measure of a man

October 22, 2020 | by Deep Strength | Link | Original Link

The fifth post in the series. I'll link my post

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion. My post.
3. Peter Leithart on Side effects. My post.
4. Bill Smith on Attraction: The Biblical Theology of Pickup Artistry. My post.
5. Paul Maxwell on The Measure of a man

Let's get into it.

If you will recall, Paul Maxwell several years ago was the writer of "Real men love strong women" on Desiring God where he grossly misinterpreted several passages of Scripture to agree with feminism. My post in response to that.

He's actually come up a few other times (he seems to have found out about the manosphere somehow) and has progressively become more oriented to the true nature of attraction, but he still has some ways to go. According to his bio, he's no seminary student anymore either but an "independent researcher" and likely entrepreneur or something along those lines.

> But what is a man, really? A collection of necessary properties? Operations? Can a man be uniquely evaluated meaningfully in any way? Can he fail? Can he do what he wishes? What liberties does he have—from whom, and to what? What rights is he able to exercise, and how are those rights sourced, defended, properly and improperly exercised, and most importantly, how are they bounded? Who draws the lines? How are they drawn? Where are they drawn? Why are they drawn there? Why does his maleness shade these questions with gendered idiosyncrasies?
>
> What happens if a man crosses a boundary? What happens if he crosses it twice? What degree of punitive severity should he expect in proportion to the intensity of his transgressions? What opportunities are available to a man qua man? To what degree are those criteria fixed or flexible? Who sets them, and how, and do they take macro- and micro-social factors into account? Can we know the verdict? Can we appeal the criteria? How ought they to be understood and applied directly?
>
> What are theologically (and socially) acceptable methods available to a man to cope with sub-optimal life circumstances? What should a man do when he wakes up full of suicidal anguish and can't help but start drinking every day at 2pm? What should a man do when his wife leaves him for another man and sues to

> take his children? How should he respond when she documents all of his private failings before a judge as a means to remove his children from his custody? What is a contrite single father supposed to do after he strangles his son with an electrical cord in a drunken rage, and doesn't remember the next day? What happens when he does it again the next weekend? What is the son supposed to do? What is the son supposed to do 20 years later when all of the Christian men in his life are telling him that he is too angry?

All good questions that Maxwell says he wants to answer. We'll see what answers he has.

> Whether William James had a soul or not, he understood how people worked. That is why James's students (such as G. Stanley Hall, who went on to influence John Dewey) founded the American Psychological Association, which reconstructed the failing enterprise of early 20th century German Psychology. The new Westernized, pragmatic, "medicalized" approach to the self produced a sanitary treatment infrastructure in which new versions of licensure were created to service human issues classified within the "personal problems jurisdiction," which came to replace those basic services often provided by Christian pastors for centuries.[1]
>
> This new space exists, and pastors should feel a legitimate sense of competitive anxiety with the new cohort of secular shepherds. That this movement was founded by the founder of pragmatism is no coincidence. More often than not, the advice of these secular shepherds works. Men see results in the gym. Men learn David Burns' cognitive distortions to achieve emotional regulation. They get what they want. A man might even get a woman to like him—perhaps even to fall in love with him. A man has fun manipulating the mechanics of the universe available to him in order to pursue different values across time. In Erik Erikson's model, between the ages of 17 and 41, men traverse from cultivating fidelity to love to caregiving. Men have fun playing with things, and the laws of nature is the most enjoyable, tinkerable pack of toys a man could have, whichever values are in one's crosshairs.
>
> But as with all fun and games, there are rules. And if you break the rules, you will be expelled, disqualified or, when the game is real life, cause serious physical or emotional injury to another living being. The National Institute of Health reports: "In 2018, the suicide rate among males was 3.7 times higher (22.8 per 100,000) than among females (6.2 per 100,000)." We might say this is all James's fault — this is all happening within his wet dream, after all. But there are too many variables to consider. Perhaps James saved millions from suicide. We don't know what our culture would look like if conservatives took the intellectual lead in the 20th century and produced significant bodies of practical knowledge related to the psychology of the Christian life in the context of male stress — rather than, say, the justifiably waning biblical counseling movement.
>
> But the question this data really puts before us are: Why men? What rules are

> they breaking? Why such dire consequences? Why such extremely broad spectrums of violence and emotional disruption?

This seems like a long tangent to the issue.

I generally agree that the Church has been too “anti-science” in the past century or so. It was actually the Church pushing science and arts through the dark ages all the way up to the 1800-1900s, but since then it’s become a lot more secularlized. Once the Church abdicated that sphere it’s been used against it.

> It comes down to one thing: We want to be credibly seen and loved by other men. But what is credibility? In the 21st century, it is indisputable competence. For Joe Rogan, it’s that he’s a Jiu Jitsu blackbelt, successful standup comic, a free thinker, in incredible physical shape for 53, and he’s a millionaire. … What’s John Piper? What’s Matt Chandler? What have they said or done in the past 10 years that has made an impact on anything that men face every day?
>
> Let’s return to what men want. Men desire to be credibly seen and loved. Everything comes down to this. Purpose. Vision. Work. Acceptance. Sex. Faith. Grief. Alcohol. Pills—opioid, red, blue, white, black. It’s all a way to cope with an unseeing love, an unloving presence, both, or neither.

Here Maxwell makes a big mistake that is commonly seen in the ‘sphere.

Men don’t want to be *loved*. Men want to be *respected*. The Bible clearly spells this out between husbands and wives, but it is also true between men and other men as well. The main *love* that men need is only God’s *love*, but men primarily are *love givers* and *respect receivers*.

This mistake is easy to make if you are operating from a feminized (Christian or not) point of view. Women want to be *loved*. This particular mistake is typically seen in the decline of quality of relationships from father to son which is showing them how to grow into a man who can be respected and typically the other encompasses a mother’s love for her son.

This basic mistake doesn’t give me hope for the rest of the article.

> Can preaching Christ crucified on Sunday morning do something as effective as William James? In my view, the church is called to outdo James. The pragmatism of the left is good at hitting targets, but it’s not good at knowing what targets to hit. The church is good at aiming, but bad at shooting.
>
> What men need from the church is a cooperative, credible, and holistic endeavor on behalf, not of “the church,” but of local churches, to identify men inside and outside of the church, conduct a triage, and begin helping each man one at a time to get on his feet, acquire the appropriate meta-skills for the task before him (and in light of the path behind him, for good or ill) and supply him with resources that he can leverage to advance the causes in his own life.

OK, sure, that’s part of it. The main thrust of what’s been missing is equipping and

discipling men for the gospel mission: evangelism and discipleship.

A lot of the issues of wallowing in mediocrity or despair are immediately addressed by the gospel itself and the hope that comes from it. But it just doesn't stop there obviously.

> This is why pastors often fail to reach men. Reaching men requires more negotiation. And men can be very difficult to negotiate with. Pastors, in one sense, are bracketed from the stresses of the market, and over time can become soft and easily unsympathetic to cutthroat posture many men need to cultivate in order to thrive in the workplace. Men don't want to have this posture all the time. But they need another man who can go toe-to-toe with him, not to fight him, but as a gesture, communicating that trust and respect are worth earning, and that the pastor is willing to earn it. Then he can have a secure place in his life.
>
> The pastor will only be able to parlay for the membership of a secure man when he is able to explain in the man's own terms what he'll get out of it. I know plenty of men over the past year who have not left the church or the faith, but have simply walked away from evangelicalism — not over theology or ideology, but over the weirdness of the culture and the suspicious incompetence of its credentialed professionals. The manosphere sometimes calls these men MGTOWs (men who go their own way), but most men would just call it being one's own man.
>
> Pastors desire submission as a down payment for care. And men don't want to submit. Most men already suffer under a crippling deluge of daily anxiety. Anxiety is about control. And the request for the submission of church membership is a request from men to give up what little control they have left in their lives. Pastors underestimate the scale of this ask, which is why they often fail to close the sale — they forget what it's like to be a gunslinger in the West, bearing the burden, not only of providing, but of long-term profitability for the sake of the long-term financial security of their loved ones.

Again, part of it, but not the primarily parts.

Bracketed by the stresses of the market? Give them practical advice to be more attractive instead of the pretty little lies like "godliness is sexy".

Discipleship is the practical part of leading by example, showing these men how to, and then helping them walk the walk.

> This is what men think about. They are not thinking about Adam and Eve. They don't care. They have real problems and need real help. If the church is able to supply men with resources they can leverage to pursue their values, men will come to them. If not, it's up to each church how much marketing work it wants to do in order to acquire men. In business, we call this a "customer acquisition cost" (CAC). What is the highest CAC a church would be willing to pay for a single new male member? They are already paying something, from the pamphlets they

> print to the electricity bill they pay. So, what's the number? How much do churches want the real men of the world? The ball is really in their court.

Maxwell goes wrong again here. Drawing on business principles to help grow the Church gets you a Church that is ineffective. The Church must not be business focused but people focused.

> I quit my job last week, because I have quite harshly overworked myself for the past 7 years due to my own compounding trauma, and reached a psychological breaking point. While I'll finally get to build my own business creating courses on theology and meta-skills for young adults next year, writing fundraising letters with my wife was one of the most difficult things I've ever done. I couldn't write the appeal for days. And I'm a full-time writer (er, was … or, still am)! I felt too pathetic. My sense of failure as a man was fortified by the 100 Matt Chandler sermons I had listened to when I was in my early twenties:
>
> "What will they think?"
>
> "I'm a failure as a husband."
>
> "I should be providing."
>
> "No one will show up."
>
> "No one cares."
>
> "Nobody cares about me."
>
> "This is so embarrassing."
>
> There you go—that's masculinity. Pushing your neck against the knife blade of reality and saying, "Here's who I am, here's what I've got, here's what I want, and here's how I plan to get it."

That is how the world sees men. Unfortunately, many in the Church have taken up this stance and do the same thing to men as the culture does: the demonization of men and masculinity.

> My dad was a beast of a man. He taught me how to lift weights, pick up girls, and take shortcuts. I had to spit out some bones, but he taught me much that I never would have learned in the context of the church. And that's okay. The church isn't responsible for me. But he did teach me the softness of the most valuable business skills, the harshness of the economy, the abundance of opportunity in every context, a nose for sales tactics and how to parry them.
>
> I met several men in the church in my early teens who taught me many of the basic competencies, including theological skills. I respected these men, because I saw how hard they worked. I saw them give up their seats for women on the subway. I saw them be gentle with hurting men. I saw them exercise restraint during the psychotic episodes of strong, unstable men. I saw them lead their families in morning prayer. I saw them thank God for Christmas presents. I saw

> stability.
>
> What did I really see?
>
> Men who were measured by their affection for Christ. Temperate. Controlled. Strong. Crass, but strategically appropriate. Open to the visceral, but spiritually disciplined. Family men, with wives and kids. In my mind, as a young man, if I could be like them, everything would be okay. I would be okay.
>
> It wasn't until several years ago that I found another man I respected just as much. The CEO of the company I worked for. Previously a church planter, now a tech CEO—no longer helping one church raise thousands, but helping churches across the globe raise millions with technology. He did it. He actually built something. Like Rogan, he had a black belt of sorts—that intangible quality that strikes men with something akin to the beatific vision. His skill, his accomplishments, his winsomeness, was enrapturing. When he spoke, his vision resonated with something deep inside me. What was it? It was the same thing I felt when listening to Joe Rogan. It was the same thing I felt when sitting under my pastor's tree Christmas morning, grateful to have people who saw and loved me.
>
> What was it? How do men speak in such a way so as to enrapture other men? What is the X factor for male mobilization that makes seeing-love meaningful?
>
> It is credibility.
>
> When men are seen and loved by men they find to be credible, they've caught the golden snitch. They've won the cup. Their hearts belong to that man. You know what I'm talking about. There is a male-male parallel to romantic love that operates along the axis of paternal needs in the male psyche—a father-son bond with significantly untapped potential which, unactualized for too long, succumbs to its half life and spoils into frustration and resentment when a man's desire for intimacy is unreciprocated.

Again, Maxwell misses the main issue again: respect.

Masculinity whether via credibility, competency, strength or other traits from other men all build respect.

> Renn makes note of the "incel" (involuntary celibate) community as a "community of low status young men extremely unhappy that they are unable to have sex with or go out on dates with women." The incel movement is the tip of the iceberg. Yes, men want sex. They want the attention of women. They want to dominate, engineer, construct, tear down, burn, build, have sex, achieve spiritual enlightenment, and everything in between. But beneath all of this is a desire to receive credible love that cares about real circumstances and doesn't let go.
>
> In his article, Renn laments: "The church has adopted a very skewed approach that improperly berates and belittles men, and has badly misled them with teachings that just aren't true."

> Men shouldn’t care what anyone thinks. Men shouldn’t care if churches degenerate them. Who cares? It’s a church. There’s a billion of them. There’s only one of you. Move on.
>
> The real problem facing young Christian men today is not secularism. It’s not Joe Rogan. It’s not the heathen gurus. It’s suicide, alcohol, drugs, and obesity. Those are the four horsemen of the apocalypse slaying men by the thousands each and every day, and the golden thread among these vices is a lack of credible love.
>
> The church has no presence in these conversations. Its pleas for abstinence are sufficient for instructing the church in standards for Christian morality, but bad for managing mental health pandemics. COVID tore out the rotting floorboards of social decorum that were hiding the deep state of mental unhealth that permeates the young American male psyche. Now is not a moment for reflection, but action.

Maxwell again misses the main thrust. Suicide, alcohol, drugs, and obesity are all symptoms of the issues of lack of mission, lack of respect, and lack of good discipleship and teaching men accurately about God.

> Men need saving. Saving takes resources. The church has resources. If men can leverage them, they will. If the social interest rate is too high, men will discontinue the church as their spiritual payment provider. Visa can run as many anti-Amex commercials as they want — they will never achieve 100% among credit card users, and neither will the church achieve 100% market share among men.
>
> When businesses lose market share, they don’t blame the clients — they take ownership and fix the problem. Why, when the church loses market share, does it bemoan the spiritual immaturity of the culture rather than taking ownership and fixing the problem itself? There are men to be gotten. Either you’re getting them or you’re not. There’s not a deep social force at place driving men out of the church. Jordan Peterson once said: “You get the spouse you deserve.” Likewise, the church has the demographics it deserves.
> Conclusion
>
> The manosphere will be forgotten in 10 years, but we will all still be here. The universe will always bring more suffering. And men will make a choice either to become resentful and cruel, or hopeful and constructive. That’s why they flock to Peterson — men are looking for reasons not to kill themselves, and the church isn’t giving them a good one.
>
> The real measure of a man is the man in his life who loves him best—he will function as his measure both in the sense that the younger man will strive to be like him, and yet, he also shows him how to be a measured man who, upon hearing what he believes is the church’s disdain for him, simply doesn’t care. To a man, the man who credibly loves him is his measure, for good or ill.

The measure of a man is the man in his life who loves him the best? Nah. That's a recipe for failure.

Maxwell had a good setup to transition this to what a "real man" according to the Bible looks like. For instance,

1 Kings 2: 1As David's time to die drew near, he charged Solomon his son, saying, 2 "I am going the way of all the earth. Be strong, therefore, and show yourself a man. 3 Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 4 so that the Lord may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'

Real men focus on putting their strength in God first, and everything flows from that. But Maxwell misses the context plaguing men again and again, and if you do a secular based analysis without information your opinion on a Biblical worldview you only get failure.

The posts in this series have honestly gotten progressively worse over time. Aaron's was obviously pretty solid as he's known about the 'sphere for a long time, but the subsequent posters are more and more unfamiliar. Their boomer complementarianism colors their view of what they are saying, or they just aren't taking actual Biblical worldviews and relying on secular analysis.

Mike Bull's What is biblical feminism?

October 28, 2020 | by Deep Strength | Link | Original Link

The sixth post in the series.

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion. My post.
3. Peter Leithart on Side effects. My post.
4. Bill Smith on Attraction: The Biblical Theology of Pickup Artistry. My post.
5. Paul Maxwell on The Measure of a man. My post.
6. Mike Bull on What is Biblical Feminism
7. Aaron Renn's final response

I won't be covering Renn's final response because it's just an extremely brief sum up of the articles with one comment. Thus this is the last post.

Honestly, this last one is so dismal I didn't even really want to cover it.

> **The continued push for equality between the sexes has been a disaster—not because equality is a bad thing, but because it is a good thing, and good things only come from God.**
>
> Having anything to say on the issue of gender roles is like walking in on a domestic dispute to offer advice. Even worse, being on the spectrum makes me the last person you would ask for help with interpersonal relationships. But a terrible driver might yet make a good mechanic.

There's no such thing as equality. It's not something God cares about which is why He doesn't discuss it at all in the Bible.

What God does care about is headship and submission, love and respect, and honoring others. While one may *claim* that some of these are analogous to "equality" (e.g. Jesus washing the disciples feet or loving others), that is tunneling in to what the world considers important rather than what God does which is caring about others.

Matthew 20:25 Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

Trying to force equality on the Bible is the same worldly mistake as high officials trying to exercise authority over others, except in the reverse direction.

> **The end of feminism**
>
> Like the movie *Thelma and Louise,* feminism has been a tragedy in three acts. Abuse led to recklessness, further abuse, and now, despite continued calls to

> turn around, third wave feminism, as a vehicle of liberation, has shifted gears into its final nihilistic gesture.
>
> Freedom from reality is not really freedom, and feminism as a social construct is not reality. Real-life evidence comes, strangely, from the failed UK reality TV show *Eden*. In an experimental attempt to create a new utopia, the participants were left to fend for themselves for a year in remote countryside. But instead of proving that the differences between the sexes are essentially social constructs, the absence of social structures allowed the sex differences to quickly reassert themselves. The men became lazy brutes, the women were treated as maids and sex objects, and the show was cancelled.
>
> While it is easy to demonize feminism because of what it has become, the independence it has achieved means that there is no going back. But the agenda will accelerate into oblivion unless the Church can offer a better destination. Providing a Promised Land is, ironically and inescapably, the job of men.

Feminism = bad. Mmmkay.

> ## Dominion, not domination
>
> That land is not the Manosphere. Like the Death Star, this brave new world was a man-made bubble. Instead of a light filling the earth with abundance, the men's rights movement is a pale moon in a distant orbit with a chip on its shoulder, circling society like a pirate ship. The issue is not a battle but a troubled marriage, which means that ongoing conflict makes everyone a loser.
>
> Men exploited women, now women exploit men. Men respond by inventing new ways to exploit women. Feminism rebels against the commodification of women but merely results in commodification of a different kind.
>
> This is domination instead of dominion, a Baalistic appropriation of the blessings promised by God. Seizing territory and farming the land are different things, as different as impatience is from patience. Like feminism, the Manosphere is an expression of angst in the creeping barrenness that is sterilizing secular humanism from the earth.
>
> As a response to abuses suffered under the overreach of the women's rights movement, masculism boils down to Adam seizing Eve's half-eaten fruit. Like feminism, the men's rights movement desires something good but is disqualified by its method (2 Timothy 2:5). Intimidation is the death of intimacy. Theft is the nemesis of grace. Men calculate and women manipulate, demanding from the other what can only be obtained as a gift. As soon as it is seized, it is a worthless counterfeit, and what was once intoxicating becomes toxic.

Rehashing Peter Leithart and Bill Smith's boomer complementarianism. Already critiqued this in the previous posts.

> God made a world in which equality can never be taken but only bestowed. I know a married couple who have lost all reason. He goes out of his way to love and spoil her, far beyond what she could ever possibly deserve, and she respects and honors him far beyond what he could ever possibly deserve. It is almost comical. Neither of them seems to realize how insane they are.

This is not equality in any sense of the words used by feminism (equals) or the Bible (not used in the Bible). Bull is trying to somehow marry the two — that's exactly how complementarianism was developed in the first place — by impressing feminism onto Biblical concepts.

Bull also conveniently leaves out submission by the wife including only respect and honor.

> The source of all inequality in the world, and its remedy, are found in the relationship between the Father and the Son by the Spirit. For Adam, Jesus, and by extension, Eve, and the Church, equality in any God-ordained sphere is not something to be grasped but received (Philippians 2:6-8). The forbidden fruit always comes to us freely from God's hand when we are ready to freely give.
>
> This arrangement, so counterintuitive to us, is an outflow of God's own "seed and harvest" character. All of life is death-and-resurrection. To preserve what was intended to be sacrificed is to kill it. He who would save his masculinity will lose it. She who would be delivered from masculinity will be made more vulnerable to it.

It's interesting Bull reference these verses:

Philippians 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage; 7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross!

This is an example of Jesus submitting to God, so by the very analogy (e.g. God:Jesus as well as Christ:Church::husbands:wives) we can consider that wives should not consider "equality" with a husband something to be grasped but are servants to their husbands even obedient unto death. This is synonymous with 1 Peter 3 where Sarah is lauded as being submissive and obedient to Abraham even in situations where Abraham lied by omission to Pharoah and Abimelech and almost caused her to commit adultery with possibly the violence of war breaking out.

Oh wait. That's probably not what he was going for there.

> ## The abolition of Adam
>
> The offer to the Woman was always intended to trap the Man that they might both be cut off.

> Feminism delivered women from bad men by emancipating them from womanhood. Germaine Greer's "female eunuch," repressed sexually by the constraints of culture, sought to be free of the chains of nature but became something unnatural, something sexless. To Greer's chagrin, external feminine attributes are now fetishized by transexuals, so even womanhood has been appropriated by men. The revolution always eats its own.
>
> As we know, feminism also disenfranchized men. The masculization of women not only emasculates men, it also feminizes the world and alienates men from it. Increasingly, we are a society of male and female eunuchs. What we have stolen from each other has turned to ashes in our mouths. However, "punching up" is not the same for men as it is for women. Given the opportunity, yet at great cost, women can abandon their God-given roles for those of men. But the men who have found themselves without purpose as a result of this experiment have either given mere lip service to the cause, opted out of reality entirely, or circled the wagons to create a "safe space."
>
> The problem is that in none of these three scenarios can men be men in the way that God intended, so we have to settle for cosplay. S*elf-conscious* masculinity is little more than anti-drag. It looks into the mirror for validation instead of being transformed by the Word of God.
>
> True masculine attributes are the natural outgrowth of husbandry—the fruit of a life voluntarily given to being food and shelter for others as a tree of righteousness. When it comes to the hearts of men, God judges the book and *then* designs the cover. Ask Adam. His use of studied externals, a cloak of dead leaves to hide the absence of fruit, was the first act of manly virtue signaling.

Bull's analysis of feminism is too basic and, to no one's surprise, complementarian in nature.

Feminism is not just bad for men, it's also bad for most if not all women. The main women that benefit are the most attractive women because of the ensuing dysfunction in the relationship and marriage marketplace harms most men and women at the benefit of the top few. Feminism pushes not just for the feminization of men but also for the masculinization of women. Both are bad.

These examples and many more are why there are no redeeming qualities of feminism.

> ## A man's world
>
> Where the Spirit of God harmonizes things that were set at odds by sin (truth and love, man and woman, priesthood and kingdom), the world deals with disharmony by attempting to homogenize them. But the gifts of God can never be revoked, the Man's headship can never be abolished, and his responsibility for the Woman can never be evaded.
>
> A man is a mission, born as a drawn bow and held in a necessary tension. His life

> itself is a tour of duty. His identity is indivisible from his purpose, which is why the pent-up, puffed up potency of the Manosphere is ultimately impotent without God.
>
> In contrast, a Christian man, whether single or married, is never without purpose. The single life is priestly and the married life is priest-kingly. In either case, and in any domain or pursuit, submission to heaven as a child of God brings dominion of the earth as a father to people. We are to be *passive* before heaven that we might be *active* upon the earth. We see this one-and-many in Jesus' ministry of prayerful solitude and public preaching. A godly man mediates between heaven and earth. His strength, like his mission, comes from above.

Generally correct, but like most of the boomer complementarians they also refuse to reject feminism or call out female rebellion. You really can't discuss men without discussing women, especially if we're talking about relationships and marriage.

> In its attempt to deal with rogue males, however, the Church has made the same mistake as the world, turning the exploiters into the exploited. By divorcing Jesus' priestly ministry from His subsequent enthronement, the Church has beaten men into submission under the banner of "servant-leadership." Godliness in now considered to be passivity *on the earth*. The Man receives orders from God *and* from the Woman.
>
> But Jesus now possesses all authority. Priestly humility qualifies one for kingly rule. A priestly man is not a butler but a guardian. The term "servant-leadership," which implies passivity, needs to be replaced with the term "priest-kingdom." A man has the authority required in order to serve but it is still authority. Moses was the meekest man who ever lived and he was no pushover.
>
> But our rights as heirs are always preceded by priestly responsibilities. Fixation with rights turns everyone into an accuser and results in discord. A focus on responsibilities turns everyone into an advocate and harmonizes the world as God designed.

Bull begins to go astray from the mark again here.

While it's true focusing on rights is often the wrong way to go about things, the focus on responsibilities is as well. Honing in onto responsibilities is precisely what "servant-leadership" purports to do in the first place. This inevitably morphs into the focus of *serving* your wife, Church, etc. Bull basically just trades servant-leadership for the same thing under a different name.

Finding your mission and thus your *role* is the most important thing because that grounds your responsibilities to pleasing God rather than your wife, Church, or man.

> ## The Bible is the problem
>
> The "discord" of sexual hierarchy established in Genesis 2 was not, as some

> claim, a result of sin, yet, like the “not-good” firmament in Genesis 1, it is indeed a temporary divide that aches for resolution.
>
> Complementarians rightly argue that the entire Bible presents male headship as the norm, while egalitarians rightly argue that the Bible itself demonstrates a gradual shift towards equality between the sexes. As in a domestic dispute, both parties have legitimate grievances, and both justify their position from the Word of God.
>
> The Scriptures themselves thus present us with an apparent contradiction. Is there a theological solution that takes both male headship and female equality in its stride without violating either one? Most certainly.
>
> Priest-kingdom works with the grain of the created order. God prepares all of us for glory, but men especially, by getting us out of our comfort zones. What He made is good but He intends to make it great—to broaden our shoulders for a more glorious mantle and greater burdens (Isaiah 9:6; Hebrews 2:10).
>
> The Tabernacle, a tent of sacrifice, was humaniform, *cruciform,* because a man is a house designed to be inhabited by God (John 1:14; 1 Corinthians 3:16-17). Adam was opened up so that his bride could be built by God. He was then expected to “empty himself” as a safe space for his wife and children. Tested as a servant (priesthood), the house would become a household (kingdom). Adam would then speak as God’s legal representative (prophecy).
>
> The roles of priest, king, and prophet were expected to be fulfilled by Adam in the Garden. They then played out corporately in the history of Israel. As a process of growth to maturity, they also correspond to the three waves of feminism, but it is a false prophetess. The only lasting solution is a society of *priest*-kingly men like Jesus instead of usurpers like Herod.

Complementarians argue that headship is the norm is correct, but their headship is figureheadship. Egalitarians are simply wrong there is equality.

I simply have no clue what he is talking about in the last 3 paragraphs though as they don’t even relate to complementarian version of figureheadship and female equality, even if there was such things.

> ## The throne of Eve
>
> As James B. Jordan has observed, the Bible mentions kings and queens, and prophets and prophetesses, but no priestesses. This is because the empowerment of the Woman depends upon the prior faithfulness of the Man. Like the Man, the Woman was designed for glory, but she requires a godly enabler. This is *biblical* feminism.
>
> Women are prone to striving for inclusion at the expense of orthodoxy. Thus, if a woman takes the office of priest, she is sawing off the very branch upon which she sits in safety (Isaiah 47:7-9). The Old Covenant priesthood was entirely male

> because the Sanctuary was not safe for the Woman. This is also why Jesus' disciples were all male, even at the Last Supper. The serpent had not yet been crushed by the Man. Until this happens in our culture, the Man and the Woman will continue to crush each other under foot.
>
> Like Eve, although married to the king, Esther was little more than a chattel, a *thing.* We see the same progression in the difference between the Ten Commandments in Exodus and their repetition in Deuteronomy. The woman is not longer a possession but has been given co-regency in the "resurrected" order.
>
> Once enthroned, the ascended Christ sent His Spirit to gather the bride, a corporate Woman who would not be deceived because she had a better Adam than the Herodian "man of sin" (Matthew 24:24; 2 Thessalonians 2:1-4). Revelation begins with a vision of this Adam, ends with a vision of His Eve, and in between there is the "carnage" of the spiritual war against the dragon. Once defeated, the saints are enthroned with Jesus just as Esther was enthroned with Ahasuerus. If Adam had been faithful, both he and Eve would have been robed in righteousness as co-regents and joint-heirs.
>
> Since God always works through a process of planting and harvest, gender roles, while distinct, are not static. They are *covenantal,* that is, they proceed from promises to fulfillments. God gives us a "firstfruits" taste of coming glories, a downpayment of grapes or wine or even the Spirit of God, and prepares us for the glorious burden of wise government on His behalf.
>
> So, the difference between secular feminism and biblical feminism is that feminism grasps (or manufactures) what God has in store while biblical feminism receives it in God's time.
>
> Biblical feminism sees the Woman exalted to the status of co-regent via the faithfulness of the exalted Man. Feminism seizes the throne, appoints self-interested flatterers and sycophants, and alienates those who would truly protect the people.

One must wonder by Bull keeps pushing a bibical version of feminism. Bull is right that Christians are co-heirs with Christ, but he also misses the point where Christ rejects the disobedient believers in Revelation 2 and 3. Jesus says "if you love me, obey my commandments."

Only the obedient are lifted up by the one in authority. Those who are disobedient are disciplined. The "godly enabler" is only enabling insofar as the one who is being enabled respects and submits to authority. If Esther was disobedient to the king like Vashti then she would have ended up the same as her.

God's love is indeed unconditional, but that love has different responses to obedience (repentance) and disobedience/rebellion (hell). Same with the husband and wife.

This is why we can't understand the roles and responsibilities of only men as has been

seen through the past few articles. Ignore womens' agency to sin and rebel is extremely perilous.

> ### The voice of the bride
>
> A church truly governed by godly men will be filled with godly, empowered women. But due to a failure to think in terms of covenant process and sacred architecture, complementarians describe the liturgical role of women in terms of what it is *not*.
>
> Egalitarians rightly complain that if women are expected to keep silent in the Church, why are there so many vociferous women in the Bible? This is not a question of why but of *where* and *when*. The women at the tomb were told to testify about the resurrection *of a Man*. Their testimony was a *response* to the Word. Their domain is *outside* the Sanctuary, an image of the testimony of the Bride of Christ to the nations.

Bull makes a weird argument about outside of the domain vs inside. I don't think that is correct. Evangelizing and prophesying (all Christians) are not the same thing as teaching or leadership positions (men only).

I already covered why some of these types of examples are terrible in other articles such as women in leadership positions.

> The light of the bridal city is the Lamb of God. Only a lamb is worthy to open the scroll in the Sanctuary. A self-sacrificial man in the Garden is a light to all men and women. A female priest has removed the linch-pin decreed by God for the maintenance of the Sanctuary.
>
> The role of the "preacher" has been conflated with that of the prophet. If there are prophetesses, why cannot a woman be a priest? The answer is that *all* roles are prophetic. The faithful priest will speak for God. The faithful king and queen will speak for God. The faithful prophet and prophetess will speak for God. The Bible is filled with wise, wily women, yet not a single one of them was an egalitarian.

And not a single one was complementarian.

> The voice of the bride in the Scriptures is always a response to the "male" Word, and very often it is a brutal song of victory. In the case of Esther, the legal "prophecy" was the identification of the serpent. I suspect that if Adam had spoken as a prophet against the lie of the devil, it would have been Eve who suggested that he kill it. It is by God's design that women not only are capable of unfathomable springs of love but also, when betrayed, of a fury that is hotter than hell.

A very strange argument again that is conceptually backwards. Women generally do not instigate violence except through more covert or underhanded means. Esther basically

buttered up the king with banquets before exposing Haman. It was also Christ who is coming to rule and destroy the enemy and not really at the behest of the Church.

> All roles require faithful testimony as legal representatives of Christ. Godly women have plenty to say to godly men, as confidantes and advisors. Women perceive things that men do not. But there are also women who are singled out by God with the gift of prophecy. The Word flows out of them as a spring of life. **To be encouraged, edified, or rebuked by one of these ladies is to hear from God Himself**. Yet not one of them would ever dare to darken a pulpit. Their true glory is in their submission. They are empowered because their deference to God's way enables Him to bestow His power upon them.

And here we go again into the "wife is your Holy Spirit" territory instead of your wife is your helper. Inverting sex roles again like complementarian figureheadship does.

> ## Conclusion
>
> At the core of the debate over equality between the sexes is our failure to understand that the good things we desire cannot be grasped but only given to us. This is the heart of the Scriptures. Jesus Himself inherited all the kingdoms of the world but would only receive them from the hand of His Father.
>
> The way in which we receive good things is through patient faith and obedience—not because we are earning them but because we are not yet ready to bear them. That includes true equality between the sexes as co-regents in the Garden, the Land, and the World.

In conclusion, more false boomer complementarianism that you should ignore.

I won't be covering Aaron Renn's final response, but he did take issue to one of the things I said about feminine mystery.

Overall, I was hopeful with this series as Aaron is fairly versed with the manosphere, including the Christian portion of it. However, it was pretty clear starting with the 2nd article that there is still a lot of heretical feminist and boomer complementarian lenses still clouding the eyes of these men where they interpret the Scriptures incorrectly and give poor prescriptive advice.

This article in particular clearly summed it up for us: if you go along with their advice you'll just get more of the same just under a different name. Servant-leadership and boomer complementarian figureheadship are still two sides of the same coin as is men stepping up into responsibilities without authority and calling out female rebellion.

It's pretty sad because these men seemed like they really started to understand some of the concepts of the manosphere, but just found another way to twist the concepts to fit their own boomer complementarianism again. You can lead a horse to water but you

can’t make it drink.

God and Moses and who’s who

November 10, 2020 | by Deep Strength | Link | Original Link

One of the more interesting things that I’ve seen as I’m re-reading the Pentateuch is that throughout Exodus to Deuteronomy the Israelites continue to rebel against God and Moses. This leads to conversations between God and Moses where the Lord wants to destroy Israel and Moses is “convincing” the Lord not to do it.

One lecture from the perspective of Jewish history found this particularly intriguing because it seems like Moses is playing the role of God (e.g. in being slower to anger and reminding God of His promises – as if God needed reminding) while God is playing the part of humans (e.g. in that He wants to, albeit justly, punish Israel for their sins).

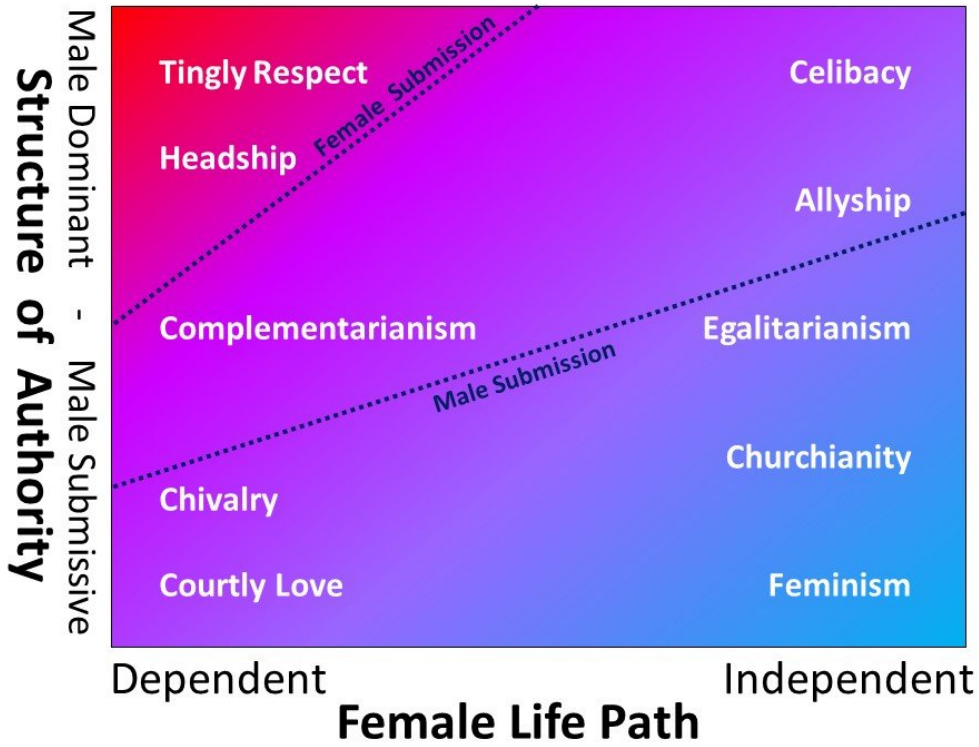
> Matthew 5:48 Therefore you shall be perfect, as your heavenly Father is perfect.

Perhaps this is to say that God is giving us a lesson that we too can be more like Him if only we exercised our will to walk by faith and the Holy Spirit. We don’t need to live by our own human temporal standards and instead think both from generation to generation and eternally.

The Bible and female life path

November 19, 2020 | by Deep Strength | Link | Original Link

Going back to Jack's chart:



A few personal notes about this chart.

- The Bible commands either Headship or Celibacy. There is no other. That's what Biblical marriage is, and that's where the line is drawn.
- Complementarianism is the most deceptive for Christians because it is the closest to the Truth, but the lies in it produce the same fruit of the world (e.g. divorce, marital strife, etc.).
- In practice, the male submission line is the same line as the female submission line. Complementarians ultimately end up with male submission as they make a husband slave to his wife's feelings. Choreplay being one of the obvious ones, and of course the emphasis on ***servant****-leadership****.***
- I'd argue that feminism is pretty much everything under the umbrella of male submission, just the most obvious word. Egalitarian "Christians" come in two groups; the ones that don't want to be grouped with the feminists and the ones that will admit it. They're both one and the same, except the ones who don't want to be grouped with the feminists are just deceiving themselves.
- To be it's really crazy in retrospect how chivarly and courtly love have been integrated into Christianity by most of western churches.

The more you move down the chart the further you get away from the Truth, and the more earthly consequences become more dire for both the man, the woman, and

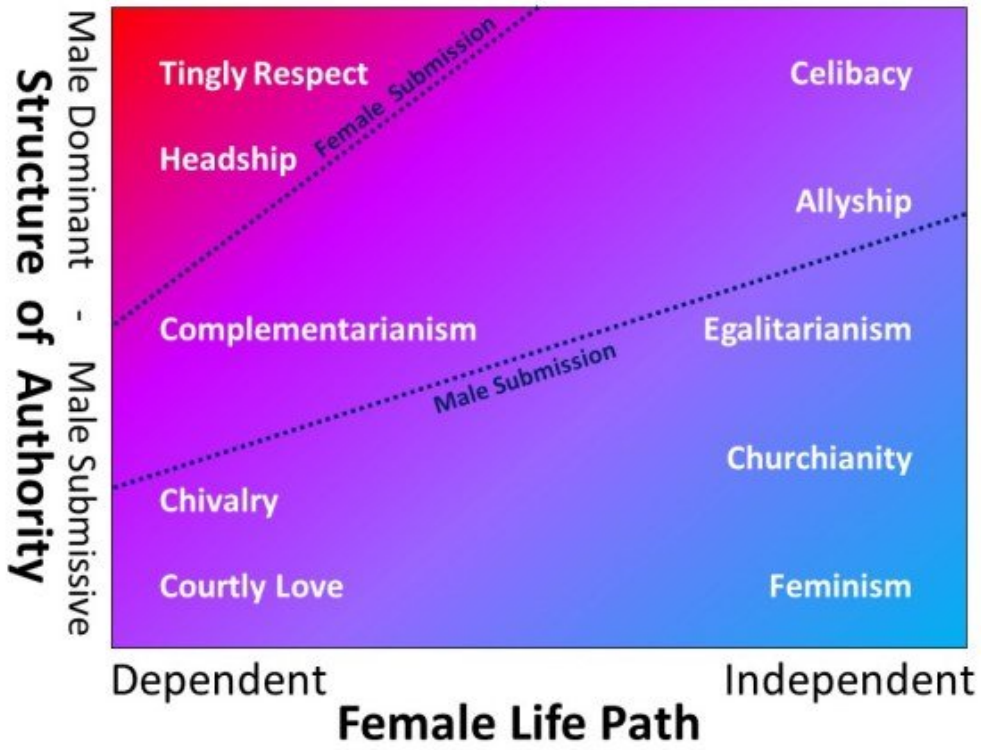
relationships and marriage. Good fruit is good fruit, and bad fruit is bad fruit.

It’ll be interesting to see how far the Church ends up deviating from this, and the consequences of that. The more progressive churches are losing members in droves and the conservative ones less but on a similar trend. Will be interesting to see at what point it stabilizes, perhaps like post-Christian Europe?

Summary of evaluating relationship or marital status and plans of action

November 26, 2020 | by Deep Strength | Link | Original Link

I think we should explore some of the processes from the Bible and the female life path.



Generally, the trajectory of a relationship or marriage seems to have several components.

The current status of the relationship or marriage:

- Headship/tingly respect
- Complementarianism
- Chivalry
- Courtly love
- Allyship
- Egalitarianism
- Churchianity
- Feminism

The past status of the relationship or marriage to now:

- Headship/tingly respect -> Headship/tingly respect
- Headship/tingly respect -> others
- Others -> Headship/tingly respect
- Others -> Others

Evaluating the good scenarios

Headship -> headship is the one that usually runs like clockwork and never has much issues, if both the husband and wife are fighting their own temptations and trying to be obedient to headship and love as well as respect and submission respectively.

Others -> headship are the ones that are able to be turned around. There's several examples of this including Dalrock, Cane, and others. Typically, the success of these can be used as a pattern to turn others around into headship.

Dalrock indicates that his was turned around by simple use of game. Whenever his wife tested him instead of DEERing (defending, explaining, rationalizing, or excusing) he either used some "game" (agree and amplify, etc.) or didn't give it attention. This seemed to rapidly turn around his marriage from his account at least. I'd estimate that they were fairly solidly complementarian (believed in headship) but his behavior was just frustrating his wife a bunch when he didn't act as a head should. It was a pretty easy turnaround.

Cane is a slightly different story. From his account I believe that he basically had a heart to heart with God in prayer after what he was doing wasn't working (probably DEERing). Instead, he accepted that being the head was going to make his wife angry sometimes and left that up to God. Act as the head, expect your wife to follow, and don't try to placate her emotions. By my estimation I expect that this was a bit more difficult than Dalrock's.

I'm not sure if there are more difficult examples that I know of, but there are more situations I know of that took far longer to turn around from the RP reddit. One of the mods took several years to turn it around.

Evaluating the bad scenarios

In these scenarios, typically it is the sex drying up that motivates most men to investigate their situation further. It's unfortunate that this is the primary motivator that start to drive them toward change, but at least it helps them understand that they are not in a situation that honors God in obedience with the Bible either on purpose or perhaps inadvertently (usually due to the teaching of churchianity that lines up more with the culture than the Bible).

Headship -> others is typically a scenario where you have the example that a woman was attracted at first because of any number of PSALMs (power, status, athleticism, looks, money) and the man was good to at least decent leader of the marriage. Over time, this is what the secular manosphere typically calls the "lazy or drunk captain" where the man doesn't lead anymore because he got lazy or is drunk and doesn't know what he's doing.

These cases seem to be the most easily turned around if the husband gets fit again and starts leading again. The resistance from the wife typically ranges from none to several months as she may test to see if he's actually back. This also ranges depending on how ingrained a wife is into leading and/or doing things herself and how much she has bought into the culture assumption that she should be doing this. The more in the latter case the more resistance there is to change back to headship.

Going from an other that is higher on the list such as complementarianism will face much less resistance overall than something like chivalry or feminism. This is to be expected because the greater the inversion of the relationship or marriage, the greater change that has to be had and the more drastic it will feel. In these cases, one would expect the reactions of the wife to be similarly drastic in accusative and negative emotions. This can be quite difficult for men to stand up to, especially ones that had very little to no backbone in the first place.

Others -> Others and the status of others seem to be the most problematic. Typically, these tend to be the cases of egalitarianism prior to the marriage and after (e.g. mutually decide on things but the woman is often the “tie break”) or some type of in chivalry/courtly love or feminist life path where the roles are strictly inverted (e.g. she wears the pants). It also seems to be the case where a woman or wife will be more in the relationship for her own status or financial support rather than because she wants to be with her boyfriend/husband as her attraction to him is nil to little to probably less than moderate.

The most common scenario seems to be when women close to the wall who suddenly stop dating bad boys and totally changes her behavior because she “learned her lesson.” Indeed, she will had let past men do more sexually than the man she is currently with and justify it by the same logic.

Now, these types of relationships have pretty much negative relational inertia and are the most difficult to turn around. A man who want to start acting as the head will encounter staunch resistance typically due to his inexperience with acting as a leader and the incongruent behavior that he exudes. His mission, masculinity, and frame have often taken a back seat, so it’s hard to learn how to do this.

The bull in a china shop can apply to men who try to do too much at once at first, but it’s also usually the case that the woman or wife will typically not like it in either case where he is overdoing it or not. However, this should still be calibrated by the man with other experienced men giving him advice. Men who are in this stage typically DEER a lot which sabotages their ability to lead.

In most of these cases, the biggest gains to be had initially are from physical appearance changes. Going from skinny or fat and obese to muscular, dressing well, good grooming, styling, and smelling good typically brings in a notion of rational fear (e.g. RP term dread) to their woman that is beneficial due to both pre-selection of other women thinking he’s more attractive and the fact that he is getting his life together whereas she could only manipulate him before.

Changing behavior that is ingrained as habits is a slower process that is much more difficult to be quantitative on how it is working in the long run. The best advice I’ve found that works consistently is to focus on putting God first in everything especially in obedience to your own marital roles and responsibilities. Yes, you do want to call out your wife if she’s being disrespectful and disobedience, but acting as the head is much more important because she can only follow (at least eventually) if there is a model to follow. In

these cases, you basically have to assume that you're literally restarting the relationship over again and therefore you must aim to build her trust in the new you especially by not being butthurt if she challenges you or gets in a huff or upset a lot.

In certain cases, of relationships or marriages that have existed and started in an other state for years or decades, it could be several months to years or more before you start to see an adequate turn around. In some cases, a wife might even just leave, so allow the unbeliever to go as it's more important to obey God rather than placate your wife.

Final thoughts

The vast majority of relationships or marriages seem to fall into generally definable categories that have some common characteristics. Some relationships and marriages are easier to turn around than others, and it is the case that not all relationships or marriages seem to be salvageable (at least by one party) if the other party is dead set on disrespect and rebellion.

One must make their decision to wholeheartedly follow Jesus wherever the path of obedience to God via the Bible may lead. This can definitely cause marital suffering, but it is worth it to obey God.

Relational archetypes and more insight into the false godliness of complementarianism theology

December 2, 2020 | by Deep Strength | Link | Original Link

Started to comment on Jack's More on Relational archetypes, but the comment was too long so we'll do it here.

> DS disagrees with Rollo's Cardinal Rule, but I think many relationships do play out this way, and so it needs to be considered. I think DS would agree that if both the man and the wife are aiming to glorify God in a *Headship* structure, then this competition should become much less of an issue.

I somewhat agree and disagree. I think most of the manosphereian rules also fall somewhat prey to the apex fallacy as well. In accordance with the *sexual strategy* rule, men who are most attractive will tend to default to a polygamist lifestyle and the women who are most attractive will default to a serial monogamy lifestyle.

Things does not necessarily play out to the stated scenario. In most societies, 90-95% of both men and women will marry. Also, most of the men and women who do want to marry — the "good" men — will marry off taking a bunch which means the women who don't marry will complain about "where did all the good men go?" Sure, some men may default to polygamy and some women will default to serial monogamy (the most attractive and/or narcissistic ones typically), but I would say *most* still prefer one relationship/marriage if they could have it.

The current marriage climate is seeing some disruptions to this model, but it seems to be for the most part not actually a large decline in people getting into relationships and only simply marriage itself. Since Christian morality went out the window more people are considering cohabitation in the short or long term instead of getting married. This makes up for the larger disparities in actual marriage.

> One thing is the placement of Celibacy on the graph. Celibacy is a unique relational position, because the woman is independent, but she still remains under the authority of her father. I think true celibacy is very rare, because most women are sexually involved with a man at least once in their life, and this upsets the clarity of authority over her head. Secular, independent, adult women who may or may not have been previously married, may not recognize any form of male authority over her, and if this is the case, then although she may not be sexually active, she fails to conform to the Christian archetype of true Celibacy. Older widows or single women whose father has died are special cases of Celibacy, if it can be called such. I have to offer a disclaimer on the details, as there are technicalities which I have not yet worked out in great detail.

Numbers 30 on vows is fairly instructive for how it was in Israel.

Young women were under the authority of their father, married women were under the authority of their husbands, and widows and divorced were independent and responsible. At the very least in the latter part of 1 Corinthians 7 seems to indicate that young women were/are still under the authority of their fathers in the New Covenant. 1 Timothy 5 does tell younger widows to marry because otherwise they became busybodies without a husband.

I don't think Numbers 30 applies to all cultures or anything like that (e.g. we're not under the Law and thus not under circumcision nor Numbers 30 vow structures), but they are good principles to understand, especially in light of 1 Corinthians 7 and 1 Timothy 5.

> It is fairly well known that the wife has much more influence than the husband towards creating happiness in a marriage. ("Defensive" may not be a very good word to describe this, but I am hard pressed to think of a better description.) To understand why this is, one only needs to consider the two dichotomies in the graph.
>
> - The man only has defacto authority if the woman has a "Thing" for him. Besides the plain fact that there are precious few men who are able to instill the blessed Tingles and/or exert masculine Headship, this status is somewhat unstable and always subject to change (c.f. hypergamy).
> - The woman's mindset and habits of submission are subject to her own discretion. She can always choose to be disobedient and/or disrespectful.
>
> Here are a couple posts that describe this imbalance in more detail.
>
> - Biblical Gender Roles: Why Unity In Marriage Has More To Do With The Wife Than The Husband (2016 November 23)
> - My Unhappiness Is Your Fault! (2018 June 3)
>
> Because of this dynamic, it is more accurate to use the husband's happiness as an indicator of his wife's spiritual maturity, and less accurate to trust the converse proposition as an indicator of the husband's worth, as is customary within Churchianity.

I disagree with the premise that women have more influence. A crappy wife or a crappy husband can make the conditions of a marriage miserable both ways. In particular, to the second point that respect and submission are at the behest of a wife, so too are a husband's headship and love. I do, however, acknowledge there are typically more *disrespectful and rebellious* wives objectively than *lazy and good for nothing* husbands. This tendency is more a product of the culture than anything. I'd expect some more of the opposite when patriarchal norms are more accepted at least.

However, the happiness of a spouse should never have dependent on the state of a marriage in the first place. Such is living in step with the Spirit where the disciples can sing joyfully in the prison after they were beaten.

Obviously, God has it right in the fact that He made Biblical marital roles and responsibilities unconditional — the good and godly behavior of a spouse can influence the other toward Christ. The major issue is that we're often bound by our own timelines, and we wish or hope that change is more immediate which can cause mismatched expectations and covert contracts which sabotage the efficacy of God's structures.

> In the former post, DS said that the dotted male submission line is the same line as the female submission line. I separated these two lines because there is a grey area in real-life relationships, in which there is some degree of mutual submission depending on the issue. This is best exemplified by a Complementarian structure in which the man and wife hold traditional gender roles. The man is an authority in certain areas, such as politics, religious doctrines, and which car to buy, while the woman is an authority in other areas, such as the frequency of church attendance, choosing a school for the children, and how child rearing is to be implemented. In a true *Headship*, the wife consults her husband on *every* decision and follows his directive accordingly. She rarely (if ever) insists on having things "her way", and instead, finds joy in discovering the purposes behind her husband's directives.

Complementarianism claims that the husband and wife discuss everything and then the husband's vote is a tie break. What happens in practice is everything is all well and good as long as the husband is making decisions that the wife likes, but when he doesn't she emotionally manipulates him until she gets her way. Ironically, this is pretty much similar to how things run in egalitarian and most non-feminist but egalitarian relationships and marriages. The only time you have women in charge explicitly is when the woman/wife actually literally says she wears the pants.

On the surface there is the claim that these things are happening, but under the surface they are all the same: disrespect and manipulation tactics are coming a man's way if he wants something that she disagrees with. That's why I still think the lines are in the same place. When push comes to shove, the wife is in control or exerts tactics to make sure she gets what she wants.

One aspect I've noticed is that the more a husband and wife agree on most everything in the case of complementarianism or other non-feminists structures the more ambiguous it looks to us. However, many of the complementarians will take this as a sign of **godliness** — "wow, their marriage is so great because they're in agreement on everything." If we remember back to CBMW's definition of headship, their interpretation of Scripture is the husband and wife should agree on everything and if they disagree then the husband gets the tie break.

However, this is not a sign of godliness but just two people getting along well usually by personality and underlying dynamic. When push comes to shove and the husband decides something that his wife doesn't like, we'll see how **godly** she is with her respect and submission. The wives who pass this test of godliness today are definitely in the minority.

Moreover, this incorrect assumption of “godliness by agreement” gives the layperson husband and wives (and even pastors I believe) the wrong impression and makes it much more difficult to have ***real* godliness** when there is actually a disagreement. For instance, “we had such a godly marriage until this came up” — no, not really. You agreed with each other a bunch because you have similar personalities and there was no conflict. When conflict came, your real character and ability to honor God was revealed. And it wasn’t pretty.

True headship does not require consulting on every directive because authority is able to be delegated in the Scripture and can be by a husband. For example, if a wife has expertise in a certain area a husband might delegate that to her and also if there are minor decisions like day to day life style he can say I trust your judgment on them.

> When people describe marriage as “hard work” or “requiring work”, I like to think they are referring to the daily tasks required to maintain or progress towards a Christ honoring *Headship*. This may or may not be the case, depending on the personalities involved, but it needs to be emphasized that when we talk about a Christian marriage, we aren’t just talking about a wedding ceremony and the related legal documents. No, a Christian marriage is defined/determined by whether it is characterized by *Headship* — male authority and female submission. Any other type of relational structure is not a Christian marriage *by definition*. Either or both the husband or wife may or may not be Christians, but without *Headship*, they don’t have a Christian marriage.

I mostly agree with this. I have a friend who is a pastor who has said his marriage is hard work. He also married a pretty head strong woman. I don’t know his exact view, but I’m pretty sure they’re both complemenetarians, and they have a hard time implementing it because of her strong will to want to do things her way. Same with my parents.

> This gets sticky when we realize that it is possible for two people to be unbelievers, yet still have a Christ-like relationship. This is true because all humanity remains under the pre-Edenic Covenant.

Yes, the structures of authority that God created at the beginning anyone can benefit from. Hopefully, they are able to recognize that they are in God’s plan and turn to Him, but they still reap many of the benefits of stability and peace from being within it even though they don’t acknowledge Him.

> Another way to succinctly describe this “move” from one relationship structure to another is carried in the concepts of redemption and sanctification. A man’s marriage and family experience redemption when a *Headship* structure is attained and/or maintained. This means that God is able to use this marriage and family for His purposes towards holiness, glory, growth, and bearing fruit, rather than it being relegated to a common, real life, sitcom drama filled with self-centered sins of ignorance.
>
> Sanctification is also more likely to occur in *Headship*. But this is a little more

> complicated, because the man, or especially the woman, may not find internal joy and contentment in adopting the *Headship* structure. This weakness becomes more pronounced with women who are steeped in the *Strong Independent Wimmin™* mindset, and/or who have a sordid sexual history and can no longer bond to a man in marriage.

Agree here as well.

What we can say about the Biblical marital roles and responsibilities is that, like the Christ and the Church, they aim to bring about oneness. The husband heads the marriage with love for the purpose of sanctification and honors his wife and treats her like himself, and the wife submits and respects her husband. Both are required to kill their own *ego* and be concerned about obeying God and giving their spouse what God says they *need*.

The God ordained way to gain a husband's trust and enable him to lead

December 7, 2020 | by Deep Strength | Link | Original Link

One thing I find most interesting is the Churchian way of manipulating Scriptures to say what they way. For instance, the passages of Esther, Abigail, and Ruth are particularly instructive to show how women should act to gain the favor and trust of men, but they're upheld as something where the women were acting independent and feminist.

That's hardly the case at all. Let's look into them again.

> Esther 5:1 On the third day Esther put on her royal robes and stood in the inner court of the palace, in front of the king's hall. The king was sitting on his royal throne in the hall, facing the entrance. 2 When he saw Queen Esther standing in the court, he was pleased with her and held out to her the gold scepter that was in his hand. So Esther approached and touched the tip of the scepter.3 Then the king asked, "What is it, Queen Esther? What is your request? Even up to half the kingdom, it will be given you."4 "If it pleases the king," replied Esther, "let the king, together with Haman, come today to a banquet I have prepared for him."5 "Bring Haman at once," the king said, "so that we may do what Esther asks."So the king and Haman went to the banquet Esther had prepared. 6 As they were drinking wine, the king again asked Esther, "Now what is your petition? It will be given you. And what is your request? Even up to half the kingdom, it will be granted."7 Esther replied, "My petition and my request is this: 8 If the king regards me with favor and if it pleases the king to grant my petition and fulfill my request, let the king and Haman come tomorrow to the banquet I will prepare for them. Then I will answer the king's question."
>
> Esther 7:7 So the king and Haman went to Queen Esther's banquet, 2 and as they were drinking wine on the second day, the king again asked, "Queen Esther, what is your petition? It will be given you. What is your request? Even up to half the kingdom, it will be granted." 3 Then Queen Esther answered, "If I have found favor with you, Your Majesty, and if it pleases you, grant me my life—this is my petition. And spare my people—this is my request. 4 For I and my people have been sold to be destroyed, killed and annihilated. If we had merely been sold as male and female slaves, I would have kept quiet, because no such distress would justify disturbing the king."

Prior to this, Esther prays that God would give her favor so she wouldn't be killed going into the presence of the king.

1. When she goes in she dolls herself up in royal garb and I'm sure she has had a ton of the beauty treatments too.
2. Before petitioning, she butters up the king with a banquet not once but twice! This is

the opposite of Vashti who deliberately disobeys the king and humiliates him.

> 1 Samuel 25:23 When Abigail saw David, she quickly got off her donkey and bowed down before David with her face to the ground. 24 She fell at his feet and said: “Pardon your servant, my lord, and let me speak to you; hear what your servant has to say. 25 Please pay no attention, my lord, to that wicked man Nabal. He is just like his name—his name means Fool, and folly goes with him. And as for me, your servant, I did not see the men my lord sent. 26 And now, my lord, as surely as the Lord your God lives and as you live, since the Lord has kept you from bloodshed and from avenging yourself with your own hands, may your enemies and all who are intent on harming my lord be like Nabal. 27 And let this gift, which your servant has brought to my lord, be given to the men who follow you.
>
> 28 “Please forgive your servant’s presumption. The Lord your God will certainly make a lasting dynasty for my lord, because you fight the Lord’s battles, and no wrongdoing will be found in you as long as you live. 29 Even though someone is pursuing you to take your life, the life of my lord will be bound securely in the bundle of the living by the Lord your God, but the lives of your enemies he will hurl away as from the pocket of a sling. 30 When the Lord has fulfilled for my lord every good thing he promised concerning him and has appointed him ruler over Israel, 31 my lord will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when the Lord your God has brought my lord success, remember your servant.” 32 David said to Abigail, “Praise be to the Lord, the God of Israel, who has sent you today to meet me. 33 May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands. 34 Otherwise, as surely as the Lord, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak.”
>
> 35 Then David accepted from her hand what she had brought him and said, “Go home in peace. I have heard your words and granted your request.”

Prior to this, Abigail’s husband doesn’t give any hospitality to David even after he was protecting him for a long time. So David came for retribution.

1. Abigail falls with her face to the ground in a submissive position
2. She apologizes for her husband’s sin (not even her own!).
3. She brings a gift for David
4. She butters him up by saying that God will give him success

> Ruth 3: 1Then her mother-in-law Naomi said to her, “My daughter, shall I not seek security for you, that it may go well for you? 2 Now then, is Boaz not our relative, with whose young women you were? Behold, he is winnowing barley at the threshing floor tonight. 3 Wash yourself therefore, and anoint yourself, and

> put on your best clothes, and go down to the threshing floor; but do not reveal yourself to the man until he has finished eating and drinking. 4 And it shall be when he lies down, that you shall take notice of the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you should do." 5 And she said to her, "All that you say I will do."
>
> 6 So she went down to the threshing floor and did according to all that her mother-in-law had commanded her. 7 When Boaz had eaten and drunk and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down. 8 And it happened in the middle of the night that the man was startled and bent forward; and behold, a woman was lying at his feet. 9 So he said, "Who are you?" And she answered, "I am Ruth your slave. Now spread your garment over your slave, for you are a redeemer." 10 Then he said, "May you be blessed of the Lord, my daughter. You have shown your last kindness to be better than the first, by not going after young men, whether poor or rich. 11 So now, my daughter, do not fear. I will do for you whatever you say, for all my people in the city know that you are a woman of excellence. 12 But now, although it is true that I am a redeemer, yet there is also a redeemer more closely related than I. 13 Remain this night, and when morning comes, if he will redeem you, good; let him redeem you. But if he does not wish to redeem you, then I will redeem you, as the Lord lives. Lie down until morning."

Prior to this, Naomi and Ruth found out Boaz was a kinsman redeemer and so should marry Ruth. However, did they go demand that he did? Nope.

1. Naomi counsels Ruth to doll herself up by washing and putting on her best clothes.
2. Naomi counsels her to be indirect and put herself in a submissive position to Boaz
3. Ruth not only puts herself in a submissive position but makes it explicit by calling herself Boaz's slave before presenting her request for him to redeem her.

In all of these scenarios, there are **common themes**:

- Make yourself beautiful and dress up in your best clothes
- Make sure the man/husband is well fed directly (throwing banquets) or indirectly (after a celebration/party) so that's he's satisfied.
- Put yourself in a submissive position by either bowing down or getting on your knees
- Apologize if needed without bringing up the faults of others, and bring a gift if needed
- Use wise words to acknowledge leadership: "if it pleases you…", "if I have found favor…", etc.
- Only after ALL of that then present any request that you have

How can a husband not want to lead when his wife is doing all these great things to

satisfy him?

Ironically, the common wisdom to win men a generation ago and prior to that was:

1. Keep fit and beautiful
2. Keep your husband well fed
3. Keep his balls dry, ostensibly by enthusiastic and frequent sex
4. Be kind and submissive and not demanding or contentious

Fairly Biblical wisdom at the end of the day, if not worded differently.

Now, women want to confront their husband and demand he do stuff and wonder why it doesn't influence him in a godly or positive manner.

To tie this all together, from the previous few posts:

- Relational archetypes and more insight into the false godliness of complementariansim theology
- The Bible and the female life path

This is how women/wives put themselves into the Biblical headship structure with respect and submission. Is there any doubt that God will usually bless wives with favor if they act in this way toward their husband?

Marriage and cohabitation data and analysis which refutes common assertions

December 8, 2020 | by Deep Strength | Link | Original Link

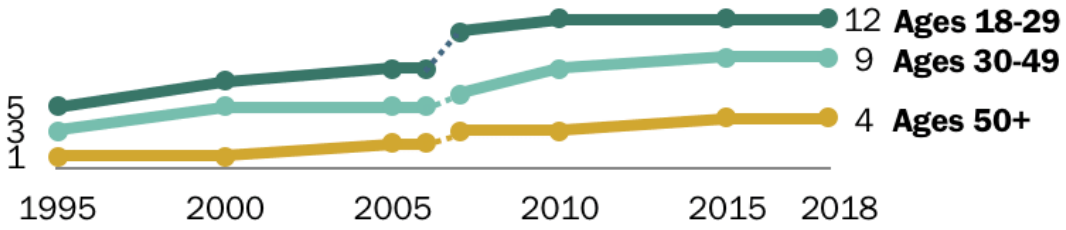
I went back and looked over Dalrock's most recent never married data from 2017.

[image]

Then I compared it to the cohabitation data over the past two decades.

Cohabitation rates have plateaued over past decade

% of adults who are cohabiting, by age group



Note: In 2007, the Current Population Survey added a new cohabitation question. Estimates from 2007 to 2018 are based on this measure.
Source: Pew Research Center analysis of 1995-2018 Current Population Survey, Annual Social and Economic Supplement (IPUMS).
"Marriage and Cohabitation in the U.S."

PEW RESEARCH CENTER

Overall, it appears as if we can approximate the 25-30 and 30-45 data from Dalrock's charts to compare them over to the cohabitation rates to see if cohabitation is making up for the disparity in non-married women.

According to various statistical analyses, 90-95% of women and men across all cultures eventually end up married at some point. Therefore, we want to compare this data to the disruptions in marriage to see how much marriage has actually declined, or if cohabitation is making up the difference between marriage and never marrieds.

18-29 year old range: From 2004, there is an 16% and 11% jump from the 25 and 30 never marrieds respectively. Although we don't have the population numbers, we know the average is within the 11-16% range. From about 2005, the cohabitation rate has gone up from about 6-7% to 12% which is a 5-6% jump.

Therefore, the actual disparity in never marrieds is somewhere between about 6-9% of the population, while another 5-6% of never marrieds have turned to cohabitation instead of marriage.

30-49 year old range: From Dalrock's chart we see that there is an 11% increase in 30

year olds, 7% increase in 35 year olds, 4% increase in 40 year olds, and about 3% increase in 45 year olds. If we assume the population is fairly consistent across all age bands (normally, it's fairly consistent), the average would be (11+7+4+3)/4 = 25/4 = 6.25% increase overall in this age range. The cohabitation rate of 30-49 year old range from 2005-2018 suggests about 4% or so to 9% which is a 5% difference.

Therefore, the actual disparity of marriage to never marrieds is not overall a 6.25% aggregated average difference, but 6.25% – 5% or only 1.25% difference. In other words, cohabitation makes up the significant difference in in never marrieds to married gap.

Also, in another cohabitation analysis I found the first paragraph to be relatively commonplace now though wrong, but the second part I found to be startling.

> Young adults are particularly accepting of cohabitation – 78% of those ages 18 to 29 say it's acceptable for an unmarried couple to live together, even if they don't plan to get married – but majorities across age groups share this view. Still, even among those younger than 30, a substantial share (45%) say society is better off if couples who want to stay together long-term eventually get married. Roughly half of those ages 30 to 49 say the same, as do majorities of those ages 50 and older.
>
> **Views about marriage and cohabitation are also linked to religious affiliation. About three-quarters of Catholics (74%) and white Protestants who do not self-identify as born-again or evangelical (76%) say it's acceptable for an unmarried couple to live together even if they don't plan to get married. By contrast, only 47% of black Protestants and 35% of white evangelical Protestants share this view.** And while half or more across these groups say society is better off if couples who want to stay together long-term eventually get married, white evangelicals are the most likely to say this (78% do so). Among those who are not religiously affiliated, fully nine-in-ten say cohabitation is acceptable even if a couple doesn't plan to get married, and just 31% say society is better off if couples who want to stay together eventually get married.

I find the Catholics accepting cohabitation to be very weird given the doctrine on marriage, but the disparity between doctrine and actual results have always been an issue at least in the US. If I remember correctly, US Catholics get 50% of the annulments when they're only like 5% of the world's Catholic populatino.

The other mainline Protestants have fallen to feminism already so that makes sense. However, the rates of the other Protestants aren't particularly that surprising when you consider that they have a divorce rate in the 30-40% range. Clearly the lack of belief in the permanence of marriage and acceptance of cohabitation where ostensibly pre-marital sex is being had is of no big concern.

Overall analysis

This data suggests that in the 18-29 year old age group, the approximate 12-16% never married to married gap is prolonged singleness for about 50-60% of the persons while the other 40-50% will choose cohabitation instead of married. On the other hand in the 30-49 year old age groups, there is no significant never married to marriage gap if we take into account that approximately 80% (5%) of the people select cohabitation instead of getting married while only 20% (1.25%) will be never married and never choose cohabitation.

Thus, even with the ensuing obesity epidemic people are still pairing off by age 45-50 to greater than a 90% rate given the lowest pairings of never marrieds are at 12.8% and the cohabitators at 50 are 4%. This yields: 12.8% – 4% = 8.8% never marrieds and no cohabitation. This is fairly consistent with the 90-95% of people get married across all cultures.

This analysis also refutes the common assertion that there are large scale different outcomes in both the secular and Christian manosphere by age 45-50.

Even though there are disruptions in the lower age group ranges (e.g. 18-30ish), these are probably due to prolonged singleness (e.g. careerism, ducks-in-a-row, life scripts, etc.) as opposed to more permanent disruptions. Almost all adults will still eventually be married or in a cohabitation arrangement by age 45-50 above 90% at the current juncture.

Modern Complementarianism weasels

December 9, 2020 | by Deep Strength | Link | Original Link

Pretty busy week for posts.

This is one of the more sad examples of probably well-intentioned complementarians arguing for headship but denying it's power.

A commenter named "Petrina" appears out of the blue on the chivalry is anti-Christian post with some comments.

> **Her**: "A correct marriage analogy is a King and a Queen — the King wields authority over the queen and the rest of the kingdom. Instead chivalry is a knight trying to impress and serve the queen. Remember, chivalry is a knight's code and not one that a king would follow. The knight is to put the Queen up on a pedestal and serve her whims…."
>
> Don't you think it is anti-Christian that you refused to present the correct analogy, which is the one between Jesus Christ and the church, that God uses to describe the relationship between the husband and wife?
>
> Isn't it anti-Christian not to relate husband and wife relationship to Christ and the church, the way Ephesians 5: 22-33 does?
>
> So many men appear to attempt to hijack the gospel and make it about themselves. They want it to suit their fancy, but it is about God, and God's way of doing things.
>
> God has given men a big responsibility to reflect Jesus Christ in their marriages. If we read our Bibles, we understand the responsibility there. No control, but pioneering in righteousness, leading by example. How strange so many men professing Christianity seem to read the Bible with fleshy lenses on, and their perspective is warped and fleshy. They crave control, dominance, and power and interpret the Bible accordingly.
>
> They still need transformation apparently, because the born-again man of God should accept God's word and be obedient to it; not use a woman's submission as a cop-out to him leading by love, righteousness and servitude. A woman submits with her free will; it is not up to a man to try to force it on her.
>
> God does not force people to do anything. Some men don't want to love selflessly, serve, and obey God. That's all there is to it.
>
> Plenty men just don't want to do what God requires of them, and they teach false doctrine and twist the Bible to fit their wishful thinking.

You can obviously tell she got maybe one thing right, but her view is clearly mired in feminist thinking by buying into believing power structures are abusive at their heart. The feminist power language is pretty much gives away her hand.

Another few comments in, it's clear that there is a sticking point.

> **Her**: "What I said is that she is to do it on her own, because God commanded HER to do it. He did not command the husband to see to it that she does it."
>
> **Me**: It is a husbands obligation to God to help her obey — Christ's love is for the purpose of sanctification. I agree that he isn't to *force* her to obey, but he should be admonishing her if she is being rebellious, contentious, or disrespectful. Discipline too if it comes to that.
>
> We have the example of Jesus admonishing and telling the Churches that He may have to discipline them in Revelation 2 and 3.
>
> Do you agree that husbands have the God ordained duty to *help* (not force) her submit and obey and to use discipline where necessary? Similarly, that these things are part of the sanctification process? You can answer with a simple yes or no.
>
> I'm curious to see if you will acknowledge this since this example is Jesus Himself "loving the Church" by admonishing them and telling them that He will discipline them.
>
> Might be a hard pill for you to swallow.

> **Her**: "Not a king who is using some kind of control over a queen. A king should treat his queen the way Christ treats the church as well, which is holy leadership, selfless love, harmless; and the queen should submit, the way the church submits to Jesus Christ. Thank God for biblical literacy."
>
> **Me**: Yes, Jesus' love for the Church is quite "selfless and harmless" in that He admonishes them for their disobedience and tells them that He will discipline them if they don't shape up.

This is another common theme of the complementarianism boomer theology that submission must be "intelligent" and of "a woman's own free will" and that the husband has no role to play in that. This is not unlike the "agreement" theology where a husband and wife must agree on everything and if they disagree then the husband is the tie break.

Hah, imagine if Jesus had to agree with the Church on His decisions nor couldn't rebuke and discipline His Church. Ephesians 5 states that "husbands should love their wives as Christ loves the Church" for the purpose of her sanctification.

Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 **to make her holy**, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. 28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.

The sanctification of wives in their marriages is clearly to help them understand they they need to respect and submit to their wives, and the husband as the head is to help his wife do that.

Her: “You are inserting your wishful thinking and carnal desires into how a husband is to love his wife. The Bible specifies the way that he is to love is the way Christ loved the church and gave himself up for the church.

He mentions nothing about the husband “disciplining” her. Absolutely, it is up to the husband to address sins in her life, but he does not get to discipline her. God does that. A husband doesn’t get to withhold his love or provision from his wife to discipline her. Neither does he get to treat her like a child or spank her.

He helps his wife in the PROPER, God- authorized way. Discipline is not included. So lol, NO, I DON’T agree about that part! ”

Me: Revelation 2:2 ‘I know your deeds and your labor and perseverance, and that you cannot tolerate evil people, and you have put those who call themselves apostles to the test, and they are not, and you found them to be false; 3 and you have perseverance and have endured on account of My name, and have not become weary. **4 But I have this against you, that you have left your first love. 5 Therefore, remember from where you have fallen, and repent, and do the deeds you did at first; or else I am coming to you and I will remove your lampstand from its place—unless you repent.** 6 But you have this, that you hate the deeds of the Nicolaitans, which I also hate. 7 The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes, I will grant to eat from the tree of life, which is in the Paradise of God.’

Revelation 3:15 **‘I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. 16 So because you are lukewarm, and neither hot nor cold, I will vomit you out of My mouth. 17 Because you say, “I am rich, and have become wealthy, and have no need of anything,” and you do not know that you are wretched, miserable, poor, blind, and naked, 18 I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself and the shame of your nakedness will not be revealed; and eye salve to apply to your eyes so that you may see. 19 Those whom I love, I rebuke and discipline; therefore be zealous and repent**. 20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. 21 The one who overcomes, I will grant to him to sit with Me on My throne, as I also overcame and sat with My Father on His throne. 22 The one who has an ear, let him hear what the Spirit says to the churches.’”

In particular,

Revelation 3:19 **Those whom I love, I rebuke and discipline**; therefore be zealous and repent.

This examples are pretty clear cut. So now you agree that Christ admonishes and rebukes the Churches and is willing to discipline them?

> And that husbands should emulate this example?
>
> Or are you a weasel who tries to wiggle out of what the Bible says about how Christ loves the Church by rebuking AND disciplining them?

Sadly, weasels are weasels…

> **Her**: I am not a weasel. I'm sticking to the word of God and keeping it IN context.
>
> This why people need the Holy Spirit to understand. If I was ignorant and not discerning, I could take what you just showed from Revelation and erroneously apply it to husbands and wives.
>
> The Holy Spirit did not write through Apostle Paul about headship in Ephesians or elsewhere IN RELATION TO HUSBAND AND WIFE, IN THE SAME WAY JOHN WROTE IN REVELATION ABOUT THE CHURCH BEING CHASTENED. You are out of context. It is the husbands duty to lead by righteous, living example, and respectfully address any sins of his wife, while standing firm in truth. He himself ought to be walking right first.
>
> That is all there is to it. I know you are probably disappointed, and like many men cannot accept what real headship means.
>
> In the passage that deals with husbands and wives, God could have mentioned disciplining wives in ANY of them, but notice he doesn't do it! Husbands are not authorized by God to do it, but plenty husbands authorize themselves to do what they want to do. They lust for dominance, tyranny.
>
> God knows how men are and He didn't give them authorization for such a thing. That's just not The kind of relationship a husband and wife have.
>
> She's not a child, the husband is the greater sacrificer, and often the one in the wrong, stubborn like a wild bull, and the wife is simply responding to his sin, when she sins, in many cases. However, they are both responsible for their own sin.
>
> Good grief. This is why women need discernment and have to live in truth and have standards accordingly. She must know God's word and His requirements for both men and women BEFORE marriage, so she can REJECT men who live according to their own fantasy and perverted gospel.
>
> Satan himself quoted scripture out of context.

Revelation 1:1 **The revelation from Jesus Christ**, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John

Just to be clear, Revelation is Jesus telling this to John, and Revelation 2 and 3 are clearly to the various Churches ("to the angel of the Church of __ write:"). Revelation 2 and 3 are indeed talking about Christ admonishing, rebuking and disciplining the Church in love for the purpose of the Church's sanctification. Coincidentally, Paul mentions the Christ and Church model that husbands are to emulate in Ephesians 5 is for the purpose of

sanctification for both the Church and the wife. Direct context of the passage.

To quote one of the RPC leaders on this topic:

> This is why Paul didn't permit women to teach theology. Yes, John DOES in Revelation (chapter 21, specifically) directly call the Church the bride of Christ – and he does it more unequivocally than any other author does. Also, most people assume Hebrews was written by Paul, which also refrains "For the Lord [Kyrios, the word "Lord" often used to reference Jesus] disciplines the one he loves."
>
> Whether you believe the parallel extends to discipline or not is obviously for you to research and conclude for yourself. But between the options of (a) seeing how Christ treats his bride and doing likewise with mine, and (b) making up my own system that I think is better … I'm going to go with what I see Jesus doing every time.

This is what complementarians are like folks.

They're so mired in trying to stick to the letter of the Bible (e.g. headship) but are implicitly or explicitly attempting to marry it with feminism that they twist headship to something unrecognizable in the Scriptures. When they are confronted directly with examples of Christ literally rebuking and disciplining His Church for the exact same purpose of sanctification, they directly claim Satan quotes Scripture out of context and/or that husbands are power mongers. They are the only true discerners of "real headship."

Sadly, their "loving Christ" is only a neutered dog who is unable to make statements that Christ actually made His bride's obedience: John 14:15 "If you love Me, you will keep My commandments. Likewise, their Christ's headship has no authority to rebuke and discipline and nor should a husband. This is clearly in alignment with their "agreement theology" which is feminist and egalitarian at it's heart. Zero authority in headship to do what Jesus sets by example for husbands to do.

I want none of that false gospel.

This is why I have been saying over and over that complementarians are the most insidious out of any of the groups of Christians. At least egalitarians admit they are trying to marry the Bible with culture. Complementarians say they are trying to follow the Bible, but have every excuse in the book even when there are direct examples to the contrary. However, it's close to Scripture that many are deceived.

Doom and gloom and the amount of attractive Christian virgins Part 4

December 11, 2020 | by Deep Strength | Link | Original Link

It's been a couple years since my previous posts on this topic, so I went looking for more data. Here are the previous posts.

1. Doom and gloom and the amount of attractive Christian virgins
2. Doom and gloom and the amount of attractive Christian virgins Part 2
3. Doom and gloom and the amount of attractive Christian virgins Part 3
4. Review of vetting, virgins and new info on virginity pledges

To review, the Southern Baptist study still appears to be one of a kind.

Demographics of sample of Southern Baptist Sunday School attendees ($n = 151$)

Factor	Premarital sex (%)					
	No.	No sex	Oral only	Vaginal only	Both	*P*
Total	151	27.2	9.3	6.0	57.6	
Gender						
Male	78	30.1	8.2	5.5	56.2	0.88
Female	73	24.4	10.3	6.4	59.0	
Age at first marriage						
16–20	19	15.8	5.3	10.5	68.4	0.01
21–24	80	38.8	11.3	3.8	46.3	
25–36	68	13.5	7.7	7.7	71.2	
Childhood church attendance						
Very often	110	30.0	11.8	6.4	51.8	0.05
Often	17	35.3	5.9		58.8	
≤Occasionally	24	8.3		8.3	83.3	
Parents married during childhood						
Married	131	28.2	8.4	6.1	57.3	0.69
Divorced	20	20.0	15.0	5.0	60.0	
Current church attendance						
Very often	102	30.4	9.8	3.9	55.9	0.53
Often	47	21.3	8.5	10.6	59.6	
Occasionally	2				100.0	

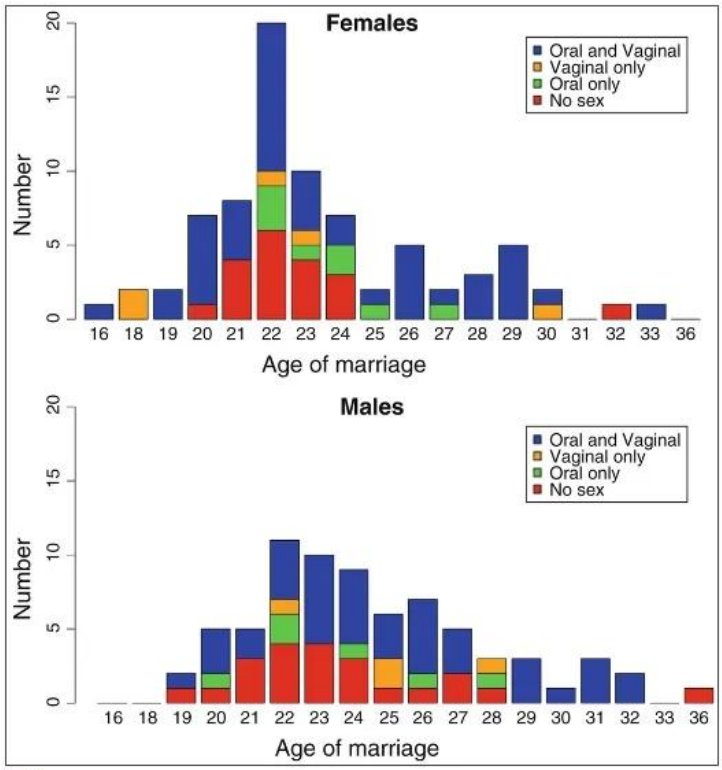
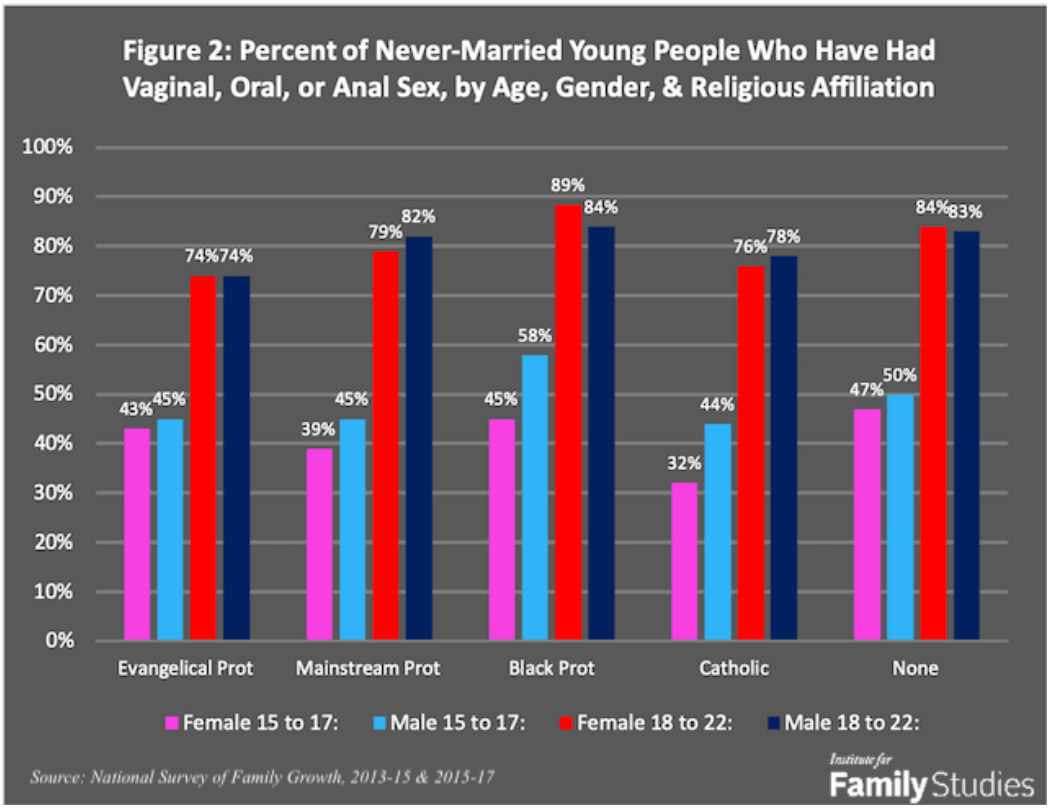


Fig. 2
Proportion to have premarital sex by age of first marriage and gender (n = 151)

It appeared, on average, that if you meet a woman in the 21-24 range they would have about 30-40% chance of being a virgin and another 10ish% of having only oral but no vaginal sex. While this is not great in terms of stats, it's relatively than most people think there are now given the fairly lax attitude that many so-called Christians have toward sex now.

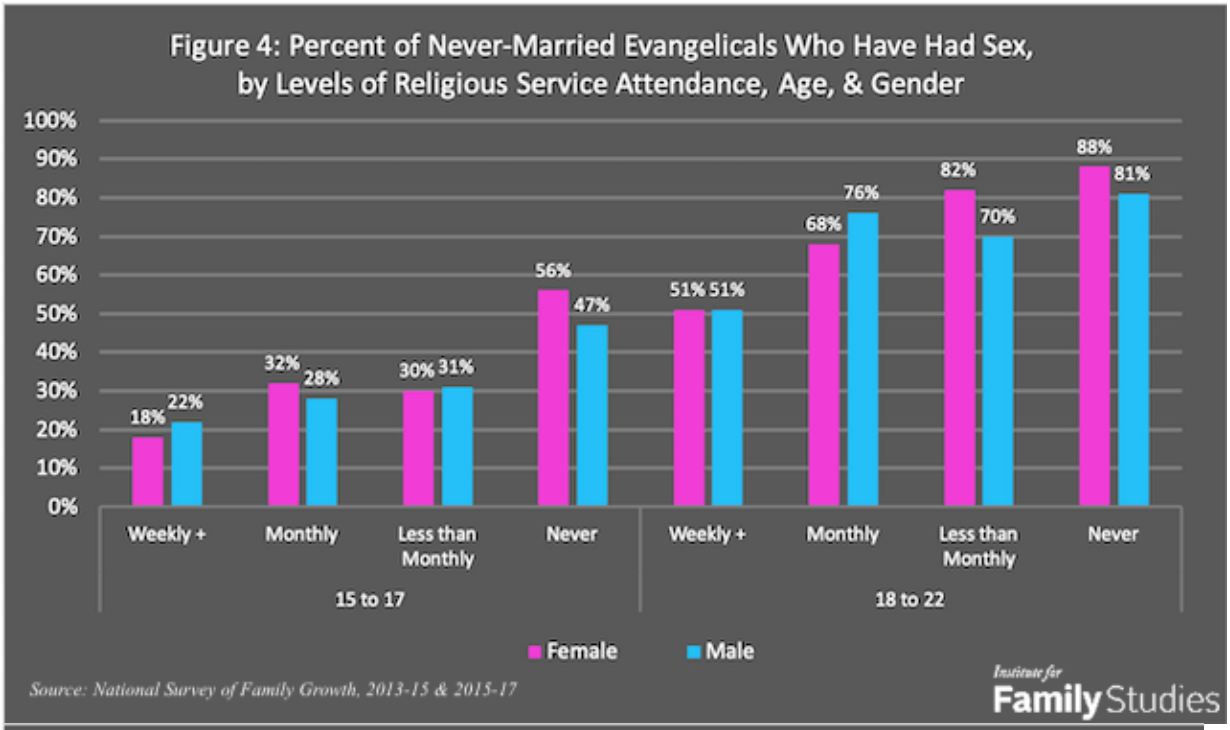
Fortunately, we have some more data now at least in the Evangelical segment of the population. From IFS study's Sex and the Evangelical.

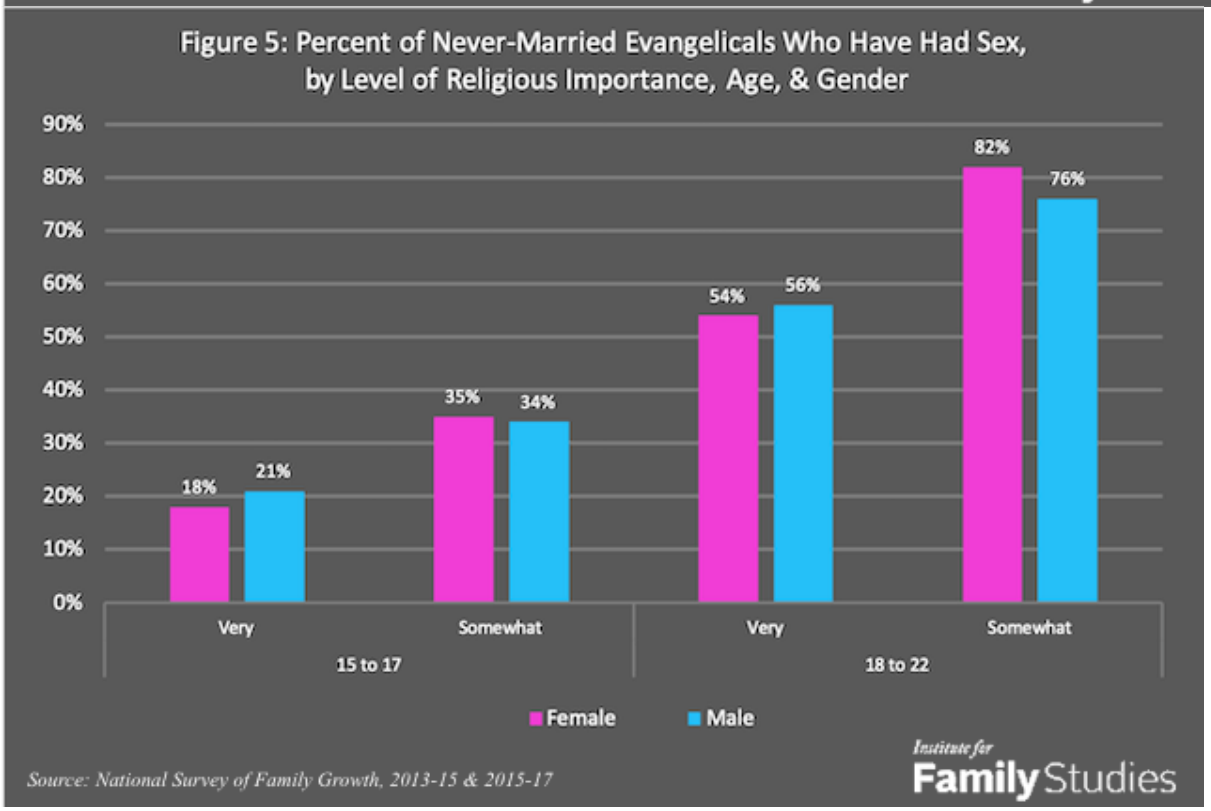
All graphs are attributed to their blog.



Overall, it appears all Christian denominations are not doing a good job of teaching sexual morality. It's interesting that it's rarer to find a male virgin than a female though, given that there were more male than female virgins in the Baptist study (though a small sample size).

The more important graphs are as follows though.





The Southern Baptist study specifically measured virginity, oral only, or both at marriage. These specific statistics take into only singles.

First, it appears the college age is where there is a drastic increase in sex which is fairly consistent with the evaluation that college age is where kids are unsupervised and go

wild. 100-150% increases over all levels of religious service attendance and level of religious importance.

Second, since 15-17 isn't really marriageable ages, 18-22 is the most consistent thing that we have to look at compared to the 21-24 section in the Southern Baptist study where there was approximately 30-40% virgins and ~10% oral only at marriage.

This new data is approximately consistent with the Southern Baptist data if we consider that it is 50% across the whole 18-22 age group. We'd probably expect a distribution of virginity across this age group to be something like 60% at 18, 55% at 19, 50% at 20, 45% at 21, and 40% at 22. It's possible that it could be more exaggerated at the 18-19 and 21-22 ages, but I'd assume it's pretty close to that.

Third, level of religious service attendance (51% virginity in the 18-22 age group) and level of religious importance (54% in the 18-22 age group) clearly overlap to a great degree, but they probably don't fully overlap. I would expect if you take into account women who cite both that the virginity levels would not be around 51-54% but closer to about 60% given the two populations don't fully overlap.

The amount of attractive Christian virgins

I'm not going to do the whole analysis of the total population, but this gives us some semi-accurate data points to use to estimate the amount of women inside a Church who are attractive, Christian virgins.

In the previous posts, I estimated that about 50% of young adults 18-29 are not overweight or obese based on CDC data. Obviously, this skews greater the older you are, so the number is likely higher for a lower age group and lower for the older segment. In the case of younger marriageable age (18-24ish) of Christian virgins due to the data we have on those above, it's probably about 50-60% of women who are not overweight or obese.

Based on this, we would get a range of approximately:

1. **Lower bound**: 31% virginity (21-24 age group SB data) * 50% women who are not overweight or obese = 15.5% attractive Christian virgins
2. **Mid bound**: 54% (51-60% range) virginity (18-22 age group IFS data) * 55% women who are not overweight or obese = 29.7% attractive Christian virgins
3. **Upper bound**: 60% virginity (51-60% range) virginity (18-22 group IFS data) * 60% of women who are not overweight or obese = 36% attractive Christian virgins.

Obviously, this is spitballing with the data, but in a particular random Church you'd expect that of the women in the 18-24ish range there would be about **15-36%** attractive Christian virgins or about **1 in 6.5** to **1 in 3**. According to the Southern Baptist study, this approximately lines up with the overall data with the approximate percentage of virgins that actually got married — 5/9 data points with 2 above and 2 below. Some Churches are way better than others though.

Church number						
1a	21	66.7	9.5	9.5	14.3	0.002
1b	6	17.0			83.0	
2	14	43.0	14.0		43.0	
3	28	28.6	25.0	3.6	42.9	
4a	12	16.7	8.3	16.7	58.3	
4b	21	9.5		9.5	81.0	
5	11	18.2	9.1		72.7	
6	23	17.4	4.3	4.3	73.9	
7	15	13.3		6.7	80.0	
"Accept Jesus as Lord & Savior"	151					

Honestly, I want to know what they were doing at Church 1a and 2 to get 66.7% and 43% virgins at marriage. I also want to know what they were doing in Church 4b to get such a lower number.

When you get to the 25-29 age range though all bets are off. It's probably closer to 1 in 10 (10%) to 1 in 5 (20%). That's still not great, but again it's probably not that hard to get yourself into the top 20% of men nowadays so you have a shot if you put in the effort.

If you're a man, a 0-4 age gap is fairly normal, though once you start to go to 5-7 it becomes a bit more socially frowned upon. Thus, if you're seeking to marry a woman:

1. In the 18-24 age range for women, you generally have the best shot if you are 18-27 yourself and 18-31 if you can swing that 7 year gap
2. In the 25-29 age range for women, that would be 25-33 yourself and 25-36 for the older gap.

Old age gaps are generally on a case by case basis, and most women at least in their 20s probably wouldn't consider it that much.

Older than these ages, it's hard to say. It's definitely not hard to stand out in the Church but the prospects get worse.

Complementarianism's "intelligent submission" debunking

December 14, 2020 | by Deep Strength | Link | Original Link

The faith chapter in Hebrews 11 is a very instructive example of man's submission to God. However, it clearly is at odds with complementarianism's push for "intelligent submission" for the wife in marriage.

> Hebrews 11:4 By faith Abel offered to God a better sacrifice than Cain, through which he was attested to be righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

In Genesis, it's actually Cain who wants to "intelligently submit" by questioning God why his offering wasn't accepted and how it should be. Abel rightly just gave his best immediately without questioning.

> Hebrews 11:7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

Once again, Noah does not question God about why God wants him to build a boat when everyone is going to laugh at him, but instead Genesis 6:22 Noah did everything just as God commanded him.

> Hebrews 11:8 By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he left, not knowing where he was going. 9 By faith he lived as a stranger in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, fellow heirs of the same promise; 10 for he was looking for the city which has foundations, whose architect and builder is God.

Abraham never questions God about any of these things and just leaves his homeland to be a nomad trusting that God will let me know when and where to go.

> Hebrews 11:11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.

The funny part about this one is Sarah actually doubted and questioned her faith. Her "intelligence" about her being too old was a hindrance to her faith. She was admonished by God and Abraham.

Genesis 18:10 Then one of them said, "I will surely return to you about this time next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him. 11 Abraham and Sarah were already very old, and Sarah

was past the age of childbearing. 12 So Sarah laughed to herself as she thought, “After I am worn out and my lord is old, will I now have this pleasure?”

13 Then the Lord said to Abraham, “Why did Sarah laugh and say, ‘Will I really have a child, now that I am old?’ 14 Is anything too hard for the Lord? I will return to you at the appointed time next year, and Sarah will have a son.” 15 Sarah was afraid, so she lied and said, “I did not laugh.” But he said, “Yes, you did laugh

> Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac, and the one who had received the promises was offering up his only son; 18 it was he to whom it was said, “Through Isaac your descendants shall be named.” 19 He considered that God is able to raise people even from the dead, from which he also received him back [p]as a type.

Abraham just goes and does it. He doesn’t need to intelligently submit.

Genesis 22:1 Some time later God tested Abraham. He said to him, “Abraham!” “Here I am,” he replied. 2 Then God said, “Take your son, your only son, whom you love—Isaac—and go to the region of Moriah. Sacrifice him there as a burnt offering on a mountain I will show you.” 3 Early the next morning Abraham got up and loaded his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. 4 On the third day Abraham looked up and saw the place in the distance. 5 He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

> Hebrews 11:20 By faith Isaac blessed Jacob and Esau, even regarding things to come. 21 By faith Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. 22 By faith Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones.
>
> 23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king’s edict. 24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter, 25 choosing rather to endure ill-treatment with the people of God than to enjoy the temporary pleasures of sin, 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. 27 By faith he left Egypt, not fearing the wrath of the king; for he persevered, as though seeing Him who is unseen. 28 By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn would not touch them. 29 By faith they passed through the Red Sea as through dry land; and the Egyptians, when they attempted it, were drowned.
>
> 30 By faith the walls of Jericho fell down after the Israelites had marched around them for seven days. 31 By faith the prostitute Rahab did not perish along with those who were disobedient, after she had welcomed the spies in peace.

> 32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, 33 who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; 36 and others experienced mocking and flogging, and further, chains and imprisonment. 37 They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, tormented 38 (people of whom the world was not worthy), wandering in deserts, on mountains, and sheltering in caves and holes in the ground.

The examples really speak for themselves, but the few times such as Gideon's and Barak's cowardice to question the Lord on His plans they were rebuked or in the case of Barak and Deborah the gory was given to a woman killing Sisera.

I need not go on about the Israelites complaining and questioning Moses and God in the desert either.

It is nice to know why we need to submit at times, but it is certainly not required. In fact, most of the time it seems to be an impediment to growing in faith and the sanctification process.

It seems that God values the trust that submission shows above "intelligent" questioning and complaining. This isn't to say that a wife should not bring up an her opinion if she has some wisdom, but it must be done within the confines of the Biblical marital roles and responsibilities which is with respect and obedience.

Sources for divorce statistics of ~70% of marriages ended by women

December 18, 2020 | by Deep Strength | Link | Original Link

I actually went searching for a source of the statistic a while ago, and I think it was Aaron Renn who eventually came up with a source from this paper. Go subscribe to the masculinist newsletter for free if you haven't already.

> Table 1 and Figure 1 show the percentage of heterosexual couple breakups in HCMST waves 2-5 whose breakup was wanted more by the woman. If the woman wanted the breakup more, that is scored as "1"; if the man wanted the breakup more, that is scored as "0"; and if both partners wanted the breakup equally, that is scored as "0.5." Table 1 shows that women accounted for 69% of the breakups of heterosexual marriages, consistent with the approximately two thirds of divorces wanted by wives reported in other studies (England and Kilbourne 1990; Sayer et al. 2011; Sweeney 2002; Heaton and Blake 1999). Even though only 92 breakups of heterosexual marriages were recorded in the data, the 69% of marital breakups wanted by women is significantly different from 50%, with a 95% confidence interval ranging from 61% to 78%.

The particular study was small in that it was about 100 divorces or so with the 69% rate, but several other studies prior corroborate those approximate statistics. The confidence interval of 61-78% is likely a solid range. I wouldn't be surprised if an analysis of the data suggests that it's actually higher because sometimes the wife "forces" the husband to file for the divorce.

If I remember correctly, men typically divorce more when they marry young whereas women divorce more when they're older. This makes some sense since men's attractiveness increases as he gets older, so there's more temptation for him to want to look for a woman hotter and younger than his wife if they start to show interest in him.

For the women who are older, if the women were college educated the rate jumped up to 90% women initiated divorce, but they have the overall lower divorces by number. The higher the hypergamy, the greater the divorce initiation rate of the number of divorces by a woman, but if they are college educated you do have a lower chance of divorce overall. It's likely that more of the women who were college educated and getting married at a higher age married a "beta bucks" that they eventually divorced. College degree is also associated with greater earning potential which means the wife would not have to rely as much on the husband for provisioning. Thus, not having much "alpha" and not needing "beta" she'll pretty much just jet out of the marriage if she's anywhere remotely unhappy. However, the college women that are fairly happy or very happy with their choice of man will not want to divorce him at all compared to less educated women.

In general, this goes back to my recommendation to young men in doom and gloom and

the amount of attractive Christian virgins Part 4 to find younger women in the 21-24 year old age range (or 18-26 or 27) range if you are a man in your late 20s to early 30s. If she's FAST – faithful, available, saved, and teachable that is a good sign along with devotion to God and respect for you. College educated is likely a good thing unless she's looking at you like a second choice and/or beta bucks. I don't recommend revealing any type of finances until she "likes you for who you are" for a while.

Sex and the city author regrets her life choices

December 20, 2020 | by Deep Strength | Link | Original Link

To no one's surprise, Bushnell ends up regretting the choice she made not to have a family.

> "Sex and the City" may have left a trailblazing legacy for women on television, but the book's original author now thinks her independent lifestyle may not have been as rewarding.
>
> Candace Bushnell, 60, who wrote the original 1997 novel which spawned the successful TV series for HBO, opened up to Sunday Times Magazine about her 2012 divorce, admitting it made her realize how not starting a family made her feel "truly alone."
>
> "When I was in my 30s and 40s, I didn't think about it," she recalled. "Then when I got divorced and I was in my 50s, I started to see the impact of not having children and of truly being alone. I do see that people with children have an anchor in a way that people who have no kids don't."
>
> Bushnell first rose to prominence with a dating column in The New York Observer, whose writings were anthologized in her "Sex and the City" novel. The series' main character, Carrie Bradshaw (played by Sarah Jessica Parker), was created as a fictionalized version of Bushnell.

Sadly, it's very easy to push off thinking about long term consequences of actions only to see regret at the end of the tunnel.

Sleeping around did not catch up with her and she did end up getting married which is fairly consistent with the upper middle class lifestyle that the show aimed to display. It's also pretty crazy how many people are now anti-children as well.

> Bushnell, who is now dating real estate agent Jim Coleman, is preparing to release a new book, titled "Is There Still Sex in the City?" The book, which drops in August, deals with what Bushnell calls "middle-aged sadness," along with the new obstacles women face once they turn 50. And according to Deadline, the heavily anticipated book is already being adapted into a television series.
>
> The novel follows a group of middle-aged New York City women who travel to the Hamptons in order to find a fresh start. In a recent interview with the New York Post, Bushnell reveals the novel was inspired by her real-life relocation to the Hamptons, alongside several of her friends.
>
> "We're all single women without children. And you think about, what are you going to do when you get old?" she said. "If you don't have kids, you realize, 'Who is going to take care of me?' Your girlfriends."

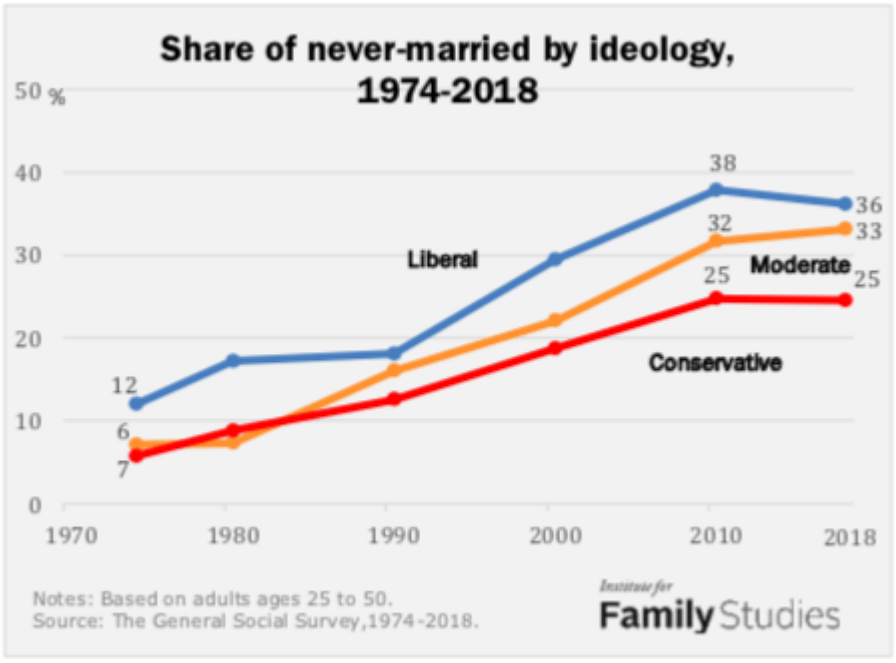
There's always a way to spin it to be positive though. Don't worry.

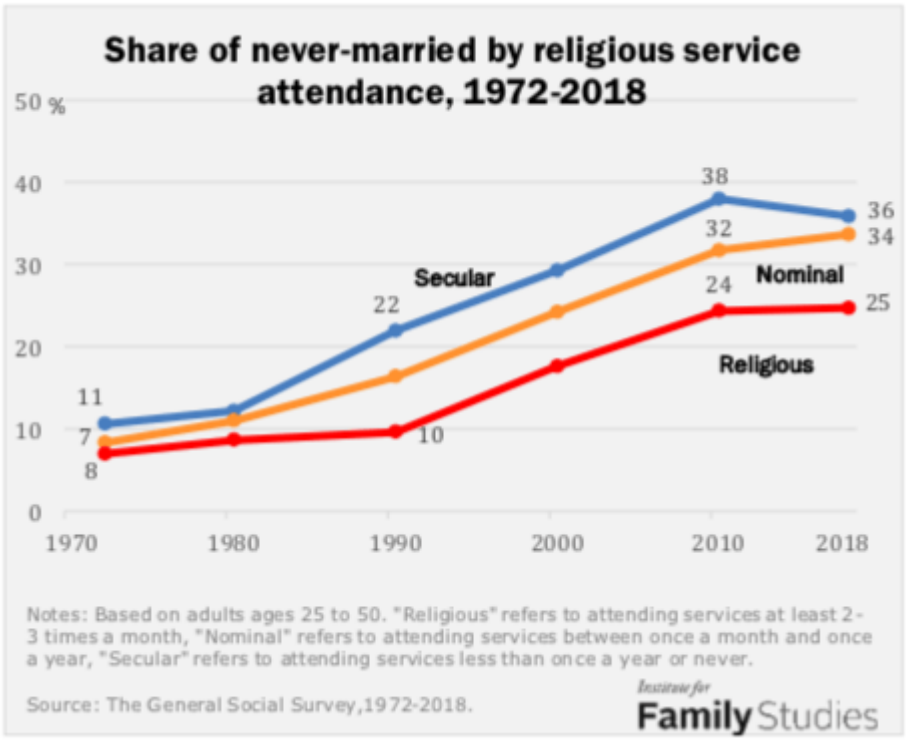
Marriage and kids are one of the things that bring the most happiness in life, so it’s crazy to me that the world has continued to move toward hedonism. I guess long term happiness is really sacrificed for short term pleasure in the sad twist of things.

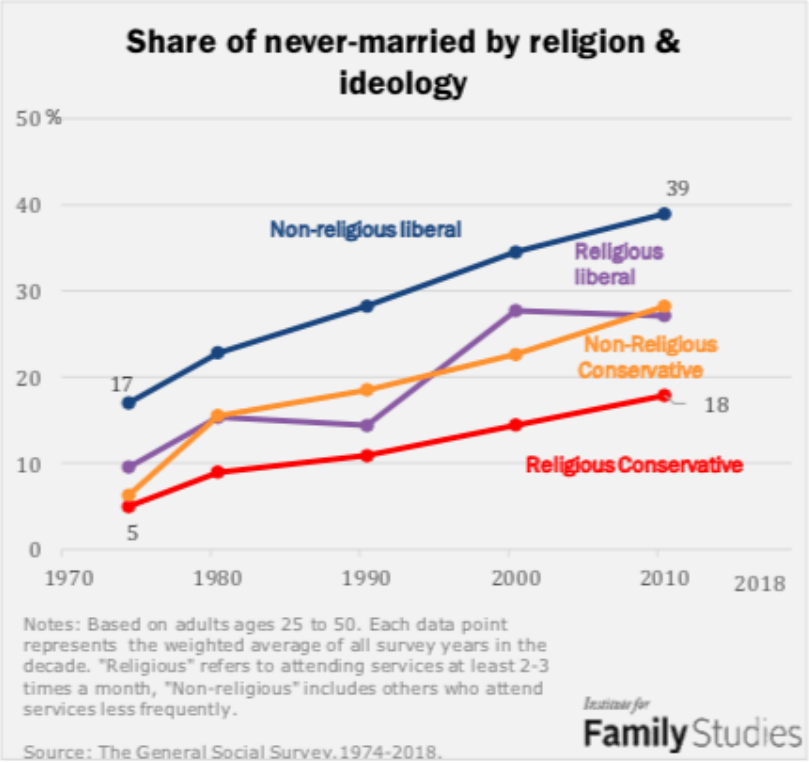
The effect of the disruption of the marriage marketplace

December 24, 2020 | by Deep Strength | Link | Original Link

IFS studies has another article examining How Ideology and Religion Relate to Marriage.
All charts were created by them.







It actually appears that “religious conservatives” still marry off at a rate higher than the other groups, even with the disruptions in the potential marriage marketplace in regard to sex before marriage and many more requirements/qualifications for marriage.

I believe this trend continues even despite the cohabitation data we examined earlier. The overall increases in cohabitation don’t make up for the gaps we see between the religious conservatives and the other groups. I believe this makes some sense because men and women who are targeting marriage are indeed more likely to get married than those who just fall into it.

There is still a significantly large gap from 5% -> 18% (or 8% -> 25% or 7% -> 25%) among religious conservatives is the big issue. EAPs (“Evangelical American Princesses”) are pricing themselves out the market much like some of the women who were following Bushnell’s sex and the city lifestyle. , even though Bushnell herself and other UMC ended up “sticking their landing.” Likewise, the men who “failed to launch” or haven’t been trained properly (by the Church or their family) to lead but instead to be “nice” and “wait for God to bring someone” and “godliness is attractive” are also likely being priced out on the bottom fringes.

All of this to say is that we need to be focused on teaching and discipling our children about these things, and mentoring men and women who want to learn as they are able. Only way you can bring about individual Christian success stories, which may add up to large success stories in the long run. There’s no society wide fix, but God can use individuals to influence those around them.

The friend zone is the same as a feminism in the female life path

January 12, 2021 | by Deep Strength | Link | Original Link

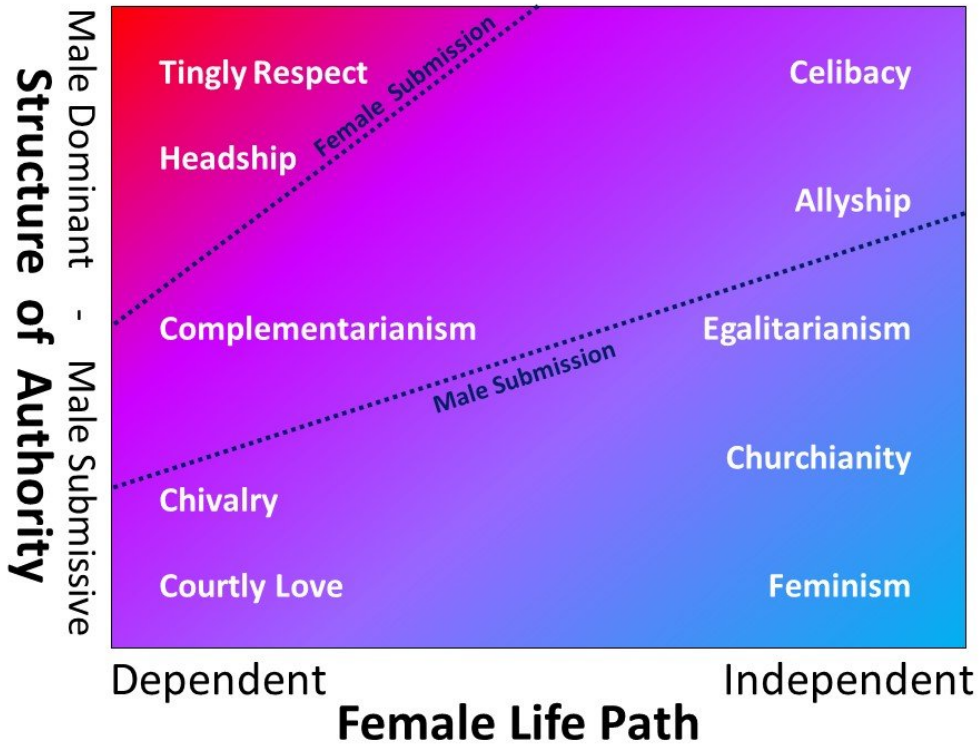
The Masculinist recently had a blog post on how to get out of the friend zone. My piece on it was 5 years ago. I think it's time to go back over it in light of a bunch of the stuff we've been discussing on relational archetypes such as the Summary of evaluating relationships and marriage and plans of actions and the Bible and the female life path.

In the post on understanding the friend zone and escaping it, I detailed 4 main ways that you can "get out" of the friend zone.

- **You were her friend**, but she always liked you. She was waiting for you to ask her out.
- **You were her friend**, and you underwent some change to become a man while you didn't see her for a while. When you meet her again you impress her.
- **You were her friend**, but you are developing into a man. Then one day her friend or some other random act of God makes her reconsider you and her eyes are proverbially opened.
- **You were her friend**, and she doesn't know a certain side of you. An inadvertent crisis or significant display of social dominance or leadership shows her a side of you that she never saw before. She reconsiders you now as more attractive because of this masculine display.

All of these, aside from the first one where she already wants you to be the head/leader of a relationship, are "epiphanies" where she realized she's attracted and wants to be in a relationship with you.

Let's consider this in terms of the female life path.



Overall, virtually no one gets into a relationship with a woman other than headship or tingly respect. In other words, she must respect you and/or think that you are attractive to go on a date with you and want to be a in relationship. I can't think of any relationships where this wasn't the case, unless the woman in question was trying to use the man for something whether time, money, or other things.

In evaluating the friend zone specifically, we can understand that the vast majority of men in the friend zone are trying to garner a woman's interest by doing things for her that they would do for someone dating them. In other words, they're hanging out with her a lot, spending money to buy her gifts, food, or other things, complimenting her, and things such as these. I've gone over this before on some of my earlier (2013-2015) blog posts. In other words, the men are trying to back into a relationship with the women much like women try to do with attractive men by thinking sleeping with them will make them want to be in a relationship with them. It rarely works, and this is virtually feminism in action.

On a large scale, feminism seeks to re-distribute male resources (typically via the government) to women without any compensation. The majority of government spending on welfare, healthcare, and such goes to support poor women, single mothers, and women's health.

Likewise, we see the same thing with friend zoned men who are attempting to get into a relationship with women. They are spending much of their time, energy, and resources (money or otherwise) on women who don't want to date them and usually just let them do it. After all, who would deny a free meal ticket? Not most people on welfare especially the single mothers or the women getting free healthcare even if they don't need it (e.g. free planned parenthood). I'm not saying that these social systems are bad. They're great for people who are actually in desperate circumstances. I'm criticizing the ease and

perhaps ubiquity of the ability to abuse the system much like women who have a ton of male orbiters.

To conclude, to the men who are friend zoned or are trying to get out of the friend zone just stop. You’re acting like a feminist. You’re spending your time, effort, money, and other resources on a woman who doesn’t want to be with you nor does she value you. Move on to a woman who is actually interested in you.

From the mailbag: What should I do with my life if I don't want to use the degree I'm studying for? How should I approach developing in the faith?

January 27, 2021 | by Deep Strength | Link | Original Link

Haven't been able to get the time to post much with some family issues and work. Will try to get back into things as I am able.

A reader asks:

> I've read your post on your advice to a young man on how he should do in developing Godly masculinity, but I don't know how to adapt it to my personal situation. I am currently studying for my master's degree, but I found that I do not want to work in that particular industry, though the content studied in my degree is interesting.

I wouldn't look at it like this. It's more of a lie of secular culture and American values – you can do anything you want to do and you should only do things you love. It's a very romanticized and ungodly view of the world.

There's nothing in Scripture that says you have to like something to do it as a career or trade. In fact, Paul worked as a tentmaker to support his full time ministry even though it was clear that he really wanted to be doing full time ministry all the time.

Having a job that pays the bills so to speak is never a bad thing. In fact, it may be the thing that is most useful because it can enable to you to have good money to do what you were called to do on the side. Someone who wants to be an artist or sculptor is great, but I'm sure that not many of these people would be able to make money doing what they love.

> And what I discovered is that, I want to set some personal goals, but it's very hard for me. I just know what I 'don't want to do' instead of what I 'want to do'. I have some very short-term ones, like devoting my time in Bible study, to at least go through the whole Bible once (I didn't do so in the past 10 years since baptism). But how about other long-term ones? I have no idea.

Start with the basics from the RPChristians that go a long way toward loving God with all your heart, soul, mind, and strength (e.g. physical, mental/emotional, spiritual):

PHYSICAL: How are you doing with lifting? Losing weight? Where's your body fat %? What have you been eating lately? How about your porn/alcohol/drug/cigarette/whatever use? Are you employing kino on your wife properly? Are you going too far with your girlfriend? How's your fashion sense? Are you still lounging around the house in gym shorts and using your ratty flip flops when you go out? How are you spending your time? How's your income doing? Your body is God's temple: are you reflecting that appropriately? For married men: how's your sex life?

MENTAL/EMOTIONAL: How have you been doing reading and learning new things? How's your frame? Do you still struggle with living up to someone else's expectations? Have you mastered the ability to respond appropriately as a leader without getting butthurt or arguing? How are you leading your wife/girlfriend this week? Do you feel pressure from any sources to do something or to act/not act a certain way? Are you depressed or lonely? Are you secure in your heart/mind that God's will is good, even if it's not what you want?

SPIRITUAL: How are you doing on the 7 basics? Rank yourself: Assurance of Salvation, Quiet Time/Devotional, Bible Study, Scripture Memory, Prayer, Evangelism, Fellowship. Have you solidified your mission – and does it have eternal consequences or does it only affect this world? Does your mission extend beyond the home? Do you have someone discipling you? Are you discipling anyone else? Have you talked with your non-Christian friends about Christ recently? Are there parts of the Bible you're just not understanding? How are things going with your church or small group?

Focusing on developing the basics and your mission for Christ is what we're here on earth to do, so it's important to be focusing time and effort into these to be effective for Christ.

> I know I have strong talent in music, so in my church, I mainly serve as a violin, and sometimes as a singer. So I know this is the direction that I will continue to pursue to serve the Lord. Should I pursue a career in music instead?

Great things, but unless you're a full or part-time worship leader you would still need a job. Or unless you're really good enough to get into an orchestra or something like that it's not going to be something that pays the bills. These are areas in which you can serve God, but you need to be practical in the sense that they're usually not jobs or occupations or vocations.

There's a concept called FIRE (financial independence, retire early) which Aaron Renn just covered in the Masculinist newsletter.

Basically, work a good job (that you might not be interested in all that much) and save up as much as you can and be smart investing the money to have it grow. Once you hit a certain point, you're fairly financially independent in which case you don't necessarily need your job or you can pursue what you love more full time.

That's what I'm aiming toward with my family so I can eventually be involved in full time ministry off my own pockets, so like Paul I won't be tempted by any monetary gain and can focus on the Truth and loving others without it getting in the way.

Dating and social dynamics in Churchianity

February 5, 2021 | by Deep Strength | Link | Original Link

This is a pretty good episode discussing initiating dating and relationships inside the Church. The cover a bunch of what I've covered before with some unique insight. Check it out.

I'm not going to summarize it, but I will add some structural insight on things from my point of view.

Recall the SNL skit: "Be attractive. Don't be unattractive."

This summarizes the main two things to look for if getting dates are an issue.

Be attractive

- Mission is attractive — you're driven to succeed and you have goals that you're working hard to meet.
- PSALMs – Power, status, athleticism, looks (muscular / Greek god look), money are all attractive to women
- Masculinity and the various traits associated with masculinity is attractive
- Generally, this can be summarized as being a confident, well-dressed, successful, charismatic, muscular and masculine leader.

Don't be unattractive

- Typically, this involves eliminating various factors that are turn offs.
- Eliminating bad hygiene
- Eliminating bad posture
- Eliminating poor eye contact
- Fixing poor social and communication skills
- Understanding context and nuance when talking with women
- Removing fear of talking with and asking women out
- Most of these can be summarized as removing low hanging fruit like bad smells and actually getting out and talking with a lot of people (not just women) and learning how to be interested in others and hold good conversations. Realize that you will fail, but the only way to learn and grow is to fail and keep on going.

Mission is paramount. Evangelizing and discipleship cover many of these categories — both in the "be attractive" and "don't be unattractive" — as you're approaching and talking with many people (again, not just women) and learning to talk about your faith and ask them about theirs and have deep meaningful conversations with others and planting seeds that God can use.

As the "be attractive" and "don't be unattractive" things improve your usually the success rate of dating will improve. It's a process. It takes time.

There are obvious things that are hindrances that aren't changeable like factors in your

past, your height, your age, and so on that can make things more difficult but not impossible.

Women’s sexual desire is narcissistic

February 11, 2021 | by Deep Strength | Link | Original Link

This is actually not my original opinion. Novaseeker had a post over at Sigma, and he linked to a sexologist’s interview in regard to “sexual styles” compatibility. I ended up listening to the whole thing. The one comment that she made that stood out to me the most from the interview is that women’s sexual desire is narcissistic. Upon further analysis I find it to be generally true.

This actually makes sense from an uncontrolled hypergamy perspective. Women want to marry up. This leads to several conclusions.

1. They could generally give 0 craps about men who aren’t attractive and who don’t benefit them (narcissism) outside of the sexual hierarchy (e.g. they still care about family).
2. Woman want attractive men to desire them, and will go out of their way to get that attention (narcissism). Sex sells. Instagram, facebook, and the recent surge to places like OnlyFans.
3. When a woman is with an attractive man, the thing that turns her on the most is being the object of his desire (narcissism). The sexologist even made the comment about why 50 Shades of Gray was so popular being that women wanted to be the object of desire (e.g. of a rich, handsome, muscular, successful leader).
4. Ironically, the thing that often turns women on the most is being the object of desire *but* having the (attractive) man have his way with her. Perhaps this is part of being so attractive that a man can’t help himself by ravish her (again, narcissism).
5. However, the woman in 50SoG also has the power to control or change that man… but only her (narcissism).
6. The reason why women with uncontrolled hypergamy are attracted to men with dark triad (including narcissistic traits) is because like attracts like. In addition, narcissistic men value themselves above any woman who is with them (e.g. stimulates the illusion of hypergamy in that she’s possibly marrying up).
7. Women with BPD who are often touted as crazy and promiscuous but really good in bed have their hypergamy turned up on overdrive. They live in their own bubble of narcissism which means they often can’t see the consequences of their actions.

Christian values and virtues aim at combating narcissism. For example, #1 is combated by kindness especially to those who in no way benefit you, #2 is combated by modesty, #3 is combated by sex within marriage and headship-submission and love-respect Biblical marital roles and responsibilities, #4 is a husband asserts his headship by having his way with her but having enough self control that he doesn’t succumb to potential ONEitis or being a slave to her feelings, etc.

Biblical Masculinity Blueprint discussion topics

February 17, 2021 | by Deep Strength | Link | Original Link

Got some questions from readers.

> [The book] has clarified and brought together a lot of things in a very helpful way. Unfortunately, it's pretty much too late for me (I grew up with the blue pill, especially Evangelical variety, and now have a marriage that is de facto separation, due to a lot of my mistakes based on that perspective), but I'm going to work through it with my 17-year-old son.

I don't think it's too late. The PUAs got a couple things right in the context of women, and "You shall make your mission, not your woman, your priority" of Chateau Heartiste's commandments of poon is one of them. Again, this stems from the fact that the PUAs/RP do have a decently accurate understanding of women's nature (from observations about how God made man and woman).

What I am getting at here is that you should have your own mission for God. How are you carrying out the Great Commission in Matthew 28 for Jesus ('Go and make disciples of all nations, teaching everything that Jesus commanded'). How are you utilizing your spiritual gifts to love and serve others? Are you involved with the Church to love and serve others? How are you exemplifying these things and living out your faith in all areas of your life? How are you loving God in all aspects of your life — mental/emotional, physical, spiritual? This includes being faithful to your own Biblical marital roles and responsibilities. Physical especially lifting and putting on muscles, is probably the easiest low hanging fruit that builds up good credibility.

Generally, once you start to put God first and start to be more effective in all that you do for God you start to develop the traits that women are attracted to as a by-product. The ambition, the leadership, the confidence, and the masculine nature of excellence and doing. Then you actually have something that your wife can ***follow and be a helper to you with*** (e.g. Genesis 1-3). As you can see, all things start to fall into alignment with God's purpose for your life, and the right frame for the marriage: you are guiding your family being faithful (as a leader of one first commissioned to God's mission and in marriage) so there is no hypocrisy and you are a man she can respect. Not that she should be rebellious anyway as the Biblical marital roles and responsibilities are unconditional, but many wives are… need to get out of that tit-for-tat mindset.

Will all marriages be turned around? No. Just as many of Jesus' disciples left Him (John 6 if I remember correctly), not all wives would decide to end up following their husbands even if they were perfect like Jesus. But I would say many can be. There is hope.

> I'm wondering about the BMB view of classic RedPill stuff, especially as it is put forth on the RPC podcast. Particularly, does the RPC focus on game run counter to BMB's focus on the man's self-development?

Generally, I take the approach that most ‘game’ in terms of trying to act in a more attractive way is unproductive. It’s dancing monkey syndrome. You’re basically trying to ape attractive traits so women will like you. Does it work sometimes or occasionally? Sure. But it’s virtually impossible to be a long term solution so I find it useless and a waste of time and energy you could be used to developing your mission for God.

> Or do the different types of game approaches (e.g., in the RPC episode you recently posted) have a role in the BMB? For example, should a young man practice cold approaches at the store, just to practice getting comfortable talking to women, reading them, etc., so that he can have confidence when he decides to approach a young woman at church or college (since those latter groups are going to be a lot smaller, and if word can quickly get around there if he’s rejected even a couple times)?

I personally don’t see a point to doing this. Instead, what you should be doing as a Christian is learning to talk to everyone — male and female, old and young, and so on — and be comfortable talking about and sharing your faith. Once you can do that, asking out a woman is of very little consequence in the grand scheme of things.

The decision to follow Jesus or not has eternal consequence. A woman rejecting you is good because you found someone who doesn’t want to follow you or would only be partially interested in you. You want your wife to be *all in* on you. Even if you take it poorly, so what? You’ll probably almost never talk to her again, unless she’s in the same friends circle but it’s just pleasantries after that. It’s just something that passes in the wind and you move on.

This is not to say that RPC or I am trying to find “Christian versions” of anything. Rather, we are looking at the Bible on how to live our lives, and we understand that some of these scenarios on how we are supposed to be living for God are things that can also help in terms of male-female relationships and marriage.

This is important to understand. We are focused on taking off the feminized lenses that we are wearing having grown up in a culture like this and being obedient to God. The fact that God made His creation in a particular way means we can take observations about how He made that creation and be wise in our applications. Sadly, at times it has taken the PUAs/secular RP to cut through the feminized BS since many in the Church have fallen prey to their own is-ought delusions (e.g. “godliness is attractive”) or downplay what is attractive to men and women.

> If you have posts on this already, that would be great. On a similar note, would there be any way you could have a discussion forum for guys who are reading your book? Maybe a weekly open thread for that specific purpose? Thanks again for the great work!

Yup, this can be the first post to ask any questions. Have at it.

Time frames for body recomposition

February 18, 2021 | by Deep Strength | Link | Original Link

Since some people are having issues with me stating that it's not hard for someone to get into the top 10-20% of men, let's actually go over some scenarios. My comment.

This post looked at attraction to men's musculature. Reliably, if you can get to the 10-12% body fat range for men and you have some musculature you're likely to get some women who want to feel up your muscles and/or "ohh" and "ahh" as they see a transformation. Of course, if you're wearing baggy shirts that cover up your muscles that's a net negative. Fitted shirts that emphasize transformations are generally the most helpful.

For men, visually emphasizing femininity and a woman's waist to hip ratio (.6-.8 seems to be the good range to really get a man going) is what tends to be most attractive which is why women are (or should be?) encouraged to wear skirts and dresses. Likewise, the things that tend to emphasize a fit man to women seems to be something along the lines of the 'greek god' type of physique where you have the illusion of wider shoulders and smaller waist (V-taper) as well as at least some muscle definition in most of the muscles of the upper body.

Your average American man >20 y/o is 5'9″ at 200 lbs (199.8 lbs). This is approximately 29.5ish BMI (overweight is 25-29.9 and obese is >30 range). So your average man is overweight bordering on the line between overweight and obese. For reference, this is approximately what that looks like. (Image is owned by them, obviously).



Now, here are some transformations from reddit's progress pics sub.

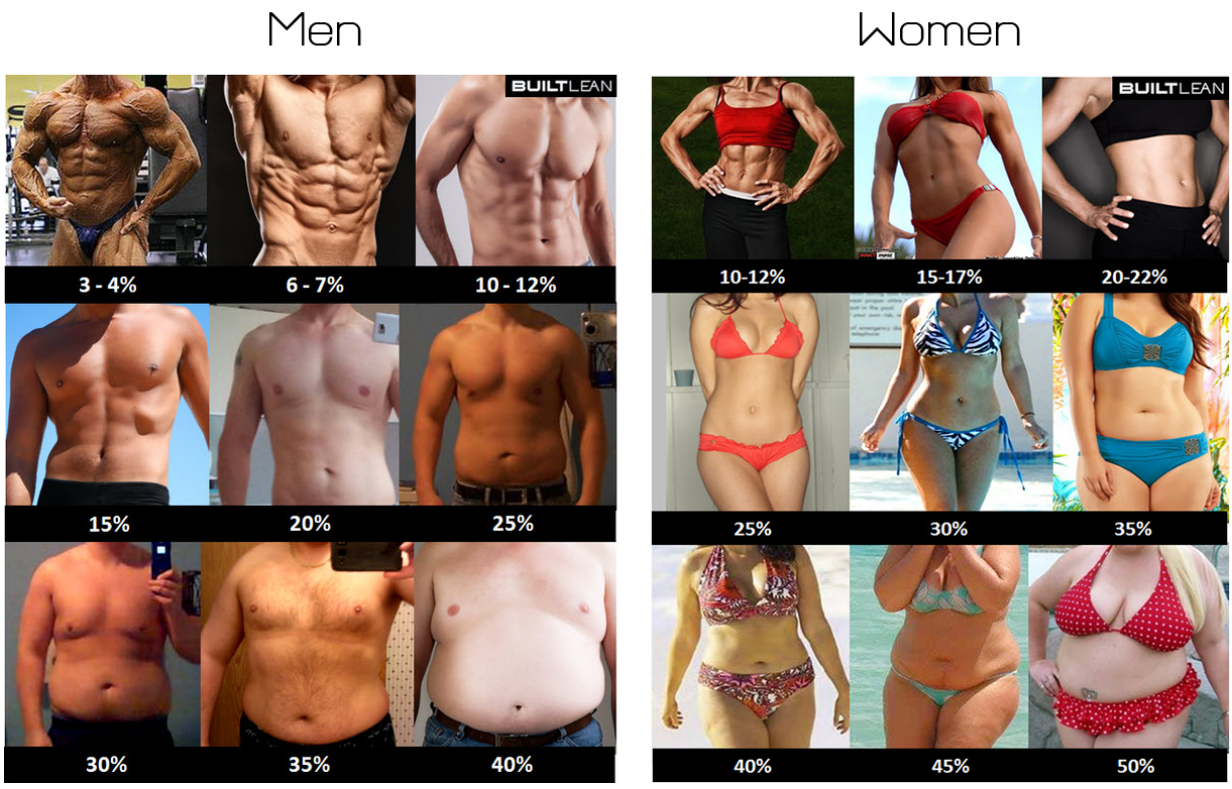
Overall, both men and women who have weight to lose — as a 5’9″ 200 lbs man does — can generally reliably drop about 1 lbs per week with a *disciplined* diet. This is why you see so many transformations in the 6-12 month range dropping 30-50 lbs or so. Some of the very heavy men and women (200-300+ lbs range) reliably will lose 2 lbs per week, so they can lose upwards of 80-120 lbs in a year. Not all of this is dropping fat but also some non-muscle lean body mass (e.g. non-muscle other stuff to support the weight gain like water weight, connective tissue, blood vessels, etc.).

How much muscle mass can you gain in a year? The articles generally vary, but most of them suggest reliably 10-15 lbs per year with possible upper limits of about 15-25 depending on genetics and other optimizations such as diet and sleep. Bulking and cutting cycles are more efficient than trying to stay the same weight and add muscle (strict same weight body recomposition).

In my own case, when I got into strength training and didn’t even care about adding muscle, I added approximately 10 lbs my first year, 10 lbs my second year, and 7 lbs my third year, and 5 lbs my 4th year. If I had reliably ate for and trained for hypertrophy (slightly different than pure strength training), it would be likely to add probably about 15-20 the first year, and 10-15 the second year.

So let’s say your average dude at 5’9″ and 200 lbs decides to lose weight and gain muscle in the first year. Since he’s losing weight, the amount of muscle won’t be added as optimal (as it’s not a bulk) but with newbie gains he’ll still probably add around 10-15ish lbs of muscle of reliable gains. Thus, he can drop down from 5’9″ 200 lbs to approximately 160 lbs but add say 10-15 lbs of muscles to be at 170-175 lbs.

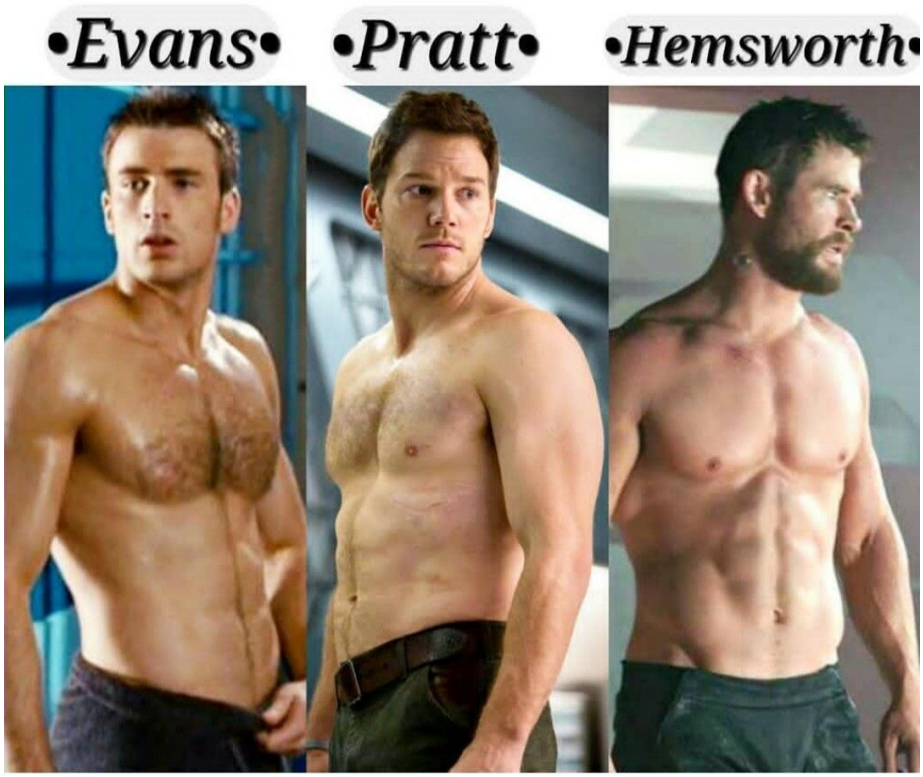
Now, going off some of the pictures from attraction to men’s musculature,





Your average man is dropping from about the 30% BF range and losing about 40 lbs to get to 160 lbs and adding 10-15 lbs of muscle. If all of that was fat loss, it would be like dropping from 30% to 10% body fat. So what likely happens is you lose about 30-25 lbs of fat and 5-10 lbs of LBM but add about 10-15 lbs of muscle on top of that. That gets you approximately into the 13-18% body fat range of these photos after 1 year.

Add in 6-12 months of disciplined diet and lifting will easily get you into the 10-13% range as exemplified on the photos. Most women from what I've seen don't really prefer the < 10% photos anyway. That's more along the lines of Hugh Jackman, whereas most women tend to prefer Chris Hemsworth or Chris Adams musculature:



As you can see, these physiques are fairly comparable to the 10-13% range from the photos above.

If you use google search (or duck duck go if you prefer) for 1 year lifting transformations and look at the images, you typically see most of the “skinnier guys” get similar to the 10-13% range after 1 year. It’s a bit slower if you’re overweight and close to obese to start, but you can still get there within a 1-2 year time frame.

I stick by my assertion that your average man can get a top 10-20% body in 1-2 years. Faster if you’re skinnier and < 27-30% BF to start. Possibly slower if you’re more obese. Most people would classify the bodies above as probably top 5-10% and not top 10-20%, so maybe you could get there quicker if you were just aiming for top 20%.

If you have even a semblance of said body above, you’ll *easily* stand out in Church with all of the feminized men.

Is it hard? Well, I suppose that’s relative of what you think is “hard.” The information it out there. Often for free. You have to be disciplined with training and nutrition though. For most people they just don’t want to do it or don’t care to.

Apparently, this post needs some caveats:

- No, you shouldn’t be aiming to improve your physique for women. It makes you more effective for mission especially in people-person things like leadership, evangelism, and discipleship. For instance, it is more attractive and credible — think of a slobby vs fit fitness trainer or a slobby vs fit pastor. Who would seemingly give more credible advice even if they were saying the same thing? Yeah, the fit muscular man. It has the nice side effect of being attractive to women.
- Most points are based on general statements about preferences. For instance,

attraction likely works on a bell curve distribution. A majority of women would like a ‘greek god’ physique, while some would like a bear (muscle + some fat) or swimmer (lean, some muscle) physique. Fewer women than those would like a thin or fat man. When talking about the dating market a wide net is better than a narrow one.

- Use your brains people. I’m not here to make absolute statements. Take things with a grain of salt. Yes, it’s “harder” for some men and “easier” for others depending on your starting point. There’s variation just like some men prefer fit/athletic women and some prefer more curvy and softer women.

Optimism and pessimism in the current Christian marriage milieu

February 22, 2021 | by Deep Strength | Link | Original Link

Scott makes a comment on Nova's recent post on Sigma.

> Like Andy, who could not believe the things he was capable of while trying to escape to freedom, men today descend into a cesspool of fluid exchange and all other manner of things they know are wrong, (even they aren't Christian don't feel right) hoping to find one that will bond to him and say "yes" to marriage. All the while, the Sheila Gregoires of the world shame him for the way is built, and the most strident married men in the manosphere offer him no quarter, or even the opportunity to discuss alternatives. How easy it is for us who have stable loving marriages to look down our noses at those left behind because they weren't "alpha" (or self-disciplined) enough to succeed at this retarded game.

> Myself, fortunate enough to have a decent sized helping of these traits, dove in, swam around in the mud and found mine, and now live like the Eloi, pretending that there is nothing to see here.

I think this has become a larger point of contention given that some people regard me as perhaps much too optimistic/unrealistic.

I'm curious as to all of my commenters thoughts on objectively the percentage of the male population you think has a chance at a godly marriage in this current situation. Make an optimistic, normal, and pessimistic prediction.

I'll go first.

First, let me ignore the top 10-20% of men with the understanding that most of them will have some relative success at finding a solid godly marriage if they tried. I think most people here would agree on this. There's certainly a few marriages in most every Church where you can see this is a reasonable assumption.

Thus, now I am talking about the population of 80-90% of men below the top 10-20%.

- I think any man within this bottom 80-90% of men can get a top 10-20% body within a year or two. This does not mean he will be in the top 10-20% of all men though given other potential traits, but it sure will help given that 60-70% of the entire population are overweight or obese both men and women. This is not including a wardrobe overhaul, good grooming and styling, and such.
- All men have the capacity to do this just like all men look better in a fitted suit as opposed to baggy clothes. How many men will have the commitment to do this? I'm not quite sure. I'm always making the assumption that all these men *can* do this, but realistically I'd say probably at least half of men or more won't do this even if they

knew it would help.

- Give the same man another 1-2 years concurrent practice with pursuing his mission for God, excellence in all aspects of his life (spiritual, physical, emotional/mental), evangelism and discipleship practice, get him in the Word everyday and possible starting to lead Bible studies. This man would at least be prepared to potentially lead a relationship. Maybe not be married effectively, but he has most of the tool to be effective and hopefully a surrounding cast of men to help him.
- In particular, evangelism and discipleship practice is very important because learning to talk about and be open with your faith and be effective in communicating and leading makes things like asking out women pale in comparison. These conversations have eternal consequences whereas asking out a girl has very little. You can just shrug and be on your way if a girl doesn't want to go out with you. You want someone who is interested in you anyway not ambivalent or not interested.
- If he still has issues with improving social communication, get a people job where you have to interact with men and women of all ages and/or take up some toastmaster speaking to improve comfort with public speaking. The more you do these types of things the less scary and sensitive you will be able them. I improved mine substantially by having a people job and then TAing college courses.
- There was a study I can't find at the moment, but the only thing they changed was how much a man made on his dating profile. The ones who made less were rated less attractive than men who made more even with the same photos. The same thing applies to having other physical traits like a muscular body to potentially compensate for below average height or face.
- Most men like most women are not min/max either; it's fairly rare you're going to find someone who is short, fat, ugly, no style, bad grooming, zero social skills, crappy job, etc. Usually he may be short but is around average or maybe even above average on other things. Maybe fat but not short, ugly, or have zero social skills. It's uncommon to have 3 or more of these, so the majority of men aren't fighting an extremely hard uphill battle.
- Given all these avenues of potential improvement, this is why I think it's possible for most men improve enough avenues to where they're overall above average in most categories which on average would rate them at least above 50% of men if not more. A physical body may be say top 10-20%, but maybe his face is average or slightly below average, his style is top 20%, and grooming is top 20%. On average, excellence in most of these areas will pull up his overall attractiveness even if his face is average or below average.

Obviously, improvement is fairly relative. A man starting out at obese and poor style, grooming, and other physical traits along with poor social skills may not improve as much as someone who is average on all of those already. On average, I'd say most men can gain at least 2-4 points on the 10 scale of attractiveness. Some men can get more than that, but most can get at least that much.

Thus, a man who starts out as a 1 can get himself to at least the 3-5 range, a man who is a 2 can get himself to at least the 4-6 range, and so on for your 5 to get to the 7-8+ range. It's likely exponentially harder to get up past the >=8 range except in specific instances where things like exorbitant amounts of money or fame come into play. Again, see various progress pics which show men and women that are 1-3/10 range physically can commonly get themselves up to 5-8/10 range.

I'm not sure a standard bell curve distribution would work based on the 1-10 scale, but if it did then each standard deviation would probably be about 2 points of improvement. You'd have 68% of men between a 3-7 range and 95% of men between a 1-9 range. This means that about 13.5%+2.5%=16% of men are rated 7 or higher which is approximately in line with the fact that about 20% of men are rated as attractive by women. Maybe it's a bit more left skewed at the moment where the average is closer to 4. Your average man who is a "4" could gain 2-4 points to the 6-8 range.

Now to skate back to the original question. What percentage of the male population has an objective chance at a godly marriage?

Unfortunately, this question is mired in the fact that most Christian men and women find it hard to obey Biblical marital roles and responsibilities if their spouse is not attractive. Theoretically, the answer is 100% if people were committed to Christ. Objectively and realistically though the answer is a lot less than that. I certainly know of some godly and happy marriages where the husband and wife are probably 2-3/10 to most people, but this is not the norm. One could argue that it would be questionable or weak faith and trust in God if you aren't able to follow God despite your circumstances.

Given the stats and assessment on attractiveness playing a role in husbands and wives obedience to God (sadly), it's likely given the statistics of the improvement of a "4" to the 6-8 range that about only 50% of the 80-90% under the top 10-20% could do this. That means you have about 10-20% + 40-50% which is 50-70% of the Christian population could do this.

Optimistically, I think it could be more than that, but we have to understand that the Christian population is a subset of the actual total population. It's theoretically possible that we can have most of the Christian men be above average compared to the rest of the population if we had all of them focused on being excellent in all areas of life (spiritually, physically, mentally/emotionally).

Pessimistically, given the apathy of most "Christians" in the Church to actually following God, I think it's more along the lines of similar to the top 10-20% range itself. We must remember that pretty much about 10-20% of people are likely true Christians in the Church given that this 10-20% are the ones doing most of the serving and loving others. The others are just "attenders" to varying frequencies. It's probably about 10-20% higher than this, at least according to those who "take their faith seriously" even if they are not involved with serving in Church.

To summarize:

- Optimistically — 80-90% of Christian men
- Realistic — 50-70% of Christian men, if you build Church communities of men that take their faith seriously.
- Pessimistic — 20-40% of Christian men. What it appears to currently be.

I’m curious as to what others will say are their ranges, and what can be done to start helping men.

What makes a Christian marriage successful?

March 2, 2021 | by Deep Strength | Link | Original Link

Jack comments on Nova's most recent post.

> Cameron listed three commonalities with successful marriages (even those that started in sin and without proper screening or planning).
> 1-The marriage is open to (better if enthusiastic for) having children.
> 2-The woman wants to be (primarily) a wife and mother rather than a careerist.
> 3-There was evident attraction from the woman directed towards the man from the get-go. (i.e. Scott's axiom).
>
> This mirrors conclusions I have made in the past, that marriage is (or should be) about sex (largely dependent on point 3, since women are "gatekeepers" of sex) and having children (point 1), and that it needs to have a Headship structure (implied in the combination of points 2 and 3). Also, point 2 requires the woman's decided rejection of any self-centered personal ambitions, such as the Feminist Life Script or riding the CC. Point 3 and early marriage discourages the latter. Also, a woman's N count sharply erodes point 3 and could affect point 1 (e.g. extended family, paternity fraud, etc.), which is why virginity and chastity are important.
>
> This also explains why many non-Christians have successful marriages and many Christians do not, as I wrote about in Friday's post.
>
> I am coming to the conclusion that there is a misconception about what "Christian" truly means in regard to dating and marriage. To wit, we have the notion that a Christian marriage requires two chaste, professing Christians being properly married in a certain kind of church, complete with public vows and golden rings and the rubber stamps of the church and state. You may choose between lillies or roses, and rice or confetti. But all these things are rather superficial. In reality, the collection of factors I listed above (Cameron's 3 points with my extensions) is what truly constitutes a "Christian" marriage (or what should be touted as a Christian marriage). Here, the adjective "Christian" in front of "marriage" carries the meaning that it glorifies God, fulfills His purposes for marriage, and establishes a sanctified home environment that is conducive to the emotional security and spiritual vitality of the family.
>
> This is what determines whether the marriage is successful, and not the mere absence of divorce.

I wanted to pull this out and highlight it because it's very reminiscent of my attraction post: A Christian understanding of attraction and the role it plays in marriage. This is one of the most important articles that I included in the Biblical Masculinity Blueprint in order to explain attraction to those who read it. I'm not going to cover the whole thing, but I'll pull out the salient topics.

Basically, Jesus indicates in Matthew 22 when He is trying to be trapped by the Saducees/Pharisees that there's no marriage in heaven. This means marriage is an earthly institution, and that we can learn a lot about it for the purposes God created it.

Genesis 1 and 2 are two different accounts of creation. Genesis 1 is an overview of creation, while Genesis 2 more of the human view of creation. Both have components that indicate why marriage was created. For instance, Genesis 1 indicates that God created male and female and **commanded** them to "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." (e.g. (1) be fruitful and multiply and (2) take dominion over all the earth).

Genesis 2 indicates the other **various duties** — Gen 2:15 "…put him in the Garden of Eden to cultivate it and tend it. 16 The Lord God commanded the man, saying, "… but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die." "18 Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

In effect, God's commands of marriage as an earthly institution first with Adam and then as a helper with Eve are to:

1. Take dominion over all the earth
2. Multiply and fill the earth
3. Cultivate and tend to the garden
4. Obey God
5. Eve as a helper

So what are men attracted to? Men are generally attracted to physical beauty (e.g. .6-.8 waist to hip ratio), healthy bodies, beauty, etc which tend to indicate that she is fertile and has a good capacity to bear children — thus fulfilling God's command to multiply and fill the earth. Femininity is generally nurturing and kind, much like a good helper would be.

So what are women attracted to? Women are generally attracted to PSALM – power, status, athleticism, looks (muscle, etc.), and money and similar things. Power and status? Those tend to correlate with taking dominion. Athleticism and looks/muscle? Those tend to be correlated with protecting and caring for things like the garden and her and her children. Money? Provisioning for her and her children. Masculine traits are helpful for improving all of these to varying degrees.

To circle back around…

These obviously look familiar to Cameron's and Jack's assessment of godly successful marriages.

1. Marriage is open and/or enthusiastic about having children. **Check**. Be fruitful and multiply.
2. The woman wants to be a wife and mother instead of a careerist. **Check**. Helper to

her man (wife) and be fruitful and multiply (mother).

3. Evident sexual attraction. **Check**. Obviously, a man fulfilling God's mandate to take dominion, protect and provide for himself (and by extension a wife and children) and obey God (e.g. not put his wife on a pedestal — or in Heartiste's rule 'you shall make your mission, not women, your priority') is going to be attractive to women. Likewise, a woman that is generally beautiful and feminine will tend to best fulfill the be fruitful and multiply and helper commands and duties respectively.

It's there all along. We just didn't want to dig through Genesis 1-3 to understand fulfilling God's purpose for marriage means that men and women will be attracted to each other and successful at it.

Vetting is for identifying red flags from past behavior; future behavior needs Biblical solutions

March 3, 2021 | by Deep Strength | Link | Original Link

Y'all giving me lots of material for posts from the comments section of the same post of my previous post on What makes a Christian marriage successful?

Vetting

There seems to be a very wrong impression about the value of vetting. Vetting is looking at a man or woman's past and identifying behavior that are potential yellow or red flags. These tend to be moderate to high risk factors for divorce.

Vetting does not ensure any guarantee on future behavior, although it can show trends. For instance, one of my oft used examples is this: if a woman had sex with some men before coming to Christ, but once she came to Christ she was devoted to Christ by following Him in her behavior and chaste for several years she would generally be a better choice than a woman who claims to be a Christian but has done everything but sex (while continuing to claim to be a Christian) with the same number of men the now chaste woman is.

The way Jesus said it in terms of behavior/vows was: let your yes be yes and your no be no. Your behavior should be congruent with what you are saying. This is similar to one of the RP maxims: watch what they do, not what they say.

Future behavior

The thing that I see in real life that most Christian husbands who are in marital trouble aren't doing is something that is straight out of the Bible that I've covered dozens of times on this blog.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might **sanctify** her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Obviously, the Church currently does not do any favors to husbands by claiming this love that Christ has for the Church is to make his wife happy (e.g. happy wife, happy life). Instead, the real meaning of the verse is one of the keys to help influence future behavior of your wife.

How many Christians husbands are taking responsibility for sanctifying their wife — pointing out when they sin and helping them to repent. That number is probably very few. This ideally needs to be started BEFORE marriage to ensure that you don't marry a wife that is contentious to Christian teaching, rebuke, correction and training.

Yes, this is basically akin to discipling your wife in the faith.

This command for husbands to obey is critical for influencing a wife to become more like Christ. The act of repentance means a wife has to be humble enough to admit she's sinning and change her behavior. This also likely means she's humble enough to submit to her husband and follow His lead.

It is entirely possible that a Christian husband could be doing this from the start of his marriage and a wife is rebellious and contentious anyway, but that seems to be rare.

Anticipating and influencing future behavior

March 16, 2021 | by Deep Strength | Link | Original Link

I was thinking about Vetting is for identifying red flags from past behavior; future behavior needs Biblical solutions, and I think there is a need for more discussion on traits that predict a woman will not only stay a Christian but have high character through the changes that life brings in the good and especially bad situations.

The many of these also apply to what to look for in a husband too.

- **Submission and respect**

These are clear Biblical roles and responsibilities for wives (Eph 5, Col 3, 1 Peter 3, Tit 2, etc.), but a lot of potential husbands will gloss over these to their own detriment.

While a woman or girlfriend does not have to submit to a man before marriage, you can generally get an understanding of how she will act accordingly when a man makes a decision for them on dates or other similar things and if she reacts with respect and deference. Is she happy that he is making decisions or is she challenging and contentious? The list goes on. Look at both her attitude and actions in reference to your decision making. Better yet, how does she react when you do something that she doesn't like?

- **Is she teachable? Is she open to correcting, rebuking, and training?**

2 Timothy 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the servant of God may be thoroughly equipped for every good work.

This one is pretty obvious when you look at Christianity as a whole, but I think a lot of people in the Church are a bit blindsided by the fact that people don't actually obey the Bible when their feelings get in the way.

The big one to look for in this is if a woman is willing to obey the Scriptures even in difficult circumstances or when confronted with her disobedience to Scripture how will she act?

- **Is she humble?**

Dozens of Scriptures on humility and pride. One who is humble can admit their errors and repent of their own sin. They do not have a narcissistic or overly high esteem where they can only blame the other person. Humility goes a long way especially in conflict situations. If you have someone capable of understanding their own role to play in any particular situation, you have someone who won't think of playing the blame game.

- **Does she constantly strive to have good character? How does she exemplify the fruit of the Spirit?**

How does she act when no one is around? Does she put on a front when out with people, and does that facade also come around when you are on? How does she act around those less fortunate or those who can do nothing for her? How does she act in difficult circumstances and when things don't go her way?

"He who is faithful with little is faithful with much"
"But I say to you, love your enemies and pray for those who persecute you"

You may have to ask her friends and family in regular conversation about how she acts normally, and you can usually figure out for yourself after about 3-4 months of dating when people get more comfortable with one another and start letting their guard down.

- **Final thoughts for now**

Virginity and looking at past behavior is great to identify yellow and red flags, but these types of qualities matter more in predicting future behavior. Overall, this is a solid list to start. There are more that can be added as well.

The common theme around most of these is two-fold:

1. Is she walking the Christian walk, striving to be more sanctified in Christ over time?
2. How does she handle adversity? The measure of a more mature Christian is one who runs *toward* God when adversity strikes instead of running *away* from God.

Most Christians out there when adversity strikes will stop going to Church and small group, stop talking with their friends and family, and generally have a bad time when they need to seek God the most. This is the exact opposite thing that they should be doing.

David, who is called a man after God's own heart, was always pressing into God even in the hard and bad times as exemplified in the Psalms. Even when he sinned and did extremely terrible things, he was often quick when confronted with his wrongdoing by others to be humble and admit his fault before God and change his behavior.

A woman who has all of these qualities and a husband who focuses on his own Biblical marital roles and responsibilities to be her head and love her for the purpose of sanctification will be able to make it through life's changes without being blindsided by her randomly changing according to the culture. If there was one trait that is probably the most important, it's humility as most of these other things flow from that. You can't have someone that is teachable without humility or willing to admit their own wrongs without humility. Same with walking with the fruit of the Spirit and high character.

Churches need to stop saying our culture is so sex saturated, and that it's getting so bad we are in the end times

March 24, 2021 | by Deep Strength | Link | Original Link

This is a big misconception that needs to go die. It makes it seem like our generation(s) are way worse than any others. I've had to bring this up several times in the past year in different contexts, the most recent one here.

The New Testament epistles were written to men and women in a MORE sex saturated culture than us. Men and women were openly banging temple prostitutes (1 Corinthians 6, 2 Corinthians 6), having sex with their father's wives (1 Corinthians 5 – "even something pagans wouldn't tolerate" per Paul), and things like that. Pederasty/pedophilia (men having sex with young boys) was common and even romanticized some in Greek and Roman culture.

The apostles and Scripture called these Christian men and women to avoid sexual immorality and save sex to marriage.

Yes, the backdrop for which the New Testament Christians was worse than we have it now. Yes, there are now groups that are starting to try to legalize pedophilia, but we are far from there yet.

God's design and morality are universal, but it's easy to think that we are always living in a culture that has it the "worst." I believe this mentality more easily leads to compromise due to many Christians feeling like it's inevitable. It is not. The early Church dealt with it and survived effectively. We can too.

The fear of women leads to failure

March 27, 2021 | by Deep Strength | Link | Original Link

One consistent thing I keep seeing at Sigma's and in the comments here is that women have power over men. Let me be clear.

Women have zero power over men.

My wife has zero power over me. She can divorce me, but that is no power over me because I don't fear it. It will never stop me from obeying God.

I've detailed before in several posts such as Attitudes and marriage and Fear of marriage: the self fulfilling prophecy.

> A husband that is afraid that he may have everything taken away from him will not act rationally in his best interests in terms of the Biblical roles and responsibilities. What I mean by this is if a husband is in fear that his wife will divorce him, he will not be able to love her through sanctification. He will not be able to call her out and correct her when she is off course. He won't be able to lead the marriage effectively due to being afraid of the potential consequences of her unhappiness. He won't be able to stand firm during her moodiness and eventually capitulate. He'll have a difficult time pushing back against a culture and and the churchians who suggest that "love" is "making his wife happy."
>
> This is not to say that those going into it with good attitudes will have godly and successful marriages. That certainly is not the case in every circumstance. Everyone has free will and even many people who were following or disciples of Jesus rejected him when the going got rough (e.g. John 6). However, it is true that it is likely that a bad attitude with corresponding responses will eventually lead to marital ruin.
>
> In this context, we can say that a husband who does not fear his wife but only fears God stands a much better chance at having not only a godly marriage but a successful marriage as well.

You can see this same theme in the disciples in Acts 16.

> Acts 16:16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 She followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.
>
> 19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the

> authorities. 20 They brought them before the magistrates and said, “These men
> are Jews, and are throwing our city into an uproar 21 by advocating customs
> unlawful for us Romans to accept or practice.”
>
> 22 The crowd joined in the attack against Paul and Silas, and the magistrates
> ordered them to be stripped and beaten with rods. 23 After they had been
> severely flogged, they were thrown into prison, and the jailer was commanded to
> guard them carefully. 24 When he received these orders, he put them in the
> inner cell and fastened their feet in the stocks.
>
> 25 About midnight Paul and Silas were praying and singing hymns to God, and
> the other prisoners were listening to them. 26 Suddenly there was such a violent
> earthquake that the foundations of the prison were shaken. At once all the prison
> doors flew open, and everyone’s chains came loose. 27 The jailer woke up, and
> when he saw the prison doors open, he drew his sword and was about to kill
> himself because he thought the prisoners had escaped. 28 But Paul shouted,
> “Don’t harm yourself! We are all here!”
>
> 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas.
> 30 He then brought them out and asked, “Sirs, what must I do to be saved?”
>
> 31 They replied, “Believe in the Lord Jesus, and you will be saved—you and your
> household.” 32 Then they spoke the word of the Lord to him and to all the others
> in his house. 33 At that hour of the night the jailer took them and washed their
> wounds; then immediately he and all his household were baptized. 34 The jailer
> brought them into his house and set a meal before them; he was filled with joy
> because he had come to believe in God—he and his whole household.

The disciples were repeatedly warned through Acts not to preach the gospel nor do miracles in the name of Jesus. They did so anyway. They didn’t fear any woman or man or authority but only God. This led them to continue preaching the gospel and doing miracles. This led to them being thrown in jail.

Yet the fear of jail did nothing to deter them nor did getting actually put in jailed deter them. They even sang songs and hymns in prison that led to them getting witness opportunities.

Whether my wife divorces me or not has no bearing on me as long as I am faithful to God. My money is God’s. My kids are God’s. She wants to take it? She will have to answer to God. He can take care of it all. I don’t have to fear nor compromise on God’s truth.

This is not to say that I won’t take steps to be wise about my marriage. I lead my wife by teaching and correcting her when she goes off course.

However, this serves to illustrate the paradox of the current sexual marketplace. One of the factors that influences the failure or success of them is the fear of women. Generally, men who fear women will inevitably fail. Men who don’t fear women have one of the keys to succeed. This is true whether it’s dating, relationships, or marriage. This is one of the principles where colloquially the phrase “the rich get richer and the poor get poorer”

rings true.

The reason why I am the head of my marriage is because God said I am. I don’t fear what my wife could do if she wanted to follow the world. And that is precisely what allows me to lead and influence her effectively and why she wants to follow my lead.

Unpacking and tying together the meta-levels of Christianity, reality and the red pill into a hierarchical understanding: theological, scientific, and philosophical/cultural

March 29, 2021 | by Deep Strength | Link | Original Link

This is not the first time someone has gone into detail about how we view reality, but it is the most recent. Jack's post on A Mystical Approach to Meta Reality approaches the meta-levels of what we understand, although I think his is slightly incomplete.

- Primary Reality — What is
- Secondary Reality — What is perceived
- Tertiary Reality — The problems created by the discrepancy between 1(a) and 1(b).

I'd argue this is a bit incomplete. Tertiary reality is instead the philosophy or culture that is layered upon secondary reality. In other words, it can be at total conflict from what we perceive many times as brainwashing is a real thing.

- Primary Reality — What is — **Theological**
- Secondary Reality — What is perceived — **Scientific**
- Tertiary Reality — **The organized structures upon which we perceive — Philosophy and Culture**

It is important to note that most secular sources do not acknowledge a Creator and thus do not acknowledge any type of primary reality ("what is") and thus must operate from a relativistic point of view in that we can only know what we perceive. This is why they cannot have any sort of designations such as good and evil or morality because these are strictly theological concepts based upon God. They can only have good and bad from the perspective of what is perceived by an individual or group.

Now, this can be organized in various ways, and Lexet's Charting the Red Pill World can be organized upon this foundational block.

Generally speaking, the "red pill" as it was originally formulated is strictly scientific in nature where various men wanted to discover (or rather rediscover) what the truth of attraction and inter-sexual behavior in order for their own gain. This was done by trial and error and observation about what women do. Hence, the RP maxim "Watch what they do, not what they say."

This also means via extension that much of what was occurring culturally and philosophically in the eras that RP arose from was not aligning with what we were able to observe in culture.

- Primary Reality — What is — Theological

- Secondary Reality — What is perceived — Scientific — **“The Red Pill”: Observation about the truth of what men and women do via attraction and intersexual behavior**
- Tertiary Reality — The organized structures upon which we perceive — Philosophy and Culture — **“The Blue Pill”: recent and current culture (1980s-1990s and forward) and philosophy did not align with what was observed in reality (e.g. happy wife, happy life, “just be yourself”, etc.)**

In the past in some (perhaps many?) cultures, we did have a more clear alignment of Secondary Reality and Tertiary Reality. For example, at least in the 1950s and further back when men were taught to be masculine men and women were taught to be feminine women we had a more natural alignment of Secondary and Tertiary Realities. Some would argue that all of the Realities aligned — Primary, Secondary and Tertiary — but as I have noted on this blog I believe that to be false as no nation has ever striven to fully align itself with God. There may be appearances of such, but in practice it has not occurred.

Indeed, any type of interpretation of what is perceived will tend to spawn it’s own culture and philosophy. Hence, we have various different tertiary realities popping up from “The Red Pill” based on how different groups interpret the scientific and observational data.

Various Tertiary Realities born out of “The Red Pill: Observations” include the one’s Lexet listed:

- The Blue Pill
- Secular Red Pill (PUAs)
- Political Red Pill
- MGTOW (possibly tied for 3rd)
- Christian RP (Catholics > Protestants in number, due to appeals to tradition)
- Other Religious RP
- Incels
- Black Pill

Each of these has their own interpretation of the scientific and observational data. Some are more congruent with the data than others. For instance, it’s clear that the blue pill is not very congruent with actual scientific and observational data as the current cultural and philosophical milieu ignores actual scientific data to keep pushing their own agenda. Common examples of this are preferring blank slate-ism (“you can be any gender you want”) or genetic determinism (“people are born that way” when referring to homosexuality) based on their argument of the day.

To expand on the hierarchical nature of the primary, secondary and tertiary realities in terms of Christianity, we need to understand what we mean by truth and Truth. Since the Creator made the world and created us with senses to understand the world, we also understand that the Scripture that was inspired by Him contains Truth about the world He created.

- Primary Reality — What is — Theological — **Truth: The Bible contains Truth about the human condition including how to live lives that are in alignment with God and *tend to* be successful as that's how God designed us to live**. **For instance, Adam was created as the head of his wife and Eve was created as his helper. The Biblical marital roles and responsibilities of headship-submission, love and respect, etc.**
- Secondary Reality — What is perceived — Scientific — "The Red Pill": Observation about the truth of what men and women do via attraction and intersexual behavior — **truth: codifications of observerations that are almost universally successful in relationships made it into various RP maxims. For instance, Heartiste's 3rd of the 16 commandments of poon "III. You shall make your mission, not your woman, your priority.**"
- Tertiary Reality — The organized structures upon which we perceive — Philosophy and Culture — "The Blue Pill": recent and current culture (1980s-1990s and forward) and philosophy did not align with what was observed in reality (e.g. happy wife, happy life, "just be yourself", etc.) — **lies: the various cultural platitudes such as happy wife, happy life or "just be yourself" are typically either conditionally or wholly false and often misapplied to a particular person which leaves them more confused and frustrated.**

Understanding the primary versus secondary versus tertiary realities does not mean that the secondary and tertiary realities are all truthful or all lies. For example, "just be yourself" does work with women if you are attractive and a naturally masculine leader.

Likewise, just because some red pill person said it does not mean it is a universal truth either. One must remember the context in which most RP advice is given: they're typically to unattractive men who are unsuccessful with women. In other words, the underlying feature of which most advice is given is aimed at increasing attraction and/or removing behaviors that are unattractive.

One must also understand that much of the secular RP codifications of advice are built off of the premise of having sex with as many women as possible. Hence, the target of specific actions are typically promiscuous women. Thus, certain advice is built on maximizing the possibility of sex and often at the exclusion of possible relationships and marriage. For instance, one of the example of common advice is to avoid paying for dates / going dutch. As I have noted before, if you are a Christian this is a pretty big turn off with pretty much any Christian woman who considers herself traditional which is the largest pool of potential spouses for any true Christian man.

One can also see how, in some cases, RP maxims have almost discovered almost verbatim how God instructs us how to live by simply observing reality. Any Christian man should be putting God's mission first, and his wife is to be a helper to him.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself

> the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Christ set the same example: by dying for our sins and resurrecting for the purpose of the sanctification of His Church, and invites the Church to participate in His mission (The Great Commission) to make disciples of all nations.

Now to get back to the analysis.

Generally, the theological will provide the interpretive lens on which we view the scientific which will provide the lens in which we view the culture or philosophical.

In other words, we start from the fact that God created everything with an intent and purpose including man, woman, and marriage. This includes why each man and woman is attracted to particular qualities in their spouse.

It is extremely dangerous to work in reverse order (e.g. scientific observations informs the theological) because deception is very easy. This is the case where many men enter the manosphere proper (either secular or Christian) and start to put on the lens of RP and impute that onto the Scriptures to make determinations of how to live. I have been guilty of that in the past as well unknowingly and changed my stance once others have informed me or I became aware. These lead to dancing monkey syndrome: one must continually do all of the different behaviors in order to be attractive else you're screwed.

As was iterated in Why we are here, the main concept that that *observing* RP (e.g. scientific observation about men and women's sociosexual behavior) does is to help us take off the lens of feminism and the current cultural milieu. This allows us to see male and female sociosexual behavior without the common cultural tropes blinding us. The vast majority of us, including Christians, didn't question that we have always lived with the cultural and philosophical informing the scientific observations which was informing our theological beliefs.

This is what typically happens.

- **The clash: Theological –> scientific <– cultural and philosophical**. (These clash at the scientific and observational level. Many times "happy wife, happy life" wins out over headship-submission and love-respect despite the results of "happy wife happy life" being an utter failure).
- **Most people: Theological <– scientific <– cultural and philosophical**. (Humans by nature tend to default to feelings and experiences over God due to temptation and sin. Thus, the cultural wins out over any type of theological belief. The vast majority of people don't even realize that this is happening.)
- **What needs to happen: Theological –> scientific –> cultural and philosophical**. (This is what should be happening. You reach an extremely different culture by having your worldview on God rather than the culture informing your worldview. Many Christians groups have tried to emulate what they've seen in the

gospels and Acts and can't do it. One reason is probably not aggressively rooting out cultural heresies.)

We can use the top-down theological perspective to inform of why and how temptations easily blind men and women, husbands and wives, and others and learn to act in a righteous manner to follow God.

The sad part about our cultural milieu is that it's strong enough that most Christian leaders don't realize they're walking in it. They preach complementarianism or egalitarianism (because headship is not enough for them) but in practice they walk as the pagans giving pagan advice. Even those who **know** that headship is right and they know something is wrong **still** have the lens of culture on in certain cases and **still** make the same mistakes. The series on the theolopis is proof as you can see in the posts analyzing them.

1. Aaron Renn on The Manosphere and the Church. My post.
2. Alastair Robert on The Virtues of Dominion. My post.
3. Peter Leithart on Side effects. My post.
4. Bill Smith on Attraction: The Biblical Theology of Pickup Artistry. My post.
5. Paul Maxwell on The Measure of a man. My post.
6. Mike Bull on What is Biblical Feminism. My post.
7. Aaron Renn's final response

I think the reality is that one must first understand that they are called to God and His Great Commission. This primarily includes walking against the culture. Jesus was adamant that if you're not for Him you're against Him, and that His way is the only way. If you're not fighting against the culture in all areas then you're only going to get carried away in it. This includes all the current culture and its philosophy, and it also includes all the various cultural and philosophical offshoots of the RP — Secular RP, Political RP, Christian-ized RP, MGTOW, Incel, Black Pill, etc.

Press the reset button on everything.

Forget what you learned and your previous experiences. Ask the Holy Spirit, godly mentors, and look to commentaries and early Church fathers to help you see the Scripture from the eyes of God and not impute your previous experiences and cultural lenses onto your reading and learning.

Full obedience to God and work on making disciples. This may include teaching the basics which are in short supply nowadays such as men to be masculine men and women to be feminine women.

From around the web: Christianity matrilineal?, hypergamy still ticking, Shiela Gregroire spreading feminism, Aaron Renns's analysis of Rational Male Religion, gender gaps in mental health

April 6, 2021 | by Deep Strength | Link | Original Link

- A case for evangelisim being matrilineal.

This one was posted several months ago, but I never really went to analyze it.

I do see some truth in the case being made though, although one can go back very far in this regard I think. It's similar to how Timothy was raised by his mother and grandmother, and then Paul (in 1 and 2 Timothy) has to teach him how to be a leader of the Church.

Readers can draw their own conclusions.

- Hypergamy still ticking in Kay Hymowitz IFS blog post

> But hypergamy turns out to be a stubborn thing. It seems that the highly-credentialed alpha female still prefers a mate above her pay grade. In one of the most widely-cited papers on the subject, demographer Yue Qian compared couples in the 1980 Census and in 2012 American Community Survey. She found that during the intervening decades, though wives became more likely to marry down in terms of educational achievement, "the tendency for women to marry men with higher incomes than themselves persisted." In fact, women with the same or more education than their husbands were more likely to marry up.
>
> The latest entry to the hypergamy literature, published in the December 2019 issue of The European Sociological Review, confirms Qian's findings and adds some suggestive details. Using Swedish register data for people born across several decades, the two authors, Margarita Chudnovskayaof Stockholm University and Ridi Kasrup of Oxford, divided couples into three groups: 1) couples where a woman is more highly educated than her husband, 2) those in which the husband is more highly educated, and 3) couples where both partners are highly educated. Arguing that social life exists across "multiple dimensions of status," they also looked at the social origin, occupational prestige, and income for the three groups. And they limited their analysis to couples before they had children so as to rule out the regrettably termed "motherhood penalty."
>
> "It seems that the highly-credentialed alpha female still prefers a mate above her pay grade."
>
> The results? On several dimensions, status was consistent with education levels: the partner with higher education (male or female) also had higher occupational prestige and social class. But when it came to income, hypergamy re-asserted

> itself. In every union type, including those with a more educated female partner, “men are the most likely to be the main earners.” That Sweden’s commitment to gender egalitarianism is close to a state religion and that women have been partnering with less-educated men for decades only adds to the salience of the findings.

And is should be no surprise to anyone that attraction is still base rooted in God’s creation rather than what our brains think about equality or whatever.

It would be wise to only marry a woman who will look up to and respect what you do and who earns less. Otherwise, you’ll have to help her fight temptation there which she may easily succumb to discontent or comparisons.

- In the wake of the Ravi Zacharias scandals, Shiela Gregoire says…

> Evangelicals are pointing fingers at “celebrity Christian culture,” blaming it for the tragic Ravi Zacharias sexual abuse and rape scandal and the extramarital escapades of Hillsong pastor Carl Lentz (as well as so many more). But what if this epidemic is not just — or even mostly — caused by celebrity culture?
>
> What if it’s the evangelical view of sex?
>
> Yes, celebrity culture gave Zacharias more access to victims and gave both men cover for what they were doing. But it was not celebrity culture that taught these men to objectify women. Our evangelical culture primed them for it.
>
> Take the best-selling Every Man’s Battle series of books. “Every Heart Restored” says: “Because of male hardwiring, men don’t naturally have that Christian view of sex.” “Every Man’s Battle” says: “We find another reason for the prevalence of sexual sin among men. We got there naturally — simply by being male.”
>
> RELATED: Ministry leaders’ rush to empathize with Ravi Zacharias is beyond alarming
>
> Repeatedly, God-given male sexuality and objectification of women are seen as one and the same. Tim LaHaye, in “The Act of Marriage,” echoes this: “Women must cultivate the problem of visual lust, whereas men almost universally must cope with the problem just because they are men.”
>
> So if men can’t help it, what do these books propose is the solution?
>
> Women! It is women who keep men from sinning. And it starts with understanding this is just how men are.

Don’t let any Christian women read her stuff. What’s said is I keep seeing her website and blog pop up on many Christian feeds just like Beth Moore and other women. It’s scary because people can’t see what they’re peddling is not Christian at all.

It sounds good and I guess it’s what 2 Timothy 4 calls “3 For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to

hear. 4 They will turn their ears away from the truth and turn aside to myths."

Mike Licona has a good response to the Ravi allegations.

- Aaron Renn had a blog post on Rational Male Religion book

As was probably assumed at least from the review, Rollo mainly analyzes only churchianity and it's fall to feminists and secularism. He doesn't discuss anything in regard to what true Christians should be doing, just his own prescriptions from a purely materialist and secularist standpoint which are not options for Christians.

There was also Renn's shout out to The Biblical Masculinity Blueprint as well.

- Gender gaps in mental health, H/t commenter on Sigma (sorry, forgot who).

> Mental ill-health is a leading cause of disease burden worldwide. While women suffer from greater levels of mental health disorders, it remains unclear whether this gender gap differs systematically across regions and/or countries, or across the different dimensions of mental health. We analysed 2018 data from 566,829 adolescents across 73 countries for 4 mental health outcomes: psychological distress, life satisfaction, eudaemonia, and hedonia. We examine average gender differences and distributions for each of these outcomes as well as country-level associations between each outcome and purported determinants at the country level: wealth (GDP per capita), inequality (Gini index), and societal indicators of gender inequality (GII, GGGI, and GSNI). We report four main results: 1) The gender gap in mental health in adolescence is largely ubiquitous cross-culturally, with girls having worse average mental health; 2) There is considerable cross-national heterogeneity in the size of the gender gap, with the direction reversed in a minority of countries; 3) Higher GDP per capita is associated with worse average mental health and a larger gender gap across all mental health outcomes; and 4) more gender equal countries have larger gender gaps across all mental health outcomes. Taken together, our findings suggest that while the gender gap appears largely ubiquitous, its size differs considerably by region, country, and dimension of mental health. Findings point to the hitherto unrealised complex nature of gender disparities in mental health and possible incongruence between expectations and reality in high gender equal countries.

Much like the Paradox of Declining Female Happiness, it should not be a surprise that when women are pushed to be more and more like men and add on tons of extra responsibilities to try to "have it all" that their mental health is going to deteriorate.

As these pushes continue for women to continue achievement and status grabbing, it's likely that this trend will continue to get worse and worse over time. Who woulda thought that God didn't create women to act like men?

Jordan Peterson and Bishop Barron discuss Christianity and the modern world

April 26, 2021 | by Deep Strength | Link | Original Link

Sorry for the lack of updates. Life has been a bit busy and will be for another few weeks at least.

In the meantime, I found this to be a pretty interesting listen in terms of what Jordan Peterson has been talking about through his stuff and Bishop Barron's (Catholic) take on a lot of the current events.

It gets surprisingly deep at points especially when they're talking about Jesus. If you have the time it's a good listen despite whatever denomination you are in.

They accurately suss out at least some of the reasons that young men and women are leaving the Church.

Aaron Renn interviews Denny Burk on complementarianism

May 13, 2021 | by Deep Strength | Link | Original Link

Still here. Working on some longer more practical posts, so I haven't been AWOL totally.

Aaron Renn (The Masculinist) interviewed Denny Burk (current president of CBMW) on complementarianism. Wanted to throw this out there for people who haven't seen it.

I've been pretty critical of complementarianism in the past as mentioned in several posts. Complementarianism's "intelligent submission" debunking, Modern Complementarianism weasels, Relational archetypes and more insight into the false godliness of complementarianism theology, Complementarianism – holding to a form of godliness but denying its power. These are only some of the few at least.

Aside from looking at the distinctions between egalitarians and complementarians, Denny distinguishes between hard and soft complementarians. "Soft" meaning that these people only see that there should be no female leadership in the family or the Church but women can pretty much do everything else. On the other hand, "hard" complementarians — of which he is one — see the innate differences between man and woman in creation (e.g. 1 Corinthians 7 and 1 Timothy 2 referring to creation order) as not just applying to leadership but should affect one's whole worldview of the roles of men and women in the Church.

Denny also talks about the fact that the soft complementarian position will likely devolve into more soft and then overt egalitarianism (e.g. feminism) as it's not rooted in anything the Bible actually says. In other words, if you're not standing for truth you'll likely be swayed away from it as the culture becomes more hostile to Christian positions.

Credit where credit is due in that he seems to agree with the positions that I and many others have touted here by standing on the Truth of the Bible.

Aaron and Denny note at the end it seems like some (a lot? many? most?) pastors and Churches don't give advice that facilitates that they actually believe in a complementarian theological position but instead they tend to give advice that tends to jive with the wider culture. Aaron points out that theme of "servant leader" is pretty much just about serving to most Christians without the leadership/authority. Denny agrees but points out that the serving is not the issue (after all Jesus served), but it's the lack of authority that is the issue not the serving. Aaron counter points out that in most cases what happens is the inverse: it is the the authority who should get to decide how to serve (e.g. Jesus wanted to wash the disciples feet, Peter didn't want Him to do that for Him initially).

Unfortunately, they acknowledge that this is a problem, but they didn't really give any particular time to talk about potential solutions.

The biggest issue that I think that Denny did not understand or at least contemplate is

that Jesus' authority is directly tied to love and service. The main point that I continually bring up is the "happy wife, happy life" mentality where the husband gets cajoled by pastors and other Church leaders into thinking that if his wife is happy he's doing a good job of loving and serving her. This cannot be further away from the Truth.

As I've gone over a zillion times, the purpose of Christ's sacrificial love is for the purpose of sanctification not happiness. If a husband is tying his headship/authority/leadership to making his wife happy instead of serving God and wanting his wife to be more holy then that is making an idol out of his wife's feelings.

In any case, I'd be interested in a follow up podcast to see what practical advice Denny Burk would recommend to Churches, pastors, and fellow Christian husbands and wives to live out Biblical headship. That's where the true rubber meets the road.

Potential clarity to 1 Corinthians 14

June 9, 2021 | by Deep Strength | Link | Original Link

Still here. Still writing the other post, just delayed.

Came across some research on this topic which was interesting. Since there's no punctuation in Koine Greek, you usually see v33-35 written as:

> 1 Corinthians 14:26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. 27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. 28 But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. 29 Let two or three prophets speak, and let the others weigh what is said. 30 If a revelation is made to another sitting there, let the first be silent. 31 For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are subject to prophets. **33 For God is not a God of confusion but of peace.**

> **As in all the churches of the saints, 34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

> 36 Or was it from you that the word of God came? Or are you the only ones it has reached? 37 If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. 38 If anyone does not recognize this, he is not recognized. 39 So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues. 40 But all things should be done decently and in order.

Or:

> 32 and the spirits of prophets are subject to prophets. **33 For God is not a God of confusion but of peace**, **as in all the churches of the saints.**
>
> **34 The women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

According to some Roman history, in the battles with Carthage many men died. Thus, their wives started accumulating a lot of money. Oppian law was passed where both men and women had to give money to Rome to fund the war efforts. After the war was over, the men started getting their money back but the women did. The women in Rome

stormed the senate to try to get the senate to veto the law which ended up happening.

Livy (a Roman historian) records a debate between Cato and Lucius in the tribunal where they were deciding to veto the law or not. Part of this is Cato's speech:

> "If each man of us, fellow citizens, had established that the rights and authority of the husband should be held over the mother of his own family, we should have less difficulty with women in general; now, at home our freedom is conquered by female fury, here in the Forum it is bruised and trampled upon, and because we have not contained the individuals, we fear the lot…
>
> **Indeed, I blushed when, a short while ago, I walked through the midst of a band of women. I should have said, 'What kind of behavior is this? Running around in public, blocking streets, and speaking to other women's husbands! Could you not have asked our own husbands the same thing at home? Are you more charming in public with others' husbands than at home with your own? And yet, it is not fitting even at home for you to concern yourselves with what laws are passed or repealed here.'**
>
> **Our ancestors did not want women to conduct any – not even private – business without a guardian; they wanted them to be under the authority of parents, brothers, or husbands; we (the gods help us!) even now let them snatch at the government and meddle in the Forum and our assemblies.** What are they doing now on the streets and crossroads, if they are not persuading the tribunes to vote for repeal? Give the reins to their unbridled nature and this unmastered creature, and hope that they will put limits on their own freedom. They want freedom, nay license, in all things.
>
> If they are victorious now, what will they not attempt? As soon as they begin to be your equals, they will have become your superiors… What honest excuse is offered, pray, for this womanish rebellion? 'That we might shine with gold and purple,' says one of them, 'that we might ride through the city in coaches on holidays as though triumphant over the conquered law and the votes which we captured by tearing them from you…'
>
> **Pity that husband – the one who gives in and the one who stands firm! What he refuses, he will see given by another man. Now they publicly solicit other women's husbands, and, what is worse, they ask for a law and votes, and certain men give them what they want…**
>
> I vote that the Oppian Law should not, in the smallest measure, be repealed; whatever course you take, may all the gods make you happy with it."

Taking the passage in this context, it appears that the passage which is mainly talking about tongues and prophecy that perhaps the Corinthians Church was denying women participation in this by imputing Roman law into Church meetings.

Thus, the correct parsing of the Scriptures in this case would be:

> 26 What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. 27 If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. 28 But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. 29 Let two or three prophets speak, and let the others weigh what is said. 30 If a revelation is made to another sitting there, let the first be silent. 31 For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are subject to prophets. **33 For God is not a God of confusion but of peace, as in all the churches of the saints.**
>
> Quoting Roman law**: 34 "The women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the law (Roman) also says. 35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church."**
>
> Repudiating Roman law within the meetings of the body**: 36 Or was it from you that the word of God came? Or are you the only ones it has reached? 37 If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord. 38 If anyone does not recognize this, he is not recognized.** 39 So, my brothers, **earnestly desire to prophesy, and do not forbid speaking in tongue (the context of the passage!)**. 40 But all things should be done decently and in order.

Doing some further research, apparently this particular interpretation which seems correct has also been latched onto by egalitarians and taken out of context to mean that women can do anything that men can do. However, that still conflicts with 1 Corinthians 11, 1 Timothy 2, and other passages so it cannot be correct.

Specifically, they ignore the context in which the passage which is specifically what I bolded above for **prophesy and speaking in tongues.** We already know that women could prophesy (e.g. Acts 21, Deborah, etc.) and likely speak in tongues as well so women had the ability to do these things in the Church. I've already covered some of that in previous posts.

It's similar to how egalitarians try to twist other passages like Galatians on "[there is no male or female but one in Christ]" when it's specifically talking about salvation not roles in the Church. Likewise, they try to warp the Ephesians 5 with the 'mutual submission" out of context when there's also Colossians 3, Titus 2, 1 Peter 3, and so on which they refuse to touch since it doesn't fit their narrative.

They think they've found that one "**gotcha**" moment where they can make their culturally relevant position be right and deny the other multiple contexts of Scripture.

> If they are victorious now, what will they not attempt? As soon as they begin to

> be your equals, they will have become your superiors… What honest excuse is offered, pray, for this womanish rebellion? ‘That we might shine with gold and purple,’ says one of them, ‘that we might ride through the city in coaches on holidays as though triumphant over the conquered law and the votes which we captured by tearing them from you…’
>
> Pity that husband – the one who gives in and the one who stands firm! What he refuses, he will see given by another man. Now they publicly solicit other women’s husbands, and, what is worse, they ask for a law and votes, and certain men give them what they want…

Ironically, given the feminist rebellion against God, Cato was indeed right about the consequences of such actions, even if the Corinthians were applying what he said wrongly in Church.

You should be training your wife

June 16, 2021 | by Deep Strength | Link | Original Link

I went with the inflammatory title for a reason.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28 So husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are parts of His body.

A husband's love is to emulate Christ's for the purpose of sacrificial sanctification. Christ's loving sacrifice for us on the cross was that so we would be reconciled to God.

> 2 Corinthians 5:16 So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. 17 Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! **18 All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: 19 that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.** 20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. 21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Thus, a husband is to love his wife for the purpose of sanctification. How can he do that? By discipling her in the faith, which part of that includes the use of Scripture.

> 2 Timothy 3:16 All Scripture is God-breathed and is useful for **teaching, rebuking, correcting and training in righteousness**, 17 so that the servant of God may be thoroughly equipped for every good work.

In general, husbands should be discipled by other men in the faith, and they should be discipling others including their wife and children in the faith. Much like God commands the Israelites in Deuteronomy 6.

> Deuteronomy 6:4 Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie

> them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.

What does this mean? What are some practical examples?

Here's one example I used in the book. While I was dating my wife she was being disrespectful in her speech with other people toward me, so I pulled her aside and told her not to speak about me that way. If your wife is treating you in a way that is not Christ-like with the fruit of the Spirit you should be teaching, rebuking, correcting, or training her to operate in a way that conforms with Christ.

The problem is that many Christian husbands don't do this, so their relationship or marriage devolves into a pattern of disrespectful behavior.

One of the axioms I've used on this blog before always rings true: **You teach others how to treat you.**

If you let your girlfriend or wife run all over you or treat you with disrespect, that's the type of relationship you are going to have. You need to grow a backbone and tell her disrespectful or non-Christian behavior is unacceptable. Just as Adam failed to rebuke Eve (and the serpent) in the garden when she gave him the fruit, husbands are to emulate Christ to be more like Him instead of doing nothing and allowing the sinful behavior to slide.

Use wisdom. If you and your wife get hotheaded, make a rule that there's no talking about things until emotions have cooled off. If there's name calling don't engage. If she's acting like a spoiled child then call it out.

If you don't tolerate manipulative behavior and don't respond it then surprise surprise it will improve over time.

Unreasonable expectations of American motherhood

June 24, 2021 | by Deep Strength | Link | Original Link

This article is an example of cause and effect.

> So as a longtime childless woman who is now wading through insurance forms and hospital preregistration and breast-pump reimbursements, I'll offer a personal framework for "solving" the "problem": My family values are fine. The country's are not. For many years I did not have children because, in policies and practices, the United States is hell for mothers.
>
> I did not have children because day care where I live costs an average of $24,000 per year, and renting a two-bedroom apartment can cost upward of $30,000, and in my childbearing prime my salary ranged from $37,000 to $45,000. Those numbers are far above the minimum wage that many mothers scrape by on, but still the math never made sense.
>
> I did not have children because while other countries determined that investing in child care — making it free or inexpensive — is the easiest way to encourage motherhood, the United States has determined that what's easiest is simply berating families who can't make it work, telling them that they should have budgeted better, or saved more, or arranged for Grandma to watch the baby. (I did not have children because Grandma, my own mother, is still working full time.)
>
> Pregnancy and childbirth are bloody, messy, flesh-tearing endeavors after which American women are discharged from the hospital with no codified support. No free Finnish baby boxes containing all necessary baby gear. No free British midwives, dropping by your home to check on the mental and physical well-being of the new parents. No free Swedish lactation consultants, no German hebammen. No mandated paid maternity leave as exists throughout Europe and in other countries like South Korea, Israel, Mexico, Chile.

> Compared with 40 other relatively wealthy countries, the United States is the only one that does not provide paid parental leave, that expects women to discharge themselves from the hospital and then cheerfully return to work, still wearing compression binders to hold in their angry Caesarean section scars, and that is why I did not have children.

Ironically, this is a pretty narrow window of thinking, especially with the context of comparison is the thief of joy. If we stopped to think about why wages have eroded, feminism and flooding the labor market with tons of women did that over time. One could also live in a different area, but that's not exactly a good thing either. Want better healthcare experience? Well, we could raise taxes and do that, but then everyone would complain about that too.

> Our culture loves nothing more than to judge women for the choices they make, and then rejudge them if they make different choices. More than a handful of readers, I know, have gotten this far into the column and have decided that the problem is not a systemic lack of empathy and accommodation for mothers but rather women like me: childless women who should have lived somewhere less expensive, or found unicorn jobs with high pay and flexible hours, or arranged child-care swaps with imaginary neighbors, or just shut up about it and not bore everyone with their whining.
>
> Or, just not had children at all. Most of us want to be respectable, responsible, contributing members of society, and those options were presented as the only respectable choices: Have children and never expect an iota of help from anyone who is not a blood relative; or don't have them and be forced to explain yourself to people who can't seem to understand childlessness as something other than a sign of dysfunction, weakness or entitlement.

Or maybe that's feminism saying that "women should have it all" and you're placing the unreasonable expectations on yourself. Feminism also says that being a "housewife" is not a respectable, responsible contributing member of society either, so now women think they are being "forced" into placing their value on their work never thinking that it could be a big issue.

I'm not against women or wives working, but when you buy into feminist thinking it leads to awful conclusions.

> Women are not having children because they know if something went alarmingly wrong with the pregnancy, they would have to go to an abortion clinic while strangers lined the building and called them murderers on what was already the worst day of their lives.
>
> Women are not having children because they know the same people who insisted they cared about what happened to their fetuses would not care much at all about what happened to their children. Because nobody makes signs and marches in support of postnatal extended hospital stays (the average duration of postnatal hospital care has halved since the 1970s). Because there is no powerful, righteous bloc of single-issue voters in America who are threatening to make or break politicians over their support of universal preschool.
>
> There were other reasons I personally did not have children, of both a thoughtful and ridiculous nature (What if I dropped him? What if I accidentally left her in the car, the way I sometimes accidentally leave my wallet in the car?).

Rolls eyes. No one wanting a kid thinks about this stuff. Money issues, sure. Perhaps not coincidentally, her hate boner for "the people she's referring to" base their lives around actually wanting to raise a family — and not their jobs especially for the wife — because that's their priority. And they're happier. Funny how that works out.

> I did not have children because America is a difficult place to be a mom. And

> because every policy-based attempt to change that is met by telling women to buck up, drink a glass of rosé and download the Calm app. Screw that.
>
> Now I'm having a baby, a plot twist that involved a lot of thinking and planning with my husband, paired with a lucky salary bump, paired with my employer's increasingly generous leave policies, paired with a soulful and biological pull that asked to be listened to rather than suppressed. I'll say that I expect motherhood to be very, very hard, but also as immense and rewarding and transformative and weird as everyone says it is.
>
> I will also say, as I'm heading off on this immense and rewarding journey, that I will never forget what it feels like to be a woman who is not having children. And how that might be because a woman genuinely doesn't want to — an equal, valid and conversation-ending choice that should be respected unequivocally.
>
> And how some of those women maybe do want to have children, but they are among the many American women for whom motherhood is not a practical choice. It's not because they are entitled, or weak, or dysfunctional. It's because their country is.

Honestly, I'm pretty sad for her since she's bought the feminist dream lie along with many other women. Everything is still all about basing things around her and her job and blaming others for her choices. I guess the saying is true: if you make your bed you lie in it.

What's crazy is when I saw this going around on FB with tons of women agreeing to it, it was with women who were making good money at least as much as the average American household by themselves not including their husbands. That and they also bought houses or were renting in places that were probably to large for their own salaries. Feminism and keeping up with the Joneses. A bad combo.

The fallacy of teaching men to be emotionally honest part 2

June 24, 2021 | by Deep Strength | Link | Original Link

Jack's post on men's fantasy of emotional intimacy seems to have resonated with a bunch of men.

I wrote on this a while ago in The fallacy of teaching men to be emotionally honest, but let's go back into some of the details.

> Men and women tend to express emotions differently. Surprise surprise. We are different.

> 1. Men tend to process emotions internally and solitary.
> 2. Women tend to process emotions outwardly in a social manner, especially with friends and family.
> 3. When women tell men to be more outwardly emotionally expressive, what they really mean is to be more positively emotionally expressive.
> 4. A necessary feature of leadership is the ability to process emotions internally and solitary. That is a leader must be able to filter out their negative emotional displays in order to lead by example and build confidence and trust in the relationship. Negative emotional displays often lead to threats, fear, and distrust.
> 5. Women generally want to share in the joys of your successes, be shielded from the sorrows of your failures, and be her anchor in the storms of life.

As I've learned more about this in marriage, I think there are some more caveats from this.

A. First, I still agree with my prior assessment that most successful outward emotions should be positive. Since women tend to be more empathetic, that means they tend to be influenced and actually *feel* the emotions that you are expressing. Hence, if you get into a negative mood it tends to influence her into a negative mood as well. That's not what you want.

B. Negative displays of emotions or weakness should generally only be typically expressed through story or "after the fact" type of scenarios where you overcame that difficulty. For example, the oft used bodybuilder wins competition after coming back from injury (?) example below. He's crying and emotionally vulnerable, but it's attractive because he just won a competition and he's hot.

Just as a skinny frail body triggers feelings of revulsion in women, so does weakness expressed in any other way. I haven't had any of the harrowing scenarios in the other comments, but my wife has commented that even me expressing "owww" when something unexpected hits me and causes me pain can bring out feelings of "ickiness" or "mild revulsion" within her. That's just hypergamy. Since men are supposed to be protectors of women by God's design, anything that shows weakness in a man will start

to trigger her hypergamy in a negative way. Obviously, this can go haywire just like gold diggers are a twisted expression of providership, but understanding that things like this can be a normal reaction will help you be more aware of it and build habits that eliminate behavior like that.

C. Within that particular context, attractive men (e.g. PSALMs, masculinity, etc.) have more leeway than unattractive men. As some have stated, the rules are different. This also applies to perception because you may be objectively attractive as some celebrities are, but their wives may still divorce them. We don't know what goes on behind the scenes if they are just feminist and/or rebellious, but I've counseled some situations where a husband is objectively attractive physically but he doesn't have other components of PSALM such a strong masculine leadership and is a pushover in his decision making. That turn off overcomes his objectively attractive appearance.

For those in situations with inverted roles or rebellious wives, it is imperative to minimize displays of weakness because that only breeds contempt and disrespect. Standard "RP" advice is to not emote around women at all, and the reason for this is because the general RP population to which this advice is given is unattractive men looking to be more successful with women. Thus, the playbook is to eliminate any potential things that may be turning off women which emoting includes.

E. Turning back to my assertion that negative emotional sharing should be generally be done through story or "after the fact" scenarios means you can show or tell how you overcame a specific scenario in the past with negative emotions. For the woman or wife it brings them through the negative experience but it ends with a positive or happy ending which uplifts rather than drags them down. If you're just worrying all the time like with your job or money or stuff like that then it's first of all disobeying Christ (e.g. Matthew 6), but it's also dragging down the atmosphere on the relationship or marriage.

F. I would also compare this scenario to something I've seen in Christian Churches before which is always being transparent and always being truthful. This can especially be emphasized in marriage by counselors and pastors. This is something that is easily taken the wrong way because you start to lack wisdom and discernment. For instance, if I'm walking through the store or the Church, it's true that many people are overweight or obese but am I going to just share anything and everything that's on my mind about those particular things? No, it's obviously not going to be helpful for building up at all.

Therefore, we have established the fact that being completely honest and transparent with everything we think or feel does not always have to be said. I think this is one of the ways that the perhaps both the culture as well as Christian culture has seeped into our minds as a false reality that we need have our spouse know everything about it us and that it will bring us closer. No, it won't. Sharing every particular thing is simply just dumb from any perspective, except one where you have some type of fantasy that it's a good thing.

I'm not sure where this is rooted from but it might be a type of expression from chivalry or perhaps an influence of a relationship with a mother and son. A mother generally

accepts her children unconditionally no matter what they say or do, but this is different than a headship-submission relationship. One should not act in a way with your wife as you did with your mother as that would lead to an inverted role relationship.

I personally have never felt the need to share all things and everything with my wife especially in regard to negative emotions like fears or worries, so I was a bit confused as to why many men on the other post felt like they needed to. Maybe that is one of the more insidious features of churchianity where the church has unknowingly fallen to culture and we can’t discern that it’s a bad idea to talk about everything with our wives.

“That all changed after we married…”

June 28, 2021 | by Deep Strength | Link | Original Link

This is something that has been brought up multiple times through the years, but I think we’ve never gone into depth on this topic.

I want to cover this namely for the singles and people in relationships to look for potential issues where their potential relationship or marriage may devolve into such a state. If you can catch them while you’re still single or in a relationship you can push the eject button.

First off on my end, this has not been my experience at all as my wife is the same person before and after marriage. I’ve done all the posts on vetting and looking at future behavior, and that’s the process I used to evaluate whether my wife would have solid character and virtue and pursue Christ on her own before, during, and after marriage. I’ve also noted instances of where I have had to love her for the purpose of sanctification before and after marriage in teaching, training, and correcting. I’ve also noted that my wife is very attracted to me as well which probably has something to do with it, but that was easily discerned before marriage as well.

So I guess to get into things, why do people think it is that we have the “that all changed after we married…” scenario? I’m just spitballing some common scenarios I can think of, but I’d like a quality discussion on this topic as I’m sure there’s more I haven’t thought of.

- Now, the first one is obviously something akin to infatuation. It’s easy to overlook character flaws if you’re infatuated. I can see this is the case in some scenarios
- Normalization of non-submissive and disrespectful behavior, but you didn’t catch it. This is sort of like the “she’s my better half” scenario which is easily seen, but there are a lot of non-verbal interactions that show a woman is disrespectful and contentious even though she may not verbalize it. Also, some men are a bit blind to disrespectful behavior and just gloss over it from what I’ve seen. I’ve pointed this out to various husbands before about manipulation tactics, and they never saw it until I pointed it out. The blinders were on.
- Attraction likely has something to do with things as well. As we noted previously, the rules are different when a woman is more attracted to a man versus not. This is pretty obvious in popular culture as well as women will still date “jerks” and “assholes” even though they’re treating them like dirt. As it’s typically men asking women out, men are typically attracted to women they ask out, however, at least some men don’t know if the woman they are asking out finds them attractive. Usually women won’t go out on dates with men they find not attractive, but they generally will with men they find some attractive in some instances. Same with marriage.
- Not correcting disrespecful and sinful behavior from the get go. This is also a common one that I see that not many Christian husbands believe they should be doing. Relationship starts out good because they all the good feelings and whatnot,

but as those start to go away the man or husband is not leading to correct any disrespecful behavior. This leads to women getting more emboldened to keep doing it until the roles are fully inverted and they're both unhappy. This is the same as what Adam failed to do.

- She was good at hiding her true character. She seemed to walk the walk and talk the talk of being a Christian (e.g. serving in Church, reading her Bible, etc) but she was more or less just faking it. Generally, however, if you're looking closely you can assess this because she will not be fully congruent with how a Christian is supposed to act (e.g. fruit of the Spirit, especially humility when she sins. She may not also change her behavior after so-called repentance).

I'm sure there's more but I'm drawing a blank at the moment.

The most common ones I've seen at least in real life are infatuation glossing over character flaws, usually at least some lack of attraction, and not heading off,correcting or rebuking disrespect.

While it's true that women could be hiding true character, if you've been dating for more than 6-8 months you can usually catch that if you're looking closely. Don't look at the good. Look at how people respond when things don't go their way or they sin.

The corrections are usually pretty obvious, but they take time if the relationship or marriage has garnered a lot of negative momentum.

Plans of action on attractive traits for men looking for a wife for a godly marriage

July 9, 2021 | by Deep Strength | Link | Original Link

The general consensus seems to be that many Christian men will have difficulty finding a *true* Christian wife in today's cultural milieu. In this post, I'm going to try to detail all of the different things I did to prepare for a wife (many of which are in the book) but also some of the ones that aren't. I'm also going to include some others that people have observed over time as well.

All of these are going to be in the Spirit of complete obedience to God such as no premarital sex, no questionable moral behaviors, and so on.

This post is also not the place to comment on the difficulty of such scenarios, how many men or women can actually carrying these things out, or why they are needed. That can be the topic for another post.

No one is claiming you must do these things to be a Christian. Many of these things that you would normally do as a Christian and some optional ones that are wise are typically helpful in being attractive to the opposite sex which can help you get into a relationship and eventually get married.

Commenters are welcome to contribute things they did that they believed helped them find and marry a good wife. I will add them to the OP.

To summarize attractiveness, things that women generally consciously or subconsciously look to evaluate whether they want to date and/or marry a man are:

- PSALM (power, status, athleticism, looks, money)
- Biblically, PSALM is typically expressed in terms of headship/leadership, Protector, and Provider (Gen 1-3, Eph 5, 1 Pet 3, Tit 2, etc.).
- Masculine traits — typically expressed through headship/leadership

As for the reasons why God created attraction to exist for marriage, I detail that in my thesis of A Christian understanding of attraction, and the role it plays in marriage Part 3.

One analogy that I often use of a **house**, attraction tends to get your foot in the door but character and virtue tend to sustain and maintain the relationships. Thus, I am going to split the advice into various categories that focus on attraction and relationship although some overlap with both (e.g. leadership).

In this context, attraction tends to be what the outside of the house looks like and attracts while the interior is what makes the home a stable and quality relationship. There's only so much you can do with a shabby exterior as no one will come to find out the quality of the home, but often a shabby exterior hides some rotting infrastructure underneath (e.g. nice guy syndrome). The inside should ideally reflect the outside too, so

we'll keep that in mind going through the various points.

I'm going to break these down into the various categories of the OYS that RP Christians uses as it's fairly useful in terms of being wholeheartedly devoted to God in every area of life (e.g. love God with all your heart, mind, soul, and strength): Spiritual, physical, mental/emotional.

Secondly, as we discussed in What makes a Christian marriage successful?, there seems to be a several things that seem to make a Christian marriage successful from the Scriptures:

> In effect, God's commands of marriage as an earthly institution first with Adam and then as a helper with Eve (from Genesis 1-3) are to:
>
> 1. Take dominion over all the earth
> 2. Multiply and fill the earth
> 3. Cultivate and tend to the garden
> 4. Obey God
> 5. Eve as a helper
>
> So what are men attracted to? Men are generally attracted to physical beauty (e.g. .6-.8 waist to hip ratio), healthy bodies, beauty, etc which tend to indicate that she is fertile and has a good capacity to bear children — thus fulfilling God's command to multiply and fill the earth. Femininity is generally nurturing and kind, much like a good helper would be.
>
> So what are women attracted to? Women are generally attracted to PSALM – power, status, athleticism, looks (muscle, etc.), and money and similar things. Power and status? Those tend to correlate with taking dominion. Athleticism and looks/muscle? Those tend to be correlated with protecting and caring for things like the garden and her and her children. Money? Provisioning for her and her children. Masculine traits are helpful for improving all of these to varying degrees.
>
> **To circle back around…**
>
> These obviously look familiar to Cameron's and Jack's assessment of godly successful marriages.
>
> 1. Marriage is open and/or enthusiastic about having children. **Check**. Be fruitful and multiply.
> 2. The woman wants to be a wife and mother instead of a careerist. **Check**. Helper to her man (wife) and be fruitful and multiply (mother).
> 3. Evident sexual attraction. **Check**. Obviously, a man fulfilling God's mandate to take dominion, protect and provide for himself (and by extension a wife and children) and obey God (e.g. not put his wife on a pedestal — or in Heartiste's

> rule ‘you shall make your mission, not women, your priority’) is going to be attractive to women. Likewise, a woman that is generally beautiful and feminine will tend to best fulfill the be fruitful and multiply and helper commands and duties respectively.

> It’s there all along. We just didn’t want to dig through Genesis 1-3 to understand fulfilling God’s purpose for marriage

Overall, a specific situation must take into account both being a man that God intended from creation and also selecting a wife with the right priorities and character traits. Sigma has a more extensive breakdown here.

One must also remember that Vetting is for identifying red flags from past behavior; future behavior needs Biblical solutions. Vetting by itself does nothing. You want to look at the specific character traits and how she acts under pressure or in tough situations to assess her virtue and ability to cling to God or to see if she runs from God (and eventually you likely in divorce).

Why do these?

1. I think it is a fairly established fact that men tend to want to marry a wife they find attractive, and that women want to marry a man they find attractive.
2. Secondly, attraction gives influence. In general, people are more willing to give the benefit of the doubt if you’re attractive. This can be leveraged many different ways including setting a good example. For instance, one personal trainer could be fat and another trainer could be muscular and ripped. People would be more willing to listen and believe the advice of the muscular and ripped one. One practices what he preaches and one doesn’t.
3. Third, the combination of attraction and influence is very useful for leadership of a wife, family, and in the Church where most people care less about attraction than even the world. It gives you more opportunities to influence others for the gospel and discipleship.

One does not have to do these to have a wife or get married, but the statistical probabilities mean that it is much less likely if you aren’t. I believe that most men would like to give themselves the best chance as possible not just to find an attractive (to them) wife but also one that is godly. The more women that you are attractive to, the easier it will be to find one that is not only attractive but serious about following God as well. The latter should be the priority, but of course sometimes Christians ignore that in favor of attractive unbelievers which is why Paul had to tell the Corinthians not to marry unbelievers.

Spiritual

- **Be all in or all out on God** — Once you make this commitment, it changes a lot. I

used to make fun and tease vegetarians all the time during college when I found out, and I was clueless then to why some of them started to like me but it makes sense now. Women like men with a backbone and who are not afraid to put out an opinion and stick on it. Likewise, I've found once I was all in for God and put a lot of effort into studying and applying my faith my backbone in difficult situations has become a lot stronger which has been helpful not only with women but spurring my brothers in Christ on.

- **Walk out God's plan for your life and study God's marital roles and responsibilities and start to apply them to your life when single** — God says the husband is to be head of the wife, so he's supposed to be the leader with authority. Jesus didn't need permission from the authorities (Pharisees) to do His mission for God. How can you act as a leader of one first? That goes for all parts of your life: spiritual, physical, emotional, mental. Being a leader starts with you and your mission for God. Lead by example.
- **Have an evangelism and discipleship focus** — being comfortable talking about your faith with non-Christians and Christians is extremely helpful for leadership. It also helps to push away fear of things like asking women out. Asking out a woman is a temporary thing compared to evangelizing which involves something that affects the rest of their life and eternity. Likewise, being discipled and discipling gives you the correct framework to understand the roles of husband and a wife (Christ:Church/disciples::Husband:wives – Eph 5). Jesus Himself was adept in both roles (God -> Christ -> Man -> Woman – 1 Cor 11).
- **Study the Scriptures in depth, develop your prayer life, practice other spiritual disciplines** — Get a commentary. Understand exegesis and hermeneutics and how to apply them. A husband is be the head of the wife for the purpose of sanctification (Eph 5). Even if you never lead a Bible study, you need to be the spiritual head of a marriage. You can't be a spiritual head if you don't know what God says. This is one of the things where you need to lead by example.
- **Get involved in a Church** — try to pick one that mostly aligns with what you believe whether Protestant, Catholic, or Orthodox and that fights actively against feminism and the culture milieu. Yeah, easier said than done, but they are out there. Involve yourself in the community to love and serve others. The highest quality prospects that you will have will come from a Church community, and it's also true that men who tend to have the highest prospects will be involved in and/or leading ministries of various sorts (e.g. power, status in the Church). The goal is to serve God, but there are those side benefits of this that will likely help you find a wife.
- **Consider taking on leadership positions in the Church** — Obviously, do them because you want to serve God. However, whether it's something smaller like leading a small group or Bible study or other things like playing in the Church worship team if you have the talent these things can obviously stand out women.

Overall, *most* serious Christian women I've met are looking for a spiritual leader (e.g. Eph 5) so it makes within the context of women's hypergamy sense to lead by example

through cultivate a strong spiritual life. Thus, you can lead your wife in spiritual matters like evangelism, discipleship, study of the Bible, prayer, etc.

Physical

- **Lift weights to gain muscle** — We've covered this before on how much muscle and bodyfat: Women's attraction to men's musculature and Time frames for body recomposition. Generally speaking, the more muscular and fit you are, the easier it is to come off as attractive to women and go on dates and sustain relationships with women who you also deem as attractive. To quote Mark Rippetoe — "Strong people are harder to kill than weak people and more useful in general." This is low hanging fruit and if you're not doing it then you're not serious about finding a wife to me.
- **Physical hobbies** — Martial arts is typically a good one to learn to trigger the protector hypergamy vibe with women, but typically any physical type of sport works as well. If you have the time and effort you can generally excel which can also be attractive. Choose one that you intrinsically enjoy hopefully.
- **Groom effectively** — This tends to mostly be about eliminating unattractive traits (e.g. messy hair, facial hair, body odor, etc.), but if it's done well enough it can be a net plus as well.
- **Fashion sense** — This is pretty obvious. As you start to get more muscular wear fitted clothes. Anyone can tell the difference between a fitted suit and a non-fitted one and how sharp and impressive someone looks in each. The same is true with any of the rest of your clothes.
- **Learn to hold yourself well** — make and hold eye contact, choose open body postures over closed body postures, don't rush your movements, move confidently and with a purpose, work on your voice cadence and tone, etc. Practicing public speaking (e.g. toastmasters) can help out a lot with things like these. These things also go well with evangelism and discipleship.

Overall, increasing your musculature and overall appearance helps make good first impressions and first impressions matter a lot.

Mental/emotional

- **Get a job or volunteer somewhere that puts you out there interacting with everyone** — if you're any way like me who scores 99% introvert on Big 5 or Myer's Briggs and was scared of talking to strangers and taking phone calls then a service job where you actually have to talk to anyone and everyone can help with this. I took one in high school and college and had one for a brief stint after college which helped develop my social skills. This seems to be a growing problem with Millenials and any generation after them. Crappy social skills. These can be developed.
- **Read Great Books for Men (GBFM)** — Sort of being facetious with the title of the point, but self-education on all different topics is a good idea in general. It allows you to talk about many different things with many different people.

- **Be an expert on life** — What I mean by this is learn and know how to do everything in life if at all possible. Be handy around the house. Know how to do finances, invest, and set a budget. Know how to fix a car and take care of various issues. The more things you know how to do and are an expert in, the easier it is to trigger a woman's hypergamy to look up to you and respect you. That's the basis of attraction.
- **Develop Anti-fragility** — this is a concept where one does not avoid stress or risk taking behaviors but embrace them. Popularized by the book, but fairly common throughout various endeavors without a name. Cold showers, exercise, and other things like this are anti-fragile behaviors that increase mental resilience and ability to hand stressful situations. Reframing the mind and emotions so that negative ones aren't things to shy away from but embracing failure to help you learn and grow. This not only helps with speaking with women but everything else in life.
- **Be slow to anger and other negative emotions and be self controlled in all circumstances** — these things are especially important for developing good leadership acumen in your relationships including ones with a potential girlfriend. If you easily lose control of your emotions then it's easy to get blown to and fro by them and sabotage any good that you have previously done. People tend to dwell on negative impressions.
- L**earn to tease women** — this should be pretty obvious, but if you practice and learn to get good at it then it can be helpful not only for generating attraction but also diffusing socially awkward situations or challenges or tests from women.
- **Develop a sense of humor** — fairly self evident. People like to laugh and have fun. If you're more "fun" to be around especially through humor then it's easier to navigate social spaces.

Education and income

- Mate selection for modernity goes over dozens of studies that look at how hypergamy in women means they tend to prefer men who have more education and more income than them. STEM (science, technology, engineering, math) is always a good prospect, especially since men tend to intrinsically enjoy STEM more than women. Professional jobs or trade jobs are solid on the money front as well. Obviously don't pick one just because you want to earn a lot or have a wife and family, but being able to have money to steward for God and give for charity are good things as well.

Relationship mentality

- "**Follow me" leadership** — as has been stated over and over on here and in the book, Jesus says follow me to the disciples and His Church (e.g. gospels, Eph 5, Rev 2-3). This is the model that Jesus uses. Jesus does this with His disciples by leading by example: He was doing ministry when He invited the disciples, then he taught them as He did ministry. Then He had them try it out (e.g. Jesus sends out the 70).

Then He had them do it full time in the Great Commission. As Jesus delegated and had expectations of His disciples and Church, so too a man must have an idea of where his potential wife and helper (e.g. Genesis 1-3) fits in within his marriage. He must communicate expectations and hold her to them.

- **Make sure you are training your girlfriend or wife** — A husband's role is to be a leader and one of the responsibilities to is love your wife for the purpose of sanctification (Eph 5). How can you teach, correct, admonish, and train her in righteousness as necessary? Look for opportunities. Similarly, how can you dwell with her in the knowledge as co-heirs in Christ if you don't know her? Find out what makes her tick. Her strengths and weaknesses, her likes and dislikes, her spiritual gifts. Is she a good fit for you and your leadership style? Does she have room to grow? Is she teachable? Does she respond well to you?
- **Make sure she has her own walk with God and is growing in that without you** — This doesn't mean you can't or shouldn't do things like studying the BIble, praying, or other things like this with her. What it does mean is that she should be committed to learning and growing more Christ-like before you are there and while you are there. Make sure she isn't a cultural or social Christian who is going through the motions either. See how she treats her family, friends, and even those she doesn't know. Look at her character and virtue.

I'm sure I'm forgetting some, and I will be updating this list as more come to mind.

A Christian understanding of attraction, and the role it plays in marriage Part 3

July 12, 2021 | by Deep Strength | Link | Original Link

Update: New version with updates:
https://deepstrength.wordpress.com/2024/03/04/a-christian-understanding-of-attraction-and-the-role-it-plays-in-marriage-dominion-is-baked-into-the-cake-part-4/

So I just had some new insight on this topic since the previous post on A Christian understanding of attraction and the role it plays in marriage Part 2, so I'm going to be going through that post again and adding onto it.

Topics:

- **The lens of heaven — marriage is an earthly institution**
- **The lens of earth — the context surrounding the creation of marriage**
- **The purpose of marriage as an earthly institution**
- **What is attractive to both sexes?**
- **Understanding how attraction plays into the roles and responsibilities of marriage**
- **New Testament Scriptures reinforce God's Old Testament design of creation**
- **Exploring the Scriptures on attraction and sex**
- **Other Biblical pitfalls of downplaying attraction**
- **Conclusion**

The lens of heaven — marriage is an earthly institution

Marriage is an earthly institution.

> Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 24 asking, "Teacher, Moses said, 'If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.' 25 Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; 26 so also the second, and the third, down to the seventh. 27 Last of all, the woman died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her."
>
> 29 But Jesus answered and said to them, "You are mistaken, not [m]understanding the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Jesus gives us some interesting insight into heaven. There's no marriage there.

This means that marriage is a covenant institution between a husband, wife, and God, but it is also mainly an earthly institution. There are no marriages in heaven. The earthly institution of marriage does not transcend to heaven nor do any of the beings in heaven marry.

If you look closely at the sequencing of events in Revelation the marriage of the Lamb occurs before the new heaven and new earth is created when Jesus comes back again.

> Revelation 19:7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." … 9 Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he *said to me, "These are true words of God." …
>
> Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will [a]dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

Theologically, the marriage of Christ and His bride is literally uniting us and making us one with Him. The ordering of events is Jesus' second coming back to earth to marry His bride, the judgment occurs in Revelation 20, and after that is the new heaven and earth in Revelation 21.

The marriage of Jesus and His bride occurs before the new heaven and new earth is created and the temporal things associated with the old earth and old heaven pass away. This is important to understand because one of those temporal things that passes away is the earthly institution of marriage as is written about in Matthew.

In other words, Jesus must marry His bride before the institution of marriage is abolished when the new heaven and new earth are created. Since marriage is an earthly institution and not heavenly, Jesus marries His bride on the earth.

The lens of earth — the context surrounding the creation of marriage

Now that we understand marriage is primarily an earthly institution, we should understand that its function is to address earthly needs. We have a intelligent Creator and our Creator does not create without a purpose.

To understand the function of marriage addressing earthly needs, we need to go back to the creation. Let's examine the status of man in the garden in both creation accounts. Genesis 1 is considered the first creation account, which gives an overview of all of the creation. Genesis 2 is considered the second creation account, which gives an overview into the creation of man specifically.

> Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” 29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

God’s commands to man were two fold in the first creation account in Genesis 1:

- **Rule and subdue the earth** — 26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” […] 28b and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”
- **Be fruitful and multiply** — 28a God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth,

We will come back to these two commands after the next point.

> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”

God has two more commands:

- **Cultivate and keep the garden** (directed to Adam and not Eve)
- **Don’t eat of the tree of the knowledge of good and evil**

> 18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper

> suitable for him.
>
> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said,“This is now bone of my bones, and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Genesis 2 gives us more details about the ordering of creation. Man was created first, but there was no helper suitable for him. Hence, God created a helper suitable for him.

- The first command — rule and subdue the earth — could be fulfilled by Adam himself such as taking dominion over the beasts as they came to him and gave them names. However, Eve could help with that.
- The second command — be fruitful and multiply — was unable to be fulfilled without Eve.
- The third command — cultivate and keep the garden — was being tended to by Adam but Eve could help with.
- The fourth command — Obey God: do not eat of the tree — Eve could obey as well.

God knew before the animals were created and brought before Adam that he had no helper suitable for him. I believe God had this in mind before he did all of this simply because of the examples of sexual dimorphism — two sexes — within the animals he created as well. Indeed, to Adam’s male God wanted to create a female helper for him not only for the loneliness but to fulfill the rest of the command to be fruitful and multiply.

All of these lead into God putting Adam to sleep, taking out a rib, forming Eve (who was still unnamed), and giving her to Adam as an example of the first marriage.

As a side note, Adam was given work in the garden as a steward already, but it was multiplied in punishment. This relates to Genesis 3 and the punishments that God gave for sinning. However, it is important to realize that Adam is already the head of Eve in the way marriage was created.

The purpose of marriage as an earthly institution

To understand the purpose of marriage, we need to examine what tends to drive relationship and marriage formation. Attraction appears to be one of the primary drivers. Thus, since God created man, woman, and marriage we should assume that there is some intent of the Creator behind the phenomena of attraction.

What is attractive to both sexes?

Generally speaking, attraction is different between both sexes.

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.
- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Yes, there are exceptions. Yes, these are generalizations. We're not discussing them now.

These are the things that are primarily [sexually] attractive to both sexes. There is a reason for this.

Understanding how attraction plays into the roles and responsibilities of marriage

We, as humans, implicitly understand that attraction — by very definition of the word — is a driving force for marriage. Indeed, typically no one really gets married to someone that they don't find attractive. If you were a Creator, it would make sense that the commands given to man for marriage would directly apply to the things that attract men and women to marriage. After all, these things are to be a preparation for the roles and responsibilities of marriage.

Even in cultures with arranged marriages such as Judaism, the two getting married were required to see each other and they had some influence in terms of veto power over the person they would get married. The families of the two parties 'set them up' on 'arranged dates' that they had to go on to get to know each other. There had to be agreement from all sides, including the two getting married. Very few cultures, if any, have forced marriages.

Now, relating this back to the Scriptures in Genesis 1 and 2 we can logically see how attraction plays into the various roles and responsibilities given to men and women in marriage. The commands of God are directly related to what we find attractive in the opposite sex.

- **Rule and subdue the earth**
- **Be fruitful and multiply**
- **Cultivate and keep the garden**
- **Obey God**

and

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical

beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.
- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Thus,

- **Men** were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that. It's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us such as in Numbers 30 and Ephesians 5. An ambitious, successful husband can easily provide for his family such as in Exodus 21 and 1 Timothy 5:8.
- **Woman** was created as man's helper and so that he wouldn't be alone. Eve was created to be a primary help for multiplying and filling the earth, and secondary help for ruling and subduing the earth and cultivating and keeping the garden. Beauty is a general proxy for healthiness and fertility because it signals less genetic errors and ability to bear children. Waist to hip ratios or curves garners a lot of attention by men because they are attractive, but they are also related to a woman's health and her ability to bear healthy children.

As you can see, these are a good fit for the purpose of Creation and what we observe in real life.

New Testament Scriptures reinforce God's Old Testament design of creation

It should be clear that Adam had headship prior to the fall. God creates Adam first and then Eve as Adam's helper. There's other textual information in the link to corroborate that statement. However, this is also backed up by the stated commands in the New Testament. The NT Scriptures delineate the roles and responsibilities of the husbands and wives as thus (e.g. Ephesians 5, 1 Corinthians 7 and 11, Colossians 3, Titus 2, 1 Peter 3, 1 Tim 2 and 5, etc.)

- Husband — Headship, love your wife for the purpose of sanctification, live with your wife in an understanding way, don't become embittered at your wife, provide for your family, etc.
- Wife — Submit to your husband, respect your husband, have affection for your husband, main focus should be on the home and childbirthing, etc

These directly align with not only the Creation commands and intent but also with what we observe. The husband's headship directly aligns with ruling, obeying God, provision and protection of his wife and family. The wife's submission directly aligns with being her husband's helper and being a mother aligns with being fruitful and multiplying.

This does not seem to be a mistake unlike the failed egalitarian argument. Since God created woman's attraction to operate on the principle of hypergamy, we can see how she would be attracted to and respect her the husband as he was appointed to lead, protect, and provide for his family. If you try to depose of headship or any of the other parts of the design, you are deposing of God's design intent which more likely leads to a failed marriage. A wife that doesn't follow her husband and disrespects him and is rebellious is only one signature away from divorce.

All in all, there appears to be a consistent affirmation of the the roles and responsibilities of men and women at creation, in the OT, and in the NT that also demonstrate what the sexes tend to find attractive in each other.

This should not be a surprise. God's design was planned from the beginning of creation and continues to persist through time.

Exploring the Scriptures on attraction and sex

Much of the modern Church has fallen ignorantly into the lie that godliness is attractive. This is the Christian ought fallacy which follows that 'because godliness is a good thing it should be what is attractive.' However, when we examine NT Scriptures, we find this to be false.

Paul tells the Corinthians in 2 Corinthians 6 to marry believers and not unbelievers. 'What fellowship does light have with darkness and darkness with light?' However, if godliness and good character were attractive, everyone would be attracted to Christians. That's clearly false. Rather, it's the case that any man exhibiting PSALM traits and masculinity will be attractive to women and they will not necessarily be believers or not. This is why Paul warns not to marry unbelievers because some were attractive but bad choices for marriage.

Similarly, Paul states in 1 Corinthians 7 the only reason given in the NT to marry: "it is better to marry than to burn." In fact, it is even ideal or at least preferable [to him] that all men remain single as he so full attention can be focused toward the Lord. What are the things that cause us to burn for marriage? It is what sexually attracts us. This is the sex drive and beauty for men. This is the sex drive and strong, confident, handsome, ambitious, successful leaders for women. These are the things we look for in a mate, aside from important qualifiers such as godlines and character.

Why should women not usurp authority over man [in the Church and family] and why is she saved through childbearing in 1 Timothy 2? Because she is fulfilling the initial commands of God to be fruitful and multiply, and her offspring like Jesus will take dominion over the earth. Jesus added from the initial command of God to take dominion over the earth to also win the people of the earth through the gospel. Make disciples of all

nations.

Another problem, from what I've seen, is not solely that the modern Church parrots false narratives about what is attractive to both men and women. That is definitely harmful. However, there is the issue that makes it seem like godliness is mutually exclusive with the traits that attract the opposite sex. For example, beauty is somehow mutually exclusive with godliness, which 1 Pet 3 does not say at all. Another example is that a successful, ambitious man may be looked on as 'too worldly' because money is evil when it is the love of money that is evil in 1 Tim 6. This is a problem because these things are false. You can be beautiful and godly. You can be a confident, ambitious, and successful Christian leader.

Other Biblical pitfalls of downplaying attraction

Generally speaking, the modern Church loves to downplay the role of attraction in marriage. I believe that this is because it is based on a faulty understanding of why attraction is important.

For example, it's clear from the Scriptures that beauty is what is attractive to men. However, beauty without godliness and character has disastrous consequences result for men. They're carried away to worship idols (e.g. Solomon and harem). They get caught in adultery (e.g. David and Bathsheba). They get scared into lying (e.g. Abraham, Sarah, Abimelech, and Pharaoh). They get dragged down into the pit (e.g. the vast majority of Proverbs on beautiful but deceitful women). The beauty of women is never downplayed. In fact, in Song of Songs Solomon lauds the beauty of the Shulamite woman the entire book without mentioning her character once.

Those who claim beauty is shallow fall into the trap of false humility. God created beauty, and beauty is objective. Some examples are nature, facial symmetry, a woman's waist to hip ratio, and strong, muscular men. Without a God as an anchor, there can be no objective Truth such as beauty. Those who downplay beauty don't understand the role it plays within marriage.

Obviously cultivating beauty or cultivating strong, confident, handsome, ambitious, successful leaders should not be placed over godliness and character. However, they are not mutually exclusive. Beauty is only vanity when focused in the wrong direction. Beauty for attention, beauty for power, beauty for other men are not good. However, beauty for a husband in marriage is good. Similarly, the same is true of the sex drive.

Conclusion

Creation

In summary, the Scriptures describe that God directs commands to man and woman when He made them and married them. These are:

- **Rule and subdue the earth**

- **Be fruitful and multiply**
- **Cultivate and keep the garden**
- **Obey God**

If we look at them from an observational perspective, we see that these commands also fairly accurately describe what each sex finds attractive in the opposite sex.

and

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.
- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Thus,

- **Men** were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that. It's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us such as in Numbers 30 and Ephesians 5. An ambitious, successful husband can easily provide for his family such as in Exodus 21 and 1 Timothy 5:8.
- **Woman** was created as man's helper and so that he wouldn't be alone. Eve was created to be a primary help for multiplying and filling the earth, and secondary help for ruling and subduing the earth and cultivating and keeping the garden. Beauty is a general proxy for healthiness and fertility because it signals less genetic errors and ability to bear children. Waist to hip ratios or curves garners a lot of attention by men because they are attractive, but they are also related to a woman's health and her ability to bear healthy children.

There are multiple passages of Scripture both from the Old Testament and New Testament that affirm continually affirm these characteristics.

- Husband — Headship, love your wife for the purpose of sanctification, live with your wife in an understanding way, don't become embittered at your wife, provide for your family, etc.
- Wife — Submit to your husband, respect your husband, have affection for your husband, main focus should be on the home and childbirthing, etc

In other words for men: rule your family well, obey God, cultivate and keep your family, and so on. For women: help your husband rule well, obey God, and help him be fruitful and multiply.

These directly align with not only the Creation commands and intent but also with what we observe. The husband's headship directly aligns with ruling, obeying God, provision and protection of his wife and family. The wife's submission directly aligns with being her husband's helper and being a mother aligns with being fruitful and multiplying.

We do both singles and married a disservice by downplaying the role attraction plays in marriage. If we don't show them why, from the Scriptures, God created these traits to be important and attractive to the opposite sex we risk alienating them and/or giving them cognitive dissonance. Exceptions are exceptions. Hanging onto exceptions when you want to be married give you a low probability of success. Sure, some men marry obese women. Most men don't. Sure, some women marry men the stereotype of a man in his parent's basement playing video games all the time. Most women don't.

"Oh? You want a beautiful wife? That's shallow and superficial." However, we implicitly understand that beauty is objective, at least in part. That creates strong cognitive dissonance in Christian men: "Oh, I shouldn't want beauty? Then why do I desire a beautiful wife? Is beauty a bad thing? Why do I want a beautiful wife if beauty is superficial?" Sadly, this is too often the case.

That which God creates is beautiful. He created us, and we were very good. He created attraction and our sex drives. He created marriage. He command us to take dominion and be fruitful and multiply. The loving gaze of a husband on his beautiful bride. The respect of a wife toward her strong, confident husband. Our righteousness is our beautiful clothing to Jesus. The beauty of a large family.

All of these things come together to form a coherent whole that exemplifies the nature of the beauty of marriage and the plan that God created for us to accomplish.

From around the web: "'A late blooming into misery': why Millennials are unhappy" and "Is Flirting the Next Victim of Millennials' Metaphorical Murder Spree?"

July 16, 2021 | by Deep Strength | Link | Original Link

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https://www.smh.com.au/lifestyle/life-and-relationships/growing-pains-time-is-finite-and-we-might-already-have-wasted-a-lot-20210514-p57s36.html

> I was recently at dinner with a group of loose acquaintances of a similar age to celebrate the birthday of a woman I had met 10 years earlier at university. She was turning 31. Also at the table were a divorcée, a single woman, a mother, a woman who had been dating her boyfriend for a few months, and a newlywed. The mood was flat.
>
> The divorcée had been dating a new man for two years and didn't know where it was going. "He doesn't understand the fertility issues I have. He says he wants a baby, but I try to talk to him about when and he says we don't have to talk about that yet."
>
> The single woman had gone to a cafe that morning to have breakfast with a guy she met on a dating app. "He just didn't show up. I wasn't even that excited to meet him, but he couldn't even be bothered showing up. Breakfast was his idea, too. It's always something. I don't even really want a boyfriend, but what else should I be doing with my time?"
>
> The mother's lament was a classic. She had already drunk three glasses of wine to most of the table's one. "I didn't appreciate what I had when I had it: the freedom, the lack of direction. I actually just want my lack of structure back. I don't think I thought enough about what having a child was going to be like."
>
> The woman with the new boyfriend began talking about work. "I started this job because I thought it was a good opportunity, but now this is my actual job, not just a stepping stone to something else."
>
> The newlywed described her wedding as an anticlimax. "I had been looking forward to it for so long! And now it's done, I don't know what I should look forward to next. My job has become so uninteresting; it feels like everything has become so uninteresting."
>
> Different miseries, to be sure – so different it was barely a coherent conversation, more a series of monologues. But I had met this group of women a few times over the past year, and they were not like this 12 months ago. Turning 30 had been such a novelty. It was like we were doing it for a laugh: look at us pretending to have a "milestone birthday", look at us with our gold "30" balloons

> and our grown-up parties in proper venues, rather than in our backyards. We were parroting what we thought people should say at age 30, with a nod and a wink. In our hearts, however, we weren't 30. We certainly didn't feel 30. To us, 30 was a lark.

Really just goes to show you people can be unhappy despite any circumstances that they are in, and the general lie of feminist empowerment: 'gotta have it all.'

It all goes back to the paradoxical decline of female happiness. Freedom, a job, marriage, or anything else like that cannot make you happy.

> At 31, I had been in a great new job for more than a year. I had published my novel 18 months earlier and given birth to my first baby just before that. Yet I had been experiencing a certain kind of tedium for a while.
>
> I had thought my dissatisfaction was perhaps a symptom of my brattiness. There had been no parties in my honour lately, no announcements to make with a satisfied air of self-deprecation ("some personal news"). Intellectually, I knew I was not special, but in my heart I still loved the applause. I wondered if maybe I was experiencing depression for the first time in my life.
>
> Then I thought it was more likely my feet were getting a bit itchy. Entering my 30s, I was a mother, had a great job, had even published a book. What more could I want? But this gnawing feeling continued to grow. Couldn't I be doing more? Should I have done something different instead? Like become an astronaut? I felt petulant, ungrateful.
>
> But when I finally lifted up my head and looked around, I realised I wasn't the only one. Surveying people of a similar age revealed I wasn't just being a brat. Everyone seemed to be struck down with this same malaise. Whether they were my close friends or acquaintances, lived in another hemisphere or had never left the state, every 31-year-old I spoke to seemed to be in a state of ennui.

Even the author who is "very accomplished" feels this way. Betty Frieden's "the problem that has no name" never goes away no matter what happens. I suppose that's what happens when you base your identity in external things and accomplishments. It's all never enough for the voracious appetite of hypergamy.

https://www.newsweek.com/millennials-gen-z-are-trying-kill-flirting-will-they-succeed-opinion-1605294

> A new survey of 1,000 American workers by a telecommunications firm found that 93 percent of women consider workplace flirting inappropriate, compared to 27 percent of men who consider it at least sometimes acceptable.
>
> The more interesting story is not told by mere statistics (though one hopes that 27 percent of male flirters will be smart enough to limit their winking and nudging to the 7 percent of women who apparently don't mind it). It's what the survey reflects about the changing landscape of interpersonal relationships, and

> the rapid evolution of sexual mores, which have culminated in a new set of norms that redefines entire categories of human interaction as hopelessly outré.
>
> It's all a bit whiplash-inducing. After all, it was not very long ago that people not only flirted in the workplace but often dated and married partners with whom they first connected there. The number of folks who met their spouses through work hovered around 20 percent from the 1990s through the early aughts. Back then, online dating was a blip on the radar. It carried the same shameful stigma associated with the newspaper personal ads of old, a last resort for desperate weirdos who couldn't meet partners the normal way—you know, like at work.

The author's analysis is actually pretty good. The rise of anonymity through people meeting on the Internet has dispersed many personal potential romantic interactions to the place of the unwanted and uncomfortable for many.

> Kate Julian captured this dynamic in a 2018 Atlantic article about millennial sexlessness, when her story of meeting her husband in an elevator was met with deeply ambivalent reactions from the article's subjects. Even as the young women she spoke to swooned over the idea of such a meet-cute, "quite a few of them suggested that if a random guy started talking to them in an elevator, they would be weirded out. "Creeper! Get away from me," one woman imagined thinking.
>
> That gut-level revulsion in response to a friendly overture—"Creeper! Ew!"—is partly traceable to the idea that male desire is in and of itself fundamentally predatory, which is in turn traceable to the trend of viewing sex and love through a power-and-privilege lens. The way the thinking goes, if every interaction between men and women must be contextualized against men's abuse of women historically, as a group, then any man approaching a woman should be rightfully viewed with suspicion; even the most anodyne coffee date comes with an unwanted, non-optional side order of three thousand years of patriarchal oppression. Drink up, ladies!
>
> But today's horror at last generation's idea of a meet cute also reflects a bone-deep discomfort among young people with the sort of spontaneous, unscripted interaction that can spark an unexpected connection, like chatting up an attractive stranger in an elevator.
>
> For a generation that prides itself on openness to experience, millennials have remarkably little confidence in their ability to navigate the complicated, confusing, or otherwise ambiguous territory of adult intimate relationships.
>
> The far-reaching impact of the #MeToo movement may be visible here. What started as a well-intentioned attempt to protect women from pervasive harassment and abuse evolved into something more nefarious; young people have been taught to equate emotional discomfort with trauma and violation, and have thus come to believe that the only "good" relationship offers complete

> safety from ever feeling bad.

Only the 2nd time I've ever heard of meet-cute after Scott's reference to it. I think part of this is due to the changing work cultures because from what I've seen and experienced at least this tends to be much less the case when doing hobbies or other functions where it's a more low key atmosphere. Maybe a business vs pleasure scenario. If you're expecting to be working or doing business then flirting is out of bounds whereas if you're chilling at a restaurant or going dancing or something things then people are more open.

> This notion of intimacy without the risk of heartbreak goes hand in hand with our present obsession with "consent," which used to focus on sexual encounters but has since bled over into any and all activities—including flirting or dating—that might eventually lead to sex. If it's not consensual, the argument goes, it's abuse.
>
> But it's also not unusual to see abuse and harassment broadly defined as any behavior that makes the (usually female) subject uncomfortable, even as the list of things that make us uncomfortable keeps expanding to include more and different types of social interaction.
>
> Flirting? Uncomfortable. Jokes? Uncomfortable. Ordering a pizza by phone? No thanks, we'd rather starve.
>
> This is beyond the original notion of harassment as pervasive unwanted attention, the violation of clearly established boundaries; in this new framework, merely inquiring as to the location of the boundaries may render one already out-of-bounds. If saying "no" makes a woman feel awkward, then asking her out, even once, is a violation (and lord help the man who approaches under the mistaken assumption that she's interested!).
>
> The notion of the "unwanted overture" used to be a question-begger, a running joke at corporate sexual harassment trainings: Until you make the overture, how do you know whether or not it's "unwanted"? Some might argue that the social web has since solved this problem for us, that a person should simply always assume that the overture is unwanted, unless it's taking place on a dating app where the subject's presence implies consent to being approached with romantic intent. The imagined result is a sort of neutered utopia, one where nobody is ever advanced-upon at all, thanks to the assumption that every human in sight is pre-enrolled on the sexual equivalent of the do-not-call list.

The great irony of this is that the people who wanted these things instituted (e.g. feminists and liberals) are typically the very ones crying the most about how men aren't men anymore and there are no good ones left. Well, the cultural changes pushed the feminization of men and many other consequences that have been discussed on this blog and others… so when you make your bed you have to lie in it. You can't 'change the rules' and expect that the other side continues to play by the same ones.

> But while some of our sexual mores are changing as fast as the technology that

> fuels them, it’s a good bet that the rumors of the death of flirting have been greatly exaggerated, as evinced by the millennial women who swoon at the idea of meeting someone in an elevator—even though, according to the standards of their own generation, this is simply not done. They’re tapped into something deeper than the trendy, fleeting culture that says it’s traumatic to be desired: the human yearning to connect, to bond, to love and be loved.
>
> My prediction: in the culture wars, love wins.

Unfortunately, this is where the author goes sour because she doesn’t know the statistics on increasing lack of marriage and sexlessness. Maybe she’ll start to understand as things continue to worsen.

Fake it ’til you make it… or not? Part 2

July 17, 2021 | by Deep Strength | Link | Original Link

Interestingly, fake it til you make it was one of the first posts I made on this blog when I started blogging in 2012. I still stand by that post in terms of faith, but I wanted to take things deeper into scenarios where I think people are using it incorrectly.

When men/husbands start trying to exhibit leadership in marriage they feel like they’re trying to “fake it ’til they make it.” I think this is the wrong thing to consider it.

If we think about learning a new sport or martial art, everything is going to feel awkward and uncomfortable at first. It’s only through repetition of the movements and learning the various techniques of the sports or disciplines that things start to feel more natural.

For those that have rescinded leadership (e.g. drunk captain) or never had leadership in the first place (e.g. egalitaratians, feminists, “she’s the boss” and “she’s my better half” complementarians) and have fallen into an inverted roles relationship or marriage starting to change the dynamic by acting as the leader is going to feel foreign. One guy I was talking to the other day said it felt like he was LARPing his way with his wife even though she was responding beautifully to his new leadership — respectful, submissive, and wanted lots more sex.

In general, let us not equate feeling uncomfortable or awkward with faking it or LARPing. One can be doing a good or bad job when starting to lead, but each will still probably feel uncomfortable or awkward anyway. One must embrace these feelings because it is normal. You’re doing something that you’re not used to doing. However, you’re not faking it. You’re literally obeying God, and that’s a good thing. It’s just a new skill you’re developing and that’s going to feel uncomfortable as you’re learning it.

The biggest thing to continually lead and learn from the mistakes that you make if any and continue to fulfill the position that God has placed for the husband in marriage. Yes, over time it will become less awkward and less uncomfortable. You will start to build good habits in conjunction with this. But it is a process that you have to go through like with learning any new skill. There’s going to be speed bumps and you’re probably going to feel like an imposter at times.

However, let’s not confuse learning new skills like leadership with faking it. Embrace the discomfort of new situations. Don’t let feelings dictate the way you approach doing what God has called you to do.

Chris Hemsworth's marriage is textbook hypergamy

July 19, 2021 | by Deep Strength | Link | Original Link

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https://people.com/movies/chris-hemsworth-celebrates-wife-elsa-pataky-45-birthday/

> The Thor: Love and Thunder actor, 37, shared a simple yet sweet message for his wife of ten years on Saturday in honor of the actress' milestone 45th birthday.
>
> "Happy Birthday gorgeous @elsapatakyconfidential !! ❤ ," Hemsworth captioned a trio of photos featuring a smiling Pataky.
>
> Despite the optics, Pataky told body+soul in August 2020 that while her relationship with Hemsworth is not "perfect," she believes a "relationship is constant work" and is never "easy."
>
> "It's funny that people think of us as a perfect couple," the actress and mom told the outlet. "No way. It's been ups and downs, and we still keep working at the relationship."
>
> Hemsworth's career launched to new heights in 2011 when he first starred in Thor. Pataky told Vogue Australia in August 2018 that she wasn't sure how their marriage survived in its early stages.
>
> Ultimately, she said the couple just found a way to "make it work."
>
> "In the beginning it was beautiful – when I met him he wasn't known at all and I grew with him and experienced all his successes and changes, and then he became just so huge and I've been sharing that too," Pataky explained. "Going through every moment and being there with him with every success was actually a good thing – we grew together. It's difficult when you go from being an unknown person to a very known person and all the changes that come with that."

A lot to unpack here.

- They married 10 years ago so he was 27 and she was 35. If she was like most women she was feeling the pressure of singleness and no children at 35.
- She met him when "he wasn't known at all," so he was a relatively obscure actor at the time.
- Based on her history, she was a pretty successful model and decently successful spanish actor at the time.
- A year before they were married, he had just gotten his first movie and big break in Star Trek as captain Kirk. Maybe on some people's radar as an up and comer, but definitely not a big name.

In her mind, she likely thought she was settling for him which means by extension they were entering into the marriage with inverted roles. Men who are 27 and are popular with women generally don't marry women who are older than them (maybe within 1-2 years

but definitely not 5+). Other parts that indicate she was settling and in an inverted roles relationship are:

- "her relationship with Hemsworth is not "perfect,""
- "she believes a "relationship is constant work" and is never "easy.""
- "It's funny that people think of us as a perfect couple," the actress and mom told the outlet. "No way. It's been ups and downs, and we still keep working at the relationship."
- Ultimately, she said the couple just found a way to "make it work."

Women only say these things when they are unhappy and/or settling with a man. If a woman thinks she got a catch they'll say things are amazing and build him up despite even some or many perceived flaws.

Hemsworth got his big break with Thor, and has since become one of the more popular actors in the world. She then shows how her hypergamy was beginning to be satisfied so that their relationship improved.

> "In the beginning it was beautiful – when I met him he wasn't known at all and I grew with him and experienced all his successes and changes, and then he became just so huge and I've been sharing that too," Pataky explained. "Going through every moment and being there with him with every success was actually a good thing – we grew together. **It's difficult when you go from being an unknown person to a very known person and all the changes that come with that.**"

The last line in particular is strong unconscious projection. She was already an model and actor with attention, so having her husband get attention wouldn't be something out of the ordinary. What she means is that it was **difficult for her** in the beginning because **he** was an unknown person which didn't satisfy her hypergamy, but the preceding sentences show that once he was an extremely popular actor things got way better.

Surprise surprise. Once she became more attracted to him because his celebrity status started to outstrip her own, their relationship "grew together" because she was "sharing [in] that too." I'm sure she's been *loving* that.

I'm unsure if Hemsworth has taken the reins of the leadership in his own marriage and whether that caused any of the difficulties they were "working on," which made things "not perfect" and "never easy." As we know from experience, men who are starting to act as a leader in their relationship start to encounter resistance especially if they're relatively unattractive at first and/or the woman has sky-high hypergamous expectations. However, they've seemingly gotten to a point where most of her hypergamy is satisfied at least.

Just goes to show you that even celebrities have issues if they marry under inverted roles and even if they get more popular afterward it can still be a difficult road. Men need to take a long hard look to determine if they think a woman is settling for him as that can

make marriage very difficult.

Post Script

Why was her hypergamy so high? Maybe some career highlight per her wiki:

> Pataky became the female face for the first collection of Time Force's jewelry line Ultimate Jewel, opposite football star Cristiano Ronaldo.[8] She played Officer Elena Neves in the movie Fast Five, with Dwayne Johnson as her partner, Luke Hobbs. MTV Networks' NextMovie.com named her one of the Breakout Stars to Watch for in 2011.[9] Pataky was a stand in for Natalie Portman in the post end credit scene in Thor: The Dark World.[10]

If a woman is modeling or acting across from other extremely high profile celebrities, I'm sure this trigger's a woman's hypergamy just as if she was going on a date or having sex with some of the most attractive men she's ever met. Seems like a recipe for alpha widowhood by association. If Hemsworth didn't get as popular as he did maybe we would have seen another high profile divorce.

Analyzing why the dark triad traits are attractive in context with God's intended creation of attraction and marriage

July 20, 2021 | by Deep Strength | Link | Original Link

Per wikipedia:

> Machiavellianism
>
> Named after the political philosophy espoused by Niccolò Machiavelli, people who score high on this trait are cynical (in an amoral self-interest sense, not in a doubtful or skeptical sense), unprincipled, and cold, believe in interpersonal manipulation as the key for life success, and behave accordingly.[22] Scores on measures of Machiavellianism correlate negatively with agreeableness (r = −.47) and conscientiousness (r = −.34).[1] Machiavellianism is also significantly correlated with psychopathy.[23]
>
> Narcissism
>
> Individuals who score high on narcissism display grandiosity, entitlement, dominance, and superiority.[24] Narcissism has been found to correlate positively with extraversion (r = .42) and openness (r = .38) and negatively with agreeableness (r = −.36).[1] Narcissism has also been found to have a significant correlation with psychopathy.[23]
>
> Psychopathy
>
> Considered the most malevolent of the dark triad,[25] individuals who score high on psychopathy show low levels of empathy combined with high levels of impulsivity and thrill-seeking.[26] Psychopathy has been found to correlate with all of the Big Five personality factors: extraversion (r = .34), agreeableness (r = −.25), conscientiousness (r = −.24), neuroticism (r = −.34) and openness (r = .24).[23]

The secular manosphere has pushed the dark triad traits as sort of a paragon of masculinity that should be strived to if you want to sleep with women. Obviously I think that's wrong. But sinners want to sin, so that should be no surprise.

However, one of the points of contention among various Christians is why dark triad traits tend to be attractive to women. This doesn't really make any intuitive sense without some careful thought. As a Christian, I think the attractive traits were created by God for the purpose: A Christian understanding of attraction, and the role it plays in marriage Part 3

If the attractive traits were created for a good purpose and the dark triad tends to be attractive to women as well, then it must be true that either — or possibly both — that (1) the expression of attractive traits are attractive whether it is for good or evil and/or (2)

that the patterning of attractive traits also has to do with the reciprocal rule to some degree.

Narcissism in particular ticks the check box of stimulating hypergamy to a strong degree. Women's hypergamous impulses want to marry up, and someone who displays an attitude of dominance and superiority *seems* like they are going be someone with power and status. This may or not be the case, which is why women are attracted to narcissistic men who actually have high power and status and narcissistic men who are deadbeats. These tick off the power and status parts of PSALM. Couple that with the extraversion where many narcissists come off as charming social butterflys, and you have a recipe where women can easily be attractedto men who exhibit narcissistic behavior.

Machiavellianism and **psychopathy** are an interesting pair as they are similar and relate to each other. The machiavellian tends to manipulate people to do things for them. Machiavellianism plays off the Benjamin Franklin effect where doing something for someone makes you like them more than you doing something for that person. Psychopathy ticks the thrill seeking emotional side of women bringing them to emotional highs and lows. This is also similar to the fact that I believe most types of BPD are significantly correlated with psychopathy.

Both Machiavellianism and psychopathy have negative agreeableness, which I think tends to be a stronger factor for displaying masculinity. Girlfriends tend to be very supportive and agreeable with girlfriends, but demonstrating manhood or masulinity has always been about being able to disagree and "grow a backbone" with women. I've mentioned before that in college that it was vegetarian women who seemed to be the most attracted to me mainly because I put down eating like rabbits at any chance I got. Negative agreeableness with vegetarianism translated to having a backbone and not being afraid to show it with women.

It appears that the dark triad traits tend to tick a bunch of the PSALM and masculinity traits, except instead of in a godly manner it is in a sinful manner. Just like authority was created to be good and used for good, it appears that the various attractive traits that were meant for good toward marriage can be expressed in evil ways as well.

In regard to #2 on attraction of reciprocal behavior, the general pattern is that most 'social game techniques' were created to induce attraction and make women want to have sex. Thus, if effective they tend to be the most effective on women who are promiscuous. Most players are probably not sticking around for a dozen dates or a committed relationship or marriage to have sex; they are likely going for women that want to sleep around by a couple dates. Hence, promiscuous men are going to select for promiscuous women. Like attracts like. Likewise, most women or men with physically abusive partners were typically abusive themselves in some way before as they go back to the same pattern of behavior, but someone growing up with a more healthy childhood generally will just leave at the first sign of abuse.

When I've seen some of these things in action in real life, it tends to be predominately #1

that is the major factor but there seems to be a bunch of #2 interspersed as well. It's hard to tell how much of each is involved, but the vast majority of cases the women find those with dark triad traits *very* attractive compared to most other men. However, it is also the case that women who have average to strong character can spot these traits in some cases and will be turned off in which case I think the reciprocal rule starts to play a stronger role.

Another scenario may also be the common one that I have stated before. The vast majority of Churches are "beta factories" in that they turn men into nice guys instead of masculine men. When women only see attractive non-Christian men they assume that only "bad boys" are attractive because there are no good masculine representations of attractive "good boys." Of course, women that are still attracted to "bad boys" even with attractive good men around typically fall into the category of #2 where they're probably along the lines of more culturally Christian than true Christians. They easily fall into sexual immorality and temptation rather than fighting against it and their life goes from Church to total depravity. Perhaps I am giving this scenario a bit too much credit, but that's what I've seen in my circles at least.

Overall, no Christian man should strive to do anything related to the dark triad, but I think knowing about why women are attracted to dark triad traits and being able to explain it to them can typically be helpful with counseling female friends, wives, and daughters to avoid seemingly attractive men of dubious and deceptive moral character. This is a huge problem in the Church as well.

Also, the institute for family studies has an article on how "family instability" increases propensity for dark triad traits. "Family instability appears to be a stronger predictor than family socioeconomic status for a child's life trajectory."

Doom and gloom and the amount of marriages: Do you need to be in the top 20% or not

July 22, 2021 | by Deep Strength | Link | Original Link

The 20% heuristic of being in the top amount of men who get the most attention, sex, marriage, and so on has been going around for a while. For attention, this is genuinely verified by the OKCupid blog and other studies where women find only about 20% of profiles above average and the rest below average.

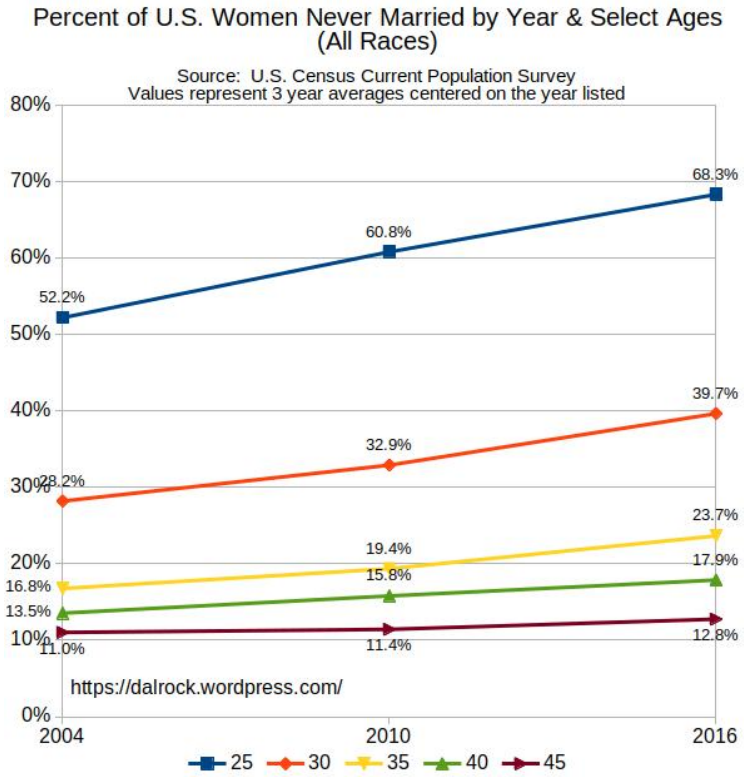
However, does that apply to everything including marriage or is that an incorrect extrapolation?

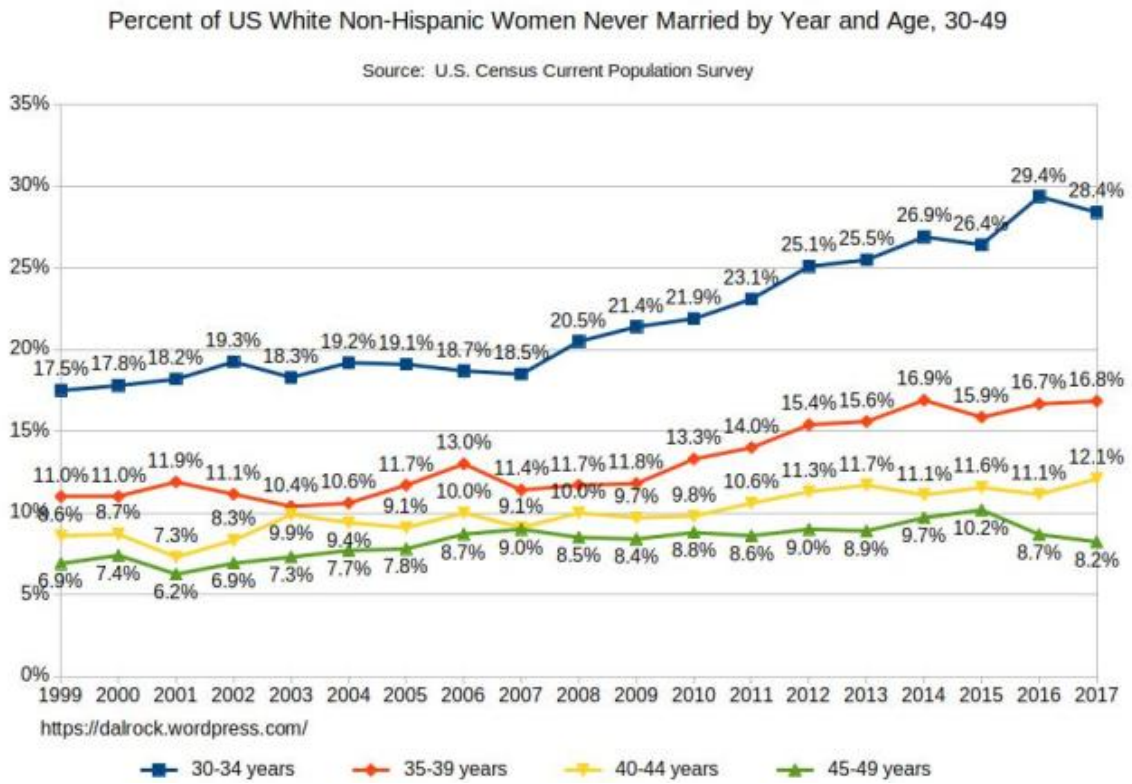
I've discussed before why I think this is a wrong extrapolation which causes an extensive of doom and gloom, so let me cover the statistics for this.

Never married data and predictions

First, Dalrock's analysis of the Census data from 2017 show approximations of trendlines in the 40-44 and 45-49 year old women's age groups.

https://dalrock.wordpress.com/2018/09/04/2017-never-married-data/





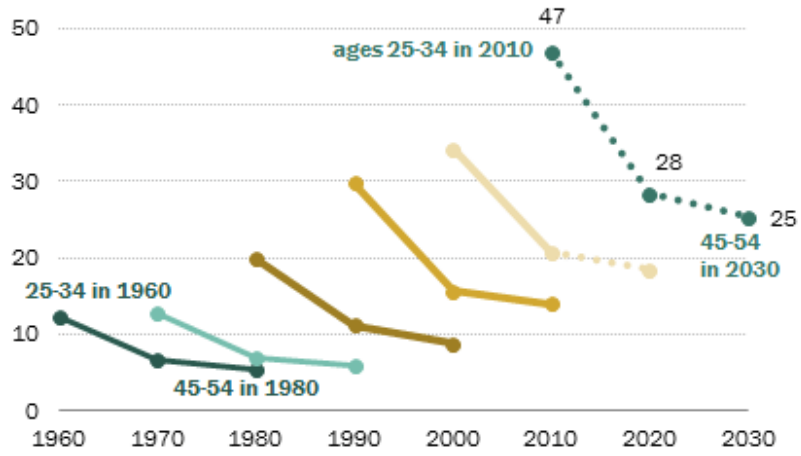
We should note that pretty much all the 30-34, 35-39, and 40-44 are ticking up over time. By 2021 we should expect the never married 40-44 to be in the 13-14% range or so, which an estimate of never married by 45 is probably solidly in the 15% range or so. Note the top chart is all women whereas the bottom chart is white non-hispanic women.

This means about 85% of all women by 45 will be married at least once (“ever married”) while 15% are “never married.” Since some men who were married and divorce remarried marry never married women more than divorced women married never married men, the true percentage of men who are never married are about 2-5% less than never married women. Thus, we would expect about 80-83% ever married men and 85% ever married men (or 17-20% never married men and 15% never married women)

Pew’s research into trendlines corroborate this data, estimating by 2030 there will be about 25% never marrieds in the 45-59 age range. The above data estimate around upticks of about 1% per year which goes with this.

One-in-Four of Today's Young Adults May Never Marry

% never married, by cohort (at ages 25-34, 35-44, 45-54)



Note: The dotted lines are projected rates based on rates of the previous cohort.

Source: Pew Research Center analysis of the Decennial Census and American Community Surveys (ACS), IPUMS

PEW RESEARCH CENTER

This also agrees with my analysis 3 years ago when I looked at some different articles which estimate 25-30%.

Divorce data contrasted with never married data

https://psychcentral.com/lib/the-myth-of-the-high-rate-of-divorce

> It is now clear that the **divorce rate in first marriages probably peaked at about 40 percent for first marriages around 1980 and has been declining since to about 30 percent in the early 2000s**. This is a dramatic difference. Rather than viewing marriage as a 50-50 shot in the dark it can be viewed as having a 70 percent likelihood of succeeding. But even to use that kind of generalization, i.e., one simple statistic for all marriages, grossly distorts what is actually going on.
>
> The key is that the research shows that starting in the 1980s education, specifically a college degree for women, began to create a substantial divergence in marital outcomes, **with the divorce rate for college-educated women dropping to about 20 percent, half the rate for non-college educated women**. Even this is more complex, since the non-college educated women marry younger and are poorer than their college grad peers. These two factors, age at marriage and income level, have strong relationships to divorce rates; the older the partners and the higher the income, the more likely the couple stays married. Obviously, getting a college degree is reflected in both these factors.
>
> Of course, this has its flip side, that the women who marry younger and divorce more frequently are predominately black and Hispanic women from poorer environments. The highest divorce rate, exceeding 50 percent, is for black

> women in high-poverty areas. These women clearly face extraordinary challenges and society would do well to find ways to reduce not just teen pregnancies but early marriages among the poor and develop programs that train and educate the poor. Those will not only delay marriage but provide the educational and financial foundation required to increase the probability of a marriage being successful. Early marriage, early pregnancy, early divorce is a cycle of broken families that contributes significantly to maintaining poverty. The cost to our society is enormous.
>
> Here is some additional data about divorce in first marriages before moving on to the limited data available about second marriages. Divorce rates are cumulative statistics, i.e., they don't occur at a single moment in time but add up over the years of marriage and do so at different rates. **After reviewing numerous sources, it appears that about 10 percent of all marriages end in divorce during the first five years and another 10 percent by the tenth year. Thus, half of all divorces are within the first ten years. (Keep in mind this is mixing the disparate college vs. non-college group rates.)**
>
> The 30 percent divorce rate is not reached until the 18th year of marriage and the 40 percent rate is not reached until the 50th year of marriage!

Generally speaking, the true first marriage divorce rate is probably somewhere in between 30-40%. It's hard to tell the current percentage because although divorce rates have continued to drop over time, the marriage rate has also continued to drop. I haven't found any sources that analyze both together and the data is fairly newer anyway so it wouldn't provide us with a ton of more significance given that the older marriages that are divorcing or not divorcing are more important to the data to see the longevity.

If we use the current 85% ever married statistic, this means that range of people divorcing is approximately:

- 85% * 30% = 25.5% at the low
- 85% * 40% = 34% at the high

Thus,

- 85% – 25% = 60%
- 85% – 34% = 51%

51-60% of Americans will never divorce. This is much higher than most people who know that 20% of the men are above average think.

Edit: If you regularly attend Church and call yourself a Christian it's 30% and if you don't regularly attend Church and call yourself a Christian it's 40%.

Incorporating sexlessness marriage data into the ever married and divorce data

I've actually covered this topic before too, so let's look at some of the data.

Sexless marriage and other relationship statistics

> A few years back, some of us as SSM's were speculating how many marriages were actually sexless and/or unhappy even though they stayed together. I found some stats after stumbling onto a wiki about it.

A sexless marriage is a marriage in which little or no sexual activity occurs between the two spouses. The US National Health and Social Life Survey in 1994 (Laumann et al. 1994) found that 2% of the married respondents reported no sexual intimacy in the past year. The definition of a non-sexual marriage is often broadened to include those where sexual intimacy occurs fewer than ten times per year, in which case 20 percent of the couples in the National Health and Social Life Survey would be in the category. Newsweek magazine estimates that 15 to 20 percent of couples are in a sexless relationship.[1] Studies show that 10% or less of the married population below age 50 have not had sex in the past year. In addition less than 20% report having sex a few times per year, or even monthly, under the age 40.[2]

> It appears that ~20% of marriages are what we would call sexless (<10 times per year) or about once a month.
>
> We don't know how many of these marriages are going to end up in divorce. Some of these are headed for divorce for whatever reason. We don't really know how much adultery or other factors are going on either.
>
> Other data show similar qualities:

More than 7 times a week: 3% 7 times a week: 1% 6 times a week: 3% 5 times a week: 9% 4 times a week: 11% 3 times a week: 13% 2 times a week: 21% once a week: 25% once a month: 8% less than once a month: 9%

> Approximately 17% (once a month to less than once a month) are sexless. I would assume that most "once a weekers" are probably unhappy with that. The sex drive of men is typically higher than that of women, but women can become dissatisfied with lack of frequency as well.
>
> We know that at the lowest 40% of marriages end in divorce. So if we assume that most of the sexless ~20% of marriages end in divorce, a large portion of those in the 25% once a week range are going to divorce as well. This doesn't take into account the potential dissolution of marriages with more frequency sex that have other problems.

> I would suspect many of the cases with the approximate “once a week” don’t actually do it “once a week” but are rather clustered together around a woman’s ovulation cycle. So maybe the week when said wife was ovulating. Otherwise, it’d just be another sexless marriage.
>
> If you take the “once a weekers” with the sexless marriager, you get approximately 43% low sex marriages and 57% higher sex marriages. Not too far off from the regularly quoted divorce statistics.

Now, it’s true that some marriages don’t end in divorce because of the lack of sex in lieu of other issues (finances, children, disagreeable, and other factors) and some don’t end at all because of lack of sex, but I would suspect that in a lot of cases that sexlessness is a huge symptom of other things going on like a lack of respect of a wife for her husband. Remember that women initiate 70% of divorces and that number rises to 90% in college educated women.

Let’s take the low estimate that 50% of American marriages will not end in divorce while 35% end in divorce (which is 40% of the 85%). This generally correlates with the above that most of the sexless marriages eventually end up in divorce. We would generally expet that the majority of the marriages that never end in divorce (those 50%) will have a regular sex life as well. We might not necessarily say they’re happy given everything that can occur, but things are working well enough that the husband and wife are having regular intimacy at least 2+ times per week.

Conclusions

- Overall, *most* Americans are still going to get married despite the obesity epidemic and the fallout of the consequences of feminism and demonization of masculinty. About 80-85% still get married by 45, and likely 75% will still get married by 2030.
- Approximately 30-40% of first marriages end in divorce. This means that about 51-60% of Americans will *never* get divorced. If you’re a Christian and attend Church regularly, you raise up to 70%. This can be boosted more by various vetting and teaching and training likely upwards of 90-95%+.
- Looking at sexlessness and it’s strong correlations with problems in marriage and divorce, we would expect that these 51-60% of marriages that are never divorced the majority of them are having sex 2x a week or more.

What does this data mean for men?

To be married and never divorced and likely have a solid sex life you only need to be in the top 50% or so. Obviously, it’s helpful to be in the top 20% to potentially have a better selection of women so you can vet for character better. However, the top 20% is not required, and the top 20% is often too narrowly defined.

For instance, one can be below average looks and below average height but have qualities that are top 20% that make up for it and have a happy and holy marriage. I’ve

mentioned myself as one of those where I'm maybe average looks and below average physical stature but I am happily married to a godly woman who doesn't deny me sex and follows my lead.

Most of the estimates I find beyond the top 20% of men too black pill in nature. It's not the 10-20% of the men below the top 20% who need a lot of work to be successful (e.g. 30-40% of men). It's a whole extra 30-40% of men that are doing "well enough" through **no** extra effort of their own who will never divorce and likely not be sexless. The top 50-60% of men.

The men within the bottom 40-50% have the opportunity depending how far they are down in the hole in terms of PSALM traits and masculinity to bring themselves up above the average man who is already way overweight and close to obese.

It appears that the major issue where most people are seeing disparities is most likely where they live and who they know. Lower income and lower education areas are more likely to have higher singleness (including single motherhood) while more middle class and wealthy areas are likely to have higher married rates. Several articles above mention the fact that such areas have higher divorce rates as well since stress about money is typically a #1 or #2 reason people divorce.

Overall, work on the things you can change, and minimize or don't worry about the things you can't.

Jason Meyer (John Piper's successor) resigns

July 26, 2021 | by Deep Strength | Link | Original Link

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https://julieroys.com/john-pipers-successor-resigns-amid-allegations-of-abusive-leadership-at-bethlehem-baptist/

> The successor to John Piper at Bethlehem Baptist Church in Minneapolis this week resigned in what appears to be a major shake-up at the church amid allegations of toxic and abusive leadership.
>
> Piper's successor, Jason Meyer, is the fourth pastor to resign from Bethlehem in the past four months.
>
> "At Bethlehem . . . there's harm being done," Pickering said. "There's unethical behavior. There's domineering. There's bullying. . . . cultural, damaging behavior that's being done, and has been done, for a long time."
>
> In a statement from Pickering that elders read to the congregation last Sunday, Pickering further explained:
>
> "I have seen several congregants (current and former), elders (current and former), and a former administrative assistant profoundly mistreated by elders in various ways. I have also seen leadership act in ways I would describe as domineering. I have also seen patterns of deception among our elders that are deeply concerning. I have tried on several occasions since early 2020 to speak up to others about these patterns of behavior. Increasingly in 2021, especially and intensely since March, I, too, have experienced what I would call bullying behavior. It is now clear to me that it is best for everyone for me to resign."

Doesn't look too good.

> According to Kyle J. Howard, a preacher and racial and spiritual trauma counselor, the pastors' exodus follows a push for reform at Bethlehem regarding the way the church treats minorities and women.
>
> Howard said that in January 2019, Bethlehem brought him in to teach a full-day, staff intensive on racial trauma in the church.
>
> Howard also attended an all-minority dinner with congregants that Pickering had arranged, according to Janice Perez Evans, a former member of Bethlehem who's half Latina.

Uh oh, maybe too hasty of a conclusion there.

> He added that prior to coming to Bethlehem, he had spoken with several Black pastors in Minneapolis, who all referred to Bethlehem as a "white church within a Black space that doesn't actually engage . . . or relate to the Black community." Howard said he also had spoken with several people who had been negatively impacted by John Piper's theology of "marital permanence," a theology

> maintaining that divorce is never justified, even in cases of abuse.

Ah yes, telling people that divorce is a sin is "negatively impacting" others.

> Shortly after Howard's intensive, Evans said she and several others proposed to the elders that the church establish a task force to examine whether the system at Bethlehem was racially biased. One of the main concerns, Evans said, was that few minorities sat on Bethlehem's Elder Council. At the time, four of the 40-member Elder Council were minorities, she said.
>
> Evans described the meeting as "excruciating," saying the elders grilled both her and others about the proposal. Yet after the meeting, the elders commissioned a "Racial Harmony Task Force," which Evans said she co-led with Pastor Meyer.
>
> "It will probably go down in my life as one of the sweetest times I've seen the Holy Spirit come and work," Evans said of her experience working with other task force members. "There was such a unity—and it wasn't in a sense like we all agreed on everything. But it was safe in the sense that we were able to have disagreements as team members and talk through it."
>
> However, Evans said during this time, she began hearing from congregants and students at Bethlehem College and Seminary that elders were speaking against her and other task force members.
>
> **Pickering said he heard other elders express that they felt the task force had "Marxist" and "woke" tendencies, and possibly was driven by Critical Race Theory—a controversial academic movement seeking to explain issues of race and justice.**
>
> "That's fear-mongering," Evans said. "That wasn't what drove us. We're reading Scripture. We're reading the Word. And we've been trained by all of you (the elders)."
>
> Evans said she and the members of the task force put in over 800 hours researching the dynamics at Bethlehem, as well as other churches that had successfully become multi-ethnic. She said in the summer of 2019, the task force presented its 85-page report to the elders. (Evans said the task force had wanted to present the report directly to the congregation, but the elders insisted that the report go directly to them.)

Yup, now I'm beginning to side with the elders on this. Churches don't have to be multi-ethnic to effectively serve God. There's tons of one type of group Churches (e.g. Orthodox Churches for certain ethnic or nation groups, black or asian Churches, Spanish or certain language speaking Churches, etc.) Sure, some or many people prefer that they do, but when they're trying to do it under the guise of CRT or any other feminist and woke philosophies that's a no go.

Of course, the other people said they weren't doing it under the guise of CRT and such, but in general focusing on these things even in good faith generally produces the exact

same result. It is a distraction from the gospel. It's imputing the "virtue" of multi-culturalism from feminism and adding it to the Bible.

I'm not saying there are no issues at the Church when we don't know the whole story, but it looks like their Church was infiltrated and influenced from within by worldly philosophies. Aaron Renn also had an article on Jason Meyer's teaching on leadership abuse which appears to demonstrate that Meyer pulled his teaching straight from the Duluth model and passed it off as Biblical. Ironically, Kathy Keller is a severe abuser under that model when she threw the expensive china and tried to pass it off as a "godly tantrum."

> "It should be alarming when you have a multitude of pastors or leaders leave all within a very short period of time," Howard said. "But what I would want to caution us from is to not only look at the power figures but to recognize that these leaders are the overflow of a congregation loss. There have been numerous people who have left that church, especially minorities, and . . . a lot of women, a lot of battered wives . . . (who) are still healing from that space."

The sin of "not being multi-cultural." While I agree with Piper that marriage is permanent, Piper seems to not cue in on 1 Corinthians 7:10-11a — To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. — that separation may be an option especially if there is a continued pattern of physical violence without evidence of change.

On the other hand, when you start to compromise with the world some it's almost to be expected that you're going to get more people who agree with the world coming to your Church. Eventually you're going to have to fight with them once they want to keep on doing things related with the world and you won't go there. Then they'll pass off your fight against not doing things of the world as "fear mongering" and "abuse" and "domineering" and "bullying." Stating the Biblical view of marriage is permanent and divorce as a sin is suddenly "negatively impacting" people and considered abuse. If that's the case, then any of God's commands can be warped into a sin if someone feels like they're being "negatively impacted."

All in all, it appears the main lesson to be learned from this is don't let any of that garbage into the Church in the first place and stop taking "virtue" lessons from the feminism and culture.

The hypergamy of regret

July 28, 2021 | by Deep Strength | Link | Original Link

Given that the Olympics have started, there are some great nuggets coming out.

> She gets a gold medal for this mea culpa.
>
> The one-time girlfriend of New Zealand triathlete Hayden Wilde made a bittersweet confession when the Olympian won the bronze medal on Sunday.
>
> “I regret breaking up with you,” the unnamed woman gushed to 1 News when asked about Wilde’s victory.
>
> “I’m so proud of Hayden, just like all the work he’s obviously done to get there, it’s just amazing.”
>
> The woman was being interviewed while celebrating with Wilde’s family and friends in his hometown.
>
> “I went to primary school with him and he’s grown so much; and yeah, real proud,” she added.

Translation: I didn’t regret breaking up with you at the time, but now that you’ve become a world-renowned Olympic athlete I now regret having broke up with you. Please take me back.

“He’s grown so much” is the female version of the second point where the man raises his sexual attractiveness and/or masculinity so much that it overcomes her past perception of him.

The sad part is that this type of thing can turn a woman into an alpha widow. She’ll may always pine for him even though he was just some average joe athlete at the time when he was with her, but because he got famous and is now close to the apex of his sport his position in her heart has changed permanently.

Why do most societies have 90-95% marriage rates (at some points)

July 29, 2021 | by Deep Strength | Link | Original Link

I think I've discussed this before, but I can't remember which post I titled it under or if it was on Donalgraeme or SunshineMary's blogs in the past. I'm probably going to repeat some stuff, but I think it's useful to cover again.

Elspeth's comment on Jack's blog jogged my memory.

> My working hypothesis for several years has been that the feminist revolt/sexual revolution was at its original zenith in the 1920s, but that the Great Depression brought it to a grinding halt. Nothing injects reality into folks like lack. Hedonism can only really run amok in the presence of material comfort.

> The devastation of WWII produced a solemnity in many people that kept the madness at bay for a time (or under wraps at least) so that the economic boom was directed toward family formation rather than widespread decadence. But the spirit of the 20s was still there, waiting to be unleashed.

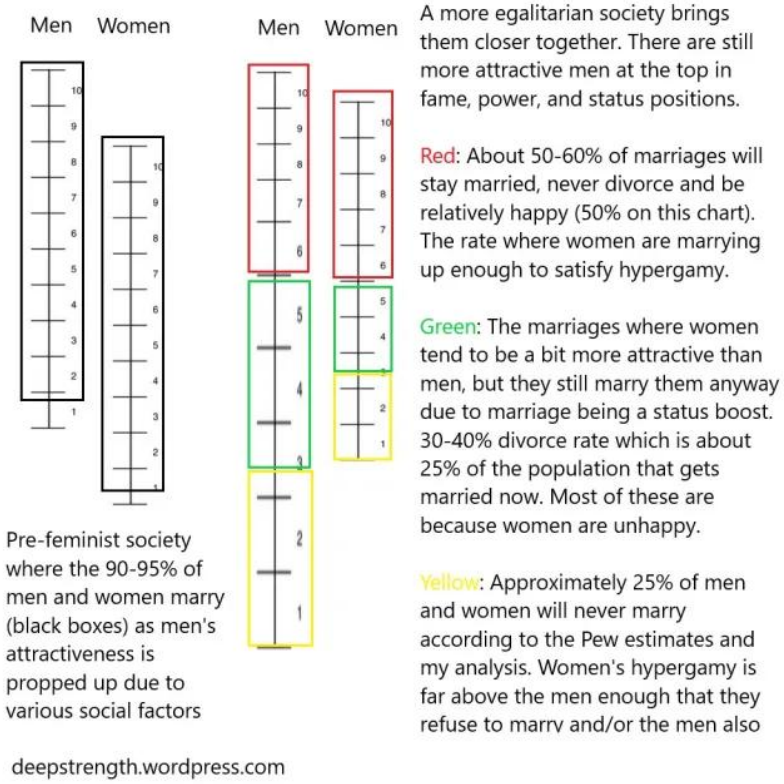
Generally speaking, prior to the start of the feminist movements there were several things working for men.

- The position of *man* and *husband* were held with nearly universal respect for what men do.
- Most jobs, especially those which required a lot of expertise hands on or otherwise, were held only by men. By extension, most of those jobs were higher paid.
- Men in general were more masculine
- Lack of obesity. The comparative lack of obesity in the past, male and female 1-3s in the past would be rated higher than the 1-3s of today.

These things propped up the sexual attractiveness curve for men where male 5s were probably comparable to the female 7-8s. Thus, a male rated at a "5" would be considered attractive to women 1-7s because of hypergamy.

The only way you can get societies where 90-95% of all men and women marry is to have social factors propping up male attractiveness to the point where even the 1s and 2s are marrying each other. Generally, the male 1s and 2s tend to be happy marrying anyone given the thirst that we see from many men. Therefore, it's the comparatively low rated women that have want to marry their similar counterparts.

The chart depicted below gives a visual analysis of the past and current situations.



The current situation statistics are analyzed in the do you need to be the top 20% post.

Localization and insulation of various areas contribute as well. If you've lived in a small town for all your life you won't be exposed to a lot more attractive men or women. However, with the rise of easy travel and jobs and the rise of dating apps, the localized areas have become conjoined with larger metropolitan areas. A man in a small town in New York who is the best there is might be a or 7-8 but when you're matched with a 9-10 making the big bucks in New York City only 100 miles away where you can meet up for a date that's going to distort things significantly.

Generally speaking, these are just averages. There are some women and men in the 7-10s who don't marry and some who divorce. There are some in the 1-3 range for men and women that get married and stay married. This is just analyzing the whole situation statistically for what we tend to see on average.

Now to get to Elspeth's comment we first need to analyze attractiveness in context. There's several different definitions in the 'sphere so lemme comment on them first.

> AF/BB (alpha fux/beta bux) is the representation that women tend to prefer direct alpha traits (e.g. power, status, athleticism, looks (PSAL without the M) over money (the M part of PSALM) generally. However this fails to encompass the whole spectrum.
>
> Alpha/beta/others can also refer to attractiveness vs non-attractiveness. In the above money (M) is actually part of attraction, it's just lower on the totem pole. The whole spectrum of traits of attractiveness and conversely unattractiveness. There's a spectrum of traits that are generally consider attractive and the more that a man has the more attractive he is. For instance, a man with power, status, athleticism, looks and money (PSALM) like a professional sports player or Olympic

> athlete would be much higher on the totem pole than someone with only a few of those traits. Someone with a few of those traits would be higher than someone with only one or none.
>
> Alpha/beta/etc can also refer to Vox's sociosexual hierarchy which is more of a male order ranking than a female one, although women do go through some type of ranking in their own mind as they can rate men higher or lower than others in a pecking order of who they would prefer to date or marry.

In general, most societies follow a certain path although there are various debates as to what the particular phases are. In particular, most societies or civilizations reach a phase after growth to a stage of opulence.

In the growth phases, the contribution of the vast majority of men are necessary to make it grow strong either through warfare or productivity. The best way this happens is through monogamy. Once a civilization reaches a stage of opulence generally money becomes less of a factor because there is plenty of food and other conveniences. At this point generally women have become much more involved in all spheres of life and men tend to become much more disposable.

The growth phases are generally pre-feminism and most of all men and women are married. Male status is higher than women's. Men hold the higher paying jobs, and women are much more reliant on them. Hence, ***money*** tends to become one of the strongest factors of hypergamy during the rise of a civilization. Women in general in pre-industrial societies and those in poverty would love to marry a man with money because it satisfies her hypergamy and helps raise her higher up on the Maslow's hierarchy of needs. Survival first.

1. **Physiological needs** – food, water, warmth, rest
2. **Safety needs** – security, safety
3. **Belongingness and love** – intimate relationships, friends
4. **Esteem needs** – Prestige, feeling of accomplishment
5. **Self-actualization** – achieving one's full potential including creative activities

Indeed, the God ordained view of marriage and attraction has physiological needs with provider (food, shelter, resources – usually acquired by money) and safety needs with protector (power, status, athleticism). Sex and being a helper generally fall under belongingness and love.

However, once we get to opulent civilizations there's the turnaround. Generally, feminism can only arise from relatively opulent societies: Europe, America, Australia, and parts of Asia. Although feminism is making in-roads into South American and Africa, poverty is still scarce enough that women literally *need* men not just for hypergamy but to procure basic food and resources.

Elspeth's comment of the Great Depression destroying the burgeoning feminism is correct. Feminism can't grow while women *need* men which is especially true during times when money and other survival basics are scarce. However, once society trends

toward the end stages of it’s growth and egalitiarianism where women can procure their own money, other various traits as such power, status, athleticism, and looks rise up on the totem pole above money.

After all, a women can procure a decent living on her own. Only enough money to secure a significant increase in standard of living or status (e.g. what gold diggers are after and women who marry very very old men looking for inheritance) is worthy of consideration, but in most cases women with decent jobs are mainly looking beyond money to fulfill as many other attractive hypergamous impulses as possible. Of course, men are too with beautiful, fit, feminine women with good character, doting, and respectful.

Maslow's hierarchy of needs as a way of understanding dysfunctional marriages

August 3, 2021 | by Deep Strength | Link | Original Link

One interesting thing that came to me in the Why do most societies have 90-95% marriage rates (at some points) is another possible way of annotating why God's made attractive traits to be the way they are in the context of marraige.

Maslow's hierarchy of needs.

1. **Physiological needs** – food, water, warmth, rest
2. **Safety needs** – security, safety
3. **Belongingness and love** – intimate relationships, friends
4. **Esteem needs** – Prestige, feeling of accomplishment
5. **Self-actualization** – achieving one's full potential including creative activities

In general, money correlates with the ability to fulfill physiological needs. Power, status, and athleticism tend to also correlate with fulfilling some physiological needs, but would generally fall under safety needs. For instance, those with high power or status in a tribe would usually secure food or athleticism as a hunter or warrior can procure food. However, those with higher power and status or athleticism also tend to be able to ensure the safety of those they are with.

This brings us to #3 which is belongingness and love. Sex and marriage and friends fall under this category. When you compare your average overweight and almost obese American man who is the butt of jokes of his wife and his wife wears the pants in the relationship, even if he makes a ton of money it probably won't make up for the fact that he is not a man that inspires feelings of security and safety in her.

This is probably why wives tend to feel revulsion at having sex with men who are lower on the attractive traits, especially barring that money tends to become a non-factor to a certain extend in hypergamy if she has a job of her own. Her physiological and/or safety needs are not being met, especially by a man she is with, so intimacy will become a foreign concept.

The interesting thing is that this hierarchy extends beyond this. If a woman can't find love (e.g. intimate relationships with a man), she defaults to find it with her friends who are doing the same thing as her which is to try to have it all.

The push of feminism has always been toward having it all, and that encompasses both esteem needs and self-actualization. The irony is that feminism pushes male esteem needs through career and women wonder why they don't find that as satisfying as having a family in many cases, and likewise there is the push to "find yourself" through self actualization which has come to mean casual sex and traveling and doing whatever.

In any case, this is an interesting way of looking at it and may be helpful if regular

conversation can’t get through to some men.

Lori Gottlieb on the reciprocal rule

August 6, 2021 | by Deep Strength | Link | Original Link

If you've been around a while, you may remember Lori Gottlieb from Dalrock's analysis on some of her books and interviews.

Full interview but some of the relevant parts here:

Her book "Marry Him : The Case for Settling for Mr. Good Enough" she claims was misinterpreted in that women were trying to maximize the wrong traits and should be focusing on better traits that are good for relationships instead.

In any case, I brought her up because it was some pertinent analysis into the reciprocal rule I talked about in the dark triad post. Essentially, she says that men and women have general childhood trauma or pick up from their parents different dysfunctional patterns where they look for the same in the person they want to date. Even when they notice something is wrong and they try to date someone who isn't dysfunctional, they will start to feel uncomfortable because they're not used to someone who isn't dysfunctional in that particular way. Because of this discomfort, they stop or avoid dating the functional people and go back to the dysfunctional people. Hence, to get them out of that cycle, they will have to do some introspection and address their own dysfunction in order to have healthy relationships and avoid the dysfunctional people.

Fairly good way of explaining why people tend to continually date people with certain dysfunctions, but it also leaves out the fact that people are indeed looking for multiple things in a relationship (including attraction).

The rise and fall on Mars Hill mini-series on Christianity Today

August 9, 2021 | by Deep Strength | Link | Original Link

Given both Dalrock and others including myself have talked about Driscoll's stuff before and recently as well, I recently found out about the on-going 12 part series where they look behind the scenes with a lot of the people who were there at the time.

Now, I don't have the time to cover all of these, but the two that caught my eye in particular are the ones I investigated which is his vision of manhood and womanhood.

> I am Jack's Raging Bile duct
>
> Mark Driscoll's vision of manhood indelibly shaped Mars Hill culture. Drawing from his own difficult childhood story, Mark created an ideal for those searching for meaning and direction. Men responded enthusiastically. From "dad talks" about issues about sex, career and family to "holy anger" over a feminized church culture, he invited men into a stirring narrative where manning up meant passionately loving God and their families.
>
> In this episode of *The Rise and Fall of Mars Hill*, host Mike Cosper digs deep into the mythic origin story that shaped Mark Driscoll's ministry to men. He reveals Mark as far more than just an agent of chaos but a man deeply concerned for the health and spirituality of other men, intent on pastoring them toward flourishing. And as Driscoll's particular brand of masculinity grew toxic, Cosper asks the poignant question, "Why do you stay when things get bad?" How do you reckon with the movement of the Spirit in your midst when your community begins to shatter?

This episode covered basically what it describes above including the famous "How dare you" rant which he did at all 4 services. It was a scripted rant. The interviewer claims to talk to dozens of people and doesn't know anyone who it actually helped — but says it could have helped people — though the biggest beneficiary was Driscoll himself who got a book deal out of it.

Fairly good episode overall I think. It does describe a lot of good which Mark did which was that he was effective in calling a lot of men to the responsibility of headship and manhood. Several of the men interviewed spoke of how he was very generous allowing men who were moving to the area to sleep at his house and get on their feet. He would also help struggling men out with rent until they could get on their feet as well.

But obviously as we know a bunch of his problems were similar to the pro-chivalry churchian crowd and federalist headship in that he puts all of the responsibility on men which relegates female agency to nothing. In other words, if anything goes wrong it's the man's fault even if women are being rebellious and sinning.

> The things we do to women
>
> Sex sells. It might be hard to imagine a church harnessing this popular marketing technique for church growth, but that's exactly what Mark Driscoll did in Seattle in the early 2000s. Whether condemning the Western erosion of manhood or elevating women as Christian pornographic ideals, preaching from the Mars Hill pulpit mixed toxic cultural messages with biblical theology in the name of forming men, women, and families for God. And, like Mark's campaign against diminished manhood, when sex sold in church, both men and women came up short.
>
> In this episode of The Rise and Fall of Mars Hill, host Mike Cosper addresses the femininity, fear, and fantasy that fueled conversations around gender and womanhood at Mars Hill. With delicate care, he unpacks the reactionary stream of sexuality that emerged at Mars Hill and exposes the struggle for authority and power beneath Mark Driscoll's classic sermons on womanhood and sex. Cosper explores what happens when words meant to protect women end up hurting them and how theology about headship and submission can create fear and shame when wielded by the wrong hands. If you've seen Mark's famous viral videos or heard the sermon sound bytes, tune in to this episode for the fuller story.

Unfortunately, unlike the previous episode this was not a very good one. It was quite biased toward feminism/egaltiarian and "abuse of authority" accusations.

The episode starts out covering the fact that Driscoll and proponents was very pro-evangelical women should not be working at all but be at home to mother children. Anything else was seen as both a husband and wife were failing in responsibility.

I think this is taken out of context in that the Bible suggests women can run a business well (Proverbs 31), but Titus 2 and 1 Tim 5 generally suggest that women should place the the most importance on the home. This also ignores that most of history women and wives at least had some role to play in productivity and generating some economic input throughout most societies as well. The stay at home mom thing is generally an artifact of US culture from the early to late 1900s.

However, the podcast doesn't go into any particular Biblical analysis and compares it to culture instead generally agreeing with more egalitarian beliefs. Similarly, they start to delve into women in leadership which was strictly prohibited (as it should be) and bring in some feminist interviewers on how that was a bad thing.

The episode then transitions to Driscoll's views on sexuality where he preaches that oral sex is Biblical (Song of Songs) and that men do like seeing women visually stripping and other stuff like that. Again, all true things. He adds in the audio where Driscoll is preaching a sermon where a woman came up to him and was trying to get her husband to go to Church but wasn't a believer. She had heard one of his sermons on oral sex, and he encouraged her to give oral sex to her husband where she was denying him oral sex while reminding her of 1 Peter 3 to win her husband with submission and respect. She

ended up apologizing to her husband and giving him oral sex and he ended up coming to Church.

However, this was somewhat distorted by the podcasts into repressing women into some type of pornographic-esque pigeon-hole of abuse where women are made to feel bad if they aren't pleasing their husbands. The wife and oral sex comment was distorted into making this wife do what she didn't want to do and is thus abuse. However, I did agree with their analysis in that the results don't necessarily justify the means, but this instance was not a good example. True submission often requires doing things that we don't want to do, and that does not necessarily mean it is abusive to do it. These egalitarian/feminists views could twist this scenario to the fact that God wanted Jesus to die on the cross into the fact that God abused Jesus because He cried out to God in the garden that He didn't want to do it.

The episode also delves back into the "How dare you" sermon and how Driscoll actually did have a heart for single moms often going to buy groceries for dozens of them. However, they conclude that even with the good there some things like the "women as objects" to please their husbands is bad. The interviews end with some excerpts of women who "felt abused" because they felt like they were failures if they weren't pleasing their husband sexually any time he wanted it.

In my opinion, a fairer analysis would be that indeed men do enjoy those things and wives should strive to fulfill their husband's fantasies. However, on the other hand, the command in 1 Corinthians 7 is to fulfill each spouse's desire for sex, so the husband should also strive to do things that his wife enjoys sexually. For example, Song of Songs describes both the man and woman giving oral sex.

> Song 2:3 "Like an apple tree among the trees of the forest, so is my beloved among the young men. In his shade I took great delight and sat down, and his fruit was sweet to my taste."
>
> Song 4:16 "Awake, O north wind, and come, wind of the south; make my garden breathe out fragrance. Let its spices be wafted abroad. May my beloved come into his garden and eat its choice fruits!"
>
> Song of Songs 5:1 "I have come into my garden, my sister, my bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. (God then speaking to the husband and wife as lovers as He views and enjoys their sexual celebration) Eat, friends; Drink and imbibe deeply, O lovers."

In other words, Driscoll isn't necessarily wrong about what men/husband's desire and what women/wives should do to please them. However, he should have addressed the verse entirely in that husbands have a command to sexually please your wife too. A more balanced approach here would make it seem less like "abuse" to your average Christian. Given Driscoll's other federalist-like headship views I can see why your ordinary Christian would think doing such things is "abuse," but I don't think the glove fits in this situation.

Overall, I though this episode was generally a poor take given that they defaulted to the cultural claims of abuse being anything that wives don't want to do or don't feel like they want to do when their husbands want is abuse. Unfortunately, this seems to always be expected in chivalric white-knight boomer Christianity, much like what we saw in Theopolis institute's series on the manosphere. They easily understand the strength and weaknesses of men, but they have huge cultural blinders on about women.

These are the only two I'm going to cover though, but check out the rest if you have time.

Online dating lessons summarized

August 13, 2021 | by Deep Strength | Link | Original Link

Aaron Renn's blog had several posts where users shared their experiences after his article on online dating. I'm going to group them with the commonalities of the ones that had success and the ones that didn't.

As people know, I didn't have success either with about 200+ messages, 5 replies, 3 multi-replies, and 1 date. Facially I'm probably about a 5 I would guess. Slightly below average height. Definitely not in the top looks or anything. However, I probably had deficiencies with my profile as well compared to some of the other men we'll look at.

Online dating success story

Successfully married:

- Mid 30s, not overweight or out of shape
- Pictures were of activities that he liked to do
- Cast a wide net — messaged all available women he found attractive
- Any received messages try to get to dates with small amounts of messaging
- Owns a house, business, and farm
- Had expectations of other personal details.

Failure but lessons:

- Late 20s at the time. Below average height and a little overweight, but high income for age and owned own house.
- Faith based sites generally better because of more women
- Premium sites slightly better because more people are serious (lifetime fee premium possibly best?).
- Non-religious sites messages are fired off into the ether never to return. Most of his responses coming from women that he found barely attractive to message (e.g. his profile was of probably only slightly above average attractiveness).
- Catholic Match and Ave Maria singles were good as a Catholic. Phoned a few and met two in person.
- "A little more mature at the time, may have married someone he met online"

How to make the most of online dating

Successfully married:

- Early 40s, 5'6″, 185 stocky muscular (not flabby – big difference).
- Own business, has all hair, never married, no children, large southeast metro area
- Little success on match.com, OKcupid, plenty of fish, coffee meets bagel
- Bumble (where women message first) was very good. Swipe right on all 40 profiles per day and wait for them to write. 25 matches/wk and half write. Those half are

interested. Could convert to 4-6 dates per week, but 3-5 first dates to improve quality was norm. 1-2 get a second date.
- Biggest change from little to lots of interest: quality pictures. When traveling Europe paid to get stylish and casual photos for a business website, which he used for dating profile. Photos implied financially successful without boat and sport car cliches.
- Profile written slightly obnoxiously to refer to him as the prize. Selective/worthy to join my club type. Made fun of women who like to shop at Target. Only described as Christian looking for a relationship without any other religious references.
- Almost all women who wrote were 28-42. Most were cute, but somehow the algorithm was 'convinced' he 'deserved' cute women.
- Half say what's up or mention the obnoxious profile. Those who reference profile tend to have more personality in person. Establish some points of interest and then after 12-15 messages go on a date if more interest.
- Not relevant to go into detail about what you really want or what your interests are. Few paragraphs about why if you want to read the link.
- Knows how to talk to people and make them feel comfortable which is what men need to learn how to do to be successful on dates and helpful for all aspects of life even in marriage.
- Action points: get good photos, writing should show humor and self confidence, teasing is a plus, take the written parts seriously. Don't go into hyper detail about your relationship with God or views on theology generally as you can do that later. Start with Bumble.

My experience with online dating

Failure:

- Did fairly well with attracting women growing up in high school and college. "Funny enough, smart enough, tall enough and physically attractive enough that was reasonably happy with the prospects able to attract but usually screwed it up once there was interest (e.g. male feminist)."
- First 50% of the post is analyzing about how the algorithms work.
- 28 months went on 6 dates after 70,000 profile views, 60,000 unattractive ones, 800 likes, 75 matches from 800 likes (~10%), 33-34 conversations, 6 dates.
- Saw a great looking girl on the app and liked her. Didn't hear back. Saw her at a party, and she liked him in person since he was comfortable, laughing, and in many ways the life of the party. Didn't work out cause he did some research and she seemed like a cultural Christian.
- "in a global marketplace you need to be the top of the very, very top. In a local marketplace you just need to be the top of WHOEVER ELSE IS AROUND."

Others:

- Met on e-harmony 2007-2008. Hardest part was figuring out who was "above my

station” and “below my station” (in attractiveness I guess?) and marketing self toward that.
- Another knows several who met online but not through dating platforms. Mainly specific interest groups.

Overall, it appears that if you want to go the online dating route that you:

- Get professional photos
- At least be in the “top 20%” in a couple categories (e.g. own house, business) if you have some relative negatives like being shorter on average.
- Cater profile to be Christian but also funny and confident and successful (e.g. tick off traits that appeal to hypergamy).
- Cast a wide net, and try to convert any message/interest into dates rapidly.
- Be a bit more selective on the 2nd dates.

I’m not sure my profile would have done any better with some of these things, but maybe it would have. If you’re still interested in online dating, give some of these things a shot.

Paul’s idealism and pragmatism with more wisdom

August 31, 2021 | by Deep Strength | Link | Original Link

One of the things that has always stuck with me that I’m not sure I mentioned on this blog before at least is Paul’s idealism with singleness contrasted with the more pragmatic approach he takes later in the pastoral letters. One could argue that scholars believe that the pastoral letters aren’t necessarily written by Paul, but at least if they weren’t then the early Church would still recognize the validity of Paul’s recommendations contrasted with more pragmatic approaches for certain populations.

For example,

> 1 Corinthians 7:**8 But I say to the unmarried and to widows that it is good for them if they remain even as I.** 9 But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.
>
> 32 But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; 33 but one who is married is concerned about the things of the world, how he may please his wife, 34 and his interests are divided. The woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. 35 I say this for your own benefit, not to put a restraint on you, but to promote what is appropriate and to secure undistracted devotion to the Lord.
>
> **39 A wife is bound as long as her husband lives; but if her husband dies, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.**

Paul’s idealistic mandate is for people to remain single to serve the Lord wholeheartedly if possible. On the other hand,

> 1 Timothy 5:3 Give proper recognition to those widows who are really in need. 4 But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. 5 The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. 6 But the widow who lives for pleasure is dead even while she lives. 7 Give the people these instructions, so that no one may be open to blame. 8 Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.
>
> 9 No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, 10 and is well known for her good deeds, such as

> bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.
>
> **11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. 12 Thus they bring judgment on themselves, because they have broken their first pledge. 13 Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also busybodies who talk nonsense, saying things they ought not to. 14 So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. 15 Some have in fact already turned away to follow Satan.**
>
> 16 If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need.

Paul recognizes that although it's ideal for younger widows to remain single to serve the Lord, that's not what is occurring in reality. These widows would make the pledge to stay single to serve the Lord, but then want to marry and break that pledge. Even those that did not break the pledge were becoming busybody gossips if they were on the support lists.

Proverbs 16:27 (NLB) Idle hands are the devil's workshop; idle lips are his mouthpiece.

I believe this is also why in Titus that younger women are counseled to focus their behavior on loving their husband and children and be busy with their homes.

> Titus 2:3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. 4 Then they can urge the younger women to love their husbands and children, 5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

In any case, I think there is room for both idealism and pragmatism in the Christian approach especially as it concerns behavior. We want people to strive for the ideal, but we have to understand that at least certain populations need their own specific guidelines to help them become more spiritually mature. It may not look for the same for everyone.

Women in particular seem vulnerable and 1 Peter 3 calls wives the weaker vessel, so we must be ready to protect them when necessary even when they don't want it or call it sexist. If they decide to rebel against it then that's on their own head, but that doesn't mean we shouldn't understand that they won't necessarily have the capacity like many men.

Female hypoagency is ubiquitous

September 7, 2021 | by Deep Strength | Link | Original Link

One of the common denominators across a wide spectrum including feminists, egalitarians, complementarians, “Christian” dating and marital advice, “Christian” counseling and even the federal headship crew is female hypo-agency.

Full metal Patriarch did a good job at pointing this out with If your husband is a godly man, submission will be easy! in the Christian dating/marital advice crowd.

This almost always follows the variations of “If a man does, then women…”

Feminists use this in terms of their call against victim blaming. Well, if men would only stop raping, while excusing women for their poor choices such as getting blackout drunk. Men shouldn’t rape, but I highly doubt that the men who rape actually care about their moral state or not doing harm to women.

Feminists and egalitarians use this to argue against Biblical headship, but twist it to push women in authority. “If only men wouldn’t abuse their authority…” which turns into men shouldn’t have authority at all.

This is common in complementarian denial of actual headship in practice though displaying lip service to it. The Christian husband can’t be trusted to wield authority in a right way, thus they concede that the husband has a tiebreak vote if he and his wife disagree. “If only we could trust the husband to use authority in a right way… then the wife could submit to him.”

Federal headship is the weird but common case where basically Christians of varying feminist and patriarchal backgrounds claim that the wife is a reflection of the husband. If the wife doesn’t want to have sex with her husband then her husband is doing something wrong. If a wife doesn’t want to obey her husband then the husband is doing something wrong. “If only the man would obey God in everything, then the wife would want to submit to him.”

All of this stems from the underlying assumption of “men bad, women good” where women end up in a faultless or moral compass situation.

This is also why any Christian woman’s Bible study on submission almost inevitably ends up as 90-100% talking about what the men should be doing.

> Ephesians 5:22 Wives, subject yourselves to your own husbands, as to the Lord.
> 23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would

> be holy and blameless.

The importance of Ephesians 5 cannot be overstated. Wives have their own role, separate and independent of what the husband is doing, to be accountable to God for and to carry out with all of her ability.

Likewise, husbands have the duty to love their wife for the purpose of sanctification (and not her feelings). This means to point out areas of sin where she should repent and do right instead. This follows the example of Christ, the second Adam, to lead His Church to be reconciled to God rather than the first Adam who followed his wife instead of God.

Conversations on these topics must always be vigilant that they don’t trend toward female hypoagency. Both men and women are responsible for their own roles to play in relationships, even if the other person is doing right or doing wrong.

Complementarian “agreement as godliness” is the same concept as liberal tolerance

September 9, 2021 | by Deep Strength | Link | Original Link

A very interesting connection popped into my head the other day as I was discussing motivations and desires of wives in the marriage and how it relates to submission.

Relational archetypes and more insight into the false godliness of complementarianism theology has a quote I want to build on:

> Complementarianism claims that the husband and wife discuss everything and then the husband’s vote is a tie break [if there is disagreement]. What happens in practice is everything is all well and good as long as the husband is making decisions that the wife likes, but when he doesn’t she emotionally manipulates him until she gets her way. Ironically, this is pretty much similar to how things run in egalitarian and most non-feminist but egalitarian relationships and marriages. The only time you have women in charge explicitly is when the woman/wife actually literally says she wears the pants.
>
> On the surface there is the claim that these things are happening, but under the surface they are all the same: disrespect and manipulation tactics are coming a man’s way if he wants something that she disagrees with. That’s why I still think the lines are in the same place. When push comes to shove, the wife is in control or exerts tactics to make sure she gets what she wants.
>
> One aspect I’ve noticed is that the more a husband and wife agree on most everything in the case of complementarianism or other non-feminists structures the more ambiguous it looks to us. However, many of the complementarians will take this as a sign of **godliness** — “wow, their marriage is so great because they’re in agreement on everything.” If we remember back to CBMW’s definition of headship, their interpretation of Scripture is the husband and wife should agree on everything and if they disagree then the husband gets the tie break.
>
> However, this is not a sign of godliness but just two people getting along well usually by personality and underlying dynamic. When push comes to shove and the husband decides something that his wife doesn’t like, we’ll see how **godly** she is with her respect and submission. The wives who pass this test of godliness today are definitely in the minority.
>
> Moreover, this incorrect assumption of “godliness by agreement” gives the layperson husband and wives (and even pastors I believe) the wrong impression and makes it much more difficult to have ***real* godliness** when there is actually a disagreement. For instance, “we had such a godly marriage until this came up” — no, not really. You agreed with each other a bunch because you have similar personalities and there was no conflict. When conflict came, your real character

> and ability to honor God was revealed. And it wasn't pretty.
>
> True headship does not require consulting on every directive because authority is able to be delegated in the Scripture and can be by a husband. For example, if a wife has expertise in a certain area a husband might delegate that to her and also if there are minor decisions like day to day life style he can say I trust your judgment on them.

What is interesting about the concept of **agreement as godliness** is that that it probably has its roots in liberal/feminist philosophies of tolerance. Liberal tolerance is that we accept everyone for who they are and everyone needs to get along. This is one of the highest forms of "moral" good according to them exemplified in multi-culturalism.

The exception, in this case, being much like the complementarians' begrudging husband tiebreaker vote, they take it a step further and if you're not "tolerant" (e.g. not in agreement with their moral code) then it's their way or the highway. They'll mock you, cancel you, vandalize your property, dox you, or whatever else. This is a default to being Gentiles understanding of authority.

> Matthew 20:25 Jesus called them together and said, "**You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them**. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Complementarians are so scared of husband authority that they try to marry liberal/feminist philosophies with the Bible instead of believe what Jesus teaches in verses 26-28. Either that or they warp the verses to the ubiquitous "servant leadership" where in practice the husband is a slave to his wife's feelings of happiness or dissatisfaction.

Imagine Abraham when God told him to go to Canaan: "Well God, I actually like it in Ur way better and don't want to wander around for dozens of years. I don't agree with your decision, but since you have the tiebreaker vote I'll go."

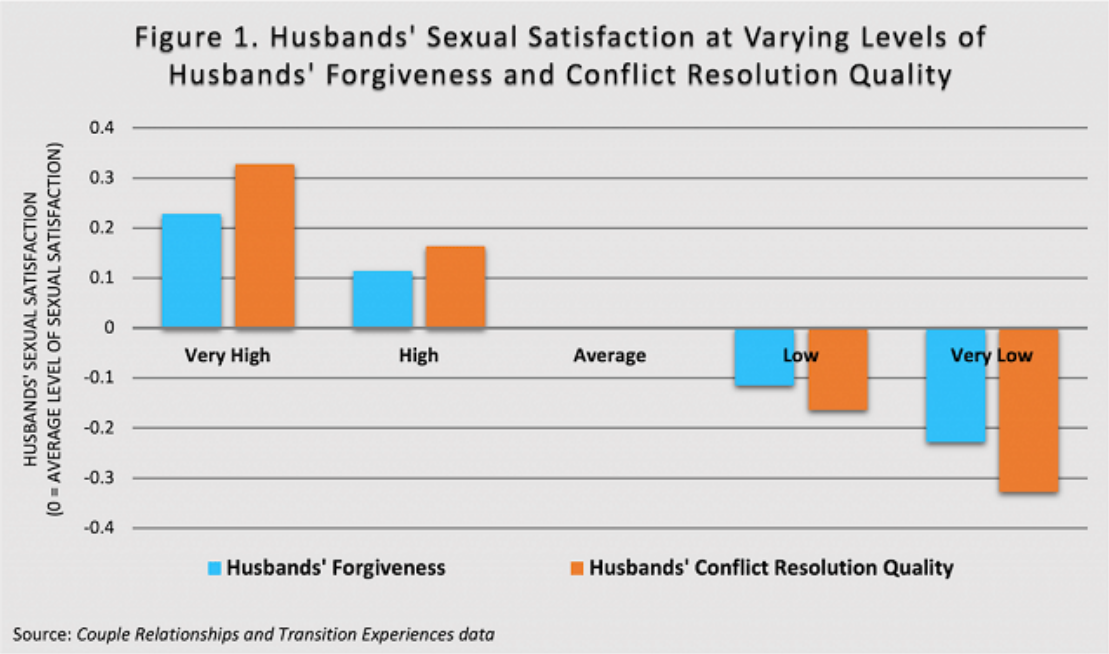
Or the disciples to Jesus: "Jesus, I don't like the way you're doing ministry. I'm too scared to go out with you on the road to minister to other people. But since you have the tiebreak, I guess I'll try to do it for you.

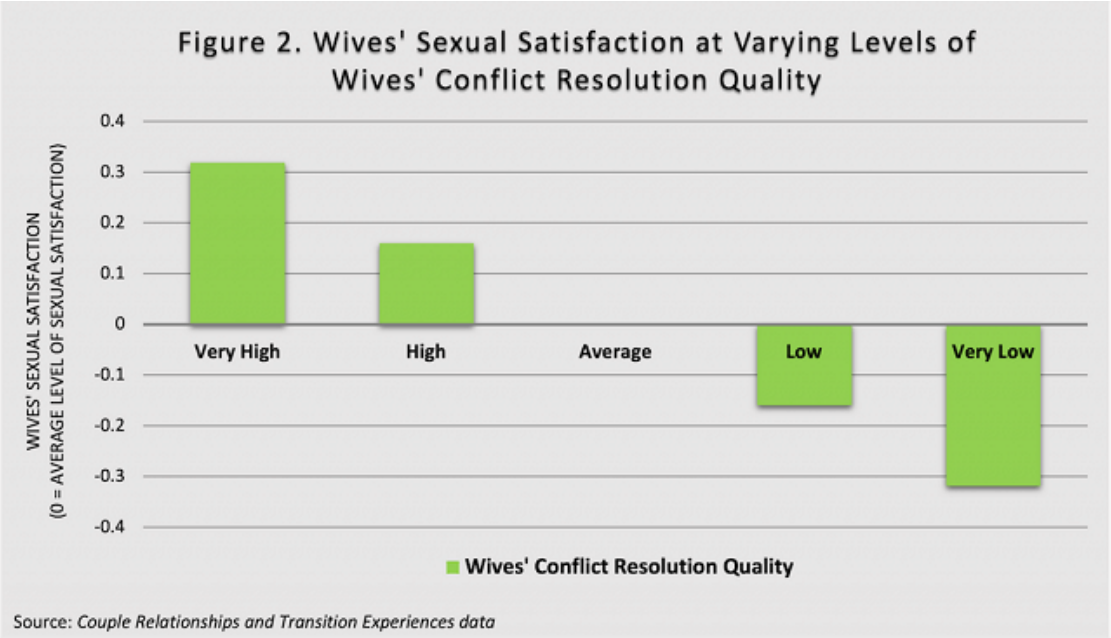
You'd get laughed out of the room and rightly so. But somehow complementarians endorse this with wives in marriage.

Forgiveness and conflict resolution effect on sexual satisfaction in marriage

September 20, 2021 | by Deep Strength | Link | Original Link

Institute for family studies continues to put out some gems here and there. One of the common ones most cited I usually cite is their pre-marital sex and marriage stability one which does some more analysis on the Heritage study like Social Pathologist's posts.

> For forgiveness, our results indicate that wives' forgiveness showed no significant impact on their sexual satisfaction. However, we found that husbands who are more forgiving tend to report that they are more sexually satisfied, as illustrated by Figure 1 below.
>
> 
>
>
> Reading the chart from left to right, we see that husband's sexual satisfaction varies depending on how forgiving husbands tend to be. In this chart, husband's predicted sexual satisfaction at varying levels of husband's forgiveness is represented by the blue bars. Specifically, we observed that husbands with high levels of forgiveness tended to have greater than average sexual satisfaction, where the average level of sexual satisfaction is at zero. In contrast, we observed that husbands with low levels of forgiveness tended to have lower than average sexual satisfaction.
>
> Of note, greater conflict resolution quality was connected to greater sexual satisfaction for both husbands and wives. This finding for husbands is represented above with the orange bars and below for wives with the green bars.



> The narrative is the same for both husbands and wives: individuals with high levels of conflict resolution quality tend to have above average levels of sexual satisfaction, while individuals with low levels of conflict resolution quality tend to have below average levels of sexual satisfaction.

This one in particular yields some good insights.

Obviously, conflict resolution generally depends on how well a person can think outside of themselves and understand the other person. In particular, for Christians this also means choosing to put on the fruit of the Spirit in the midst of hard circumstances rather than default to conflict, anger, and strife.

Husband forgiveness and conflict resolution ability are both positively correlated with sexual satisfaction. This seems to relate back to some of the Biblical commands, aside from the fruit of the Spirit:

> Colossians 3:19 Husbands, love your wives and do not become bitter against them.
>
> 1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

Indeed, husbands shouldn't become bitter toward their wives which hinders forgiveness. Those husbands that can understand that the wife is different and weaker will tend to have a better time forgiving her and working things out since she is not like you.

Conflict resolution makes sense in that if the couple are fighting they're not likely to be having sex or satisfied with having sex as much. Negative emotions are typically a turn off.

Ironically, only wife conflict resolution relates to sexual satisfaction while forgiveness does not. I suspect there may be several reasons for this. This probably follows along the

old saying “it is better to ask for forgiveness than it is to get permission.” In other words, men who are assertively doing things and acting as the leader have much more leeway for forgiveness from their wives than men who are timid and asking for permission.

This seems a bit counterintuitive, but the former assertive man would be more attractive and hence her forgiveness — even if it’s a lot or a little — would be less correlated with her desire to have sex with him. Whereas the undecisive man who is asking for permission all the time and screwing things up — even if it’s a lot or little — does not get the benefit of the doubt in terms of sex. He’s always going to be trying to seek approval of his wife for things, so her forgiveness matters little in terms of sexual satisfaction as she’s not going to be wanting to have sex with him anyway.

It seems in either case, forgiveness is not correlated with the good or the bad which is why it seems to be a wash in this case.

All this is to say, obey God’s marital roles and responsibilities as they’re not just about pleasing God, but they typically help with sexual satisfaction too.

> Although many studies have examined the association between religion and sexuality, the majority of these studies have focused on nonmarital sex. Unfortunately, despite the fact that a satisfying sexual relationship plays a critical role in married couples’ relationship quality and stability, the associations between religiosity and marital sexual satisfaction are not well understood. Thus, to examine the association between religiosity and couples’ reports of married sexual satisfaction, the authors of this study used dyadic data from a nationally representative sample of married couples (N = 1,368) between the ages of 18 and 45. They used both joint and individual measures of religiosity as well as examining the relationship mechanisms that might link religiosity and sexual satisfaction. **In the models, individual-level reports of marital sanctification were positively associated with wives’ and husbands’ reports of sexual satisfaction. Furthermore, joint religious activities done in the home were positively associated with husbands’ reports of sexual satisfaction. Marital commitment, relationship maintenance behaviors, and spousal time fully mediated these associations for husbands, while commitment partially mediated the association for wives.**

Furthermore, Joint religiosity and married couples’ sexual satisfaction in the abstract above that is linked in the IFS post seems to indicate that doing religious activities in the home increases sexual satisfaction. This lends some good credence to Deuteronomy 6 as well as the NT Biblical marital roles and responsibilities.

In particular, the man acting as the leader and setting an example to follow (commitment, maintenance behaviors, spousal time) fully associated with improved sexual satisfaction. Whereas on the other hand, commitment only partially mediates the association for wives.

> Genesis 3:16b Your desire will be for your husband, and he will rule over you.

I think the partially mediated commitment makes sense in that a wife can choose to follow or not (rebellious and discontent vs fighting against those) is the duality of the choice wives make everyday. For the wives that do, it’s correlated. For the wives that don’t, it’s not.

Geriatric pregnancy

September 26, 2021 | by Deep Strength | Link | Original Link

One of the funnier topics I saw the other day on facebook was that some of the older millennial women were complaining and offended about when their doctors used the term “geriatric pregnancy” when they went in to get checkups.

The definition of geriatric pregnancy is having a pregnancy at or anytime you are 35 or older. Of course, this is most of these women’ 1st or 2nd kid (and probably last), and a bunch of them are more at risk for birth defects because of their age as well as various complications.

But they’re “soooo offended” by the term they can’t look to see past the fact that delaying children is indeed not normal and increases risks for everything. Some of the same women were posting about their difficulties conceiving as well in prior posts.

It really just doesn’t register with people that all actions have consequences.

Oh, forgot to add the IFS discussion on this topic.

https://ifstudies.org/blog/fertility-rates-delayed-marriage-and-infertility

> I (Dr. McIlhaney) wrote in a 1998 book, “Gonorrhea and chlamydia are spreading like wildfire among young people in the United States. They are the most rapidly increasing cause of infertility in the United States.” I also noted, “Of women who are infertile, one-third have that problem because of damage to their fallopian tubes from one of these two sexually transmitted diseases.” (Damage to the fallopian tubes may prevent sperm from reaching and fertilizing the egg, or it may prevent a fertilized egg from traveling to the uterus and being implanted there.) Back then, statistics clearly showed that if the woman was experiencing infertility, such damage, caused by STDs, was the most likely reason.
>
> The CDC confirms that the risk of STD-caused fallopian tube damage remains today—but now, it is only the second most common cause for a woman’s fertility problems. Problems of ovulation have taken over the top spot among reasons women struggle to become pregnant. Such problems can be caused by a fairly common disease called Polycystic Ovarian Disease (or Polycystic Ovary Syndrome).
>
> However, the social trends already noted also have biological implications. Today the median age of first marriage for women is over 28 years of age. The “median” age of first marriage means that half of all women marry for the first time when even older—with many not attempting pregnancy until well after age 30. Though we were concerned 20 years ago about delayed attempts at conception, those delays generally were not as long as they are today.
>
> Delays in marriage until later in life do not simply reduce the number of years available for (marital) childbearing. They may make it more difficult to conceive

> in the first place.
>
> Studies show that fertility begins dropping from age 30 on. More significant decline sets in later in the 30s. Many women's ovarian responsiveness moves into the zone of what is now called POI (primary ovarian insufficiency), or "premature ovarian failure." As POI develops, women have less chance of becoming pregnant without new reproductive technologies (which may be expensive, if they are even available for her). If her ovaries have become even more unresponsive, she will often not have an ovum (egg) that is fertile, or at times, she may have no ovum at all—and therefore, no chance of becoming pregnant without assistance.
>
> So, STD-damaged fallopian tubes are no longer the number one cause of female infertility today. Among women, the number one issue preventing pregnancy is ovulation related. These problems of ovulation are overwhelmingly due to the delayed age at which women are attempting to become pregnant.

Sexual promiscuity promoted via feminism and delayed marriages for improving your career have consequences. Often disastrous ones in terms of infertility. No shortage of women struggling with it on my FB friends as well. Some have gone the route of IVF to varying success.

Can't buck God without paying the consequences.

Reflecting on effective leadership for those in the Church as well as husbands

October 2, 2021 | by Deep Strength | Link | Original Link

I typically go over the various Biblical marital roles and responsibilities when discussing what to strive for since they are mandated by God for our benefit in marriage.

However, one thing that I don't often talk about are the distinct traits that make one both a good leader in the Church as well as the home.

I included these in the book because I think they are good for all men to strive for in their life even when single to prepare them for leadership roles in the Church if any, and they are helpful prior to getting a wife too as they build both attractive and relationship sustaining traits.

> 1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, skillful in teaching, 3 not overindulging in wine, not a bully, but gentle, not contentious, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into disgrace and the snare of the devil.
>
> 8 Deacons likewise must be men of dignity, not insincere, not prone to drink much wine, not greedy for money, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then have them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

In these we have this list, of which I only am adding 1 time for those that overlap.

- Above reproach / Be tested to be above reproach
- One wife
- Temperate
- Self-Controlled
- Respectable
- Hospitable
- Skilled at teaching

- Doesn’t overindulge in alcohol
- Not a bully but gentle
- Not contentious
- Free from the love of money <— big one for American Pator
- Manages his own household well
- Children are kept under control
- Not a new convert
- Good reputation with those outside of the Church
- Man of dignity
- Sincere
- Holding to the faith with a clear conscience

It’s a full laundry list of things. Those who strive to do all of these things are generally very mature and effective within the faith and Church already with others, so obtaining a leadership position is generally all but a formality.

Although some of these can only be done with a wife and kids (e.g. husband of one wife, manage children well), most of these can be done absent of a wife and kids, and they are much like 2 Peter 1 in an effective way to practice to be stronger and more mature in the faith.

Some of these expressed in action are attractive to the opposite sex, though most I would say tend to sustain relationships effectively.

> He must be one who manages his own household well, keeping his children under control with all dignity

NASB may not do this passage as much credit as some other translations which say “rules his household well.”

Imagine if elders, deacons, and men’s groups actually talked about how to *rule* their own households well. If you even mention that to most people in the Church today their heads would explode.

Sexual authority is only for sex and not against sex

October 5, 2021 | by Deep Strength | Link | Original Link

I've seen this often from complementarians and egalitarians but was just reminded of it from Full Metal Patriarch's post on Doug Wilson's quaduple-speak.

He quotes from Doug's book:

> Yes, she must have sex whenever you want it. And you must refrain whenever she wants to refrain. You have authority over her body, but never forget that she also has authority over your body."
>
> Fidelity, pp. 109-110

Let's actually read the passage, shall we?

> 1 Corinthians 7:3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. 5 Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

The intent of the passage starts in verse 3 where each spouse to *fulfill* their marital duty to the other. Thus, verse 4 speaks that each spouse should rightfully give their spouse sex when they desire it. Verse 5 continues along this theme of not depriving each other except for a special situation where both agree to it for spiritual purposes.

It's an absolutely contradictory reading of the passage to suggest that husbandly authority over the wife's body and the wifely authority over the husband's body means that that she should have sex with you but her authority over your body means she can stop you from that. The whole passage including each verse is about *fulfilling* the marital duty not *refraining* from it, and *refraining* from it is only by mutual consent and prayer. The authority is indicated *to have sex*, but there is *no* authority *to not have sex*.

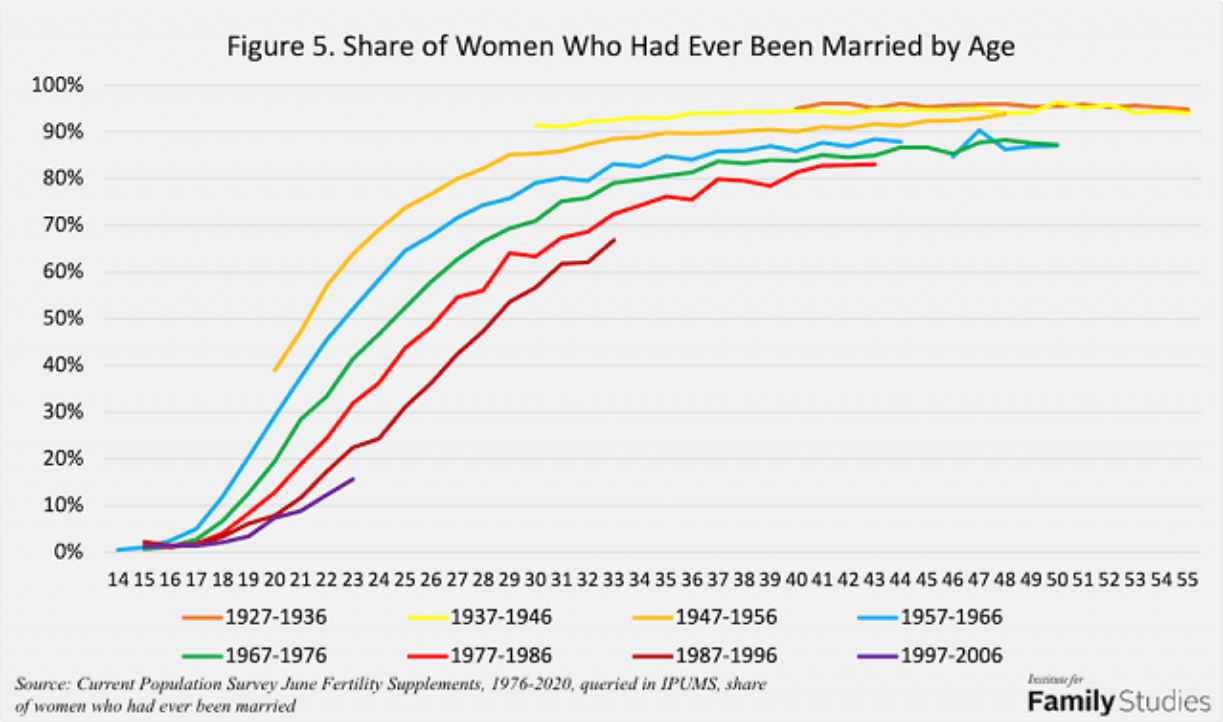
It's no better than the egalitarian cherry pickers saying that Eph 5:21 "and [church members should] submit to one another in Christ" also applies to the marriage verses. It's just bad exegesis of the text.

Disparities in college education might explain much of the gap in marriage

October 14, 2021 | by Deep Strength | Link | Original Link

In Why do most societies have 90-95% marriage rates (at some points) I noted some of the various points such men having higher status as some of the reasons why the assortive mating has dropped.

One of the most recent IFS blog articles on What the Latest Current Population Survey Tells Us About the Future of Fertility has a good chart confirming this. Basically at least up until the 1950s, women married consistently at a 95% rate. However, as the free love and sexual revolutions generations started kicking off in the 1960s and 1970s it has been trending down over time.



I've theorized on several articles that it could reach the 20-30% range with the latest generations giving the delays in marriage and overall dropping patterns.

Several articles have started talking about the men in college gap. One from WSJ is more of an interview piece (though behind a paywall), but the IFS blog on Boys Are Falling Farther and Farther Behind Their Sisters: Should We Care? attempts to tackle it too.

> There is a growing gender gap in higher education. According to the latest figures from the National Student Clearinghouse Research Center: as of spring 2021, women accounted for 59.5% of students attending colleges and universities nationwide. Among four-year private colleges, women now account for 61% of all students. Both figures represent new records. Douglas Shapiro, executive director of research at the National Student Clearinghouse, told The Wall Street Journal earlier this month that if current trends continue, within a few years there

> will be two women graduating from college for every one man.
>
> Well, so what? In 1970, men accounted for 58% of students attending colleges and universities, and there was no great outcry back then about the gender imbalance. Why should we be concerned now that the pendulum has swung in the other direction?
>
> I think there are good reasons for concern, which can be summed up in three words: “educational assortative mating.” Educational assortative mating means that if a woman has earned a four-year degree and she is looking for a husband, she will usually choose a man whose educational achievement is equal to or greater than her own. Fifty years ago, if a man earned a four-year degree and was looking for a woman to marry, he might have many qualifications in mind for his future wife; but educational attainment was not one of them. In that era, college-educated men were happy to marry women who had never attended college. In our era, college-educated women are hoping to marry college-educated men. And there are not enough college-educated men to go around.

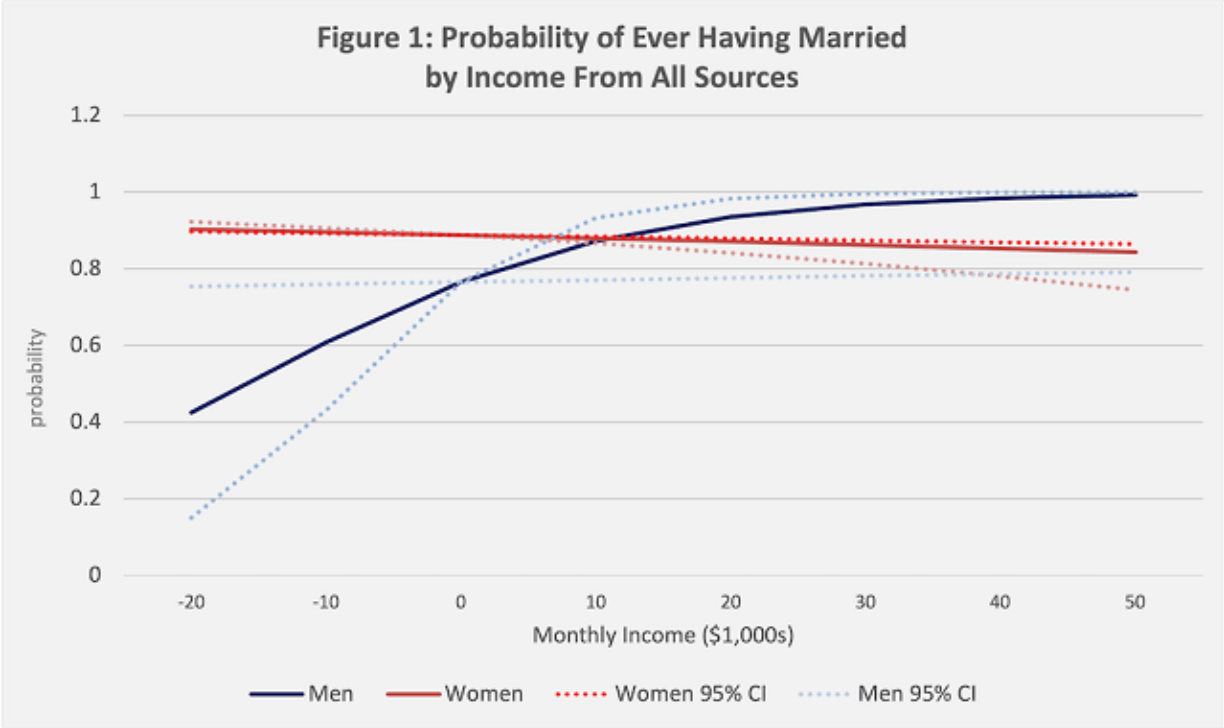
The article continues to go deeper into cultural changes against masculinity and pro femininity that have pushed those trends that way over time from 58% of men in 1970 to 41% of men in 2021. However, the author really doesn’t take it far enough as others have done in which the educational system is biased against men and there is an informal/formal war on boys in many cases.

The gap though between men and women stands at 59% – 41% = 18% populational gap between men and women in higher education. Given that women are hypergamous, it wouldn’t be too far off to say that a lot of women aren’t too happy with marrying down. Education is one of those as both a status symbol and for earning potential as college graduates (who don’t choose liberal arts degrees) have much higher earning potential than their non-college graduate peers.

> Women’s overall physical attractiveness was positively correlated with all six of the good investment abilities, in four cases significantly so—income potential, good earning capacity, college graduate, and older then self.

I suspect the 18% gap is a large portion of the 20-30% unmarried we’ll see as if hypergamy isn’t satisfied women will not want to marry, and the rest at the moment seems to be centered around the sub-cultures in various lower income areas. There’s been much speculation (and correct, I think) that marriage is mostly a middle to upper-middle to upper class construct nowadays. Of course, cohabitation takes up some of that percentage but not all of it.

Of course, this also correlates with the fact that The Ideal Husband? A Man in Possession of a Good Income .



> As Figure 1 illustrates, for men, as income increases, the probability of marriage also increases such that men in the highest income category are about 57 percentage points more likely to marry than men in the lowest income category. The same is not true for women. High income men are more likely than low income men to marry, while income is unrelated to marriage for women. Given that marriage involves choice on both the man and the woman's part, these results suggest that women are more likely to choose to marry men with good financial prospects, while a woman's financial prospects are less important to men when choosing a marriage partner.
>
> Not only are high-income men more likely to marry, they are more likely to stay married, too. Figure 2 shows the probability of divorce for those who have been married at least once, and reveals that for men the probability of divorce declines as income rises, such that men in the highest income category are about 37 percentage points less likely to divorce than men in the lowest income category. For women the probability of divorce increases as income rises, perhaps mostly due to reverse causality and the fact that divorced women are more likely to have to support themselves financially. For men, the results suggest that women are more likely to divorce low income men than high income men.

We already knew this though. Men that are more wealthy are more likely to marry, and if a man loses his job or earns less than a woman she is more likely to divorce. In the case of women divorcing, it's the hypergamous impulse that drives it but she can generally support herself as well and doesn't *need* her husband.

Ironically, all of these IFS blogs are by different authors, but they are connected.

Overall, for men who want to be married, being college educated and/or having good income prospects (if non-college educated) are usually looked at highly by women.

However, they are not the only things that women are looking for attraction-wise at least — the rest of PSAL in PSALMs and masculinity.

External locus of control and internal locus of control

October 18, 2021 | by Deep Strength | Link | Original Link

Jack's article was on Start Small to Build Internal Locus of Control was a bit interesting to me.

In general, an internal locus of control does correlate well to most successful behaviors, but I think this may be a bit short sighted in terms of being a Christian.

In particular, consider evangelism. Our mission as Christians is the Great Commission — "go into all the world and make disciples of all nations" — which is a goal oriented one that greatly benefits from an internal locus of control. Paul was a good example of this as a tireless worker for the gospel. However, Paul also understood that despite the fact that God is responsible for the outcomes of making it grow.

> 1 Corinthians 3:6 I planted the seed, Apollos watered it, but God has been making it grow. 7 So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. 8 The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. 9 For we are co-workers in God's service; you are God's field, God's building.

This is why in relationships, including those between men and women including marriage, the big thing to focus on is to do what is pleasing to God at all times. You can control your behavior and your behavior can certainly influence the other person, but God is going to be the one responsible for working in their heart over time.

Going back to the main topic like this, I think it's important to focus on being process oriented versus results oriented which I have discussed before.

- Prioritizing intentions and the process versus results
- Process oriented, not results oriented

In particular, being process oriented is an internal locus of control where you are most concerned about how you acted and you are not concerned about her reactions. Results should generally be an external locus of control that God is responsible with, though also understanding that how our obedience to Him can be have the effect of influence them toward the gospel, respect, submission, or any other Biblical quality.

This is why I say things like in Attitudes and marriage that I don't fear my wife and I've counted the cost of getting married. Even if she leaves me I would feel hurt, but it wouldn't impede me from doing what is right and serving God. If we fear any external circumstances and allow them to impede righteous behavior, we already enter a state where it's most likely the case that the process has gone bad and the result follows. Yeah, sometimes the process is right and the result doesn't come, but God calls us to be good and faithful servants even when we don't understand why the results aren't there.

True outcome independence

November 4, 2021 | by Deep Strength | Link | Original Link

One of my favorite passages to meditate on in my walk as a Christian is when Paul and Silas were thrown into prison.

> Acts 16:16 Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 She followed Paul and the rest of us, shouting, “These men are servants of the Most High God, who are telling you the way to be saved.” 18 She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” At that moment the spirit left her.
>
> 19 When her owners realized that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace to face the authorities. 20 They brought them before the magistrates and said, “These men are Jews, and are throwing our city into an uproar 21 by advocating customs unlawful for us Romans to accept or practice.”
>
> 22 The crowd joined in the attack against Paul and Silas, and the magistrates ordered them to be stripped and beaten with rods. 23 After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. 24 When he received these orders, he put them in the inner cell and fastened their feet in the stocks.
>
> 25 About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. 26 Suddenly there was such a violent earthquake that the foundations of the prison were shaken. At once all the prison doors flew open, and everyone’s chains came loose. 27 The jailer woke up, and when he saw the prison doors open, he drew his sword and was about to kill himself because he thought the prisoners had escaped. 28 But Paul shouted, “Don’t harm yourself! We are all here!”
>
> 29 The jailer called for lights, rushed in and fell trembling before Paul and Silas. 30 He then brought them out and asked, “Sirs, what must I do to be saved?”
>
> 31 They replied, “Believe in the Lord Jesus, and you will be saved—you and your household.” 32 Then they spoke the word of the Lord to him and to all the others in his house. 33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized. 34 The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God—he and his whole household.
>
> 35 When it was daylight, the magistrates sent their officers to the jailer with the order: “Release those men.” 36 The jailer told Paul, “The magistrates have

> ordered that you and Silas be released. Now you can leave. Go in peace."
>
> 37 But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out."
>
> 38 The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. 39 They came to appease them and escorted them from the prison, requesting them to leave the city. 40 After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and sisters and encouraged them. Then they left.

Essentially, Paul and Silas turn what most people would think of as the most terrible thing to ever happen to them into many great opportunities.

1. Paul and Silas are walking the walk
2. They get falsely accused, stripped, beaten and thrown into prison
3. Yet they don't react the way most people would: they're praying and singing songs to God
4. This allows them the opportunity to witness not only to the jailer but the prisoners once God has an earthquake

This is applicable to so many life situations and not just with women. If we are walking with God there's no reason for us to be down and depressed about our situation even when the world thinks life has dealt us a terrible hand. Our trials, our suffering, and even our pruning (e.g. John 15) are things that we can rejoice and be glad in because the are helping to build our character and faith into something that will not be shaken by the winds and the rains and the storms of life.

I'm not saying I'm perfect with this, and it's all a process we can get better at over time. Women in particular present a unique challenge for many men in this regard, especially if their wife is contentious. But let us always remember that walking with the Spirit it all circumstances allows us to transcend those circumstances and hopefully positively influence those treating us poorly or harshly to be convicted and repent. It's the kindness of God that brings us to repentance and that we should emulate.

Christians' weird double standards around relationships, marriage, and sex

November 11, 2021 | by Deep Strength | Link | Original Link

I've been ruminating on this topic in my thoughts recently. I'm not talking about the double standards in regard to men and women either, although that is certainly prevalent throughout the Church and culture. Men are held to a higher standard of behavior, crapped on more by society, demonized for being male or masculine, and such.

What I am talking about is the advice given or not given when these topics are approached.

For example, if I were to ask a fellow Christian about how I can get closer to God and grow in my relationship with Him I would be given direct actionable advice on this:

- Read the Bible
- Pray
- Meditate on the Word
- Fasting
- Love and serve others in your daily life and through ministries at Church
- Utilize your spiritual gifts for the Kingdom
- Be ready to tell of the hope that you have in Christ (e.g. preach the gospel)
- Help those in need
- Be kind and generous to everyone

Lots of actionable ways to help a new or less mature Christian to grow stronger in their faith.

But when you broach the topic of relationships, marriage, or sex all you get is wishy-washy or totally ignorant or even totally wrong answers.

Why don't women like me?

- "Just be yourself,"
- "Everything in God's timing,"
- "Have you considered that you might have the gift of celibacy?"

This is the type of stuff that really annoys me off nowadays.

Yeah, these topics can be uncomfortable to talk about, but who is going to help Christian men if not other Christian men? You don't want them to be getting the most useful advice from the world which can easily lead them down the road of condemning their soul to hell.

Why are we so afraid of talking about the truth of men and women?

End rant.

Womens' main sin nature: Enviousness, discontent, and validation

November 16, 2021 | by Deep Strength | Link | Original Link

Have a little time, so I wanted to comment on this conclusion.

> I am quickly coming to the conclusion that women of the modern feminist era are ego buoys. Ebb or flow, high tide or low, her ego will always bob to the surface. Everything women want and every decision they make revolves around whatever happens to stoke their ego in a given context.
>
> - Why do women want a tall hawt guy? Ego rush.
> - Why do women want a man with power, status, athleticism, looks, and money? Ego dominance.
> - Why do women want some men but not others? Because those men stroke their ego.
> - Why do women buy into the lies of feminism? Having a career, education, financial independence, P-power, sexual liberation, and so on, appeals to their Ego.
> - Why do women want to ride the carousel? Solipsistic Ego trip, one after the other.
> - Why do women refuse sex with otherwise hawt guys? Ego is not being affirmed.
> - Why would a woman abstain from sex? When it's a distraction from Ego primacy.
> - Why do women resort to contentiousness, gaslighting, hamsterbating, $h!t tests, etc.? Ego expression and preservation.
> - Why do women monkey branch? Choice driven Ego.
> - Why do women want to get married? Status and security driven Ego.
> - Why do women settle for Beta Bob? More Ego from getting married than not.
> - Why do women want children? To capitalize on having a family as an Ego investment.
> - Why do women NOT want children? Children mirror adult behavior which is felt as mocking her ego, and thereby interferes with her Ego dominance.
> - Why do women want to control the man in their life? Pride driven Ego with a hefty load of distrust.
> - Why is the word "submission" profane to women? It requires them to swallow their egotistical pride.

While this is true, if we dig deeper it goes back to women's original sin in Genesis 3:

> Genesis 3:1 Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman, “Did God really say, ‘You must not eat from any tree in the garden’?” 2 The woman said to the serpent, “We may eat fruit from the trees in the garden, 3 but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” **4 “You will not certainly die,” the serpent said to the woman. 5 “For God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” 6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it**. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

The temptation of Eve at it’s core root is enviousness (of God) and discontent with how she is. She is not content or satisfied with being a woman; she desires to be *like God*.

Feminism, in particular, is rooted in enviousness of men and discontent with her own womanhood. Career, money, education, independence, etc. This is why feminists *hate* women who love their husbands, families, and staying at home with the kids. They either hate what they gave up or hate what they couldn’t have. They become bitter old cat women.

The third point to is validation. The serpent validated Eve’s own desire to eat the fruit making the temptation more prominent — the temptation was already there as she had been thinking about it before. Likewise, women obtain validation from men, and Adam eating the fruit verified it for her — “She also gave some to her husband, who was with her, and he ate it.” God emphasizes this in His punishment for Adam.

> Genesis 3:17 To Adam he said, “Because you listened to your wife and ate fruit from the tree about which I commanded you, ‘You must not eat from it,’

Social media in particular is the holy grail (in a bad way) for women due to encouraging enviousness, discontent, and validation farming in women. Facebook knew Instagram was destructive for young girls and covered it up. Endless comparisons about the curated only-good stories that most women post or posts about insert-questionable-behavior-here and getting the ‘you-go-grrrl’ comments to validate doing it.

These seem to be the things that women struggle with the most given their sin nature, and focusing on striving for contentment in Christ seems to be the key. However, when is the last time you heard a sermon on contentment, especially one directed at women? I can recall a one or two on contentment. None specifically at women using examples for women.

The 4 interactive pathways of relationships

November 24, 2021 | by Deep Strength | Link | Original Link

I've gone over these 4 before in multiple marriage posts, but never had a post devoted to them solely. They don't just apply to marriage but all relationships as well.

- You're responsible for yourself.
- You're responsible for how you influence others (including wives).
- Others (including wives) are responsible for themselves
- Others (including wives) are responsible for how they influence you

The first is quite obvious and what is addressed mostly on this blog and in the Christian manosphere/manosphere proper. The second is generally folded into it without much distinctions. Technically, things like social charisma, game, and other social interaction techniques tend to fall into the second on being responsible for how you influence others, but also in a negative way in terms of the moral depravity that they aim toward (e.g. fornication).

In general, we can think of the first two as two different subsets of the same thing:

> Matthew 22:37 Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the first and greatest commandment. 39 And the second is like it: 'Love your neighbor as yourself. 40 All the Law and the Prophets hang on these two commandments."

> John 13:34 "A new command I give you: Love one another. As I have loved you, so you must love one another. 35 By this everyone will know that you are my disciples, if you love one another." – also repeated in John 15

Being responsible for yourself means that we are responsible to love God and love others. Jesus qualifies this by saying the standard should not be "love your neighbor **as yourself**" but now the standard is Jesus himself "love one another **as I have loved you**."

The first is making things right with Jesus and developing the necessary character to love God, but then we must apply this outward to influence others in a godly manner. In particular, with wives the way we love God and are responsible to God as the role of husband is to influence your wife toward sanctification.

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 **to make her holy**, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

The key point that I'm making obviously is that we only have control over the first two. Control over ourselves and how we can influence others. The Christian walk is ultimately

about our responsibility to God and sanctification process to become like Jesus, and then using our changed lives to influence those around us toward Christ.

We shouldn’t worry about things we can’t change (others’ responsibility and actions) when we are first getting started, but as we start to influence them toward Christ — and especially if they are Christians — they can start to follow our example as we follow Christ. Paul demonstrates this as a leader in the early Church and shows them the way.

> 1 Corinthians 11:1 Follow my example, as I follow the example of Christ.

So too can we also do that with any relationship in our lives, and especially the ones with our wives where we are to lead them rightly.

Intuitive heuristics revisited: Be THE man

November 26, 2021 | by Deep Strength | Link | Original Link

To summarize from the previous post.

> - Don't be **a** man… in your relationship
> - Don't be the **man**… in your relationship.
> - Be **THE** man… in your relationship.

> The punctuation and emphasis matters. It matters a lot. In fact, I bet most of my readers can implicitly understand what the above statement means without even looking at the explanations.
>
> Let me explain anyway.
>
> 1. If you're just "a" man in your relationship, there's no ownership of the relationship. You're setting yourself adrift in the relationship. There's no purpose. This, unfortunately, is one of the many factors of why women are serially monogamous (e.g. relationship hoppers). They try to trade up because if there is only "a" man then he is simply a temporary placeholder.
> 2. If you're trying to be the "man" in the relationship, you're asking for permission from her to be the "man." You don't need permission to be the "man" in the relationship because you are given that position from God. See: Eph 5, Col 3, 1 Cor 11, Tit 2, 1 Pet 3.
> 3. If you know you are THE man, then you know you are the chosen one for the job. There's confidence, swagger, and ambition. You can take on the world with her by your side. You are the rock and leader of the relationship. You are respected. She is submissive to you. If she steps out of line then you gently call her out on it.
>
> Women don't want "a" man. Nor do women want the "man." Women want THE man.

Donal gave another good analogy in the comments. This is a frame mindset which flows to the rest of the relationship. Emphasis matters.

> *STAR WARS spoiler warning*
>
> You can see this same feature- the importance of emphasis- in The Empire Strikes Back.
>
> When Darth Vader reveals to Luke Skywalker that he is Luke's father, he doesn't say it like this:
>
> "I am your *FATHER*."
>
> Or like this:

> "I *AM* your father."
>
> Rather, it is done like this:
>
> "***I*** am your father."
>
> The emphasis is on him, on Vader, on the metal monstrosity that Luke's father had become. This kept the frame solely on Vader, and gave him the power position in that dialogue.
>
> When you are *THE* man, then the frame of the relationship is centered on you. You have the power. And as I've argued before, when you have the power, women will be drawn to you like moths to the flame.

There's a another important one that can be added to this.

- Don't **BE** the man… in your relationship. This is the faux masculinity where it's forced, and it feels like false machismo. You don't have to BE the man and force stuff or try to impress women. It should come from your character and who you are.

To summarize the new ones:

- Don't **BE** the man… in your relationship — you don't need to have false bravado or try to impress.
- Don't be **A** man… in your relationship — there is no ownership. Take ownership.
- Don't be the **MAN**… in your relationship — no need to ask for her permission to lead
- Be **THE** man… in your relationship — it comes from who God made you to be in the role

I also think there are probably some others, but due to the format I'm kinda blanking out identifying them for now.

In general, like with salvation and peace and joy with God, being comfortable with being THE man and all that it entails (both the role and responsibility) there is also peace and joy and satisfaction with that in marriage. If you don't have that, it's worth exploring and trying to identify why that is the case and possibly rooting out any insecurities.

The Salvation Army has fallen to the woke army

December 2, 2021 | by Deep Strength | Link | Original Link

Source

> The Salvation Army — a massively popular Christian charity known for raising money through red collection boxes around the holidays — is now pushing "anti-racist" and critical race theory ideology onto donors.
>
> This year, in addition to requesting monetary contribution towards the global mission, the organization is calling on donors to reckon with their deep-seated attitudes of racism, the National Review reports.
>
> In a guidebook titled, "Let's Talk About Racism," the charity asks donors to consider the ways in which they have "consciously or unconsciously" supported prejudicial systems that inflict harm on racial minorities, adding that it "acknowledges with regret, that Salvationists have sometimes shared in the sins of racism and conformed to economic, organizational and social pressures that perpetuate racism."
>
> Elsewhere in the document, the charity calls on white donors to "lament, repent and apologize for biases or racist ideologies held and actions committed."
>
> Going forward, the Salvation Army says it hopes white donors will recognize their own contributions to racism and adopt "a posture of … anti-racism," an ideological practice made popular by progressive author Ibram X. Kendi.
>
> "In the absence of making anti-racist choices, we (un) consciously uphold aspects of White supremacy, White-dominant culture, and unequal institutions and society," the document states.

Ouch. But it gets worse.

> The charity reiterates its viewpoints in another document created by the Salvation Army's International Social Justice Commission, called the "Study Guide on Racism."
>
> In that document, the Salvation Army plainly claims that racism is obvious and evident in nearly all facets of western society, and argues, "We must stop denying the existence of individual and systemic/institutional racism. They exist, and are still at work to keep White Americans in power."
>
> White people are in fact guilty of "unconscious bias" and "unwittingly perpetuate racial division" even when they don't demonstrate overtly racist behavior.
>
> "For instance, devout Christians who naively use racial epithets or a well-intentioned Sunday School curriculum that only uses white photography and imagery," the organization writes.
>
> In the guide, the Salvation Army makes use of a litany of woke terms to articulate

> their message, including “anti-racist,” “colonizer,” “domestic terrorism,” “fascism,” “institutional racism,” “microaggressions,” “systemic racism,” and “whiteness.”

Full uptake of woke-ism.

> The organization’s support for progressive “anti-racist” teaching has drawn the ire from some of its conservative donors, according to Newsweek.
>
> One of those former donors is Christian apologist and radio talk show host Greg Koukl, who reportedly called out the charity’s progressive drift in a Facebook post earlier this month.
>
> “In my estimation, CRT is a Trojan horse taking in well-intentioned Christian enterprises that — because they care about justice and oppose oppression — naively promote the most serious threat to biblical Christianity I have seen in 50 years,” the Stand to Reason founder stated in the post.
>
> The Daily Signal, too, slammed the organization last month for imposing “radical wokeness” among Christians.
>
> In response to questions from Newsweek, however, a spokesperson for the Salvation Army denied that its position on addressing racism has changed.
>
> “Our beliefs have always been rooted in scripture, and they still are. That includes our complete rejection of racism, which is in stark contrast to the biblical principle that we’re all created in the image of God. We believe that, as God loves us all, so we should all love one another,” the spokesperson said.

The old “agree with the culture” stance because that’s what “Jesus did.” More like falling away from sound doctrine to what sounds good to itching ears.

I honestly cannot recall one single thing that Jesus agreed with the culture on. He was always call out the religious leaders and the cultural understandings (“you have heard it said…” in his sermons) to root out the destructive tendencies where people thought they were honoring God but their hearts were far from Him. Same with all of the epistles from the various apostles. Always calling out what was wrong in the culture and instead how to flee from sin and honor God.

This to me is similar to the trap that many Christians who encounter the manosphere fall into. They try to assimilate what they know into some type of “Red Pill Christianity” instead of going back to the root of all things (God’s creation) and understand why some particular observations ring true from how God created human nature.

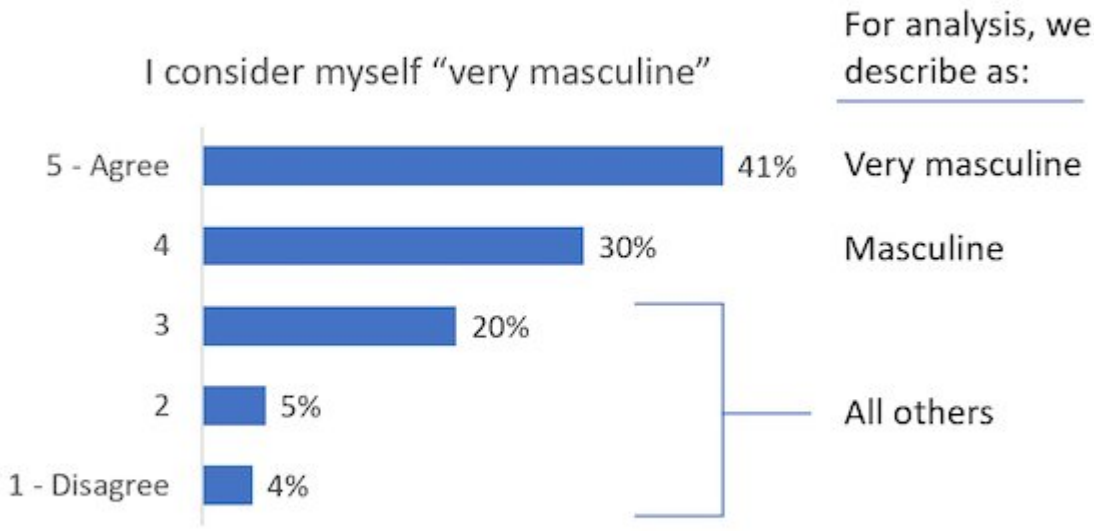
The healthy effects of masculinity

December 9, 2021 | by Deep Strength | Link | Original Link

IFStudies recently had another blog that I thought was worth covering.

They started with some of the stats on men like most of the violence, prisoners, suicides, and also APA's decrying of traditional masculinity ("*[T]raditional masculinity—marked by stoicism, competitiveness, dominance and aggression—is, on the whole, harmful. Men socialized in this way are less likely to engage in healthy behaviors.*"). Yet wanted to go into the positive effects to counterbalance that.

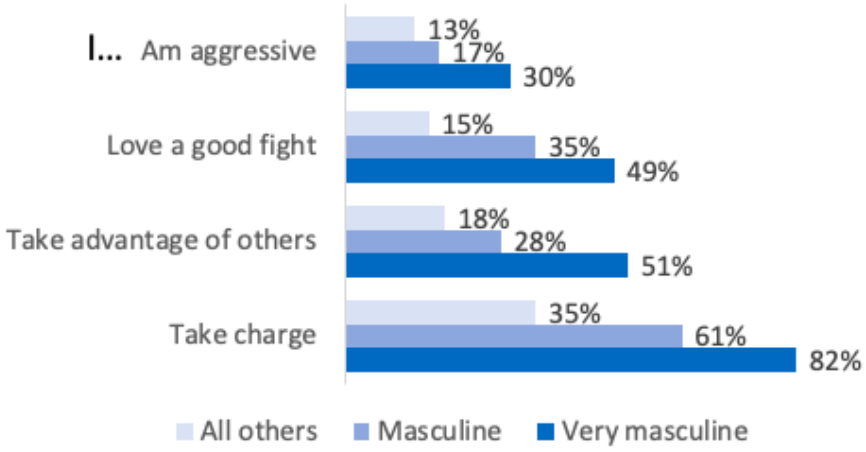
Figure 1: Men overwhelmingly consider themselves masculine



Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

This I found quite interesting because if you take men as a whole you would not expect this. There is definitely not a lot of masculine behavior out there nowadays, so the fact that many men consider themselves more than average masculine (30+41 = 71%) is shocking to me. I think some of this predicated on men interacting in more masculine behavior with other men, but definitely not with women. Men today are fairly timid overall it seems.

Figure 2: High masculinity corresponds to some traditionally masculine dispositions



Reported a 4 or 5 on a 5-point scale
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

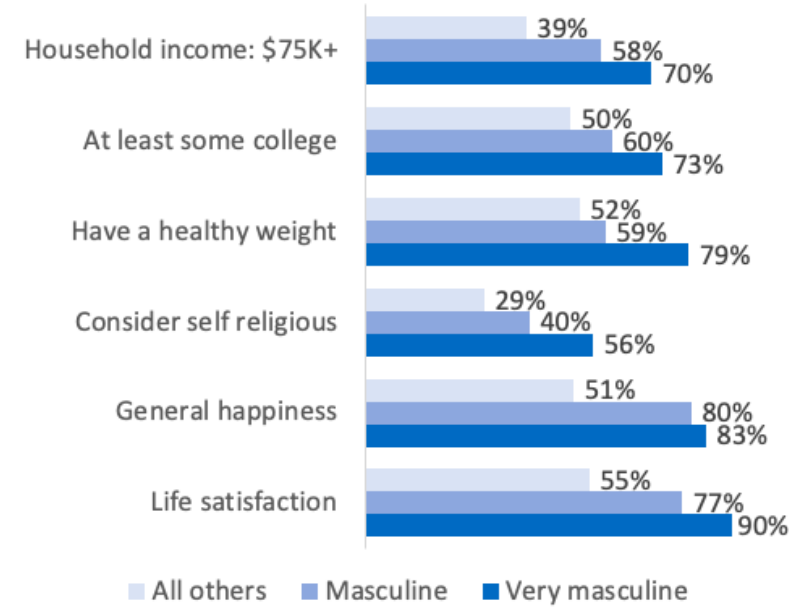
The second chart looks over traditionally masculine dispositions. Not sure how much I would agree with some of these, especially since the response rate was so low with the first three. This list seems to be more accurate personally.



Generally, confidence, independence, strength, and such things tend to probably fit the criteria better and would have gotten a better response rate.

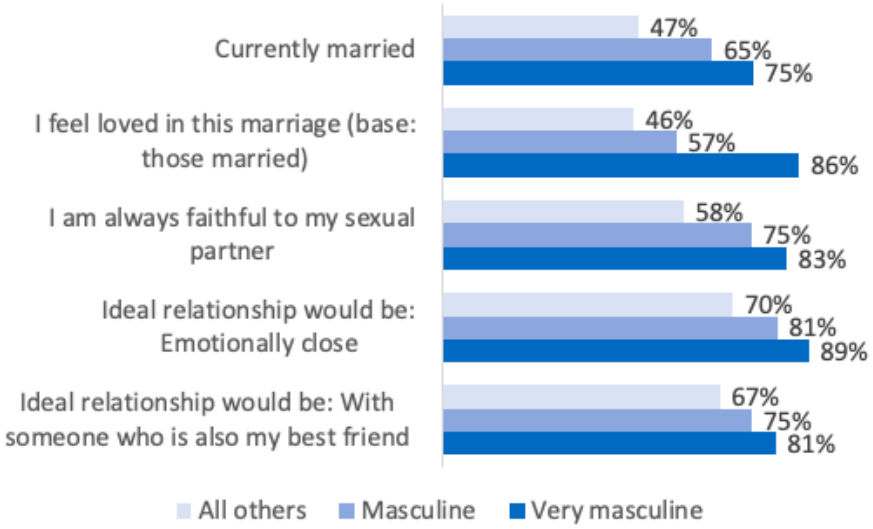
Now for the charts describing the general positive effects of being “more masculine” or at least self perceived more masculine at least.

Figure 3: More-masculine males achieve more stable life outcomes



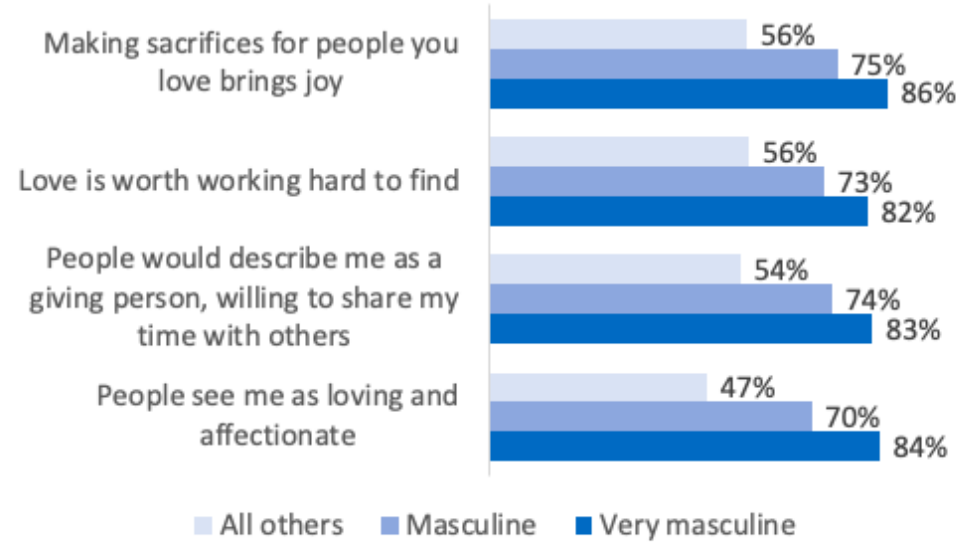
Reported a 4 or 5 on a 5-point scale, except income and education
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

Figure 4: High masculinity corresponds with greater likelihood and desire for stable partnership



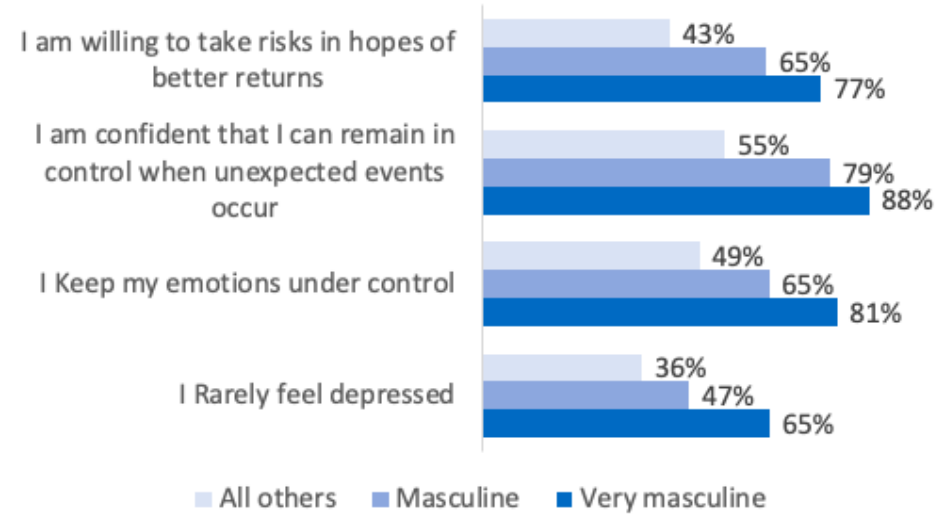
Reported a 4 or 5 on a 5-point scale
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

Figure 5: More-masculine males work to build more connections with others



Reported a 4 or 5 on a 5-point scale
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

Figure 6: High masculinity coincides with willingness to take risk, a confidence in self control, and lower depression



Reported a 4 or 5 on a 5-point scale
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

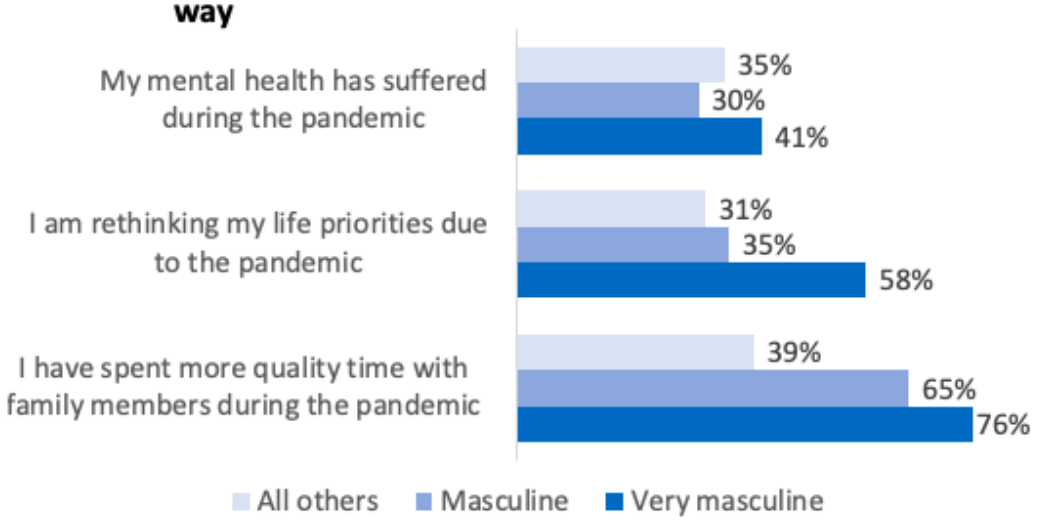
All of these are pretty standard to me. Generally speaking, God created men to be masculine and women to be feminine. So it stands to reason that men being self perceived as masculine and acting in a masculine manner causes them to be more fulfilled than those who try to buck their Creator.

One of the things biggest pronounced effects is in figure 4 with all of the stats on marriage, especially the “I feel loved in this marriage.”: **Very masculine was 86%, masculine 57%, and all others were 46%**.

One of the main ways men feel “loved” in marriage is when their wives regularly have sex with them, so this is indicative of what is similar in the “choreplay” stats that men who do the traditionally masculine chores while women do the feminine have more sex. Men who act as men, especially in accordance with their role and responsibilities in marriage (e.g masculine and husband roles and responsibilities) tend to have wives that respond in the right manner. Not always, but for most at least.

Finally, this chart was a bit interesting to say the least.

Figure 7: More-masculine males experienced more mental health challenges in the pandemic, but handled them in a healthier way



Reported a 4 or 5 on a 5-point scale
Source: US Adult Sexual Behaviors and Attitudes, March 2021 (n=753 males)

The middle question seems pretty standard as you’d expect men to rethink things when things go crazy. However, the last one in particular is striking from the perspective of masculine to all others. The masculine tend to take it upon themselves to connect with loved ones more than the non-masculine. Perhaps that includes those who may be frightened into isolating themselves because of the government?

In any case, it’s more important now than ever for men to act masculine, and the fact that it does help substantially with both male friendships and female relationships is pretty stark.

Fordham U. prof fired after mixing up two black students in class

December 12, 2021 | by Deep Strength | Link | Original Link

This was ironically hilarious.

> A Fordham University professor was fired after mixing up the names of two black students in class, according to a report.
>
> Hours after what he called an “innocent mistake,” lecturer Christopher Trogan, 46, sent a rambling, nine-page email to students in his Composition II classes explaining the faux pas — and defending, without being asked, his “entire life” of working on “issues of justice, equality, and inclusion,” the campus newspaper reported.
>
> “The offended student assumed my mistake was because I confused that student with another Black student,” Trogan wrote, according to a Nov. 29 article in the Fordham Observer. “I have done my best to validate and reassure the offended student that I made a simple, human, error. It has nothing to do with race.”
>
> He blamed the mistake on his “confused brain” when the two students arrived to class late on Sept. 24, while he was reading a classmate’s work.
>
> The email was “a little excessive,” one of the two black students, freshman Chantal Sims, told the Observer. “We were not actually that upset about him mixing up our names. It was more so the random things he would throw into the response.”
>
> In the email, he urged any students upset by the incident to complain to the school. “Depending on your response to the officials above, I may — or may not — be your professor in class next week. It’s all up to you,” he wrote.
>
> Sims told the paper Trogan’s email stressed “everything he has done for minorities.”
>
> He was fired Oct. 29, the paper reported.

The headlines for this story are pretty similar, so you’d think it’d be some professor getting canned for overly woke students. But it’s actually the opposite: professor makes a common simple error and then gets fired for an overly woke overreaction.

To pull this back to men and women, being overly concerned about people’s reactions to you is living in their frame. Live your life on mission and admit errors when you make them, but blowing things out of proportion can be a fatal error in relationships. Would not be surprised if this guy was single or had an ex-wife. The excessive people pleasing responses are repulsive to both men and women, and ironically make things way worse than they actually are.

Trust is earned and an expression of the character of godliness

December 20, 2021 | by Deep Strength | Link | Original Link

Good discussion in the comments on the issue of trusting women on Sigma's. My comment:

> I still think this topic is more nuanced than that which I covered here.
>
> The fallacy of teaching men to be emotionally honest part 2 (2021-06-24)
>
> Namely, simply emoting or venting or complaining with no purpose is always going to negative. Emoting and expressing feelings in the context of problem solving or being victorious over a situation tend to be more helpful and can build trust. Also, attractive men have more leeway.
>
> The other fallacy is obviously that all that one experiences and all that is true does not always have to be said or expressed. This is a big discernment thing that both men and women need to understand not just within the context of male-female relationships.

In general, trusting women — and men for that matter as well — needs to be done on case my case basis and typically a higher degree of trust will result from continued expression of godliness character.

One of my favorite passages is the one in 2 Peter 1 which shows how the progressive qualities of the Christian walk can be developed sequentially in an escalating manner:

> 2 Peter 1:5 For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; 6 and to knowledge, self-control; and to self-control, perseverance; and to perseverance, **godliness**; 7 and to godliness, mutual affection; and to mutual affection, love. 8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. 9 But whoever does not have them is nearsighted and blind, forgetting that they have been cleansed from their past sins.

Godliness is a result of:

- After you come to faith, you now know what is good according to Jesus.
- To know what is good you must study the Bible on what Jesus and the Father are like (knowledge) as well as through prayer, fasting, and other spiritual disciplines.
- Now that you have the knowledge of what is good you must apply it with self control.
- Self control, especially in difficult times, results in perseverance. This is the Greek word hupomone which is also translated as "longsuffering" in some translations

- This perseverance leads to the character of godliness — being like God through good and the bad times.

Obviously, a wife who is respectful and submissive even when it is difficult is much easier to trust than one who is disrespectful and rebellious. But there are many different steps that it takes to get there. For instance,

1. A wife who is disrespectful and rebellious according to her own whims
2. A wife who knows what is right but can be disrespectful and rebellious when things get tough for her
3. A wife who knows what is right but has developed greater self control and perseverance but sometimes slips up when things are tough
4. A wife who knows what is right and it's rare that she's disrespectful and rebellious

There can be many in between with these circumstances like how she responds to teaching, correction, or rebuke for good or for evil. You could probably make another whole list or expand this one to 8-9 bullet points with these.

However, the point is that if you and your wife are a Christian and actively wanting to obey God and His Biblical roles and responsibilities, the sanctification process will be gradual over time in most cases and it is a process. This process is cultivated step by step and large jumps though they can happen tend to be unlikely since unlearning ingrained sinfulness is difficult.

I can trust my wife more than most because I built the foundation very early in dating and have continued it for a long time. I recently had an conversation over on reddit with someone who asked the question: "What do you do when wife doesn't obey your commands." This was my response.

> This is something that is highly contextual.
>
> My wife rarely disobeys and when she does I just talk with her about it and nearly 100% of the time she apologizes and tries to make it right.
>
> However, to get to that point that was already a several year plus focus on the Scriptures and going over the roles and responsibilities of a husband and wife in marriage when dating and married, correction and teaching if/when she fell into sin, and things like these. I've also made it a point to act as a strong and effective leader with everything I put my hand to so that I am modeling what it means to be Jesus:Church::husbands:wives. Obviously, this makes it easier for her to submit.
>
> It was not some abrupt thing where I just suddenly started telling her to obey me or anything like that.
>
> Doing this will not work for the majority of husbands because they haven't built up the foundation that I did in the past. That's why the advice on /r/RPChristians and /r/askRPC usually looks like:

> - Focus on being excellent in all you do: lift, dress well, confident, masculine leadership, etc as becoming more attractive is going to help make it easier for her to want to submit and obey.
> - Pray, read the Bible with her, etc and start to get into teaching and discipling her as in the long run it will pay dividends if she's serious about her faith (but for now her feelings are making her want to ignore the part about husbands and wives).
> - Focus on your own role and responsibility and what you can change which is yourself
> - Lead, lead, lead but don't worry about if she disobeys or not for now. Outcome independence/don't get butt hurt, etc. You're on your mission for God and invite her along.
>
> Once you start to build the foundation and trust in the marriage, it's much easier and more effective to call her out in any sin which also includes rebellion and disobedience.

The goal if you're new to a relationship is to build the godly foundation and maintain it. This tends to be easier than trying to change an established relationship which is why we often do not recommend to try to escape the friend zone or go back to exes even if you are willing.

If you are in a long relationship, engagement, or marriage, the foundation can be rebuilt but it takes a lot of effort and influence over time. You need to focus on the things you can do:

- **You have control over yourself**
- **You have control over how you influence others**
- Others have control over themselves (you can substitute in wife with others)
- Others have control over how they influence others/you (you can substitute in wife with others)

The bolded you have control over, so those are the things you want to focus on changing in order to *please God* and not man (or wife). The influence you have on others can be godly or not which makes it easier for them to obey God, while the influence they have on you is either for godly or evil. It is very difficult when you are trying to act godly while they are influencing you negatively, but that is part of growing in maturity in Christ and being perfect like God (e.g. Matthew 5- love your enemies).

The more the foundation of trust is emphasized and built, the greater influence over time the more likely God can use that to grow the seeds planted in them to come to fruition toward sanctification. There are instances where godliness does drive the hard hearted away though and that should not be discounted, but it is still a witness God can use later even if they run or even divorce.

We don't walk this path because it is easy. It is hard. It's always hard to deny yourself and

follow Jesus. Some aspects get easier over time as habits are built, but new weaknesses are exposed as we are further sanctified.

Practical advice to single Christian men establishing leadership and the right frame when starting a relationship

December 23, 2021 | by Deep Strength | Link | Original Link

Responding to this comment as I've encountered some young men I've met from Churches who have asked similar questions to me in real life about this too.

> Hi. I'm a young Christian man about to finish college and start my career. I used to be a clueless pedestalizer, but a painful dating experience led me to the red pill and Christian manosphere blogs about a year ago, and my life has changed as a result. Reading this stuff has helped me trust the Word of God, make sense of my experiences, and grow. That's my background, though I am leaving out a lot of detail.
>
> Now I have a question: how important is intellectual agreement on the topics of headship and submission if a prospective wife shows promising behavior? Or how–practically–do you broach the topic to find out what she believes?
>
> I am realizing that believing what the Bible plainly says about men and women puts you at odds with what 99% of Christians believe. I know one or two girls who are sweet and attractive, perhaps even naturally submissive personality-wise, who would probably go out with me if I initiated, but I have a hunch that they would parrot the typical mutual submission or complementarian sentiments if engaged intellectually on the matter of biblical marriage roles. With someone like this, is it ever a good strategy to date and just act like a leader without saying what you're doing and see what she does? Or is it best to go in guns blazing and get the hard topics out of the way early with the idea that the bad ones will filter themselves out? Should I not even waste my time unless I already know what a woman believes?
>
> Just looking for thoughts on some of these practical issues. I really appreciate all the discussion that happens here.

Good start that more young men are thinking about these questions. However, there is still a significant amount of thinking is embroiled in a lot of nice guy pedestalization thinking. In particular:

> but I have a hunch that they would parrot the typical mutual submission or complementarian sentiments if engaged intellectually on the matter of biblical marriage roles

Why shoot yourself in the foot before you even start? This is classic defeatist thinking whereby a man is literally making up things in his head about women he hasn't even talked to yet. You don't know her, her family, her background, or really anything about

her. How can you know how she's going to act? Why assume anything?

Remember, if you start to implant any type of ideas or thinking in your head that can lead to *fear* over what might happen that is going to sabotage your ability to lead a potential wife.

> With someone like this, is it ever a good strategy to date and just act like a leader without saying what you're doing and see what she does? Or is it best to go in guns blazing and get the hard topics out of the way early with the idea that the bad ones will filter themselves out? Should I not even waste my time unless I already know what a woman believes?

This is precisely what you do. Take the example of Jesus and His disciples (e.g. Christ and the Church, which is the analogy we have for marriage in Ephesians 5) in all 4 gospels:

1. Jesus has started his ministry in Galilee preaching and teaching about the kingdom of God
2. While doing this, he invites various men to be His disciples to *help* Him (e.g. shades of Genesis 2 where the wife is created to be the man's helper). Fishermen, tax collectors, etc. "Follow me, and I will make you fishers of men."
3. He continues on His ministry which grows and has the disciples *help* him with miracles, instructs and teaches them, and then eventually has them go out and try during his ministry (e.g. Jesus sends out the 70).
4. Jesus continually sanctifies them by correcting and teaching them as necessary (e.g. Ephesians 5 – Christ loves the Church for the purpose of sanctification).
5. Jesus does ALL of this BEFORE engagement and marriage. The engagement of Jesus and His bride is generally defined as the body of Christ who have received the Holy Spirit (Eph 1) much like an engagement ring or dowry and the marriage of Jesus and His bride is at the end in Revelation 19.

> Ephesians 1:13 And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.
>
> Revelation 19:7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. 8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of God's holy people.) 9 Then the angel said to me, "Write this: Blessed are those who are invited to the wedding supper of the Lamb!" And he added, "These are the true words of God."

As an aside, the discipleship model of Jesus generally follows the model of (1) tell them what, (2) show them how, (3) let them try, (4) send them out, (5) have them do the same.

So to go back to the original question:

- Ideally, you should know what your mission for God is and be walking it out already. It's fine if you don't, but this has a big role to play as she is going to be your helper so you need to have a role for her to play
- Yes, act as a leader and see how she responds
- You don't have to go into any deeper topics while *dating*. Usually only once you establish a relationship (e.g. going steady) that is generally a better time to explore deeper topics. I don't think dating needs to last anymore than a month or two at most. You should be able to get a good feel of her character and personality in a month or two to see if you want to continue
- As a potential husband, you should start emulating the role of a husband prior to marriage. Why? Not only did Jesus do it but it's a good idea to get in the habit of building the foundation of the husbandly roles and responsibility even if you don't have the actual position. For instance, if you start off the relationship with regular Bible study, prayer, and such it's easier to maintain then to try to introduce that later. Additionally, you're already in the habit of 'washing your wife with the water of the Word' (per Ephesians 5), so it's much easier to bring things up from a teaching and correctional standpoint.

In my previous post, I talked about how Trust is earned and an expression of the character of godliness. In particular, there was a section about generally how sanctification is gradual:

> Obviously, a wife who is respectful and submissive even when it is difficult is much easier to trust than one who is disrespectful and rebellious. But there are many different steps that it takes to get there. For instance,
>
> 1. A wife who is disrespectful and rebellious according to her own whims
> 2. A wife who knows what is right but can be disrespectful and rebellious when things get tough for her
> 3. A wife who knows what is right but has developed greater self control and perseverance but sometimes slips up when things are tough
> 4. A wife who knows what is right and it's rare that she's disrespectful and rebellious
>
> There can be many in between with these circumstances like how she responds to teaching, correction, or rebuke for good or for evil. You could probably make another whole list or expand this one to 8-9 bullet points with these.
>
> However, the point is that if you and your wife are a Christian and actively wanting to obey God and His Biblical roles and responsibilities, the sanctification process will be gradual over time in most cases and it is a process. This process is cultivated step by step and large jumps though they can happen tend to be unlikely since unlearning ingrained sinfulness is difficult.

Most women start around a 1 or 2. My wife probably started around a 2 but has made it

to 4 over the course of our relationship and marriage. RPA said his wife has made it to about a 3 over the past 2 yeas.

The key, however, is not where she starts but if she has a strong desire to obey God. This is what we've been talking about in terms of the T in FAST on RPC/askRPC — faithful, available, saved, teachable. Is she teachable in that she wants to grow in sanctification (and yes, the journey can be tough, but if she likes you it tends to be easier). If she's teachable she will grow in this as long as you are teaching her what it means to be respectful and submissive to you.

That's one of the key points most men miss. You need to point out to her if she's disrespectful or rebellious. Some women will continue to be as such and if she does that then you can drop her. But if she amends her ways because she wants to honor God — even if it happens with kicking, crying, and screaming — that's a good sign. You can work with that. Obviously, it should improve over time where she gets less and less dramatic or emotional over it.

I've covered some more actionable steps to finding a wife here as well and in the book.

Analysis of alpha widowhood

December 27, 2021 | by Deep Strength | Link | Original Link

Ran across this article a while back which was of David Bowie and his wife.

> Iman Says She'll Never Remarry After David Bowie's Death: 'He's Not My Late Husband, He's My Husband'
>
> And she has no thoughts of ever marrying again. When her daughter, Alexandria "Lexi" Jones, now 21, asked her about it, Iman recalls, "I said 'No, I will not.' I still feel married. Someone a few years ago referred to David as my late husband and I said 'No, he's not my late husband. He's my husband.'"
>
> "I definitely feel his presence, especially when I look out over the glorious sunsets at our home because David loves sunsets," she says. "So in that way he is ever present."
>
> "Through my memory, my love lives."

Pretty much the definition of alpha widowhood that the 'sphere uses. Even in death she's still married to him and can't forget about him that no other man can compare.

> "I knew him as the man, David Jones, his real name," Iman, the cosmetics pioneer and CARE global advocate, says. "And not the rock star."
>
> Theirs was always a very private love story but now, over five years after his death from cancer in 2016, she has created her first fragrance, Love Memoir, exclusively available at HSN and hsn.com, a tribute to their "epic romance."
>
> The idea came to her while living at their country house nestled in the mountains in upstate New York. In the first few years after his death, it had been painful to spend much time there. "I just got very sad and would rush back to the city," she says. "I thought I had processed [the loss] but I had not."
>
> There, in lockdown, she found a quiet solace amidst his favorite paintings, his ever present books, and the fiery sunsets they both loved. She also found the inspiration for the fragrance which weaves together woodsy vetiver (Tom Ford's Grey Vetiver was Bowie's favorite) and bergamot from Tuscany, where they had married. The result, she says, is "a monument to eternal love."
>
> It was a love story set in motion in 1990 after Iman moved briefly to L.A. "I had never intended to move there," she recalls in this week's PEOPLE. "It's not one of my favorite places. It's so vast but I personally believe now that was my destiny. My destiny was calling me to get there so I could meet David."

Everything about him is romanticized in the best way possible. She knows only parts of him that everyone else never knew. She needs to remember him by creating things about him, and it was her *destiny* to meet him.

> They met on a blind date set up by a mutual friend in Los Angeles. He was the

> rock and roll genius and quicksilver creator of such hits as Ziggy Stardust and Space Oddity among a galaxy of others. She was the supermodel from Somalia, who spoke five languages and whose beauty and intelligence had enchanted the world of fashion and beyond.
>
> "David said it was love at first sight," Iman, 66, tells PEOPLE. "**It took me a few months but I got there**."
>
> After their first date, she recalls how she flew to Paris to walk the runway for her friend, Thierry Mugler. When she arrived at her hotel room, it was filled with flowers. Gardenias. And when she returned to L.A., he was there to meet her at the airport. "And that's how it started," she says. "He properly wooed me."
>
> Yes, she was drawn to the musician for his kindness. "Early on, we were walking down the street and my shoelace came undone and he got on his knees to tie it for me and I thought he's the one."
>
> But there was also their off the charts chemistry. "David was beyond handsome," she says. "He oozed charisma."

In reality, the chemistry wasn't actually there from the start (according to her, at least). Yes, Bowie was handsome, rich, famous and whatever but Iman didn't have the hots for him right off. It's only when he went the extra distance that she started liking him more. This would make sense since as a supermodel she would have been used to meeting attractive men.

However, this does follow the common analogy I use: **an attractive man giving a woman flowers is romantic, but an unattractive man giving a woman flowers is a creep.** You can contextualize all of the attention, flowers, gifts, compliments, or whatever according to that. This applies to any stage of a relationship too — single, dating, bf/gf, engaged and even in marriage.

There's some other details in the article about how Bowie was his own man but was a strong champion for her which obviously play into the common narratives.

I also think that this tends to more accurately portray real life than the exaggerating tropes that we see in the 'sphere both ways. We can see that there was attraction, but it doesn't necessarily develop into a romance per se unless there is facilitating interactions between the man and the woman with back and forth usually. Attraction does not necessarily mean it can be converted into a relationship and that relationship can be maintained.

There are also cases where attraction can develop over time, more so from a woman's perspective than a man though since men are primarily physical attraction based. However, I think in most of these cases the man was likely somewhere on a scale of semi-attractive already unless there are some other qualifying circumstances such as those mentioned in the friend zone where there is a total shift in her perception of the man.

Does marriage take a lot of work?

January 1, 2022 | by Deep Strength | Link | Original Link

This was a comment in the previous post on Analysis of alpha widowhood, but I thought it deserved it's own analysis: "Marriage takes a lot of work"

Whenever I hear this phrase it seems like most people are referring to different things depending on the particular dynamics of their marriage.

The general "christo-feminist" and feminist take on "marriage takes a lot of work" whenever both the husband and/or the wife say it is that:

1. The husband is putting up with a the wife being disrespectful and unsubmissive and spraying her emotions everywhere that he has to deal with.
2. Meanwhile, it's possible that the man she is with is lazy but usually he's been cowed and/or emasculated constantly
3. The wife is unhappy because she's always running over him and he's not standing up for himself.
4. This inverted role pattern puts the husband and wife at odds and makes them both unhappy so the illusion of *work* is there because they're spending so much energy being unhappy and fighting about the situation.

At the heart of this especially when Christians say it they almost always seem to be following the pattern of the world rather than that of God. In the vast majority of cases I've seen when the husbands start explaining it almost always is a case of inverted roles whether consciously or unconsciously. The husband and wife are not following the Biblical marital roles and responsibilities and neither spouse is accountable for themselves to God for it much less the other reminding them of the proper role (perhaps cause they are somewhat opposed to headship-submission and love-respectful structure as well).

In regard to the other side of the coin where a marriage is in proper Biblical marital roles and responsibilities, it usually may be some work at first but after that it's almost no work and easy coasting as long as you keep following the good habits you have built.

For instance, it does take some "work" in that my wife and I needed to learn God's Biblical marital roles and responsibilities in depth. Then we needed to implement those habits into our own life. But now marriage/life is relatively easy because my wife and I are on the same page and walking in what God wants for us.

Personally, I found the Christian manosphere around 2011 or 2012 and started studying them in depth and applying them to my own life in 2013. That was at least a couple years before I met my wife, and then it's been many years of applying them together starting with dating to relationship to engagement and finally to marriage. These are the foundational pieces I talked about in Practical advice to single Christian men establishing leadership and the right frame when starting a relationship.

Some Christians do this naturally — usually raised by a strong father and/or male mentor

who puts emphasis on discipling them and teaching them the Bible and manhood — but it does take work for most other Christians. The culture and sadly even the Church are such that they lean toward inversion of roles, so unlearning that type of behavior and making new habits is going to take a bunch of work for most men including myself.

What constitutes “alpha”

January 3, 2022 | by Deep Strength | Link | Original Link

A bit of discussion about alpha in analysis of alpha widowhood made me want to revisit this topic.

This has been a topic with a large amount of misinformation in both the secular and Christian manosphere. There’s a lot of black and white thinking, and that leads to a lot of loss of hope and despair in some as well as ineffective or excessive macho posturing in others.

Generally, the most basic definition of “alpha” I think most can agree on is the embodiment of certain traits in a man that women are attracted to. This would be the common lists that we have discussed before like PSALMs and masculinity.

- P – Power
- S – Status
- A – Athleticism
- L – Looks
- M – Money
- Masculinity – Traits traditionally viewed as masculine in Western society include strength, courage, independence, leadership, and assertiveness.[9][10][11][12]. (note: to be honest, it’s not just the West that women like these).

I’ve covered why PSALMs are attractive in A Christian understanding of attraction, and the role it plays in marriage Part 3. Masculinity is also generally a proxy for headship/leadership (Ephesians 5). To be a leader, one must be:

- Independent (e.g. Genesis 2- a man shall leave his father and mother and cleave to his wife),
- Assertiveness to lead and make decisions (e.g. Jesus with his ministry and the disciples following)
- Courage to face difficulties (e.g. Jesus going against the religious leaders and standing up for what is right and sacrificing Himself for us),
- Strong (e.g. 1 Cor 16:13 Be on the alert, stand firm in the faith, act like men, be strong. and 1 Kings 2:1 When the time drew near for David to die, he gave a charge to Solomon his son. 2 “I am about to go the way of all the earth,” he said. “So be strong, act like a man, 3 and observe what the Lord your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses.)

So we know that generally men who embody such traits tend to be more attractive and thus “more alpha” according to some. This also applies not just to the male-female hierarchy but also to male-male hierarchies. Usually the “alpha male of the group” so to

speak is usually the leader of men. You usually see the team captain in professional sports have traits like leadership, charisma, strong influence and such over their teammates that they are able to lead them well in the sport.

Usually men who embody traits where they are leaders of men are also attractive with women (e.g. quarterback for football, team captains, businessmen, etc.) but it's not always the case. Some of these men buy into popular culture romance garbage and while they are usually able to end up attracting women due to their high PSALMs and masculinity they eventually end up with multi-broken relationships and divorces. Hollywood and pro sports divorce is a good example of that. You can have all the attractive traits in the world, but if you're trying to be the *chivalrous knight in shining armor to your "queen,"* the queen will eventually replace you for another knight they can play with or a king.

Most people are too black and white on alpha/attraction. In general, there are many difference ways you can become a particular woman's desired man that she is attracted to.

- I know a few guys who are overweight and not lookers themselves but have a commanding presence in niche areas in D&D and such and their wives adore them. Groupies exist.
- Throw a 6-7 guy in a Church where most of the men are 3-5s and you can be the relative alpha there and get much more attention from women. Same with small town type of atmospheres if you live there.
- There are some pretty ugly dudes in pro sports but they're famous and rich enough to make up for it.
- Just as not every man is looking for the most beautiful woman he has ever seen to marry, not every woman is looking for the most attractive man they can to marry. Yes, some to a lot of attraction is important for most. However, there are more than enough ways for men to grow in PSALM traits, masculinity, and other things that are attractive if you want to increase your chances of finding a woman who is into you.

Generally, as long as she is into you and wants *you* then you're in a good spot.

Like I've said before, most of my friends call my wife a 7-9 but me a 5-6. I'm shorter than average and underweight according to most. But my wife wanted me because I was unlike any man she met when I started talking and dating her as I've detailed the ways on this blog that I prepared for to lead the relationship to obey God. Obviously, she was attracted to me physically at least some, but I'm objectively not a looker to most. I'm handsome according to her but I think average to her sisters, so personality helps shape her attraction some.

In general, I think most men would do well to stop worrying about being absolute cream of the crop. Obviously, if one is below average or average and wants to marry he would do well to take into account that improving attraction through spiritual, physical, mental, emotional, and such will definitely help raise the chances. But too narrow a definition of

what is needed to be successful with women is for the most part probably black pill.

Subverting the Scriptures to undermine husbands in marriage

January 7, 2022 | by Deep Strength | Link | Original Link

This is a common tactic of “Christian feminists” of which many fall prey to or are swept up in the false doctrine like Gregoire, Kellers, and many of the other common Christian marriage books.

The topic of this passage is a bit irrelevant, but if you want to know basically the wife went vegan and the husband told her it’s not Biblical and now she’s refusing to have sex unless he goes vegan too.

See if you can spot the errors before reading on to my comments and analysis.

> First and foremost, think about what it means to love her in this moment, because when we are called to be like Christ that includes in how he loved his people; that was unconditional love, so even through its unbiblical and goes against your belief, you make it clear you can’t support this lifestyle, that would be hypocritical, but on the other hand it’s not your place to change her, it’s not our job to change people, thats God’s job, and have to trust that he will do what he does best; he cares for us. What she is doing is very clearly wrong, she should not be forcing you to go against your beliefs just like she doesn’t want you to force your beliefs on her. She is in the wrong in this scenario, but that doesn’t make it ok to retaliate, thats not what love is. Remember the verse that says all the wonderful things about love, that is what marriage is supposed to be. I agree with whoever said to bring the pastor into the situation, thats a good third party to mediate, because clearly she isn’t willing to listen to you. But remember she is still deserving of love and respect, this certainly doesn’t warrant a divorce. Marriage is a commitment, we make it work no matter what until what I believe is absolutely rock bottom. God’s heart reflects this. Remember to stay in the word, pray, and look at how God’s heart is reflected in the teachings of the Bible. God tames care of his people, he will certainly take care of you and your wife, this is your chance to be connected with God and learn more about him all the while growing your marriage and in the end becoming more intimate with your wife.
>
> link to comment chain

The main errors in this passage are:

- Misuse of God’s/Jesus unconditional love from Ephesians 5. Common tactic of the “Christian feminists”
- “It’s not your place to change her.” Also, a common tactic of the “Christian feminists” with their common saying ‘it’s the wife’s job to submit and the husband shouldn’t be telling her that’
- “wives are deserving of love and respect” – love, yes. Respect no.

- The commenter also doubled down on the first one by saying: (“First, I want to ask you what your definition of ‘love’ is defined by the bible. If you honestly look at it, you will see that its a decision and its sacrificial, its putting others before yourself at any cost, including your life.”)

Unfortunately, these are very common ones with cheap grace theology.

There was a long back and forth, but the rebuttal to these points are many which I’ve covered before (shortened version):

> Misuse of God’s/Jesus unconditional love from Ephesians 5. Common tactic of the “Christian feminists”
>
> The commenter also doubled down on the first one by saying: (“First, I want to ask you what your definition of ‘love’ is defined by the bible. If you honestly look at it, you will see that its a decision and its sacrificial, its putting others before yourself at any cost, including your life.”)

The purpose of Christ’s love for the Church is sanctification (Eph 5). Jesus put our ETERNAL SOULS before Himself with our sanctification in mind. His sacrifice was focused on our salvation and sanctification. Not on uniformly putting everyone above Himself (false).

Numerous times throughout the gospels, the disciples have their own thoughts about what Jesus is here for. For instance, they think that Jesus is here to save the Jews from the Romans (e.g. military kingdom), to strike down Samaritans with fire after they rejected Him (Luke 9:54), or even that He wasn’t supposed to die (e.g. Jesus rebuked Peter by calling Him Satan because he said he didn’t want Jesus to die).

Contrary to putting everyone before Himself, Jesus did not put the disciples thoughts, feelings, or actions before Himself in these cases. Nor did He say it wasn’t His job to “change their thinking.” In fact, He did the opposite. Jesus was singular minded in His ministry for God, and anyone that stood in His way including His own disciples had to be taught, corrected, rebuked, and trained in the way of righteousness. Heck, in some cases John 6 even tells us that Jesus even let people walk away if they didn’t want to believe in Him wholeheartedly. (e.g. John 6:66 From this time many of his disciples turned back and no longer followed him.).

Love is not love when someone allows another Christian to keep on sinning without trying to change their heart so they repent.

> “It’s not your place to change her.” Also, a common tactic of the “Christian feminists” with their common saying ‘it’s the wife’s job to submit and the husband shouldn’t be telling her that’

Already slightly covered in the above. Jesus did not say “it’s not my job to change the disciples thinking.” He was very adamant about changing their thinking and actions to become more like God, so they would actually become His disciples in true love and righteousness.

Not only that but as we've discussed before in Revelation 2-3, Jesus practically gives ultimatums to the Churches. Repent or get removed.

> Rev 2:4 Yet I hold this against you: You have forsaken the love you had at first. 5 Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.
>
> Rev 2:14 Nevertheless, I have a few things against you: There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality. 15 Likewise, you also have those who hold to the teaching of the Nicolaitans. 16 Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.
>
> Rev 3:15 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! 16 So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. 17 You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked. 18 I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see.

The biggest tragedy is the double standard:

Christian Love requires that you point out sin in other Christians' lives and encourage them to repent (e.g. Matthew 18). Yet somehow all this is thrown by the wayside when you have a wife. You can tell any other Christian that they better stop sinning and to repent and change their ways, but apparently you can't tell your wife that.

It's pure doctrinal delusion.

> "wives are deserving of love and respect" – love, yes. Respect no.

Covered already as well.

- Why I don't respect women
- Why I don't respect women Part 2

The simple fact is that respect mean different things to men and women. Men give respect based on excellence and good results and generally such respect qualifies the respected man as someone worth following (at least in that particular area). Women want respect just because. So when you tell men to start respecting women, you're inadvertently telling tell to put the woman as an authority figure in his life which is directly contradictory to the Bible. It's the same inverted role relationship as chivalry: queen and the knight. That's why these types of things sound good but are destructive in nature for relationships and marriage because it undermines God's creation.

The sad part is that people really believe this stuff.

If you recall back Wayne Grudem posted the reflections on the sex debate and the word Kephale meaning authority or not. After hundreds of pages written and thousands of hours of research, he finally realized that the “Christian feminists” didn’t really care about the Truth but only about what their itching ears wanted to hear.

But for those who do care about the Truth, hopefully they will start to understand that the culture has really brainwashed us to the point that we barely even realize that we treat women with kid gloves when they should be held accountable instead.

Paul Maxwell's journey to apostasy

January 11, 2022 | by Deep Strength | Link | Original Link

WinteryKnight posted a couple weeks ago about how Kevin Max formerly of DC talk isn't a Christian anymore. Sad cause DC talk was one of my favorite bands growing up. WK does good analysis that most Christians nowadays aren't grounded in solid apologetics on why God exists and why the Christian faith is true. If their faith is based on a foundation of feelings it is bound to crumble as it not based on a strong foundation.

However, the part I wanted to cover wasn't Kevin Max and DC talk about I saw another guy who's name is familiar in the article the WK linked:

> Max's comments come not long after former DesiringGod.org writer Paul Maxwell announced he is no longer a Christian, which he said in April "feels really good" and has made him "really happy." Former Christian recording artist Jonathan Steingard has also left his Christian faith. In May 2020, he said, "I am now finding that I no longer believe in God."
>
> One of theologian John Piper's sons, Abraham, has also been open about abandoning his faith, saying he just doesn't believe ultimate meaning exists.

You may remember Maxwell from this SIMP article: Real men don't love strong women.

After that piece he seems to have somewhat found the manosphere because he participated in the theopolis institute series on the manosphere. Paul Maxwell's The Measure of a man. While he had gained a wider perspective of potential truth, he and the other theopolis writers didn't quite get there because they kept trying to intermix boomer theology and "red pill" observations. Measure of a man seems to have been written after that supposed May 2020 confession, so I guess he was mimicking being a Christian still after that.

In any case, it seems his journey has taken a turn for the worse in that he is no longer a believer. Wish I could say that these things aren't uncommon, but if someone is being blown to and fro by feminism and then the secular manosphere it's not really a surprise that they will turn away from God. Many Christians seem to get pulled into the secular manosphere and lose their faith. Some find their way back through the Christian manosphere and ironically some through Jordan Peterson. However, the Church in general needs to do better with the Truth and especially on things like apologetics.

Hopefully, God can use the actual Truth to pull him back. I had my own similar journey when I was post-college where I was agnostic about God for a while due to not strong roots in the faith or apologetics, so it's not the end for anyone as long as they're open to seeking the Truth.

Another reason why Christian marriages are in such a sad spot today

January 13, 2022 | by Deep Strength | Link | Original Link

I was going through the YouVersion Bible app a few days ago and looking over the "marriage" courses. This is an app that has over 100,000,000 downloads so it's pretty popular among Christians and well worth talking about. What I found was depressing.

- Over 90% of them had at least 7 days of daily devotionals with 0 (yes, that is right… ZERO) mentions of any of the Biblical marital roles and responsibilities verses. This includes Genesis 1-3, Proverbs 31 & rest of Proverbs on husbands and wives, Ephesians 5, Colossians 3, 1 Peter 3, Titus 2, 1 Corinthians 7, etc. A full 3/4th of these even had verses from Ephesians 1-4 but conveniently ignored Ephesians 5.
- Of the rest of the 10% only 1 (yes, that is right… ONE) did not include the "mutual submission" verse when going over Ephesians 5. That singular 1 only covered Ephesians 5 and didn't talk about any of the other marriage verses.

Unfortunately, this is not an isolated incident. I've gone through several marriage books like Love and Respect and some others and they almost always dance around the marital Scriptures. We can discuss love and respect, but we can't discuss headship and submission. Heh.

You wanna know why marriages are so crap? Christians are too scared to talk about God's design and why it makes for holy and happy marriages. They all implicitly suggest that the world is more important than God.

And of course the video that came out right a few days after I wrote this post… that has been making the rounds:

Fits this post altogether. Christians are going for the MeVersion of marriage instead of the GodVersion.

The Bible and the concept of fitness versus comfort tests

January 17, 2022 | by Deep Strength | Link | Original Link

One of the useful heuristics that has come out of married red pill on reddit is distinguishing between fitness (AKA shit testing) and comfort testing from a wife. For those of you not in the know, basically this was figured out through a bunch of trial and error.

Typical tactics that work for fitness testing such as agree and amplify, pressure flipping, ignoring, diversions, and a bunch of others don't work well if it's a comfort test. This is a non-Christian RP guide to fitness testing if you're curious about the concept.

The way to distinguish between fitness and comfort testing is relatively simple, but it can be hard for most men who are not the head in their marriage because they're used to DEERing (defend, excuse, explain, rationalize). A man who consistently DEERs in his marriage is not leading it. The head/leader generally shouldn't be arguing in the first place whether it's a wife, workplace, or whatever type of authority-submission relationship. Jesus does not argue with the Church. He just tells what He expects of us but is also willing to drop us before marriage if we don't follow Him (e.g. Revelation 2-3).

The main ways to distinguish these two scenarios are "you" and "I." I think I've covered this before sometime but a refresher:

- Fitness/shit tests generally start with "You" — **You** always do X, You are like this and I don't like it, You make me feel so X sometimes, etc.
- Comfort tests generally start with "I" — "I feel so X because Y", I'm not feeling good about this decision, I'm afraid because of X, Y, Z, etc.

In general, the tactics for the fitness/shit tests are the ones listed above while the comfort tests tactics are like the common saying of the strong oak weathering the winds of emotion of the wife. Most of the time it's simply listening to allow her to vent feelings and/or pulling her in a deep hug and kiss and letting her get her tension out. Responding to a fitness/shit test with comfort and a comfort test with fitness/shit tactics can erode trust and make a relationship or marriage deteriorate further.

One common line you see in married RP is the concept of a bull in a china shop. This is where the husband is very inexperienced with RP so he's responding all the time with fitness tests tactics when some comfort is needed sometimes according to the situation. In this case, the wife usually starts to pull away more when the relationship should getting closer, so going back to these two pathways is helpful in that instance.

So where does the Bible fit into these? I never really thought about it before, but it popped into my head that generally these two concepts are also likely Biblical in nature.

- **Comfort** is along the lines of understanding the wife is a weaker vessel and needs

understanding as the weaker vessel at times. You're the strong leader she can confide in and wants to trust. 1 Peter 3:7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

- **Fitness** is generally about diffusing contentiousness and disrespect (Prov 21:9, Prov 25:24, Prov 27:15) but Christianity takes it a step further than secular RP with the goal of the husband influencing wifely sanctification (Eph 5:25-27) and the wife coming to obey God's commands of submission and respect on her own (Eph 5:33, 1 Peter 3:1-6) in the long term. Like we covered in Trust is earned and an expression of the character of godliness this is generally a process.

To be clear, there is no inserting "RP" into Christianity. Christianity is the Truth (big T) but God made the world observable and knowable. Thus, we can learn from secular sources about some aspects of truth (little t) that may be true from a theological perspective but usually incomplete since it isn't a primary reality. Covered this more here: Unpacking and tying together the meta-levels of Christianity, reality and the red pill into a hierarchical understanding: theological, scientific, and philosophical/cultural.

I've used this some in my marriage to good effect though I don't typically see any/many fitness tests. I saw more when I was dating before we got properly established to the headship-submission and love-respect dynamic. Even though we knew in our heads what we were supposed to do, there were times when we didn't know how that was supposed to look. Mostly I really only get comfort tests now if my wife is overly emotional for some reason. I know many of the men at RPC/MRP use this as well to fairly good effect, perhaps not understanding that what they are doing is based on the way God created men and women and marriage.

If you are not interested in having sex when your spouse wants sex then don’t get married

January 21, 2022 | by Deep Strength | Link | Original Link

Reemphasized with bold: If you are not interested in having sex **when your spouse wants sex** then don’t get married.

This applies mostly to women but also to some men since typically men have the stronger sex drive.

> 1 Corinthians 7:3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. 5 Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

Not only is this God’s command as a marital responsibility, but it is important to practicing the Christian faith: meeting others needs and loving others as you love yourself. You don’t want to be denied sex when you want it, so why would you deny your spouse? Be gracious and giving.

By being frigid it’s its own kind of hell. The enemy wants us to have sex outside of marriage and not have any in marriage because it’s contrary to God’s design. The more people that can be hurt the better. Sex is one of the amazing things about marriage and there should be no limits or overt or covert contracts on it. Give freely and enthusiastically and make yourself love it.

It’s not a secret that marriage issues generally improve as the husband and wife are closer. It’s unity. And as always, counterintuitively the right thing to do is the hardest which is to overcome the feelings and have sex. Faith and love requires that we do things even when we don’t want to.

This cannot be anymore plainly stated, and it’s what I’ve started doing when singles and those in relationships come up to me for pre-marriage or marriage advice.

You must ask these questions before marriage to your potential spouse and closely look at their reaction. Are they just saying what they think you want to hear? Do they believe it and want to honor God and you? How enthusiastic are they about overcoming their feelings to do the right thing?

Stop depriving each other.

Cooper and Anna Kupp are currently a great example for Christian marriage

January 24, 2022 | by Deep Strength | Link | Original Link

I don't say people are great example lightly, but if you've read the recent on Cooper Kupp and his wife Anna you'll see that their story is one many young Christian married people should take note of.

Had another post lined up, but felt this was a better one based on the fact Cooper's team won in dramatic fashion yesterday off two big catches he had on the last 2 plays of the game — 2 minute highlight video of the two teams dueling it out at the end. If you don't follow the NFL, Cooper Kupp is a wide receiver on the Los Angeles Rams and is one of the best receivers in the entire game and playing in the NFC Championship game next weekend. Article below.

https://www.espn.com/nfl/story/_/id/33109684/the-making-cooper-kupp-los-angeles-rams-receiver-credits-wife-inspiration-superstar-turn

> Kupp and then-Anna Croskrey met at a track meet as high school seniors.
>
> "I knew that she was the one that I wanted to marry when we had first met back in high school," Kupp said. "I told my mom the day I met her, 'I'm going to marry this girl.'"
>
> They began dating before Anna headed to the SEC, where she competed as a heptathlete at the University of Arkansas. But not long after, they decided the distance and separation was untenable.
>
> Anna enrolled at Eastern Washington, losing nearly two years of course credits that wouldn't transfer and caused her to double-time it so she could graduate on time.
>
> She and Kupp, both grounded in their faith and family, became inseparable.
>
> "Coop and Anna — they were a team," said Zach Wimberly, a former Eastern Washington teammate. "No matter what they did, they're doing it together."
>
> It only seemed natural that they would get married the summer following her return. No need to wait.
>
> "We just were so aligned in terms of what our goals were and what we wanted to do moving forward and what we wanted to be about as a couple," Kupp said. "And the belief that football was the community, was the place that I was supposed to be, that we were supposed to be, and that's where God placed us."
>
> …
>
> After football practice, Kupp drove his white Nissan Pathfinder — often with teammates in passenger seats hoping their ride wouldn't experience one of its infamous breakdowns — across the Eastern Washington campus from the red-

> turf Roos Field to the restaurant, where a special someone would be expecting him.
>
> Behind the cash register or serving orders in Styrofoam containers, his wife, Anna Kupp, worked her first job.
>
> “I supported us monetarily through college,” Anna said, laughing, almost in disbelief she pulled it off. “I was working full time so that he didn’t have to worry about that, so that he could focus.”
>
> Cooper’s goals pertained to football, and he discovered after a summer of morning workouts followed by an afternoon landscaping gig that he felt exhausted when the season rolled around.
> Editor’s Picks
>
> Football, along with school, had to be his full-time job. Anna supported and sacrificed, while also attending college, in every way she could.

Fairly humble beginnings. Cooper Kupp has part of mission for God through ministering and working in football and being a good example there. Anna is on board.

Anna basically sacrificed her college (lost 2 years of credits transferring) and worked at a diner through college to support Cooper so that he could fully focus on football. Nothing was too “low” or “demeaning” for Anna to be a great helper (e.g. Genesis 2) to Cooper.

> The question of “Why so soon?” often arose — Cooper was 22 and Anna 21 — with skepticism they would miss the rite of passage young adults experience in college.
>
> “A lot of people ask, ‘Why did you guys get married so young? Didn’t you feel you were missing out?'” Anna said. “And you’re telling them, ‘No, we actually think the opposite. We feel so lucky to have found someone that we love and cherish so much so early.'”

They re-framed the so-called “worldly wisdom” of:

- experimenting
- getting to know lots of differnet people before marrying (aka fornicating)
- waiting to marry and settle down
- waiting until after college and getting a good job
- and many others

These talking points are always espoused by both liberals and the cucked tradcons instead of understanding what is truly important. The delays in marriage and negative consequences of fornication are becoming more and more prevalent each day.

> “Without a doubt, there’s no doubt in my mind, not only would I not be here where I am today without her or accomplishing the things that I would be doing,” Kupp said. “I really believe I may not be in this — I may not be in the NFL if it wasn’t for her and what she has inspired in me and pushed me to do.”

> But when asked on a late-October day after practice — as his historic season mounted — what we don't already know about him, Kupp was quick to respond.
>
> Anna, he said, doesn't get enough — or really hasn't received any — credit for his accomplishments.
>
> And she should.
>
> …
>
> It could be curious, given his track record of dedication, why Kupp was so adamant that he wouldn't have been able to succeed at the highest level without Anna.
>
> "Anna is his rock," said Austin Wagner, Kupp's best friend from high school. "I don't think there's a Cooper without what Anna's done for him. She's a person that really expects a lot out of the people around her and has kind of a high threshold for excellence
>
> "Cooper works harder because of that."

It's interesting because his friend tries to put it into words but gets it a bit wrong. It's not that his wife is his rock, but that Cooper is sincerely and extremely grateful of having such a supportive wife that builds him up and doesn't tear him down. Wives should be aspiring to that.

> Often, where you'd see Cooper, there'd be Anna. It was the college experience they wanted and created.
>
> "Being able to find time to be together and find meaningful time together, but also getting things done, I'm just so appreciative," Cooper said. "Appreciative of her and her willingness to do all that."
>
> Anna was a fixture at pregame movie nights with Kupp and a few of his closest teammates.
>
> "Movie nights were the best," said teammate Jordan West, one of Cooper's groomsmen. "We'd watch everything from 'Finding Nemo' to 'Gladiator' to 'Miracle.'"
>
> Anna would work out on the field during offseason 7-on-7 contests and challenge Cooper in the weight room.
>
> "I'd go and do a CrossFit workout with her and she would just run laps around me in these workouts," Kupp said. "I mean, it is unbelievable."
>
> She'd watch film with him, usually sitting at receivers coach Nick Edward's desk, where she'd bring her homework or a book.
>
> "I can't tell you how many times I'd walk in and Coop would be sitting there watching film and Anna would be there with him as well," Wimberly said.
>
> And on game days, Anna would put together goodie bags, with cookies and a passage or note written by Cooper, to set at players' lockers.

> “This can’t get me into too much trouble now, but I had a key to the facilities and was able to get into the locker room whenever I wanted to,” Kupp admitted. “So I’d just give her the keys to go into the locker room and she would put them in guys’ lockers and get out of there.”
>
> “If you showed up in your locker and you had cookies from Anna before the game,” Wimberly said, “you were blessed.”
>
> When Kupp suffered an AC sprain in a shoulder and could barely move or lift the arm, Anna was his caretaker, propping him up with pillows and helping him get dressed.
>
> “Coop had that support system with Anna,” West said. “She was always there for him.”
>
> And then there were the finances. A young, married couple in college, Anna and Cooper wanted to prove they could make it on their own without relying on their parents.
>
> “I’m sure if we had asked our parents like, ‘Hey, we really need some help here, they certainly would’ve helped out,” Kupp said. “But as a married couple, we thought we needed to be able to separate and be us and take care of ourselves.”
>
> Their efforts paid off, as Kupp was named a four-time consensus FCS All-American and established 15 FCS records at Eastern Washington.

West understands it a bit more than the other friend. Anna is like a strong support system who was always there for him.

But most men would be jealous to have a wife like Anna not just because of her sacrifice to help Cooper but because of her graciousness, generosity, and kindness to all those around as well.

Most men, including Cooper, would not hesitate to sing her praises either.

Although I’m sure they’ve had some issues, it appears that they’re modeling Christian marriage very well and are a good examples for others. Cooper identified his mission for God and career path and strives for excellence in that. He clearly loves and is appreciative to his wife for everything she’s done. Anna basically sacrificed her own college and probably career to be supportive of Cooper and is enjoying their family and success. She is also very thoughtful, kind, and generous to those around. Both appear to be setting a great example in their community for their faith.

The biggest takeaway underneath the inspirational story is that modeling the headship-submission/helper and love-respect Biblical marital roles and responsibilities shows that despite their vehement denial that is actually what the world wants. It’s so inspirational and awesome that this happened according to the world. But Cooper and Anna pulled out the Bible and told them about headship and submission they’d “hate” it.

This is why the RP maxim on women “Don’t watch what they say, look at what they do” is so important. Not just because it’s applicable on women (and women dating in

relationships with men for that matter as well), but our actions matter more than our words. Jesus even told us that what we say will not necessarily be the turning point of being a good witness but what we do:

> John 13:35 By this everyone will know that you are my disciples, if you love one another.”
>
> 1 Peter 2:13 Submit yourselves for the Lord’s sake to every human authority: whether to the emperor, as the supreme authority, 14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 15 For it is God’s will that by doing good you should silence the ignorant talk of foolish people. 16 Live as free people, but do not use your freedom as a cover-up for evil; live as God’s slaves. 17 Show proper respect to everyone, love the family of believers, fear God, honor the emperor.

It is by following God’s commands, especially in marriage, and doing good that many unbelievers will see that example and hopefully God can use that seed in their hearts to get the ball rolling for their salvation.

Update:

Cooper Kupp won the Super Bowl with the Rams and won Super Bowl MVP.

He also talks about having a vision 3 years ago that God gave him that he would win Super Bowl MVP.

Link and speech below.

> “There was just this vision that God revealed to me…”
>
> After winning Super Bowl MVP, Cooper Kupp reveals a vision he received from God three years ago after the Rams lost Super Bowl LIII.@CooperKupp @RamsNFL #SuperBowl https://t.co/oydVm3TbUN pic.twitter.com/bZrmjE2cEP
>
> — Sports Spectrum (@Sports_Spectrum) February 14, 2022

The insidious nature of chivalry

January 31, 2022 | by Deep Strength | Link | Original Link

Dalrock has written extensively on this, and there's dozens of pages of posts you can scroll back through. Some of the more popular posts are:

- https://dalrock.wordpress.com/2019/01/21/call-me-unchivalrous/
- https://dalrock.wordpress.com/2019/11/23/you-say-jesus-they-think-lancelot/
- https://dalrock.wordpress.com/2018/10/24/chivalrys-mortal-enemy-toxic-masculinity/

While chivalry didn't start out as pandering to women, it eventually got there:

> The new courtly love was not one of the original elements of the genre, but quickly became very important when introduced. It was introduced to the romance by Chretien de Troyes, combining it with the Matter of Britain, new to French poets.[34] In Lancelot, the Knight of the Cart (unlike his earlier Erec and Enide), the behavior of Lancelot conforms to the courtly love ideal;[35] it also, though still full of adventure, devotes an unprecedented amount of time to dealing with the psychological aspects of the love.[36] By the end of the 14th century, counter to the earliest formulations, many French and English romances combined courtly love, with love sickness and devotion on the man's part, with the couple's subsequent marriage; this featured in Sir Degrevant, Sir Torrent of Portyngale, Sir Eglamour, and William of Palerne.[37] Ipomadon even explicitly describes the married couple as lovers, and the plot of Sir Otuel was altered, to allow him to marry Belyssant.[38] Similarly, Iberian romances of the 14th century praised monogamy and marriage in such tales as Tirant lo Blanc and Amadís de Gaula.[39]

This is expanded on as part of the various practices.

When examining medieval literature, chivalry can be classified into three basic but overlapping areas:

> - Duties to countrymen and fellow Christians: this contains virtues such as mercy, courage, valour, fairness, protection of the weak and the poor, and in the servant-hood of the knight to his lord. This also brings with it the idea of being willing to give one's life for another's; whether he would be giving his life for a poor man or his lord.
> - Duties to God: this would contain being faithful to God, protecting the innocent, being faithful to the church, being the champion of good against evil, being generous and obeying God above the feudal lord.
> - **Duties to women**: this is probably the most familiar aspect of chivalry. This would contain what is often called courtly love, the idea that the knight

> is to serve a lady, and after her all other ladies. Most especially in this category is a general gentleness and graciousness to all women.
>
> These three areas obviously overlap quite frequently in chivalry, and are often indistinguishable. Different weight given to different areas produced different strands of chivalry:
>
> - warrior chivalry, in which a knight's chief duty is to his lord, as exemplified by Sir Gawain in Sir Gawain and the Green Knight and The Wedding of Sir Gawain and Dame Ragnelle;
> - religious chivalry, in which a knight's chief duty is to protect the innocent and serve God, as exemplified by Sir Galahad or Sir Percival in the Grail legends;
> - **courtly love chivalry**, in which a knight's chief duty is to his own lady, and after her, all ladies, as exemplified by Sir Lancelot in his love for Queen Guinevere or Sir Tristan in his love for Iseult.

As has been explored before the main critique we're talking about is romantic chivalry and how it is unChristian. The above indicates that the duty to woman is to serve here which most men will take to heart and lead to an in-practice inversion of roles in the relationship. Likewise, the ideal for this is Lancealot's adulterous love (as shown by his overly dedicated service) to a taken woman, Queen Guinevere, the wife of King Arthur.

In this, it has been identified that that it's romantic feelings that justify sex (e.g. even when adulteruous like Lancelot) as opposed to the Christian ideal where marriage justifies sex (e.g. the Bible). This leads to feelings being elevated to the status of the truth wherein if one falls out of love that is enough to depose of the roles and responsibilities of marriage.The same is true of things like cohabitation.

Thus, the main negative aspects of romantic chivalry are as follows:

- non-Christian justification of sex when being in love instead of in marriage
- Practical inversion of roles. Instead of leading and follow (e.g. Christ and the Church with headship and submission, love and respect) this is inverted to the lady/Queen having authority over the knight to serve her whims.
- Feelings (of love) are now elevated to truth above morality to where feelings become the new morality

The main thrust of Sigma's Is Married Dread Game a transgression of marital vows? and some of my posts on dread and the feeling of fear explores the question of is dread a sin or not, but the real question we should be examining is this: ***it feels wrong to men to make a woman feel bad***.

In particular, this can be expanded to multiple different things:

- It feels wrong to tell women no. In particular, for Adam it probably felt wrong to tell

Eve ‘no’ to eating the fruit instead of obeying God.

- It feels wrong to correct or rebuke women
- It feels wrong to make a decision where a woman and/or your wife is unhappy (even if it is the right decision).
- It feels wrong to be the authority/head of a wife for most men and expecting your wife to follow your lead and obey what you tell her

Of course, we need only look at the Bible to see many cases where becoming a “yes man” to woman or your wife (e.g. Adam & Eve, Abraham and Sarah and Hagar, Samson and Delilah, Ananias and Sapphira, etc.) instead of obeying God is extremely destructive. Job is one of the few examples of not listening to his wife (“curse God and die”) to do the right thing.

It is possible to get over this feeling with practice, but I think this is one of the temptations that men need to be aware of and overcome. It’s very easy to fall into sin by catering and pandering to women.

I believe part of this is due to chivalry due to how ubiquitous it is and how strongly it has infiltrated the Church, but it might also be part of a general temptation to fleshly human nature for men since even men in the Bible have done it before chivalry was even a concept. The fact that many/most current Churches reinforce it as ‘Christian’ is definitely a very bad thing though.

I think most Christian men and husbands need to renew their mind in Christ to focus what the Bible says about marital roles and responsibilities. Don’t fear women/wives and that it is OK to offend sensibilities at times especially if there is disobedience to God. Calling out sin and diversions from the kingdom of God is a good thing, even if it feels wrong in the moment.

The parallels of temptation with sex and marriage

February 8, 2022 | by Deep Strength | Link | Original Link

Chapters are sometimes the bane of good Biblical understanding.

> 1 Corinthians 7:2 But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. 3 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. 4 The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. 5 Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.

Paul overtly tells husbands and wives not to deny each other because it can cause temptations to arise and for the other spouse to stumble at denial.

> 1 Corinthians 8:9 Be careful, however, that the exercise of your rights does not become a stumbling block to the weak. 10 For if someone with a weak conscience sees you, with all your knowledge, eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to idols? 11 So this weak brother or sister, for whom Christ died, is destroyed by your knowledge. **12 When you sin against them in this way and wound their weak conscience, you sin against Christ**. 13 Therefore, if what I eat causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall.

Likewise, Paul makes a similar point that knowing that another person is weak in an area (e.g. food sacrificed to idols) and causing them to stumble if you do it in front of them (even if it's not a sin to you) is a sin against Christ. Even more so when you deny a spouse because you're both causing them to stumble and it's a direct sin.

Similarly, 1 Peter 2 is cut off from 1 Peter 3 which has been noted many times.

> 1 Peter 2:13 Submit yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, 14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right. 15 For it is God's will that by doing good you should silence the ignorant talk of foolish people. 16 Live as free people, but do not use your freedom as a cover-up for evil; live as God's slaves. 17 Show proper respect to everyone, love the family of believers, fear God, honor the emperor.
>
> 18 Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. 19 For it is commendable if someone bears up under the pain of unjust suffering because

> they are conscious of God. 20 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. 21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.
>
> 22 “He committed no sin, and no deceit was found in his mouth.”
>
> 23 When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. 24 “He himself bore our sins” in his body on the cross, so that we might die to sins and live for righteousness; “by his wounds you have been healed.” 25 For “you were like sheep going astray,” but now you have returned to the Shepherd and Overseer of your souls.orality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband.

Scripture tells us to submit to authority even if we don’t agree with it in order to do good, silence the ignorant talk of foolish people, not use freedom as a coverup for evil, bear unjust suffering, and such much in the way of Christ. God uses this to influence those around us and plant seeds in their heart that can make them more receptive to the gospel.

> 1 Peter 3 Wives, **in the same way** submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, 2 when they see the purity and reverence of your lives. 3 Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. 4 Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight. 5 For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear.
>
> 7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

In the same way, 1 Peter 3 continues on for the wives with unbelieving husbands. How much more should a wife with a believing husband want to obey and submit! Yet, this is the temptation common to all women all throughout history.

It’s ironic. A large delusion that has come over the eyes of the Church. Women have no trouble submitting to their boss at work or their teacher in school or other human authorities because it is normal. But God forbid they submit to the husband to whom they committed their life to, who loves them the most, and the one they vowed to be with before God.

In the area(s) that we are supposed to be the most faithful, we have big delusions over our eyes that blind us to doing what is right. The same is true of the ‘chivalry’ that is a

hindrance to husbands leading effectively.

All the lonely men – aka “blame the patriarchy” when we should be blaming feminists

February 14, 2022 | by Deep Strength | Link | Original Link

https://www.deseret.com/2021/10/12/22722500/perspective-all-the-lonely-men-loneliness-epidemic-male-friendship-feminism

> Ever since the publication of my new book on raising boys, I have been receiving messages from men. To my surprise, they write with a yearning for a new kind of masculinity. And almost all of them say they feel alone, sometimes crushingly so.
>
> Sixty-one percent of Americans are measurably lonely, according to a 2019 survey using the UCLA Loneliness Scale, the gold standard for decades.
>
> A massive study by Brigham Young University, using data from 3.4 million people collected over nearly 35 years, found that individuals who suffered from loneliness or isolation, or even those who simply lived alone, saw their risk of premature death rise by up to 32%.
>
> One study found that in terms of damage to your health, loneliness was the equivalent of smoking 15 cigarettes a day.
>
> In her study published in the journal Social Science and Medicine in 2014, Rutgers University sociologist Julie A. Phillips found that male baby boomers in particular were 1.6 times more likely to die by suicide than men in the generation before them. She also found that the generations following the boomers have even higher rates of suicide.
>
> While researchers are still working on exact reasons for such a spike, they point to growing alienation as a factor. Add to this the fact that men are socialized into a masculinity that simply does not talk about emotions or mental illness, and you have the perfect, looming storm.
>
> We can turn things around, but it won’t be easy, says Jordan Shapiro, author of “Father Figure: How to Be a Feminist Dad.”
>
> Shapiro says that he, too, was raised to be “nonemotionally intimate.” American masculinity, he says, is built on putting down femininity, and some traits like emotional intimacy are associated with girls and women. “Men are emotional and vulnerable, but they learn to avoid it with their male friendships. To men, that would be like being in a boxing ring without any gloves.”
>
> Men aren’t allowed to admit to being lonely. “Patriarchal masculinity is so impossible to achieve that admitting to loneliness would mean confronting our shame. Most men are living with that deep, deep, deep denial of how horrible patriarchy makes them feel and how their participation is causing the feelings that they refuse to feel,” he says.

You gotta love their crappy analysis. This pretty much commonplace feminist tactics. Verbatim:

- Tear something down in the “The Patriarchy(tm)” like the nuclear family with no fault divorce et al.
- Families now have higher incidences of single mothers leading to crappy education outcomes, propagation of single motherhood, drug and behavioral issues, etc
- Blame these bad outcomes on “The Patriarchy(tm)” when it was actually their policies which instituted the destruction.

In this case:

- Feminists tear down male only spaces of “The Patriarchy(tm)” like YMCA, boy scouts, Church activities, etc
- Feminists see men are more lonely than ever
- Blame that men are more lonely than ever on “how horrible patriarchy makes them feel and how their participation is causing the feelings they refuse to feel”

You can’t make this stuff up.

> I asked Shapiro if he has close male friends whom he can call in a moment of emotional overwhelm. He thinks for a moment and realizes, as we speak, that he doesn’t, not really. He is struck by the sadness of this. “Wow, I suppose I am in the same boat,” he says.
>
> He recalls a moment in the week before the launch of his book when he was overwhelmed with anxiety because his book was taking on masculine culture. “My anxiety was the equivalent of being in middle school when you stand up to a bully and are afraid of showing up at the playground the next day,” he says. He wanted to talk about this feeling with another man but didn’t know whom to call.
>
> “I can’t remember the last time I felt that level of loneliness,” he says.
>
> Where such despair intersects with feminism is that feminism wants to draw men out of the loneliness of a toxic male culture that is doing them harm and is also harming those around them. When alienated and depressed men cannot speak of what ails them and cannot seek help, they lash out.
>
> “If you’re trying to be king of the hill, the singular alpha, it’s impossible because there’s always someone who has more power than you — the police, the boss — so you overcompensate in the places where you do have a modicum of power,” Shapiro says. “In the worst cases, it becomes real violence on women or children. It could show up as sexual abuse — the worst sexual offenders are the ones who feel the most inferiority.”
>
> America has seen only too well the violent and public lashing out of male rage. Even in instances where men’s loneliness and alienation doesn’t lash out, it can often take a hidden toll.

The article obviously doubles down. The feminization of men means that the competitive male environments where iron sharpens iron are now classified as toxic, and men start to believe that men kicking each other's mental butt to grow and get better is now a bad thing.

The reality is also that without good male role models, boys don't generally grow up to be men being able to control their emotions effectively. We also have feminism to thank for that.

> In this past year and a half of the pandemic, in particular, we have heard stories of women's invisible, emotional labor over and above the burdens of housework and caregiving. Workplaces, sports arenas and other nondomestic spaces are no longer outlets for men. A friend tells me that her husband has been "like a caged animal." The office was a place where he could interact with co-workers. With that outlet gone, "He's thrashing about at home and I just cannot sponge up all that trauma," she says.
>
> The concept of the "cage" shows up in many ways when discussing the constraints of traditional masculinity. A global effort called the "Man Box" study, conducted in the U.S., U.K. and Mexico, showed that young men ages 18 to 30 felt the pressure to "act tough," which led them to harm themselves and those around them. These behaviors led to a cost of $20.9 billion that could be saved by the U.S., U.K. and Mexican economies if there were no "Man Box." What were these behaviors and disorders? Sexual violence, bullying and assault, suicide, traffic accidents, binge-drinking and depression.

"Insert typical women are negatively affected by men talking point"

> In researching my book, I asked Judy Y. Chu, a researcher at Stanford University who works on boys' psychosocial development and is the author of "When Boys Become Boys: Development, Relationships, and Masculinity," about the hurdles toward mindful masculinity. In her role as chair of the Global Men's Health Advisory Committee, Chu found that "men who were violent often talk about how they ended up lonely or isolated."
>
> Psychologists who work with these men try to get them to open up about their feelings. They tell them, "Your children will feel better being around you. You will feel better about yourself.'' Chu says that these men often ask: "Am I the only one suffering this way?" Society sets men up and then makes them feel like they are alone or individually responsible.
>
> Fathers and society in general tend to pass on an initiation into boyhood that gradually dissolves the capacity for emotional presence in relationships and replaces it with detachment, Chu says. "We teach boys to abandon women, and the first woman he must abandon is his mother."
>
> In a longitudinal study that started in Minnesota and included as many as 90,000 kids, researchers found that the single best protector against adolescent risk was

> if a boy had at least one close, bonding relationship. Without these close relationships, boys are more prone to loneliness, opiate use and suicide.
>
> So, experts are telling us that men around us will have to bare their pain. But how do men emerge from the shroud of loneliness, the grip of depression and alienation? Where do they go, beyond sports and bars?

Ah, so close. They almost made the connection that feminism has destroyed families, male role models, and trashed male only spaces.

> I asked Gerald Schley, 79. Schley had once invited me to speak to an all-male book club to which he belongs. I asked him if the book club had been a way to build friendships with other men. “Oh, not the book club,” he says. “You need to know about my men’s group.”
>
> He tells me about a group of 10 men among whom he is the only African American member. “I was a bit wary at first, but I found they were wonderful, progressive men. We go on hikes, visit museums, art galleries, movies, theater and have potluck dinners. We talk about politics, movies, books, family, health, history, aging gracefully, art,” Schley says.
>
> “There was one incident that blew my mind,” he continues. “One of the guys had just lost his wife. There were four of us that had lost wives — we just went around and spoke about the losses we’d had. One person had lost his son to suicide. There’s usually a tendency among men to want to try and fix things, but no one did that. Everyone just listened. Some of us were in tears. It was powerful. You listen to the pain and it has an effect on you, too,” Schley says. “I find that having a group of men to talk to and fellowship with is extremely important.”
>
> America’s men might just be in a moment of reckoning with masculinity, and all of us should be rooting for them to make it more mindful.
>
> Men are beginning to talk about loneliness, alienation and their hunger for connection. This cultural conversation finds itself depicted in the wildly successful television show “Ted Lasso” (20 Emmy nominations this year), which goes to the heart of stereotypical masculine culture — sports — and turns it inside out through its coach-hero’s homemade baked goods, hugs, pep talks to his players to be tender and to get, gasp, therapy.
>
> Perhaps we are all ready for a new kind of locker room talk, one that sounds like a really good cry.

Feminization of men complete. Men now act like women. Ironically, this will still lead to worse outcomes cause men aren’t women. And these worse outcomes will still be blamed on “The Patriarchy(tm)”.

Bonus:
https://ifstudies.org/blog/number-10-in-2021-can-married-men-and-women-be-friends-marriage-friendship-and-loneliness

Of course, we know the Biblical solution to this for not just men but also women is being engaged in a community of believers and good discipleship. That way men and women will have close friends that they're invested doing life in a Christian way.

Dark triad traits and virtuous victimhood

February 21, 2022 | by Deep Strength | Link | Original Link

I saw this series of studies recently, — PDF copy — with the name of the study being *Signaling Virtuous Victimhood as Indicators of Dark Triad Personalities*. Some choice quotes:

> Notwithstanding these benefits, we propose that claiming victim status, an act we refer to as victim signaling, also allows victims to pursue an environmental resource extraction strategy that helps them survive, flourish, and achieve their goals in situations that are responsive to their claims. By resource extraction we mean that resources are transferred from either individuals or larger institutions (e.g., the state, organization) to the person who signals victimhood. There are many resources that can be transferred to someone claiming victim status (Foa & Foa, 1980), and so we use the term resource broadly to refer to any material (e.g., money,jobs, access to education) and/or symbolic (e.g., respect, tolerance,compassion) assets that one party possesses and that another partywants to acquire.

> We argue that contemporary Western democracies have become particularly hospitable environments for victim signalers to execute a strategy of nonreciprocal resource extraction because several features of these societies make victimhood potentially advantageous. First, the spreading of egalitarian values in the West leads many people to perceive any differential outcomes as evidence of overstratification; hence, they conclude that status differences between individuals and groups in society that are associated with these outcomes are illegitimate (Black, 2011). People who signal victimhood because they perceive themselves as being deprived of what others possess, or are treated in a way that others are not, can therefore find a receptive audience among many who detect their signal. Second, the alleviation of human suffering is treated as a paramount value in Western societies. This heightened sensitivity to suffering, coupled with the ease of bidirectional mass communication, such as on social media platforms, has increased the reach and effectiveness of recruiting third-party support for people signaling victimhood (Clark, 2016; Mackey, 2014). Examples can be seen in cases where an individual or a group who claims to be a victim elicits statements of concern and sympathy from politicians, celebrities, media pundits, social activists, and other influential people. Sometimes the victim signalers also receive material or economic support from these parties.

> Based on these observations, we propose that victim signaling can be a mechanism through which a pattern of resource transference can be initiated by the signaler. We define victim signaling as a public and intentional expression of one’s disadvantages, suffering, oppression, or personal limitations. We further

> suggest that victim signaling is maximally effective at initiating resource transfers when it is coupled with virtue signaling, defined as symbolic demonstrations that can lead observers to make favorable inferences about the signaler's moral character. We hypothesize that the presentation of a dual signal of virtuous victimhood can induce those who perceive the signal to offer more social and economic resources to the signaler than the presentation of only one of the signals. Moreover, we hypothesize that people willing and able to use deception and manipulation for attaining personal goals—people possessing "Dark Triad" traits (Paulhus & Williams,2002)—will more frequently emit virtuous victim signals com-pared with people lacking Dark Triad traits.

Absolutely true. It's a common divorce tactic to claim abuse by wives in order to get more favor in court. Same with claiming "rape" if a woman was caught cheating or don't want to be known as slutting it up. Men can do the same thing, but it's much more easy to do if you're a so called minority or part of a victim class. In these cases, the left's definition of victims (women, black, LGBT, etc.) have a much easier time signalling victimhood to reach beneficial situations.

The Duke Lacrosse team case is a good example of people just running with it without fact checking and Rolling Stone had to pay out over a million in a lawsuit after the truth came out.

Generally, most of the time victimhood is an excuse to absolve someone of the consequences of their own actions (e.g. not taking any responsibility for what happened / blame shifting) and/or gaining resources or social capital.

> But even if those who possess Dark Triad traits are shown to emit victim signals more frequently, this signal alone is not a foolproof method for extracting resources from others. In environments where many people claim victim status, observers who want to alleviate human suffering or rectify an injustice have to be selective about where to allocate their limited resources. It is also conceivable that many people who portray themselves as victims will appear undeserving of assistance or attention. A person who is paralyzed in a car accident after having robbed a bank is unlikely to receive much public support. We therefore hypothesize that the most effective means for pursuing a strategy of nonreciprocal resource extraction by signaling victimhood is to present the additional signal of being virtuous.
>
> Virtuous Victimhood
>
> Virtue signaling is defined as "the conspicuous expression of moral values, done primarily with the intent of enhancing one's standing within a social group" (Oxford English Dictionary). We theorize that three benefits will be accrued from signaling virtue that amplify the effectiveness of a victim signal. First, by communicating one's superior moral character to the outside world, it can project an image of trustworthiness and allude to the signaler's benevolent intentions of reciprocity. Reciprocal altruism is the foundation for many cooperative forms of

> social exchange in large groups (Trivers, 1971), and it starts when one party willingly transfers resources to another with the expectation that their generosity will be matched in the future by the recipient, to the mutual benefit of all. A person who can convincingly present him or herself as virtuous should, on average, be able to induce more people to initiate the voluntary transfer of material or symbolic resources to him or her than someone who sends no signal or who signals that they lack virtue.

This makes sense as well. In general, men seem to be easily duped by this type of thing as well. When we see a woman in trouble we like to help. Call it chivalry or whatever else, it's common for men to want to step in to help those who are victims or oppressed at least in certain circumstances. Therefore, if someone can exploit this by not only coming off as a victim but a morally upright victim then they'll likely garner help of many.

The Church is not immune from this. There are many stories of Churches siding with the wife, even if it was the wife divorcing the husband and there was no cheating or anything like that. The Church has implicitly bought into the Duluth model and assumes that the wives are victims since the husband has authority while asserting the wife has hypoagency in that she pretty much has little to no moral responsibility for her actions.

> The findings of this study support our hypothesis that virtuous victim signaling is more frequently displayed by Dark Triad personalities, even when controlling for factors that may make people vulnerable to being mistreated or disadvantaged in society (i.e., demographic and socioeconomic characteristics) as well as the importance they place on being a virtuous individual as part of their self-concept (as measured by the internalization dimension of moral identity). An examination of the three Dark Triad traits as separate constructs showed that Machiavellianism was the only one among them that predicted both victim and virtuous victim signaling. Psychopathy was marginally associated with victim signaling, but not with virtue signaling, whereas this pattern was reversed for narcissism.

Narcissists only care about themselves and their image, so it's not surprised they wouldn't necessarily try to exploit gaining extra resources. However, pure dark triads will probably have both. Psychopathy has a marginal association which seems to be right… if you don't care about others feelings then you could go either way. If you're manipulative like a Machiavellian then you want to get as much as possible.

This may explain why some women want an amicable divorce versus taking their husband to the cleaners. Some are higher on Machiavellianism than others. Some are just narcissists and want out if you're not validating them and their decisions all the time.

The study is 28 pages and 6 different parts of it I believe so I'm not going to go into the rest, but it's a pretty good read. Basically, the gist of it is that if someone is claiming to be a victim and stands to benefit from it either financially, socially, or otherwise it's possible that the so-called victim may have some degree of dark triad traits. It's not always the

case that they’re not a victim and claiming it, but those who are trying to do that likely score higher on dark triad traits.

I’m sure many of men who got divorced and taken the cleaners can tell you that their wife was probably BPD or similar which correlates strongly with dark triad traits as well.

Pre-marriage headship and submission

February 24, 2022 | by Deep Strength | Link | Original Link

Oscar makes a very astute comment on Jack's post about if she loves you then she'll be a PITA.

> There's no Biblical requirement for a woman to submit to a man *before* they're married, but if she's rebellious *before* marriage, it'll only get worse *after* marriage.
>
> In other words, she's not required to submit, but he's not required to marry her, either.

Precisely what I recommend in Practical advice to single Christian men establishing leadership and the right frame when starting a relationship.

If we look at Jesus' life we can see He offers to become the "head" of the disciples / Church by asking them to "Come, follow Me" and then He leads and teaches them. They voluntarily act according to what He is teaching them about God and how to live life in accordance with how He is going to change the world. John 6 also shows that many disciples who disagreed with Him left Him in great numbers at one time as well.

This is an excellent model to show the types of "bid and response" we would like to see in men and women while dating and then engaged and subsequently married.

I am often fond of making the point that you are the same person that you were before you got married as the day after you got married. So the the potential spouse, whether a husband or wife, is not going to magically change upon saying vows. If they're an untrustworthy or unfaithful person before they say their vows that's not something that changes in the snap of a finger. The same is true of attitudes and actions held by a man or woman because of one day or one commitment (except, perhaps, accepting Christ who can break those chains immediately, though, usually we see gradual sanctification). Who they were before that day for weeks, months, and years is going to be the same person after marriage. The trajectory of their growth pattern or already having the long term habits of obey God and being faithful with the small things and big things is the most important.

The key then, for both sides, is to make good "bids and responses" in terms of proper headship-submission and love-respect lines. The man should show leadership and see how she follows. The wife should be trying to follow and see if he exhibits good headship. The husband should love his wife and see if his wife respects him. The wife should respect her husband and see if it helps him love her more. Building up these good cycles and habits start to hedge against bad behavior from cropping up and going into more destructive behavior cycles.

Obviously, one should be doing these things irregardless of how someone is treating them as God shows us in that while we were yet sinners Christ died for us (Romans 5).

However, we are not required to marry and thus we should be choosy of only someone who is wants to and is willing to do these things without having to have pressure put on them to do it. If they aren't willing to do things when there's no requirement, it's unlikely that they'll do them when things get tougher like when tough times can come during marriage.

In these we must always be reminded that God's mission and our sanctification are the end goal.

Authority is positional, but effective leadership is by example and action

February 28, 2022 | by Deep Strength | Link | Original Link

Continuing on with the theme of headship, I think one of the things that most Christians miss is the interplay between authority and effective leadership.

> Matthew 7:28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

The interesting thing here is that the Bible distinguishes between the differences that one may have the position of authority (e.g. teachers of the law in Jewish culture) from actually having effective leadership. Headship is the position in the case of husband's and wives.

> Ephesians 5:22 Wives, submit yourselves to your own husbands as you do to the Lord. 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.
>
> 25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

The big thing that is missing from Christian men and husbands these days are the masculine traits that tend to lead toward the difference between the position of husband in God's eyes (e.g. the position of authority) versus acting as the head (e.g. leading as one in authority like Jesus did). Many of the masculine traits are naturally associated with authority such as confidence, assertiveness, and such.

The Church unfortunately only encourages the former rather than the latter. In fact, in many cases, it actively discourages the latter such as with certain Father's day sermons cutting off husband's headship at the knees as has been covered by Dalrock and others. This leads to a huge disconnect.

As we have explored on this blog on attractive traits such as PSALM and masculinity — confidence, assertiveness, independence, etc — tend to signal that a man is good at acting as a leader and/or taking dominion in various capacities. This is also one of the components of Jack's recent post on pre-selection.

A man who is good socially with other women and men (which is why wingmen work) tend to have more PSALM and masculine traits and hence it's a woman's intuitive shortcut that she's dealing with a man she would be attractive to. The case of a husband having regular sex with his wife boils down to he's having his wants/needs met well and

thus is more confidence, assertive, and such in both language and body language. Men probably don't notice this but women intuitively pick it up. Pheremones too perhaps.

What helped me the most when I was single to change my mindset to the right frame is what I wrote in Practical advice to single Christian men establishing leadership and the right frame when starting a relationship.

> This is precisely what you do. Take the example of Jesus and His disciples (e.g. Christ and the Church, which is the analogy we have for marriage in Ephesians 5) in all 4 gospels:
>
> 1. Jesus has started his ministry in Galilee preaching and teaching about the kingdom of God
> 2. While doing this, he invites various men to be His disciples to *help* Him (e.g. shades of Genesis 2 where the wife is created to be the man's helper). Fishermen, tax collectors, etc. "Follow me, and I will make you fishers of men."
> 3. He continues on His ministry which grows and has the disciples *help* him with miracles, instructs and teaches them, and then eventually has them go out and try during his ministry (e.g. Jesus sends out the 70).
> 4. Jesus continually sanctifies them by correcting and teaching them as necessary (e.g. Ephesians 5 – Christ loves the Church for the purpose of sanctification).
> 5. Jesus does ALL of this BEFORE engagement and marriage. The engagement of Jesus and His bride is generally defined as the body of Christ who have received the Holy Spirit (Eph 1) much like an engagement ring or dowry and the marriage of Jesus and His bride is at the end in Revelation 19.
>
> As an aside, the discipleship model of Jesus generally follows the model of (1) tell them what, (2) show them how, (3) let them try, (4) send them out, (5) have them do the same.

Mission and honoring God above all is paramount. This puts everything in the right frame. Instead of chasing women the goal is to build your life around Christ and executing his mission. Then a woman can choose to follow, but one must *act* as a leader when single, in a relationship, engaged and married. Indeed, one must first be a good leader of one (yourself) spiritually, physically, mentally, emotionally, and so on prior to marriage otherwise there are many pitfalls along the way to fall into.

I personally found that as I started to act consistently as a leader of my own life and then expanding that into various spheres of influence such as my involvement in the Church, work, recreation, and such that women started to be much more interested. PSALM and masculinity obviously increased by both focusing on some of those but also inadvertently as cultivating leadership naturally improves confidence, assertiveness, and so on.

Implementation is hard because of Church incongruence on the position of

headship and headship in action

The big issue with the conservative Church at least as mentioned before is that it actively preaches the position of headship but it actively discourages the example and action of headship. A husband that cannot execute the actions of headship which includes teaching, correcting, and training a wife will be unable to sanctify her much less garner the natural respect for the one who not only has the position of authority to act like one who has authority.

While we are able to respect authority, it is very hard to respect or obey authority that is corrupt. 1 Peter 3 is explicit in it's commands to wives of husbands disobedient to God because it's not a normal response. It must be done deliberately. In the same way, if the Church continues to cut husband's off at the knees then it's implicitly telling wives that husbandly authority is *wrong* and thus must be avoided in practice. This is why most "complementarians" are actually "egalitarians" in practice: they don't preach "headship" but instead preach the gospel of "husband and wife agreement."

The seeming success of the tingly-respect structure (which includes meet-cutes) is largely due to the fact that the wife tends to meet a man who she tends to naturally admire or respect. This can be due to PSALM and masculinity traits but it can also be due to other factors such as occupational hierarchy (e.g. doctor-nurse, professional-secretary, etc) or also believing she's met a man who is close to the best she can get or that blows her expectations out of the water.

The tingly-respect structure also naturally tends to fit the headship-submission and love-respect model, so it has a big advantage in that respect. However, the problem is that only some percentage of men can get in the top. I think this is a bit too narrow because it's easier to get into the top percentage of men in the Church as the Church tends to not care about physical appearance and obesity as much. However, this requires men to actually care and put in some effort.

The other issue is that other models like arranged marriage or marrying someone that you were only semi-attracted to or other types of models are even worse supported by the Church than headship. For instance,

- Have you ever heard a sermon on obesity and losing weight to take care of God's temple and be more attractive for your spouse?
- When's the last time you heard the fact that people in arranged marriages typically grow to love each other and have a strong marital bond over time?
- How about the fact that almost all societies have had 90-95% marriage rates over time and very low divorce rates if the Church and community actively support them and discourage divorce?

The other scenarios other than tingly respect can work, but they tend to be somewhat to a lot more difficulty to sustain in a culture and especially Church that does not support them well. Even the Church discourages attraction and tingly-respect as non-godly, although it will try to take credit for the successful and godly marriages it produces.

Some or maybe even many pastors have an inadvertent tingly-respect because of their position as pastor attracts women to them. With a tingly-respect structure and a husband who is committed to his mission of building up the Church, usually spending more time with your wife works. However, the same is not the case of other men in the Church who don't have that type of marriage where their wife doesn't already respect them to a decent to large extent.

To put it bluntly, we need to peddle the truth to those in the Church to take it's head out of it's own ass in respect to attraction and preaching Truth about marriage and how God designed it. There's no way it changes otherwise because it's all still going the way of the culture.

The path forward is generally simple but is discouraged by the culture and even the Church, so we need to encourage men to walk that road.

The Lie of Servant Leadership

March 5, 2022 | by Deep Strength | Link | Original Link

Someone referenced me over to a video about Doug Wilson and Aaron Renn have a sit down chat on the lie of servant leadership. Dalrock covered some stuff on Doug Wilson before where he was in error on a couple topics, but overall ~~it appears that Doug is on the same team~~ he is still in error in some areas (h/t/ FMP). He seems to have come around on some of the particular topics that Dalrock talked about as well which is a good sign.

Here's the summary:

Defining concepts

- Wilson monologues about how the words that Christian use today such as "leadership" are watered down words of other authority words in the Scriptures such as "lord" (1 Peter 2), ruler (when Jesus addresses his disciples), and so on. This is intentional and a bad thing
- Renn and Wilson start by discussing how "servant leadership" is only conservative Christians and not used by egalitarians (for good reason as egalitarians don't believe in leadership). They go into talking about how complementarianism was coined in the late 1980s by CBMW in response to the shifting culture and feminism.
- Wilson makes the astute statement that egalitarians are "paying tribute to the spirit of the age" while complementarians are "paying secret tribute to the spirit of the age."

Elspeth discovered the vid on youtube on Wilson's monologue, so I'm adding it here.

Analyzing the culture and the Bible

- Masculinity generally defined via Piper and Art of Manliness (analysis of various cultures throughout time) generally defined as protect, provide, procreate. In other words, masculinity is defined in relation to women and civilization. Contrast this to the Bible we see that Mission (Jesus, Paul, Adam, etc.) including being strong, preaching Christ, etc.
- In the respect of the above points, a "Servant Leader" defines a man's masculinity and mission to be serving his wife (e.g. idolize his wife).
- Servant leadership is also a prosperity-like gospel vision. If a man does X, Y, and Z, then he'll have a happy wife and happy life. Vending machine guarantee which is wrong.

Attraction traits and comfort/godly/relational traits

- Attraction model is wrong in the vein of 'godliness is sexy' versus PSALM-type traits. Renn uses similar analogies I've used – are women more likely to be attracted to Church worship leader vs the Church janitor or equally yoked (don't have to worry

about that if godliness was sexy).
- Church leaders push godliness is sexy versus someone like Jordan Peterson who says women like men who win status competitions with other men. Which one is closer to the truth?
- Need to distinguish between reality, what we want to happen, and what we wish to happen. Godliness is sexy tries to push what we wish to happen to be true but is not true.
- Generally nothing wrong with cultivating attractive traits.
- Women will support a woman if she wants to lose weight, but if she wants to lose weight to be more marriageable that will probably get push back in the Church. Ouch.

Culture and how it impacts Christians

- Most self help gurus that are successful are positive advice or recommendations. Not just critiquing everything and being negative about things. Important now that masculinity is demonized, and there's not many positive examples.
- Church is unsuccessful reaching men. Difference between knocking men down to build them back up and just destroying men without building them up. Similar to iron sharpens iron not just smashes them down. Examples of promise keepers and purity culture imploding — "men can't do anything right" is not the way.
- Implosion of purity culture conflating Biblical teaching with life coaching. Friends first model and platonic issues. Lots of ways to fail but no way for redemption. Teenage and college years awkward and putting a ton of pressure on people for purity expectations contributed to destroying purity culture.
- 1950s culture seems to be idealized by conservative Christians, especially in terms of family roles.
- "Marketplace" dynamics make things much harder, especially with the rise of dating apps

Headship

- Distinguish between responsibility and blame.
- Things may not necessarily be the fault of a man, but he would still need to lead.
- Is the 'servant' the problem in the servant leadership, or is the 'leader' the problem? Most Christians would probably say servant, but Wilson contends it's the leader. It's been sanitized.
- Renn says a lot of questions are swept under the rug such as who determines what the leadership and help are. It's implicitly understood that the wife and children are judging what the man does rather than the head.
- Instead with Jesus and the feet washing Peter actually did not want his feet washed and Jesus said if I don't do it then you have no part of me. In this case, it was Jesus determining how He served His disciples (e.g. they didn't want Him to wash their feet or die for them either).

Dating

- Some general wisdom for dating: “What’s my mission? How do I want to live my life? Then seek out a wife who wants to be a part of that.”
- Marriage markets – would be nice if they went by assortive mating, but typically function in regard to hypergamy throughout many cultures.
- Bad choices: “She’s my better half” and “she’s the boss” very counterproductive as you’re putting yourself down and it can be self fulfilling if she starts to believe that. Top of the pecking order whether pastors or heads of state can self deprecate and get away with it.
- “Servant leadership” plays into that in that it tends to emphasize having the man in a lower status position
- One of the biggest thing is persuasion is social proof. Women interest in a man then more women will be interested. Focus on someone raises their importance in the mind of others.
- Everything in the Bible is True, but it’s wrong thinking to come to the conclusion that not everything outside the Bible is cultural and thus untrue. There are all kinds of sources in truth that are not in the Bible such as the majority of science. Youtube examples of plumbing, electrical, cars, etc. The implication is that we should be wise about other true things such as how attraction is versus trying to make it about how it should be.

Overall, a fairly solid analysis of why things have gone wrong in Christianity. Very much along the lines of my previous two posts on pre-marriage headship and submission and Authority is positional, but effective leadership is by example and action.

The word seems to getting out better these days, so hopefully there will be a renaissance in the Church communities as it continues to grow grassroots.

The “new game plan” for Church marriage renaissance

March 14, 2022 | by Deep Strength | Link | Original Link

IFS studies has an article by the same name and why I put “new game plan” in quotes.

https://ifstudies.org/blog/a-new-book-outlines-a-game-plan-for-a-church-led-marriage-renaissance

> 1. Preach regularly on marriage and relationship health.
>
> In the small churches I attended as a young person, most of the sermons on marriage focused on the “sin” of divorce without much attention to the meaning, purpose, and good of the marital bond. This is not the way it should be, according to Van Epp and De Gance, who emphasize that churches should “preach, teach, model, and celebrate” marriage on a regular basis. This preaching, they explain, requires authenticity from the church’s leaders, who should share about their own relationship ups and downs when they can: “Sharing your own personal struggles places any ‘negative’ message within your own life experience, giving credibility and allowing others in the church to identify with it.”
>
> 2. De-stigmatize relationship enrichment.
>
> This recommendation is so important for helping churches get rid of the damaging myth of the ‘perfect’ Christian marriage and the shame that often comes with it. “The single biggest barrier to a successful marriage and relationship ministry is the perception that the only people who attend or participate in such a ministry are people who have problems,” Van Epp and De Gance write. “By making a positive case for relationship ministry—that it’s for everyone at this church, especially for people with great marriages—you allow those who are struggling in their marriage to attend without any shame.”
>
> 3. Stress that every marriage has seasons.
>
> “Advancing a message that marriage has different seasons (and some are more challenging than others) can help couples see their struggles as part of the norm of relationship life,” the authors write. “Every couple should be told and understand, through your preaching and teaching, that such ebbs and periodic unhappiness are normal for all marriages—including great marriages.”
>
> I can’t say enough how much this message matters to a church’s marriage ministry, especially for those who come from broken families and need to hear it again and again. As I shared earlier, this is not a message I consistently heard from pastors or church leaders growing up—or even as a single or newlywed—in the small, Evangelical churches I attended. The ideal of Biblical marriage that is too often presented from the pulpit often feels like a pinnacle of relationship perfection that is impossible to reach. Being assured that there is nothing

> abnormal about experiencing hard times in a relationship can encourage couples and free them to seek help when needed.
>
> 4. Publicly recognize relationship milestones and new marriages.
>
> Van Epp and De Gance note that marriage is declining in the United States, writing that "every church in America should lean into the catastrophic decline in marriage by holding up and encouraging marriage in creative ways." They recommend highlighting couples who are engaged or newly married, as well as celebrating the anniversaries of long-time married couples. Putting the spotlight on both new and long-term unions in the congregation also helps connect newlyweds to more mature couples and vice versa. Moreover, celebrating couples who have been married 30, 40, or even 50 years sends an inspiring message to the entire congregation that stable, lasting marriages do exist and are attainable. It is a great way for a church to hold up the beauty of marriage and to applaud those who have gone the distance, while offering support to those who are new at it and may have never seen a strong marriage in their own families.
>
> Of course, there is much more churches can do to strengthen family life in America, and De Gance and Van Epp provide a game plan for faith leaders, including recommending that churches realign their "vision statement to prioritize marriage and family health," conduct regular assessments of relationships in their congregations, and institute "skills-based relationship supports that address the most relevant needs of their people."
>
> There is evidence that church-led marriage enrichment efforts can strengthen family well-being in entire communities. In Jacksonville, Florida, De Gance led an extensive three-year marriage campaign working with area Protestant and Catholic churches and non-profits. A study of that campaign found that divorce in the Jacksonville area dropped by over 20% during that three-year period—significantly more than the rest of Florida and similar counties across the nation.

I won't argue that these aren't some good things, and that they should help some. At least the study confirms it's helping *some*.

The big issue is clearly that they're still dancing around the topics like most complementarians.

Let's ignore what the Bible actually says about marriage such as headship and submission, love and respect, not defrauding each other, and all of the other marital roles and responsibilities. Not a peep about the Biblical marial roles and responsibilities in Ephesians, Corinthians, Colossians, Titus, etc much like the YouVersion Bible "marriage courses".

As long as these things are ignored, you may get minor improvements but you will never really fix the issue. God instituted the structure that works best for marriage and how to go about it, and we're ignoring it in favor of putting cosmetic makeup instead of

preaching what the Bible says.

Frustrating to say the least.

The despair at the end game of feminism

March 19, 2022 | by Deep Strength | Link | Original Link

Pretty heartbreaking story honestly. Former Miss USA Cheslie Kryst jumped to her death at 30 years old.

> Former Miss USA Cheslie Kryst penned a heart-rending essay last year reflecting on the pressures of getting older, the need to achieve – and her battle with online trolls who bullied her over her looks.
>
> Kryst, 30, who tragically jumped to her death from her Midtown high-rise Sunday morning, wrote candidly in an essay for Allure about overcoming the crushing expectations she once placed on herself after she "nearly worked myself to death.
>
> "I discovered that the world's most important question, especially when asked repeatedly and answered frankly, is: why?," Kryst wrote of her change in thinking.
>
> "Why work so hard to capture the dreams I've been taught by society to want when I continue to only find emptiness?"
>
> "A grinning, crinkly-eyed glance at my achievements thus far makes me giddy about laying the groundwork for more, but turning 30 feels like a cold reminder that I'm running out of time to matter in society's eyes — and it's infuriating," she wrote.

As we know, the obvious answer is feminism is an empty push for accomplishments that does not satisfy anyone. It appeals to pride, envy, and greed which all end in despair.

By all worldly measures she had it all:

> The lengthy March 2021 essay provided insight into the mindset of Kryst, who posted a cryptic message on her Instagram page before she jumped, writing, "May this day bring you rest and peace." …
>
> Kryst went on in her Allure piece to say that "after a year like 2020, you would think we'd learned that growing old is a treasure and maturity is a gift not everyone gets to enjoy.
>
> "Far too many of us allow ourselves to be measured by a standard that some sternly refuse to challenge and others simply acquiesce to because fitting in and going with the flow is easier than rowing against the current," Kryst continued.
>
> "Each time I say 'I'm turning 30,' I cringe a little," she wrote. "Sometimes I can successfully mask this uncomfortable response with excitement; other times, my enthusiasm feels hollow, like bad acting.
>
> "Society has never been kind to those growing old, especially women. (Occasional exceptions are made for some of the rich and a few of the famous.).

> “I fought this fight before and it’s the battle I’m currently fighting with 30,” she wrote. “How do I shake society’s unwavering norms when I’m facing the relentless tick of time? It’s the age-old question: What happens when ‘immovable’ meets ‘unstoppable?’”
>
> Kryst cited her impressive academic achievements — notably earning a law degree and an MBA at the same time at Wake Forest University after her undergraduate studies at the University of South Carolina, where she was a track athlete.
>
> “I joined a trial team at school and won a national championship. I competed in moot court; won essay competitions; and earned local, regional, and national executive board positions,” Kryst wrote.
>
> “I nearly worked myself to death, literally, until an eight-day stint in a local hospital sparked the development of a new perspective,” she said.
>
> As for her less-than-conventional views, Kryst wrote, “Women who compete in pageants are supposed to have a middle-of-the-road opinion — if any — so as not to offend.
>
> “I talked candidly about my views on the legalization of marijuana, the Trump Administration’s immigration policies, anti-abortion laws, the confirmation of Justice Amy Coney Barrett, and the successes and failures of criminal justice reform.”

So you have a girl who has tons of accomplishments:

- MBA and a lawyer
- Track and field athlete
- Tons of extracurriculars that she excelled in
- Won Miss USA title
- Had a beach body that many would envy probably

All these things don’t bring happiness.

Ironically, it’s usually the women who are wives and mothers who have the higher happiness and satisfaction with life. Perhaps because it was in alignment with God’s original intent in Creation. Both in those who believe in Him, but also the general positive outcomes following the principles despite whether one is a believer or not.

> Kryst ended her contemplative essay by saying she marked her milestone birthday in her apartment, “parading around in a black silk top, matching shorts, and a floor-length robe while scarfing down banana pudding and screening birthday calls.
>
> “I even wore my crown around the apartment for most of the day knowing I’d have to give it back at the end of my reign as Miss USA. I did what I wanted rather than the expected,” she wrote.

> “Now, I now enter year 30 searching for joy and purpose on my own terms — and that feels like my own sweet victory,” Kryst said.

The other thing that tends to happen is you have women becoming careerists. They climb the corporate ladder, but that leads to them staying single and personality changes that drive away men. Then they cry out about where have all the good men gone?

As we know from the paradoxical decline of female happiness.

> By many objective measures the lives of women in the United States have improved over the past 35 years, yet we show that measures of subjective well-being indicate that women’s happiness has declined both absolutely and relative to men. The paradox of women’s declining relative well-being is found across various datasets, measures of subjective well-being, and is pervasive across demographic groups and industrialized countries. Relative declines in female happiness have eroded a gender gap in happiness in which women in the 1970s typically reported higher subjective well-being than did men. These declines have continued and a new gender gap is emerging — one with higher subjective well-being for men.

Ain’t no surprise the more you deviate from how God created women to be the more they’ll be unhappy. Women aren’t meant to be like men and/or god as feminism pushes them to be.

Societal expectations are chains that only ensnare and destroy despite how pretty they are to the eye. But trying to find your own way from them almost always leads to ruin too without the truth.

The only real thing that can break the chains is Jesus.

If you have daughters warn them of these things so they are not ensnared and entrapped by the pretty things of the world that only lead to death.

Reality hurts: internet mailbag edition

March 22, 2022 | by Deep Strength | Link | Original Link

Lia Thomas (transgender) wins NCAA 500m swimming event

I've been asked what I think of this before, and I actually think it's great. Feminists want to ramrod equality down everyone's throats, but now they moan and groan because the **T** of the LGB**T**+ is screwing up women's sports. Actions have consequences.

Babylon Bee hitting it out of the park with the satire:

- After Watching Lia Thomas, Little Girl Adjusts Dreams To Just Winning Second Place At Olympics
- NCAA Swimming Champ Caught In Possession Of Performance-Enhancing Testicles

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Transgender women in Ukraine labeled as "men" who must stay and fight

This is ironic because prominent Christian conservatives like Piper decry women in the military. Yet they blame men for "allowing" women in the military when in reality it's women trying to force themselves in. However, now that nations are on the brink of war, a lot of women feminists are trying to opt out of the military if they would be forced to fight. Trying to accrue benefits until you actually have to do something you don't want to do.

Women still aren't able to be drafted like men in the US, but you don't see any feminists clamoring for equality there.

Mary J Blige as well as other high profile women forced to pay exorbitant alimony

> 'I Couldn't Pay My Rent': Mary J. Blige Reveals She Had to Go on Tour to Pay Alimony Following Divorce

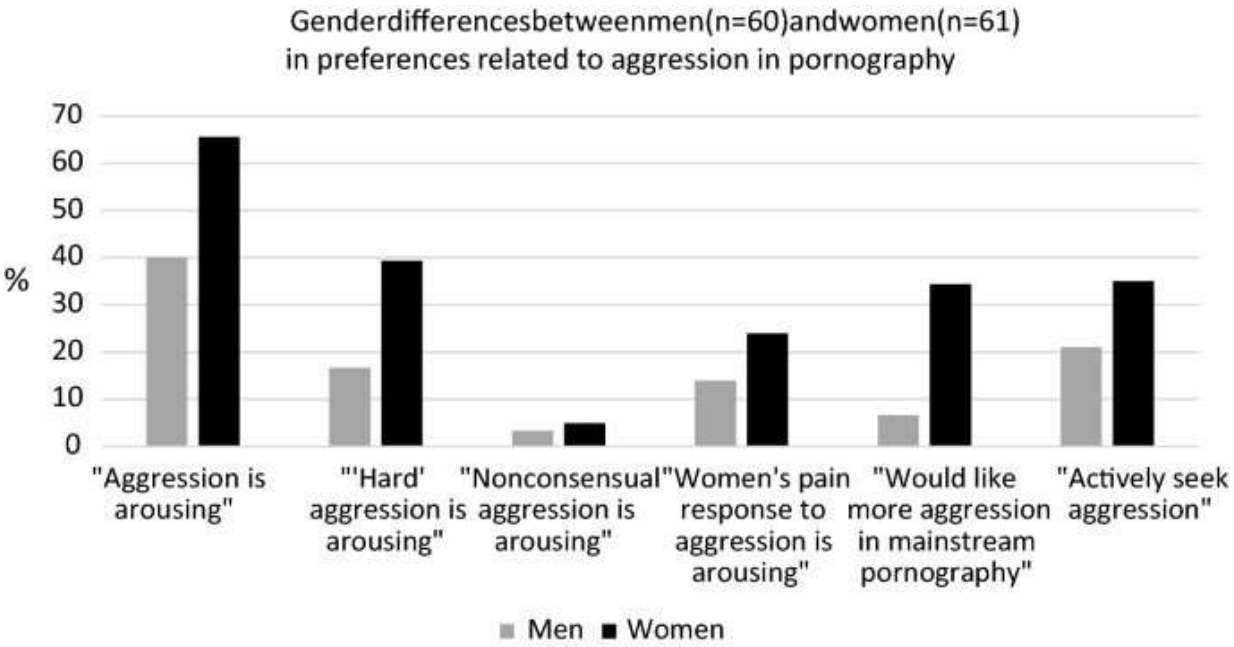
Only a few high profile women feel the pain that probably hundreds of thousands if not millions of men feel because their wives frivorced them. Many men have to rely on their parents or friends for housing since they can't afford the payments with their kids and homes being taken away.

Ironically, they only feel bad because they're in the situation themselves. It doesn't even cross their mind that so many men are in similar positions unfairly and unjustly at that.

Aggression/dominance is arousing to women

March 29, 2022 | by Deep Strength | Link | Original Link

Oscar linked to a scientific paper that showed women preferred more aggression in porn.



This is not particularly surprising given that the other preferred women's form of pornography is bodice ripper type romance novels including 50 shades of gray. The cover of these is always a super ripped, handsome, bare bested muscular man dominating the woman he is with (holding her tight, ripping off her clothes, etc.).

Of course, the caveat is that the man is attractive to the woman, which dominance does influence.

I also linked to a similar survey in the Biblical Masculinity Blueprint.

> Oh, and for those that think the "Rough" people are all males, guess again:
>
> | Type of sex | Male | Female |
> |---|---|---|
> | Gentle (slow, rythmic) | 35% | 17% |
> | Not-so-gentle (faster, harder) | 62% | **70%** |
> | Rough (spanking, hair-pulling) | 3% | **13%** |
>
> Sorry ladies, the secret is out…

Men have becoming increasing feminized to think that women like gentle and slow sex while women overwhelmingly prefer faster and harder.

We tie this back into Genesis 1 and 2 where God commands man to take dominion over all the earth. That also applies not just "regular life" but also "sex life" with a wife.

It's interesting how Christians tend to want to separate "regular life" from their "sex life" but they are just extensions of the same thing. Taking dominion is not something that you want to turn off or on but a fundamental part of who God designed men to be. Once a man understands that it is much easier to deal with women.

The best reviews are the troll reviews

April 7, 2022 | by Deep Strength | Link | Original Link

The only text reviews at least so far on The Biblical Masculinity Blueprint are 5 star aside from a few trolls. There's some others 2-4 stars but no one left a review from those, so it's hard to see if Amazon is taking reviews from people who bought the book but rated and didn't want to leave a critique.

All of the ones who actually bought and read the book have the "verified purchase" icon which means that they actually read it and found it helpful.

The best ones are clearly the trolls though. No verified purchase, and no clue what the actual content of the book. They sure love lying though, but are too scared to leave names.

I'll give some serious responses to this regardless because it's instructive.

> 1.0 out of 5 stars **If You're Insecure Enough To Buy This, Don't.**
> Reviewed in the United States on April 24, 2020
> I read this book in order to complete some assigned readings for a class, **and was astounded that anyone could actually believe the blatantly manipulative, controlling, and insecure content found inside it**. Not only is the attempt at articulating a universal concept of masculinity **barely capable of keeping a grasp on reality**, it didn't even accurately or fully apply anything broadly enough to be of use to everyone who falls under the label of "masculine." Even under the most narrow definitions, **which I'm sure most people who un-ironically read this abide by, where cisgendered, white, able-bodied, upper class men are given priority in meeting the conditions of masculinity**, thousands are incapable of attaining any useful semblance of the offered ideal. This book has a lot of problems and is not only incredibly reductive in its approach, **but is also entirely lacking foundation outside of the prejudices and assumptions of a very specific slice of "Christian" thinking**. If you think it does, try getting out of your comfort zone and checking out the reality we actually live in **rather than Stephen Casper's male-dominated power-trip of a fantasy.**
> 3 people found this helpful

The hilarious part of this review is how many cliche feminist talking points and shaming tactics it hits but also because it's vague mumbo jumbo because they didn't actually read the book to have anything to critique.

The book is actually opposite of what this review talks about. There is an emphasis on 'leading by example' which including statements like '*not asking my wife to do anything that I wouldn't do myself*' is clearly very great "blatantly manipulative, controlled, and insecure." The same is true where I claim that all men should aspire to the qualities of overseers and deacons:

> 1 Timothy 3:1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. 2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil.
>
> 8 Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of only one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

Quite the male dominated power trip of a fantasy.

This was the funniest statement though:

> Even under the most narrow definitions, which I'm sure most people who un-ironically read this abide by, where cisgendered, white, able-bodied, upper class men are given priority in meeting the conditions of masculinity, thousands are incapable of attaining any useful semblance of the offered ideal.

If anything, I claim that godly masculinity is defined by obedience to God and obeying His commandments (e.g. David's charge to Solomon in 1 Kings 2, 1 Cor 7 and 14, marital roles and responsibilities, etc.). All of the examples in the Bible are actually men of the middle east exhibiting these qualities, so at best you could say I was making the claim that it would be middle eastern men are the epitome of masculinity.

> Biased – red pill, MGTOW philosophy
> Reviewed in the United States on January 10, 2021
> Sadly, this tome is filled with worldly, patriarchal red pill philosophy. It is not Christian. It is not a picture of Jesus who washed his disciples' feet. It is not a picture of how a husband should lay down his life for his wife, just as Jesus' laid down all his heavenly glory to come to Earth to save his church. Do not recommend.

This is the other 1 star and it's much shorter, but more packed with vague mumbo jumbo.

This person clearly does not understand MGTOW because MGTOW has nothing to do with

the patriarchy or even marriage as most of the MGTOWs just don't like women. So why would they marry them or try to become a patriarch?

Similarly, the book actually covers the topics of Jesus washing the disciples feet — not denigrating authority but saying to use it rightly to love and serve others. Gasp. That is actually what is recommend in contradiction of this review.

However, obviously this is not the point of this negative review. Rather, this review probably is under the common assumption that being Christ-like is defined by the wife being the judge of a husband's behavior. In other words, the inversion of roles by *happy wife, happy life* where the husband ends up a slave to his wife's feelings.

All in all, good for a chuckle.

Perseverance of effort or “grit” is tied to well being

April 19, 2022 | by Deep Strength | Link | Original Link

Perseverance of effort or grit tied to well being study.

> One theory is that grit might be related to subjective well-being by facilitating successful goal pursuit and achievement. Another is that grit is associated with positive and optimistic attitudes toward oneself and life, which then may cultivate a higher sense of well-being.
>
> Results showed a strong relationship between overall grit and perseverance of effort with subjective well-being. On the other hand, consistency of interest (i.e., passion for long-term goals) was weakly related to subjective well-being. The latter relationship became even weaker for older participants. Culture was not related to the grit-subjective well-being relationship.
>
> Results also allowed the researchers to disentangle grit from the trait of Conscientiousness in the Big Five Personality inventory. Conscientiousness, or thoughtfulness, is a similar trait that may contribute to higher subjective well-being in that it also facilitates goal pursuit and achievement. Although research shows conscientiousness and grit to be highly correlated, this meta-analysis indicates they are separate constructs that contribute to subjective well-being differently.
>
> The authors of the study caution that improving an individual’s subjective well-being is not as simple as conducting grit intervention programs aimed at “teaching” or “improving” grit. It still cannot be known whether grit causes improvements in one’s subjective well-being or vice versa. The researchers also caution that there are likely other variables relevant to grit and subjective well-being that were not included in this study.

This is an interesting study that I hadn’t even thought about, but it ties nicely into the Scriptures.

Man was created by God to rule over the earth, yet when sin came to be it corrupted and destroyed many things. Sin, moreover, dominated man such that our efforts were futile before a righteous God. Yet Jesus came to save us from our sins, to those who repent and follow Him.

> Matthew 11:28 “Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy and my burden is light.”

This cultivates joy, thankfulness, and gratefulness to the God who was willing to give it all to save us. Hence, our well being transitions from hopeless to the hope that is in Jesus. Not only do we have joy and peace through the Spirit (our well being) but also the fruit of

the Spirit that manifest in our lives allow us to be fruitful and disciplined in Christ.

> Galatians 5:22 But the fruit of the Spirit is love, **joy**, **peace**, **forbearance/patience/long-suffering**, kindness, goodness, **faithfulness**, 23 gentleness and **self-control**. Against such things there is no law.

Long suffering, faithfulness, and self control are likely tied to the “perseverance of effort” or “grit” that this study is referring to, and we are to use these things to carry out God’s mission to make disciples of all nations.

Women want men to “just get it” and how that plays into submission

April 22, 2022 | by Deep Strength | Link | Original Link

There was a longer comment chain started by deti about how women want men to just get it. I wanted to analyze it further.

> Women do not like it when men talk about this stuff.
>
> Women want men to be red pilled. But they want men to figure it out *without being told*. Or, they want men to have this figured out by the time they encounter the men they date, have sex with, and marry.
>
> Women *do not* want to have to be the ones to explain this to men. They don’t want to have to explain it, because…
>
> — It means he doesn’t “just get it”, which in turn means he can’t think for himself and he’s letting her lead.
> — They don’t want “unattractive” men to be red pilled. If you had to learn this online, it’s not internalized, you didn’t “just get it”, you’re probably a fake, and you can’t sustain what you’ve “learned”. Women don’t want non-naturals to know these things about them.
> — She would be giving up all her secrets which abdicates a lot of her power.
> — His deep knowledge of her, which she revealed, leaves her vulnerable to him judging and ultimately rejecting her.
> — It lays bare women’s depraved sexual natures.
>
> This is why women *love* men who *act* red pilled; but *hate* men who *talk* about being red pilled. This is why women *want* men to *be* red pilled, but they *don’t want* men to *talk* about being red pilled. Women don’t want men who didn’t “just get” this on their own.

I think the intuitive crux of this situation for women is **incompetence**.

Not only is a man who doesn’t know what he is doing not leading, but he doesn’t even know what to do or even what the problem is. The rest are probably off shoots of this.

For a man on a mission, the vast majority of competence is perfunctory. He knows what the goal is, he’s pursuing his ambition, he’s made plans to start getting that into action, and he’s actively doing that in the real world. Women like and appreciate that, and the same is true of actually leading a woman. Leading a woman is a mission or perhaps “sub-mission” in and of itself. Pun intended.

1. God creates man and makes woman his helper (Gen 1-2).
2. In the ‘New Creation’ Jesus commits Christians to the mission to make disciples of all nations (Matthew 28).
3. Christ and the Church is the perfection of marriage that husbands and wives are to

emulate, thus we have a situation of Christ delegating part of His mission to us (Eph 5 + Matthew 28).
4. Husbands then need to know where they fit within the mission of Christ, and delegate some of that to their wife (Matthew 28, Eph 4, etc.).
5. Therefore, a husband's main mission is to carry out the call of Christ, and part of that mission (e.g. a sub-mission) is to lead a wife in that if he has one.
6. The wife's submission to her husbands "sub-mission" can only be true if he actively leads and delegates to her what he wants her to do.
7. Thus, a husband must not only ***know*** but he must be ***competent*** in leading for her to be a submitted helper.

I don't think it's a coincidence that that the word submission is like this. Both the Greek and English translation have submission as being "under authority." The double entendre Scripturally is equally consistent that a wife is not to be the main mission of a man but God's mission while the wife is a sub-mission under submission.

Technically, Christian husbands are on both sides of the coin as well: a husband is in submission to Christ, and Christ's sub-mission to each husband is his mission in the body of Christ which is made up of many members.

Men who don't understand women either via BP conditioning or were taught incorrectly or are SIMPing for women are inverting the roles in the relationship and don't get it. Hence, the natural repulsion of women to these men. This is also why women can't teach men to be men and nor do they generally want to.

For women, **incompetence** in men easily leads to **contempt**. Competence and excellence generally lead to respect while the opposite leads to the latter. And we know how destructive contempt is for relationships and marriages. Gottman's #1 predictor of divorce.

The key takeaway, though, is that anything that doesn't ***feel*** like good leadership is generally disliked by women. This includes many things that are often not a man's issue but her own issues. For example, women can have the expectation that good leadership means actually reading her mind instead of her verbalizing things which end up being covert contracts. The same is true of cultural things like sexual experience versus virginity.

It is the mission which gives authority

April 29, 2022 | by Deep Strength | Link | Original Link

Expanding on and going up a level on Women want men to “just get it” and how that plays into submission. Some of this is also covered in A Christian understanding of attraction and the role it plays in marriage Part 3.

Mission and the Great Commission

Dominion from the beginning is tripartite.

> Genesis 1:26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” 27 So God created mankind in his own image, in the image of God he created them; male and female he created them. 28 God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” 29 Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food.” And it was so.
>
> Genesis 2:15 The Lord God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the Lord God commanded the man, “You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

- Take dominion over all the earth
- Cultivate and keep (the garden) and by extension the earth
- Obey God by not eating of the tree

These 3 commands encompass the nature of man, and the creation of woman falls into that same plan.

> Genesis 2:18 The Lord God said, “It is not good for the man to be alone. I will make a helper suitable for him.” 19 Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. 21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed up the place with flesh. 22 Then the Lord God made a woman from the rib he had taken out of the

> man, and he brought her to the man.
>
> 1 Corinthians 11:3 But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God. 4 Every man who prays or prophesies with his head covered dishonors his head. 5 But every woman who prays or prophesies with her head uncovered dishonors her head—it is the same as having her head shaved. 6 For if a woman does not cover her head, she might as well have her hair cut off; but if it is a disgrace for a woman to have her hair cut off or her head shaved, then she should cover her head. 7 A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. 8 For man did not come from woman, but woman from man; 9 neither was man created for woman, but woman for man. 10 It is for this reason that a woman ought to have authority over her own head, because of the angels. 11 Nevertheless, in the Lord woman is not independent of man, nor is man independent of woman. 12 For as woman came from man, so also man is born of woman. But everything comes from God.

Woman was created to be a helper for man, and the mission was there from the beginning. In other words, authority was established so that man can effective carry out the Mission of God.

> Matthew 28:18 Then Jesus came to them and said, "**All authority in heaven and on earth has been given to me. 19 Therefore go and make disciples of all nations**, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."
>
> John 5:19 Jesus gave them this answer: "Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. 20 For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that you will be amazed. 21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. 22 Moreover, the Father judges no one, but has entrusted all judgment to the Son, 23 that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him.

Instead of the beginning dominion in fellowship with God, we as Christians are invited to be *helpers* 'redeem' what Adam did in the beginning. In other words, we know that Jesus:Church::husbands:wives, the Church is a helper to Jesus while wives are a helper to their own husbands.

I've said before that the position of authority is given to the husband by God. While that is technically true, the position of authority is given because of the mission. A husband that is not striving for Christ's Mission is missing the big picture as that is what gives the position purpose and meaning. Purpose and meaning change how you act.

The mission giving man purpose and meaning give him and goal and direction. This goal and direction needs foundational establishment (spiritual disciplines) and equipping (evangelizing, discipling, teaching, etc.). This leads to leadership, ambition, competence, excellence, and other masculine traits.

As we've discussed before, the side effects of the mission such as living out your life's purpose is beautiful and very attractive to women. It's not a coincidence that all of these things are intricately intertwined especially understanding that a husband's authority is from the overarching mission and the purpose of a husband's sub-mission requires his wife's submission.

How are we supposed to become more like Jesus?

May 3, 2022 | by Deep Strength | Link | Original Link

Redpillboomer asks:

> The thing with Jesus is that He is the perfect man. I believe all of what we talk about on this blog concerning masculinity is tied up in Him in some way or the other. The difficulty I have with Jesus as a role model for me is exactly what am I to emulate in Him? The closest I can get is to let His Spirit work in me over time (sanctification), and gradually I begin to look more like Him, but always an imperfect version of Him and the process (towards sanctification) is a bit mysterious to me. It just seems to show up over time as I put the time in getting to know Him and endeavor to walk with Him, however imperfectly.
>
> I will say, over the Easter season I watched two programs, *The Chosen* and *The Passion of Christ*, and I thought the actors did a good job portraying Christ. Good in that I could relate to Him more in his physical presence on earth and his masculine presence in general; however, still, even in the actor portrayals, Jesus always maintains frame, like he ALWAYS knows how to show up POWERFULLY PERFECT in any given situation, I admire that in Him so greatly; but me be like that? Good luck, not this side of heaven is it going to happen.
>
> I seem to be able to relate more to Biblical characters that have strong masculine traits and corresponding weaknesses about them. It's like, *"I recognize that trait in me too."* I like King David's resilience and patience with letting God work things out and not trying to force outcomes, I can relate to that and attempt to emulate it. And, what man cannot empathize with David when he sees Bathsheba bathing? Of course what he subsequently did was totally wrong, aka sin, but being mesmerized by a naked beauty and lusting for her, *"Yep, I can relate to that one alright."* So David, even though he's a larger than life figure in so many ways, his masculinity is relatable to in many ways as well.
>
> So, maybe relating to some sort of composite picture of masculinity in the Biblical men is a possible way to get at the question I originally posed, *"So what exactly does a man respected by other men look like?"*

I totally get this. A good analogy may be meeting an expert in a sport or certain field today when you're just a beginner in that field. They just know soooo much more than you and have been in that field so long that it seems overwhelming and you cannot compare at all. Then you realize that we're supposed to emulate God/Jesus who is literally way above any human expert.

What has worked for me personally is focusing on incremental improvement. I was not really a fan of the proliferation of "What would Jesus do?" especially since most of the Christians who parroted it didn't have an accurate picture of who Jesus was (e.g. feel good nice guy). However, seeing how Jesus didn't fall for verbal tricks and kept focusing

on His mission and showing fruits of the Spirit while calling out hypocrisy is a much broader but simpler thing we can all do.

I think the biggest thing that most men aren't doing is making God's mission for us paramount. How are we living that out everyday of our lives? It's easy to get sucked into life and get busy and ignore making disciples and evangelizing or not using our spiritual gifts. Most Christian men (and women) for that matter would do well to actually write down a mission statement and then taking logical and practical steps to follow that.

That's the biggest thing with Jesus that stands out to me: He was always on His father's business no matter if He was with the Pharisees, people who needed healing, crowds, His disciples, in foreign lands and foreign peoples, with authority figures, and whoever else. He found a way to have those spiritual conversations that hit to the heart, even when others were trying to distract Him with worldly things.

The Biblical characters and associating with the traits also appears to be like the Catholic and Orthodox 'veneration' of the Saints. It can be hard to say to emulate Jesus, but many of the saints despite their flaws were good with certain virtues that they are known for. We can try to emulate those in our lives.

Christianity is not as bad as you think?

May 7, 2022 | by Deep Strength | Link | Original Link

Ironically, this article on No, Christianity Is Not as Bad as You Think 5 Statistics That Reveal It's Good for the World is somewhat relevant now that Roe v Wade is apparently being revisited by the Supreme Court.

The 5 stats being:

- Cultural narrative #1: Christians aren't really pro-life; they're just pro-birth.

Christians adopt at 5% vs 2% rate for non-Christians. Surprise. Christians actually *care* more about orphans than the world.

- Cultural narrative #2: Christians are sexually repressive and anti-sex, creating a toxic purity culture.

Highly religious couples have the highest rates of sexual satisfaction compared to less religious and mixed/secular couples.

- Cultural narrative #3: Christianity is emotionally repressive and bad for your mental health.

Instead, data shows less depression, less suicide, less emotional-pain medicators, such as smoking and substance abuse, greater social support, greater meaning in life, greater life satisfaction, more volunteering, greater civic engagement, and children more likely to grow up happy.

- Cultural narrative #4: Christians don't care about the poor—only political power.

Data shows Christians more often give to the poor and do volunteer work

- Cultural narrative #5: Christianity is gender-oppressive, a tool of the abusive patriarchy, and creates toxic relationships for women.

Data shows that church attendance yields the most enjoyable and least abusive relationships for women.

I guess this data is useful to some extent in verifying things we already know, but it's unlikely to convince non-Christians of anything when their primary disagreement with Christianity isn't logical in nature in most cases I've experienced. Most of the time someone under the guise of 'Christianity' or something did something to hurt or exploit them or they had a bad experience with Church or something similar. This is where Jesus' statement of loving your enemies, praying for them, and doing good to them tends to make the most difference in the long run as it shows them love rather than trying to argue an easily winnable yet technically unwinnable argument as arguments don't

change hearts.

I suppose much like most apologetics that hard data is the most useful for Christians to understand and confirm that God's ways are always beneficial for us compared to the destructive ways of the world. Something something about wisdom in Proverbs.

This also goes to show Christians how much they need to be aware of deceptions from the world. It's very easy to fall into a trap thinking one thing is true when it is not, especially if it is repeated over and over again. "Happy wife, happy life" is definitely one of those that many Christians have become deceived over.

The blind side: what works for the pastor usually does not work for you

May 9, 2022 | by Deep Strength | Link | Original Link

Remember back to the typical maxim I use:

- **Women are attracted to the pastor, worship band leader, Bible study leader and not usually the Church janitor, parking lot helper, or door greeter.**

In general, the *vast majority* of pastors and other popular Christians seem to have a big blind spots in in terms of their what the Scriptures say about husbands and wives and what should actually be put into practice.

As Jack has been pointing out with the series in articles like the responsible figurehead and the bungling dimwitted lazy husband, it seems to be the case where the Christian pastors or popular Christian authors fall into a warped view of Christian marriage. For instance, it's common for pastors to refer to things like hyper-patriarchy (e.g. the alternate named 'abusive authority' via feminists) or the wife is the ruler of the home based on a misinterpretation of Titus 2. Likewise, it's common to fall into the trap of attempting to headship a version of appeasing wives' feeling (e.g. happy wife, happy life).

There also seems to be multiple reasons for this.

- Focus on the family articles with Dobson, Mohler, and others typically fall into the trap of an actual husband being so committed to the ministry that his wife is getting ignored. Once they start to pull back from their ministry and give more attention to their wife, their marriage improves. This gives them the impression that to fix their marriage problems most other men would do well to focus on their wife more.

However, most men are actually focusing on their wife too much! They are making their wife their mission instead of actually having a mission aligned with the Great Commission. Therefore, this often backfires.

The PUAs got at least one thing right which is #3 of the 16 commandments of poon:

> **III. You shall make your mission, not your woman, your priority**

If your wife is your mission then you are serving her and not God. The Bible clearly states that from the beginning that God's mission takes priority (e.g. take dominion over the earth, cultivate and keep the garden/earth) and that hasn't changed with Jesus' Great Commission which is make disciples to take dominion over the earth and cultivate people. Your wife is your helper in this, and she is not the main mission.

- As pointed out in the responsible figurehead, it appears Doug Wilson along with Bnnon and Foster seem to fall into another trap that is common with pastors. Since

pastors and other leaders in the Church have authority and high status, it is much easier for them to actually have authority to abuse. The various scandals coming out of different Churches seem to confirm this fact. This appears to also sometimes be blended in with the first point of too much time spent in ministry rather than at home.

However, your random average man in the Church is nowhere even close to having some hyper-patriarchy or authoritative abuse occur in his home. In fact, in most cases it's the wife who is wearing the pants and has the authority. When a husband takes steps to actually start to be the leader in his home, his wife's distress at destroying the inverted role relationships may often be interpreted by these pastors as abuse.

This misattribution seems to be fairly common where your pastor can't understand the steps that work for them don't work your average man. It's two different situation altogether, and in the case of the random average man we should actually be teaching him to have a strong, authoritative leadership of his own home.

- The reason why Dalrock's insight was so useful is that he was just your random average Joe in the Church. He didn't have a pastors authority or status working for him. He could make some keen insights into the differences between pastors and your average man that showed distinct differences in how women responded in those situations versus with your average man.

This is very similar to the analogy that an attractive man giving a woman flowers is romantic and an unattractive man giving a woman flowers is a creep.

A pastor pulling back from his ministry work and giving more "quality time" to his wife is likely going to be interpreted as romantic since he has multiple lines of attractive traits working for him (Church leader, status, authority, respect, etc), while your average man may not necessarily be attractive to his wife anymore especially if she is running the marriage because he loses the status and respect from being the leader in his own home. Hence, any type of spending more time, choreplay, or other types of 'service' related activities toward her tend to be met with trying to win her favor and thus contempt instead of being romantic.

My conclusion is thus:

- **If pastors want to help men, they need to be teaching them to have full authority in their own homes and telling wives to fully submit like the Bible states (e.g. Eph 5, 1 Peter 3, etc.).**
- **They need to stop assuming your average man is an abuser and stop spending so much time writing about the exceptions like "what if he tells me to sin." If exceptions come up they should be dealt with, but your average man who is not an abuser should not have to continue hearing about things that he would never do in the first place. This is the same as the 'anti-rape' courses in colleges and universities. Your average man is**

not a rapist, and rapists will rape even if you tell them not to. Waste of time on the wrong things and doesn’t help men get it right.

- **Your average man should be learning how to make confidently decisions and expect to be obeyed by his wife. More time should be spent on male headship and wifely submission from the pulpit. Use your authority as a pastor to teach what is right. You will easily be called an abuser in the world for this, but Christians need to stand united and refuse to concede any ground on that.**

Another divorce (Lysa TerKeurst of Proverbs 31 ministries) part 2 redux

May 13, 2022 | by Deep Strength | Link | Original Link

The another divorce post I made in 2017 on Proverb's 31 ministry's Lysa TerKeurst has an update (h/t Deti). It's currently the most commented post on my blog, mainly because tons of trolls came out of the woodwork when I criticized that at the very least she shouldn't be in ministry anymore.

Any man who can't keep his household in order (even a wayward wife) should not be in ministry per 1 Timothy 3 qualifications of elders and deacons. Regardless of if you believe women should be leaders in ministry or not, you'd think that women would be held to the same standard.

To reiterate: now that the divorce is happening again she shouldn't be in ministry.

To recap the previous post the situation seems to be:

- Art TerKeurst seems to have some substance abuse problems and cheated
- Lysa TerKeurst filed for divorce in 2017
- Supposedly 1 year later they tried to reconcile (which I gave her props for).
- Since then all seemed well until she filed for divorce again

To update the situation, Christian Post supposedly has more details.

> A recent court filing has shed light on the divorce proceedings between Proverbs 31 Ministries founder Lysa TerKeurst and her husband, Art, including evidence the latter spent over $100,000 of the couple's money on an "illicit sexual" extramarital affair with a woman he met online.
>
> Lysa TerKeurst filed for divorce in December 2021 and publicly announced her decision in January, revealing her husband of nearly three decades had engaged in "chosen patterns of behavior that dishonor God and the biblical covenant of marriage." The couple has five adult children together.
>
> In 2017, TerKeurst revealed she would be pursuing a divorce from her husband due to his infidelity and struggles with addiction. At the time, she wrote he had "been repeatedly unfaithful to me with a woman he met online" and was abusing substances. However, the couple renewed their vows just over a year later after working to restore their marriage.
>
> In her latest divorce announcement, TerKeurst said her husband had "broken" those renewed vows.
>
> In February, Art TerKeurst filed a response to the divorce petition, requesting post-separation support, alimony, an equitable division of property, damages and the rescission of a post-nuptial agreement, Ministry Watch reported.
>
> He claimed that he signed the post-nuptial agreement under duress, at a time

when he was suicidal and preparing to enter a treatment facility for alcoholism. Art TerKeurst argued that after he finished treatment for his addictions and the couple renewed their vows, he believed the post-nuptial agreement was invalidated as part of their “fresh start.”

Though admitting he’d engaged in “illicit sexual behavior” prior to the post-nuptial agreement, he claimed to have been a “faithful and dutiful spouse” ever since. Seeking post-separation support, Terkeurst said he is “actually and substantially dependent upon [his] wife for his maintenance and support,” adding the does not possess the “financial ability or adequate resources” to meet his accustomed standard of living.

But in April, Lysa TerKeurst entered a motion to dismiss Art’s counterclaims, a request to compel arbitration and a reply to his allegations, according to Ministry Watch.

In her filing, the ministry leader said her husband freely agreed to the post nuptial agreement and voluntarily withdrew from the alcohol treatment program without completing it. She claimed his allegations of being suicidal were false, and that Art TerKeurst had exhibited “narcissistic and sociopathic tendencies” over the years.

The Forgiving What You Can’t Forget author claimed that the couple “maintained completely separate financial accounts pursuant to the post-nuptial agreement” even after reconciling, and said that post-separation support and alimony ought to be denied due to her husband’s infidelity.

The filing also includes text messages between Art TerKeurst and “Mistress X.” He allegedly met the woman on the website SugarDaddy.com and spent at least $118,000 of the TerKeursts’ money on the relationship. Expenses included paying for the mistress to move from Atlanta to Charlotte, North Carolina, and buying her a “pre-engagement left hand ring.”

In her January divorce announcement, the 52-year-old said she’d fought “really hard to not just save my marriage but to survive the devastation of what consistent deception of one spouse does to the other.”

“It’s brutal and heart crushing to constantly fear the hurtful choices of someone you love. I’ve had to learn the hard way there’s a big difference between mistakes (which we all make) and chosen patterns of behavior that dishonor God and the biblical covenant of marriage.”

In an April Instagram post, the ministry leader shared an update with her followers, reflecting on the moment she said, “No more. No more devastation. No more betrayal. No more being lied to. No more.”

“Sometimes ‘no more’ means implementing good boundaries that will help hold each person accountable to healthier relational patterns,” she wrote.

“Sometimes ‘no more’ means acknowledging a heartbreaking reality that wise

> counsel has helped you see is no longer sustainable. Both dynamics require that we pursue healing. We need solid truth from God's word to help guide and direct us. We need a godly professional counselor who is specifically trained to educate, comfort, and challenge us."

In short,

- Supposedly after they reconciled Lysa made him sign a post-nupital agreement
- Art contests that he has remain a dutiful spouse since then, though Lysa alleges that there are text messages between him and a mistress and that he spent over 100k on her
- Art is supposedly ""actually and substantially dependent upon [his] wife for his maintenance and support," adding the does not possess the "financial ability or adequate resources" to meet his accustomed standard of living."

There's two big things here of note.

The first being who is able to spend over 100k from their finances and the other spouse not notice it until then? Lysa is not aware of her finances such that her husband can just drop 6 figures before she even notices? Something doesn't add up here. I'll come back to this later.

The second is the irony of the almost comical inversion of roles in the marriage.

Lysa is the one in big time ministry. Lysa is the breadwinner. Lysa is the one leading the marriage, and the one who wanted the post-nupital agreement. Art is acting as the scorned and cheating wife who would claim that her husband has no time for her. Art wants alimony to support his standard of living.

Of course, we can also see the double standard. If a Christian man wanted his wife to sign a pre-nup or post-nup pretty much all Christians whether liberal or conservative would jump down his throat and condemn him. If a Christian wife cheated on her husband, there are many Christian denominations today that would jump to support the wife and excuse her behavior: 'the husband clearly wasn't loving her enough so she cheated.'

Deti comments similarly:

> Evidence that Christian women marry and divorce just like nonChristian women. To wit: Lysa and Art reconcile; but Lysa makes Art sign a postnup (presumably limiting Art's access to Lysa's income and/or limiting/eliminating his right to alimony if they divorce, and requiring that they arbitrate any post-agreement divorce proceedings). Lysa presses with the divorce. Art asks for an "equitable" property division, and for alimony, stating that he's financially dependent on Lysa. Art asks that the postnup be torn up because he signed it under duress and he believed the postnup was invalidated by their reconciliation and "fresh start".
>
> Lysa argues that Art was a cheat, a drunk, and a sociopath who didn't complete alcohol treatment. She has asked the court to enforce the postnup and to compel arbitration. She argues Art isn't entitled to alimony because he cheated on her.

> (Funny – there are tons of men paying alimony to wives who cheated on them. In the current iteration of divorce law, parties are entitled to property division and spousal support “without regard to the parties’ conduct”, which means “it doesn’t matter if he cheated; if the law and circumstance gives him a right to alimony, then he has a right to it”.)
>
> Lessons:
>
> 1) Christians litigate their divorces just like everyone else.
>
> 2) Witness the demonization of the husband (as always happens) and the lionization/canonization of the wife – even in Christian media covering Christian “ministers”
>
> If Lysa and Art were divorcing in my state, Art would be entitled to lifetime alimony, at least under the law’s technical requirements. That law is not applied uniformly as between men and women. If a woman asks for alimony, she almost always gets it. If a man asks for alimony, he is routinely laughed out of court and told to get a job.

Now, obviously none of us condone Art’s apparent substance abuse and cheating and supposed misuse of finances, but Lysa is clearly not really handling this in a Christian manner either especially with litigation and continuing in ministry.

Why would she want to turn off the money maker though? Heh.

How much of this is due to the influence of inversion of roles and the wife out-earning the husband?

Typically, there is a much higher risk of divorce when a woman out-earns a man. In real life, women are not attracted to men they out-earn. In many cases, they won’t even date them or if they find out their relationship starts to sour. However, in this case Lysa was married to Art. This is predictable behavior confirmed by studies.

> Studies also show that when a wife out-earns her husband, he is more likely to cheat. In fact, about 15% of the men in a study by the American Sociological Review who were 100% financially dependent on their wives had affairs. That’s three times higher than the 5% of high-earning wives who strayed, the study showed.

https://www.kiplinger.com/personal-finance/603298/women-who-make-more-than-their-husbands-should-watch-out

The above article suggests the main reason for him cheating is that a man can feel emasculated and his self-esteem can take a hit by being out-earned by a wife, and sometimes that is true. However, it’s also a favorite feminist shaming tactic, which is why it cannot be fully trusted. What is also true is that the disrespect from the wife toward her husband for out-earning him is also prevalent but less talked about because it’s not flattering to women.

Doing some google-fu, Proverbs 31 ministry started 30 years ago (1992) which directly

coincides with Art and Lysa's 30 year marriage. What seems likely is that the as the ministry grew bigger and bigger this changed the relations and roles in the marriage over time. This has all of the trappings of the typical husband-wife cheating scenario, except with the inversion of roles.

What typically happens is that the husband gets so caught up in ministry he supposedly 'neglects' his wife. This turns into a cycle where she starts to feels neglected and lose respect for him and since she starts to disrespect him then he turns more of his time to ministry. This destructive cycle continues until she turns to other emotional outlets which leads to an emotional affair and cheating

What happens in the opposite case is a woman's career (Proverbs 31 ministry) starts to take off. Since she is now out-earning her husband she starts to lose respect for him. This subtly changes her stance toward him where she starts to be more disrespectful to him and he starts to withdraw from the situation. Her earning more than him can make him feel emasculated as well which contributes to the negative feedback loop. His withdraw from the disrespect is generally interpreted by the wife as a 'lack of leadership' which means she probably throws more time into the ministry and this leads to the similar destructive cycle above. This continues until the husband cheats or divorces or the husband does, or it becomes some type of impotent sexless marriage.

Lysa's divorce litigation seems pretty much like a woman scorned. A woman who respects her husband would never do this. Couple that with Art supposedly cheating and spending 100k without her noticing and things don't really add up. It seems likely that she was intentionally waiting until she had enough evidence so she could win her court case. Not that I blame her, but it is clearly not the Christian thing to do either. What is 100k lost if you can get out of alimony when your ministry annual revenue is over $6-7 million and nets over $1 million per year.

How much the inversion of roles (disrespect and/or emasculation) and her out earning him contributed to the divorce we may never know… but the likelihood is a lot. We know that when women cheat they are already checked out of the relationship (disrespect), but when men cheat they usually aren't checked out and can make the marriage work. However, in this case it's hard to say because substance abuse can confound things substantially.

Also, this is not to say that a wife earning more than her husband is wrong, but Christians need to take care that if this does happen the wife *must* respect her husband and the husband *must* love his wife despite any feelings that may tempt them toward divorce otherwise. Obey the Bible.

Update:
https://www.todayschristianwoman.com/articles/2008/september/i-had-abortion.html

Did a bit of digging and basically their past has:

1. Sex before marriage

2. Abortion
3. Shotgun marriage after abortion
4. Cycles of disrespect-anger dysfunction from both

Not surprised this ended in divorce 30+ years later. I highly doubt Lysa is innocent in this divorce either given their history.

Women are attracted to the pastor, worship leader, bible study leader and not the Church janitor, parking lot coordinator or door greeter redux

May 17, 2022 | by Deep Strength | Link | Original Link

My wife was talking to the worship leader the other day about his relationship. Apparently, the story goes that when he became the new worship leader for the Church it was only a month later that he started dating his girlfriend. He admitted that he was scoping out the women once he got there.

Then my wife follows up with the classic line. To paraphrase her: “When we (women) would go to Church services or Church conferences we would look at the worship leaders hand (to see if there was a ring) to see if he was single and if he was then potentially get to know him.”

Obviously, this statement does not need confirmation, but it is still nice to hear what women are actually thinking about their attraction as many men don’t even know this fact.

The positions such as pastor, worship leader, bible study leader, and such naturally have some of the attractive traits of PSALM – power, status. athleticism, looks, money. Typical, power and status within the Church itself that is attractive to women. Additionally, there are some masculine traits present such as confidence playing in front of a lot of people, leadership within the worship team itself, excellence/competence, and others. In the case of the worship leader add on musical talent — men get 3x more interest with guitars in their profile — and it’s clear why women are attracted to a man in that position.

For those who haven’t been around the blog that long, attraction is explained thoroughly in A Christian understanding of attraction, and the role it plays in marriage Part 3.

It’s also more often the case where the latter positions are mostly with single men. Most pastors are already married as women grab them when they’re on track to be a pastor. Worship leader or Bible study leader are typically a bit more hit or miss if they’re married or not, so those are typically the ones most women will flock toward if there’s no single pastor availability.

Of course, every man who wants to be married or who is married should be cultivating their masculine traits at the very least (confidence, leadership, courage, assertiveness, etc.) in order to be an effective Christian in evangelism and discple making which also help with leading a wife as well.

Study: Education and income predict indicators of interest

May 23, 2022 | by Deep Strength | Link | Original Link

Since this study has been making the rounds, thought it be interesting to analyze in light of some of the other posts like the pastor, worship leader, etc in regard to the M part of PSALM.

IFS blog goes over this study too.

They basically used data from some of the dating websites. They made their own selection criteria for “Indicators of Interest” (funny that they use that term that the PUAs use) basically based on half on income and half on education level.

> Each member’s record contained dozens of variables, ranging from height to personality to religion. For brevity, we mention here only those that we included in our analyses. To capture how much attention each profile received, we created a composite variable called IOI (Indicators of Interest). This variable was formed by combining the number of messages, “likes,” and “winks” a member had received from others (Cronbach’s $\alpha = 0.72$). To predict IOI, we used the member’s country of residence, sex, and their resource-acquisition ability. Resource-acquisition ability was measured by combining ($r = .32$; $M = 7.75$, $SD = 2.48$) the member’s income (1 = Very low; 7 = Very high [based on local currency]) with their level of education (1 = No High School Degree; 7 = Doctorate [e.g., MD, PhD, JD]) consistent with work suggesting education and intelligence may operate as resource-acquisition ability markers (Fletcher et al., 1999; Jonason & March, 2021).Footnote 5

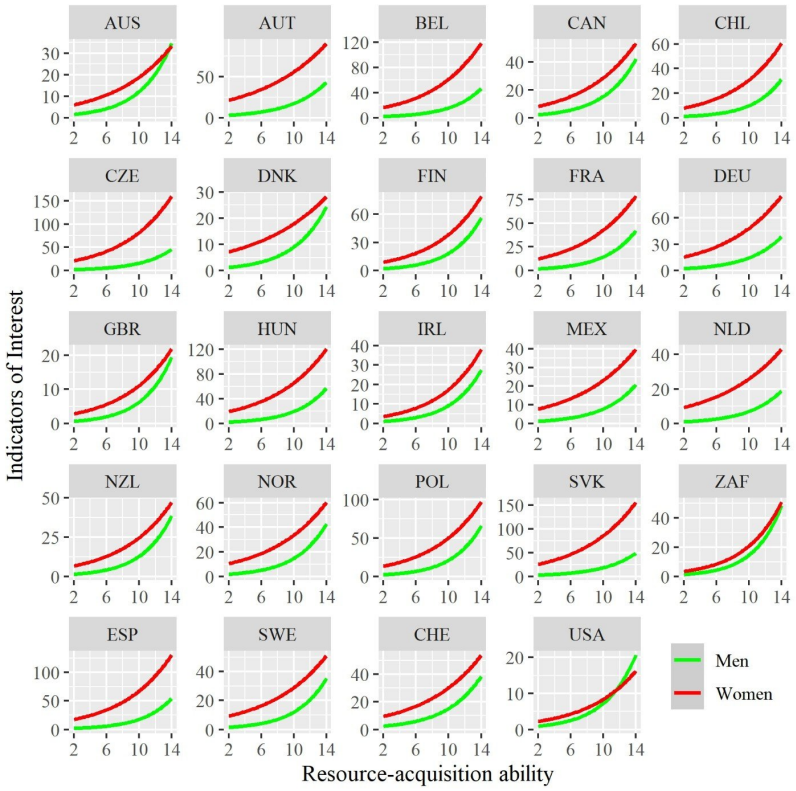
Participants could score 1-7 on income and 1-7 on education. Their scores seem to be combined to get a composite score. Thus, someone who maxed out on income (7) and had only a high school education (1) could score an 8, and someone who had minimal income (1) but had a doctorate level education (7) would also score an 8 total. They then charted these to various countries that they had data from.

> Women received between 540% and 780% more indicators of interest than men

Pretty obvious. Women in general generate so much interest on sites because it’s more men overall, and men are messaging a ton more than women since men are generally supposed to be the initiators.

> Men with a resource-acquisition ability 1 *SD* greater than the mean received 255% more IOI ($M = 15.48$, $SE = 0.84$) than those 1 *SD* less than the mean ($M = 4.36$, $SE = 0.24$; $p < .001$). In contrast, women with a resource-acquisition ability 1 *SD* greater than the mean received 103% more IOI ($M = 36.79$, $SE = 4.06$) than those 1 *SD* less than the mean ($M = 18.11$, $SE = 2.00$; $p < .001$).

Women's interest in men who earn more than average versus less than average increases substantially more than men's interest in women. Again, not a surprise.



Male interest for women rises with increasing income and education level, but generally not as much as women's interest for men (for obvious reasons). I suspect there's more interest for women with higher income and education because that allows certain types of lifestyles and possibly less divorce risk for men (if she has her own income less likely to be divorce raped for half if she's bringing in a lot). While women find money/provision attractive, men don't and usually consider it some sort of plus on the side.

In particular, the US curve seems to be exceptionally exaggerated compared to other countries where if you're earning in the 5-7 range (e.g. 4 is the middle that would mean average household income of around 67k in 2020... so probably above 80-100k+) and education in the 5-7 range (I assume this means if average is some college to college degree then it would be masters-doctorate) then your interest can actually out-pace women. It appears on the US curve that men hitting around 11-12 range start to outpace the lols that women get. 11.5-12 range on the 2-14 scale ironically represents approximately the top 20% of men (thus, again confirming the 20% rule).

In regard to these types of things, I think it's generally biased towards the PSAL more than the M. All are attractive, but the preference women have for is more in PSAL more than the M because most women have access to M now through working a job themselves.

What we typically end up with is some sort of semi-hierarchy where we have a 3 tiered type of system:

1. Attractive – PSAL (power, status, athleticism, looks) and masculinity (confidence,

leadership, assertiveness, courage, strength, etc.)
2. Semi-attractive/semi-desirable – M (money)
3. Desirable – Relationship traits (e.g. kindness, virtue, and character, fruit of the Spirit, godliness, good with kids, etc.)

For sex mainly 1 but sometimes 2. For relationships, generally women tend to want all 3 but may settle with 1-2 in some cases. Similar with men who may have just sex with beauty, but want to marry someone with both beauty and kindness.

Attraction factors tends to dominate on dating websites, although money can and has been shown to play a modifying type of role in that women find men more attractive if they earn more. The general thing though with dating websites is it's hard to show power, status, and athleticism without coming off as try-hard, so looks tend to dominate especially with shirt off muscle showing pictures. Money obviously can be a secondary factor too.

In general, though, the downside is that you are at a higher risk of attracting gold diggers if you display your income, so it's generally unwise to do that on dating websites or even talking about it when dating. You want a woman to be with you aside from the money not for the money.

They can’t bring themselves to recommend the right solution

May 28, 2022 | by Deep Strength | Link | Original Link

This article from the Washington Examiner gets so close.

> So why is marriage so much stronger among the college-educated than the non-college-educated? Cherlin doesn’t connect these dots, but he does note that “the norm that men must have steady jobs to be considered as good husbands remains strong. It may be desirable for wives to work too, but it is not required. In a 2014 national survey, 78% of never-married women said that whether a man had a steady job would be very important criterion for them in choosing a spouse or a partner, whereas just 46% of never-married men said it would be important that their spouse or partner have a steady job.”
>
> The problem is, there simply aren’t as many gainfully employed men to go around as there used to be. **A 2012 Pew Research Center survey found that, “among never-married adults ages 25 to 34, the number of employed men per 100 women dropped from 139 in 1960 to 91 in 2012, despite the fact that men in this age group outnumber young women in absolute numbers**. In other words, if all never-married young women in 2012 wanted to find a young employed man who had also never been married, 9% of them would fail simply because there are not enough men in the target group.”
>
> Where men have jobs and their “living is assured,” marriage is as strong as ever. Unfortunately, fewer and fewer men are reaching a place where their living is assured. **And the problem is only looking like it will get worse. Women make up 60% of all college students and 66% of all college graduates .**
>
> **If we want more children to have an equal opportunity to succeed, we are going to have to find ways to get working-age men into well-paying jobs.**

The obvious solution being that boys and men are struggling in the “feminized school system.” Therefore, we need to **de-emphasize female achievement and push male achievement** so that more men get good jobs and also go to college and graduate school.

Let alone any liberals… most conservatives would die before they spoke out against female achievement for male achievement. They’ve tied their wagon to feminism and can’t get off the death spiral ride.

Look at how people went crazy over Lori Alexander’s Men prefer debt free virgins. Not only liberals but many conservatives and Christians. She’s right though. Not only do men prefer debt free virgins, but women prefer high wage men. Ironically, the two go together.

If women are sucking up tons of high(er) wage jobs then they’re either going to have to marry down (which they won’t) or become cat ladies (the higher likelihood).

Why do women always screech when virginity is brought up?

May 30, 2022 | by Deep Strength | Link | Original Link

To follow up a bit with the previous post on they can't bring themselves to recommend the right solution, there's been several questions on reddit and discord about this.

Overall, women HATE being judged and rejected. The reason why Lori's "men prefer debt free virgins without tattoos" and NYCpastor's "10 women men should not marry" went viral is because women can't stand those two things. Virginity is the double whammy in that if she's had sex or "made a mistake" before she's being judged… but not only that she's being implicitly rejected by tons of men.

- https://thetransformedwife.com/men-prefer-debt-free-virgins-without-tattoos/
- https://thetransformedwife.com/godly-men-prefer-debt-free-virgins-without-tattoos/
- http://web.archive.org/web/20150119232801/http://nycpastor.com/2014/12/29/10-women-christian-men-should-not-marry/
- http://web.archive.org/web/20150121003501/http://nycpastor.com/2014/10/23/ten-men-christian-women-should-not-marry/

The irony is NYC pastor also did a 10 men women should not marry but it only had like 2 comments before the 10 women men should not marry blew up to 1000+. Only then did it start to accumulate the same comments and hate.

Psychologically, women are turned on by being the object of desire (e.g. of a successful, handsome, charismatic leader… 10 shades of gray and other romance novels). Conversely, if women are the object of judgment and rejection that initiates their rage. It's like an on/off switch type of thing.

The reason why women are so into social media is that they get positive attention and affirmation. Judgment and rejection rips that away into negative attention/criticism. Some women are OK with negative attention as long as they are getting paid (e.g. porn, only fans), but if they're not getting paid and receiving only judgment and rejection they HATE it.

Women don't really care if you hate them or whatever, but one of the worst things you can do to a woman is reject and judge them.

The rising popularity of revenge regret videos

June 3, 2022 | by Deep Strength | Link | Original Link

There's several types of videos going around that are pretty popular nowadays. For instance,

Girl Friendzones The Nice Guy, She Lives To Regret Her Decision

Gold Digger Dumps Broke Boyfriend, Then Regrets Her Decision

These videos have some good lessons under the guise of saying "don't be with women who are using you for your money" or "don't try to friend a woman into a relationship who treats you as her emotional tampon."

But on the other hand, they also don't tell men what is attractive. A man may still think the incorrect things about relationships even while learning this "lesson" and still be in deep doo doo because his framework about understanding what attracts women hasn't changed at all. Similarly, a man who acts the way that the actor does in these videos would be unlikely to actually get into another relationship in the first place, and if he did it might be as dysfunctional as the first if he didn't change at all and was "just himself."

The major bad part about these types of videos is they tend to be wrapped up in over-dramatic "get back at the other person" type of mentality which is very harmful. If someone doesn't want to be with you just leave and move on. In this respect, revenge porn is much like bitterness that keeps on giving. Ultimately, I've seen some men get in the cycle of bitterness and hating women and then that's all they can think about and mull on. Leave the revenge and bitterness alone. Move on with your life.

“Red pill” real world studies and interaction

June 5, 2022 | by Deep Strength | Link | Original Link

Watched several of Alexander Grace Youtube videos. It appears he’s one of the few going out and doing so called “red pill” interviews and looking at various studies to help me see what female nature is like in real life.

A few of the studies he goes over are:

- Study: Height of choosiness – youtube vid

The big takeaway from this one is that the shorter you are the number of competitors you have to find a potential mate goes way up for men.

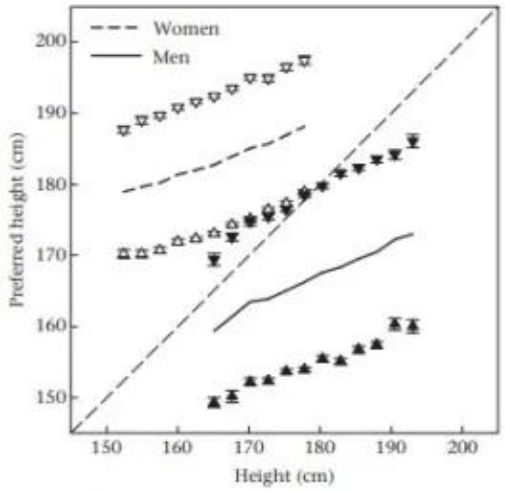


Figure 1. Minimum and maximum preferred height (means ± SE) in relation to subject height for men (filled triangles) and women (open triangles). The lines reflect the midpoint between the minimally and maximally preferred height. For men, bins below 65 inches and above 75 inches, and for women bins below 60 inches and above 70 inches, were collapsed.

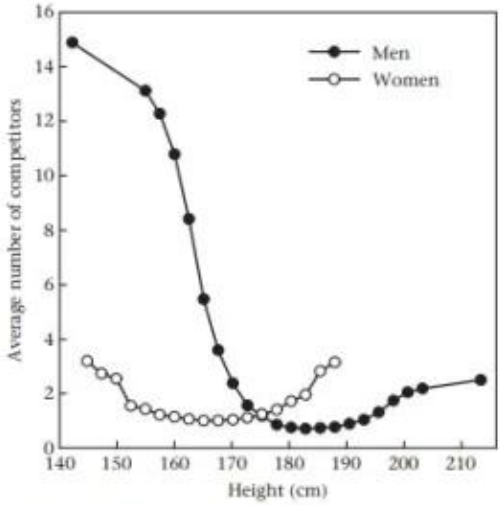


Figure 2. The number of competitors in the speed-date population for men and women in relation to their height. High values indicate that the number of individuals of a given height is high relative to the number of opposite-sex individuals for whom that height falls within the acceptable height range. See text and Tables A3 and A4 for further information.

Any man below 170cm (5 feet 5.7 inches) has 2-16x as many competitors, mainly because women generally prefer a man that is taller than her. Since the average female height is around 5’4″ish range that means the population significantly dips the shorter you get as a man.

The easiest male height appears to be 180-190cm which is 5’11” to 6’3″. This hits the often stated “women like men who are 6 feet” mantra while not being too tall where most women wouldn’t feel too short against that height.

- Study: Casual sex action and inaction regret – Youtube vid

The selected study is actually very interesting because the researches looked at “inaction regret” and “action regret” and see how it affected behaviors. Inaction regret would be like if you had the opportunity to do something and didn’t do it (e.g. have sex but chose not have sex) and action regret is the opposite (e.g. you had sex and then regretted it).

Basically, with action regret and casual sex they found some of the following conclusions

for women, contrary to what the researches thought.

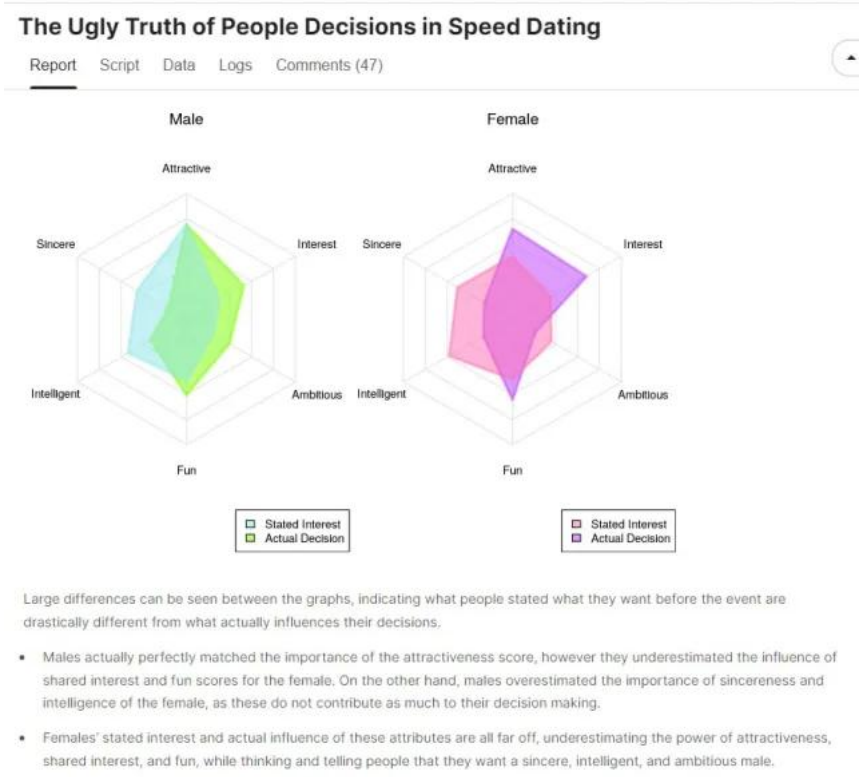
- Action regret did not reduce casual sex for women
- Action regret did not increase the probability that women would enter a long term relationship instead of having more casual sex and in fact increased the probability that they would have more casual sex
- Women chose partners the same, even when regretting them

Basically, reconfirming old wisdom like “you can’t turn a hoe into a housewife” and the obvious virginity and divorce statistics.

Also reconfirming the *general* wisdom that women tend to be bad choosers of potential mates. Some women can be good choosers, but they generally have to be taught much like men have to be taught to be a man. Leaving women to their own devices generally trends to the casual sex and regret cycle.

- Study – Ugly truth of people’s decisions in speed dating – Youtube vid

This is probably the most telling picture, but there are more in the link above.



Generally, men were pretty accurate on how much they valued attractiveness and fun, but were off on some of the others. I don’t find this surprising since most men aren’t attracted to sincerity, intelligence, or ambitiousness in women, but the biggest change is in the common interest which is relatively common. Among friend groups with similar interests like sports and other hobbies there’s usually men and women forming relationships.

Women are totally off and don’t really know what they want. Obviously, we know women won’t talk to any men they find unattractive, so it’s not surprising that they vastly

underestimate attractiveness in wanting a second date. Interest and fun I think are second namely because it's hard to show ambitiousness and intelligence except in real world scenarios and not artificial ones.

In any case, I thought those were some interesting vids to look through overall if you wanted to understand the nature of women better. The vast majority confirms most 'RP' concepts on hypergamy and some of the other ones listed in this post.

This post was written before he dropped a vid a day or two ago on his own relationship, so I'm adding this section in too.

h/t TomA's summary on RPC discord:

> Very interesting to watch Alexander immediately DEER (defend, excuse, explain, rationalize) the leadership role in his relationship and (1:44:20) then admit he only leads her as far as she agrees with his leadership.
>
> He offers RP dating advice with a focus on empirical psychology and evopsycho theory. He tries to clean up RP material by being very empathetic to men and women, talks a lot about trauma (he clear had it and its a big lens of his onto the world), and is a Randian.
>
> Check out the description of this video, he dishes it pretty straight. I like him 9 times out of 10.

Fairly good summary having watched about 10-15 of his vids and watched the above link as well.

Obviously, AG doesn't have the Biblical perspective of Jesus choosing his disciples but they also had to be willing to and commit to follow. It's not a "democratically elected process" as AG mentions in the video which means he only leads her insofar as she agrees with his leadership.

The sad part is that most of the Church gets thing wrong as well. Most Christian Church "the man leads the relationship" complementarians are like this as well. The husband is supposedly leading and doing his thing, until there is some disagreement to which many in the Church would often say "listen to your wife." What this actually means is the wife is the authority and not the husband. Yeah, the husband may be the "final chooser" supposedly but often he is brow beaten if his wife gets unhappy or he SIMPs to her if she complains enough.

It's excusable from AG but not from Christians. However, many/most Christians seem to really like this "democracy" for some reason.

“Beautiful, High Character Women”

June 9, 2022 | by Deep Strength | Link | Original Link

Continuing in the vein of more “RP” related youtube media as I covered in the last one with Alexander Grace, the Roommates seems to be another one that could fit the bill at least part way.

Interesting video Title which is why I put it in quotes…. Ran across this vid and thought it was worth sharing.

Essentially, it was a fairly good back and forth about men and women in the Church from a realistic point of view. Also goes into a ton of the topics I’ve covered here before.

Attractiveness is not mutually exclusive with spirituality

- Host: Hard to meet quality men and women. Maybe youth groups or college groups
- Both: States that beauty and character are not mutually exclusive. Should want both
- Host: Articulates that men often go for one or the other (e.g. God or money) and same within the Church on women going ‘toward Proverbs 31 while neglecting beauty.’
- Guest: Lack of knowledge. Not money that’s evil but the love of money. If you have money you should steward it well
- Host quotes someone: “Excellence glorifies God and inspires men.” Christian music/films/etc are considered secondary

The obesity pandemic

- Host: When he sees obese/overweight pastors definitely thinks there’s something wrong unless they have a disease. Alcoholism not tolerated but gluttony is.
- Both: Dialogue on inconsistency with gluttony vs alcoholism. Pastors need to be accountable to their Elders/board.
- Later: Hard when you see a lot of overweight or obese people in Bible studies and want to say something about it

Men and women at odds in dating

- Host: Big things for women: Beauty, character, and spirituality. But double edged sword where some men feel women become so spiritual they don’t feel like a person anymore or set in spiritual ideologies that they become unrealistic (e.g. want Jesus but He was perfect).
- Guest: True, but we don’t necessarily know if a woman is coming off very spiritual if she’s just excited or perhaps if testifying about Christ all the time that there might be something in the man where he feels insecure about his own walk with Christ

Although we say otherwise, physical attractiveness tends to matter the most or

at least a lot

- Host: Last men you dated what was the missing piece from 4 areas: physical attractiveness, emotional maturity, spiritual maturity, financial stability
- Guest: Spiritual maturity. She admits she was still half foot in the world and half foot in Christ. Dated a bodybuilder as she works out too but he was a lukewarm-ish (read: not) a Christian.
- Guest: Once she was 'all in' supposedly her appetite for men changed. Wants a muscular protector type man but her taste supposedly changed back to pre-workout days.
- Host: So you went from 1% to 10% type guy? So basically he has to workout but not necessarily the best guy in the gym?
- Host: What would you consider the most important of the 4? They both agree on spiritually.
- Host: What he's found personally is that even though most (Christian) women say spiritually, in practice it's physical attraction that is the most important
- Guest: Likes the friendship component and then getting into relationship. Sometimes attractive men don't mesh with when dating
- Host: Some brothers are just consistently overlooked because they don't have the sauce (read: appearance).
- Guest: Some also need work too. It's OK to up your fashion and style game

Church has been creating beta factories; how that plays into women and relationships

- Host: Church problem has created men who want to be like the 'lamb of God,' but not like the 'lion of Judah.' Wants Church to create top notch men of God and excellence all around and not just focus on spirituality
- Host: If someone is going to be an example why not God's people? Need to model for both men and women to see that it can exist
- Host: Men sometimes feel like with certain Christian women it may be "too much extra work" to be with them
- Guest: Never has heard of that but has heard of woman stepping into a man's role being too strong. May also be due to a man's own walk like with Deborah
- Host: Agree and disagree. Religious women tend to put on air of perfection where she's going to expect me to be perfect. Guest reiterates the same in a different way with a man telling her she's perfect and she was turned off because it feels like she can't make a mistake
- Host: Seems like religious women may be built for pastors wives, missionary wives or nuns. Want a level of personality. Fun, fit, flexible (not rigid), etc.

Possible unrealistic expectations and why that has happened

- Host: Have you met one guy that you want to marry?

- Guest: Talks a bit but comes to the conclusion maybe just one.
- Host: Christ doesn't count as a standard because he's perfect. The guy you want, is he even a person? Perception of a man you are looking for who may not even exist?
- Guest: A lot of women look at men who are already built like a pastor (e.g. where they are now) but not how they got there. Pastor now versus the pastor's journey to there
- Host: Claps. A lot of women look at their dad as a standard, but many dad's are great and have tons of energy with their daughters and were not always like that when younger. Father is a 40+ year old man who is mature who wasn't always like that

Friends first before dating and why that might not be good

- Guest: Wants someone who she can talk to about everything (e.g. probably the 'best friend' stereotype). Wants to be friends first before dating
- Host: How does a guy get to know you? How much time do you invest?
- Guest: Friends at the beginning helps to guard your heart so if you see them with someone else it's not a downer. Didn't really answer the rest of the question but I assume just talk until there's mutual interest and ask each other out
- Host: How to balance sexual interest while not sinning? Important to show interest in someone if you want to date and/or marry them.
- Both: Back and forth between things friends do for each other versus what it may look like if someone you want to date or marry. Women have to make men feel like they desire them.
- Host: Admissions process of Arizona versus Harvard. Why want to do Harvard than Arizona?
  Guest: Go through the process of friends and figuring the process of what marriage looks like, finanaces, etc

Christian books suck

- Host: Christian books on relationships today suck cause often times they're written and then the author changes opinion later. I Kissed Dating Goodbye one of the big ones. Followup Harris admits he was wrong about a bunch of it
- Guest: Figure out a process in a set amount of time (2 months used as an example) to see if they want to date and grow or not
- Host: How many real believers? Financially stable? Then emotional maturity? Then also physical attractive? Very small portion of men.
- Host: Men want women to follow their process who will follow them vs Christian women's books which give women their own process
- Guest: Going off Dr Miles (?) book about engagement being similar to marriage
- Host: 1 Cor 7 says if Christians are having sex they should get married.
- Both: Go on about Joseph and Mary and whether 'put away' means 'divorce' or not and how much engagement matters there. (My thoughts: Obviously, it doesn't,

though Jewish engagement is much more serious than ours is now).

More disconnect between getting into relationships

- Guest: Wants man to take the time to get to know and looks at how a man talks and also acts
- Host: Still disconnect about how men perceive it and women do. Usually the men who tend to put in the most time to get to know and be nice to a girl are going to be the 'nice guys' so to speak. Can be mixed messages when friends are doing things that people are doing in relationships. Don't want a Harvard level process just getting to know you
- Guest: Can build with 5 love languages stuff. Host comments about "physical touch" and they go back and forth with more platonic and possibly massage

Women "break the rules" for alphas and some men do too

- Host: Do boundaries get crossed when you're with someone you're most attracted to?
- Both: Yes.
- Host: Repent but there is a lesson there in that it shows desire from both man and woman. How can that be shown without sinning though?

How to not get friend zoned?

- Host: What can men do to not get friend zoned?
- Guest: "Relationship with God" – act different and there's confidence. Character and fruits of God. Women get to choose who they submit to. Instagram wasn't always like it was. Changed it to Bible stuff and more modest fitness stuff
- Host: Want to show more examples of women of God. Went from world to God and how can God use me in the world. Similar to "The Roomates" (this youtube channel).

My thoughts overall

Host did a good job asking questions and bringing up men's perspective. The guest woman is probably better than most women in recognizing that men and women's process in dating can be at odds with each other, but she is fairly committed to the way in which she does things which means it's probably going to be at odds with the way men typically want to date.

I find this to generally be normal since women have more investment in the person they choose to follow, and the host was good about articulating that she and other women do get to choose the man they want to submit to. However, it can definitely sabotage and/or turn off some men from wanting to get to know said women. Most women probably aren't going to worry about that though since if they're reasonably attractive they probably have a bunch of men wanting to be with them. However, it would be wise of them to

better sort and make their interest known earlier and often for the men they do want.

I don’t think *most* women will ever be able to overcome this type of thing where they want men to do everything whether it’s spending time or whatever, but the ones who are like Ruth will more likely get a husband if they are able to get over it and show interest.

The Lie of Servant Leadership Part 2

June 13, 2022 | by Deep Strength | Link | Original Link

Building on the previous post The Lie of Servant Leadership, this one comes to us from a series of IFStudies articles. Aaron Renn actually leads off the first one with similar stuff from the previou spost.

- https://ifstudies.org/blog/what-is-healthy-masculinity

Renn makes the case in that often *most* Christian and conservatives are hyperfocused on masculinity not own it's own but always on what it can do for women and children. He echoes this in the bulleted article:

> Healthy masculinity is when men flourish **first for themselves**, then for their families, posterity, and communities. A man embodying healthy masculinity knows who he is. He is physically healthy and strong. He is pursuing and developing his skills and capabilities to make him more competent and able to take action. He has a sense of agency, drive, and desire to make his mark on the world, not just have the world make its mark on him. He is someone who exists in a world where it is realistically possible for him to develop his potential, fulfill his own ambitions, and leave a posterity and a legacy for the future.

Hence, in his article on IFStudies he notes that healthy masculinity is first for themselves, although in Christian terms it's first to please God with how He designed us to be then to build a legacy. Women and children can be part of that, but mission is always paramount (and for Christians obviously Christ's mission).

Only then is a man actually able to lead by example as the Bible states rather than walking backwards into some form of slavery where a man's duty is defined by what he does for his wife and children or how he makes his wife and children feel.

Some of the rest in the series usually start out fine, but then devolve into everything about responsibility.

- https://ifstudies.org/blog/making-boys-into-men

> The first lesson is that no man should feel ashamed of being male, because God created him that way. I also believe that men function best in environments marked by order, so I will teach my sons that men who want to lead families need to be led by God's word.
>
> They also need to know that women are neither enemies to be engaged with on the battlefields of the culture wars, nor objects to be demeaned through music and media. They should see their female counterparts for who they are—created beings made in the image of God who are equal in worth but distinct in form and nature. Men and women are meant to complement, not compete, with one

> another. Rejecting these differences is how we came to see chivalry as patronizing and pornography as empowering. Part of my job is to ensure my sons don't fall prey to that type of thinking. The familiar motto of "provide and protect" feels countercultural in an era of "degrade and neglect."

Good start, but then starts to get a bit hazy into the typical "equal but different" spiel in the second paragraph.

> American boys and men also need to know that, despite what some people think, "responsibility" is not a dirty word. In fact, the ability to care for yourself and be accountable for others is what separates boys from men. The ultimate act of manhood is being willing to commit to one woman and the children you create for a lifetime.
>
> Men and boys today need to see the vocations of husband and father as central to their identity. This is how I was raised. My father and his peers would frequently remind the boys in our church that laziness and unwillingness to provide for your household were traits of an ungodly man.

And then the definition of a manhood and masculinity is always what you can do for women and children.

- https://ifstudies.org/blog/does-the-word-gentleman-still-mean-anything-today-heres-why-it-should

> Incidentally, I have found that asking "what does it mean to be a gentleman?" leads to a conversation much more fruitful than "what does it mean to be masculine?" or "what is healthy masculinity?" For better or worse, many boys equate masculinity with physical strength and endurance, weight training and football. As a matter of language, they can't really get their heads around a masculine man engaging in visual arts or poetry or ballet: they start laughing, imagining an NFL offensive tackle wearing a tutu. But they can readily accept the idea of a gentleman who excels in visual arts or poetry or ballet.
>
> However the term is defined, there are not many gentlemen to be found among young male celebrities today. Bruno Mars earned six Grammys for a song in which he tells a young woman "You and your a** invited" and offers her money if she will just "turn around and drop it for a player" because "That's What I Like" (the title of the song). Drake conquered the pop charts last September with his album "Certified Lover Boy," taking nine of the top 10 spots on the Billboard Top 100, a feat never equaled by any artist in history, not even the Beatles. Drake likes to boast "I'm undoubtedly the hottest and that's just me bein' modest."

Already starts off pretty faulty by only using society comparisons.

> I have visited more than 460 schools over the past 21 years, and I have found that most boys are hungry to have a conversation about what it means to be a

> good man. I have led those discussions with boys, where I suggest the following definitions as a starting point for conversation:
>
> - A gentleman governs his passions rather than being governed by them. As Supreme Allied Commander during the Second World War, Dwight D. Eisenhower would quote Proverbs 16:32: “Greater is he who can rule his own spirit than he who takes a city,” a verse his mother had taught him in childhood.
> - A gentleman never strikes a woman, not even in self-defense.
> - A gentleman never touches a woman without her consent.
> - A gentleman does not look at pornography, because pornography is degrading, not only to the woman who is objectified, but also to the man who uses it. I have heard from boys at high schools across the U.S. that their teacher in health class encourages them to masturbate, and porn is a useful adjunct to masturbation. The teacher explains that masturbation is safe sex, without the need to worry about obtaining a partner’s consent. Such advice reflects an impoverished view of what boys are and what they can become.
> - A gentleman does not bully the weak; instead, a gentleman defends the weak against the bully.
>
> Each of these comments inspires a lively response from American teen boys–especially the comment about pornography. These are conversations boys need to have with an adult man who has the courage to use the word “gentleman,” in defiance of the current mainstream disapproval of the term as reinforcing the heteronormative patriarchy.

Everything is again reduced to how men can serve women or avoid thinking about women badly.

- https://ifstudies.org/blog/the-essence-of-masculinity

> All living things live in such a way as to ensure the survival and prosperity of their species. This holds for plants, animals, and men. In our time, mankind not only threatens the survival of many other species but now even its own. All nations are either heading towards or already are significantly below replacement fertility rates. And in the OECD, member countries that have attempted to reverse this decline have no success to report. This a masculinity/femininity problem because it is a “complementarity of the sexes” problem.
>
> No matter which way you look at it (theologically, philosophically, biologically, evolutionary, or in social science), the division of mankind into male and female is present for producing children. Both sexes can do an infinite number of other things, but they rarely need to be male or female to do them, and most of these things they can do alone. But they need their difference and their union to

> produce a baby. We are male and female primarily (even solely) to have and to raise children. [……]
>
> Thus, the core measure of masculinity—the male's complementary relationship to the female and the child—is whether a man can sustain an intact marriage. If he does, both the mother and the child thrive most in society, no matter which way the data is sliced. If he is not capable of sustaining marriage with the mother of his child, he is 'toxic' to her and to his child.

This one just jumps straight into defining masculinity in terms of how it impacts women and children.

This always seems to be the common theme with the combination of any of these descriptors in varying degrees.

- Boomer
- Conservative
- Churchian

Manhood is *never* defined in relation to Christ and His mission and how marriage may be a part of it, but how manhood and masculinity is central to wives and children.

While it's clear that manhood and masculinity are indeed central to impacting women and children, to focus on that actually creates an inversion of roles "servant leadership" that ends up being destructive to relationships and marriages instead of enhancing them.

Yet it is the same old thing consistently preached at Promise Keepers, conferences, man-up services, and the like.

When will they learn? Maybe never. But the death of their Churchian Churches shows us why it's rotten.

Is it possible for a woman to be too godly?

June 16, 2022 | by Deep Strength | Link | Original Link

This question came up on the discord, and it's worth exploring.

> There's another quality that I'm ambivalent about. Is it possible for a woman to be too godly (when dating)?

The *true* answer is no, but most people misinterpret this.

A true godly woman (with great character, humility, etc.) will respect and submit. Albeit, sometimes needs some prompting and sometimes slips up but will get back on track.

However, what tends to occur in reality is that women can easily let FALSE HUMILITY and PRIDE get in the way of actual HUMILITY. They think they are better than the man/husband because they are reading the Bible more, praying more, going to Church more, or more of whatever "spiritual" things. However, doing more spiritual things does not make you more godly — it's obedience to God that makes someone godly. Thus, they fall into a place of disrespect, contentiousness, and rebellion, but think they are actually doing the right thing. Very insidious.

In other words, **a woman cannot be too godly for a man** (as a true godly woman will respect and submit even to an unbeliever… e.g. 1 Peter 3), but **a woman who believes they are more godly than the man** usually falls into the trap of pride and false humility. She would actually disobey the Bible's teachings such as 1 Peter 3 and usually starts tearing down her own relationship and marriage thinking she is better than him.

Not only women fall into this trap, but many Christians men can fall into this trap as well. I've heard things like "she's too godly for me" or "she's too godly for him." Godliness is not a comparison game. It's obedience to the Lord, and one can never be too obedient to God despite whatever circumstance they are in.

However, it's also true that a woman who is actually trying to obey God and spending a lot of time in spiritual disciplines would also probably more easily submit to and respect a man who has put a lot of time into obeying God and his own walk with Christ including the spiritual disciplines as well.

This is also true in various other circumstances. For instance, in False humility is insidious and shallowness is false humility I explored some of the other trappings of this.

Another one of the big areas of false humility with wives who actually want to obey their husbands is they read so many "Christian books" about how they're supposed to do certain things to submit to their husband when in reality they should be asking their husband about how they want to submit. Then when they do these various "things" trying to make their husband happy and he is not she gets all mad that she is trying and not succeeding. This anger is not a righteous one because she is actually following the books, blogs, podcasts, and whatever advice instead of following her husband's lead. In other words, she is getting angry over her submitting to the books, blogs, podcasts, and other

advice instead of her own husband.

In this way, a wife gets off track from actual submission to her husband and into obeying everyone else but her husband. However, since these “everyone else” sources is supposedly godly, she is duped into believing she is doing the right thing. Hence, the false humility because she thinks she is doing the right thing but she is not.

Divorce Part 8 (Actual Final)

June 17, 2022 | by Deep Strength | Link | Original Link

This post is the *actual* final consolidation and simplified explanation of the Scriptures on divorce. Previous discussions include several conversations and much of the same material from On divorce and On divorce Part 2 and On divorce Part 3 and On divorce Part 4 and On divorce Part 5 and On divorce Part 6 and Divorce Part 7 Final.

What prompted this extra analysis is more information from a Mike Winger video (3 hrs). Upon analyzing some new information I hadn't heard before, much of it seems to support this case rather than what he claims which is support for divorce for adultery, physical abuse, abandonment, and other situations.

Also related: polygyny and the Lysa divorce fiasco (which they are currently reconciling which is good).. and then now (2022) divorcing again under suspicious circumstances. This is one of the original research articles that got me started on analyzing the Scriptures on divorce and also evidence by Leslie McFall.

The "**Betrothal position**" has the most evidence to support it given the context from Matthew 1 (in the same book), the narrow scope use of porneia in certain circumstances John 8 (Pharisees call Jesus a "born of fornication (porneia)," as well distinguishing porneia from moichao (adultery) within Matthew, the gospels, and the whole NT.

John Piper gives a good summary. That's my official position on the topic after having done more research from the past post. Another paper on the The betrothal position of divorce and remarriage David W Jones and another David Janzen The Meaning of Porneia in Matthew 5.32 and 19.9 an approach: From the Study of Ancient Near Eastern Culture (though he thinks porneia means adultery and betrothal fornication which I disagree with he provides a good background) that I came across while looking at Winger's material. Jones' paper covers the narrowing scope of porneia the most thoroughly.

There's also several other books and papers that do not support it gathering available evidence. Instone-Brewer's book is one of the most quoted. Here's a thesis paper that summarizes most of the pro-divorce arguments but has several critical errors in my opinion.

Additions since the last post:

- Added more analysis in the OT sections.
- Added a section on the debate on the word "porneia." (Section 10)
- Added analysis/refutation of common talking points of pro-porneia divorce in the NT passages.
- Added section on the binding nature of vows (which no pro-divorce people have a counter argument for that I've seen).

Onward…

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1. Deuteronomy 24 — What is legal divorce according to the Scriptures?

> Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Legal divorce is composed of two parts in Mosiac law. This will be important later.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.

2. **Shalach** — Sending her out of the house or away.

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2. Deuteronomy 22 — What constitutes marital fraud?

Marital fraud is found in Deuteronomy 22.

> Deuteronomy 22:13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, **and say, I took this woman, and when I came to her, I found her not a maid**:
>
> 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not **put her away (shâlach)** all his days.
>
> 20 But if this thing be true, and the tokens of virginity be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

From a historical perspective, at the time of Jesus no women who were caught in marital fraud were stoned (due to the Romans not permitting the Jews to execute anyone, which is why the Pharisees had to take Jesus to Pontius Pilate to have Him executed). Women caught in marital fraud were simply **put away** without being legally **divorced (put away + writ of divorce)** as the couple was not considered legally married.

Distinguishing legal divorce from marital fraud is important because it shows how a woman could be put away (without being legally divorced). Basically, invalid marriages allows one to put away without being divorced.

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3. Jeremiah 3 and Isaiah 50 — The adulterous cases of Israel and Judah

The Lord acquiesces to the laws He outlined in Deuteronomy 24 for legal divorce in the cases of Israel and Judah.

> Jeremiah 3:6 The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding **Israel** hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. 7 And I said after she had done all these things, Turn thou unto me. But she returned

> not. And her treacherous sister Judah saw it. **8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away (shâlach), and given her a bill of divorce (sêpher kerîythûth)**; yet her treacherous sister Judah feared not, but went and played the harlot also. 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord.

Israel was not brought back out of Assyrian captivity. By the NT, they were no longer "Jews" but "Samaritans" because they have been divorced by God and intermixed with the surrounding nations. The Samaritans were despised by the Jews because they were no longer part of the God's chosen people.

But the Lord still wants repentance in Jeremiah 3:14 even though He legally divorced Israel. Since they are part of the 'Gentiles' now, they can now be redeemed by Christ. See: Samaritan woman at the well in John 3.

On the other hand, the Lord speaking to Judah does not divorce her even though He puts her away.

> Isaiah 50:1 Thus saith the Lord [to Judah], Where is the **bill of your mother's divorcement (sêpher 'êm kerîythûth)**, whom I have **put away (shâlach)**? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother **put away (shâlach)**. 2 Wherefore, when I came, was there no man? when I called, was there none to answer? **Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?** behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. 3 I clothe the heavens with blackness, and I make sackcloth their covering.

In the case of Judah, we know that Jesus comes from the lineage of Judah and David. The Lord allows Judah to be put away into captivity for their transgressions. Afterward, He redeems and delivers Judah out of captivity as read in Nehemiah and Ezra and upholds His covenant with them through the rebuilding of His temple. Then He brings full redemption to them through sending His Son Jesus to die bring forth the New Covenant.

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4. Malachi 2 — The background from the Old Testament to the New Testament

Malachi is the last prophet for 400 years before Jesus. Malachi points out Israelite backsliding due to assimilation of the surrounding cultures much like today.

> Malachi 2:14 Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And

> did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.
>
> **16 For the Lord, the God of Israel, saith that he hateth putting away (shâlach): for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.** 17 Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

The passage talks about ***putting away*** and not ***legal divorce*** under the Law of Moses. "Divorce" in surrounding cultures was simply putting away (without a writ of divorce). Husbands sent their wives out of the house and that was a divorce. Husbands probably mimicked the surrounding culture because of two reasons:

1. ***Selfish gain***. If a wife was legally divorced — put away with a writ of divorce — she would receive back the dowry that the bride's father paid. However, if she was put away without a writ of divorce she would not receive back the dowry.
2. ***Marginalized wives***. A legal divorce — put away with a writ of divorce — would allow the divorced wife to remarry. However, if a wife was put away she would still be legally married to her husband, which allowed her unable to remarry without committing adultery.

This is why ***putting away*** only is termed treacherous by the Lord. This assimilation of the surrounding culture sets the stage for Jesus' interaction with the Pharisees in the New Testament. This is not to say that "divorce" (putting away + writ) is good — it's not as Jesus said divorce was added to the Law for hard heartedness. This is only distinguishing it.

Janzen covers the dowry issue more depth in his analysis.

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5. Deuteronomy 24 and Matthew 5 and 19 — The synonymous terms of legal divorce in the OT and NT

The OT was written in Hebrew and the NT was written primarily in Greek. There are synonymous terms in the Hebrew and Greek.

> Deuteronomy 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: **then let him write her a bill of divorcement (sêpher kerîythûth), and give it in her hand, and send (shâlach) her out of his house**. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, **and write her a bill of divorcement (sêpher kerîythûth), and giveth it in her hand, and sendeth (shâlach) her out of his house**; or if the latter husband die, which

> took her to be his wife; 4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

1. **Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **Shalach** — Sending her out of the house or away.

> Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to **put away (apoluō)** his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall **put away (apoluō)** his wife, except it be for **fornication (porneia)**, and shall marry another,**commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo'-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) ~~divorce~~: – (let) depart, dismiss, ~~divorce~~, forgive, let go, loose, put (send) away, release, set at liberty.
>
> **G647 — ἀποστάσιον — apostasion — ap-os-tas'-ee-on**
> Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: – (writing of) divorcement.

1. **GREEK Apostasion** and **HEBREW Sepher keriythth** — Writing and giving the wife a bill of divorcement.
2. **GREEK Apoluo** and **HEBREW Shalach** — Sending her out of the house or away.

I crossed out the two instances of "divorce" within Strong's definition of apoluo because apoluo does not denote a legal divorce according to the Law of Moses and according to Matthew because it is a gospel to the Jews. Jesus would not have used apoluo to mean "divorce" in Matthew because He does not abolish the law but fulfills the law.

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6. Matthew 19:3 — the Pharisees' multi layered trap

Line by line analysis, given our solid background:

> Matthew 19:3 The Pharisees also came unto him, **tempting** him, and saying unto him, Is it **lawful** for a man to **put away (apoluō)** his wife for **every cause**?

Your spider senses should be tingling with the tricky wording of “lawful” with “putting away” (without writ of divorce) and “every cause.”

The first trap is the Pharisees are pitting Roman law versus a specific interpretation of Jewish law. In Roman law you could “divorce” your wife by “putting her away” (apoluo) much like the surrounding cultures in Malachi 2. However, Jewish law in Deuteronomy 24 you could divorce your wife by “putting her away” (apoluo or shalach) AND giving her a bill of divorcement (Apostasion or Sepher keriythth).

The second trap of the Pharisees, specifically the Hillelites, claimed you could legally divorce for “**every cause**” due to an interpretation of uncleanness in Deuteronomy 24 meaning any form of displeasure. (The article gets the conclusion wrong, but the background is important). Roman husbands could just send a wife away to divorce her whereas Jewish Law required broad or narrow cause.

The trap: If Jesus answers that you can “put away a wife without a bill of divorcement” the Pharisees can call Jesus a blasphemer as He is not following Jewish law. If Jesus says that you “need a bill of divorcement” or “a narrow range of causes” to put away then the Pharisees accuse Jesus to the Romans and say that He is subverting Roman law (like they eventually did before Pontius Pilate as they claimed Jesus was a ‘King’ which was antithetical to Roman rule).

The NET Bible translator notes echo similarly: “sn The question of the Pharisees was anything but sincere; they were asking it to test him. Jesus was now in the jurisdiction of Herod Antipas (i.e., Judea and beyond the Jordan) and it is likely that the Pharisees were hoping that he might answer the question of divorce in a way similar to John the Baptist and so suffer the same fate as John, i.e., death at the hands of Herod (cf.14:1-2). Jesus answered the question not on the basis of rabbinic custom and the debate over Deut 24:1, but rather from the account of creation and God’s original design.

Other similar Pharisee traps:

- ‘Is it **lawful** to pay taxes to God or Caesar’ (Matt 22, Mark 12) which would pit Jewish law against Roman law.
- ‘In the **Law** Moses commanded us to stone such women. What do you say?’ (John 8) with the woman caught in adultery. The Law required stoning, but Romans did not allow the Jews to execute anyone.

There is a pattern of Jewish vs Roman law interpretation.

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7. Matthew 19:4-6 — Jesus goes back to the creation

> Matthew 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and

> they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus knows that it's a no-win question. He sidesteps the Pharisees' trap by avoiding talking about Roman and Jewish law and causes. Instead, Jesus discusses the creation of man and what God intended. He would know because He was there in the beginning (see: John 1:1-4).

This is Jesus' answer on divorce: "What therefore God hath joined together, let not man put asunder."

No (man initiated) divorce.

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8. Matthew 19:7 — The Pharisees' confusion

> Matthew 19:7 They say unto him, Why did Moses then command to give a **writing of divorcement (apostasion)**, and to **put her away (apoluō autos)**?

The Pharisees see that Jesus has cleverly sidestepped their trap and are confused. If God did not intended for any divorce then why divorce in the Law of Moses in Deuteronomy 24?

The Pharisees acknowledgement that the Law of Moses declared that a divorce is composed of putting away AND bill of divorcement reveals their trap that we saw earlier. The Pharisees *knew* that a divorce was putting away and a bill of divorcement, but they only tested Jesus on putting away only.

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9. Matthew 19:8 — Jesus' response of hardness of heart

> Matthew 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to **put away (apoluō)** your wives: but from the beginning it was not so.

Jesus responds that this part of the law was created by Moses because human hearts are hard. Jesus agrees with God: "What therefore God hath joined together, let not man put asunder."

Jesus is saying that ***any*** who thinks divorce is an option for them has ***hardness of heart***.

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10. Matthew 19:9 — The heavily misinterpreted passage of Scripture

Jesus answers the original question that the Pharisees posed: "what lawful instances can a man put away?" You can see the mirror of the verses which confirms this:

> Matthew 19:3 The Pharisees also came unto him, tempting him, and saying unto him, **Is it lawful for a man to put away (apoluō) his wife for every cause**?
> …
> Matthew 19:9 **And I say unto you, Whosoever shall put away (apoluō) his**

> **wife**, except it be for fornication (porneia), and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Jesus is answering the Pharisees original question. Next, read the verse without the "exception clause" to understand why it makes sense.

> And I say unto you, Whosoever shall **put away (apoluō)** his wife, ~~except it be for~~ **~~fornication (porneia)~~**, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> Simplified:
>
> And I say unto you, Whosoever shall **put away (apoluō)** his wife, …, and shall marry another, **commit adultery (moichaō)**: and whoso marrieth her which is **put away (apoluō)** doth **committeth adultery (moichaō)**.
>
> In plain English:
>
> If you put away your wife and marry another you commit adultery and whoever marries her commits adultery.

This is what is said in Mark 10 and Luke 16, and the meaning is obvious. If you put away your wife without legally divorcing her — give her a writ of divorcement before sending her away — you're still married to her. If you're still married to her, both you and her commit adultery if you marry another.

Similarly, if we interpret "putting away" to also mean divorce, then the passage reads the same: "If you divorce your wife and marry another you commit adultery and whoever marries her commits adultery."

Either way you interpret putting away here, it's the same thing especially in the context of Jesus mentioning that Moses inserted divorce into the Law for hardness of heart and that God's will is "what God has put together let no man separate."

Now to add in back the exception:

> Matthew 19:9 And I say unto you, Whosoever shall put away (apoluō) his wife, **except it be for fornication (porneia)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

What is the only case you can "put away" a "wife" without legal divorce? In the Law of Moses that would be Deuteronomy 22 where the marriage was invalid because of fraud. Since the marriage was invalid because of fraud, you can put her away without giving her a writ of divorce.

Porneia, in this case, refers specifically to invalid marriages because of marital fraud. However, some betrothal positions also interpret porneia to mean any case where an invalid marriage is formed such as incest (e.g. 1 Corinthians 5). I'll cover why in the next

section.

Therefore, Jesus makes two distinct statements in this entire passage:

> **On marriage and divorce:**
>
> Matthew 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
>
> **On putting away in regard to fraudulent marriages (referencing Deut 22):**
>
> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) **[illicit/fraudulent sexual deception which forms an invalid marriage]**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

In conclusion, Jesus says there is *no divorce*. You can only *put away* if there is marriage fraud (or some type of porneia/sexual immorality where an invalid marriage is formed such as incest).

For example, in the case of fraud, a wife that lies about her past sexual history can be put away because it's a fraudulent marriage. Interestingly, though we often negatively critique him, Mark Driscoll experienced this. You can see the devastation, which is why God makes an exception for this.

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11. The hotly debated term of porneia

The interpretation of porneia is the probably the most contested term in the passage because the meaning around it can change the whole meaning of the passage. This section is going to be long because there are several considerations.

Most who believe that you can divorce for adultery point out that "porneia" is a supposed to be a catch all term including fornication, adultery, incest, bestiality, and other manners of sexual impropriety. According to them, this means the Matthew 5 exception clauses allow for divorce for any of these instances.

Let's look at this logically.

> Matthew 5:18 But the things that come out of the mouth come from the heart, and these things defile a man. 19For out of the heart come evil thoughts, murder, **adultery (moichao)**, **sexual immorality (porneia)**, theft, false testimony, and slander.

In Matthew 15, we have a passage that distinguishes that porneia is not necessarily synonymous with adultery. Galatians 5 also similarly separates them in comparison of fruit of the flesh versus fruit of the Spirit and distinguishes between them.

> 1 Corinthians 5:1 It is actually reported that there is **sexual immorality (porneia)** among you, and of a kind that even pagans do not tolerate: A man is

> sleeping with his father's wife. 2 And you are proud! Shouldn't you rather have gone into mourning and have put out of your fellowship the man who has been doing this? 3 For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have already passed judgment in the name of our Lord Jesus on the one who has been doing this. 4 So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present, 5 hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord.

In this passage, porneia refers to "incest." Thus, this also means that porneia can have a narrower scope than as just a catch all term. Similarly, 1 Corinthians 6 and 7 as well as Colossians 3 and 1 Thess 4 appear to refer to fornication as "pre-marital sex."

Another point is that that no translation of porneia (aside from the supposedly contested usage in Matthew 5 and 19) in the NT refers to it to include adultery or translated exclusively adultery. When adultery is referred to the term moichaeo is used.

> John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father.
>
> Then said they (Pharisees) to him (Jesus), We be not **born of fornication (porneia)**; we have one Father, even God.

The vast majority if not all Biblical commentaries assert that this is a Pharisaical jab at the fact that it was known that Mary was pregnant before her marriage to Joseph. Hence, "born of fornication" in this case specifically refers to Mary's supposed pre-marital sex during the betrothal period. Therefore, we can establish that fornication can actually even refer to the narrow scope of "pre-marital sex" in the betrothal period.

> Jeremiah 3:2 "Look up to the barren heights and see. Is there any place where you have not been ravished? By the roadside you sat waiting for lovers, sat like a nomad in the desert. You have defiled the land with your **prostitution/adulteries (zanah – porneia)** and wickedness. 3 Therefore the showers have been withheld, and no spring rains have fallen. Yet you have the brazen look of a prostitute; you refuse to blush with shame. 4 Have you not just called to me: 'My Father, my friend from my youth, 5 will you always be angry? Will your wrath continue forever?' This is how you talk, but you do all the evil you can."
>
> 6 During the reign of King Josiah, the Lord said to me, "Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading tree and has committed **adultery (zanah – porneia)** there.

> 7 I thought that after she had done all this she would return to me but she did not, and her unfaithful sister Judah saw it. 8 I gave faithless Israel her certificate of divorce and sent her away because of all her **adulteries** (**zanah – moicheao**). Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed **adultery (zanah – porneia)**. 9 Because Israel's immorality **(zanah – porneia)** mattered so little to her, she defiled the land and committed adultery (**naaph – moicheao**) with stone and wood. 10 In spite of all this, her unfaithful sister Judah did not return to me with all her heart, but only in pretense," declares the Lord.
>
> H2181 – zânâh – zaw-naw'
> A primitive root (highly fed and therefore wanton); to commit adultery (usually of the female, and less often of simple forniciation, rarely of involuntary ravishment); figuratively to commit idolatry (the Jewish people being regarded as the spouse of Jehovah): – (cause to) commit fornication, X continually, X great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish. Total KJV occurrences: 93
>
> H5003 nâ'aph naw-af'
> A primitive root; to commit adultery; figuratively to apostatize: – adulterer (-ess), commit (-ing) adultery, woman that breaketh wedlock. Total KJV occurrences:

Mike Winger in his video (linked at the top & here) notes that porneia is translated as adultery in the Greek Septuagint in several difference cases. For instance, Jeremiah 3:2,6, Eze 16:23, Hos 2:3,5, Amos 7:17. I'm not sure if this was an exhaustive list on his part, but this is the Hebrew terms for this passage compared to the Greek terms above.

The first thing to note is the Septuagint is generally imprecise with the terms as well with zanah being translated as both porneia and moicheao though naaph is only translated as adultery.This is similar to some instances in English translations of the Bible being imprecise with several terms like Matthew 5 'lust after a woman is committing adultery in your heart' versus translating the same word as 'covet' in Romans 7. That's how you get almost ascetic-like things where 'lusting after any woman is a sin' instead of understanding it to be Jesus' extension of 'don't covet your neighbor's wife' raised to the level of don't even think about coveting her in your thoughts otherwise your heart is going the wrong way.

Generally the term for actual adultery is Naaph which is also the same word used in the 10 commandments in Exodus 20, Leviticus 20, and Deuteronomy 5. zanah and it's variants (H2181 through H2184) generally refer to prostitution — to idolatry, literal prostitution e.g. Lev 19:29 whoring out your daughter, or in the case of Rahab and Tamar Gen 38, Josh 2,6.

Given the imprecise nature of the Septuagint translation and the general Hebrew terms, it seems to me that this doesn't help us determine much of anything. As I've looked at earlier, the NT is more consistent with the translations and general meanings.

> Matthew 5:27 “You have heard that it was said, ‘You shall not commit adultery.’ 28 But I tell you that anyone who looks at a (taken) woman lustfully has already committed adultery with her in his heart.
>
> 31 “It has been said, ‘Anyone who puts away his wife must give her a certificate of divorce.’ 32 But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery.
>
> 33 “Again, you have heard that it was said to the people long ago, ‘Do not break your oath, but fulfill to the Lord the vows you have made.’ 34 But I tell you, do not swear an oath at all: either by heaven, for it is God’s throne; 35 or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 36 And do not swear by your head, for you cannot make even one hair white or black. 37 All you need to say is simply ‘Yes’ or ‘No’; anything beyond this comes from the evil one.
>
> 38 “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ 39 But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. 40 And if anyone wants to sue you and take your shirt, hand over your coat as well. 41 If anyone forces you to go one mile, go with them two miles. 42 Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

In Matthew 5, Jesus is telling us that God’s standards are actually above the standards of the law. For example, instead of what the Law says which is “don’t commit adultery” (10 commandments) the standards of God are higher than that which means don’t even covet your neighbor in your mind. Don’t make any vows but let your yes be yes and no be no. Don’t try to get revenge but rather be kind to change others hearts.

Winger and other commenters note that it’s likely the Pharisees would have heard Jesus preaching on this and asked him about it later in Matthew 19. However, Jesus being a Jew who knew the Law more thoroughly than any other would have known about the Hillel (any cause) versus the Shammaite (only adultery/sexual impropriety) divorce debate.

This presents many big holes in their logic.

- **Jesus agrees with Pharisees?** – If Jesus permits divorce for adultery then he would agree with the Shammaite Pharisees in saying that you could divorce for adultery like in Deut 24. The pattern throughout the gospels is Jesus does not agree with the Pharisees.
- **No reason to ask Jesus again as He already took a side** — If Jesus is agreeing with the Shammaite Pharisees in Matthew 5 (before they asked Him in Matthew 19), then there would have been no reason to ask Him again in in Matthew 19!
- **Jesus calls His own heart hard and contradicts God’s plan?** — Jesus would be calling His own heart hard to permit divorce like Moses did as He states earlier in the passage, and it would be contradictory to “what God has put together let no man

separate."

- **Jesus agrees with the Law and doesn't raise the standard?** — Jesus' standards like in the Sermon on the Mount (Matt 5-7) are always raising the bar from the Law to a higher standard. For instance, in Matt 5 Jesus also says "27 "You have heard that it was said, 'You shall not commit adultery.' 28 But I tell you that anyone who looks at a woman lustfully/covetously (epithumeo) has already committed adultery with her in his heart. … 48 Be perfect, therefore, as your heavenly Father is perfect." If Jesus is permitting divorce for adultery not only is he agreeing with the Shammaite Pharisees but He is also agreeing with divorce Law in Deut 24.
- **Disciple reaction would not be extreme if he was agreeing with a sect of the Pharisees and the Law** – Disciples reaction saying it's "better not to marry." That would not be the case if he was agreeing with a sect of the Pharisees and with the Law in Deut 24, but it would be the case if He was raising the bar very high like in the rest of His teaching. – This is covered in the next section as well.

There is additional evidence why porneia does not refer to adultery here.

- If Jesus was talking specifically about a legitimate divorce for adultery specifically, according to the Law of Moses, He would have said

> He would have said in reference to Deut 24:"Whosoever shall **put away (apoluō) with a writ of divorce (apostasion)** his wife, "except it be for **adultery (moichiao)**,
>
> Instead, He says in reference to Deut 22:"Whosoever shall **put away (apoluō)** his wife, "except it be for **fornication (porneia)**,

The Greek wording is important because it tells us what passages Jesus is referencing in Mosaic Law. The answer is Deuteronomy 22 and illegitimate marriages as opposed to Deuteronomy 24 and rules on divorce.

- This also explains exactly happening in Malachi 2 and Roman times. Husbands were defaulting to the culture and putting away their wives without a writ of divorce contrary to the Law of Moses. The wives could not marry again because they were still married to their original husbands. If they did they were committing adultery. Possibly stealing dowrys as well.
- Also, Jesus continues to avoid the Pharisees' trap. Remember, "putting away" in Roman culture is synonymous for divorce. Jesus references the only part of the Law where "putting away" is valid, which would not conflict with Roman divorce laws.
- Sacraments/covenants like marriage cannot be formed if there is deception by any party. They require that the full Truth is disclosed. This is similar to contract law and why there are annulments for invalid marriages.

Overall, it appears a preponderance of logical evidence backs the "exception clause"

referring directly to the Deuteronomy 22 and/or betrothal period sex. The husband could put the wife away (without a writ of divorce) because the marriage was a sham. Thus,

> And I say unto you, Whosoever shall put away (apoluō) his wife, except it be for fornication (porneia) (**illicit/fraudulent sexual deception which forms an invalid marriage)**, and shall marry another, commit adultery (moichaō): and whoso marrieth her which is put away (apoluō) doth committeth adultery (moichaō).

Let's look at some more passages.

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12. Matthew 19:10-12 — the disciples actually understand the gravity of marriage

> **Matthew 19**:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The disciples, despite how they are often mocked at not understanding things, readily understand that Jesus is saying that there is *no divorce*. The only exception is that you can put away a wife if she fraudulently married by deception. Obviously, lots of these were covered in the previous section.

- If Jesus was saying you could divorce for adultery (like in Deut 24) *and* agreeing with the Shammaite Pharisees, the disciples would not have responded like this. It was already acknowledged that you could do this, which would not be surprising to the disciples.
- If Jesus was saying you could divorce for adultery (like in Deut 24), **He would have been calling His own heart hard** since He had earlier stated "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."
- When Jesus fulfills the Law, it is always to a much higher standard than the former Law. For example, "Love God with all your heart, soul, mind, and strength and love your neighbor as yourself" (Matt 22) is transformed to "a new command I give to you: that you love one another, just as I have loved you, that you love one another" (John 13, John 15). Now, Jesus is the standard.
- In the case of divorce, Jesus instead goes back to Creation which was Perfect: "What God has put together let no man separate."

The standards for Christians in the New Testament always supersede that of the Old

Testament.

No divorce period except for fraudulent marriages is a hard word. A really hard word.

The pro-divorce proponents contest this point saying that the Jewish people at the time say you *had* to divorce for adultery and that Jesus was claiming that you only *may* divorce for adultery. This doesn't make any logical sense either as it would contradict Jesus' sermon in Matthew 5 raising the bar for Christian standards, and God's patience with backsliding Israel and Judah and the ultimate plan to reconcile them to Himself.

Additionally, as has been stated before, this would make Jesus agree with the Shammaite school of thinking where you can divorce for sexual immorality (Deut 24) which would make Jesus agree with them. Whereas in the Sermon on the Mount (Matthew 5) and other places Jesus raises the standards for Christians. Why would the disciples say it's better not to marry if He was agreeing with one of the Jewish sects on divorce and remarriage?

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13. Matthew 1:18-19 — the case of Joseph and Mary and John 8:39-41

> Matthew 1:18 Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. 19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to **put her away (apoluō autos)** privily.

Joseph engagement and marriage with Mary would have been fraudulent because he was supposed to be marrying a virgin. To him Mary was not a virgin because she was with child. It took an angel of God to convince him otherwise.

> John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father.
>
> Then said they (Pharisees) to him (Jesus), We be not **born of fornication (porneia)**; we have one Father, even God.

As we covered earlier, the Pharisees even accused Jesus of being "born of fornication."

This is probably the reason why Matthew includes the "except for fornication" clause in Matthew 5 and 19. He was defending Jesus' birth. The Pharisees and others accused Jesus of being illegitimate in the Scriptures (Mark 6, John 8).

The pro-divorce proponents have no answer for this as they can only say "porneia" is supposedly more broad than this while the main gospel uses of porneia actually support that it's referring to the betrothal.

14. Mark 10:2-12 and Luke 16:13-18 — the unification of Matthew with Mark and Luke

In Mark 10:

> Mark 10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to **put away (apoluō)** his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a **bill of divorcement (apostasion)**, and to **put her away (apoluō autos)**. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.
>
> **10 And in the house his disciples asked him again of the same matter.** 11 And he saith unto them, Whosoever shall **put away (apoluō)** his wife, and marry another, **committeth adultery (moichaō)** against her. 12 And if a woman shall **put away (apoluō)** her husband, and be married to another, she **committeth adultery (moichaō)**.

And also in Luke 16:

> Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
>
> 18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

First, there is no “exception clause” in both Mark and Luke. This would conflict with the passages in Matthew passages if it referred to adultery. As we now know, Mark and Luke do not conflict with Matthew because the “exception clause” refers to fraudulent marriages and not divorce for adultery.

Second, the background behind these passages is that Mark and Luke were mainly written to the Gentiles while Matthew was written to the Hebrews. The reason for this is that “putting away” was “divorce” for the Gentiles. The instruction is that they should not

do that at all. As they were not under the Law of Moses, this goes back to Jesus statement of original intention: “What therefore God hath joined together, let not man put asunder.” There is no divorce for Gentile believers.

Third, note the bolded passage of Mark 10:10 – the disciples ask again in the house for clarification. Thus, the actual sequence of events looks like this:

1. Pharisees try to trick Jesus on divorce (Matthew 19:3, Mark 10:2)
2. Jesus answers Creation from the beginning and ‘what God has put together let no man separate’ (Matthew 19:4-6)
3. Pharisees ask why they were allowed to divorce in the Law (Matthew 19:7, Mark 10:3-4)
4. Jesus replies that it was in the law for hardness of heart but it wasn’t that way from the beginning.(Matthew 19:8, Mark 10:5-9 – Mark includes the ‘What God has joined’ statement here)
5. **Then Jesus replies with the classic statement with the exception clause BECAUSE he is answering lawful instances of putting away — e.g. Deut 22, Matthew 1. (Matthew 19:9)**
6. **Since this was potentially confusing, the disciples ask him again in the house on his stance. This time he replies to them solely from His New Covenant standard so they get it: “anyone who divorces and marries another commits adultery.” (Mark 10:10)**
7. Then the disciples reply with the sentiment that is better not to marry. (Matthew 19:10-12)

It’s important to distinguish why Jesus answers with the exception clause and then differently in the house.

The disciples asked him in the house later about Jesus’ true thoughts in private: no divorce (which goes along with “What therefore God hath joined together, let not man put asunder.”). This is similar to the disciples always asking about the interpretation of parables and teachings. If Jesus had said this out in public, the Pharisees could have had him stoned as divorce was lawful for Romans. Hence, Jesus would have been recommending that Roman Law was wrong for His followers.

This is similar to the tricks of “should we stone the adulterous woman” and “should we pay taxes to Caesar.” The Pharisees were always trying to get Jesus in trouble with the Romans. In this case, since they were in the region of Judea across from the Jordan this was the area of authority of Herod Antipas who had John thrown in jail for criticizing his marriage to his brother’s wife. It is likely that the Pharisees were hoping a similar thing would happen to Jesus.

Matthew omits information on the disciples asking about it later because he would reasonably expect that the Jewish believers would understand that the exception clause is based on defending Jesus’ virgin birth background in the Law. In addition, the disciples

response already indicates that Jesus' true thoughts on divorce is tougher than the Shammai's stance which is already divorce for adultery. Thus, it's easy to conclude that Jesus true thoughts are "What God has put together let no man separate" and the lawful instances of divorce in the Law spoken in public are to defuse the Pharisee's trick question and get them thinking about what God actually intended from Creation.

Even if you conclude that Jesus is talking about divorce for Christians and not "instances of putting away under the Law" then the conclusion is still the same when cross referencing the same gospel.

> Matthew 5:32 But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and **anyone who marries a divorced woman commits adultery.**

It is adultery for marrying a divorced woman there regardless if there was the cause of adultery as there are no exceptions here. Hence, exception likely refers not to marriage adultery but pre-marital fornication (e.g. Deut 22, Matt 1, John 8) unless Jesus was referring to some exception where husbands and wives have different standards for remarriage. But again, Luke at plain reading refutes that as it's the same for husbands and wives.

> Luke 16:18 Whosoever **putteth away (apoluō)** his wife, and marrieth another, **committeth adultery (moichaō)**: and whosoever marrieth her that is **put away (apoluō)** from her husband **committeth adultery (moichaō)**.

The pro-divorce proponents assert that this "no divorce" is the rule, but there are exceptions to the rule such as Matthew 5 and 19. They point out that several times Jesus seems to contradict Himself in Scriptures sometimes. Thus, we should mainly be considering the Spirit of the Law rather than the Letter of the Law.

> Matthew 5:21 "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' 22 But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,'is answerable to the court. **And anyone who says, 'You fool (moros)!' will be in danger of the fire of hell.**
>
> 18 You also say, 'If anyone swears by the altar, it means nothing; but anyone who swears by the gift on the altar is bound by that oath.' **19 You (Pharisees) blind men (moros)!** Which is greater: the gift, or the altar that makes the gift sacred? 20 Therefore, anyone who swears by the altar swears by it and by everything on it. 21 And anyone who swears by the temple swears by it and by the one who dwells in it. 22 And anyone who swears by heaven swears by God's throne and by the one who sits on it.

I agree that we should be interpreting by the Spirit of the Law. The Spirit of the Law in the case of marriage is: **"What therefore God hath joined together, let not man put**

asunder."

Why are we making excuses and exceptions to lower than standard when Jesus pretty clearly laid out the standard?

One could argue that it would be compassionate to allow the "innocent party" in hard marriage situations (e.g. adultery) to divorce and remarry. God is quite compassionate in the Bible to innocent parties (e.g. widows and orphans), but it's also true that this line of thinking may suffer from the slippery slope. The liberals also say that it's being compassionate to affirm the positions of LGBT+ and that you can call yourself whatever pronouns you want. However, this position while it could possibly be true seems to be at odds with most of the other textual and contextual arguments.

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15. Romans 7 — understanding the context of Jewish divorce

> Romans 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

In Romans 7, Paul is speaking that the covenant of marriage is unbound by death only.

Winger argues this by saying that this is an analogy, and the meaning of the analogy (continued on) is actually that *we died to the law so that Christ lives through us*. Hence, this is not necessarily accurate to what is prescribed for Christians on how to live since analogies aren't meant to hyper-acurate to the underlying statement's point.

While I agree with that analysis, he errs in applying his analysis to God's plan for Christians. If we take the full analogy into context which is 'being dead to the law and sin and alive in Christ to serve the Spirit' then rather than supporting the divorce point it would support the no divorce point: **"What therefore God hath joined together, let not man put asunder."**

This is the way it was from the beginning. As Christians with new life in the Spirit we are to return to marriage as it was before the fall (perfect) through being new Creations in Christ. This would mean we are not to revert to the exception Moses put into the Law in Deut 24 which Jesus calls hardness of heart. That would be obeying the Law rather than dying to the Law to live in the Spirit.

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16. 1 Corinthians 7:10-11 — the Lord's command to husbands and wives

The Lord speaks through Paul:

> 1 Corinthians 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart**

> **(chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.
>
> **G5563 — χωρίζω — chōrizō — kho-rid’-zo**
> From G5561; to place room between, that is, part; reflexively to go away: – depart, put asunder, separate.
>
> **G863 — ἀφίημι — aphiēmi — af-ee’-ay-mee**
> From G575 and ἵημι hiēmi (to send; an intensive form of εἶμι eimi (to go)); to send forth, in various applications: – cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
>
> **G630 — ἀπολύω — apoluō — ap-ol-oo’-o**
> From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: – (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

The Lord speaks through Paul that any type of separation (legal divorce or not) that those in the marriage are to stay single or reconcile. In other words, do not divorce. If you separate, you must stay single or reconcile. There is no remarriage.

This agrees with Jesus’ original statements on divorce: “What therefore God hath joined together, let not man put asunder.” Jesus and the Father are one, and they are in agreement.

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17. 1 Corinthians 7:12-15 — Paul, not the Lord, says to live with unbelieving spouses

> **1 Corinthians 7**:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not **put away (aphiēmi autos)**. 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not **leave him (aphiēmi autos)**. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving **depart (chōrizō), let him depart (chōrizō)**. A brother or a sister is not under **bondage (douloo)** in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

This passage is also used as a so-called exception clause for remarriage. “If I’m not under **bondage** anymore because my unbelieving wife or husband left me then I can remarry.” This interpretation is incorrect.

If you examine the wording closely, the passage only says that if they depart then you’re not under the **bondage (douloo)** anymore. Greek **douloo** is from doulos which means

servant/slave and is the verb form of slave which means enslavement. This is **bondage** is our duty to God for the marital roles and responsibilities.

Paul references this authority-slave/servant relationship earlier in the passage on the spouses owing sex to each other.

> 1 Corinthians 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

This verse must also be taken in context with the other verses in the Bible and passage. As Romans 7 and 1 Corinthians 7:10-11 show, the Christian must stay single or reconcile and that the marriage covenant is only broken by death.

> 1 Corinthians 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife **depart (chōrizō)** from her husband: 11 But and if she **depart (chōrizō)**, let her remain unmarried or be reconciled to her husband: and let not the husband **put away (aphiēmi)** his wife.

Notice the same wording of an unbeliever departing (chorizo) and a wife departing (chorizo). They are still under the marriage covenant and must stay single or reconcile.

Likewise, the end of the 1 Corinthians affirms this too:

> 1 Corinthians 7:39 A wife is **bound (deo)** as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.
>
> **G1210 — deō — deh'-o** — A primary verb; to bind (in various applications, literally or figuratively): – bind, be in bonds, knit, tie, wind. See also G1163, G1189.

This is affirmed again at the end of 1 Corinthians 7. Notice the difference in the Greek word **deo** versus **douloo** used in the other verse. **Deo** means to bind. This is the same language that is used for the marital covenant as oneness/binding and is only broken by death.

> Genesis 2:24 Therefore shall a man leave his father and his mother, and shall **cleave** (**dâbaq**) unto his wife: and they shall be one flesh
>
> **H1692 — dâbaq — daw-bak'** — A primitive root; properly to impinge, that is, cling or adhere; figuratively to catch by pursuit: – abide, fast, cleave (fast together), follow close (hard, after), be joined (together), keep (fast), overtake, pursue hard, stick, take.

The covenant bond is one of permanent clinging together.

There is no divorce or remarriage for Christians with unbelieving spouses either.

Winger contests this by asserting that “deo” for the bond in marriage is a less extreme form of “douloo” which is typically translated to servant/slave in the Scriptures. This is a good point, but he errs in analysis by stating that since an unbelieving spouse leaving means that being in a marriage with them would be “enslavement” rather than the bond “deo” of marriage. In other words, it’s a worse situation not of “deo” but of “douloo.”

On the surface this seems true, but there are two strong points that counteract this.

- 1 Peter 3 discusses wives of unbelieving husbands and shows that the proper role is to respect and submit and control their behavior so as to set a good example and possibly win their husbands to Christ (agreeing with 1 Cor 7 on unbelieving spouses that consent to live with the believer). Along with Romans discussing the context of our salvation (e.g. Romans 5:8 God shows his love for us in this: while we were yet sinners Christ died for us) the actual onus is on the Christian to live in a Christ-like manner despite any circumstances. This would more align with the stay single and reconcile point as it’s not anymore “enslavement” than to be with an unbeliever as with a believer as your conduct should still be godly.
- “Douloo” is often used by Paul to refer to Himself at the beginning of his epistle letters (Slave to Christ) and also in the various epistles to refer to us as Christians as “slaves to righteousness.” Rather than being a bad thing, this is actually a good thing.

This is why that the “enslavement” likely refers to the roles and responsibilities of the marriage. After all, it would be tough to hold to the roles and responsibilities of marriage if the unbeliever leaves. Additionally, if it referred to breaking the marriage bond it would contradict the theme and Spirit of all of the rest of the NT Scriptures.

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18. The binding nature of vows

This is one of the points that I’ve *never* seen the pro-divorce for adultery (or “porneia”) address because they have no good argument against it.

Probably all Christian marriages (and even secular marriages) took vows when they married, which God takes very seriously.

- Story of Jephthah sacrificing his daughter because of his vow.
- Vows in Numbers 30,
- God on vows
- Jesus affirms the seriousness of vows.

The only time in the entire Bible where vows can be nullfied is in Numbers 30 where a husband can nullify them if he hears his wife made them when he wasn’t around. Even then if he doesn’t then after a certain time passes they become binding.

Yeah, the secular non-Christians don't care they broke their wedding vows and divorced, but Christians are held to a higher standard. Vows are not null and void because someone else did something wrong.

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19. Summary of all available evidence against divorce and remarriage

1. Jesus notes the standard is "What therefore God hath joined together, let not man put asunder."
2. Divorce from the Law of Moses is for those hard of heart.
3. Putting away is not divorce according to the Law of Moses, which both Jesus and the Pharisees knew.
4. Jesus was answering the original question the Pharisees were asking about "putting away."
5. Textual analysis points to "except for porneia" pointing to Deuteronomy 22 instead of Deuteronomy 24, especially in context of Matthew 1 Joseph and Mary and the trap the Pharisees were trying to trick Him.
6. Moichao = act of adultery specifically. Jesus doesn't use that word in the "exception"
7. Disciples response ("it is better not to marry") indicates that it does not refer to Deuteronomy 24 where you can already divorce for adultery.
8. Why would Jesus repeat and agree to with the Pharisees that you can divorce for adultery. Hint: He wouldn't.
9. Precedent of Joseph and Mary where "putting away" is the righteous option for marital fraud (not killing her according to Deut 22).
10. Agreement of Mark and Luke with no exceptions. If Jesus made an exception Matthew, then Mark and Luke would not agree with Matthew and the Bible would contradict itself. It is not an 'addition' to Jesus' statements in Mark and Luke.
11. In Mark, the disciples ask Jesus again privately, and He clarifies any putting away = adultery. If he had done this publicly, the Pharisees could have had him stoned as Roman Law said you could put away to divorce which would make Jesus deny Roman Law.
12. Romans 7 and 1 Corinthians 7 showing that death breaks marital covenants with no other exceptions.
13. 1 Corinthians 7, the Lord says that a wife and husband should not separate, but if they do, they should stay single or reconcile. This agrees with "What therefore God hath joined together, let not man put asunder" and does not agree with an 'exception' for divorce.
14. The whole book of Hosea is about God commanding Hosea to marry a prostitute and how that symbolizes God and His people who are adulterous. God still wants them to come back to Him. We are to emulate God.
15. The seriousness of vows you took in the sight of God and according to God. Vows are not null and void because someone else did something wrong.

16. In the same way with vows, all the Biblical marital roles and responsibilities are unconditional (Eph 5, Col 3, Titus 3, 1 Peter 3, 1 Corinthians 7). You don't get a "get out of marriage free" card or "I can act mean to my wife if she treats me poorly" card if the other person is sinning. The Bible still commands husbands to love their wives and treat them with honor and calls wives to submit and respect their husbands…. no matter how bad the other spouse acts.
17. Our ministry as Christians is the ministry of reconciliation (2 Corinthians 5) which also includes marriages that have had crazy sins happen in them.
18. This other paper I found analyzes the Ancient Near East (ANE) customs (which is the context of when Matthew was written) and comes to the conclusion porneia referse to the betrothal position and marriage with a man other than the husband. I covered some of the evidence int his post, but there's more if you want to read more.

Other evidence:

- A husband who runs off with another woman is still married to his former wife, and he will be held accountable for judgment to God for that.
- The early Church fathers held the view of no divorce and remarriage. It's funny that Christians now think they know more about it from *their own* Biblical interpretation than those who were passed down the Standard directly from Jesus Himself.

Piper has some additional points based on hypothetical scenarios that support the no divorce position.

Overall, I can't think that much evidence in combination with looking at both the Old and New Testament that indicates one can divorce for adultery. The only circumstantial evidence that those who support divorce for adultery keep trying to stand on is that "porneia" can refer to adultery in some instances according to Strong's. Unfortunately, it is never used to refer to adultery in the NT, especially when there is a more suitable word which is moichao.

There are also no Christian traditions that support divorce for adultery. The only exception is in the past century or so with the rise of feminism.

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20. Conclusions

Jesus talks about marriage, divorce, and putting away. Understanding which passages Jesus refers to is critical to unifying all of Scripture on the topic of divorce.

1. **Putting away is NOT divorce in the context of Mosaic Law and in the gospel of Matthew**. It is a two part process of putting away and a bill of divorcement. – Deut 22, 24; Mal 2; Jer 3; Isa 50; Matt 5, 19
2. **Putting away is synonymous with divorce for the Gentiles.** — Mark 10; Luke 16; 1 Corinthians 7
3. **God and Jesus' plan for marriage is that "What therefore God hath joined together, let not man put asunder."** – Gen 2, Matt 19; Mark 10

4. **There is no get-out-of-marriage adultery clause**. Who you are married to you should stay married to regardless of any sins they commit. This is a hard word as even the disciples said it was better not to marry. Separation seems to be an option if you can't live with them. Reconciliation is ideal. – Matt; 19, Mark 10, Luke 16, 1 Cor 7
5. **Under the Law of Moses and according to Jesus, a marriage is illegitimate if your wife committed sexual fraud prior to marriage**. Example: Claiming she was a virgin when she was not (Deut 22). Hence, you can put her away without divorcing her since it was a sham. – Deut 22, Matthew 5, 19; Mark 10; Luke 16,
6. **If a spouse leaves stay single or be reconciled**. – 1 Cor 7, Romans 7, Mark 10, Luke 16
7. **If an unbelieving spouse leaves you are not under bondage of marital roles and responsibilities**. You are still under the marriage covenant, and you cannot remarry. – 1 Cor 7
8. **Those already remarried in their second and third marriages are NOT to divorce and reconcile with their first spouse if they come to Christ (See: Note 1 for more details)**. The heretical interpretation is perpetual adultery with the new spouse. In this line of thought, divorce and reconcile and remarry with the first spouse. This view goes against what Deuteronomy 24 says in that if a first husband divorces a wife and another marries her even if she is divorced or her husband dies then she is not to remarry him again otherwise is it an abomination. – Deut 24, Matthew 19

Note 1: Divorce, remarriage, and perpetual adultery:

> 1. There is perpetual adultery if the participants are made completely aware of the roles and responsibilities and the everlasting nature of marriage. In other words, "sacramental marriage" affirmed by the Church. If you know you are held accountable to a greater standard, just as Christians are held to a greater standard than non-Christians.
>
> 2. However, those who were not made aware sinned in their ignorance. Those that don't undergo the rites of the Church in the marriage ceremonies in both (?) Catholic and Orthodox tradition means that the marriage formed is potentially invalid. Hence, since the marriage wasn't valid they are free to marry another. A marriage can be affirmed sacramental in which case divorce and remarriage is a sin.
>
> 3. This would also go along with the position that those in their 2nd or 3rd marriages and then come to Christ would not have to divorce and go back to their first spouse. They can get their current marriage affirmed by the Church with all of the details of the Covenant.

Final Conclusion, according to Scriptures, for Christians

1. **No divorce period.** “What therefore God hath joined together, let not man put asunder.”
2. **Stay single or reconcile. No remarriage. This includes marriage to unbelievers who leave.**
3. **Your recourse is separation if you absolutely can’t live with them or actual scenarios where physical harm can be present (though not ideal).**
4. **Fraudulent marriages are not marriages. Covenants require truth from all parties to be established.**
5. **If you have a “Christian marriage” (or sacramental marriage) — both of you know that marriage is forever on earth and the accompanying roles and responsibilities — then any divorce and remarriage is perpetual adultery.**
6. **2nd or 3rd marriages that come to Christ can be affirmed as Christian marriages.** They would not have to go back to their first spouse and are not in perpetual adultery. Prior marriages are effectively “annulled” as you did not understand Christian marriage.

This is why I believe (as a Protestant) that the Catholic method of sacramental marriage is probably the best method to deal with marriage and divorce in a broken world. Orthodox I can see the reasoning on, but it is not as strictly faithful. Protestant views on marriage are trash, and it is no surprise that they have the highest divorce rates of any denomination of Christianity and divorce rates almost as high as secular culture.

Since this is my own opinion, I don’t force it on others. Don’t bother claiming me as some authoritative figure.

Read the Scriptures and study them in depth for yourself. If you come to a different position then hopefully you do it in good conscience before God. All I would say is don’t be like the feminists and other heretical people who go into reading the Scriptures to twist and distort them because you want a particular outcome.

This is the only position I have found to be in good conscience before God that goes with the theme of the God and Jesus’ example for us in the NT.

Regarding replies again: Probably won’t reply to much. I’ll only respond to actual comments discussing quality of evidence supporting a point including Bible verses and analysis of why you think it’s that way. If you’re just claiming something I’m not going to bother.

Obesity may explain a large percentage of the problems in marriage rate dips

June 25, 2022 | by Deep Strength | Link | Original Link

This photo has been making the rounds:



Basically, the caption being something like “there’s no one fat in this 1970s beach photo… fast food industry and obesity.”

Can’t say they’re wrong.

Given the posts I’ve written on:

- obesity, sexlessness, and overall demographics
- Obesity, marriage rates, and spinsterhood predictions
- Beating the obesity dead horse and attractiveness
- And many more

Even in this specific photo a large portion of the men look like they actively play sports or work out because they have a decent amount of muscle. You don’t have to have bodybuilder levels of muscle to be more attractive either.

It’s quite obvious that a large part of the declining attractiveness is due to the fact that both men and women are getting out of control obese. Declining attactiveness means that less people are likely to go on dates (because they wouldn’t meet the attractiveness criteria of the opposite sex) and hence less people are likely to get married.

Clearly, there’s likely some other factors involved such as the feminization of men and

masculinization of women and other things such as these, but this really does drive home the point that if you’re muscular and fit you have a huge leg up. Especially in the Church for men where caring about physical appearance is even less important about sometimes than in the secular world (although it shouldn’t be).

Top things women don’t want men to know about (or just won’t tell you)

June 30, 2022 | by Deep Strength | Link | Original Link

Bardelys the Magnificent posted this video in one of the comments:

His comment:

> There’s a young chap on YouTube named Casey Zander, who put out a video outlining the things women won’t tell you. Honestly, one of the best videos I’ve ever seen. The gist is this: women want to submit to a dominant frame, but since they have no idea how to create that for themselves, *they can’t articulate what that looks like.* They just know it when they see it, which is why they can say with a straight face they want one thing and go after another. They don’t know how the sausage is made, they just know if it tastes good (pun intended?) so if you ask them if they prefer certain ingredients or methods they’ll agree with you, then choose the one they want. They have no clue, so it’s up to men to figure out our masculine identity and invite a woman to join. If she rejects you, next.

My comments:

I wouldn’t really say it’s things women don’t want you to know about or necessarily won’t tell you. However, they do generally expect these things out of men unknowingly as these things tend to satisfy their hypergamy.

The basic summary is:

- How to be a man – “he just gets it,” knows what “safe” means, turned on when she’s told what to do, admission into his frame.
- How to outwit her – Proactive vs reactive, too much investment, weakens masculinity
- What she’s thinking – knows his job, cares less about what she’s thinking, no longer own mental point of reference, focused on her rather than on his mission
- Dominance is her polar opposite – male aggression is sex, ties to belief set, decisive, subconscious frame control
- Command arousing presence – ability to say no more than yes, not sex focused, words matter, be direct.

I think the points are a bit poorly worded, but he does explain them fairly well.

My summary given Biblical terms would be:

- **Knows what his roles and responsibility for relationships/marriage are and does them (point 1)**. This naturally makes a man be a man because he knows that he is supposed to be the head/leader and acts like it. This includes things like being a protector and provider.

- **Establishes and maintains natural order (points 2 and 3)**. A woman's hypergamy is built in. It has the capacity to go haywire, but all women exhibit it to some degree. If you are in a relationship with a woman you need to be able to recognize when her hypergamy is rearing its head and maintain God's order in the relationship and focus on God's mission. Related: Christian masculinity, mindset, and fitness testing. Adam failed this by listening to Eve rather than God.
- **Masculine traits must shine to maintain polarity in relationships (point 4)**. If a man starts to act less masculine — with masculine type traits being independent, assertive, strength, courage, leadership, etc. — then in most cases the woman will become more and more dissatisfied as well as potentially try to pick up the slack. A man must maintain strong masculinity in order to have good polarity with femininity. Avoid women who respond to masculinity with masculinity themselves (e.g. strong independent women who don't need no man) instead of femininity. The masculine-feminine polarity creates sexual tension.
- **Men are made not born and why discipleship/mentoring is important (point 5)**. "Presence" is more or less a combination of the rest of the 3, but how a man generally matures into a leadership role over time. Think of the pastor who has been giving sermons for 1 year versus 20-30. The skill of public speaking, leadership, and consistently doing it with a lot of people through the years. As one gets better at it, one can better discern things with more simplicity and respond correctly with nuance and cut to the chase. Women love competence.

Generally speaking, the various attractive traits (PSALM), masculinity, and leadership, and all such things are learned over time. This is why it's important for men to be on God's mission. Better younger than older, but the more time practiced the better things will be.

How can you lead a woman spiritually if you don't know what you believe? Getting into the Word and the various spiritual disciplines in earnest helps to build that foundation. How easy is asking out a woman when you have regular spoken with people about the gospel and been discipled or have started discipling others?

There's obviously many more like these, but I think the points are fairly clear. Even many of the RP proponents have discerned that Mission is important and not putting women first is the most successful. Doing what the Bible says we should be doing builds a lot of the skills and leadership qualities that it takes to be successful with women. If only most Churches actually preached that to men.

John Money and a foundation of perversion

July 9, 2022 | by Deep Strength | Link | Original Link

I just learned about John Money, and it's fascinating (in a bad way – or perhaps disturbing is a better word) how much of his theories have influenced modern psychology.

> Money proposed and developed several theories and related terminology, including gender identity, gender role,[13] gender-identity/role and lovemap. He popularized the term paraphilia (appearing in the DSM-III, which would later replace perversions) and introduced the term sexual orientation in place of sexual preference, arguing that attraction is not necessarily a matter of free choice.[1][2]

So now we know he's pretty much the guy which all of the various gender identity stuff has come out of and also changing words (perversions to paraphilia) to make them more sanitized and less demonized.

> Money was a professor of pediatrics and medical psychology at Johns Hopkins University from 1951 until his death. Between 1960 and 1961, he co-authored two papers with Richard Green, "Incongruous Gender Role: Nongenital Manifestations in Prepubertal Boys" and "Effeminacy in Prepubertal Boys: Summary of Eleven Cases and Recommendations for Case Management."
>
> Money established the Johns Hopkins Gender Identity Clinic in 1965 along with Claude Migeon who was the head of pediatric endocrinology at Johns Hopkins. The hospital began performing sexual reassignment surgery in 1966.[14] At Johns Hopkins, Money was also involved with the Sexual Behaviors Unit, which ran studies on sex-reassignment surgery. In 2002 he received the Magnus Hirschfeld Medal from the German Society for Social-Scientific Sexuality Research.

He was also involved in getting gender assignment surgery off the ground and his books are veneers for pedophilia. This is seen more clearly:

> Money participated in debates on chronophilias, especially pedophilia.[38] He stated that both sexual researchers and the public do not make distinctions between affectional pedophilia and sadistic pedophilia. Money asserted that affectional pedophilia was about love and not sex.
>
> *If I were to see the case of a boy aged ten or eleven who's intensely erotically attracted toward a man in his twenties or thirties, if the relationship is totally mutual, and the bonding is genuinely totally mutual [...] then I would not call it pathological in any way.[39][40]*
>
> Money held the view that affectional pedophilia is caused by a surplus of parental love that became erotic, and is not a behavioral disorder. Rather, he took the

> position that heterosexuality is another example of a societal and therefore superficial, ideological concept.[39][40]

Clearly a great guy that they're basing modern psychology and sexual theory on.

But that's not all. The tragedy of David Reimer.

> During his professional life, Money was respected as an expert on sexual behavior, especially known for his views that gender was learned rather than innate. However, it was later revealed that his most famous case of David Reimer, born Bruce Reimer, was fundamentally flawed.[23] In 1966, a botched circumcision left eight-month-old Reimer without a penis. Money persuaded the baby's parents that sex reassignment surgery would be in Reimer's best interest. At the age of 22 months, Reimer underwent an orchiectomy, in which his testicles were surgically removed. He was reassigned to be raised as female and his name changed from Bruce to Brenda. Money further recommended hormone treatment, to which the parents agreed. Money then recommended a surgical procedure to create an artificial vagina, which the parents refused. Money published a number of papers reporting the reassignment as successful.
>
> During subsequent appointments with Reimer and Reimer's twin brother Brian, Money forced the two to rehearse sexual acts, with David playing the bottom role as his brother "[pressed] his crotch against" David's buttocks. Money also forced the two children to strip for "genital inspections", occasionally taking photos. Money justified these criminal acts by claiming that "childhood 'sexual rehearsal play'" was important for a "healthy adult gender identity".[24]
>
> For several years, Money reported on Reimer's progress as the "John/Joan case", describing apparently successful female gender development and using this case to support the feasibility of sex reassignment and surgical reconstruction even in non-intersex cases. Notes by a former student at Money's laboratory state that, during the yearly follow-up visits, Reimer's parents routinely lied to staff about the success of the procedure. When Money learned about this, he continued to misrepresent the results as a success for decades. By the time this was discovered, the idea of a purely socially constructed gender identity and infant Intersex medical interventions became accepted medical and sociological standard.[25]
>
> At 14 years old and in extreme psychological agony, Reimer was finally told the truth by his parents. He chose to begin calling himself David, and he underwent surgical procedures to revert the female bodily modifications.[26]
>
> David Reimer's case came to international attention in 1997 when he told his story to Milton Diamond, an academic sexologist, who persuaded Reimer to allow him to report the outcome in order to dissuade physicians from treating other infants similarly.[27] Soon after, Reimer went public with his story, and John Colapinto published a widely disseminated and influential account in Rolling

> Stone magazine in December 1997.[28] This was later expanded into The New York Times best-selling biography As Nature Made Him: The Boy Who Was Raised as a Girl (2000),[29] in which Colapinto described how—contrary to Money's reports—when living as Brenda, Reimer did not identify as a girl. He was ostracized and bullied by peers (who dubbed him "cavewoman"),[30][31] and neither frilly dresses[32] nor female hormones made him feel female.
>
> On 1 July 2002, Brian was found dead from an overdose of antidepressants. On 4 May 2004, after suffering years of severe depression, financial instability, and marital troubles,[33] David committed suicide by shooting himself in the head with a sawed-off shotgun at the age of 38. Reimer's parents have stated that Money's methodology was responsible for the deaths of both of their sons.[34]
>
> Money argued that media response to Diamond's exposé was due to right-wing media bias and "the antifeminist movement." He said his detractors believed "masculinity and femininity are built into the genes so women should get back to the mattress and the kitchen".[35] However, intersex activists also criticized Money, stating that the unreported failure had led to the surgical reassignment of thousands of infants as a matter of policy.[36] Privately, Money was mortified by the case, colleagues said, and as a rule did not discuss it.[37]

All in all you have a clearly evil individual who caused a lot of damage based on using his theories to experiment on people. Yet his "theories" are basically dogma to modern psychology and sexual theory.

You wonder how people can believe such crazy things now like the recent trend of "What is a woman?" and you have this guy to thank in large part of that. It's insane to me how what he advocated for made it into mainstream when he left a trail of destruction behind him. That would be like people today glorifying Epstein instead of everyone trying to cover it up, which is even more confusing.

How did this stuff get so much traction in a more 'conservative' point in the US?

Update – IFStudies usually has good stuff, but they interviewed someone who was trying to combine "gender" and Christianity. You can see it's warped, even though she mentions Money and his bad perspective.

https://ifstudies.org/blog/5-questions-with-family-studies-professor-abigail-favale-on-the-genesis-paradigm-

Black pill analysis

July 16, 2022 | by Deep Strength | Link | Original Link

Going to go over some black pill videos, since we've gone over some of the more RP ones with Roommates, Alexander Grace and Casey Zander. Wheat Waffles (WW) seems to be one of the biggest YT black pill creators.

Instead of classifying men according to a number scale, he opts for 3 categories named sub5, normie, and chad. The following 2 videos analyze the different characteristics between these categories.

The first one is supposedly classifying yourself to sub5, normie, or chad depending on how women react to you with their facial expressions. The second video focuses on 40 different ways women react differently to men within these categories.

I watched a few more videos aside from these and it's worth noting that the "sub 5" population that he says generally gets negative feedback right off tends to be < 10-15% of the population and generally has some type of large physical defect. Chad generally falls into > 10-15% of the population. So normies are approximately 70-80% of the population and on the number scale range from about 5-7 or so with some of these men being more attractive than others but not enough to jump to Chad status.

Here is his face rating guide if you wanted to know more about how he does it. While I agree with the overall theme, I do think he does underrate some faces that many would think are more attractive, and you can tell that at least in the 4-6ish range there will definitely be some women interested in some of the specific looks.

He also has a Looksmaxxing guide which if one is not doing many or all of these things he asserts can add 1-1.5ish points to a man's looks. So a 3.5-5ish man (originally sub 5) might be able to go to a normie, but if a man was < 3.5 to begin with especially with significant facial issues then he's likely to stay sub5 according to him.

It's also worth noting that he believes if you are sub5 and obese even if you had a 2-3 type of face the lost facial fat can sometimes boost a man into the normie or even Chad range depending on the underlying facial genetics once the fat is lost.

He also has a flow chart on what you should do in your dating life depending on if you are sub5, normie, or Chad.

Aside from "looksmaxxing" there's also the potential for other things like moneymaxxing (career that increases money to catapult you to another status level), surgerymaxxing (plastic surgery to improve looks like women do), or traveling to other countries where your status would be higher. He also advocates for warm approach and daygaming, but mainly for Chads since it works best for them. Maybe for normies but not for sub5.

Thoughts

I tend to agree with him in the general theme of things, but I think overall it's a bit too simplistic and nihilistic. Given that approximately 10-15% of men are "sub5" according to

him, there's probably a decent to large portion of these are likely self inflicted (e.g. obesity, not even close to "looksmaxxing," etc.). It's likely most men (probably 95% or so) can get themselves to the normie range barring some type of facial deformity or anything like that.

Like I've stated in the How attraction works and misconceptions, there exists a statistical framework in what someone finds attractive. Based on my high school appearance when I was significantly underweight (16-17 BMI) looking back in my memories I had maybe 1-2 women all 4 years that I would say were attracted to me just because. Once I gained a bunch of muscle in college and starting doing things where I could stand out in terms of sports and hobbies I garnered much more attraction from women. I don't think it's a surprise that most of the sub5 and normie Christian leaders in college groups all had girlfriends either contrary to popular belief. For myself the interest was there despite being in the solid "normie" range. If I randomly go out in public I pretty much get all normie looks from women according to WW videos.

Similar to my teaching assistant (TA) stories — even though I get mostly normie looks from women — once you get into a status/teaching position and engage everyone effectively you start to generate a lot more interest as PSALMs (power, status, athleticism, looks, money) and masculinity start to shine through more. Leadership, independence, assertiveness, etc.

This is the biggest flaw of the black pill IMO. Although (L)ooks is a large component of attraction, there are definitely other ways to induce attraction. For the black pill or at least most of the black pill creators, they would just give up if a woman isn't initially attracted or categorize themselves into some sort of self defeating or nihilistic mindset once they've placed themselves there. This translates to defeated body language and is a self-reinforcing downward spiral.

Yes, not everyone is going to be interested unless you're a Chad per se, but you're not aiming to get everyone interested in you. You're aiming for a subset of the population that can find you attractive. There's a few cases where escaping the friend zone is possible, and those tend to have women see you in a new light because of a change in personality or exhibited masculinity. Statistically, your chances with the overall population of women increases as PSALMs and masculinity increases. Maybe it's 1% of the population if you're sub5 on the outset. But with putting on 20-30 pounds of muscle it jumps 5-10% to 6-11%. Style, skincare, good haircut, grooming, and all such things maybe adds some 3-5% to 9-17%. Then being athletic, having a good job, being a leader in Church, being charismatic, and all such things can increase the percentages more. Unless you're "Chad" you're probably not going to hit 30-50%+ rates, but even single digit rates are enough if you work on expanding your influence and social network especially within Christian circles.

You only marry 1 person, so you only need 1… but improving your situation to increase the percentages will help the vast majority of men that aren't Chad. Even the supposed "sub5s."

Sexual morality and civilization

August 4, 2022 | by Deep Strength | Link | Original Link

I have not disappeared. Just really busy for the next few months on real life stuff. Will try to get out a post here and there sporadically for now. Aiming for every week but might be every 2-3 weeks at the moment.

It's Good to be a man newsletter linked this gem by Unwin (on Kirk's blog) on sexual morality and how it affects civilization. To quote the article:

> ## Unwin's cultural categories
>
> Unwin described four "great patterns of human culture" and degrees of flourishing measured in terms of architecture, art, engineering, literature, agriculture, and so forth. The primary criterion for classification was how they related to the natural world and the forces it contains.[3]
>
> 1. **zoistic:** Entirely self-focussed on day-to day-life, wants, and needs, with no interest in understanding nature. Described as a "dead culture" or "inert".
> 2. **monistic:** Acquire superstitious beliefs and/or special treatment of the dead to cope with the natural world.
> 3. **deistic:** Attribute the powers of nature to a god or gods
> 4. **rationalistic:** Use rational thinking to understand nature and to make day-to-day decisions.
>
> ## Unwin's degrees of sexual restraint
>
> Degrees of sexual restraint were divided into two major categores—prenuptial and postnuptial. Prenuptial categories were:[4]
>
> 1. **Complete sexual freedom**—no prenuptial restraints at all
> 2. **Irregular or occasional restraint**— cultural regulations require an occasional period of abstinence
> 3. **Strict Chastity** —remain a virgin until married

There's also some variations/combinations of the degrees of sexual restraint in things like modified monogamy/monkey branching, modified polygamy, and others.

Obviously, rationalistic deist and strict chastity are the ones generally espoused by Scripture.

The results are what you would expect by a God that created the World with those

principles.

> 1. **Effect of sexual constraints:** Increased sexual constraints, either pre or post-nuptial, always led to increased flourishing of a culture. Conversely, increased sexual freedom always led to the collapse of a culture three generations later.
> 2. **Single most influential factor:** Surprisingly, the data revealed that the single most important correlation with the flourishing of a culture was whether pre-nuptial chastity was required or not. It had a very significant effect either way.
> 3. **Highest flourishing of culture:** The most powerful combination was pre-nuptial chastity coupled with "absolute monogamy". Rationalist cultures that retained this combination for at least three generations exceeded all other cultures in every area, including literature, art, science, furniture, architecture, engineering, and agriculture. Only three out of the eighty-six cultures studied ever attained this level.
> 4. **Effect of abandoning prenuptial chastity:** When strict prenuptial chastity was no longer the norm, absolute monogamy, deism, and rational thinking also disappeared within three generations.
> 5. **Total sexual freedom:** If total sexual freedom was embraced by a culture, that culture collapsed within three generations to the lowest state of flourishing — which Unwin describes as "inert" and at a "dead level of conception" and is characterized by people who have little interest in much else other than their own wants and needs. At this level, the culture is usually conquered or taken over by another culture with greater social energy.
> 6. **Time lag:** If there is a change in sexual constraints, either increased or decreased restraints, the full effect of that change is not realized until the third generation.(**Note:** I've added a clarifying footnote at the end of this article. See footnote #13)

God's 'curse of sin' to the "third and fourth generation" in the OT Scriptures is looking more and more reasonable.

Obviously, it's pretty clear to us in hindsight of both European and American culture when it stayed within the general bounds of Judeo-Christian morals flourished. However, as more immorality has become acceptable there's clearly been the obvious downward trend.

Being that a "generation" is about 30-40 years and supposedly the 1960s-1970s is where most of the sexual moores and marriage were destroyed, we're about 1.5-1.75 generations into the collapse. In another 10-20 years we'll probably be seeing a generation that totally rejects God aside from the remnant. But the fields are always

fertile for God to work with.

Headship is an extension of the life you built when single

August 14, 2022 | by Deep Strength | Link | Original Link

Jack has been going on a good tear recently with:

- Sexual authority and sanctification
- It's too easy to blame everything on feminism
- Headship authority takes work

Let me go over some thoughts I had on these.

> **Sexual authority and sanctification**
>
> The fulfillment of sexual authority that a husband or wife has over their spouse is an ideal for the married person to strive after. Done well, this should usher in sanctification and God's glory in the marriage. To some, it will come naturally. To most, they will have to make a diligent effort to be obedient to God in order to attain a state of sanctification. Too many will neglect this marital duty altogether, and reap the bitter consequences thereof.

Sexual authority is an interesting term. Don't love it as it's not intuitive, but I think the concept is sound.

One thing I think most men don't get with "sexual authority" is that it's harder to learn. The "not about the nail" tends to be a fundamental misunderstanding of men to grasp how to be dominant toward women in a way that increases sexual desire.

We know that men can increase their sexual attractiveness through various traits such as PSALM (power, status, athleticism, looks, money) as well as headship/leadership and masculinity. This is the first step — be attractive. However, *seduction* of a wife is based on dominating her both physically and mentally and making her feel like the object of desire (of an attractive man).

If we think back to most women's porn (50 shades of gray, etc.) it's the handsome, muscular, confident, rich, assertive leader who selects that "one woman to make her feel special" and then dominates her life. That's the fantasy. Yet to get from fantasy to reality requires skills that most men aren't taught (and will never be taught) and tend to be more obscure in nature. Improving attractive traits has been well covered by the 'sphere and other places, but seduction itself tends to be harder to teach and thus not as well taught as sexual attraction.

I'd say the hardest part about seduction that I think most men will never be able to truly grasp is being socially dominant over women. Women from a young age basically are taught to be pros at verbally sparring, backstabbing, socially manipulating things, and so on, so it's any wonder why women always run circles around men in the verbal

dominance circle. Yet to truly seduce a woman you need to dominate her mind.

Fortunately, the masculine shortcut at this is physical dominance which is much easier to display, which is why packing on the muscle and working out is a must. A man must be able to pick up his wife and softly or roughly man handle her. The literal sweep her off her feet to kiss her. Pin her against a wall and take a kiss and end it abruptly. Leave her wanting more. These types of things can get you most of the way there by increasing the polarity of the masculine-feminine dynamic especially in the bedroom.

But back to the nail on the head, getting into arguments is by nature not leading or being the head, so these things will inevitably be turnoffs. Most men can't win with the verbal spar of words, so by proxy we have a situation where the husband gets dominated by his wife in an argument. Not only did he fail to lead but he got crushed in the war of words which her hypergamy hates. Big sexual attraction turn off. Only way to win is not to play that game in the first place.

Maybe I can elaborate more in another post if people want more discussion on this.

> **It's too easy to blame everything on feminism**
>
> So instead of quarrelling about which came first, the chicken or the egg, eventually, we're going to have to stop ascribing such overwhelming power to Feminism in the abstract, and start picking apart the tacks and threads that hold it all together. In practice, we should start engaging in some brinkmanship with those who are limited by their need of a rhetorical catharsis and those who presume Feminism will continue to be the overriding norm to which all others have to bow.

Largely, I think this goes back to my 4 areas of responsibility in marriage.

1. Men have a responsibility for their own actions
2. Men have a responsibility for how they influence their wives
3. Women have a responsibility for their own actions
4. Women have a responsibility for how they influence their husbands

In the case of feminism, let's say the "woman" in this scenario represents that. Yes, that woman/feminism has a negative influence on the man, but the man still has a responsibility for his own actions and how he influences others. So all in all I don't see anything wrong with subscribing some blame to "sin," but that blame should not absolve anyone from continuing to do what is right in their lives.

> **Headship authority takes work**

I found the comments to be the most instructive.

> **RPA –**
>
> The answer to your questions about how a patriarch would handle certain situations actually starts with mindset, and that mindset is *highly offensive* to

modern sensibilities. It's part of what men used to express in male only spaces, but now is what we must think but not say out loud, but I'm feeling good because it's Friday stateside, so here it goes … in writing.

Every husband needs to understand that in order to do his job as a husband he must think of his wife as the most responsible teenager in the household. When a husband thinks of his wife as his equal in authority bad outcomes abound, very similar to when a child is treated like an equal instead of setting boundaries for them and holding them to the standards you set.

Your traffic violation hypothetical is close to reality for me, except instead of violations the issue is accidents. Mrs. Apostle has had an accident in every car she's ever had over the past 25 years and has even wrecked 2 of mine. In total she's been involved in 8 accidents, 3 of which totaled vehicles, 2 others came very very close to being total losses and has resulted in over 100k in liability because 2 of the other drivers were injured.

So what was I to do with my wife's abysmal driving? To start, we had a month-long argument 2 years ago over who was going to be the driver of the more expensive car. I held my ground and used the insurance money from her wreck to get myself the newer vehicle and gave her the older one I'd been driving, which she then wrecked. We lucked out and found a well maintained 10 year old Toyota for her for under $10k. That's the limit I'm willing to risk on her driving and I've placed strict limits on phone use and other areas of driving that she needs to improve on. Her main issues are focus and attention, which is what I've tried to make her correct.

Time will tell if she complies, but if she messes up again she'll be in a purely functional junker that we can send to the scrap yard if anything goes wrong. The other implications are that she is working extra cases to cover the increased insurance costs and she is not allowed to drive my Tundra or Land Cruiser.

My wife is a middle aged woman with 2 graduate degrees who finished with a 4.0 GPA. She is highly capable of focus and attention to detail when she chooses to put her mind to a task. She merely has to feel like attentive driving is very important to her, which, based on her history, means it is up to me to make her feel that attentive driving is important. Hence, my mindset that she's the most responsible teenager in my household. Thinking otherwise puts my family at risk.

(There are other quite applicable examples of how this mindset applies, but the driving is the easiest example to give.)

Deti –

The mindset is one of husband being the "responsible" one, setting boundaries, and then holding to them. If the husband has made a decision and set a boundary, then he needs to keep to them.

Not to steal RPA's thunder, so I'm going to put this under here.

Mrs. deti is a capable, efficient, hard worker who can think rationally when she wants to. Her one area of irresponsibility is her emotions. She is highly emotionally overreactive. Her negative emotions run out of control. She can be overcome with fear, anger, rage, or despair. She has routinely injured her relationships with others with her emotional overreactions, worst of all me.

When this is pointed out to her, she does better. But this is one of her weaknesses and faults. This is one area she struggles in. The only things that seem to improve it are her constant mindfulness and being reminded by me of boundaries I've set for her in her treatment of me and our son. Those boundaries have to be constantly manned and defended.

RPB –

Not to steal deti's thunder, Mrs. Boomer's area is spending money, not in a reckless spendthrift way, but in a *"Hubby's got the budget, not my area of responsibility"* kind of way. When she goes out of town for an errand or two, it seems she can't just make one or two stops to get stuff, but three or four. And when she has her 78 year old, dementia addled mother that lives with us, it seems to always have to include a food stop along the way. We recently got a puppy, so extra stops to get stuff for the pup, are the "errands du jour."

She knows I'm on top of the budget, and that I'll "figure it all out," but try as I may, I haven't been able to get her to be more aware exactly WHAT the effect is on our budget. For example, last month I budgeted $500 for the pets, because we had vet expenses. When all was said and done for the month, we'd spent $800 on the pets. The extra three hundred had to be shifted from another area of the budget, or come out of savings. Fortunately, I had no car maintenance in July, so that line item on the budget compensated for the pet's over spending.

I'm not super complaining here because I'm sure some guys have wives who MINDLESSLY spend money, i.e. with no relation to the family budget at all, aka budget busters; my wife just seems to think, *"We need this, or the pup needs this"*, so hubby over there will just have to figure it out.

She used to do this with her spending money line item in the budget, however after about two or three months of me, the Patriarch, showing her proof that she busted her spending money budget every single month, she finally got that under control. The point is, I had to show her this until she finally got it; got it like in, *"Oh yeah, I see it now. Okay, I'll watch it closely."* She did for about six months, then I noticed it starting to creep back in, so back on went my Patriarchal hat and she's reigning it back in, but not at first without a bit of a snarky attitude about it. I gave her the old "Patriarchal stare" when she snarked at me, and she got the message.

Here's the thing gents, my wife's not real bad about her spending, she's actually, from the stories I've heard other men tell, fairly mild with her spending habits… BUT she's still a female, and it's my job, as that d@mmed, ass-holish Patriarch to

> reign her in on it, for the good of our family. She benefits too when the monthly budget is adhered to. When we come in under budget for the month, it's extra money for savings, or something that we/she may want to get.
>
> Just as a final aside, I help people with their personal or family budgets because I'm pretty good at it. I'm just starting to help a guy on my men's team who has problems with his family's monthly budget making ends meet. In our first meeting, I asked him, *"Who handles the family budget?"* Do I even have to tell you what the answer was to that question? LOL! His wife of course! He makes the money (her too, both have jobs), and she handles all of it. He doesn't even see his family budget because, *"Mama's got it."* Step one buddy, time to get your "Patriarchal hat" out of storage and get back in the family budget game, besides just handing over the moolah to mama to manage.

All of these anecdotes are particularly instructive namely because the Church wants nothing to do with them.

If we look back through the Scriptures, we see the Jesus:Church::husbands:wives analogy as is oft stated. However, Jesus was readily there to correct, teach, rebuke, and chasten the disciples when they started to go off course. Of course, it's right there in the Scriptures – Husbands are to love their wives like Christ love the Church for the purpose of sanctification.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Whether feminist infiltration or not, the Church does a crap job at this. Egalitarians deny husbandly authority while complementarians try to neuter authority and everything in between. Hence, marriage for men becomes more like "loving your wife as she is" and not using your authority to be her head to teach, correct, and help her be more like Christ.

I get it. Most men are never taught this. Even if they learn it it's like RPA, deti, and RPB above where they had to come to the "Christian manosphere" for actual Biblical teaching. It leaves a sour taste in your mouth that your marriage could flounder and often be on the brink of destruction for so long because we had not been taught the right things.

Each man who wants to be married or will get married should be taught that he is responsible for being her head and teaching his wife what he wants his household to look like and to be a responsible steward with it. This is a basic minimum, and I would tell any man to dump a woman who doesn't agree. If she's rebellious to him being her head before marriage he should run away. The proverbs are clear about contentious and rebellious women in marriage. You don't want that headache.

If we actually had these things taught in our Churches and to our Christian sons and daughters then the expectations would be there, and we would not be surprised or have a bad taste left in our mouths. It's like the Church often lying or omitting or just not knowing anything about sexual attractiveness. It's bitter because we feel like we've been living a lie for our whole lives.

But back to sanctification, it's a continual process. Trust is earned and an expression of the character of godliness

> Obviously, a wife who is respectful and submissive even when it is difficult is much easier to trust than one who is disrespectful and rebellious. But there are many different steps that it takes to get there. For instance,
>
> 1. A wife who is disrespectful and rebellious according to her own whims
> 2. A wife who knows what is right but can be disrespectful and rebellious when things get tough for her
> 3. A wife who knows what is right but has developed greater self control and perseverance but sometimes slips up when things are tough
> 4. A wife who knows what is right and it's rare that she's disrespectful and rebellious
>
> There can be many in between with these circumstances like how she responds to teaching, correction, or rebuke for good or for evil. You could probably make another whole list or expand this one to 8-9 bullet points with these.
>
> However, the point is that if you and your wife are a Christian and actively wanting to obey God and His Biblical roles and responsibilities, the sanctification process will be gradual over time in most cases and it is a process. This process is cultivated step by step and large jumps though they can happen tend to be unlikely since unlearning ingrained sinfulness is difficult.

If you have a wife at 1-2 but wants to be more godly it take time to get her to 3-4. But you must be vigilant and persistent about being the head of your family and taking responsibility to say "no" (when Adam didn't) and teach, correct, and train her in righteousness. Even when the world and *especially the Church* says you are not doing the right thing.

Finally, circling back to the headline of the post: **Headship is an extension of the life you built when single**.

Building headship (of one) in your own life and taking the steps to master verbal sparring / flirting and all such manner of leadership skills and setting your expectations for marriage right are preparation for marriage. This continues when you get a girlfriend, engaged and married. They all build into each other and take work and practice. Like any new skills they are hard work at first, but once you build the habits of them they become easier and simpler. Hopefully, if you're reading this you are not surprised by them, but know they are expected by the Bible and you should strive to do them if you want to be

married or you are married.

Objective and subjective attraction measures and what the Church can do about it

August 18, 2022 | by Deep Strength | Link | Original Link

There seems to be some confusion and possible disagreement on various objective and subjective attraction measures on Respect makes all the difference! and On Curating a Christian Culture of Attraction.

Objective attraction measures would probably be what we could call in-built from Creation. These seem to include:

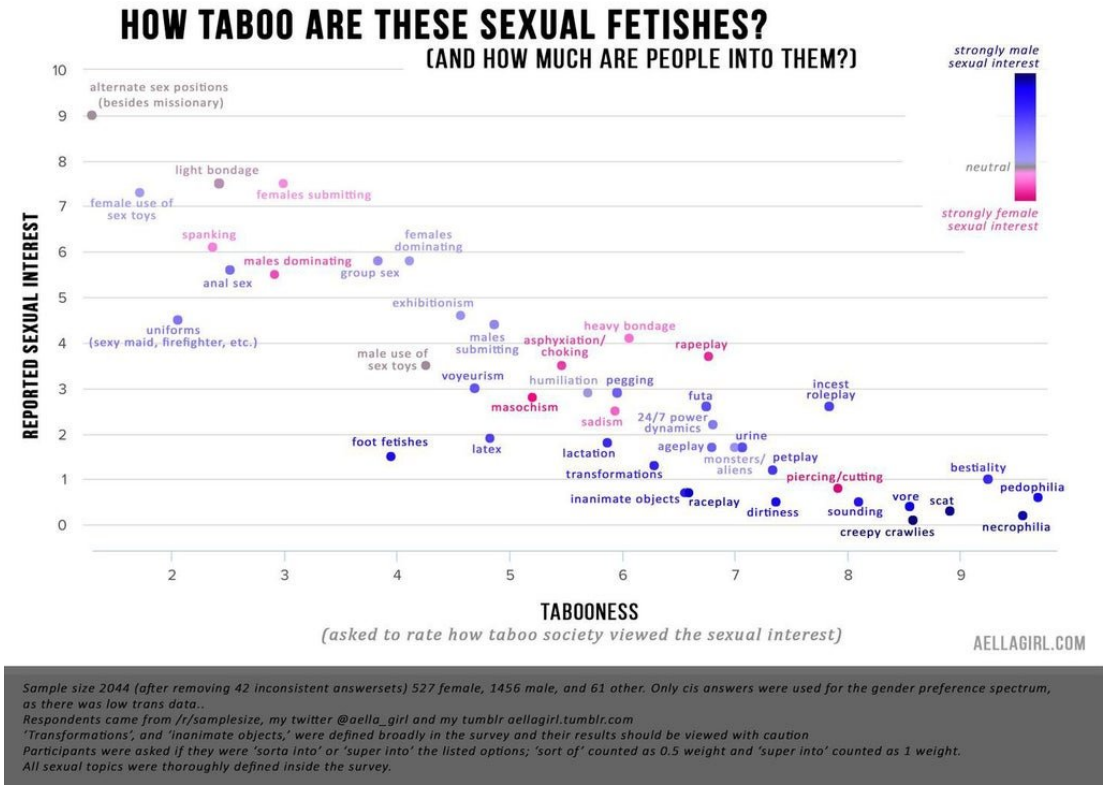
- Muscle and V-shape for women, and waist to hip ratio in women for men
- Masculinity and masculine traits and femininity and feminine traits – polarity of the sexes
- PSALM traits for women, and beauty for men. Includes things like facial and body symmetry.
- Leadership/headship for women, and respect/submissiveness for men.
- Possibly some others, though to varying degrees. For instance, “intelligence” can sometimes be an attractor for women, but it’s not actually intelligence they’re attracted to but usually the display of intelligence morphs into some type of dominance in a social situation or knowing how to solve a problem with competence, excellence, etc).

I would say most subjective measures seem to be variations off of these certain traits, and that men seem to have more variance than women in this regard. For instance,

- Different men prefer different color hair such as blond, brunette, black
- Different men seem to also have more variance in fetishes such as feet and such.
- Men and women can have race preferences. Race preferences also vary from culture to culture, though across the world women tend to find white men the most attractive because of the relative dominance of western civilization. Men are more varied in this regard too.
- Different cultures view skin color differently — usually lighter skin color is preferable since it means someone is relatively wealthier and they don’t have to work outside in the sun all day. Contrast this to most Western cultures now where a tan seems to be a bit more attractive.
- Weight seems to be one that is variable according to culture. Mild/plump women figures used to be the most attractive before the 20th century due to wealth allowing those who are rich to eat more, but now what tends to be the most attractive seems to be low body fat with at least some muscle for women. Muscular men have always been in regardless.

Additionally, you go to a porn site and you name it there’s a category for it. Mostly for

males, although there has been a stark rise in female porn usage too. There's even an informal study that looked at sexual fetishes versus social acceptability.



As you can see in this study (although might be a bit hard to read because of the blurriness), generally male fetishes vary widely including things like foot fetish, latex, exhibitionism, and such and then go all the way into disgusting ones like necrophilia, pedophilia, bestiality, etc. I highly encourage you to not look up the ones you don't know that are > 5 on the taboo scale.

Virtually *all* female fetishes are actually small in variability and revolve around male dominance. All of the ones listed include: females submitting, spanking, males dominating, masochism, asphyxiation/choking, heavy bondage, sadism, rapeplay, piercing/cutting.

I think Jack errs a bit in using his own experience for saying that "You Breed What You Feed" and using his own example.

> After dating several Asian women and then being married to one for a while, I now find Asian women to be more attractive than white women. Part of this is because of Western women's slide into disrespect, depravity, and obesity over the past 20 years, but part of it is because I have had many more positive interactions and good memories with Asian women than I ever had with white women.
>
> These days, I don't find white women attractive at all any more. I can recognize that they are beautiful, but I can't take them seriously because they don't arouse me or move me.

While that is true to some extent especially in regard to polarity of the sexes (masculine-

feminine dynamic), it's also true that there seems to be less variability in female attraction. I think Jack is right in that his attraction toward white women seemed to wane the more he got respect from asian women, but this is not necessarily an indicator of *attraction* toward asian women but a specific *turn off* toward western women. After he was more turned off by western women because of lack of respect and such, then his brain probably patterned stronger because of positive reinforcement. The brain is particularly good at patterning positive and negative reinforcement. Same with porn, dopamine, and desensitization.

The male brain in particular seems to be able to — for lack of a better word — fetishize certain traits in women based on experiences. I recall being generally attracted to most different body types of women in high school, but when I got into working out in college my preferences started to change toward more athletic-type build women. I can go back and see what women I have been previously attracted to in high school and college via FB pictures and it's definitely not the same as it is now.

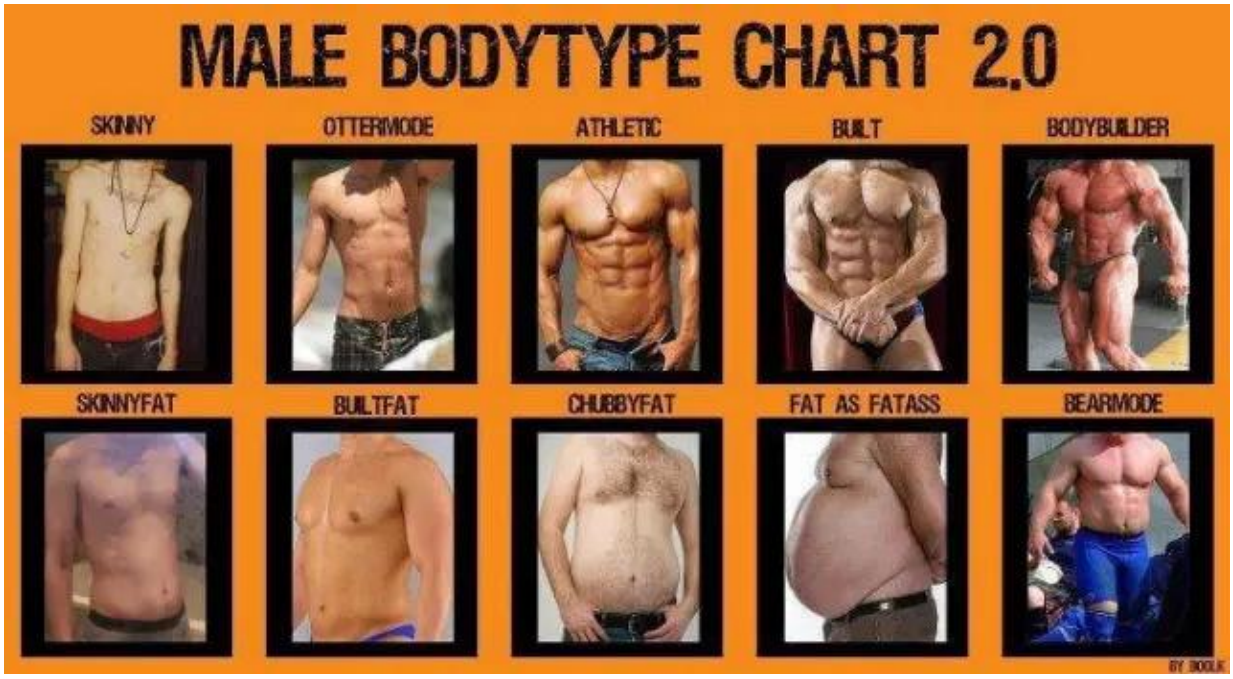
Additionally, most men go through a similar phase in regard to filtering better with turn offs. When men are inexperienced with women they tend to tolerate a woman's BS a lot more because of general sexual thirst. However, as a man gets older and more experienced, even if the woman is more beautiful or hotter, he may not engage with her because her attitude and disrespect toward him is too annoying and not worth the hassle. However, this is not attraction based but learning to implement a correct "turn off filter" so that beauty isn't as blinding anymore.

Going back to attraction it seems that the less variability in female attraction is clearly shown through the oft-used example of female porn which is virtually always focused on the handsome, rich, muscular, confident, assertive, leader. If there's any variation it's usually just in the role of the man. For instance, the man could be a wealthy businessman, an adventurer, a savior or hero, or even other "taboo" but dominant toward women non-humans like vampires or werewolves (looking at you, Twilight). You get the beastial nature which is animalistic-like dominance like the female fetishes indicate.

There is also some variability in polarity though mostly from the men's side. Cuckolding, male submitting, pegging, and other fetishes for men that are growing in popularity with the rise of more female dominance in culture. The corresponding dominatrix is definitely less common.

The main variance in women's attraction seems to be a relatively "narrow" window of the already mentioned categories. For instance, these are different physiques that have different responses from women.

Warning following image has some NSFW physiques for some.



- Most women prefer the the athletic, but less prefer ottermode, built, builtfat and bearmode. They wouldn't kick the latter ones out of bed either though.
- Some women prefer builtfat, bear, ottermode, built, and occasionally bodybuilder over fit/muscular.
- It also depends the relative physique of the woman as well. Even most skinny woman will prefer men to be at least ottermode or athletic up to built and more, just like most women will prefer 6ft men even if they are only 5'0″ themselves.
- Likewise, the more muscular a woman's physique from athletics or hitting the gym their relative hypergamy also kicks in to want a man more muscular than them.

Somewhat similar to small variance in facial genetics or some small preferences in things like hair and eye color (dark hair and dark eye color part of the "tall dark and handsome" versus say a nordic country look).

Since these are generally fall within a small variance range, the best thing to do is focus on the thing you can actually change socially and within certain communities.

What the Church can do about it

In any case, attraction and sexual arousal are generally not negotiable. People like what they like, although there is some variability in how *some* are influenced due to wider culture. Men also seem to have more variability than women in sexual attraction, and let's also not get turn offs confused with attraction either. But as a whole most men and women generally follow most objective measures of attraction.

As I stated in Why do most societies have 90-95% marriage rates (at some points), your average man was propped up to a higher scale through several of the following means which means that hypergamy was satisfied in most women.

> - The position of *man* and *husband* were held with nearly universal respect for what men do.

> - Most jobs, especially those which required a lot of expertise hands on or otherwise, were held only by men. By extension, most of those jobs were higher paid.
> - Men in general were more masculine
> - Lack of obesity. The comparative lack of obesity in the past, male and female 1-3s in the past would be rated higher than the 1-3s of today.

Obviously, women would need to do their part too in some of these like cultivating femininity and not being obese.

In regard to PSALMs and masculinity these are ways to encourage these types of things within the Church:

- Power/status – equip men for leadership positions in the Church and in the broader community. If it's not the vocational calling like pastor and occasionally other paid positions like worship leader, men should still be leading the Bible studies and other ministry opportunities within the Church ideally. Learning how to lead men and women helps with relationships obviously.
- Athleticism/Looks – have lifting and other sports related groups in the Church, encourage the men to dress well, good grooming, and healthy lifestyles. Obviously, these are things women can be encouraged too to avoid obesity as well.
- Money – Encourage men to go into well paying trades or if college/university to go into higher paying fields like STEM/finance
- Masculinity – obviously, raise masculine men with masculine traits and show them how Jesus was a strong masculine leader who didn't bend to societal or religious Pharisaical pressures. Expect them to be able to shared their faith effectively and get them experience leading groups within the Church.

Help them to maximize the attractive traits while equipping them to be leaders in their Churches and communities.

These are things that can be implemented in various Churches and the wider community, as well as teaching men and women that some of their feelings/desires in the opposite sex are flirting with disaster. It's easy to be enticed by the "bad boy" and the "promiscuous woman" or in the equivalent Biblical terms the "sexual forbidden fruit," but we should vigilant to look for someone who we are attracted to but has good character, morals, and wants to grow in the Biblical roles and responsibilities with us in marriage.

Preparing young men and women for that is critical, and it needs to be followed through. Others have commented that even if you prepare young men and women for Biblical roles and responsibilities in marriage, but then send them off to college/university fornication factories and discourage relatively early marriage compared to society then you're really sabotaging your own teachings. It is does not appear that men and women were created to have sex drives for 15+ years until late 20s/early 30s to marry because sexual temptation is too much. Maybe marriage in late teens right now can be a bit much for some parents, but at least early 20s and family oriented individuals should have a

solid handle on general trajectory for quality men and women

Biblical Christianity is both good and attractive while Western Christianity is not

August 19, 2022 | by Deep Strength | Link | Original Link

From my comment on deti's post The Delusion of the Good.

Deti makes several good points.

> This is what our churches are telling men: That women are basically good, they're better than men are, women are not depraved, and women are "attracted" to "Good Men". Since women are so good, then when a man is faced with problems in a relationship with a woman, then it must be entirely the man's fault. He has to "make concessions" and "do what it takes" to keep her.
>
> Then they tell you, *"Well, if it doesn't work, you might get divorced. This is war. Some men die in battle. Oh well, guys, if your marriages fail, too bad so sad, you're just unlucky, you'll just have to suffer and die. We'll carefully and assiduously ignore that any children you had will suffer too, but they're just collateral damage. It was probably your fault anyway."*
>
> No.
>
> Guys, I've already done this. I've done everything men like Kristor and Roebuck told me to do. I was good, kind, nice. I got the education. I got the career. I made the money. I did the work. I went to church. I treated everyone well. I was virtuous, good, and kind. I asked permission. I stayed inside the lines.
>
> I was a stellar man, by the world's standards, and also by God's. But it was all an effort in the flesh. I thought that if I fit the image of an ideal man, then I should have the concomitant rewards. But it just doesn't work that way.
>
> What did I get for all that effort?
>
> I ended up in a very unhappy marriage to a headstrong and rebellious woman. Now, I'm just trying to save my own life and that of my children's.

The slight error he makes is based in the difference between actual Biblical Christianity and western Christianity.

Commenter info identifies this as well.

> What is is considered Good has departed from what God actually considers Good.
>
> For example, the conception that Jesus didn't have "Game" as part of the repertoire of Righteousness. The son of God was sinless and the Perfect Man:

My reply:

Agreed with info.

Jesus despite having "He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him." per Isaiah 53 exuded masculine traits (e.g.

confidence, assertiveness, independence, leadership, etc.) and charisma such that dozens of men and women wanted to follow him for life (e.g. the disciples and women) and thousands of people gathered to hear him regularly.

When talking with and advising men the thing I find that most differs with "modern western Christianity" and "Biblical Christianity" is the misinterpretation of Ephesians 5 that I've continually harped on my blog.

> Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 **so that He might sanctify her**, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

- Biblical Christianity is headship for the purpose of sanctification. Being the anti-Adam (who listened to his wife to eat the fruit instead of sanctifying her) much like Jesus' purpose for the Church is salvation and sanctification. This is also correction and rebuke as evidenced in Revelation 2-3 where Jesus provides a rebuke for the Churches or they have no part of Him.
- Modern western Christianity twists this Christ's love to mean care the most about your wife's feelings. For instance, if she's "feeling unloved" you must do all you can to sacrifice to make her feel better because Christ's love was sacrificial. It sounds good, but then you realize that actually trying to make someone feel better is just being a slave to their feelings. This leads to an inverted role relationship where the woman's feelings are the head and a husband is merely submitting their every whim as a supplicating wimp.

Wives may not like being corrected or taught, but they will respect it even if they don't like it or try to rebel. Supplicating to her feelings inevitably leads to more unhappiness and almost always some sort of desire for divorce or adultery. No woman respects a supplicating wimp nor listens to him either.

Biblical Christianity is GOOD and actually doing it has some components of attraction. But western Christianity has gotten things twisted because of notions of chivalry, marrying feminism with the Bible, pastoral blind spots and other things of these natures which leads to not only no attraction but worse marital outcomes.

The distorted Western Christianity take on "love" is a disaster for respect, attraction, and marital outcomes. However, the Biblical headship may or may not get the right marital outcome if a wife is dead set on rebelliousness, but it will at least keep some components of attraction and respect.

This is why your average men in the Christian manosphere who actually starting taking headship seriously ***sometimes*** turn their marriages around, whereas Christian marriage counseling is a sham and ***never works***. The ***only*** exception it seems to work in and only occasionally at that is where a husband is already attractive (e.g. pastor) who is so consumed with his ministry that he neglects/abandons headship of his wife. Then when

he actually starts being the head to her again she feels more loved, but it's only the case because he was attractive before (e.g. has the status of pastor, leader of congregation, was so driven/ambitious by his mission for God).

The **major** problem with this becomes quite clear which is the aforementioned pastor blind spot. The pastor thinks that his situation is the same as any average man. Thus, he tells husbands to focus on their wives and their marriage will improve. After all, it did for him. But this advice is ignorant of the true reality that the pastor is already attractive and his specific circumstance is actually being neglectful of being a head to his wife. The common man's issue is often not being attractive in the first place. Yes, this in part may be due to abdicating headship as well, but it usually is also with letting himself go (obesity) and otherwise already supplicating to his wife (e.g. she's my better half, wears the pants, makes the decisions, etc.) which the pastor was not doing. Your average man doubling down on trying to satisfy her feelings of unhappiness only leads to more unhappiness.

I believe type of experience, along Christians believing chivalry is good and incorporating feminist influences into Scripture, are probably the largest reasons why the Ephesians 5 passage gets misinterpreted. To the detriment of all Christians: husbands as the perpetual supplicators instead of leaders and wives in a more unhappy situation to *choose* to rebel and divorce.

Classic case of the blind leading the blind into a pit.

What sexual attraction does and does not do

August 28, 2022 | by Deep Strength | Link | Original Link

Given some recent misinterpretations on my position on (sexual) attraction, this post may be warranted. If you're new and want to know the Biblical understanding of attraction see the post linked.

Gonna go through my main points and elaborate on them a bit more.

> I'm one of the ones who initially pointed out that Game does not produce sanctification. One cannot rely on attraction to produce sanctification either. One must deliberately do it. E.g. Be the head, love her for the purpose of sanctification, etc.

My post on the interaction of game, attraction, and sanctification.

Generally speaking, attraction can *assist* in sanctification in that a it's more likely a wife will not be as contentious or rebellious if a husband is more attractive. In this way, a good analogy for sexual attraction is that it's like influence.

For instance, an attractive man has "influence" in asking a woman out on a date that she is more likely to respond affirmatively. Attractive men and women generally get more social benefit of the doubt and tend to benefit more from raises, social situations, and other positive interactions from said influence.

This is the reason why men in the Christian manosphere can sometimes turn the marriages around. Once they start acting like the head, leading, and generally being more masculine they start to become more attractive to their wives. This is generally met with more compliance if not outright respect and submission. Yes, there are some exceptions such as if the wife already checked out and is heading toward divorce. However, the general trend is the wife was just unhappy her husband wasn't doing what the man is supposed to do in the relationship then it usually turns out better. Some resistance can be met (e.g. overcoming fitness tests) to generally prove to her it's not fake and/or if there are ingrained inverted role relationship habits that need to be broken.

Compare this to the overweight nice guy husband who defers to his wife on everything. He has little attractiveness (e.g. little to no influence) over his wife. Therefore his relative 'bids' or requests such as initiating sex or attempting to make decisions or lead the family are generally met with contentiousness and disrespect. If this pattern of behavior has been going on years possibly scorn or disgust.

> I'm advocating that men should consider increasing their attractiveness if they want a wife and are having trouble getting dates. This includes any man not just men on the cusp. A chunk of this is by actually doing what the Bible says anyway.
>
> I'm not advocating attraction is "all that." But it helps. Most men and women can't get a date from the opposite sex if they don't find them at least somewhat attractive. At least get your foot in the door.

Both of these tend to fall in this category.

For the most part, there's no reason to not work on attractiveness as everyone stands to benefit from it. All men and all women can benefit from more influence in life especially in regard to the social interaction, even if it's not being more attractive for a potential spouse. You're more likely to be taken seriously when talking with others, preaching the gospel, and taking the initiative to do things if you look are attractive. For instance, you're confident, dress well, and are fit and muscular versus look like you're overweight/obese, unkempt, and generally crawled out of a dumpster.

The only reason why you might not want to work on it anymore is the value of time. If a man or woman is already say an 8-10 in the looks range, it's not likely that they're going to benefit from improving their looks much compared to the time they could use to do other things. However, any man or woman going from 3 to 5 or 5 to 7 definitely ups their positive interaction rates in the dating game.

In regard to the Biblical Christianity as opposed to Western Christianity helping with attractiveness that was covered in that last post.

> I'm advocating that Church communities help improve men's status and other factors that can help relative hypergamy and affirm men and women flee sexual temptation.

This is a separate thing from someone improving their attractiveness (e.g. influence) as it involves the community doing things to facilitate a culture to improve and reinforce marriages from divorce. Covered in the post before the last on objective and subjective measures of attraction and what the Church can do about it.

The brief summary is that men were held in high respect for who they are and what they do. Men generally had more well paying jobs. Men were expected to be leaders in their family and the Church and general civic life. The Church and community pushed for these things, and the Church should be pushing for strong masculine men in their own Churches. Likewise, teaching men and women to flee sexual immorality (promiscuous women & bad boys).

Attraction / influence can be used either positively or negatively and obviously one of the ways it's used negatively is temptation for sin such as premarital sex, frigidity, and other such things.

And to review on what we know about sexual attractiveness to women via PSALM + masculinity:

> Godliness is not attractive.
>
> But godly activities **expressed in a certain way (PSALM + masculinity)** are attractive.
>
> Godliness by itself is not attractive. It has the capacity to be so if expressed in a certain way.
>
> Again, Pastor, worship leader, Bible study leader vs Church janitor, parking lot

> coordinator, etc. In most Churches, all of these men are doing all they can for the glory of God. Only some are sexually attractive to women.
>
> Another example. Prayer at home [edit: by yourself] is not attractive. Prayer in a group where you're leading it? Some. Prayer at a Christian conference? Yeah. It's the leadership and status associated with the context that makes it attractive.

If we again use the analogy that attraction is influence, we can see that we can see that positions of power, status, athleticism, looks, money, and masculine traits all have that type of influence on women. They want to be around them more, and also want to be with them. Prayer by itself means nothing in regard to attraction.

clarification: In regard to the prayer *by yourself* instance, leading your wife in prayer, Bible study, and other spiritual disciplines can be attractive as the context is being the head/leading her. However, a wife simply knowing that you're praying a lot by yourself is not attractive in itself.

The same is true of the difference of attractive man giving a woman flowers being romantic versus the unattractive man giving a woman flower being a creep.

Same thing for godly activities. A woman's nice guy friend can pray for her and she isn't attracted to him, but if her attractive friend will pray for her and it's romantic and sweet. In the same way, if an unattractive woman prays for a man he'll just tell her thanks. If an attractive single woman offers to pray for the same man he'll probably get a bit excited and think that she may be interested in him.

Godly activities are contextually attractive only if they are expressed through the various PSALM + masculine traits *or* a woman already thinks a man is attractive.

In other words, to quote Deti: "women want a loving, kind, good-with-children, patient man who is already attractive." However, they usually won't tell you the underlined part, and most of them won't even know what their attraction triggers are in the first place.

The differences between sexual attraction and sexual arousal

September 1, 2022 | by Deep Strength | Link | Original Link

One of the bigger confusions about Deti's and Rowena's points seems to be the distinction between sexual attraction and sexual arousal.

> ### SMV = 8-10 "The Have's"
>
> Only 8-10's (men very high in good looks and athletic ability – a part of LAMPS) can elicit the raw visceral sexual attraction that Scott and Thedeti are referring to.
>
> For 8-10's, the Tingle button is permanently ON. These men are ALWAYS sexually attractive to women. And to practically ALL women. Even though they may not show it, respond to it, or express interest (because that would be a pay off.)
>
> In this case, Rowena and Thedeti AGREE.
>
> ### SMV = 5-7 "It depends on maybe's"
>
> There is no sexual attraction but there is no sexual repulsion either. However, sexual attraction or sexual repulsion can be generated if the context changes.
>
> So in this case, Rowena and Thedeti DISAGREE.
>
> For men in the 5-7 category, the question is how to change and/or control the context. The contextual factors of attraction will be covered in the next section.
>
> ### SMV ≤ 4 "The Have Not's"
>
> For men below 5, the Tingle button is permanently OFF. This includes the morbidly obese, profoundly ugly, etc. These men are sexually REPULSIVE. This is not the zone of a *lack* of sexual attraction, it is the zone of sexual REPULSION, meaning, *"No way will I ever let this person touch me!"* Nothing can change this.

This type of system is comparative to Wheat Waffle's Chad / Normie / Sub5 I covered in Black Pill analysis as I commented over there.

In general, I find this system to a solid one. Most Sub5 / Have Nots can usually get themselves at least to Normie / Maybe range if they become muscular and fit and generally clean up as opposed to be more grungy and unkempt. There's not that many truly unfortunate people out there, so for all intents and purposes we'll skip that for now.

Deti seems to be describing something different than just sexual attraction which generally would be defined as sexual arousal.

> This is where I want to focus effort. Here's the main point: **With these men and women's interactions with them, what is generated in women is *not* "sexual attraction".** It's not any kind of "attraction". The only kind of "attraction" that there is or that matters is SEXUAL attraction.
>
> It's not arousal or desire. It's utility and exploitation. It's that the woman sees an opportunity to use, exploit, and take advantage of a man for whatever it is she wants from him (usually indicia of commitment and access to resources). She's not attracted to him. She does not really want *him.* She wants him to commit to her so she has unfettered access to his resources into perpetuity even after she has decided that staying with him is no longer advantageous to her.
>
> I used to believe that the S, A, and M of PSALM generated real sexual attraction. I don't believe they do now. Of course, looks generates real, actual sexual attraction. I believe P (power) can generate real sexual attraction if it is combined with looks, but not alone and not when combined with anything else.
>
> The only thing other than being 8-10 as Rowena describes it that generates sexual attraction, temporarily, is Game/charisma/whatever it's called now. (Hey, guys- remember Game?) Game can generate some attraction in some women, for a while.
>
> The point is that the only thing that lasts is being an 8-10 (in her eyes, anyway). That's what works. That's Scott/Mychael. That's SAM/Elspeth ("he was the most beautiful man I had ever laid eyes on" "He has a beautiful visage"). Nothing else lasts. Nothing else works.

My comment as follows with some expounding after that.

> I think what you're getting at here is the difference between attraction and sexual arousal.
>
> Women generally won't date or marry someone they aren't at least somewhat attracted to (PSALM + masculinity) unless they are going for the status of married (which there are some). However, attraction does not always lead to sexual arousal.
>
> Expressed dominance is what usually leads to arousal. An already attractive man (e.g. PSALM + masculinity) applies a dominant frame and actions in a sexual situation. For instance, hunky, muscular romance novel lookalike pushes the women up against the wall and kisses her deeply. Then picks her up and throws her on the bed and has his way with her. Conversational dominance/flirting/charisma is another way.
>
> I'd say most 5-7s don't develop that kind of frame unless they read about it here or PUA forums or whatever. While they may be somewhat or maybe even reasonably attractive to some women (and may even marry said women), they aren't able to give women tingles that the expressed sexual dominance does.
>
> I think I differ from you a bit here in I think that even average men can attract a

> woman and then be dominant enough toward her to generate tingles.

The thing is with men sexual attraction and sexual arousal aren't all to different.

- **Sexual attraction** for a man is seeing a beautiful or pretty woman, especially in feminine clothing, demeanor, long hair, etc.
- **Sexual arousal** for a man is seeing a beautiful or pretty woman in less clothes and/or acting sexy, seductive, and enthusiastic about having sex with him. In other words, he finds her attractive and his nether regions start to act on it.

Men's sexual attraction and sexual arousal are pretty simple, but yet most women won't do the former latter unless she is attracted to the man. The Madonna/whore complex where a man's wife is the former and he seeks out other women for the latter, but I don't think it's that prevalent. It's usually based on some weird notion that the wife shouldn't be there for his sexual arousal and that she's supposed to be "pure." Some type of gnosticism probably.

For women this differs from men.

- **Sexual attraction** for a woman is seeing a man with PSALM + masculinity traits. These traits are expressed in varying degrees and usually having at least an extreme of 1 trait guarantees that at least some women will be interested. For instance, with power such men such as the president of the US or mob boss or any other people who can wield lots of authority (ostensibly with threat of violence) over others is attractive to women. Status/fame you see ugly celebrities with women. Money you see ugly billionaires with women. Athleticism you see ugly professional sports athletes with women. Obviously, all things being equal women want *all* of the categories maximized, but you can get away with being sub par in some if you're good to excellent in others.
- **Sexual arousal** for a woman is seeing a man with said traits act sexually dominant toward her. Generally, a woman with a man with Chad looks will want him to have her babies. This is the most straight forward. The other traits, though, are not necessarily connected. A man must display said traits toward her in a sexual way. For instance, there's successful business men who are SIMPs with their wives. Anthony Bourdain was basically SIMPing Asia Argento and couldn't stand to see her with someone else before he committed suicide. Little wonder why she was constantly on again/off again. He was famous, wealthy, and not even bad looking… but his behavior was repulsive toward a relationship. Same with Will and Jada Smith where she constantly wants the open relationship and acts on it. There's no shortage of celebrities who easily get with women, but always have failed relationships or marriages because they put their woman on a pedestal. Whereas there are men like Leonardo DiCaprio, Paul Walker, and others who seem to know they are the man and know how to act as a man with women. They're usually the one to dump a woman rather than the reverse.

To go a bit further on women's sexual arousal it's what makes her nether regions wet and start to feel tingly. Hence, the common term **tingles**.

Womens' pornography — romance novels and romance porn — proves the point as well. 50 shades of gray and so on. The man is attractive with the PSALM+masculinity traits like looks, muscles, and always very powerful or successful… but he has the added component of actually acting on it toward the woman he wants and takes/ravishes the woman. Sometimes even despite her 'weakhearted' protests which muddles the water even more for men.

Womens' turn offs seem to be stronger than men given that their hypergamy ensures that they are more selective. An example of this is if husband could be arguing with his wife and then if his wife wanted to have sex he'd be up for it. However, if a wife was arguing with her husband it's unlikely or just rare that she will want to have sex with him after it. Thus, overall navigating sexuality tends to be more difficult for men than it is for women. No shortage of women nitpicking their way through men much more than men nitpick women.

Normies / Maybe's generally are at least somewhat attractive to women to where they can get dates and marriage, but I think largely (unless their wife is a virgin) they tend to have trouble generating sexual arousal. Being dominant in a relationship *and* also in the bedroom are not traits that are taught. Even if a man is the leader and masculine it seems to be rarer that he would also be sexually dominant as well unless he actually has taken the time to research this or experiment.

In general, Christian men seem to have it worse:

- Misinterpretations of Matthew 5 where Jesus said 'if you look lustfully a woman you have committed adultery with her in your heart' still reign supreme. It should be 'covetous' as it is a reference to the 10 commandments & same word is translated as covet in Romans. The passage is not talking about expressing sexual desire of a single man toward a single woman (e.g. 1 Cor 7 – if you burn with passion they should marry) which is actually a good thing if it promotes sex in marriage.
- Churches are beta factories pumping out nice guys that don't lead relationships and by extension are *definitely not* sexually dominant in the bedroom.
- The Church tying itself to chivalry (Queen-Knight inverted role) instead of Biblical headship. This makes the man/husband a slave to his wife's whims and feelings.
- Most men think women like romantic sex whereas most women actually like fast/rough and potentially rougher sex. The idea of *romance* is tied with Christ-Church in a multitude of ways (not just chivalry). For women fast and rough dominant sex with an attractive man *is* romantic. See: women's porn examples.

Dominance for Christian men often *feels* wrong both in leading a relationship and also in the bedroom. It seems that most of the men who never got the memo are the ones who came to Christ later after having lived a life of debauchery and fornication. While this is not a good thing, what is worse is the Church neutering the non-fornicating husbands in

their marriages.

Personally, these were two separate things for me to learn as a “Normie / Maybe” range man. Yes, the manosphere helped, but I had to experience and learn from them myself. I think most Christian men don’t know that they should be leading.. or at least actually leading in a Biblical manner. And most definitely don’t know the dominance during sex part. Surprise, surprise, the more dominant I got during sex the more my wife liked it. Now it’s just my natural frame, but it definitely felt unnatural before that.

Now clearly most of what this blog talks about is sexual attraction and not sexual arousal namely because most Christian men need help getting dates first. But discussing sexual arousal definitely needs to be talked about as well, and I can plan some more posts on that.

I think these things are achievable for most men (e.g. most Normies / Maybe’s which most men fall into) excluding Chads, but it’s definitely a process. I think this would probably work best in a discipleship-type environment where older men can explain to younger men and newly married what masculine headship/leadership looks both in a marriage *and* in the bedroom.

Let me conclude by saying that one does not have to have sexual attraction and sexual arousal maximized to have a successful and sanctified marriage either. A lot of husbands and wives have been happy and holy throughout history without any focus on these things. Much of that has to do with instilling loyalty, commitment to vows, and fleeing outside temptations. But having sexual attraction and sexual arousal does seem to enrich the marriage by making the bond stronger if the descriptions of those men and women who have strong sexual attraction and arousal for each other are any indicator. It also makes it more likely that they will be more willing to do the Biblical roles and responsibilities, but they still have the choice to disobey God which can happen.

Torturous logic on divorce and complementarian trashology

September 21, 2022 | by Deep Strength | Link | Original Link

Somewhat off topic given the current trends, but haven't posted in a while and wrote this a while back. Have maybe 1-2 more on this topic, before we head back into the current discussions.

One of the depressing things to me is how people can use crazy logic to get to the wrong conclusion. Take for example this back and forth divorce on RP Christians with this follow up. Refer back to the Divorce Part 8 Actual Final for more in depth arguments.

> At the bottom line, it seems like your position results in the Mosaic Law permitting sin. Something to the effect of, "Yes, Moses allowed this sin. But Jesus, who raised the bar, doesn't allow it." This comes out clearly in your third point. I think the first and fourth points beg the question, so I'm only going to address the second and third points you listed.
>
> Second point: I understand your point. If hardness of heart is sin, and divorce always involves hardness of heart, then isn't divorce always sin? Of course, I would say that one or both of the premises is wrong, but I will admit that I need to study this more.
>
> Third point: This appears to contain the critical assumptions of your position. This idea that Jesus was "raising the bar" has major theological problems. The Mosaic Law had already been declared perfect by OT prophets (Ps. 19:7), not to mention that obedience to it could produce life (Deut. 6:25). Jesus declared that he would perfectly fulfill the Mosaic Law (Matt. 5:17-20) . Your position seems to result in a new law: "Christ's Version of the Mosaic Law", which is superior to Mosaic Law. Even then, its unclear why the inferior Mosaic Law would permit sin.
>
> …
>
> This is the standard type of response I've come to expect from you. When I point out a contradiction or a problem, you wave your hands, beg the question, perform semantic gymnastics, and/or copy-and-paste another word bomb. Nevertheless, you write with such confidence that I'm sure it impresses the undiscerning mind. Notable examples would include your position on vows, Christ's "ability" to contradict the Mosaic Law, marriage can be "annulled" but this isn't a real divorce.

This position uses torturous logic to eventually get to the wrong conclusion. One can cherry pick examples of OT Scriptures to try to justify an OT stance on divorce, but when one looks at the whole picture the positions become even more stark as one is clearly wrong.

> **Your position**: Jesus agrees with Shammai Pharisees in Matthew 19 that you

> can divorce for adultery with the exception clause. Not only that, according to Mike Winger's position which you seem to accept has even more exceptions for divorce than even the Pharisees such as abandonment, abuse, etc.
>
> **My position**: Jesus is right in showing that Mosaic law won't pass away (for the Jews), but raises the standards in His "New Testament/Covenant" for Christians. For instance, Matthew 5-7 sermon on the mount… ("You have heard it said don't commit adultery (10 commandments)… but I tell you… anyone who looks with covetous/lust on [another man's wife] has committed adultery with her in his heart"). Clearly raising the bar here. Same with His statement on the beginning in Matthew 19 on divorce: "What God has put together let no man separate."
>
> My position is not even a contradiction unless you intend that Jesus wants to hold Christians to the standards of the Jewish law which Paul says is wrong. Moreover, what's more likely? Jesus lowers the bar or raises the bar when establishing the New Covenant? The clear theme throughout the NT is Jesus raises the bar.
>
> If you still think my position has all of those flaws that you say, I just can't see how your think your position is more logically sound. Jesus agreeing with the Pharisees and lowering the bar for divorce for Christians? Really?
>
> **RE**: marriage can be "annulled" but this isn't a real divorce and vows
>
> Literally examples of this in the Bible. Deut 22 – marriage is annuled because of no blood on the sheet means the wife is not a virgin. Matthew 1 – Joseph wants to put away Mary secretly because he is a righteous man and she is pregnant not by him. Her pregnancy annuls the betrothal marriage contract. Also referring to John 8 where the Pharisees quip that Jesus is a "son of porneia (fornication)" which ties back into Matthew 19 exception.
>
> Same with examples of vows. Jesus cautions us because of the seriousness of them and to just let our yes be yes and no be no. You think your vows you said before God and man can be broken because of what someone else did? I don't think mine can. There's no Biblical support for the opposite either.
>
> I don't know how you think these Biblical instances are an example of "wave your hands, beg the question, perform semantic gymnastics, and/or copy-and-paste another word bomb" but ok.

The problem seems to be that people get so entrenched in their position of pro-divorce that everything turns into a justification for that. This particular man has an unrepentant narcissistic wife who is divorced, so I definitely understand how that turns into that. I would never wish that on anyone.

However, it's very easy to reconcile the supposed problematic portions of my position with Scripture, but it's impossible to do that with the opposite position. Yes, the Mosaic Law can be 'perfect' and 'obedience to it can give life' *for the Jews*. But clearly Jesus communicates to us in the NT that His New Covenant is fulfilling the Old and giving us a New Covenant that teaches us to "be perfect like our heavenly father is perfect." Moses

permitted divorce in the OT for hardness of heart. That doesn't mean it was good. It was merely permitted as "not sin." But hardness of heart to Jesus is clearly not a good thing and not something we should strive for as it's always negatively talked about in the Bible.

Moreover, clinging to the Mosaic Law version of divorce leads someone in the exact wrong direction of "what God has put together let no man separate." The said debater brings up Mike Winger's video which my new post on divorce covered. Winger comes to the conclusion that Jesus agrees with the Shammai position on divorce for adultery, but when you watch further into the video he adds in more exceptions than even the Pharisees for abandonment, abuse, and so on.

Not only in this position does Jesus not raise the bar, but according to Winger clearly Jesus has a lower bar for divorce than even the Pharisees now. Torturous logic. Scripture now means the opposite of what it has previously said.

Now, obviously, I have stated that this is my conclusion based on studying the Scriptures in-depth. If you're in a faith tradition that allows annulments or divorce with wise counsel then more power to you. No divorce seems to be the most accurate position, with possible exceptions for annulments given that a covenant marriage must be established. That's why I think the Catholic position on marriage seems to be the most faithful to the Scripture.

However, at the end of the day you don't have to justify your position to me, but you will answer to God.

Complementarians

To tie everything back to the title, this is the same type of logic that complementarians use to deny husbands headship authority.

Like the pro-divorce people they say no divorce is good. Look at what Jesus said! "What God has put together let no man separate." Oh wait. But now if we read further we have an exception where divorce could be acceptable. How do we pick out Scriptures that fit this position? Also, let's ignore the context of Mark 10, Luke 16, Romans 7, 1 Cor 7, and others not permitting any divorce and hone in on this exception. Let's also ignore Joseph and Mary (Matt 1), Deut 22 (annulments), and the Pharisees calling Jesus a "son of fornication/porneia" (John 8) which provide strong context into the exception clause.

Likewise, complementarians pay lip service to headship. Headship is good they say. But then they use torturous feminist exceptions and passages taken out of context to deny that husbands should have authority over wives creating a neutered version that makes the husband into a sock puppet.

Headship is good. But clearly abuse is bad. Since abuse is bad, we can't be having husbands have authoritative headship. Preaching that husbands should have authoritative headship would clearly create too many tyrant husbands (…when we see the exact opposite in real life. Too many husbands are wimpy cowards).

- That is why now that husband and wife agreement is the most godly — the husband gets the "final tie break vote". A husband who makes unilateral decisions that does

not have support of the wife is clearly operating in bad faith.
- Mutual submission. Husbands should be submitting to their wife's decisions too while ignoring how authority works.
- Husbands and wives are of equal worth and value before God but different roles…. but oops now their roles are the same because we're partners in marriage! We work as a team! We're all in this together, equally. Women can do anything men can do!
- Husbands love your wives and if they aren't feeling loved you need to do more to make her feel loved. Ignoring the fact that Christ's love is for the purpose of sanctification which is to lead, teach, train, disciple, and correct a wife toward righteousness.

Now Scripture is reduced to something that is totally the opposite of what is written.

Eventually you get some twisted form of slavery where the husband has all the responsibility with no authority. Then they wonder why a wives have a hard time respecting their husbands or don't want to have sex with him. It's because YOU neutered the husband. What wife will get the hots for a neutered husband?

Yes, the husband is reduced to the status of a neutered dog who exists to make his "owner" feel happy.

Complementarians, like the egalitarians, twisted Scripture to fit the spirit of the age instead of standing on the hard truths of what God has said. At least the egalitarians were more honest about warping it and bowing to the culture.

Complementarians are the New Pharisees – blind guides leading the blind.

Pericope adulterae

September 22, 2022 | by Deep Strength | Link | Original Link

This has been referenced a few times on Jack's and my blogs comments recently.

> John 7:53–8:11
>
> 53 Then each of them went home, 8:1 while Jesus went to the Mount of Olives. 2
> Early in the morning he came again to the temple. All the people came to him
> and he sat down and began to teach them. 3 The scribes and the Pharisees
> brought a woman who had been caught in adultery; and making her stand before
> all of them, 4 they said to him, "Teacher, this woman was caught in the very act
> of committing adultery. 5 Now in the law Moses commanded us to stone such
> women. Now what do you say?" 6 They said this to test him, so that they might
> have some charge to bring against him. Jesus bent down and wrote with his
> finger on the ground. 7 When they kept on questioning him, he straightened up
> and said to them, "Let anyone among you who is without sin be the first to throw
> a stone at her." 8 And once again he bent down and wrote on the ground. 9
> When they heard it, they went away, one by one, beginning with the elders; and
> Jesus was left alone with the woman standing before him. 10 Jesus straightened
> up and said to her, "Woman, where are they? Has no one condemned you?" 11
> She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way,
> and from now on do not sin again."

Figured I'd throw it up real quick. Apparently Scott just found out about it recently though:

> "Wow man. I went to look that up and you are right. Depending on where you line you line up on the text criticism spectrum, it really doesn't belong in the Bible. And the implications are pretty far reaching. A major (and really bizarre) passage is found in there that we base a big part of our understanding of what it means to be a hypocrite is in that section."

Here's the general manuscript evidence for those wondering. It's all over the place for John.

My general response.

> I'm of the other opinion. Even though it's not in John 7-8 in the majority of the oldest texts, it consistently in a few different places in the various gospels (namely, Luke as one). This means it's likely a legitimate story about Jesus, but the scribes didn't know where to put it and eventually it settled in John 7-8. Other Church fathers reference it as early as around mid 100s AD, and that's before most of the early manuscripts which are usually 200s or later.
>
> The major point issue is not the story itself which is consistent with Jesus'

> character but modern interpretations of the story.
>
> For instance, we know that the modern interpretations of various verses are warped:
>
> - Eph 5:21 *"Submit yourselves to one another in reverence of Christ"* – Egalitarian drama
> - Eph 5 *"Husbands, love your wives like Christ loved the Church"* while leaving out the purpose is sanctification and not about not making her feel bad.
> - Matthew 7 *"Don't judge lest you be judged"* … and ignoring the context of hypocrisy and other passages which state Christians are supposed to call each other out.
> - Matthew 5 *"…anyone who looks at a woman/wife with lust (actually covetousness) commits adultery in his heart"* while 1 Cor 7 says that if a single man and single woman want to do things with each other they should marry and it's not sin. It's only coveting something that is another man's that is *adultery* in the heart.
>
> For pericope adulterae — *"Let he who is without sin cast the first stone"* is clearly aimed at the hypocrisy of the Pharisees trying to trap Jesus in his words. If they truly cared about the adultery in the Law, they would have brought the woman *AND* the man caught to be stoned. But here they only brought the woman, so it's clear they're targeting Jesus on purpose.
>
> Modern interpreters treat this passage much like Matthew 7 *"Don't judge lest you be judged"*, but the full context is don't be a hypocrite and remove the plank from your own eye before you judge. Not that you shouldn't judge at all. They also ignore Matthew 18, 1 Cor 5, and other places in the Scriptures where it says explicitly to call out other Christians who are caught in sin to repent. Jesus is consistent by telling her to *"go and sin no more"* or in other words repent and change your ways.
>
> I don't see a problem as long as it's interpreted correctly, but it is an easily warped verse.

As an aside, most Pharisee traps against Jesus pitted Jewish Law against Roman Law such as "Should we pay taxes to Caesar?" In this case, only the Romans had the ability to execute people. The Pharisees are trying to trap Jesus to say to stone her (e.g. "stone her" – break Roman law and accuse him to the Romans) or break Jewish law ("don't stone her" and then they can call Him a blasphemer and not listen to Him anymore).

Overall, like I said I think this story is consistent with Jesus' character, but it's easily warped into an unintended meaning by modern "Christians." However, I don't mind not using it as an example if people think it's questionable, especially because Jesus character can be established through other passages of the Bible just the same.

I also do not believe that this verse is any major determining factor in women being

painted as angels that can do no wrong much like the culture suggests. If someone ("Christian" or not) already has that position, it's because they believe it despite what the Bible says. Those in the 'sphere, on my blog, or Jack's, or any others suggesting that it has caused any havoc in Churches are probably wrong.

What is true, however, is that the Ephesians 5 passage is easily warped (e.g. "love your wives" instead of "love your wives for the purpose of sanctification") and is likely 1000x more destructive on current Christian homes than pericope adulterae.

Pros and cons of distinguishing sacramental/covenant marriage from natural marriage

September 23, 2022 | by Deep Strength | Link | Original Link

This is a side topic from the Divorce Part 8 Actual Final where I mention I tend to find the Catholic position on divorce the most Biblically consistent. Although that is the case, there are some pros and cons of this position.

First, we need to distinguish marriage as God created it.

1. God created marriage (Gen 1-3).
2. Marriage, per Jesus & thus God, was intended as one man and one woman with no divorce ever (Matt 19, Mark 10)
3. I think we all agree that covenants in general, at least in the Bible, require full admission of the terms of such a covenant and vows to sustain it. This is true for all covenants in the Bible such as Abraham, Isaac, Jacob, Mosaic Law, Believers in Christ, etc.
4. Non-believers are going through the motion of "marriage ceremony" of whatever culture they are in but they clearly don't believe in the specific covenant of marriage that God created. Non-believers have no objective moral grounding because they don't believe in God and thus only believe in a subjective good and evil. Therefore, they cannot assent to the terms of God's conditions on marriage.
5. Thus, we have the possibility of distinguishing God's covenant of marriage to what both the Catholic and Orthodox term as "natural marriage." This natural marriage is a general following of God's principles without actual belief and is generally facilitated by how God created us. For instance, God created men and women to be attracted to thing in the opposite sex that fulfills the creation mandate which I covered in my series on attraction. PSALM+masculine and beauty+LAMPS generally help fulfill dominion and procreation, and it's clear both unbelievers and believers tend to follow this consciously or unconsciously.

It generally follows, I think, that one must make a distinction between a believer's marriage and non-believers marriage because one is affirming and establishing a covenant between a man and woman with God as a witness whereas the other is just conforming inadvertently to God's original Creation.

Now to elaborate a bit more.

> I think we all agree that covenants in general, at least in the Bible, require full admission of the terms of such a covenant and vows to sustain it. This is true for all covenants in the Bible such as Abraham, Isaac, Jacob, Mosaic Law, Believers in Christ, etc.

Based on Jesus' statement on "What God has put together, let no man separate" I believe that most Christians would agree that an actual established covenant marriage between Christians is indissoluble if affirming the following things.

1. All parties are Christian and believe in God through faith in Jesus
2. All parties know the what marriage is and entails and their Biblical roles and responsibilities
3. All parties vow to uphold that and know the **permanence** of marriage.

This type of marriage cannot be annulled or divorced and thus one would fall into perpetual adultery if they divorced and remarried.

> Non-believers are going through the motion of "marriage ceremony" of whatever culture they are in but they clearly don't believe in the specific covenant of marriage that God created. Non-believers have no objective moral grounding because they don't believe in God and thus only believe in a subjective good and evil. Therefore, they cannot assent to the terms of God's conditions on marriage

Sacramental/covenental marriage is somewhat ad hoc, but the other position that the Prots use seems to be less internally consistent.

For instance, unbelievers can partake in "marriage," sure. But since unbelievers have no objective moral grounding they can also redefine "marriage" to be whatever they want. True Christians all affirm that there is no such thing under God as gay marriage. But oddly if two unbelievers who were a man and woman got married they would generally be considered "married" by most Christians. Sure, they are "married" but they definitely did not enter into that marriage as a covenant with God.

So how can it be the same as a believer's marriage?

Sacramental/covenant marriage seems to make the best of things. It's not perfect by any means, but there needs to be a way to distinguish between (I) a covenant marriage in the eyes of God as God intended and (II) one of unbelievers who don't believe in God and/or possibly also disagree with His definition of marriage.

Unbelievers are married due to God's natural creation that generally drives them to be married. However, they are not the same as one who has affirmed the sacrament/covenant of marriage and assented to all of God's terms and conditions.

> Thus, we have the possibility of distinguishing God's covenant of marriage to what both the Catholic and Orthodox term as "natural marriage." This natural marriage is a general following of God's principles without actual belief and is generally facilitated by how God created us.

Distinguishing between sacramental/covenant marriage and a natural marriage tends to open up a few cans of worms. The issue then is 3 fold:

1. What do we do with a supposed 2 believer marriage where 1 person becomes supposedly apostate and possibly treated as an unbeliever?

2. What do we do with a believer and unbeliever marriage where only the believer assents to the 3 above things?
3. What do we do with unbeliever marriages who obviously do not consent to the 3 things above?

Let's explore these.

What do we do with 2 believers where one has supposedly become apostate?

There's 2 different interpretations of this.

- The first is that the marriage is dissoluble. Both Christians agreed to that and it's binding.
- The second is that the believer turned believer is to be treated in respect to Matthew 18 and should be expelled normally (them leaving also works). This then tends to fall under the camp of #2 where it suddenly becomes a marriage of a believer with a believer to a believer with an unbeliever.

Based on my divorce article, I fall into camp 1 for many different reasons. Not going to elaborate on that here.

The second point obviously opens up *another* can of worms in that it bleeds into the next section since the believer turned unbeliever now makes the marriage fall under a different category even if they affirmed the permanence of marriage before.

What do we do with a believer and unbeliever marriage where only the believer assents to the covenant?

Again, there is 2 different interpretations of this, but now I can also consider a 3rd.

> 1 Corinthians 7:12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. 14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.
>
> 15 But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

Here's the 3 different options.

- The believer is not enslaved is to the covenant of marriage. This seems slightly implausible to me because of the Greek wording for "douluo" servant/slave is not the same as the other wording that refers to the marriage bond earlier in the passage and elsewhere in the NT which is "deo" – to bind together which is

reminiscent of Genesis 2 ‘a man shall leave his father and mother and **cleave** (dabaq Hebrew and translated as deo in Greek) to his wife and they shall be on flesh’ Even later in the passage Paul affirms this wording distinction later in the passage.

> 1 Corinthians 7:39 A wife is bound (**deo**) as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. 40 But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God.

- The believer is not enslaved to the roles and responsibilities of the marriage anymore. In other words, if the wife leaves then the husband is not required to perform the duties of the husband such as being a protector, provider, headship, and so on. Based on the evidence in my article and some mentioned above, I’ve always considered this point to be most likely which is why generally think it falls in line with the verses prior “stay single or reconcile”
- In discussion with another brother on RPC, I am potentially considering that it’s possible that the 2nd is the ideal and the 1st point is not ideal but may not be sin either. For instance, in this specific case Paul states “**To the rest I say this (I, not the Lord)**” which means this is Paul speaking from his wisdom here and it’s not specifically a command of the Lord. Obviously, the ideal is being like God and Israel where God may have divorced Israel but made a way back for them like the Samaritans & our Ministry of Reconciliation in 2 Cor 5.

Prior to the passage of believers married to believers the command is from the Lord:

> 1 Cor 7:10 To the married I give this command (**not I, but the Lord)**: A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

I still have not decided between point 2 and 3, and I’m still mulling it over.

However, there is a post hoc slippery slope.

A believer-believer marriage which has affirmed God’s standard of permanent marriage can now be altered for annulment or divorce because the “believer” you were with is now an “unbeliever.” Now that this is not a believer-believer marriage but a believer-unbeliever marriage, the believer has some sort of carte blache to which they can choose to stay single or reconcile or choose to be remarried.

This is clearly not what God intends.

I suppose the former point is more reasonable if a Church council decides whether a marriage can be annulled or not and not the spouse(s) in question because of the biased nature of the situation. A council would provide a more objective ruling in theory. This is more in line with the lawsuits among believers passage rather than having them in the

world versus the Church. However, the fact of the matter is if that a supposed believer becomes an unbeliever then they aren't going to go to the Church anyway and rather have the state rule on it, especially since 70%+ divorces are by women (90% among college educated) and they get an advantage (e.g. cash and prizes) by divorce raping their husbands.

I believe US Catholics make up 5% of the worldwide Catholics but have 50% of worldwide annulments. This does not necessarily make this wrong just like because some men abuse headship authority does not make headship bad. But it does at least call into question the poor state of the Church today.

What do we do with unbeliever marriages who obviously do not consent to covenant marriage?

It's obvious that the 2 unbelievers do not believe in the covenant/sacrament… so do we treat it the same as indissoluble? Or should we just say it is sin for them to divorce but not perpetual adultery?

The former seems more reasonable to me at least given that the Law of Moses allowed divorce for hardness of heart which is what unbelievers have. Not saying that unbelievers are subject to the Law of Moses or anything like that, but the underlying principle is the same. They are clearly in sin, but since they do not know of the permanence of marriage they are not in perpetual sin as they have not assented to such a covenant. Hence, it probably should not be counted as perpetual adultery.

Other thoughts

Orthodox sacramental/covenant marriage is interesting scenario. For those of you not in the know, only the first marriage is considered a happy occasion, but a second and third final marriage are somber affairs done in penitence.

I'm not sure where the the 2nd and 3rd times come from (maybe my Orthodox readers know?), but my guess would be similar to Peter denying Christ 3 times but receiving redemption in the end. Since both Catholic and Orthodox believe Peter is the "rock" upon which the Church is built then that would make sense as it potentially embodies the Christ-Church marriage.

To my estimation this can potentially solve two issues:

- Men and women are more likely to sexually sin more single than married. This is especially true if an innocent party is divorced or abandoned. It would be difficult on them sexually.
- Another obvious solution is that children tend to do better with a father and mother, although this can have its cons with previous spouse(s) being involved heavily in their lives.

This has some decent reasoning behind it even if it does not strictly adhere to "what God has put together let no man separate."

The **Protestant** assumption that all marriages are the same (believer-believer, believer-

unbeliever, unbeliever-unbeliever) seems to be logically inconsistent because no unbelievers will apply Biblical standards to their marriages much less agree to God's covenant of marriage in the the first place.

It also makes ruling on divorce much harder because we know it's a sin, but one cannot necessarily rule on the permanence aspect which is what God intended. One could claim that "What God has put together let no man separate" that although God says don't do it that man can separate. Usually this is argued in the context of the Law of Moses specifying conditions for separation/divorce (which Jesus also calls hardness of heart… so I find that line of thinking dubious) and that man only separating is a sin. But this gets into more muddled waters given the covenant nature of believers marriages.

For example, those that claim it is just a sin and that adultery breaks the covenant point to God divorcing Israel, but they conveniently omit that although Judah committed adultery with idols and foreign nations too God merely separates and reconciles with her. Additionally, they omit the fact that although Israel is divorced, God makes a way through Jesus to be reconciled. Both cases reconciliation is the answer with God, and clearly adultery does not break that bond if the innocent party does not want a divorce.

In any case, divorce in Protestant Churches has just become a free for all, much like my analogy that Protestants are in the time of the book of Judges where "there was no king in Israel and everyone did what is right in their own eyes" — There is nothing new under the sun Christian denominations. I've probably studied more about divorce than 99% of Protestant pastors which is probably not a good thing, especially since many went to theology/divinity schools. But the quality of students these schools are pumping out is severely compromised by the culture anyway, so that's not a surprise.

At the end of the day, however, I suppose earthly rulings on such things are merely best attempts to follow God's design. God knows everyone's hearts and knows if they are trying to follow Him or trying to please their own desires. I know — at least for me and my study into such matters — I will follow the permanence line of marriage and live that out by my convictions. Whether someone comes to a different conclusion or not is ultimately between them and God, but I leave my analysis here to hopefully convince people to the path which I find most consistent with Scripture.

The desecration of femininity

September 26, 2022 | by Deep Strength | Link | Original Link

It’s always interesting to see how concepts talked about here are starting to make it out to the wider world of popular culture.

Basically, the whole video talks about the ways in which the current brand of feminism is misogynistic.

In other words, the brand of feminism that pushes women to be more like men are themselves deeming women and femininity inferior. If all women have to act like men then being a woman or mother or stay at home mom/homemaker is a bad thing. If that’s a bad thing, they are actually trashing women and deeming being a woman inferior to men.

It’s ironic but the things done in the name of “empowerment of women” are actually degrading to women.

This is seen most clearly in the push for women to be able to choose sex work. This so-called empowerment is simply degrading to women, and virtually any woman who does that can tell you the consequences are not worth it on their personal lives.

But we already knew all of this because rebellion against God is choosing sin and the negative consequences thereof. It’s perhaps a revelation from God that at least some of secular culture is now recognizing this fact, just as Roosh and other PUA who had player burnout has led them to seek God. There’s only so far you can go into a life of emptiness before you hit rock bottom.

From IFStudies – marriage for the religious, common mistakes that can undermine a marriage, hookup culture among Christians, where have all the good men gone part zillion

September 29, 2022 | by Deep Strength | Link | Original Link

Since I'm a bit backed up on too many tabs, going to cover all of these in a couple shots then get down to similar topics as Jack.

Marriage is Increasingly an Institution of the Highly Religious: Why That Might Be a Problem

> Marriage appears to be a dying institution that fewer couples are choosing. Year after year, couples who marry are increasingly becoming a unique group compared to their peers. A recently published study suggests that perhaps, more than ever before, marriage is becoming a relationship status tightly tied to a dwindling religious sub-population in the United States. While some may look at these findings and feel mostly apathetic at the potential death of an institution, there are many important reasons gleaned from recent social science research to be concerned about these trends.

Basically, more young adults and such don't believe in marriage. Probably bad examples from their parents. Increasingly it's looking like prolonged singlehood and cohabitation are the primary selections. Marriage is being more confined to middle class-upper class and increasingly religious.

This has been explored in previous posts on spinsterhood predictions, but another study on it has 'confirmed it' so to speak.

Basically, for Christians this is actually a good thing and likely not a bad thing. The primary caveat is that we are able to model good marriages and families to our secular counterparts.

Clearly, though, this is part of the issue as probably most Christian Churches are not teaching God's roles and responsibilities and generally catering to the culture which are some of the reasons why divorce is only somewhat lower than the secular counterparts.

There is opportunity for the Church, but they need to teach the Bible on this.

Three Common Mistakes That Can Undermine a Happy Marriage—and How to Avoid Them

> Mistake #1: Getting Too Comfortable
>
> Mistake #2: Talking at the Wrong Time

> Mistake #3: Failure to Make Time for Fun

The author is seemingly not a Christian, but he does have a wide reach according to his website.

> From my work with more than five thousand couples over the past 18+ years, I am convinced 50% of marriage misery would be eliminated if couples just had a shared calendar.

Overall, these are just superficial things. If the underlying dynamic and foundation of the marriage is cracked, then addressing superficial things like this are just merely going to prolong the explosion/implosion of the marriage.

I would bust on him if he were a Christian and was giving this advice without even talking about the Bible, but it's not the case with IFStudies that all the posters are Christian. Nevertheless, this is the type of crappy thing out there that makes it seem like you're doing something to help your marriage, but isn't actually going to solve the underlying problems in the long run.

Hooking Up and Checking Out: Patterns of Dating, Sex, and Marriage at One Elite Evangelical University

> Despite a prominent Christian presence, hookup culture is undoubtedly alive at the university. Most respondents were surprised by the casual boldness with which their peers discuss sex. They mentioned that many young men attend parties where "the whole goal is to get laid" and later banter competitively about their sexual exploits.
>
> However, this behavior is not restricted to males. One sophomore described her first day in the dining hall freshman year where a group of girls "started comparing how many boys they'd slept with in high school." Meanwhile, one senior recounted walking past a male dorm room and hearing one young lady proudly proclaim, "I'm the last one who had sex!" For an institution that claims to uphold the value of waiting for marriage, surely these stories are cause for concern.
>
> In my own interviews, when I asked why students hook up, I consistently heard, "it's the college experience," confirming the precedence of the "party pathway" even at this Christian university. This disjunction between evangelical belief and behavior is consistent with David Ayers' IFS findings on evangelical young adults' sexual behavior before marriage, which showed that 51% of evangelical 18-22 year olds who attend church weekly have had premarital sex, and about 56% of young men and 54% of young women who say that their religious beliefs are "very important" have had premarital sex.
>
> Sexual permissiveness is prevalent, even among Evangelical young adults, a finding that was confirmed in my interviews with Evangelical university students.

> In fact, I heard several stories about students partying, hooking up, and then going to church together the next morning. Whether this attendance was motivated by contrition, or a sense of self-justification, these students embody the sentiment expressed by one junior male: “socially speaking, the ideal Christian male at [this university] is both a partier and a churchgoer.”

To those of you concerned that your children are going to university, even Christian ones, is basically sending them off to be sexually immoral this should not surprise you. Lori Alexander was generally on the mark on that front on Christian virgins and advising them not attending college.

However, that said this generally agrees with the data on Christian virgins that I have looked at in the past which is probably around 30-40% of women in the 20-24ish age around are still virgins. So there is hope if you were holding out, but you probably need to be in the top 40% of men within the Church (which is not actually super hard perhaps?).

Overall, I think if you’re sending your kids to college then them living at home tends to be the best option if possible. Definitely having them still engaged with Church and likely Christian groups on campus. It’s more likely to be the case that they will flee sexual immorality with more Christians around them than surrounding themselves with worldly friends who want to have sex and party.

Where Have All the Good Men Gone?

> The relationship frustrations of women like these are rooted in a broader problem: They do not have a ready pool of good young men to date, partly because many of our nation’s young men are floundering as they make the transition from adolescence to young adulthood. This problem is visible in our schools, colleges and universities, and today’s marketplace. Young men are increasingly less likely than women to enroll in college and less likely than women to apply themselves even if they land in college; a growing number of them are also idle or underemployed as they move through their 20s.
>
> Our “young men problem” is rooted in a range of factors — the rise of electronic opiates, which distract young men from education and work and have come to replace traditional avenues of social relations; the absence of models of pro-social masculinity that furnish norms for male engagement in school, work, and relationships as they move into adulthood; a culture that discounts commitment; and biological differences in rates of male and female maturation.
>
> But a new report from the Institute for Family Studies, “Life Without Father,” suggests that another issue is in play. Too many boys have grown up in homes without engaged or present fathers, which has left them especially unprepared to navigate school, work, and relationships successfully.

Brad Wilcox’s latest boomer treatise on where have all the good men gone… when the

problems are systemic. 60%+ of college and graduate students are female.

Waiting for the “conservative” articles that state the obvious:

- Schools are biased toward women
- Stop trying to push womens’ achievements to college and graduate school and push more men instead.
- Tell women stop being masculine and be more feminine.
- Tell women that they have to have something to offer men.

Of course, the latter are already being told men, but no responsibility is ever placed on the women.

Leadership in dating determines a large part of what happens in marriage

October 7, 2022 | by Deep Strength | Link | Original Link

In a recent post, Jack explores some of the 16 different permutations of submission.

> 1. Believing wife, faithfully devoted to the man/marriage, low body count, great sex life.
>
> 2. Believing wife, faithfully devoted to the man/marriage, low body count, terrible sex life.
>
> 3. Believing wife, faithfully devoted to the man/marriage, high body count, great sex life.
>
> 4. Believing wife, faithfully devoted to the man/marriage, high body count, terrible sex life.
>
> 5. Believing wife, apathetic to the man/marriage, low body count, great sex life.
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> 6. Believing wife, apathetic to the man/marriage, low body count, terrible sex life.
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> 7. Believing wife, apathetic to the man/marriage, high body count, great sex life.
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> 8. Believing wife, apathetic to the man/marriage, high body count, terrible sex life.
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> 9. Unbelieving wife, faithfully devoted to the man/marriage, low body count, great sex life.
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> 10. Unbelieving wife, faithfully devoted to the man/marriage, low body count, terrible sex life.
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> 11. Unbelieving wife, faithfully devoted to the man/marriage, high body count, great sex life.
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> 12. Unbelieving wife, faithfully devoted to the man/marriage, high body count, terrible sex life.
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> 13. Unbelieving wife, apathetic to the man/marriage, low body count, great sex life.
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> 14. Unbelieving wife, apathetic to the man/marriage, low body count, terrible sex life.
>
> 15. Unbelieving wife, apathetic to the man/marriage, high body count, great sex life.
>
> 16. Unbelieving wife, apathetic to the man/marriage, high body count, terrible

> sex life.

Most of these, at least from my experience (actionable steps to find a wife), are headed off by strong leadership early on in a relationship.

For instance, weeding out the unbelievers and especially the lukewarm Christians cuts this list in half already. This doesn't take into account that some supposedly strong Christians can turn away from the faith later, but it does weed out the bad apples right away.

Likewise, in Practical advice to single Christian men establishing leadership and the right frame when starting a relationship I give the analogy of Jesus and his disciples (Christ:Church) as an example of the dating/going steady/engagement phase. This type of stuff in dating will show if a woman is truly devoted to following you or has other priorities.

> Take the example of Jesus and His disciples (e.g. Christ and the Church, which is the analogy we have for marriage in Ephesians 5) in all 4 gospels:
>
> 1. Jesus has started his ministry in Galilee preaching and teaching about the kingdom of God
>
> 2. While doing this, he invites various men to be His disciples to *help* Him (e.g. shades of Genesis 2 where the wife is created to be the man's helper). Fishermen, tax collectors, etc. "Follow me, and I will make you fishers of men."
>
> 3. He continues on His ministry which grows and has the disciples *help* him with miracles, instructs and teaches them, and then eventually has them go out and try during his ministry (e.g. Jesus sends out the 70).
>
> 4. Jesus continually sanctifies them by correcting and teaching them as necessary (e.g. Ephesians 5 – Christ loves the Church for the purpose of sanctification).
>
> 5. Jesus does ALL of this BEFORE engagement and marriage. The engagement of Jesus and His bride is generally defined as the body of Christ who have received the Holy Spirit (Eph 1) much like an engagement ring or dowry and the marriage of Jesus and His bride is at the end in Revelation 19.

One thing to also take into account is that even in the *engagement* phase Jesus is still leading toward sanctification, but still rebukes/warns the Churches in Revelation 2 and 3 if they are getting off track. In some of those instances, He even "threatens" to remove the Church.

> Rev 2:4 Yet I hold this against you: You have forsaken the love you had at first. 5 Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place.

Like Christ, Christian men (and Christian women) would be smart to drop their potential

spouse even in the engagement phase if they saw more yellow/red flags coming out.

This allows singles to narrow down the pool of potential prospects to the believers and followers.

> 1. Believing wife, faithfully devoted to the man/marriage, low body count, great sex life.

> 2. Believing wife, faithfully devoted to the man/marriage, low body count, terrible sex life.

> 3. Believing wife, faithfully devoted to the man/marriage, high body count, great sex life.

> 4. Believing wife, faithfully devoted to the man/marriage, high body count, terrible sex life.

In the actionable steps to finding a wife above, I included my post discussing how I approached discussing sexual topics with my potential wife and other women I dated before her.

Bible study on the marriage roles and responsibilities of marriage is a must. Not only on the typical marriage passages (Gen 1-3, Prov 31, Eph 5, Col 3, 1 Pet 3, Tit 2, etc.) but on 1 Corinthians 7 sexual topics as well.

Setting expectations is important too. It's normal if both are inexperienced to have some type of learning curve. This must be expressed that things are obviously not going to be amazing or even great at first. The goal, like any new activity, is to learn and grow as you do it.

There are varying degrees of sexual experience from either party likely, at least in today's culture. In general, this must be approached with grace. If someone is shying away from discussing their sexual history that's a yellow to red flag. The godly attitude toward past sin we should emulate is similar to Paul in the NT – ashamed that he was murdering believers, but it made him work all the harder for the gospel and to do right by God and fellow believers. Those with past sexual experience should not look back on it like they are good times (hard, for most) but should be more than willing to go out their way to please their spouse.

Sorting out sexual hangups from what parents, Church, culture, and other sources of information have taught you over your childhood to adulthood compared to what the Bible says can be rough, but it's much better addressing it prior to marriage than try to navigate the waters having brushed it under the rug.

Overall, this process is much harder if you are already engaged or married, which we have discussed before as well. But the best way to start is always by leading by example.

All of these things discussed so far are part of headship/leadership toward sanctification. Leadership on the sex topics are part of that sanctification. This is why when RPC uses the acronym FAST – faithful, available, saved, teachable. The FAS is

obvious, but the teachable is the willingness to follow your leadership which is the biggest indicator of something going terrible wrong in engagement or marriage. If she doesn’t listen to you or respect your wishes when you are dating or going steady then she ain’t gonna do it when you’re more committed either.

What does redemption look like for men in churchianity

October 10, 2022 | by Deep Strength | Link | Original Link

Been trying to figure out how I wanted to address this topic while I've been relatively more inactive.

Jack and the other commenters have gone over a lot in the previous topics:

- Roundup on Attraction and Marital Sanctification
- Red Pill Redemption
- Restoring Respect
- Understanding Respect

The fundamental issues have never really changed.

In the past, culture more willingly resembled Christian values, though if you dug under the surface there was a lot of rot that led toward the path of destruction we are on now. The great resemblance of Christian values allowed the Church and marriage to flourish. As we've trended toward an increasingly more secular culture (e.g. positive, neutral and negative worlds h/t Aaron Renn), much of the Church has willingly gone the way of culture on many topics closely related to sexuality.

Thus, what we have come to in these discussions are simply that there are roles to play from the perspective of:

- The Church
- The individual man
- Father figures and disciplers

The Church

In regard to the Church there are clearly pockets where marriage still flourishes. This is generally propped up by *both* the men and women in the Church. The different actions of men and women can also sabotage it via male white knighting or anti-Titus 2 older women influencing younger singles and wives negatively. The more a Church conforms to Christ the tendency is to get propping up of the positive structures that lead to flourishing families while the former leads to more brokenness.

No single Church or community will be perfect, but clearly some are worse than others. It's obvious with the more liberal Churches which even deny the gospel. However, the conservative Churches are still hit or miss. I generally recommend against Church hopping most of the time, but men getting into an actual solid Christian environment that encourages and uplifts men is important.

Some men in RPC have had the influence to start to change their pastors' or other leaders beliefs on intersexual dynamics, but some men get booted like JoJ and others. This is

problematic but you can only do what you can do. For those influencing the Church this is a long term process and often fraught with errors, but it can be done.

For most men they are not ready to build a culture within a Church and influence the pastors, so continually looking at various Churches is going to be the best route. Regardless of it you've been hurt by the Church before, those who are serious Christians need to get back into going to one. The Christian walk is not meant to be done alone.

The individual man

Now what is redemption for the individual man?

Redemption from my perspective at least has been about me going over all of the lessons that I have been taught about God, man, woman, intersexual dynamics, and all such things and seeing if they align with Scripture or not. If they don't I discard them. If they do at least on the surface, I take a much deeper look at what I was taught and see if the interpretation is correct.

One must go no further than the 'lust' vs 'covet' verse in Matthew 5 to see that the purity culture of the conservative Christian Churches of the '90s and '00s were teaching was off. Single Christian men should've covet another man's wife, but if she is single by all means potentially get to know her and marry her if also has good character and virtue. The sex drive is a good thing. The secular culture actually has a valid point that many Christians today are sexually repressed. Not in the way they mean that virginity is outdated and sex is love, but that Christian men and women are beating themselves up for finding the opposite sex attractive.

It's say to sad but most Christian Churches have become Churchianity peddlers. Whatever the culture says gets injected into the Scriptures and twisted so that it sounds good but is inherently bad. For instance, I always talk about the Christ:Church::husbands:wives love is for the purpose of sanctification but many teach it to mean make your wife feel good under the surface. Another one is the complementarianism teaching that husbands are a "tie break vote" and that "agreement is godliness" in marriage. A man that is scared to make decisions and fears his wife is not going to be as effective of a leader which can tempt his wife (she still has to make the choice, though) to be more contentious and rebellious.

For your individual man regarding singleness versus marriage it goes something like I outlined in the Biblical Masculinity Blueprint:

1. Decide if you want to follow God or not. Be all in or all out.
2. Decide if you can stay single and serve God or probably need to be married.
3. If you decide to stay single then great. Could change down the line, but live your life to serve God wholeheartedly in everything. If you choose marriage, it would be wise to study the marriage Scriptures and start learning how to lead, wield authority righteously, and do all of the roles and responsibilities associated with marriage.
4. Relationships to marriage and children as a process that builds on itself with increasing responsibility. You are responsible for yourself, then partially for a woman

while dating, then wholly in marriage. Then for more with children. Each of these steps to success build upon the previous, so if your life is not built excellently in all aspects while single — spiritually, mentally, physically, emotionally — then you are going to have problems in the next phase.

In Jesus' life – **lead by example**. In Biblical terms '**take the plank out of your own eye before trying to help the speck in your brothers**.' As the common airplane emergency saying goes, '**put on your own oxygen mask before helping others**.'

We know that God created man and woman in the beginning and also created attraction. Attraction generally points both men and women to qualities in the opposite sex that helps them to have a successful family if one also takes into account good character and virtue. Yet we often forget that it is ourselves, first and foremost, that we have to be devoted to God with and have our life as a living example of Him working through us.

For single men and marriage absent of a solid Church community this is almost inevitably going to come down to each man's individual choice. I am relatively optimistic and not as pessimistic as others on the odds of your average man getting married and his wife being attracted to him because I am relatively average in looks myself. However, each man needs to make such decisions for himself.

One of the most common errors that most make in regard to this topic is to broadly apply secular norms to small communities. For example, if a man is comparing his physique to men who are at the gym all the time and use steroids I am going to be in the bottom 20% of them, but if I compare myself to the vast majority of men at Church I have a much better physique than 80% of them. Most men can get to a relatively athletic looking physique with 1-2 years of dedicated strength and hypertrophy training even from being overweight or obese. That is a fact. The vast majority of men in the Church are overweight or obese, so a fit physique will stand out.

Now pour some excellence into the other areas of your life such as studying the Scripture, career/occupation, social skills, and all such things and it's relatively easy to start to stand out more. Again, most single and married Christian men are not doing such things.

There has been some talk on various personalities not being up for this. Well, this is where community comes in. Sports teams have this. If you don't want to do the training but your buddies are going to rag on you then you're likely going to put up and shut up and just do it. So too if you have men at Church spurring you not just spiritually but also:

- Physically in the gym or various sports
- With evangelizing and discipling (free social skills!)
- Growing your mindset toward godliness and self control and conforming your emotions to Christ (mentally, emotionally, etc)

A lot has been written about this on the blog. But at the end of the day it comes down to the individual man. His redemption is based on seeking first God's kingdom and following in Jesus' steps. So too if he believes it includes marriage to prepare himself for marriage

roles and responsibilities.

Father figures and disciplers

This is where many of us come in who have the intersexual dynamics experience. For the most part this goes many different ways.

- Teaching proper intersexual dynamics and warn them of the consequences of attraction without godly character and virtue. Warning from the Bible on these topics abound. None of the godliness (itself) is sexy nonsense. The qualities attractive to each sex are readily observable such as PSALM+masculinity and beauty+femininity.
- Teaching their sons and daughter to obey God and put him first. Even if that means not taking the route that the world loves via whatever life scripts are out there such as College -> job -> explore yourself -> settle down and have marriage and family. If that's not going to college and going into trades or whatever then do it.
- Teaching men what godly masculinity looks like all throughout the Bible, and how some aspects of it can be attractive in certain circumstances.
- Fathers with daughters should be looking to approve of men and disciple them to be a good husband and father. They should not be doing the old conservative meme of threatening them with a gun.
- Partake in being discipled and discipling others. This was the core of Jesus' ministry, and what Jesus commanded us in Matthew 28 – make disciples of all nations and teach them all of what he commanded us. Yes, your discipler might not always be right about everything. I've had some that were very iffy if not heretical on intersexual dynamics in some aspects, but learning from those with more experience is generally useful. You don't throw out the baby with the bathwater even though some of the bathwater can be really dirty sometimes.
- As many over at RPC say, discipling others does not mean you need to know everything or be a pastor. If know how to pray and do a Bible study you can help to disciple new Christians to do that. Start with the simple spiritual things you know how to do, and then branch out as you gain more experience.
- Above all, be encouraging, building up, growing, and helping others. The world tears down enough. We don't need to be doing any of that if we want our young men and young women to be able to navigate this world as wise as serpents but as innocent as doves.

With all that said, I am regularly discipling some young men. If any man wants to talk to me and/or be discipled then send me an e-mail through the contact page.

Surprising insight from a sex worker on the burden of being a man

October 13, 2022 | by Deep Strength | Link | Original Link

In Objective and subjective attraction measures and what the Church can do about it, I linked to a chart on the variations in sexual fetishes to show how different men and women. Turns out the author is/was a sex worker and grew up in a Christian home (be aware, there are potential NSFW.

> Growing up, my world was complementarian, which is a fancy way of saying everyone was waaaaay too into gender roles.
>
> We viewed men as stronger, braver, and less prone to irrational emotions. They were the federal head; the point of representation for their families. I remember asking my mom why we were moving states if she didn't want to move; she said she must submit to the decisions of her husband, and her husband's decision was to move. I remember our pastor's daughter sleeping in a bunkbed at home at the age of 22 because she was required to always have male headship, and thus couldn't leave her father's house or go to college until she had a husband to take on that role. These are two easy-to-convey examples, but there's a thousand more that manifested in tiny, insidious ways, that I can't do justice to in this short an essay. Men could be pastors and elders in the church, but not women. Men were the gender that God had created to symbolize His relationship with His bride, the church; in this symbolic sense, men were to women as God was to mankind.
>
> From the outside view into my old culture, the patriarchy ends there. Men, in charge, oppressing women.

Unfortunately, the warped federal headship view which may have played a role in exiting the faith, but the general theme is based Scripturally. The short of why federal headship is garbage is that it places an inordinate amount of blame on men for the free will of those under their responsibility. For instance, God would be blamed for Judah and Israel following after other gods when that is clearly not true. God sent prophet after prophet and gave numerous chances for Judah and Israel to repent, but they still *chose* to rebel.

> But this view of male rulership also put a lot of pressure on men, and so the standards and punishments for them were higher. My father was an ordained minister and served as an elder in a church; he taught that eldership was contingent on having believing children. If someone under his headship screwed up, like hypothetically renounced her faith and did sex work, the formal consequences went to him, and he's now no longer allowed to be an elder.
>
> The financial success of the family lay entirely on the man – he was expected to work however much it took to support his family (and stay-at-home-wife), which

> often could grow quite large. Any decisions for his family were his, and if anything bad happened, it was entirely on him.
>
> …
>
> I suspect this is how most traditional gender role systems work. I once spent a long layover in Saudi Arabia and had a discussion with a man about their gender roles. I told him that in the US, people feel bad about the way women are treated. He seemed taken aback – women are queens, he said. Men's role is a burden; all the pressure is on them. Women's domestic lives are lighter – they are protected from external threats, and get to live in a softer internal bubble. He viewed the pressure on men as a huge, forgotten element, so important that all the restrictions women suffered were worth a release from that pressure.

Now I don't want to quote the whole article, but this is already a surprisingly fresh take from someone who is not a Christian. Very few women recognize that men bear a lot of responsibility as a husband and father.

> I suspect that most people were more chill with the patriarchy in the past because the whole "men go to war" and "men have to earn enough for their family or else" thing made being a man way less exciting, and the benefit of safety for a woman, as touted by the Saudi Arabian man, was actually a way more important thing to have.
>
> But the world got way safer – and when men stopped dying, maybe their advantages started looking way juicier. If you and your friend have had a delicate responsibility equilibrium that allows you to fight unique types of foes, and then your friend's foe disappears, you might look over your shoulder and go hey, wait a second, why do you get to vote and I can't?

Precisely. It's also true that men are still in more highly dangerous situations — men still have over 95% of the workplace deaths, suicide rates, make up most of the military, and other such maladies or issues.

> The fundamental divide in my culture of traditional gender roles was the allocation of responsibility,and I see no evidence that our current culture is doing much different. Everywhere I look, in our advertisements, in conversations at parties, in our movies, I see men held self-responsible and women as environment-changers.
>
> This is a bit of a meta-problem. Both roles create issues; men tend to be stoic/emotionally repressed (it's my fault), in greater positions of power (i need to work harder/provide for my family), generally over women. Women tend to view themselves as more helpless than they really are (society is the problem).
>
> But society's answer to this isn't to lower the amount of responsibility we give men and raise the responsibility we give women, or even to just acknowledge the responsibility gap at all, it's to blame the issues that arise from the responsibility

> gap, on the side of the gap that is built to accept responsibility – men.
>
> Patriarchy? Men's fault. When women support it, we say they've simply internalized the messages of men, and then pluck that glowing ball of responsibility right out of their dainty little hands.
>
> Victim blaming? When we decry suggestions that women alter their behavior to reduce risk of assault (though appearance influences catcalling), we're shoving responsibility straight into the environment.
>
> There's almost no body acceptance movement for men. Advertisements portray men as either the butt of jokes or muscular and handsome. Why? The attractiveness of a man is their responsibility. Contrast this to one out of a billion ads for women where their feelings about their attractiveness are taken out of their arms and placed directly into the environment. It's also easy to find articles that place responsibility in the environment by listing ways workplaces can be more woman-friendly.
>
> If women aren't in enough powerful roles, society's reaction is to place the fault outside of the woman. Reversely, I tried to find articles on how to make women-dominated workplaces or housekeeping advertisements/communities more male-friendly, but I couldn't find any.

Correct again. Everything is always blamed on "The Patriarchy ™" and the fact that men have more responsibility and women are the victims even though that cannot be any farther from the case today. In fact, most of the ills we see in society can be placed at the foot of feminism and such as I described in The Demise of Marriage: Cause and Effect.

The rest of the article goes on and comes to conclusion to have compassion for both men and women, although more from a humanistic perspective.

> And to be clear again – I don't mean to minimize what women have gone through. I remember with great pain what it was like to be a woman in a complementarian household. I watched my mother unable to separate from her abusive husband because the pastor told her she needed to *submit and pray more.* I remember my parents' horror when I suggested that I didn't understand why I should go to college if I was only meant to be a housewife, and that maybe I didn't want to have children. I remember crying myself to sleep when I was ten, asking God why He'd made me a girl and not a boy, because I had so many dreams I would never be able to fulfill, because I was ashamed at being so *emotional.* I remember refusing to cry for years, because I wanted to be respected like boys were. I hold visceral empathy for every woman who's had to wear her gender like chains.

To bring this full circle, it's pretty clear why she probably departed from the faith now.

I think most pastors if there is *actual* abuse in the household say that it's a good idea to separate and stay single (per 1 Cor 7). I'm not sure where she grew up, but the impression I have from Doug Wilson's federal headship camp they will stage an

intervention with the husband (though I could be wrong). The other federal headship that don't come down on the husband for actual abuse are in clear hypocrisy because they are supposed to be "blaming the head" when things go wrong (e.g. "husband abuse") but they aren't.

Also, interesting that 1 Cor 7 correctly describes that if the author wanted to stay single and serve God that would be the best and that pushing her to be something she didn't want to do (with their horror). That also probably pushed her away.

The latter issues of wanting to be more like men instead of embracing her femininity is from the lie of feminism though. Ironically, though she is quick to spot that feminism plays the "internalized misogyny" card for women who do desire to be wives and mothers, she also seems to have internalized the desecration of femininity as a kid where it's better for women to be and/or act like men.

Sadly, when talking with former Christians a lot of these types of stories pop up. People are more ready to blame Christianity and reject God for that when it's mainly Christians sinning against them and not repenting or teaching them something against what the Bible actual says. In essence, the Christians were acting like non-Christians, but Christianity and God still gets blamed. This seems to have always been a huge problem with Churchianity because of inserting cultural crap into Christian beliefs.

Overall, some cogent insight from a sex worker into the problems of today that many in the Church can't even see. I suggest reading the whole thing as I didn't quote everything as there is some more good insight.

Obviously, be wary of potential NSFW content as I warned before as a sex worker is going to talk about potential NSFW topics. No explicit images or anything like that from what I saw. Substack probably doesn't allow it.

Why expectations of men and women are out of control

October 14, 2022 | by Deep Strength | Link | Original Link

Rowena asks the question here about why sexual partner accounts are bad.

> As a woman, I respectfully ask a question to the men in this forum. I ask only to understand things from a man's point of view.
>
> There is a lot of talk about body count of a woman. Higher the body count, worse the chance of pair bonding and greater chance of divorce. I am assuming that means number of men she slept with. Or is it number of times she has had sex?
>
> Just asking – as assuming there is a girl LIKE Jill (not above Jill who is married) who has a relationship with a boyfriend like the above post. She has a sexual relationship with this man like above. So – after 10 years of being with this man – they break up.
>
> Technically, she has a body count of ONE. In a committed relationship with ONE guy. For 10 YEARS. Would this make her better wife material than the girl with 5 one night stands over same 10 YEARS?
>
> Obviously, she likes and enjoys sex. So one would think that she could replicate this with a future husband.
>
> As a woman, I feel any man who FOLLOWED the boyfriend would find it challenging to generate that kind of attraction. Which is why I feel once virginity is lost, it is just a question of chance (God's grace) and your ability to generate that attraction.
>
> In the above context, does body count really matter? Once she has lost her virginity, does having a low body count mean anything? It just means she gave it up without a ring for a fewer NUMBER of men than others (maybe more number of TIMES than others). Is that a worthwhile metric of measurement?

In general, the why higher partner counts is bad is already proven:

- https://ifstudies.org/blog/counterintuitive-trends-in-the-link-between-premarital-sex-and-marital-stability
- http://socialpathology.blogspot.com/2012/03/promiscuity-data-guest-post.html

The studies show that number of sexual partners for women is fairly correlated to divorce risk.

There's various working theories, but the most prevalent seems to be that the higher the number of sexual partners the more comparisons she has to make toward her husband. Thus, if her husband doesn't measure up in some way to partner #1, 2, 3, 4, etc up to say 10 (n count = 10) in various different areas then she is more likely to be dissatisfied and

start disrespecting and/or rebelling. For instance, if #2 made 6 figures, #5 had an athletes muscular physique, and #7 had his own house, even though all of these are different people she will generally expect that her husband should have most if not all of those qualities.

This is why expectations seem to be sky high with women nowadays. They're taking aggregate comparisons of lots of men they slept with and expect the next one (e.g. their potential husband) to have all of the best qualities of all of those men put together.

This video shows a woman (dating coach) discussing it. She had to be checked herself by an older male mentor when she started doing it, and then she realized that all of the other women she was coaching were doing it too.

A similar thing tends to happen in men with the desensitizing nature of airbrushed women on social media, advertising, and porn. Once a man has seen so much "beauty" per se, he becomes more desensitized toward normal looking women in everyday life (not counting overweight/obesity type stuff). Hence, normal women can't meet his unrealistic standards anymore.

This male phenomena is generally known by most, and both women and men will berate other men for doing this. But it's rarely the case that anyone talks about womens' unrealistic expectations at least in real life.

In regard to the rest of the question about women being with one man (and having sex a lot of times) versus being with many men, the male commenters have generally covered that. Men generally evaluate promiscuity as casual and may date and/or have sex with such women but they won't marry them. If they're looking for a wife and children they're going to look more highly upon a woman who is able to commit and stay loyal.

Expectations and boundaries

October 23, 2022 | by Deep Strength | Link | Original Link

Jack's recent articles on this topic: Women submit to their Head, Laying out Boundaries, Laying out Expectations.

For those of you who have followed me since January 2014, I've laid out most of what I did with my now wife over time. Since these posts are coming up on this topic, let's go back and cover some ground on what I did at the outset of dating.

From My 5 step process to maturity in relationships which I consider one of the most important posts on this blog there were 5 topics that I covered that I looked at before my wife and I even met. I studied on these in depth and came to form a plan of action of what I wanted to do with any girl I dated.

1. **Know what God says about relationships**
2. **Know your priorities: dreams and 5 year goals**
3. **Know your standards for women**
4. **Know your standards/boundaries in a relationship**
5. **Know how to assertively communicate**

#1 — **Know what God says about relationships —** is fairly obvious. If you want to get married you need to know what God says about marriage. Yet if you ask most married people in the Church they wouldn't even be able to tell you more than 1 passage on marriage in the Bible is located much less give an accurate summary.

As the man is given the role of "loving his wife for the purpose of sanctification" he should know what God expects and what is expected on both him and his potential wife. Then hold himself and her accountable to that. This is what is missing in a lot of dating nowadays – men let the sanctifying slide just like Adam did with Eve. If she continually resists correction any sanctifying in dating when you call her out on her sin or other wrongdoing you should run.

#2 — **Know your priorities: dreams and 5 year goals —** is essential for any man to know his purpose in this life. This is not only with whatever your vocation or occupation is but knowing your spiritual gifts and role(s) as part of the body of Christ and the Church. Men who have a sense of ambition and purpose are attractive to women, but that is a side effect of men knowing who they are in Christ and what they were put on the earth to do.

This is the central focus any man must have before having a wife because developing it in a relationship often comes with a lot of tension. This tension can be anywhere from being in a dysfunctional relationship where the roles are inverted to something like you may need to start "spending less time" with your wife because God is more important. Breaking dysfunction is hard because of the relationship inertia and does not feel good for both parties *even* if it is the godly thing to do.

Having this established early builds a good foundation for marriage.

#3 — **Know your standards for women —** is about vetting to remove some potential red flags but also about finding a woman that has the qualities and habits of godliness that will be essential in overcoming feelings to push for holiness.

For me I did include some things like cooking and whatnot because that's one of the ways I grew up, but it could really be anything. Just make sure that you really have non-negotiables in the right place with God's.

#4 and #5 — **Know your standards/boundaries in a relationship** and **Know how to assertively communicate** — are essential and the main topic of why I am writing this post given Jack's background articles. These were my 3 main boundaries that I told my wife within the first week when were dating.

> My first boundary that I set is that God comes first in everything and that His Scriptures are our guideline. Even if I think that she is perfect for me and that I am perfect for her, and we're praying and fasting about the relationship and God answers with a no then we're done. Likewise, disagreements are to be resolved with Scripture first, and then will default to the authority in the relationship.
>
> My second boundary is to never lie. Relationships are built up trust. The trust in a relationship is built on truth in interactions with each other. If I ever find out that one of the building blocks of the relationship was a lie then who is to say that every other interaction I've had with her is a lie? You can't really tell, and you won't be able to trust the woman. Thus, straight out I tell her that if I ever find out about her lying to me that it will signal the end of the relationship. I won't lie to her, and she won't lie to me.
>
> My last boundary is based on relationship growth. Obviously, there is a three pronged approach: I should be growing in my relationship with God, she should be growing in her relationship with God, and we should be growing in relationship with each other. Growth requires change which is often uncomfortable. Thus, my third boundary is to be comfortable with being uncomfortable.
>
> **Strong boundaries facilitate trust within a relationship. By introducing them as a man will result in you taking the reigns of leadership within the relationship.**

Obviously, one needs to communicate these confidently and effectively. My wife was a bit skittish when I said I had some boundaries I wanted to discuss, but after going over them she agreed. I kept us accountable to them all of the time as well from what I can tell and the **trust** between us appears to run very deep because of them.

I had some other ones that I implemented to build intimacy and for fun such as always helping each other wash in the shower. However, some of these tend to go by the wayside given that we have vastly different shower routines! But it is fun when we do get together some.

Despite that, I credit a lot of success of my marriage so far to the implementation of

these principles when I was dating. It set a strong foundation for leadership but also adherence to God's Biblical marital roles and responsibilities. It is much easier to call out bad behavior (for her, or even her for me given that I sin too) when you know that both of you want to be accountable to what God says.

Contrast this to having a relationship or marriage that has negative relational inertia with inverted roles or a lack of leadership whether unknowingly or knowingly. It's likely that you're going to get resistance toward implementing things like this, though it is possible and doable. Yet it is that much harder if a husband (or wife) is unattractive because you don't have that relational good will that most humans grant toward the attractive members of the opposite sex.

This is why turning around a relationship or marriage tends to be the most effective if a man is starting to strive for excellence in his life spiritually, physically, emotionally, and mentally first for himself to live up to God's standards (without making any demands on the wife at all) until he has changed enough that it would be reasonable to say that he's "taken the plank out of his own eye" per Matthew 7 before "looking at the speck in his [brother's] eye" — or wife in this case.

Like has been laid out in the Jack's post on women submitting to a head – women are going to submit to someone. It just depends who (or what such as the culture). Thus, building excellence and competency as the head as well as attraction is going to help to hopefully revert her to you from all of the other things if that is an issue.

Roosh's wisdom for Christian men interested in women

October 25, 2022 | by Deep Strength | Link | Original Link

Roosh recently posted an article on 33 Things Christian Men Should Know About Women detailing his wisdom on things that Christian men should look for and avoid in women they are interested in to date and marry.

> I have tried to be thoughtful about what I'm about to share so as not to interfere with God's will in bringing together man and woman in one flesh within the Church sacrament of marriage, because most of my experiences with women took place sinfully outside of marriage, causing me to lose all manner of healthy child-like innocence when viewing the opposite sex. I do not consider myself bitter, but I am surely cynical from partaking in behaviors that went against the commandments of God for so many years. **If you perceive undue pessimism or even anger in my words, it is due to the damage I inflicted upon myself, not because God made a mistake in how he constructed man or woman. If you participate in evil for a prolonged period of time, you will carry distorted views of reality even long after repentance.**

He also added this caveat that the damage he inflicted on himself from the sinful behavior persists even after he was saved which jives with a lot of player burnout and the continual consequences of actions from sin despite repentance. The same is true women that have had a lot of pre-marital sex. These consequences can last with you even after repenting from it.

I'm glad he has recognized that and is truthful with it to warn men not to go down that path.

Here are the topics of the 33 recommendations he makes:

1. Assume that you will never change her
2. Women are capable of deceiving men
3. If her spirit and behavior are more secular than Orthodox, she is abiding by the secular world
4. A woman who maintains a perfect physical appearance may crave validation from men more than God
5. You will not choose a woman with wisdom if your passions are elevated
6. Beware if "game" works on her
7. A woman who simultaneously communicates with numerous men likely has an addiction to male attention
8. A woman who can't maintain small commitments may not be ready to make larger ones
9. A woman is capable of making it crystal clear that she likes you

10. There is no excuse for an Orthodox woman to support leftist causes like feminism, climate change, and abortion
11. Beautiful women live in a different reality
12. You must examine yourself if you pass on a woman of strong faith because you seek a more beautiful woman
13. A woman who is overly comfortable around strange men may have had a lot of experience with men
14. She may hide her most negative qualities, behaviors, and admissions until you have invested in her
15. A woman who constantly updates her social media profiles should be examined closely
16. Unless you have evidence to the contrary, she will become her mother and treat you like her mother treats her father
17. Take signs of heightened passion, mental instability, mental illness, self-harm, and a violent or abusive upbringing very seriously
18. Do not delude yourself into thinking that you can command a woman to do whatever you want
19. If she's an adult and doesn't yet know how to cook, bake, or sew, she may never learn it
20. If she has a career, don't assume she will quit when you want her to
21. She will lose respect and attraction for you if you become emasculated and allow her to take control
22. No matter how thoroughly you vet her, you will be upset at her behaviors during marriage
23. If she doesn't like to be corrected, signifying a strong will, you will have many disagreements
24. She may lie to you but not think it is a lie, because she believes the lie to be the truth
25. It's common for a woman to conform to a man's interests and hobbies to receive his affection
26. If she's had sexual experiences in the past, look for undeniable repentance
27. You don't fully know a woman unless you've seen her angry
28. Be extremely suspicious of a woman who still communicates with past boyfriends
29. Don't confuse her physical and emotional attraction towards you for deep compatibility
30. Evaluate her for the potential to become a great mother
31. An examination of her living quarters can reveal gaps in what she tells you
32. If a woman complains a lot about other people, she will soon complain about you
33. Trust in God to find a wife, not in your own abilities

Overall, a very good list basically detailing a bunch of yellow and red flags to look for in women and also some to examine in yourself as a man. I'd suggest reading through the whole thing as there are at least 2 if not up to 4-5 paragraphs for each of the points

(which make it a very long article).

The general theme that most men should take away from this is the T part of FAST that I keep harping on.

- Is the woman you are with Teachable and actually interested in following you rather than the world, others, or even friends and family.
- A wife is going to be your helper, so she needs to want to be there to help you rather than be confrontational or against you.
- The vast majority of these things like looking at feminism, familiarity with strange men, how she acts with family, her history, her potential anger or keeping up with past boyfriends, complaining, and such things all can point to ways in which she is influenced by others and won't be a good helper to you. She may still be taking her advice and cues from others.

This can be added to the list of potential vetting that I mentioned before, but also that you should be forward thinking in terms of making her your disciple/follower on the path of sanctification.

Roosh's definition of game and social charisma going forward

October 26, 2022 | by Deep Strength | Link | Original Link

Since game is coming back up via Jack's recent post on Game is an invitation to humility, it's probably worth discussing from the previous post that Roosh actually mentions what he defines as "game" and that he is specifically anti-game.

For those of you who were not familiar with Roosh, the 3 Rs — Roissy, Rollo (Tomassi of Rational Male) and RooshV — were the pillars of the secular manosphere from probably around 2007 to 2019ish or so. Since then then manosphere fractured. Roosh converted to Christianity in 2019. Roissy got booted from WordPress, the RP reddit got quarantined, and Rollo barely blogs anymore preferring to engage on Youtube it seems.

Regardless, here's what Roosh thinks of game now.

> I will often use the secular word "game" in this article. Game is a collection of psychological and behavioral techniques to attract a woman physically and emotionally for the purpose of fornication and fleshly pair bonding. Game includes: approaching an unknown woman in a public place while play-acting as a confident man, optimizing one's aesthetic so that it pleases worldly woman, using salesman techniques of rapport building and scarcity to make a fast "sale," hiding flaws while showcasing strengths, deliberately pumping up a woman's emotions, lying, omitting the truth, putting a woman in a negative state of anxiety or dread to modulate her attractive feelings, and exploiting a woman's human weaknesses for selfish gain.
>
> In the game process, God is absent, and the primary goal of the man is to satisfy his selfish craving for positive female attention, worldly love, and physical pleasure. Even if you claim to desire abstinence before marriage, you can still be using game by implementing secular techniques to meet women, get their phone number, arrange dates, and so on. A sign you are *not* using game is if you adhere to the old cliché "be yourself," where yourself is a child of God who follows His commandments with the understanding that marriage is a sacrament whose purpose is to usher two souls into heaven. The Christian way is to trust in God to pair you with a woman who is on your social and spiritual level instead of pretending to be an alpha male to deceive a woman into liking you using mostly physical and psychological means.

Roosh gives a fairly accurate assessment of game in my opinion and concludes why he is anti-game. His statement is a fair depiction of what *most* observers would say is game from the standpoint of players. The definition keeps on varying depending on what people define as game, so there has never been any significant headway into such things among Christians. In Roosh's definition above, I think most Christians would also say that if this is

what “game” is then it’s likely not something that a Christian should be doing.

I’ve been one of the few traditionally anti-game Christian manosphere bloggers, mostly from the perspective that ultimately game does not produce sanctification.

However, this is not to say all of the various aspects of social conversation are things that are bad. For example, social charisma such as the ability to lead conversations, flirt, make others laugh, and generally express forms of social dominance are neither good or bad. Instead of calling everything which causes sexual attraction from women in the social department as “game,” maybe we can start just calling the parts that we should put into practice “social charisma” or some other term. This gets us out from the umbrella of having to mention game and have to do with the nebulous nature of the term.

To sum up, Roosh’s definition of game which is negative and deceptive social manipulation is generally not something what Christians should be doing, but having “social charisma” can be a very good thing for single Christian men and married Christian husbands. Maybe we should lose the term “game” and use something else for the aspects of “social charisma” (or a different term) that we would like to see Christian men develop.

Sustainable leadership

October 31, 2022 | by Deep Strength | Link | Original Link

Scott makes an common sentiment that I frequently see on Very few women can be moulded.

> It's so weird how at the beginning of a relationship she will practically turn herself inside out to become whatever it is you say you like.
>
> And at the end, if you ask her to bring you something from another room she'll roll her eyes at you like you are the laziest ungrateful POS in the world asking her for such an off-putting request.
>
> It's the "breaking rules" for you when she perceives you as "alpha" and then as you transform right in front of her (in her eyes) into a "beta" with "boyfriend behaviors" she starts piling the rules back on — thing.
>
> I wrote about it a few posts back.
>
> The "molding" is way easier at first. Then they resent it because they think all your cocky "alpha-ness" when you first met was a ruse and they were fooled by an imposter.
>
> When what really happened was you assumed she loved you "on the inside" and you could just relax and be yourself.
>
> It's why having to constantly keep your "game" up just to have her behave like she always did sounds exhausting (and not worth it) to most men.
>
> Unless you figure out a way for your relationship to smoothly transition through this phase, serial monogamy is again the most rational answer for guys who can pull it off.

A few things to note:

- This is why any dating and engagement should generally last past a honeymoon phase so you start to see each other's flaws and people can't continually hold up a facade about who they truly are.

Holding out past this and especially some harder or difficult times really reveals the character of both yourself and a potential wife. If you can't engage well when things get rough, it's going to be amplified to the extreme in marriage.

- The "love on on the inside" and "relax and be yourself" is like makeup for women. It's best to not do too much of that at all if any ever. Like with makeup and 'game' in this case, both men and women can be fooled respectively and then will lose that attraction and/or respect when they find out it's a different bill of goods.

Charismatic leaders may be that way because they tend to have some personality traits

that lends toward that, but effective and engaging public speaking can be learned and developed. In the same way, developing effective behaviors and traits and turning them into habits is one of the keys to aspiring toward excellence as a man and not putting up a veneer or facade of pretending to be someone you are not while dating.

Developing PSALM and masculinity shouldn't be about just displaying it for women like game as defined by Roosh. This is why I keep harping on things related to discipling and being discipled as a lot of the keys to developing the habits of leadership (that lead to PSALM + masculinity).

1. If you are confident enough to share your faith with others it's not that hard to ask a woman out. One is honestly much scarier than the other, since you're actually more likely to get rejected and more harshly for sharing your faith than asking women out (nuclear rejections not withstanding but they are rarer).
2. If you're being discipled and discipling others (or mentors not even just in the faith) you are getting good experience from both the leader-follower perspective that goes into sustaining a headship-submission relation.
3. If you're continually growing in the faith and fruit of the Spirit you have better tools to deal with adversity.

I can go on and on but a lot of maturity in the faith and doing things the way Jesus said to do it — make disciples of all nations teaching what He commanded to us — really does give a good framework, skills, and practice for men and husbands to use in marriage.

When I was growing up there didn't seem to be much of this in the Churches I attended, but once I truly began to serve God and get involved in the discipleship process it did help develop skills and traits that I needed to be successful with in marriage. Obviously, you can develop them without mentorship and discipleship but it is harder to do alone.

Developing these habits and skills makes it so you don't have to pretend or try to "game" or do anything like that. It's not exhausting either. There's no need to play games or anything like that. Simply use what you already should be using for being more mature in your faith and apply it to your relationships or marriage.

Any two Christians can have a godly marriage

November 3, 2022 | by Deep Strength | Link | Original Link

Sensational title and something I've been thinking about for a long time.

1. Literally, any two Christians (male and female) can have a godly, successful, happy, and lots of sex marriage.
2. The only thing it requires is obedience to God's marital roles and responsibilities.
3. But this appears to be hard for *many or most* "professing" Christians in our current culture/world.
4. Perhaps less difficult in the past when there were various factors that propped up 90-95% marriage rates in most societies, but there was still divorce, cheating, and all of that back then even when it was more frowned upon.

This should be the norm among Christians but sadly it is not, but where do we draw the line on it being realistic for most? How do we help those to where it can be **realistic** for most?

Here is a list of traits — many of them Biblical and non-exhaustive (add some in the comments if you think they should be here) — that likely contribute to this.

- Naturally fall into a headship-submission dynamic. Male natural leader / female natural follower.
- Are inclined toward love-respect (perhaps particular combinations of big 5 personality traits?)
- Are Christians that are focused on following Jesus and implementing the fruit of the Spirit in their lives
- Likely being discipled by older men/women in the faith with lasting marriages
- Very attracted to each other
- Willing to follow 1 Corinthians 7 on giving each other sex despite feelings (much rarer, I think).
- Ability to communicate effectively and assertively and not go into passive/passive-aggressive/aggressive communication methods?
- A good knowledge and practice of who they are in Christ, so they are not looking to their spouse for needs that can only be met by God?

It would be hard to put percentages on these types of things, so I'm not going to try. But what should we be telling single men and women to look for in terms of these? All of them to a good degree? Perhaps as screening for yellow or red flags?

For instance, some level of attraction is probably necessary. It's one of the strong drivers of the desire to have sex with your spouse which helps significantly in obeying 1 Corinthians 7. Maximizing attraction tends to lead to ruin such as those examples in Proverbs. But how do we counsel men and women on what is good enough to look for?

Somewhere between a man or woman's attraction floor for marriage but below a level where it significantly changes their behavior to not want to obey Christ but their spouse instead? What if their attraction floor is too high?

That seems to have always been one of the big questions of the Christian world as even those in the wrong ("godliness is sexy" or "godliness is attractive") implicitly know that attractiveness is important.

Another thing is I think the willingness to continue to be faithful to God and love and serve others despite if you feel like it or not is of primary importance. How do we help singles get there?

Womens' moral agency and the interplay between mercy and judgement

November 10, 2022 | by Deep Strength | Link | Original Link

As an aside, Jack looked at a bunch of my quotes on womens' moral agency if you were interested in what I think about the topic.

Mercy and judgement see to fit into this topic as well. I was listening to a Jordan Peterson interview the other day, and he has some interesting thoughts on the Bible but one in particular was some very good insight. To paraphrase: 'we all need mercy in that despite our flaws we need others to accept us just as we are (in terms of human dignity and worth), but we also need judgement to be there to call us higher from those flaws.'

I think it's pretty clear if one looks at the Scriptures (OT and NT) as a whole, the general theme that God is focused on from the OT is judgement and the general theme of the NT is mercy. However, you cannot have one without the other as there are shades of mercy in the OT and there are also shades of judgement in the NT.

When discussing the gospel message, it's clear there must be both:

- God is righteous and judges sin accordingly. The wages of sin is death.
- However, God sent Jesus to die for us in order that if we humble ourselves, repent, and turn from our ways and follow Him, then we are given mercy to blot out our sin through the blood of Christ and adopted into God's family by faith and grace.

As western Christianity has fallen to various forces and become churchianity, one of the distinct markers has become the "don't judge me" mantra. This is true with any sort of flaws whether it's sex, body positivity, if you can't love me at my worst…, or whatever else. Mercy is expected but judgement is eschewed.

Christianity should be the opposite because Jesus along with the rest of the epistles readily say to call out our brothers and sisters in Christ if they are in sin (judgement) so that we can call them to repentance and they can be right with God. Then if they repent we are to forgive them completely (mercy).

In regard to womens' moral agency, we can see often that both sides of the equation are warped.

- When women commit wrong they beg for mercy and no judgement.
- However, if there is judgement it is typically off loaded to the back of male responsibility for it (blame game or in the case of men blaming other men for womens' bad behavior white knighting).

Yet mercy in reality cannot exist with judgement, and judgement cannot exist without an objective standard of right and wrong. Therefore, judgement and mercy cannot exist without God. Those who reject God are moral relativists, and their world view is

inherently nonsensical. You cannot logic them out of it.

Going back to what Peterson said, I think the insight resonates on the level of understanding that we need both God's mercy but also the fear of His judgement (e.g. work out our salvation in fear and trembling) in order to push us to continually grow in sanctification.

By analogy, also, no marriage will work without both judgement and mercy working together in tandem within the roles and responsibilities of headship-submission and love-respect. We need to be able to give each other grace and mercy but also recognize right from wrong and call each other higher, just like the Father and Jesus do with us as Christians. True sanctification cannot exist without both.

There still are no unicorns and recommendations on just getting into dating women

November 13, 2022 | by Deep Strength | Link | Original Link

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locustplease makes the observations about modern Christian women and dating:

> After years of introspection I have decided I wanted/needed too much from a Christian woman if I found one. Since I see these relationships from the outside I developed a composite and it's just not based on any one person. For instance the very strong godly dedicated ride or die Christian women I meet. They all made serious mistakes. And the ones who nailed everything from the start they never had to put their foot down on their own sin behavior and exercise moral agency.
>
> I've had 2 church girls express interest lately but they both have feminist traits. Both are good looking have dedicated Christian mothers. The one I can say from what I've been around is the most godly single Christian woman I've encountered and really I can't think of a second. Buuuut of course she's a career gal. And since she didn't get divorce raped she may b in a better financial position than me. Part of me says why bother telling this career gal with plenty of expendable income I'm looking for a stay at home wife. Another part says she's probably barely making it like most career gals and desperate for an off and nobody ever offered her. I have too much pride to ask this girl out she'll b way to hard to impress.
>
> The other has some feminist calling cards but is a blank slate. It's like I'm not willing to engage with a woman with anything I don't like off the bat. But in the past I just dated them then did the filtering. Am I just afraid of telling them something they may not want to hear. Not very patriarchal of me. The one is younger barely out of highschool and not had to engage with her agency. The other one mid 20s has already and seems to have succeeded. Inexperienced — experienced. Somehow their both wrong.

Here's the thing. This is not an uncommon sentiment from men today. I've seen it from the men I've discipled in the 'sphere and also from those IRL. I do think there is some validity in being concerned about these things which I have noted in my various vetting and teachable posts. But I want to drive this home further.

- First, don't look for a unicorn. Everyone here has always preached they don't exist.
- If you think you're going to find a woman who is already "perfect" you're never going to find one. Even if there was one, she would already be scooped up by "Chad" when they're in their late teens or early 20s.

100% of women you meet are going to have "feminist traits" because that's the culture

we live in. If you're going to exclude women for that you might as well just stay single forever.

The true key is starting to lead a woman and see if she responds like a good follower. If she does, you can teach her what is right and disabuse her of cultural notions that are not Christian. That's what Bible study and prayer with her is for before marriage. You can go over the marital passages and see what she thinks and correct her. Then see if she changes her behavior over time.

To use another analogy for the same concept: Jesus doesn't give up on us because we are sinners, but He is looking for us to repent and follow Him. He's not looking for someone perfect, but for someone who is imperfect who wants to make the sanctification journey with Him.

Obviously, this doesn't mean we ignore yellow or red flags or attraction. You can screen generally using that. But if you meet some women that seem to have only a couple things off about them as long as they're not egregious then as you lead and teach her she can change.

I've made the point before that we all teach others how to treat us. The same goes for training your wife. Both men and women, husbands and wives, should be changing over time toward Christ through the sanctification process. You can and should look for good potential in a wife (or husband for that matter), but these are not static things that don't change over time. Just like we develop in the spiritual disciplines, train our bodies, or become more mature mentally and emotionally so too should we do the same things with ridding ourselves of worldly desires and passions.

If you do date women and they are fairly resistant to following you or want to continue in their ways then you can just part ways. It's not a big deal. But if you are not even dating to see if women do this I think you are wasting a lot of valuable opportunities not just to learn how to lead better but also to see if a woman has the potential to *become* a good wife.

There's a lot of women out there who look like a potentially perfect wife but then you find out she's a rebellious nag, and there's some women out there who may look like they have some cultural traits that are going to be negative but then they're actually good followers once they have someone leading them. Appearances can be deceiving until you actually find out first hand how they respond to *you* leading *her*.

Trust, attraction, and the Biblical female marital roles of helper, submission, and respect Part 1

November 17, 2022 | by Deep Strength | Link | Original Link

I've sitting on Jack's good summary of A distrusting woman is a divorcing woman for a while and have found a way to tie things together.

My quoted analysis:

> When some people are stuck in patterns and habits of inverted relationships/marriage so long, then that becomes their normal. Normal is comfortable. She can manipulate you and has control over you and everything is good.
>
> If you flip the script and start leading the relationship/marriage, then this is simply too much for some women. They are scared out of their minds not being in control because (surprise surprise) BPD and other types of women like that have trust issues, usually from broken homes, sexual abuse, or whatever else in their history. Most normal women who grew up in a healthy home will be uncomfortable at first but when you're actually leading well they'll start to fall in line.
>
> This is pretty much what cognitive dissonance is. BPD women and women with trust issues can't handle NOT being in control. They'll do anything to get out of it, even if it's in a better situation. They'd rather go back to the control and dysfunction. Similar to battered women syndrome and Stockholm syndrome.
>
> This is also why we say, usually when you start leading, women will fall in line. Most women that actually are interested in serving God and have a reasonably healthy background will. But there are relationships where women are too dysfunctional to change and instead of starting to follow you, they'll likely try to rebel more or just nope out. Just let them go per 1 Corinthians 7:15. Their choices are on their head as long as you are striving to uphold God's commands."

His analysis:

> After considering these examples, I think the issue here (at least for these types of women) is not so much about personal gain and control as it is about trust. The reason that these women withhold sex and grasp for control is not for the control itself, but it's because they are unwilling or unable to trust. Having control allows them to avoid having to be trusting, and this is their primary motive for maintaining control.
>
> In addition, building trust in one another is only half of the equation. These examples also indicate that it's crucial for one to be trusting as a personal quality, and for one to trust as a general habit. Women with various disorders, emotional scars, and trust issues just can't do that, no matter how trustworthy

> the man might be.
>
> The commonality of these distrusting types of women is that they would rather cop out of the marriage altogether than learn how to trust, even when the sex is good (for the woman) and it is obvious that they would have a much better life if they stayed. This observation greatly emphasizes the centrality of trust in a relationship, and suggests that trust is a much deeper issue than control (i.e. the Curse of Eve), or even hypergamy and the Tingles.

In general, this seems to be the theme of the past couple posts under the surface:

- Any two Christians can have a godly marriage
- There still are no unicorns and recommendations on just getting into dating women

If both men and women are committed to following the Biblical roles and responsibilities and growing in sanctification as mature Christians they can have a godly marriage, no sex denial, and all such successful metrics. Similarly, men should be not be looking for the *perfect prospect (unicorn)* but rather a woman who is getting most stuff right and is willing to follow the man and is teachable.

When we go back to all of the Biblical marital roles and responsibilities we end up with:

- Provider & protector (of the garden) – helper (Gen 2)
- Headship – submission (Eph 5, 1 Cor 11, Col 3, Tit 2, 1 Pet 3)
- Love – respect (Eph 5, 1 Pet 3)

What all of these seem to have in common from the woman aspect — helper, submission, respect — is the underlying theme of trust. She is to be a helper and not a harmer. She is to follow his lead and not be contentious or rebel, and she is to respect and not disrespect. This is adequately summed up by Proverbs 31.

> Proverbs 31:11 The heart of her husband **trusts** in her, And he will have no lack of gain. 12 She does him good and not evil All the days of her life.

Although the passage only says that the husband trusts in his wife, v12 also requires that a wife trust her husband with the result of that building him up and not tearing him down. Those with trust issues or mental health issues (e.g. BPD, NPD, etc) all tend to fail this test because they can't trust the man for whatever reason. They are in essence unable to be good followers without divine intervention such as surrendering to God and having him heal their hearts.

Circling back to the "any two Christians can gave a godly marriage" and the Teachability part of FAST, we can see that teachability and ability to be effective in applying the Biblical marital roles and responsibilities require a fundamental heart trust in the man.

Scientific research has shown repeatedly that we tend to trust attractive people more. This appears to be the reason why the "tingly-respect" model tends to naturally fall into alignment with the headship-submission model from the Biblical marital roles.

Womens'/wives' attraction to their husband naturally increases their heart trust in their man/husband. This leads to greater willingness to naturally help him (helper), follow him (submit), and respect him (respect).

Obviously, this is not always the case as women and wives have the choice to rebel and be contentious regardless of attraction, but we can see the general strong correlation of this pattern. Conversely, we see the opposite also be true. If a man or husband lets himself go and becomes obese and lazy a woman's attraction wanes and her likelihood of adhering to Biblical female roles and responsibilities gets way tougher. She is more likely to nag, be contentious, rebel, and otherwise be negative toward her husband.

Thus, we end up with a general schematic:

- Womens' ATTRACTION to men (via PSALM and masculinity) tends to lead to TRUST in the man
- TRUST leads to a woman more naturally following Biblical female marital roles and responsibilities
- Thus, TRUST leads to a woman being more willing to help, follow, and respect the man

This also ties together my Biblical analysis of how God made attraction and the role it plays in marriage. Men who strive to be fully who God made men to be — take dominion, provide, protect, etc — tend to build the PSALM and masculinity traits naturally. This also naturally starts to attract women and that attraction builds trust. This trust helps them more naturally want to fulfill the Biblical female roles and responsibilities.

In essence, attraction via fulfillment of God's creation mandate provides the benefit of oil does to a car engine. It helps the gears and pistons to run more smoothly. Yeah, a car engine can run with minimal to no oil, at least for a time, but it will generally start to break down or be destroyed eventually. Not the best analogy ever but it provides a good reference for everyone to understand.

Trust, attraction, and the Biblical female marital roles of helper, submission, and respect Part 2

Trust, attraction, and the Biblical female marital roles of helper, submission, and respect Part 2

November 21, 2022 | by Deep Strength | Link | Original Link

In the last post we explored the theme of why attraction leads to trust and why this trust increases female compliance with the Biblical female marital roles and responsibilities. Let's put together some more pieces.

Over the past few months, Jack has written about validational versus transactional sex. I've written on this topic as well in terms of the transactional versus desire dynamic and also how this relates to our relationship with God in performing versus doing things from desire.

> Thus, we end up with a general schematic:
>
> 1. Womens' ATTRACTION to men (via PSALM and masculinity) tends to lead to TRUST in the man
> 2. TRUST leads to a woman more naturally following Biblical female marital roles and responsibilities
> 3. Thus, TRUST leads to a woman being more willing to help, follow, and respect the man

Since womens' attraction and desire is governed by hypergamy — the desire to marry up — this gives us some perspective on why women employ a performance/transactional or desire/validational mindset toward men.

Those they find unattractive do not trigger their hypergamy so most interactions tend to trend toward performance and transactional nature. The example of the nice guy or friend-zoned man fall into this category. He has to constantly prove his worth to her for what *rationed attention* she gives to him, and in most cases he will never get sex. Even if he does it's along the lines of tit for tat. In other words, it's similar in nature to the sugar daddy-sugar baby or in more vulgar terms the john-prostitute relationship. Favors are being exchanged either for attention, sex, or some other thing that a man wants from a woman.

Alternatively, underneath the attraction model comes the desire to have sex which also validates the woman. Those men that display PSALM and masculinity traits tend to be naturally attractive to women which triggers her hypergamy that he is better than her. This attraction also builds trust. Hence, such as a woman is much more open to be vulnerable and humble and to want to be *humbled* (by having sex) with a man who is attractive and arousing.

I don't think it is a coincidence that God made men and women like this. The various Biblical marital roles and responsibilities of the man seem to be aimed at reinforcing an increased attraction, trust, and general humility to a wife so that she responds to a

husband's love for the purpose of sanctification. The more a wife trusts in her husband the more likely she is going to respond to her husband if he is correcting, teaching, and training her in righteousness. This seems to be a reinforcing positive behavioral cycle that also increases the propensity for sex between a husband and wife.

In other words, the Creation design of men and women and marriage all fit together nicely to positively reinforce Biblical marital roles and responsibilities and desire to have sex with each other.

Repentance to God also mirrors the the humility that a woman experiences when she is with a man who is very attractive and arousing to her. One must be humble to admit they are a sinner in need of a Savior.

Jack sums this up in his equation for validational sex in what we've learned about female submission.

> Validation = Domination + Defilement –> Humility + Ego Affirmation –> Her Feeling Loved
>
> In terms of "game": Game –> Humility –> Her Feeling Loved
>
> My aside comment on game: Much of the various immoral pickup techniques work because they tend to attempt to try to trigger a woman's hypergamic impulses by knocking down a woman's pride or even insulting her or the other various methods (DHV/DLV — demonstrate high value versus demonstrate low value).

Although hypergamy is termed that way for a **woman's desire to marry up**, it can also be defined in terms of humility in the opposite direction. The one a woman wants to marry up with triggers her hypergamy so that **she is humble toward him** because he is a relative 'superior' in what she wants while she is a relative 'inferior.' This explains why women always want men who earn more than them, are more popular than them, have more power, status, athleticism, muscles, and all other PSALM and masculinity traits than them.

This also explains the extreme cognitive dissonance liberal women have with wanting equality with men, but then are attracted to the men they so-called hate. Conservatives are generally no better with threatening their girls boyfriends with violence and guns which sabotages relationships. Churchians are likewise no better because egalitarians basically being feminists and complementarians saying equality in value but different in roles but pushing for equality in roles — agreement is godliness and the fallacy of intelligent submission.

I believe the explanatory scope extends further into why women with multiple partners tend to divorce more readily. Why expectations of men and women are out of control describes the inflationary expectations which raises the bar for a woman's hypergamy. Suddenly a man is not just compared to himself but all of the good qualities of men she previously dated and all of the "good" various sexual experiences she had. This raises her hypergamic filter so high that she can only be humble to very few men if any at all. In the

vast majority of cases, probably no one. Hence, promiscuous women tend to marry for the status and not because they actually desire their husband and end up going down the road of divorce or sexless marriages.

More thoughts on the Validational sex equation

December 2, 2022 | by Deep Strength | Link | Original Link

I've been mulling over the equation, especially after Jack's most recent comment on me endorsing it.

> This is what I observed about female nature while writing about Feminine Submission back in October. It IS VERY WEIRD *to men*, until you understand why. My conclusion was that this is a necessary (or at least a concomitant) element of Validation — of women feeling loved and becoming fully satisfied with the relationship.
>
> **Validation = Domination + Defilement –> Humility + Ego Affirmation –> Her Feeling Loved**
>
> It's a "medium" (Rollo's word H/T: deti) that expresses the Dominance / Submission structure of Tingly Respect / Headship.
>
> I was somewhat surprised that even Deep Strength confirmed this.
>
> I think the important takeaway for Christian men is that they should not be pansies with their wives in the bedroom. Doing crazy stuff to her can increase sanctification. Of course, Scott's addendum applies here, as elsewhere: *"IF she thinks you're hot…"*
>
> The other important takeaway (that is rather regrettable IMO) is that those of us who have experienced this in a past relationship (deti, Scott, and me included) are rue to discover *only now* (too late) that THIS is true Biblical Headship, and that we threw it away, not knowing what it was, nor the value of it — and worse, dismissing and rejecting her as weird, debased, defiled, low-class, unChristian, etc., which comes off as a form of punishment for her conforming to the Headship structure. Then only later in life, we slowly begin to understand that THIS is what constitutes a truly good relationship.

Also, his explanation on sanctification and defilement:

> Here it should be noted that Sanctification and Defilement have many similarities, and the thing that sets them apart is the context. Sex sanctifies a woman to one man and defiles her to all others. Thus, sex contributes to sanctification within marriage and to defilement outside of it.

The main thing I've been mulling over is defilement/sanctification, and the reason for that is not all sex in marriage is sanctifying. There are frigid wives and occasionally husbands who are doing it transactionally. Additionally, for non married women we also don't necessarily get the defiling nature outside of marriage, and women have been known for serial monogamy and man-hopping at least if she's promiscious and "trying to find herself."

Liberal women for as much as they decry the patriarchy are turned on the most by male domination and humiliation. Validational sex for these women could be one night stands as much as with a boyfriend or in marriage.

Defilement, at least in terms of validational sex, seems to be the feelings result of domination. In other words, domination over a woman makes her feel like she is possessed by an attractive man. This is the main turn on for women in romance novels/porn where a man who ticks all the boxes of hypergamy — PSALMs + masculinity — such as the dominant, confident, successful, masculine, leader wants to *take her and have his way with her*. Hence, she is *made his*.

It seems to me that this would slightly change the equation of **Validational sex** to a string of causal consequences. Domination generally only occurs if a man is able to trigger her hypergamy strong enough.

1. **Domination (before, during, and after sex)**
2. **Feeling of being possessed**
3. **Humility (he takes what is *his*) + Ego affirmation (he wants *me*) + defilement (she is *his,* and no other*)***
4. **Her feeling loved**

Equation form**: Validational sex** = **Domination (before, during, and after sex) –> Feeling of being possessed –> Humility (he takes what is *his*) + Ego affirmation (he wants *me*) + defilement (she is *his,* and no other) –> Her feeling loved**

This is the reason why validational sex can create alpha widows is because of the aspect of defilement that is included with her feeling loved by that man, and not necessarily the true sanctification/defilement that is supposed to be only in marriage.

In other words, as Dalrock aptly pointed out, the feeling of love is what sanctifies marriage instead of the commitment and covenant of marriage. This leads to to the elevation of validational sex as marriage, and why women feel like they’re being violated (or being forced, raped, etc) when they are not attracted to their husbands.

Narrative denial – The crushing loneliness of the girl boss

December 6, 2022 | by Deep Strength | Link | Original Link

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https://www.tabletmag.com/sections/news/articles/crushing-loneliness-girl-boss-katherine-dee

> When the COVID lockdowns began in March 2020—that great sterilization of our personal lives, that mass removal of distraction—I observed something strange. My peers, ordinarily proud of their independence, realized that they didn't just love their families but kinda liked them. Other friends—friends who'd been stuck quarantining with roommates or, worse yet, alone—yearned for families. They began joking about how nice it'd be to have a husband and kids for company in eating or drinking themselves to death or, less gloomily, in sharing their freshly baked sourdoughs. With the mounting pressure of COVID restrictions, many people learned that their "chosen families" of friends and colleagues were less durable than they'd thought.
>
> I wasn't a detached onlooker. I, too, worked a tech job 3,000 miles away from my family, the kind located on a plush campus with floor-to-ceiling windows and on-demand gelato. Then suddenly the artifice was stripped away, and my time was no longer broken up by campus bike rides or leisurely strolls to the office sushi chef. I was alone facing the silence of the day, and I found myself confronted by questions I hadn't asked since my early twenties: What am I for? Why am I doing any of this?

The consequences of believing that women should be just like men! Feminism is great, am I right?

> It was around this time that I noticed an uptick in feminism-skeptical social media content. There's always been a market for anti-feminism online for the same reasons that being a "gamer girl" sells: It leverages a niche position that's in high demand but undersupplied. And yet this felt different. The feminism-critical content I was seeing came from all points on the political spectrum, across every race and economic demographic, and, importantly, from people who didn't appear to be selling anything. Of course, there were some people angling to become capital-p Personalities, but mostly I saw ordinary women venting their frustrations, many of them spurred by the conditions brought on by the pandemic. Some of these women were part of larger digital subcultures, like the modest fashion movement, or the now infamous subreddit, Female Dating Strategy. Others were part of nascent philosophical and intellectual scenes, a reactionary feminism spearheaded by writers like Mary Harrington, Louise Perry, Nina Power, Helen Roy, and Alex Kaschuta.

> But this didn't seem like a case of subcultural capture, or a trendy ideology amplified by a small group of vocal spokespeople. It was a much broader feeling that something had gone terribly wrong, leaving so many women so deeply unhappy in lives that seemed, on the surface, to be tolerable, or even good.
>
> "The 'I'm an independent strong Black woman' narrative is a scam," said one TikTok video personality in August, cautioning Black women, in particular, against buying into the familiar "girl boss" narrative, and encouraging them to seek stability in their communities. Alt-girls with septum piercings and tattoo sleeves shared how the microblogging site Tumblr's glamorization of sex work and BDSM put them in harm's way. Another video, since taken down, featured Muslim women discussing the pitfalls of Western feminism.
>
> These critiques crept into explicitly left and left-liberal spaces, too, not just those prone to agree with socially conservative thought. In the wake of the West Elm Caleb episode—a peak COVID-era social media spectacle in which several women realized they'd been ghosted by the same man—even the notoriously and often punitively "woke" Washington Post journalist Taylor Lorenz levied criticism against the excesses of #MeToo. Porn came under the microscope; dating app burnout escaped its manosphere containment zone; the perception of OnlyFans evolved from a "great way to make this month's rent" to a predatory multilevel marketing scheme.

The women skeptical of feminism are that way for good reason. They see the despair at the end game. What is truly fulfilling? Your job? In all reality, it's the family and relationships you make with others.

> There's this fashionable notion that women without children or husbands are happier. Let's assume that's true and not just a decontextualization of some rogue statistic with perfect headline potential. That would only be true in a society that can support it: a stable society built by people who make sacrifices and raise kids so that the childless rest can enjoy their lives. And importantly, it would only be true of some people, people who are aberrations to the norm. If everyone's single and childless, then society stops being able to function. It's like being a celebrity. If everyone is a celebrity, then nobody is a celebrity. Being unshackled from adult responsibilities is only attractive in a world that demands them in the first place.
>
> The same realizations spurred by the shock of mandatory quarantines—that the burden of a family isn't necessarily a bad one, that a life alone is only as fun as the distractions available—will come into even sharper relief as millennials enter middle age. Marriage and fertility rates continue to decline; meanwhile, the rates of deaths of despair, friendlessness, and loneliness balloon. Recognizing systemic problems is nothing new to us millennials, but what does seem to be new is the need to expand our purview beyond the realm of economics. If capitalism failed our generation, then it failed more than just our bank accounts. It disrupted

> everything from our identities and our family life to the way we make friends and find love. Suffering through this latest crisis isn't just being burdened by student loans—it's putting off kids, too. And the culture of capitalism is about marketing those failures as cool lifestyle choices. Podcasts like "Sofia with an F," and "Why Won't You Date Me," are filled with reassurances that women can settle down whenever they want to. The horizon on choice doesn't have to end if you have the right mindset and a willingness to freeze your eggs or make good use of IVF.
>
> It's not so much that millennials were just fed a bunch of lies and need to fix their behavior; it's that their environment didn't allow them to behave any differently, and they attacked anything but the root cause. The "girl boss" makes sense in an environment where you're going to have to work a soul-sucking job no matter what; why not add a veneer of glamour to it? In a world where day care is an expensive necessity, there is a womblike comfort in telling yourself stories about how staying childless is an "act of heroism" or even a ticket to happiness….
>
> …. Women are waking up to the truth through new expressions of feminism, growing digital subcultures, and reanimated political movements. But more broadly, they're waking up to the truth in ordinary ways. They're looking around at their lives and realizing that time is finite, and they're long overdue for a change.

Ah, so close. We can't blame feminism, but we can always divert blame back to easily scapegoats causes like capitalism. In this particular case, ironically there is no blame of the patriarchy (although I thought it was coming) or even men as men are typically the source of *all* of womens' problems.

There's always something to blame other than yourself or feminism for the choices that you make.

Actions have consequences. If you buy into feminism you get feminist results. The tragedy of it all is that feminist results are fairly predictable. Massive unhappiness, >30% of women have mental health issues, and so on. As commenters have noted, few from feminism "stick the landing" and even the examples of those who appear to have supposedly stuck the landing are probably unhappy in various different ways just like the glamor of celebrities is not all that.

Cheap sex leads to decreasing marriage rates or not?

December 15, 2022 | by Deep Strength | Link | Original Link

Back and forth articles on IFStudies.

- https://ifstudies.org/blog/new-research-on-cheap-sex-and-marriage-chances
- https://ifstudies.org/blog/sex-is-still-cheap-marriage-is-still-declining-a-response-to-wolfinger-and-perry-

I found these articles silly in terms of trying to understand why marriage rates have dropped because of 'cheap sex' or not. In them, basically they're arguing the back and forth whether cheap sex has an influence on marriage rates given the decreasing amount of marriage formation the more sexual partners that one has.

While there is some validity in that notion — some men don't want to marry women with very promiscuous pasts — the bigger issue is always going to be the nature of the expanding expectations that women have and the obesity(1) epidemic(2) for real(3).

Even in the "free love" 1960s-1970s most of the men and women there still got married. Dalrock's coverage of the never married data shows that even with people racking up higher partner counts from 1960s-1970s (the 45-49 year old age groups in the 2000s and 2010s) they still got married past 90% rates like most successful civilizations.

The big meaningful differences between 1960s and 1970s is the rates of obesity have skyrocketed in addition to social media literally destroying the dating markets. Social media has become so curated that people only put out the best, and everyone needs to be in some neat little package. So when you meet other people that are not all that like most people are then there's going to be mega-differences in expectations versus reality. I don't even have to mention feminism in making womens' expectations skyhigh either. Porn, being raised by divorced parents or single parents, and other factors likely play an influence as well.

Cheap sex may well explain a bit, but the bigger issues still loom.

Husbands are to improve the moral agency of their wives through sanctification

December 17, 2022 | by Deep Strength | Link | Original Link

Jack's distribution on Zippy's moral agency reminded me of most of the Big 6 personality trait distributions, male-female IQ distributions, and others. This seems to me like a fairly good way to assess moral agency as it stands.

Perhaps reading or math level could be a decent analogy. In inner city schools if the parents don't teach their kids to take school seriously then they're going to be stunted in their education. Their reading and writing and math will start to lag behind. However, the capacity for something like say math is relatively similar for boys and girls except boys generally trend stronger in the STEM subjects. Let's go with this analogy.

There's a common RP saying that "wives are the most responsible teenager in the room." We'll assess this later.

Cane Caldo made an astute observation on the temptation nature of men and women that has stuck with me for almost a decade now.

> The typical desire of a typical man is weighed thus: "Can I get the goods without getting in trouble?" A woman says to herself, "How do I get the goods without getting in trouble?" While the difference in words is subtle to the ear; the meanings are widely separated. The thought of doing without is a secondary consideration at best. That's just in the nature of a woman, and why they need a leader.
>
> Now, try and imagine successive generations of women; each raised on more and more skewed diet of unmerited praise and affirmation, but without hearing "No" and without consequences. If you can't imagine it, then go to the mall, or the office, or the DMV and open your bloody eyes.
>
> So A power-play by a woman is not a misguided come-on. It's a power-play. There could be a come-on mixed in, but the attempt at control is for its own sake; simply because she is driven to strive to be in control. The come-on (if there) is for him, but the power-play is for power.
>
> Women who don't want to be in control are a figment of the imagination. It's their sin nature. The marriageable ones are those women who struggle against it. The honorable women are those who redirect their desires, and only ask themselves "How do I get The Good?"

The difference, as Cane explains, is very similar to how men and women evaluate right and wrong and their consequences.

- Men – Right or wrong? -> if wrong and I want it badly, can I do it without getting in trouble? -> if I can do it without getting in trouble, how can I do it without getting in

trouble?
- Women – Right or wrong? -> if wrong and I want it badly, how can I do it without getting in trouble?

This is perhaps related to solipsism. As Cane says, the *thought of doing without* is a secondary consideration. When a woman really wants something she will do everything to make it happen (e.g. pursue an alpha). This is why Eve is easily deceived into taking and eating the fruit. Envy and jealousy are two of womens' biggest struggles.

Now, we have some type of scenario where most men and women are able to get to college level of moral agency. Men probably have some sort of inherent advantage where they are more inclined to be 100% moral actors, but moral agency can be blunted if right and wrong are not taught adequately. Hence, why God instructed Israel's men (Deut 6) to constantly teach the law to their children. Parents need to teach their kids right from wrong.

However, some men and even more women get stunted in their educational growth on moral agency. Just as rich parents who spoil their kids get kids who have no morals or responsibility, so too the culture at the moment pushes women to less morally capable than they are able to be.

When Judeo-Christian values were nearly universally accepted in the West most men and women got to at least high school or college level — probably 80-100% range — of being capable moral agents. However, with the increase in victimhood culture especially with women and minority groups, moral agency has started to plummet. We are seeing grade school and middle school level moral agents these days. Perhaps even some toddler level.

However, for Christians, Christ exemplifies this for the Church which is the analogy used for husbands and wives.

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

Sanctification can only be had if someone is a moral agent and able to determine right and wrong. Only if they know what is right and wrong are they able to be convicted by their conscience and repent of their wrongdoing. Hence, why husbands are tasked with sanctifying their wives like Christ does the Church.

This is how the process usually goes:

> Obviously, a wife who is respectful and submissive even when it is difficult is much easier to trust than one who is disrespectful and rebellious. But there are many different steps that it takes to get there. For instance,
>
> 1. A wife who is disrespectful and rebellious according to her own whims

> 2. A wife who knows what is right but can be disrespectful and rebellious when things get tough for her
> 3. A wife who knows what is right but has developed greater self control and perseverance but sometimes slips up when things are tough
> 4. A wife who knows what is right and it's rare that she's disrespectful and rebellious
>
> There can be many in between with these circumstances like how she responds to teaching, correction, or rebuke for good or for evil. You could probably make another whole list or expand this one to 8-9 bullet points with these.
>
> However, the point is that if you and your wife are a Christian and actively wanting to obey God and His Biblical roles and responsibilities, the sanctification process will be gradual over time in most cases and it is a process. This process is cultivated step by step and large jumps though they can happen tend to be unlikely since unlearning ingrained sinfulness is difficult.

Regardless of the level of moral agency of a wife started at or has grown in the process, the goal should be to continually sanctify her to be more like Jesus. Thus, her moral capability to acknowledge any wrongdoing and repent should increase over time. As she becomes a stronger moral agent, she will become a more mature Christian who can resist temptation more effectively.

Circling back to the "women are the most responsible teenager in the room" saying, I think this is conditionally true. It can be true if a woman is stuck a middle school to high school level of moral agency with associated responsibility. However, like most RP sayings they ignore the absolute truth from the Scriptures that women do have the capacity for moral growth through the sanctification process.

The general process of sanctification with moral discernment, moral agency, and mature theosis

December 20, 2022 | by Deep Strength | Link | Original Link

Reviewing one my comments, I never really thought of it as the process of sanctification as grounding moral agency. This in part stems from the previous post as well on Husbands are to improve the moral agency of their wives though sanctification.

> "I've even come to the conclusion that Moral Agency is what the Bible refers to as Freedom in Christ."
>
> Interesting way to put it. I've said something similar, but not in those words.
>
> I've always thought about it being the flipside Paul's assessment that we once were "slaves to sin" and by repenting and following Jesus we have "freedom in Christ."
>
> Talked about this in Not Curses but Punishments (Genesis 3) Part 1 (2016/5/28). Not Curses but Punishments (Genesis 3) Part 2 (2016/5/28) alludes to the choice:
>
> "Prior to the fall, Adam and Eve lived in perfect headship-submission in harmony. However, after the fall, Eve gets her just desserts punishment from eating of the fruit of the knowledge of good and evil — the choice to choose between good (submission) or evil (usurpation, rebellion, desire to be like man) in her relationship with her husband. Prior to the fall, her submission was present and easy; after the fall, her choice is more difficult, much like the other punishments."
>
> Moral agency… the choice to choose between good and evil. Though as sinners without a Savior we were almost doomed to fall to temptation. But Christ brings freedom to go beyond our circumstances there.
>
> I'd also argue that moral agency is a process built up progressively as mentioned in 2 Peter:
>
> **2 Peter 1:5**
> For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; 6 and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; 7 and to godliness, mutual affection; and to mutual affection, love. 8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. 9 But whoever does not have them is nearsighted and blind, forgetting that they have been cleansed from their past sins.
>
> Faith -> goodness/virtue -> knowledge (of right and wrong) -> self control -> perseverance -> godliness
>
> This is the path that a moral agent should take. The first 3 from faith, goodness /

> virtue, and knowledge help you to understand right from wrong, and then self control, perseverance, and godliness help you act on that. That culminates in 'loving God and loving your neighbor as yourself' with brotherly love / mutual affection and love.

What we have in 2 Peter 1 is the 3 part process of sanctification:

- Moral discernment — faith, goodness/virtue, and knowledge (of right and wrong)
- Moral agency — Choosing right (or wrong) based on moral discernment through self control, perseverance, and godliness
- Mature theosis (becoming like Jesus/God) — brotherly love and (agape) love.

We are all in the process of the spectrum of sanctification in many different areas of our lives.

Like with "natural marriage" as opposed to God's "covenant marriage," God has Created human conscious and interactions that those who follow His principles are generally successful (though not always) whether they consciously follow Him or not. This can be seen clearly as societies based around following Judeo-Christian ethics, virginity at marriage, lifelong marriage, and other sexual morality tend to be the most successful over time.

A society with a foundation of Judeo-Christian ethics generally conforms to the first 2 processes of moral discernment and moral agency. This is why both men and women were more mature in the past, yet going away from that over time leads to stunting of moral discernment and agency. This is why we have many men and especially women out there now with grade school, middle school, or high school level of moral agency at best.

Societies that encourage victim-hood or oppressed classes will naturally have increasing stunting of moral discernment and moral agency in those specific classes. After all, if you are a victim you can do no wrong because wrong is being done to you. It is the illusion of "no choice" and without choice you do not need moral discernment or moral agency.

Mature theosis seems to confined to maturity in Christ. The ability to transcend suffering circumstance with joy can only be done through the power of the Holy Spirit working in concert with a foundation of moral discernment and moral agency. These are some of the examples:

- For the joy set before Christ (we are that joy), He endured the cross – Hebrews 12
- The disciples being joyful and singing hymns after being beaten and imprison – Acts 16
- Christ's call for us to love our enemies and pray for those who persecute us — Matthew 5

Drawing this back to womens' moral agency, Adam was tasked with being the head of Eve in the garden and failed God by listening to Eve's voice instead of God's. Christ

renews that with the New Creation in the New Testament with Paul showing us that we should emulate Christ's example of being a head and loving the Church through the analogy — Christ:Church::Husbands:Wives.

This task bring us to the main 4 points of Jack's summary on female agency in regard to being wives. To summarize, in my words:

1. Women's capacity in moral agency is more difficult compared to men as they are more easily deceived and tend to be averse to accepting consequences of their actions. Husbands as such must live with their wives in an understanding way showing honor as women are a weaker vessel but co-heirs in Christ (1 Peter 3).
2. Women's and men's responsibility with their agency is sex specific to the Biblical marital roles and responsibilities. Men are to be the head/lead and love their wives, and wives are to be helpers, respect, and submit to their husbands.
3. Women's agency in full maturity is weaker than men's, but it still must be led and encouraged through a husband's emulation of Christ's love of for the purpose of sanctification. A woman/wife who has been more grounded in the Christian faith and practice will show obvious fruit in how she acts toward her husband and others in her life.
4. Women's culpability in moral agency is still present and active. Eve was held responsible for God for listening to the voice of the serpent and being deceived and eating of the tree. Women are not victims. They have a choice to obey God or not from the beginning until now, and that has not changed.

This reminds me of the differential things we need to do for different scenarios from the Scriptures.

> 1 Thess 5:14 And we urge you, brothers, warn those who are idle and disruptive, encourage the disheartened, help the weak, be patient with everyone.

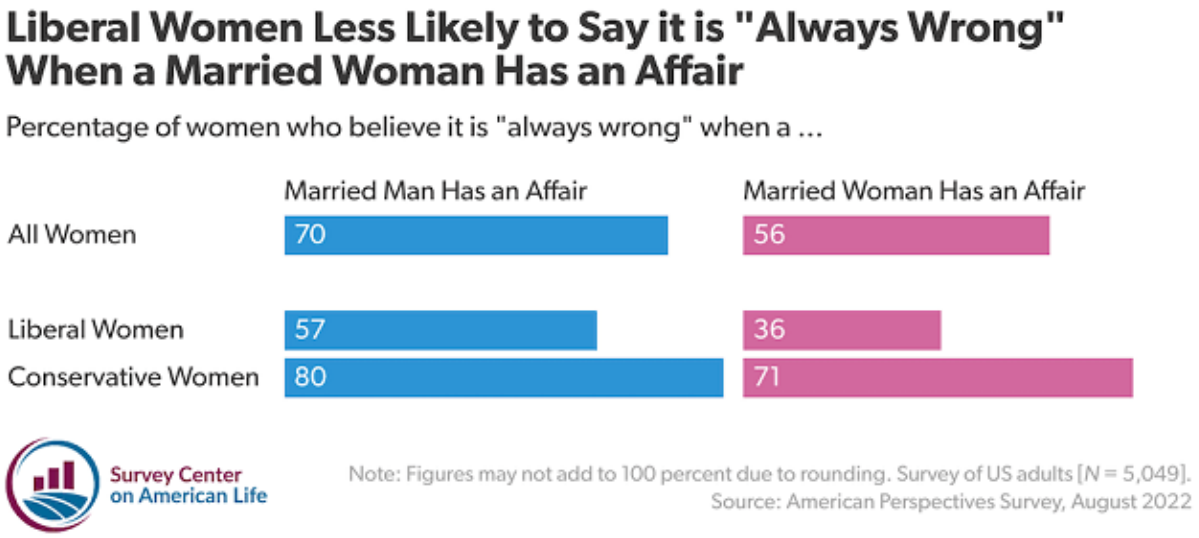
Depending on what is happening there needs to be a variable response to the situation. Boys and girls that are growing often need encouragement and help and definitely patience. However, if they are disruptive or idle they need warnings, rebuke, or correction.

The same can be true of a wife — and new brothers and sisters in Christ in discipleship — who may have stunted moral discernment and/or moral agency in certain circumstances to push them on the path to mature theosis. While patterns of behavior (both male and female) show that different frameworks are effective, we must take into account the specific circumstances surrounding the right or wrong and how to lead and teach effectively.

Morality and trends in sex

December 27, 2022 | by Deep Strength | Link | Original Link

Wholly unsurprising analysis about the difference in morality of liberal versus conservative women. Obviously, the picture is from the link.

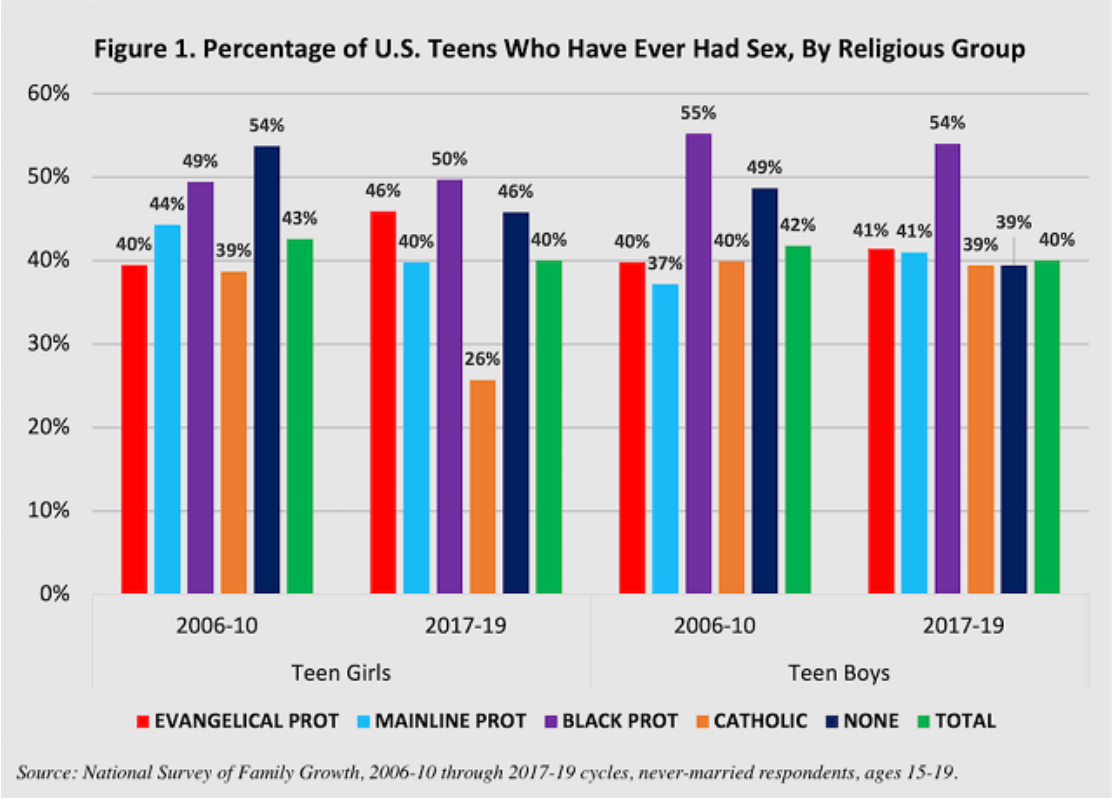


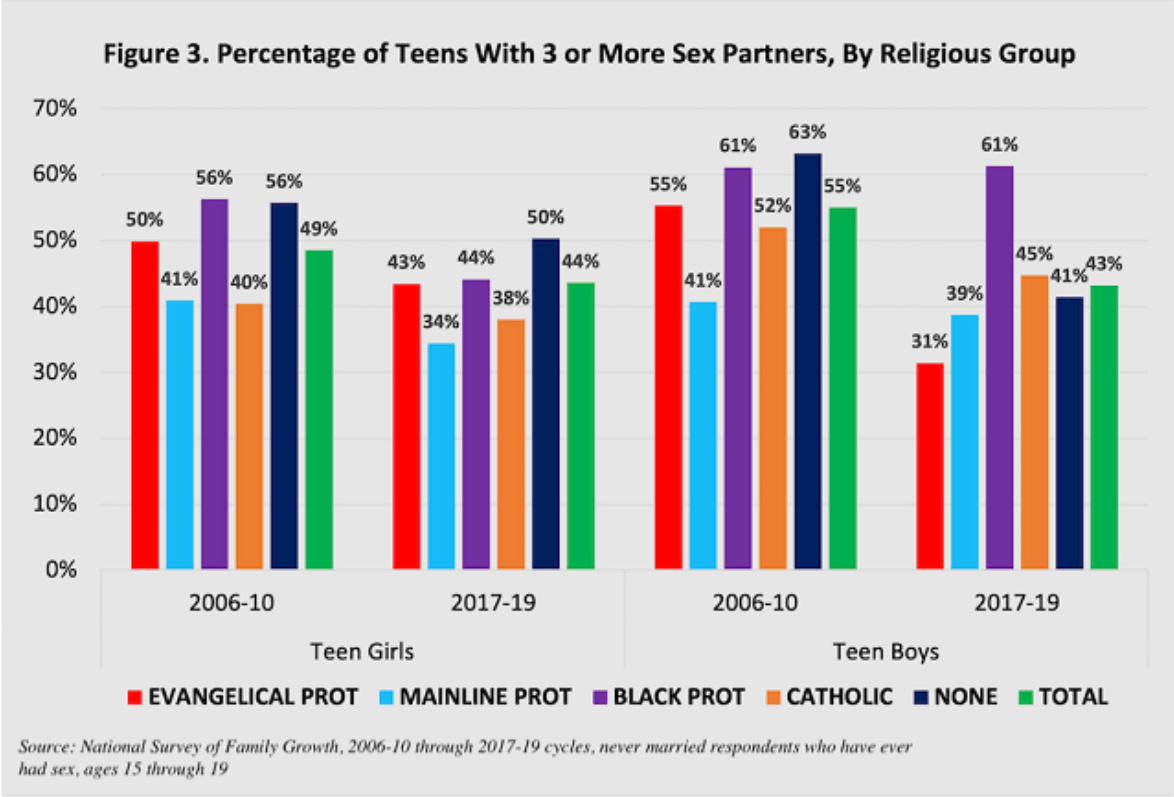
I'm a bit confused on people who would call themselves conservative but not 100% say that adultery is wrong. I know that not all people who are conservative are also conservative Christians, but I think that's hard to find nowadays. Most people who call themselves conservatives and are probably not Christian likely do have vestiges of Judeo-Christian ethics though.

However, I'm not surprised that liberal women have a big gap in saying that a married woman having an affair is more acceptable than a man. Liberal women are the queens of the feminist double standards: "Men are more wrong, and generally women can very rarely do wrong."

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https://ifstudies.org/blog/trends-in-sexual-activity-among-religious-teens (images from this source).





This is, again, wholly unsurprising given what came out of purity culture and whatnot.

Churchianity has replaced Christianity completely in this area. The few Churches that do preach against against sex don't practically do anything about it: they don't help parents teach their children at home (such as Deut 6 shema- teaching is supposed to not just be done by the Church or pastors but by fathers and mothers), the Church and parents still send the kids out to do whatever for singleness without giving them the tools for what to look for in a marriage and how to go about it, and other things like these.

It’s no wonder you can’t really tell a difference between the various forms of Christianity and non-Christians here. Same with the divorce rates. If you do the same things as the world then you’re going to look like the world.

The rising popularity of women supposedly understanding men

January 16, 2023 | by Deep Strength | Link | Original Link

Info posted this vid in the comments on Jack's post. Interestingly, I was in the middle of writing something on this.

The video basically mentions several women making in-roads into the "manosphere" by basically parroting "red pill" talking points. I didn't know about RomaArmy before, but it proves the point.

- https://www.youtube.com/@RomaArmyMensRights/videos
- https://www.youtube.com/@JustPearlyThings/videos
- https://www.youtube.com/@CourtneyRyan/videos

Essentially, what is happening is something that is similar to what happened mid-manosphere. Dozens of women's blogs popped up around the 'sphere and men generally flocked to them. For the Christian manosphere that was Sunshine Mary's blog for a while.

This is why around 2015 I wrote a post on why I stopped reading women's blogs and that men should stop doing that.

> What I see tend to see is that men who need to grow in masculinity read womens' blogs is that they get very complacent with their own growth. In addition, what usually ends up happening is that any discourse usually devolves into the blame game or patting on the back which wastes valuable time that could be spent elsewhere.
>
> On the other hand, some men get set off track and end up holding said women as 'paragons of virtue' when they are simply women who have the nature of women and make mistakes too. Married men often become discontented in their own marriage at this, and it sets up unrealistic expectations for single men looking to be married.

In general, obviously I'm a small blog but the theme remains for social media content like it does for blogs. Don't follow women in general.

Women who are able to understand and articulate the male experience (or at least parrot it effectively) have an exponential power to gain a following from men and women. For instance, I've noticed a general phenomena on Instagram where men and women with about the same level of status or fame, then the woman has about 10x the amount of followers. So if the man has 100k followers, the woman will usually have 1 million followers. If he has 10k she will have 100k.

While many women distrust said women in this instance, some of the women who are not

woke will implicitly trust what the woman is saying because it comes from a woman and not a man. The vid makes the point that Rollo has 200k followers on Youtube and has been doing it for 20 years whereas these two in the past 2-3 years are already over 1M.

From the men's side, it appears many men have this some sort of fantasy where they want to believe and want to think that women understand them. When women can articulate some of the male experience and how much harder it is compared to women and how the majority of men have gotten a really bad deal in the dating market it gives them hope.

While it's true that *some* women can be taught these things and understand men better, I think generally it's a big waste of time for men to invest in these types of things. We like to call the men that subscribe to a woman's OnlyFans SIMPs, but this is nearly the same thing under the guise of supposed male improvement. It's an emotional investment into something that isn't going to be building you up that much and virtually places you in an echo chamber.

It's attempting to find some sort of fantasy fulfillment in women, and even a woman that you're not in a relationship with or married to. Neither is good, but the former seems more innocuous when it can be as destructive.

The “jezebel spirit”

January 19, 2023 | by Deep Strength | Link | Original Link

One of my readers sent me a article on the jezebel spirit in today’s women.

> • She is very manipulative
> • Hates men of God especially if they’re faithfully doing the work of God
> • She joins weak churches and destroys them
> • She hates prophets
> • She targets single men to destroy their anointing
> • She Operates in witchcraft; this includes jealousy, pride, envy, intimidation, manipulation, hatred
> • She twists scripture
> • She is Religious
> • She Hates women and men in authority especially in authority over her
> • She Seeks attention; looks to always gain a place of power or authority and would do anything to take someone’s place
> • She Hates the Truth
> • She will not submit to a man; if she does it’ll only be in order to gain ground or pretense, Conditional submission. “As long as you do this and this, I’ll submit to you”. Some wives allow this spirit to seduce them and they become submissive to their husbands only when it’s beneficial to them. This is rebellion in the Marriage bed. Submission is powerful and invites God’s blessings but the enemy lies to some wives enticing them to operate in a Jezebelic manner.
> • She may look innocent and be widely known as being very helpful and friendly, but he/she is deceitfully cunning and subtle; like a snake.
> • She has this deep feeling of wanting to be praised, worshipped, told nice things and complimented all the time. The Jezebel spirit likes to be adored like a God.
> • She never forgets when she is wronged because people with the Jezebel spirit struggle to forgive others. Even capable of killing or destroying your life. They’ll even wait years to get revenge or find out something happended to you. They often believe everyone needs to pay for what they’ve done or said to hurt her.

While all of this is true, I’m very skeptical of people saying that they’re tempted by spirits or Satan. Heck, I’ve said Satan is a scapegoat before.

> James 1:13 No one is to say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone. 14 But each one is tempted when he is carried away and enticed by his own lust. 15 Then when lust has conceived, it gives birth to sin; and sin, when it has run its course, brings forth death.

When you have a culture that diverges from Judeo-Christian ethics, you have increasing moral immaturity. This leads to people not knowing right from wrong and with their

conscience’s seared they will be much more strongly prone to give into whatever desires their heart wants. This is where things like the destructive “jezebel spirit” comes in.

While I am not denying that Satan and demons are real, but in most cases humans — both men and women — fall to temptation of their own desires rather than having actual spiritual warfare against them.

In other words, most of the women who display the “jezebel spirit” are just doing it because it feels good to their flesh to play the victim and blame men for everything.

It is the women who are supposedly Christian who do the same thing that should know better. However, like all women it is easy for them to fall for the same temptations that display themselves in culture and to act the same way — to the destruction of their own marriages. Yet many of them claim to be Proverbs 31 and Titus 2 women.

Men supposedly dropping from the labor force because of social status

January 23, 2023 | by Deep Strength | Link | Original Link

This article was a head scratcher.

But part of the population has been silently walking away from work for several decades—well before the COVID-19 pandemic began.

> Men without four-year college degrees, between the ages of 25 and 54, have left the workforce in higher numbers than other groups. And they're leaving in part because of their perceived social status relative to better-educated men of similar age, according to a new study from the Federal Reserve Bank of Boston.
>
> Non-college-educated men have seen their pay shrink by more than 30% since 1980 compared to the average earnings of all other prime-age workers. Their weekly earnings have declined 17%, while those of college-educated men rose by 20%, adjusting for inflation. That earnings loss has caused a decline in their social status, prompting them to walk away from work entirely, Pinghui Wu, the author of the study, wrote.
>
> "For many workers, a job not only offers financial security, it also affirms their status, which is tied to their position relative to their age peers and many social outcomes," Wu wrote.
>
> The study found that the decline in earnings for non-college-educated men over the last four decades has increased their likelihood of leaving the labor force by nearly half a percentage point. That also accounts for 44% of the increase in their exit rate.
>
> Even though the pattern of men withdrawing from the labor force dates back several years, it has been more pronounced in recent years, as a number of men who left the workforce during the pandemic chose not to return.
>
> Nearly 89.7% of men between 35 to 44 years were looking for jobs or already working as of November. That's down from 90.9% before the pandemic, according to the New York Times.
>
> Younger white men in particular were more likely to leave when their expected wages fell relative to their more educated peers, according to the Fed study. Unlike men, women have not seen the same level of decline in their wages based on education. That group has seen a 32% increase in weekly earnings, irrespective of their educational qualifications.

Essentially, because white men and other men are supposedly seeing their wages drop they're leaving the workforce more often. This seems like garbage post-hoc analysis.

For as much as many people and companies say that you shouldn't discuss pay, there's

not a lot of pay discussing going on for the most part. And even when someone hears about pay being discussed they're not going to rage-quit their job because someone makes more than them. They're just going to update their resume and apply for a different job or ask for a raise.

What is more likely is that failure to launch is increasing. One of the men I know is in his mid 30s and has basically given up. He's working part time if at all and just living at his parents house after he couldn't really find much job prospects after college.

I suspect this is the case with most of the statistics. They only look at the general aggregate and it seems like men are dropping out as wages are dropping. However, failure to launch has less to do with wages but the detonation of various college degrees that promised to have certain job prospects where there are few — AKA the "liberal arts" degrees in gender studies and whatever as opposed to STEM. Even STEM isn't what it once was where the only useful science degrees are the ones that are related to engineering such as petroleum or chemical engineering. Biology and other science degrees are virtually worthless except as a stepping stone to professional degrees like medical doctors, nursing, and so on.

A solid job but underpaid men are still going to take it. This can be easily improved upon. But the total loss of job prospects with no way out leads men into a downward spiral of hopelessness. You see this all throughout the rust belt and cities where steel and other manufacturing jobs basically tanked.

5 years later: marriage rates and spinsterhood projections

January 30, 2023 | by Deep Strength | Link | Original Link

About 5 years ago I posted on Marriage rates and end game spinster predictions. In that article I estimated approximately:

> 1. **9-14% "unwanted spinsterhood" — about 1 in 10 women**
> 2. **19-24% "unwanted cohabitation and unwanted spinsterhood" — about 2 in 10 women**

IFStudies has a blog about: 1-in-4 projecting childlessness among today's young women.

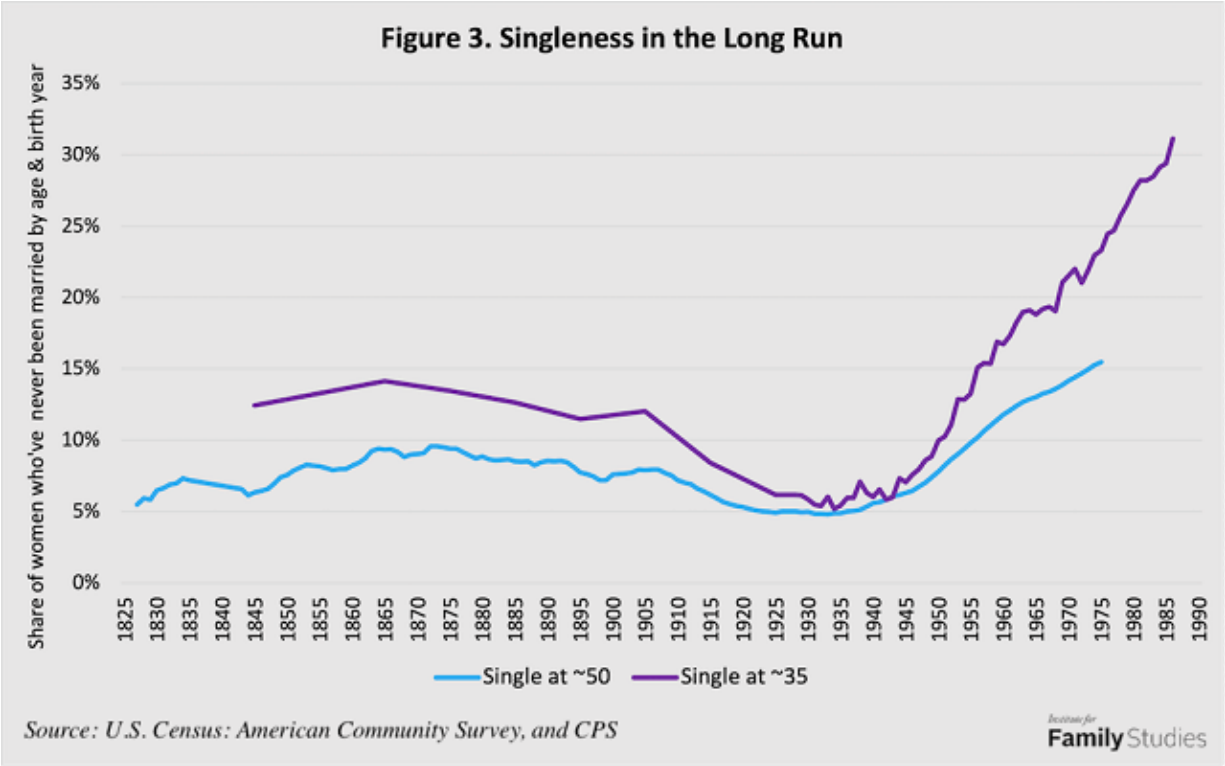


Image is from the above link.

Already over 30% of women are single at 35 years old, and only 15% are single at 50 years old. I believe this includes cohabitation data as well. My data I was working with in the other post was only up to age 44-45ish (same data as Dalrock), so going up to 50 provides even a better snapshot of what is going on. Currently 15% of women are single at 50% and that appears on the rise.

They estimate it's going to be about 25% in the long run, or approximately on the upper bounds of what I estimated. However, that's just singleness and doesn't necessarily include unwanted cohabitation. Therefore, the number of women that are unhappy is likely about 10% larger than that which would place that around 35%.

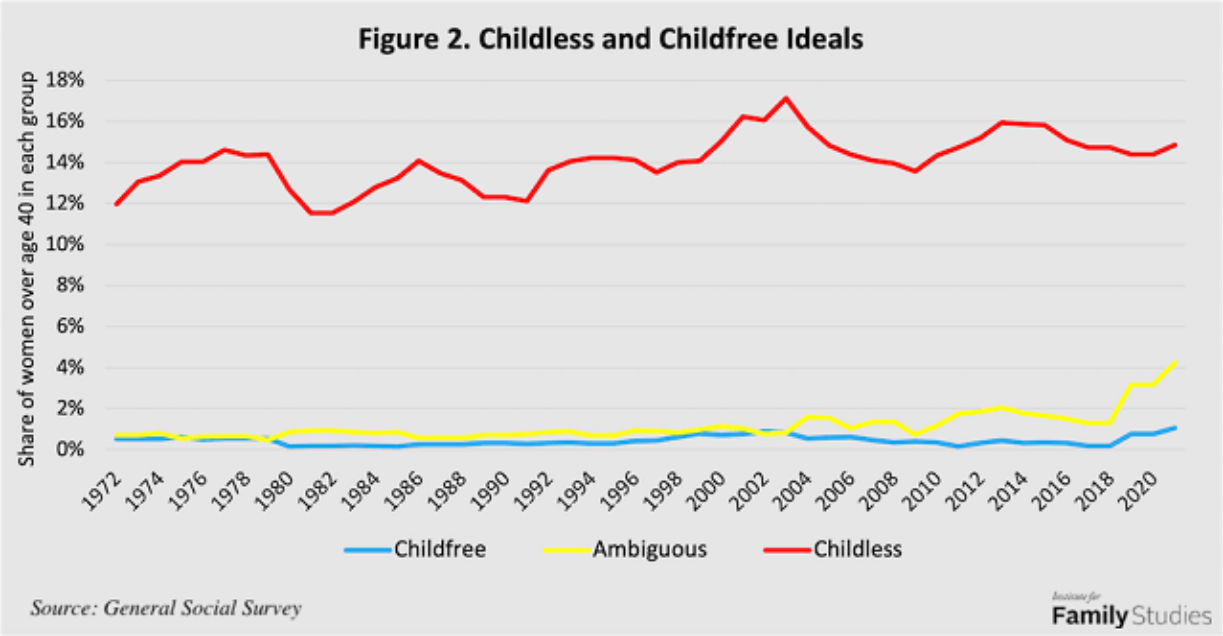


Image is also from the above link.

Additionally, the try to control for those with “child free” ideals.

> About 1% of women over the age of 40 are “childfree,” meaning they don’t have kids and they report having a zero-child ideal (or believe it’s not ideal to have children). An additional 2-4% are ambiguous; they might be childfree or childless. But even if those two groups are added together, yielding maybe 5% of women being childfree, about 15% of women over 40 in the GSS report having no children, yet having a fertility ideal higher than zero. These women are *childless*. In other words, even today, about 75% of women without children who are past their reproductive years are properly described as childless, *not* childfree.

Grouping the ambiguous with the childfree is being charitable. Instead of about 75% of the childless women, it’s likely to be closer to 80-90% or so are childless.

In another analysis, I talked about how it is likely obesity that is driving the decline in marriage.

Currently,

- 15% of women are childless.
- 34% of women have children out of wedlock (40% out of wedlock * 85% women with children).
- 51% of women have children in marriage

Both childless and out of wedlock births are increasing, so it’s possible that we’ll ultimately see only 30-40% or less children being born in wedlock.

This makes it all the more imperative to have good father figures, mentors, and discipleship programs from Churches. Lots of kids are going to be coming from broken families, and lots of men and women are going to be single.

Discussing sexual past history with women

February 1, 2023 | by Deep Strength | Link | Original Link

A reader writes in with some questions.

> Recently started going to a new Church which seems promising…
>
> Anyway, in one of your posts you talk about vetting a wife and how you would expect her to confess her sexual history. You mention being able to boldly confess your own past sins as well. I'm quite sure this church would advise a similar exchange for anyone pursuing marriage. My question is how should a man conduct himself in confessing sin to a woman, or even a fellow man, such as a pastor or accountability partner? I've felt convicted to go to someone and open up about my struggle, and I want to be prepared to have The Talk with a possible spouse.
>
> Is it wrong to want to be stoic? Not have a tearful breakdown in front of a woman, but also be reserved in sharing secret sin with a brother?
>
> I've struggled with porn use throughout my life. Recently I've been successful in cutting it out of my life. This has led to me accomplishing goals and getting the ball rolling on several more. I'm on a hot streak (for me at least). But I know this will need to be brought up in future relationships. I can't lie about it. And I figure I shouldn't wait to only confess to a potential wife. I need tips on confessing, because I've only shared this with a few close friends (non-Christian) and you. What is the "masculine" way to confess sin? How many details do you share (is the less said the better)? If you can give me any help with this it would be much appreciated.

If you're newer here, I have a ton of posts in the Actionable Steps to Finding a Wife section. Some of these include the following ones on what I've written of my own experiences.

- My 5 step process to maturity in relationships
- A detailed timeline and how-to guide on the process of finding a wife
- Discussing sex and virginity with a potential spouse is important
- Questions and topics to learn about your prospective spouse

There are multiple questions here to go through, so let's address them in order.

> My question is how should a man conduct himself in confessing sin to a woman, or even a fellow man, such as a pastor or accountability partner? I've felt convicted to go to someone and open up about my struggle, and I want to be prepared to have The Talk with a possible spouse.

Generally speaking, with women The fallacy of teaching men to be emotionally honest part 2 rings true. Vulnerability can be a good thing with women as it exposes that you're

human and not perfect, but usually it should be done in a masculine way. In this respect, it is usually a good thing to be stoic and objective about it.

If a man is getting all weepy and teary the vast majority of women are going to find it a turn off and unattractive. How can they trust a man who breaks down when he shares his faults or makes a mistake? That type of man is going to cave if being put up to tough situations in the future where he may have to protect her.

With other men that tends to boil down on how close you are with them. If they're very close brothers you can get as emotional as you want. I am generally not built that way personally, but I've had friends who were. If I do get emotional about something I tend to take it directly to God. But either way is not wrong.

> I've struggled with porn use throughout my life. Recently I've been successful in cutting it out of my life. This has led to me accomplishing goals and getting the ball rolling on several more. I'm on a hot streak (for me at least). But I know this will need to be brought up in future relationships. I can't lie about it. And I figure I shouldn't wait to only confess to a potential wife. I need tips on confessing, because I've only shared this with a few close friends (non-Christian) and you. What is the "masculine" way to confess sin? How many details do you share (is the less said the better)? If you can give me any help with this it would be much appreciated.

Most of the time the best way to approach these situations is the masculine way: Here's what happened. Here's what I did to fix it or move on from it.

I told my wife I used to watch a ton of porn. I didn't think it was an addiction but in retrospect it was. However, since actually experiencing the gospel for real, being baptized, and starting to walk the path of being a disciple of Christ, my desire for things of the flesh went down over time and porn trickled from being a daily thing to weekly to monthly, and then occasionally like a few times a year at the point I told her. Of course I had to also be disciplined and not do it as temptation does not go away like that either. If you have an accountability partner all the better too and you can mention that.

Basically, it comes down to: "I struggled with this in the past, and by God's grace I've been conquering it." With additional help such as accountability if you also had that.

In the case of talking about it, generally the less details the better as well. Just an overall summary is usually good enough. Same with discussion of any other sexual history with women, if she wants to know. My wife didn't really want to know, so it wasn't a big deal but some women do. Sometimes you can discern if it's something that you should reveal or if it's more of a trick question like "do these pants make me look fat" in which case you should warn her several times. Details on sensitive topics are like gossip — it tends to get the juices flowing and on these particular topics it's generally in a negative manner.

The essence of the gospel is that we are all sinners in need of a Savior and that He has helped us conquer our flesh. This is a good thing. If a woman starts to be less attracted to you for past failings then just move on. If she's unattracted and upset with you for failing,

then she’s definitely going to see you at times when you fail in marriage and it’s going to be doomed from the start. You don’t want this type of noose hanging around your neck, just as you don’t want to marry a woman who is constantly disrespectful. Similarly, a woman holding past sins against you.

This isn’t to say a woman should be perfect or anything. You can try to lead and admonish for her if she is not acting Christ-like in any way, but if she is resistant toward your leading that is another red flag.

In most cases, at least nowadays, women will have some sort of sexual history to confess as well. Heck, even many women today have watched porn and/or are addicted to some form of it. So it’s not like this is something that only men deal with. At the end of the day, if a woman is rejecting a man for past porn, it’s highly unlikely she’s going to find a marriage partner who hasn’t seen any.

Discussing sexual past history with women Part 2

February 3, 2023 | by Deep Strength | Link | Original Link

The previous post on Discussing sexual past history with women was about how to talk about past sexual sin. This one is on things to look for when a woman confesses her past to you.

The commenter writes:

> I'm also wondering, what should a woman's attitude be in confessing her sin? What should a man look for when she confesses? Should a man resist the urge to fish for details as well?

There's several things you want to look for here.

- Genuine contrition. The modern liberal feminist women are proud about their past sexual history. A Christian should be ashamed about theirs, much like Paul was about his prior persecution and murder of Christians. In fact, it made Paul work all the harder than the disciples since he had 'more to be forgiven for.'
- Beware the woman who looks fondly remembering past sin. Similar to the above, but you can generally tell this from her body language, facial expressions, and so on, especially if she was with someone she found to be a 'Chad' or very attractive in the past. You don't want to be plan B (or plan C, D, E, F, etc.).
- A distinct pattern of good behavior with no 'continual mistakes.' I've said before on this blog that I'd rather be with a woman who has had sex prior to becoming a Christian and has been celibate since her conversion than with a "Christian" virgin who has done everything but sex while still being a Christian. One shows they understand the gravity of their faith and the other is flirting with sin.
- Additionally, just an overall pattern of fruit of the Spirit and maturity in Christ especially in regard to discussing sensitive. If a woman is getting upset about you asking then that tends to be a bad sign. The past is one of best predictors of future behavior, and it's important to know what you are going to be dealing with even if things in the past have changed since becoming a Christian. If a woman is consistently dismissive, changing topics, and obfuscating that right there shows a lack of respect for you as a man who wants to talk about important things and shows she probably has something to hide or insecurities.

Should a man resist the urge to fish for details?

This is something every man must discern for themselves. Will they get more upset the more they know, especially if she has some things in her past? Some men will, but some men won't. Will it do something irreparable to the relationship to know that? Is it *that* important to know *specific* details? Sure, knowing if she had sex with some men in the past is important, but you don't necessarily need to know the details about what positions they did or anything.

What may be important is potential triggers that got her into that situation — drinking, bad persuasion from ‘friends,’ and other things like that. Can give more of a background on how she is influenced in certain situations.

> I think it was one of the writers at Sigma Frame who mentioned that his wife enjoys rough sex, including slapping. How in the world does a couple, let alone a Christian couple , come to discover this kind of compatibility? Before or after getting married?
>
> If before, how do you go about communicating this sort of thing to your girlfriend in a Godly way (if that’s possible). If after, what happens if you reveal a sexual desire to a wife and it scares her or disgusts her? Especially if you had confessed to past porn use. She could play that card “you learned that from porn, no way, what’s wrong with you,” etc.
>
> I’m sympathetic to the woman’s perspective here. It’s also entirely possible a wife might want to try something that the husband would hate or that would give him pause as to his wife’s feelings for him. There’s the possibility that the desire for a particular fetish or sex act might come from a place of trauma as well, man or woman.
>
> I don’t know if the biblical principle of not denying sex to one another would apply here. It seems a stretch to say “sorry honey, the Bible says you have to do that for me, our bodies belong to each other.” To be clear, vanilla sex can be passionate and fulfilling. I’m not talking about a wife being totally lifeless in the bedroom, I’m wondering if a less adventurous wife is something that just has to be dealt with (with love and understanding).

The 1 Corinthians 7 conversation doesn’t need to happen early, but it should happen sometime mid-to late relationship and definitely before engagement. The sexual preferences conversation usually should happen around late-relationship prior to engagement or during engagement.

Presumably by engagement you trust her since you want her to become your wife, so I tend to prefer pre-engagement but usually late relationship as if she wanted only vanilla sex and you wanted more then that could be a big issue.

Like the study I’ve referenced before, most women actually prefer rough sex. Hard and fast over slow and intimate. This is clearly also seen in most of women’s porn — 50 Shades where the charming, muscular, dominant, successful leader ravishes the woman. Yes, this even includes virgins. Maybe not wedding night, but usually after. The exceptions are usually sexual trauma (e.g. rape, molestation, etc.) in past history which is important to find out.

In regard to figuring these things out, the obvious is talking. But that doesn’t always reveal everything. While some couples don’t kiss until marriage, most do including Christians. You can generally see some things in regard to this if you pull her in to ‘take’ a kiss usually the response is positive then she will tend to like the ‘ravishing’ nature of a

man being dominant in the bedroom.

In some sex talks during engagement you can just get a list of different kinks and go through them together. See what the other wants to try, is intrigued by, or definitely doesn't want to do. Throw it out as a no judgement zone. In most cases, if you think one is particularly sensitive such as some form of slapping (whether that's on the butt, or other places), you can throw it out as an 'intrigued by' and not a 'want to try' and gauge her reaction.

I'm not saying my marriage is perfect or anything like that but we've generally been open to trying out things the other wants to do. You'd hopefully expect that from both Christian men and women, but it's true that many can have hangups for whatever reason. Sometimes discussing the hangups and understanding where they come from (such as parents or Church) can help resolve them too, but trauma is harder and may need counseling.

Overall, though, it probably depends a lot on case-by-case scenarios. Not everything always works out perfectly, but if you can find a wife willing to do things where you are happy enough and not deny you much if ever then you are in a better spot than the vast majority of marriages.

Rules to love/live by were shaped by masculinity, but without masculinity they become garbage

February 7, 2023 | by Deep Strength | Link | Original Link

In the lie of romantic love, Jack points out the following:

Rules that men were told to love by:

> - "Good" Men should be "nice" to women.
> - "Good" Women are attracted to "nice" men.
> - Men believed that Women were kindhearted, loving, and romantic *by nature*.
> - Chivalry and preening consideration for women's wants and needs was the polite norm.
> - Female hypoagenticity was presumed and fully acceptable.
> - Male hyperagenticity was proof of a man's love and care for a woman.
> - The Feminine Mystique — Woman were seen to be mysterious and of a higher spiritual conscientiousness.
> - Men should maintain a positive attitude towards women and dating, even when nothing was going right.
> - Men were to presume that women had positive motivations, even when there wasn't any evidence of such.
> - Men were to gracefully assume that women were caught in difficult or unjust circumstances whenever they displayed bad behavior.
> - Men were expected to "respect women", which basically meant to tiptoe around her Feeelz. (This is different from men's understanding of respect and was often misunderstood and misapplied.)

Ye Olde Lie was Once True

In some respects, the older generations (Greatests, Silents, and early Boomers) were probably not lying to us in teaching these things. Several decades ago (early half of the 20th century and continuing longer in Christian circles) this approach probably worked. A man who acted in this manner was distinguishing himself as one who would be a fine, loyal, and caring husband. Marriage minded women could then pick these men out from the crowd and move forward towards marriage. But after the sexual apocalypse, this became a recipe for disaster. "Nice" men who were clueless about the shifts in the SMP and continued to act in this manner clearly distinguished themselves as men who were explicitly marriage minded, just as before, but now this meant something completely different. It meant they could not compete with Alpha Chad in the back seat of a

> Buick. Thus, such men summarily rejected themselves from the gene pool.

Some of this is a holdover from general Judeo-Christian ethics, but some of it is from the notion of chivalry. I think, also, the big thing that we are leaving out is there was practically a war every 10-20 years from the 1700s onward.

1. American Revolution
2. War of 1812
3. Indian wars
4. Mexican war
5. Civil War
6. Spanish-American war
7. WWI
8. WWII
9. Korean War
10. Vietnam War
11. Desert storm
12. War of terror (Afghan, etc.)

The thing is that a large minority if not a majority of the population was involved in these wars of some sorts at least up until the Korean/Vietnam wars, but only a small portion has been since Desert Storm.

Men are not as violent and with feminism and the demonization of masculinity men are actually more feminine than ever. A lot of the “Rules men are to love by” are there to soften overly violent men who already have a strong foundation of masculinity (so to speak) from encountering actual war, fighting, and dying.

In the same way, chivalry while anti-Christian in terms of it being Queen-Knight role inversion, was in a way aimed at softening the knights because they were accustomed to fighting and dying for their lands in Europe.

Women in general were attracted to most of these men, but they were told to pick the “nice” men because those that could reign in their violent side and not do it toward women would be the ones who would be good husbands and fathers rather than wife beaters.

However, being “nice” and “romantic” without the foundation of masculinity, toughness, courage, and all other masculine traits that are developed from war or making your own way in the world makes one wholly unattractive rather than the attractive man with kindness.

Of course, the aspects of supplicating, respecting, and otherwise informally taking the woman’s role in the relationship were always unattractive regardless of it a man is attractive. However, that’s because of the inversion of roles from chivalry and other sources which sound good but aren’t the way God created man and woman.

To be clear: I’m not advocating for any of these rules to live by. Some are

straight heresy. But others may have been effective as general heuristics for men living and shaped by different times.

Biblical masculinity is the same regardless of time though, and what men should be striving for.

Help versus approval and the complementarian bait and switch

February 11, 2023 | by Deep Strength | Link | Original Link

This is one distinctions that husbands often fall into the other.

As we know, God's created man and woman in the beginning. Woman was meant to be man's helper in marriage. This is affirmed in the rest of the Biblical marital roles and responsibilities with Paul outlining the headship-submission and love-respect that Christ has for the Church in the New Creation in Christ.

It is one thing to ask for advice or an opinion on a certain situation and take that into consideration, and ti is another thing to loo for a woman's approval on a topic. The former falls in line with leadership and decision making that goes with it and the wife as your helper. The latter is basically an inversion of the roles.

For instance, in the military someone a lieutenant could bring a plan to his captain for approval. This would be the inferior bringing it up to a superior and having the superior make the decision on if it was good to go or not. Similarly, this could be like someone working under a boss at work coming up with a plan of action and asking the boss to approve it. On the other hand, it's the captain's job or the boss's job to delegate the tasks and ask for advice and lead the group. If she's looking for approval rather than help, then that's going to invert the roles.

It's very easy for husbands to fall into the trap of instead of asking for help from their wife to look for their wife for approval. This is the complementarians bait-and-switch as well. Because agreement is godliness to them, if the husband is making the plans and decisions he *must* get his wife's agreement for it to be good and godly. This is no different than an inferior bringing a plan to the superior for approval.

Generally, a leader needs a mission and should set the terms of the mission. That way the help of the helper can be readily acknowledged and not turned into nagging or approval issues. Hence, why mission has always been one of the themes of the Christian walk as well as in marriage.

The main event for married men

February 15, 2023 | by Deep Strength | Link | Original Link

Been meaning to get this out.

Edit: Apologies, Jack said it was an anonymous reading sharing their story.

Jack shared ~~his~~ an anonymous reader's story with his ex-wife a while ago on her behavior near the end of the marriage.

> Seven months after that revealing disclosure, she began a 4-day assault of verbal and physical attacks. It was as bad as it had ever been. My description here grossly understates the intensity and the confrontational nature of her approach with me. It is hard to capture in writing the tone of contempt and hate. It is not a demeanor one presents to those they love. It is not an approach of seeking understanding, let alone seeking reconciliation. She persisted intensely for four days. I told her that if she wants to divorce me, to go ahead — we would each take half. She responded with fury, stating that she was going to take EVERYTHING. A couple days later, when she cooled down, I told her she could have everything if that's what is important to her. I'd rather live in a cardboard box than with her abuse.
>
> "A day later she came on to give me a kiss in the kitchen. It was a kiss that I don't recall her ever giving. It happened a couple times throughout the day. Later she told me that our kissing got her wet. This is so far beyond what she had ever said in terms of coming on to me in our 30 years of marriage. When I went to bed that evening, she was wearing a nighty and a thong and asserted herself like she hadn't done in at least 15 years. This went on four or five times more for the next five or six days.
>
> Then it all ended.
>
> It confirmed what I already knew, that she used sex to either get what she wants or to claw me back into the relationship. It was straight manipulation. After the "make me wet" stuff, my thoughts were, *"So she had this in her all throughout our marriage, but she held it back by her own will."* Where did this idea (*"You make me wet!"*) come from within her? From within this woman who had presented herself to me for 30 years as a somewhat prudish Christian woman; who called me a pervert for wanting sex with her on a regular basis. Suddenly this? What I would have warmly welcomed at any other time in the past became something tainted. Where did it come from? Did she recall it from her past relationships years ago before we met? I had never heard it from her before."

This strikes me more as "The Main Event" which occurs frequently in Married Red Pill (MRP) on reddit. In other words, there was already some level of dysfunction in the marriage — whether it's inverted roles or whatever — and then the powerful display of backbone of the husband leading happens and drastically changes the attitude of the

wife for a bit.

It’s pretty long, and I didn’t include the extra bullet points so if you want to get the full story and summary you can click on the link.

> My Main Event came this July. I had been introducing RP changes since around March. I had read NMMNG a couple years ago and laid a small foundation of boundaries at the time, but the major changes came after the rest of the RP thought was introduced to me. In a casual conversation one afternoon, she threw down some BS request, and I refused. Long story short, she hit the roof, left the house (dinner half-cooked, kids hungry, etc, etc), and moved her stuff into the guest room when she returned hours later.
>
> In hindsight, **I probably could have avoided the fight if I had seen the comfort test underlying the BS request, and responded to it instead of the request. That said, her reaction went completely nuclear, and it seems that this had been brewing for a while.** I figure she was poking the bear looking for a fight, and if I got that one right, it was just a matter of time before this blew up over some other irrelevant topic. She was just about to get her period (not a coincidence), and I was already preparing myself for one of our typical tough weeks.
>
> **For three days she went rolling in the bat guano.** Completely off the deep end. I held frame as best as I could. I probably talked with her too much, and I let my frustration show a couple times, but I held the line that I would not be ordered around and I would not tolerate her emotional outbursts. Mind you, when I said she was crazy, I’m not exaggerating. She accused me of everything she could think of, no matter how cruel or detached from reality. Some good examples include accusing me of conspiring with her mother to take away the kids, having a girlfriend on the side, not responding to her so that I could work with a lawyer on divorce papers. Obviously, none of these were true. She even tried to shame me for “letting” her stay in the guest room knowing that she had more stuff and that I was being controlling by not offering to switch with her. Dark days.
>
> **After around three days, she calmed down and said she’d like to discuss what was bothering her.** We set up a time after the kids were asleep. She calmly laid out her concerns, dealing with the changes that had taken place, she felt that I wasn’t being empathetic enough, and that she felt powerless because I “held all the cards” (I make the money and when push comes to shove she knows that I’d be fine on my own). She also expressed that she didn’t know where these changes (the new me) were going.
>
> Since then, after months of contemplation, I’ve boiled her concerns down to the following:
>
> - She was pissed about the loss of her comfortable marriage to a guy that just

gave, did everything she asked, and asked nothing in return.
- There was the big dread that she realized she might lose me.
- Once she was able to calm down, she started to realize that the hamster was way out of line and she was embarrassed by it.

At the time, I just tried to reassure her that my main commitment still resides with the family (not her specifically, but always with the kids first), and that I have come to realize that I have not been getting from the marriage what I needed. When she brought up that I seem like I'd be happier by myself, I didn't refute it.

*While I was kind and supportive of her feelings, delivered calmly, I didn't want to let her off the hook, apologize profusely for her sadness, or give her any indication that things were going back to the way they were before. I also told her that her emotional outburst was complete unacceptable, no matter how upset she was, but that she was always welcome to bring concerns to me in a respectful manner. *

Once she felt heard (it took a few hours), something incredible happened. I gave her a hug and a kiss on the forehead (a powerful paternal gesture, I might add in passing), and she buried herself in my arms. It was very loving and submissive, and I was a little shocked.

Things were never the same after this.

At this point, I felt it was appropriate to invite her back to the bedroom. Once we finally made it to bed, she came over and snuggled in to me and started escalating. It had always confused me how women will do this after a fight, but now with my RP perspective, it makes perfect sense. We had enthusiastic sex that night and the next morning before work, and continued to have sex almost every day for the next three weeks (the timeframe is not coincidence). This had never happened – not when we first started dating, not during our honeymoon, never.

She later admitted to me that despite being pissed, she was also incredibly turned on by my dominant stance during our cold war.

The Three Week Afterglow

So, things were great for three weeks. The mood around the house was a lot more positive, we worked well together, and we had much more fun around each other.

It was easy to get complacent. Things were going great, she got it! She was going out of her way to make me happy, and it was a huge difference. It's important at this stage to keep two things in mind: this won't last for ever, and she will go back to her old ways when she gets comfortable again. Stay vigilant. Remember, she hasn't changed, she's still like that. She's just in a little attraction bubble.

Secretly, she was recollecting her strength and starting to pick out the little issues that she would use against me. There is still some fear, uncertainty and doubt about this new way of things around the house, and she will test it. Since things were going so well, I let the little things go. She'd give me an occasional order instead of a request. She'd start throwing little tantrums about the kids or things that need to get done around the house. I would just ignore them instead of more proactive responses to nip them in the bud (in fact I'm still struggling with this). None of them escalated, so I didn't think anything more of it.

The Backlash

But then Aunt Flo comes knocking again. The frustration with kids and house chores come back, then the moods, then the cramps, headaches, and before you know it, the box of tampons are on the counter. In my case, things were still in pretty good shape going into the cycle. They changed quickly. As she became more uncomfortable and frustrated, she got back into the mode of avoiding or defending my advances. She became noticably less playful and Since we stopped having sex for a few days, the attraction momentum trailed off.

Almost overnight, we seemed to go right back to our old ways. My natural reaction was to get discouraged, give up, and resign myself to the conclusion that this was just the way is was going to be. I lost any incentive to make it work, and turned my attention to just living my life while minimizing the wreckage of my home life.

The True Rebuild

Once this cleared, months of a long slow slog through the crap have passed now. The difference was that we had hit a tipping point and she now knew the New World Order, and her only choice was to be on board or move on. Things are improving slowly. She's starting to truly internalize that I am a new man, that it is good for her, that she actually prefers her new role and is more comfortable there. She of course unconsciously tests me, and will throw unbelievable crap at me to see how (or if) I react.

The key has been the overriding mindset of outcome independence and confidence in my own direction. If she doesn't want to be part of it, then that's her issue.

As a status indicator, I came back this last Monday night from a business trip, after the kids were in bed, to find her in the kitchen, lingerie'd up, baking me a pizza. She had been teasing me with texts all afternoon: "please hurry home, I've *really* missed you", etc. She planted a huge kiss on me and dragged me straight to bed while the pizza cooked, followed by serving me a late dinner in the bath and another romp in the sheets. In all, 4 **enthusiastic** times in the next 24 hours. Again, that had never happened in our 16 years together. After one of our sessions, she told me she realized while I was gone that our marriage meant

> everything to her and that she had not done enough to try to make me happy. She felt bad about the years of neglect.
>
> **A little absence is golden.** It also doesn't hurt that she knew I had a cute, younger, recently divorced co-worker who works for me along on the trip. Her hamster was imagining long company-paid dinners and drinks.

Essentially, the point is that if a man is making whole scale changes to his life to improve it then that tends to create dread in his wife. This usually builds up into a culmination of a single event or multiple events where the dynamic can flip on it's head for a while.

In particular with Jack's example is flipping the script on her expectations. That's the stuff women get high off of. Men that want them but they don't need them. The aloof mysterious independent man that they don't understand. Clearly, she had not been expecting the aloof manner of you just responding calmly that *"you don't care if she takes everything and that you'd rather live with nothing than her abuse."* This basically put her in her place, and made her take a hard look at her actions.

However, over the course of the next 6+ days whatever pattern Jack was in started to reassert itself and so did her sex drive tanking. I don't know how "blue pilled" Jack was before then but falling back into those ways would definitely destroy what happened there.

If Jack had known how to act in an RP manner after "The Main Event" and had continued being a strong, confident, charismatic leader that was able to put her in her place, then it's usually likely that she probably would have mostly fallen in line. However, this does happen and obviously sometimes women eventually choose to leave. Her total sanctification might be in question. If she had continued to follow then you could have worked on her sanctification.

Essentially, both of these scenarios require a man starting to actively take responsibility for his part in the relationship or marriage and work on becoming excellent in all areas of life — spiritual, physical, emotional, mental, etc. Women will go from a position of potential inversion of the roles in the relationship to a place of insecurity because the husband is becoming a lot more attractive. She doesn't know where she stands anymore in his eyes, and that can be a disconcerting prospect. Hence, an emotional response of dread and fear of what is happening.

This can be flipped and turned into the sanctification of the wife if properly used with the husband leading the way and the wife starting to follow. However, men who don't know what they are doing and how it happened will often have confusion issues, or if a wife is too far disinterested and already wants out it's possible she may just leave. Either scenario is fine as you can't control the other person, but you can still serve God despite whatever happens. And, as it says in Proverbs — Better to live on a corner of the roof than share a house with a quarrelsome wife — it may be better to live without her anyway so you can focus fully on serving God.

female SMV and male avoidance

February 21, 2023 | by Deep Strength | Link | Original Link

Running behind here, but RPA posted on Why are attractive women more dangerous to beta men than their less attractive friends?

> Men are largely unaware of this temptation when confronted with shimmering beauty, and so the risk goes under men's radar. Thus, high SMV women are dangerous to men because they appeal to men's primal instinct which shuts down the prefrontal cortex of sound reason.
>
> In addition to this temporary insanity, it's also easer for men to get drawn into a high SMV woman's frame, especially when there is a significant SMV disparity, and since women have no respect for non-Tingle inducing men, once she's given the power of laying the frame, she'll take him to the cleaners just for the fun of it (re. Jack's comment).
>
> Tying this back to risk, the hot chicklet with the ugly character is potentially a huge risk. If a man does not keep his head on straight and analyze the risk well, he's stuck with all the misery she causes. He's the Proverbs 21 husband.
>
> Hence we have the wisdom of the bible telling us that inner beauty matters a whole heck of a lot because (1) most of married life is lived after the looks fade, and (2) this advice is necessary to help keep men level headed in the heat of temptation. The warning for men then is to not let a vixen's youth and beauty cause the rational analyzer to get glitchy in a way that it would not with a less attractive woman.

One of the interesting phenomena that Jack didn't cover here is the natural tendency that *some* (or many?) men have to avoid beautiful women. I distinctly remember I had this all throughout high school and college. Not sure why this the case, but I think it's fairly prevalent.

Basically, if I saw a beautiful woman my natural tendency was to:

- Avert my gaze
- Look down
- Try to avoid contact

This is something that when men or women meet another man or woman like this, it's a natural humility/inferiority thing. I believe this is somewhat where the origination of the "out of your league" sentiment comes in, though the other part of that particular sentiment is other people telling a man or woman that the another woman or man is out of their league because of perceived SMV differences.

This made my life fairly difficult in the past, but with proper conditioning men are able to get past it. You basically need to condition yourself so you don't avert your gaze, don't

look down, make solid eye contact, and are able to talk, communication, and lead a woman who is is attractive to you.

I also wonder if this is potentially a natural phenomena. I'm probably the Normie range as far as SMV goes (though I've known some women who would've said sub5, and maybe a couple Chad — normal distribution around average/10). It would make sense at least in the context of assorted mating for men not to overcome this phenomena and pair off with their general range of partners who of the same SMV attractiveness as it happened a lot in the past. There would be a natural deterrent for a man with this psychological state to avoid trying to ask out women that are perceived to be above his league.

Even then as Jack notes, a man must also overcome the other natural instincts to put an attractive woman on a pedestal as well and have the inverted roles happen to him.

I've still occasionally encountered this as I've gotten older even after all of the deconditioning. I'd be interested to know if this is a somewhat universal phenomena in men or if it's just some sort of feature or glitch with others.

It seems there are a lot of potential things going against men in this situation them to be successful in leading a potential relationship or marriage with an attractive woman. Hence, why these are probably skills that should be taught as a boy becomes a man rather than trying to learn them later in life.

Depedastalizing sex

February 27, 2023 | by Deep Strength | Link | Original Link

There's lots of different opinions on this from the Christian side of things.

In general, having lived and gotten married in today's SMP, I think there are several things that are important to understand from the Christian view.

What I practiced and counsel young men is mastery.

- There's many times in marriage when you may not be having sex for whatever reason. Birth of a child, illness, stress, actual life busy-ness, etc. Obviously, and hopefully you've led your wife into a discussion about sex not denying one another and that doesn't happen, but these periods can occur for periods of time. If one does have mastery over oneself, it's easy to fall into temptation during these times.
- Contentment. Prior to meeting my future wife, I came to a place with God where I was content being single my entire life, even if meant struggling with my sexual urges until death. Probably not everyone can fully come to that place of contentment in Christ, but that is something you want to strive for regardless. This state has been very effective in being able to stay objective in leading marriage without being otherwise tempted to fall into patterns of inverse relationship roles or other temptations.
- Destroying the habit of porn or other vices in regard to self control and mastery over oneself. It you cannot control your impulses, adding another flawed human (women) to the mix is going to lead toward a multiplication of destructive tendencies.

Having sex is not needed nor is it morally acceptable. Sure, it may give some confidence at having sex, but it's similar in nature to faux confidence. One cannot build a strong foundation on sin.

As I've reiterated before, it has been my experience with *true* Christian women that the Reciprocal Rule generally applies. The usual analogy I use is going dutch. Pretty common to split the bill the first date in the secular world now. However, if you try to do that with Christian women the vast majority of them are not going to give you a second date. They still expect you to be a provider.

Likewise, most true Christian women who value their own chastity or purity are going to be looking for something similar in men. This is a preference — meaning neither attractive or unattractive. While it's not immutable (e.g. they'd probably still go for "Christian" Brad Pitt or Chris Adams who probably have had sex with many women in their past), many true Christian women prefer low partner or no partners in their men.

This also shows that the most important traits are still sexual attraction for women — PSALMs (power, status, athleticism, looks, money) and masculinity — and most of these are built on excellence and mastery in all parts of life. Mission for Christ is paramount, and this is shown through increasing spiritual, physical, emotional, and mental

excellence. Also in the various aspects you apply them in such as job/career, being molded into a disciple and eventually discipler of others in Christ, being involved in Church and growing to be a leader in certain areas/positions, building up strong male friendships and iron sharpening iron, etc.

Building excellence in all of these areas means you'll be much more prepared for the leadership role of marriage. Often first you have to be a leader of one (yourself), and this prepares you for that role. It's often the conventionally attractive men who do not have to work for it that have issues in marriage because they have not built the strong foundation first. They're easily able to attract women for relationships and marriage, but often their relationships or marriages fall on hard times and fail. The Church is complicit with this too. Similar to the notion that many of the best coaches are the ones who have to grind for every ounce of sports ability, but the naturally gifted ones tend to be bad coaches because they've always gotten by on their gifts.

To summarize:

- Mission for God is paramount. This has always been the core of what Christian men need to do. The excellence in this leads towards building attractive traits — PSALM and masculinity — which makes you more attractive to women by not even striving for it.
- Mastery, contentment, and destroying bad habits are important to not only depedastalize sex, but align yourself to practice the fruit of the Spirit (self control, etc.) and not let those things control you.
- Make sure you don't use secularized promiscuous women as the indicator for what all women want. Yes, AWALT (all women are like that) in terms of wanting sexual attraction (PSALM and masculinity), but sex or no sex is a preference that is aligned with what a woman values. Promiscuous women value hedonism, so they want an experienced man. True Christian women will tend to prefer low to no partner count or simply don't care as long as he's a Christian now. If you encounter one that prefers men with high partner count, then I'd question her values toward chastity and purity.

Sex is a large part of marriage, but the desire for sex must be mastered like any other desire lest it run out of control.

Constraining sexual attraction

March 1, 2023 | by Deep Strength | Link | Original Link

A reader writes in:

> I want to ask regarding the subject of Hypergamy. Is it possible that a woman's Hypergamy can be detrimental to their pursuit of marriage? Can women be too hypergamous for their own good? For example, if a woman really wants a husband and states that she wants to be in a job that makes six figures. She mentioned that she still wants someone to make more money than her and wouldn't settle for less. What would be your response to that kind of situation?

Yes, of course. Hypergamy itself is a good thing as that's how God created women. However, it can be easily twisted into a bad thing.

The Bible has constant warnings to men about the traps and pitfalls of beauty — what is sexually attractive to men. Beauty in women without godliness, character, and the fruit of the Spirit is often wayward leading to things like prostitution and the grave as the Bible puts it often in Proverbs. Solomon was led astray to foreign gods. Although we don't worship literal foreign gods nowadays, our society's foreign gods are pre-marital sex, hedonism, porn, chasing / idolizing / pedestalizing sex and many others.

Similarly, hypergamy was created to be good by God. It's natural for a woman want to marry up and therefore respect her husband. However, hypergamy is easily twisted. Women pursue their hypergamy — what is sexually attractive to women — at the expense of similar traits that men can go awry with beauty such as godliness, character, fruit of the Spirit, and so on. This is why you have women chasing after PSALM – power, status, athleticism, looks, money – at the expense of morality.

You see this all the time. Women chasing after and cheating with professional athletes, Hollywood stars, politicians, and even some women send love letters to mass murders for the power and status. They turn down the so-called 80% of below average men and flock to the top 20% to spread their legs even though they know those men won't be with them and are just using them for sex for chasing after athleticism/muscles, and looks. Gold digging for women has also been one of the oldest ways women chase after men to their detriment.

God makes it clear that sexual attraction for both men and women should be constrained. Men are warned constantly about falling for beauty and ignoring godliness. Women were (and are) supposed to be under the authority of their fathers and taught to not fall for or be seduced by attraction and ignore good character. Ignoring the constraints on sexual attraction leads to derangement as we can all see in society.

Simply put, it's better to marry the "7" who adores you and follows your lead than to marry the "9" who has terrible character, gaslights you, and is probably going to divorce you because she's contentious and rebellious. The same is true for woman to marry the "7" man they can be happy with and who would be a great husband and father rather

than the “9” womanizing athlete who would cheat on her and divorce her and treat her like crap. Obviously, this are made up examples and life is not always a dichotomy, but it should help drive home the point.

Now, to come back to the question:

- A woman seeking to earn say 6 figures is neither a good or bad thing. Money is a tool that can be used for the Kingdom, but it is also very easy to fall in love with money which is the root of all evil (1 Tim 6).
- Likewise, a woman seeking a man earning more than her is neither a good or bad thing. However, it vastly constrains the amount of potential men that are marriageable to her. If she’s OK with that then she can have any constraints she wants on her prospective mate choices, just like any man can have whatever traits he wants (e.g. debt free, no tattoo virgins).

In general, a woman that makes 6-figs and requires her man to make more than 6 figs is likely going to be in statistical trouble. For instance, we have the female delusion calculator which is based on US census data. Given the following constraints…

- 6 figs
- 20-45
- Exclude married
- Any race
- 5’0″
- Include obese

Only 4.5% of the population fit into that category.

Typically, a woman who makes 6 figs has advanced in her career and is probably at least late 20s, so she wouldn’t want to marry someone younger than her. She might have race preferences or might not. We’ll leave that the same. And then clearly 5’0″ is usually not a woman’s choice. We’ll be generous and say above 5’9″ which is approximately 6 inches taller than the average woman. And most women do not want to marry an obese man, so we’ll exclude obese.

Given the following constraints…

- 6 figs
- 30-45
- Exclude married
- Any race
- 5’9″
- Exclude obese

Only 1.3% of the population fit into that category.

If you include the 6 figs and 6 foot height then you get down to .44% of the population

having that.

This does not also include the fact that any men in this small percentage might not have the best looks, personality, or even any of the traits that are good for being a husband or father. Once you start to add those on the percentages drop even further.

Thus, as we can see a woman that has specific immutable requirements on sexual attraction — hypergamy via PSALMS + masculinity — is going to have huge statistical problems on her potential dating pool. It's generally very unwise for women to do this.

For the vast majority of men and women there's no woman or man that is going to fit 100% of the criteria you are looking for. That's why it's important to narrow down "needs" versus "wants."

What I look for in a potential wife was a general exercise for me as a man to determine the main things I wanted to look for. Most of the requirements were around being a solid Christian, and obviously you want someone attractive to you but it does not necessarily have to be someone who is the most attractive person you've ever seen. This is where most people get tripped up. As long as they are attractive to you then they're a solid potential candidate as long as they meet Christian criteria. Women's expectations in general have been inflated much more than men's but some men's are too.

The happiest and unhappiest workers are predictable

March 3, 2023 | by Deep Strength | Link | Original Link

Almost a decade ago survey of specifically white collar workers, but I doubt any thing has changed. In fact, if anything has changed the happiest are probably more happy and the unhappiest are even less happy.

> A survey of white-collar workers has produced a profile of an unhappy person at work—and she's likely a female lawyer or doctor.
>
> According to the profile, the unhappy worker is a 42-year-old unmarried woman with a household income under $100,000 working in a professional position. In other words, she's a doctor or a lawyer, according to a press release.
>
> The profile of a happy worker, on the other hand, is a 39-year-old married man with a household income between $150,000 and $200,000 in a senior management position, with one young child at home and a wife who works part-time.
>
> The profiles were developed from a survey of more than 670 North American white-collar workers by Captivate Network, the company that publishes news headlines on elevator and lobby screens.
>
> According to the survey summary and a chart (PDF):
>
> • When it comes to extreme happiness, men are consistently happier than women. Men are 25 percent happier at work than women, and 8 percent happier at home.
>
> • Men are 35 percent more likely than women to take breaks "just to relax" and 25 percent more likely to take breaks for personal activities. Sixty-eight percent of happy people take breaks during the work day, compared to 41 percent of unhappy people.
>
> • Seventy-five percent of men are happy with their work-life balance, compared to 70 percent of women. Eighty-nine percent of happy people leave work at a reasonable hour, compared to 49 percent of unhappy people.
>
> • Ninety-three percent of happy people take vacations, compared to 79 percent of unhappy people.

Unsurprisingly, the 42 year old unmarried woman who relatively "failed" at her white collar profession is the most unhappy. Docs or lawyers making less than 100k probably took a wrong path somewhere. I'd also bet that unhappiest of the unhappy unmarried woman is childless. Her prospects for children are dwindling to 0 at that point.

And the happiest is not a surprise either. The married man with a high income, wife and kid, and the wife is not is not married to her job so she's more focused on the family. The

husband likely has a relatively attractive wife with a professional job and the wife has her hypergamy satisfied with a man who is relatively high status occupation and high income. She has the option of working some and focusing on taking care of her family.

Also goes to show that women tend to be worse than men at compartmentalizing work from the rest of life which agrees with Genesis that it was commanded to man to keep and cultivate the garden.

Mastering the “domain” of women

March 12, 2023 | by Deep Strength | Link | Original Link

I’ve been meaning to delve into this topic for a while now.

We’ve all heard the evolutionary schtick of men having physical dominance over women, but women, as the weaker sex, generally cannot fight men physically so they have to resort of what we would say is a war of words. For instance, women if they want to fight against women and men for that matter almost always use words to do it. They emotionally sabotage, blackmail, and otherwise aim to harm the reputation of those they consider enemies.

This is one area that the vast majority of men are bad at since women have vastly more practice from birth doing it with other women through elementary, middle, high school, and beyond.

- Jack has posted before about 50 female control tactics
- Shaming tactics are also extensively documented that almost all women use.

Shaming tactics in particular are well used by the Church, feminists, and women against men and husbands. You see a slew of these come through with random female commenters every once in a while when we discuss female bad behavior. These are some of the examples from the link above:

> **Charge of Irascibility (Code Red)**
>
> Discussion: The target is accused of having anger management issues. Whatever negative emotions he has are assumed to be unjustifiable. Examples:“You’re bitter!”
>
> **Charge of Cowardice (Code Yellow)**
>
> Discussion: The target is accused of having an unjustifiable fear of interaction with women. Examples: “You’re afraid of a strong woman!”
>
> **Charge of Hypersensitivity (Code Blue) – *The Crybaby Charge***
>
> Discussion: The target is accused of being hysterical or exaggerating the problems of men (i.e., he is accused of playing “Chicken Little”). Examples:“Stop whining!”
>
> **Charge of Puerility (Code Green) – *The Peter Pan Charge***
>
> Discussion: The target is accused of being immature and/or irresponsible in some manner that reflects badly on his status as an adult male. Examples:“You are so immature!”
>
> **Charge of Endangerment (Code Orange) – *The Elevated Threat Charge***
>
> Discussion: The target is accused of being a menace in some undefined manner. This charge may be coupled with some attempt to censor the target.

> Examples:“You guys are scary.”
>
> **Charge of Rationalization (Code Purple) – *The Sour Grapes Charge***
>
> Discussion: The target is accused of explaining away his own failures and/or dissatisfaction by blaming women for his problems. Example:“You are just bitter because you can’t get laid.”
>
> **Charge of Fanaticism (Code Brown) – *The Brown Shirts Charge***
>
> Discussion: The target is accused of subscribing to an intolerant, extremist ideology or of being devoted to an ignorant viewpoint. Examples:“You’re one of those right-wing wackos.”
>
> **Charge of Invirility (Code Lavender)**
>
> Discussion: The target’s sexual orientation or masculinity is called into question. Examples:“Are you gay?”
>
> **Charge of Overgeneralization (Code Gray)**
>
> Discussion: The target is accused of making generalizations or supporting unwarranted stereotypes about women. Examples:“I’m not like that!”
>
> **Charge of Misogyny (Code Black)**
>
> Discussion: The target is accused of displaying some form of unwarranted malice to a particular woman or to women in general. Examples:“Why do you hate women?”

I only listed 10 of these, but there are 6 more on the site. As you can see, we’ve all seen some form of these from women and men, though mostly dominated by women conversation.

The correct response to the vast majority of these is not to play, at least if you aren’t very good with words. Indeed, most of the PUA responses were built to take on charges like this with tactics such as agree and amplify, ignore, reframing, etc.

However, most manipulation and control tactics are actually a response to the insecurity of the person and their projection of their own insecurity onto what you are saying. **Hence, why arguing is almost invariably a 100% wrong response**. You can’t win an argument against the insecurities of another person. You need to dig and address those insecurities.

It is often the case that many of these responses come out of nowhere. In other words, if you’re on a topic and everyone is calm, but then there’s a disproportional response to something said. This typically means someone has some history with the topic and is insecure about it for whatever reason. If you want to help them resolve it you can — and usually at a later time when emotions are lower — ask them what seemed to provoke that type of response. Usually it’s something in their past with their family, friends, enemies, or whatever issues they haven’t resolved. Once they realize that they can work through it with Christian values forgiving if they need to forgive, prayer, meditation on the Word for the topic, and other things like fasting.

Yes, Jesus says to let our yes be yes and our no be no, but women more than men tend to struggle with this more often. Hence, that is one of the ways husbands can call out their wives to sanctification.

Women tend to have more than just 1 layer of communication and prefer indirect and vagueness so as to maintain plausible deniability, so understanding this and developing your communication repertoire to understanding this aspect of women can help to connect better with them. This is similar to reading body language, but much less emphasized or talked about.

This is why flirting with sexual innuendos with women tends to be preferred by women rather than just flat out asking about sex. Sex is implied and it's a little secret between you two.

Most men who have very good charisma with women very good at picking up all of the cues that women pick up from each other. Hence, mastery of what would be traditionally a "woman's domain" yields good results.

Overall, if you want to connect better with women you need to start learning and mastering the "domain of women." This will assist you in regard to:

- It will help you understand women at a better level
- It will help in understanding and diffusing arguments and when you should avoid some particular areas of discussion
- It will help with understanding how to help women with their sanctification in Christ – Eph 5.
- It will help you be more "understanding of your wife as the weaker vessel" – 1 Peter 3.
- It will help you flirt better and get sex on her mind, and it's more enjoyable for you both so you don't have to press for sex.

This is one of least talked about topics, but one of the most important you can learn. Obviously, I'm no master but I understand and can apply enough to be reasonably effective in a lot of situations with my wife now.

How do you truly become outcome independent?

March 28, 2023 | by Deep Strength | Link | Original Link

Life is extremely busy, but I'm still here. Will be trying to get out some more posts weekly, but we'll see.

A reader writes in:

> How can I truly be outcome independent? I know we must be consumed with God and loving Him with all your heart, soul, mind, and strength, but I need help practically doing that. I still find myself being dependent on woman's approval and I long to have true biblical outcome independence. Please what are some practical steps I can take to achieving this confident mindset?

There's some of the fundamental articles here. I would also suggest reading starting in the posts of "the framework of the mission" where I put the most important articles for the first 5-7 years of this blog.

The basic summary is a few things.

- What is your mission for Christ?
- If that is not the most important thing in your life then why not?

Overall, relationships won't work well and possibly if at all if you don't put God first. If you're constantly looking for approval from women, this is the mindset that is going to have you as a slave to a wife's feelings in which case you disobey God and obey your wife. This leads to the inverted roles marriage, and often leads to destructive divorce. Only by following God's model are you able to lead and love her with the purpose of sanctification.

Don't get me wrong. It's nice feeling to have a girl like you or be attracted to you, but that shouldn't drive your actions.

In most cases, the feeling of approval of women is from a feeling of scarcity. Men who have women falling over to date them don't care about the approval of women because there is always another woman who wants them. This is where the "PUA mindset" of there is always another fish in the sea and just talking to tons of different women and other people is helpful. If you're desensitized to talking to people and even to rejection from women, then you start to care way less about it.

Indeed, the vast majority of focus should be on God's mission and becoming excellent in all areas. This leads to the development of traits that women find attractive anyway, and as you are pursuing God and excellence in the spiritual, physical, mental, and emotional you'll find that your mindset changes because you are doing what is right and other things don't matter as much. Including women's approval. And that's generally when you become more attractive to women anyway.

> Also, how do you get over a girl? How to move on? How to heal from a breakup?

> Or if not a blogpost any practical advice on that matter?

This is somewhat of an extension of the above. Focus on what matters.

What matters for eternity? God's mission. Consider this post on true outcome independence of Paul and Silas in prison.

Heck, even what matters in 1 year? Are you going to be stuck on the what ifs? Or are you going to keep pursuing excellence and maybe be in a different relationship in a years time?

A rejection or an ended relationship will hurt no doubt. But it can only hurt insomuch as you linger on it. Focus on the things you can control and not on what you can't control. Don't be someone who lives in the past but focuses on the present and plans for the future.

If a woman doesn't want to be with you that's a good thing. You don't want someone to be with you who doesn't want to be there. They will start turning bitter and resentful over time. Not something you want to deal with. There's always worse and worse consequences that we never think of that would happen if someone is forced to stay when they don't want. We want to focus only what we want to all the time and fictionalize it to be the best thing ever, but life doesn't work that way. This idealization can only hurt you, so don't fall prey to it.

Should fathers perform wedding ceremonies?

March 30, 2023 | by Deep Strength | Link | Original Link

Another reader writes in:

> Do you think that fathers instead of pastors should be the one performing a wedding ceremony? I'm leaning towards "yes" but not certain.
>
> – If performing a wedding constitutes approval of the marriage, fathers have more skin in the game than pastors. If the marriage goes bad, it affects the 2 immediate families most of all.
>
> – Father of the bride gives her away, approving of her vows (Numbers 30). It seems logical that the father of the groom would preside over the ceremony in which his household gains a daughter-in-law. It is his extended household, after all.
>
> – No Bible verse I'm aware of says pastors are needed for a marriage to be official. Fathers are the spiritual authority in the family, and therefore seem like a more logical choice.
>
> – I'm not sure who performed weddings in the Old Testament, but I would guess the father was involved. At minimum he would be involved in arranging the marriage.
>
> I'm not saying it is 100% wrong for a pastor to do a wedding, but I am thinking that preference should probably be given to the father of the husband if he is spiritually able to fill that role. If you are able to address this I would be interested if you think there is any merit in what I'm thinking.

While the idea is interesting, the father of the bride — at least in the Bible — presumable always plays a big role in the wedding. The man in virtually all examples in the Bible must get permission from the father of the potential bride to marry her. This is seen all throughout Genesis and much of the rest of the OT.

Even 1 Corinthians 7 affirms that the father has authority over his daughter to be given in marriage, and you don't see that much mentioned in Church.

> 36 But if anyone thinks that he is acting dishonorably toward his virgin, if she is past her youth and it ought to be so, let him do what he wishes, he is not sinning; let them marry. 37 But the one who stands firm in his heart, if he is not under constraint, but has authority over his own will, and has decided this in his own heart, to keep his own virgin, he will do well. 38 So then, both the one who gives his own virgin in marriage does well, and the one who does not give her in marriage will do better.

I agree that there is no reason why a pastor or priest must officiate a wedding. A father (of the bride or husband) could presumably officiate it, but in most cultures including

Christian the father of the bride is part of the ceremony symbolizing giving the bride to the husband. Father of the husband presiding over it would seem a bit awkward perhaps in that case.

In any case, I think it doesn't really matter. What tends to matter if we are speaking strictly Biblical is the marriage framework in Genesis 2:

1. Father giving the daughter to the man — God giving Eve to Adam
2. Separating from family(s) — leaving father and mother [to make an independent family unit]
3. Coming together [to be with and live with] — joined to his wife
4. Having sex — becoming one flesh
5. In the presence of witnesses [traditionally with a wedding celebration] — in this case, Father/Jesus/Spirit and potentially angels.

Vows are usually exchanged with a covenant as well, but not necessarily present in Genesis. After all, if you have a Biblical marriage it is supposed to be permanent and you are supposed to follow the Biblical marital roles and responsibilities.

Someone presiding as a "master of ceremony" is just a nice thing that the family could participate in or leave up to someone else. If it seems like a good idea to you then by all means get everyone on board and go for it.

Studies from around the web: Equality has gone too far and single American stats

April 8, 2023 | by Deep Strength | Link | Original Link

Now this was a funny article from the NY post based on a survey

> According to the results, 52 percent of Gen Z and 53 percent of Millennials agree that “we have gone so far in promoting women’s equality that we are discriminating against men”.
>
> This is compared to 46 percent of Gen X and 40 percent of Baby Boomers.
>
> The majority of Gen Z, Millennial, and Gen X respondents also agreed that men are “expected to do too much to support equality”, with 55, 57, and 54 percent respectively.
>
> However, less than half of Boomers agreed with this statement.
>
> In another surprise result, Gen Z and Millennials were the generations that most believed a father who stays home to look after his children is “less of a man”, with 30 percent of both groups agreeing with this statement.
>
> This went down to 22 percent for Gen X and reduced even further to 14 percent for Boomers.

It’s clear the younger generations think feminism is going too far. After all, they see it in the education system and the discrimination in their own jobs.

> For example, 45 percent of Gen Z and 44 percent of Millennials define themselves as a feminist, compared to 37 percent of Gen X and 35 percent of Baby Boomers.
>
> The majority, 68 percent, also say they have taken at least one action to promote gender equality in the past year, compared to 41 percent of Boomers.

The last statement in particular is pretty permanent. The younger generation is supposedly doing “more” to be feminists than the boomers, which generally mean they think they’re taking it too far. While the boomers aren’t doing as much and thus they don’t think it has gone far enough.

The amusing thing is that the younger generation is doing it but complaining about it, but the older generation is doing nothing and saying they need to do more. Both are hypocritical in that regard.

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5 facts about single Americans from Pew Research

> Roughly six-in-ten young men report being single
>
> Adults under 30 are the most likely age group to be single, with roughly half

> (47%) falling into this category. In contrast, 30- to 49-year-olds are the least likely to be single (21%). About three-in-ten adults ages 50 to 64 or 65 and older say they are single.
>
> When looking at age and gender together, 63% of men under 30 describe themselves as single, compared with 34% of women in the same age group.

This is not that surprising. Younger women tend to be going for the older more successful type of man trying to maximize their attraction.

Younger 20s men have to work to get themselves there.

> The majority of single adults are not interested in being struck (or even grazed) by Cupid's arrow. Among Americans who are single, the largest share – 57% – say they are not currently looking for a relationship or casual dates.
>
> Single men are more likely than their female counterparts to be searching for romantic experiences. Half of these men are looking for a committed relationship and/or casual dates, while 35% of single women say the same.

Single women are more likely to be trying to play the field – 65% of them, compared to 50% of men. Again, not very surprising when they command the majority of SMV when they are younger.

They should be trying to maximize that for relationships and marriage, but they've bought the feminist life script.

> The percentage of single Americans who are looking for a relationship or casual dates is lower than in 2019, especially among men. Some 42% of single Americans say they're looking for a committed romantic relationship and/or casual dates, down from 49% in 2019 (but similar to the proportion found in the Center's February 2022 survey).

COVID wrecked the in-person dating market.

> The type of relationship single Americans are looking for varies by gender. Among singles who are on the dating market, about half (51%) say they are open to either a committed relationship or casual dates. Looking at those who are only open to one of these options, daters are more likely to be exclusively looking for a committed relationship over casual dates only (31% vs. 17%).

Most are still looking for relationships though.

> Nearly half of single-and-looking adults have turned to online dating in the past year. Some 45% of single Americans who are searching for a relationship and/or casual dates have used an online dating platform within the past year, including those who were on one currently as of the July 2022 survey.

And this is why online dating has taken off, but is very terrible for men. Most dating sites still skew heavily toward many more men on them, so tons of men are fighting for fewer

women which means most men will fail.

As it is, I think most men in their 20s should be committed to being excellent in everything and try to move up in job and general PSALM and masculinity traits. If they can pick up a woman along the way in the 20s that is ideal, but as they hit mid to late 20s into early 30s they should start to hit their prime and be looking for women probably 3-7 years younger than them.

The Chosen sabotaging Christian husbands

April 15, 2023 | by Deep Strength | Link | Original Link

For as much as the Chosen has been fairly good at portraying the intent and message of the gospel, they are doing their best to sabotage husbands as well.

Not only is has the “happy wife, happy life” become ubiquitous in the Church, the Chosen has termed it “he’s speaking gospel truth.”

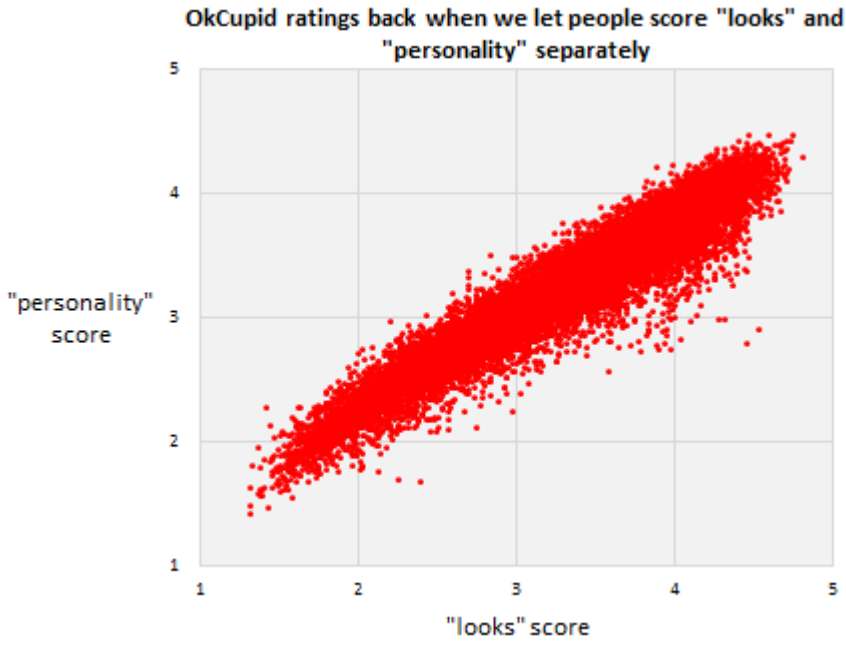
When I first saw it in the episode I thought maybe they’ll spin it as something that Peter tried and failed, so when he went back he could say it was bad advice. But I guess that was me thinking too optimistically. The irony is it was bad advice and failed during the show, just like it fails in real life. Yet they still called it gospel truth.

Makes me sick.

More interesting studies on women's perception of attraction and orgasms

April 17, 2023 | by Deep Strength | Link | Original Link

Another OKCupid chart of independent ratings of look and personality.



Something we already generally knew, but improving PSALM and masculinity traits helps.

Regarding the photos, it's going to be improve your own looks such as muscular build, skin care, style, hair style, grooming, and such. Then professional photos are usually the most helpful.

Other studies have shown that putting that 6 figure income next to a man's dating profile raises their "looks" or "attractiveness" score.

This chart is for both men and women, so attractiveness is a bias filter that makes us look more favorably on others. This is why the Bible warns about favoritism especially in regard to status or position as well.

Do Orgasms Give Women Feedback about Mate Choice?

Since this was college age study it's not as super generalized to the population, but it does give us several things to look at.

Frequency of orgasm:

- Partner's family income – I assume this is family income since most college aged men don't have a job. Once they have a job it will be related to that. For example, Chinese women orgasm frequency depicted by their partner's wealth.
- His self-confidence – obvious
- How attractive he was – obvious

My comments – ALM of PSALM (power, status athleticism, looks, money) and masculinity traits.

Orgasm intensity:

- How attracted they were to their partners – obvious
- How many times they had sex per week – more practice = better
- Ratings of sexual satisfaction – next topic
- Friends rated as more attractive also tended to have more intense orgasms – pre-selection
- Orgasm frequency was highly correlated (r = .82) with orgasm intensity – more practice = better
- Orgasm intensity was a marginally better predictor of sexual satisfaction than orgasm frequency.

My comments – S and L of PSALM and masculinity traits.

Sexual satisfaction:

- How physically attracted women were to their partner – Looks and muscles
- Breadth of his shoulders – basically, a good V-taper

My comments – Hit the gym to build muscle

Initiated sex more based on their partner's:

- Motivation
- Intelligence
- Focus
- Determination
- Sense of humor

My comments – First 4 are masculinity traits that can be summed up by AMBITION, and the last is close to the command presence of amused mastery.

Sense of humor predicted:

- Self confidence
- Family income
- propensity of woman to initiate sex
- frequency of sex
- enhanced orgasm

My comments – Amused mastery I believe is also built on a foundation of knowing you're successful.

Last tidbit: "Women who began having sexual intercourse at earlier ages had more sex partners, experienced more orgasms, and were more sexually satisfied with their partners." – Unsurprising. Promiscuous women are good at hedonism.

In conclusion, orgasm frequency, intensity, sexual satisfaction, and initiation of sex all pretty much go back to the PSALM and masculinity traits for attractiveness. Not really a surprise, but supports the Bible's model of sexual attraction.

If you want to date and marry, work on God's mission and excellence in all the areas of physical, spiritual, emotional, and mental generally lend toward improvement in PSALM traits and masculinity.

What the Church and The Chosen should be teaching

April 20, 2023 | by Deep Strength | Link | Original Link

The Chosen was peddling the Happy wife Happy life mantra and Jack did a layman dive on Headship = Authority after I brought up Wayne Grudem's research on headship again. So what should the Church be teaching?

They should be teaching:

- Headship is authority, and submission to authority is good. Even if the husband is not a Christian. 1 Cor 11, Eph 5, 1 Pet 3, etc.
- Authority is not bad. Rather, God created authority as Good for those under it. 1 Peter 2, Romans 13, etc.
- Jesus shows us how to use authority to love and serve others. Matthew 20, Luke 22.

> Matthew 20:25 Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. **26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave— 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."**

Authority is not canceled or removed, but it is to be used responsibly as Jesus used it.

In other words,

- Men should be exhorted to lead their relationships and marriages and use their authority to love and serve others.
- Women should only follow men who demonstrate faithful use of authority to love and serve.
- Arguing for or against authority and submission is the type of foolish controversy that the Biblical authors wanted us to avoid. 2 Tim 2, Tit 3, etc.

Unfortunately, we got the complementarianism nonsense which is basically all but egalitarian in practice and muddies the waters. This gets blended with failed teachings such as agreement as godliness (two) and intelligent submission (two, three).

Clear and accurate teachings from the Scripture are best — even if they are hard.

At least if they are hard serious Christians will rise to the occasion as opposed to being duped and deceived leading to failed marriages where both the husband and wife are confused as to what happened. They followed what they thought were "Christian" teachings but they were actually following culture under the guise of the Church's deception.

No, godliness is still not attractive

April 21, 2023 | by Deep Strength | Link | Original Link

Jack covered some DP Monahan's Godliness is not attractive? post in his Comparing Carnal Chads and Churchian Cucks, but I want to dig deeper on the main misconceptions.

> Christian Red Pill bloggers like Aaron Renn insist (against the claims of Evangelical preachers) that godliness does not attract women. Women, instead, are attracted to power, what we call "alpha" attributes, i.e. size, strength, status, confidence, money. In fact, godliness is unattractive. Godliness is "beta". Women will settle for "betas" because they are good providers, but will secretly despise them. Women pick alphas for sex and then settle for betas to take care of the alpha's bastard kids. Therefore men have to be taught not only how to be godly but also how to be alphas.
>
> I understand what they are getting at – we do observe these kinds of behavior and the examples he gives of what passes for Evangelical marriage advise are ridiculous – but I think the model for understanding the behavior is flawed. From a theological perspective it can't be the way God intended human nature to work; since status is purely relative, by definition not all men can be high-status. There will always be inequality of alpha traits. But since God wills that the great majority of men marry, it cannot be the case that God makes a condition for being married the display of these traits.

This is a fundamental misunderstanding that he would understand if he had read my post on A Christian understanding of attraction and the role it plays in marriage Part 3.

Essentially, attractive traits — PSALMs (power, status, athleticism, looks, money) and masculinity — or however you classify them are a subset of the main aspect which God created to be attractive to women: **Dominion**. This is directly related to the commands God gives to man from Genesis 1 and 2. Analysis of these verses are handled in the attraction link above.

To use the example of status, Monahan is correct that not every man can have high status. However, status is only one indicator of relative dominion within a group or from group to other group. Not every man needs to have mainly status either. He can have relative dominion over other areas of PSALMs + masculinity.

For example, not every girl is interested in the high school or college quarterback or sports athletes (though most of them are). Even within "nerdy" video game or D&D or anime collectives, there are women who are groupies toward men there. These latter groups have virtually no status within a school or university hierarchy, but they have their own sub-group hierarchies and the people within those groups have their own non-status attractive traits.

While display of *many* of these traits are not needed, there usually is at least *one or couple* of aspects of dominion that men need to display to be in relationship or married.

Pretty women sometimes go for the ugly rich man or fat celebrity. However, let us also not forget the quintessential example of the 40 year old obese man-child living in his parents' basement playing video games. When you display virtually no dominion subtraits — sexual attraction — like the video-game-basement-obese-man, no woman is going to want to marry you.

A man who is generally excellent in all he does (e.g. "do everything you do for the glory of God") naturally develops PSALMs and masculinity by being excellent at his job, learning to be discipled and discipling others (good socially, learning how to follow and lead, etc.), cultivates physical fitness, etc.

> The alpha / beta dichotomy is basically a Nietzschean one in which the ubermench takes what he wants while the ordinary people huddle in fear of social scorn. It is not a vision of an orderly society but of a fundamentally disordered one. It is also based on evolutionary psychology which tends towards just-so stories: an evolutionary explanation of how the alpha got his game is analogous to a wives' tale of how the cat got his tale, tending towards tautology and generally free of evidence. (To be fair, Renn himself makes these same criticisms.)
>
> Most Christian Red Pill types are Protestants which means they labor under a distorted view of human nature: in classical Protestant doctrine human nature is totally corrupted by original sin, so a Protestant can imagine a world in which the natural order is a Nietzschean one while the divine law is something completely different.
>
> Catholics don't always have a consistent view of nature and grace, but in general they do not see human nature as totally corrupted by sin, but as weakened while retaining its inherent goodness. Catholics don't typically speak of godliness but of virtue, which is the development of the good capacities inherent in human nature. There is no set of good Christian "beta" virtues on one side, and human "alpha" virtues on the other. Rather both are sets of human virtues which work together, and which are perfected and elevated by the infusion of the supernatural virtues of faith, hope, and charity.

This too is another common misunderstanding, and to be fair, there is probably a large component of the 'sphere which also misunderstands this.

Consider the "ideal man" so to speak for a Christian woman. This is the Brad Pitt / Chris Adams / Chris Hemworth type that ticks all of attractive dominion related traits of PSALM and masculinity, but also has all of the virtues as well. Christian, faithful, kind, good with kids, humble, etc.

In other words, these traits are not mutually exclusive to each other.

The reason why it's a common misunderstanding is that many men have observed the "bad boys" getting the girls where they display the PSALM traits and then assume that women are *only* attracted to the combination of PSALM and masculinity with evil.

Likewise, they see the Church producing Christian nice guys who are not attractive but supposedly exuding all of the virtues. Hence, they believe that these things are mutually exclusive to each other. However, they are not.

As I have stated before, the reciprocal rule is another reason why this misunderstanding persists. If the populations you look at for understanding women are only *promiscuous women* then you are going to get the wrong impression that all women act like prosmiscuous women. The majority of women who desire relationships will also value the virtues that we have mentioned above.

Monahan's unification falls a bit short which we'll explore in the next part.

> God does not expect all men to be powerful in the hierarchies of the world, but he does expect all men to be virtuous. He also expects men to exercise authority according to their state in life. For most men, that means exercising authority over their families and property. So the virtues of manhood should be those virtues ordered to the exercise of authority: prudence, courage and creativity in the face of opposition, obedience to higher authorities, integrity, accountability, and the ability to take counsel. (I am sure there are others, these are the ones that occur to me).
>
> Virtue understood as the perfection of a good potential is attractive because there is nothing else a person can possibly be attracted to except for virtue. Problems arise when a person is attracted to lesser virtues instead of higher, or is so enamored of one virtue that they ignore vices in other areas, something that happens all the time. This is probably not a simple matter of nature but also of social conditions: our society encourages young people to start fornicating in the second half of their teens and marry ten to fifteen years later, which means we are habituating them to judge members of the opposite sex and themselves in terms of what makes for a good fornicator and not a good spouse, hurting their marriage prospects later in life.
>
> I suppose someone like Renn would accuse me of imposing a theological framework on reality, when reality is completely different. Just like the Evangelical pastors I want virtue to be attractive because of my theoretical commitments. Fair enough.

Monahan is close here but makes a classic blunder confusing cause and effect.

Again, if the virtue itself is attractive, let me know when the Christian women are flocking to marry the virtuous Church janitor.

- Let me know when the gorgeous Christian women want to marry the church janitor
- Women are attracted to the pastor, worship leader, bible study leader and not the Church janitor, parking lot coordinator or door greeter redux

A pastor and janitor can be equally as virtuous. Heck, some janitors can be more virtuous as we see with tons of pastors and priests with massive sex or money scandals. Yet,

women still want to marry the *leaders* and not the janitors.

No one who reads these two posts can tell me with a straight face that *virtue itself* is attractive. Virtue is good and definitely something that both Christian men and women want in a mate (again, they are not exclusive), but virtue is not attractive except in the context of dominion in the form of PSALMs + masculinity or other categorizations.

- Women are **attracted** to dominion and the relative sub-classification of that (PSALMs + masculinity) as that's how God created them to be in Genesis 1 and 2.
- God wants us to be **virtuous** because He is good. Virtuous behavior over time leads to life and positive reinforcement cycles (e.g. Proverbs on wisdom and doing good). Not because virtue is attractive.

The main reason people can get confused is that:

- Virtuous actions can sometimes be attractive (e.g. running into a burning building to save someone, pastor giving a sermon, worship leader leading worship),
- But not all attraction is virtuous (e.g. bad boys using their attractiveness for promiscuity), and
- Not all virtuousness is attractive (e.g. virtuous janitor vs pastor).

As I stated before men that seek to be "excellent in all things" God has for them generally develop both attractive traits and virtues. But this does not mean that attractive traits cause virtue or virtue makes things attractive. They are two separate things because they were created differently by God.

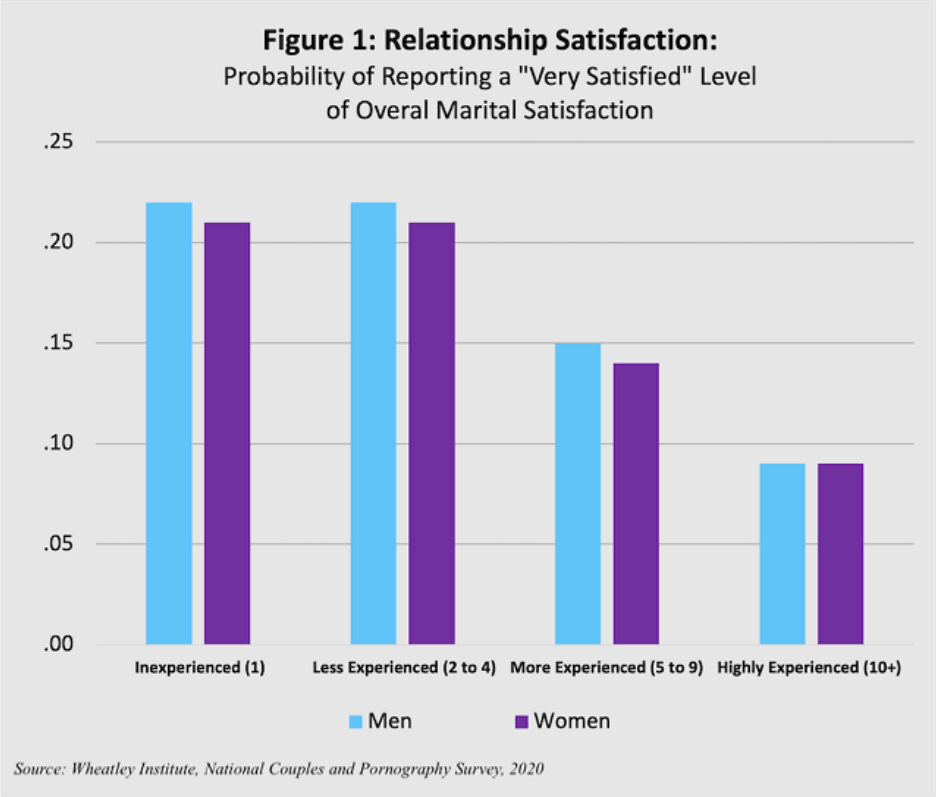
Additionally, to hammer home the point on general leadership being attractive. Not every man can be a Bible study leader for the Church, but every man can be a Bible study leader for his girlfriend or wife. Not only does this fulfill God's role for men in Ephesians 5 on helping sanctify his wife, but he is also leading which is attractive and being virtuous doing it.

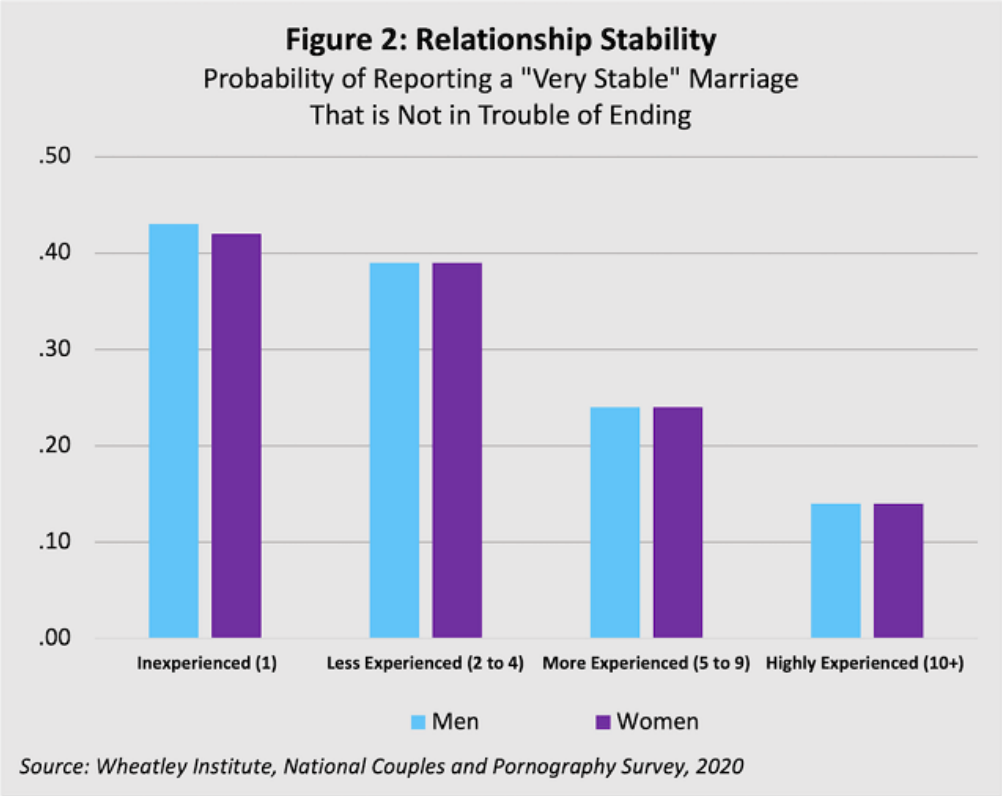
God’s way is still the best – Myth of sexual experience, cohabitation, and pornography

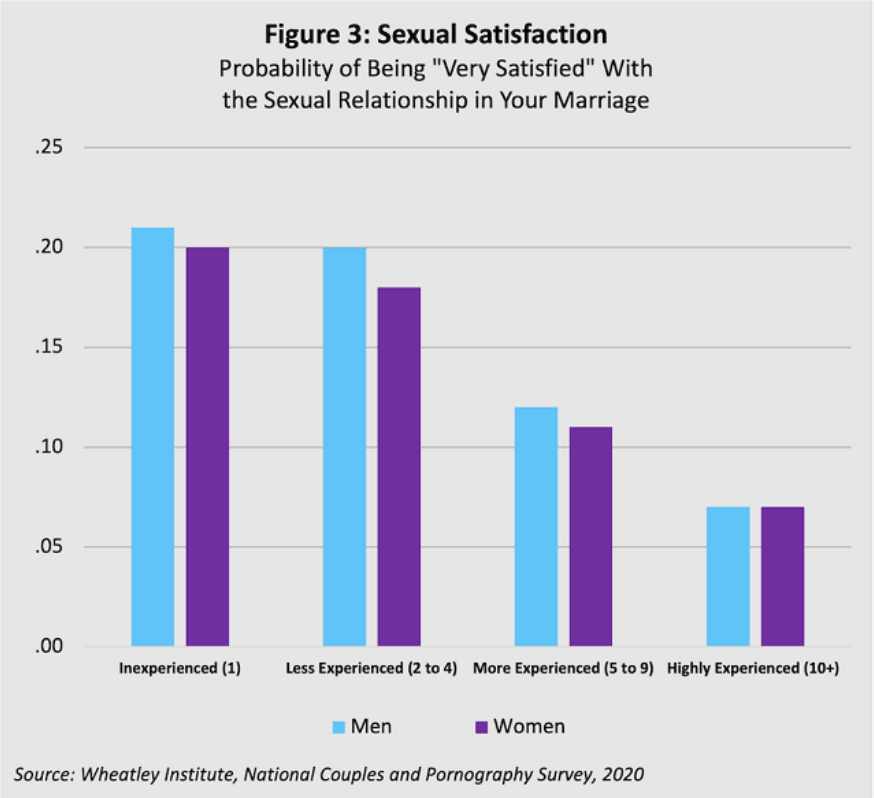
May 1, 2023 | by Deep Strength | Link | Original Link

All images from the links.

Myth of sexual experience



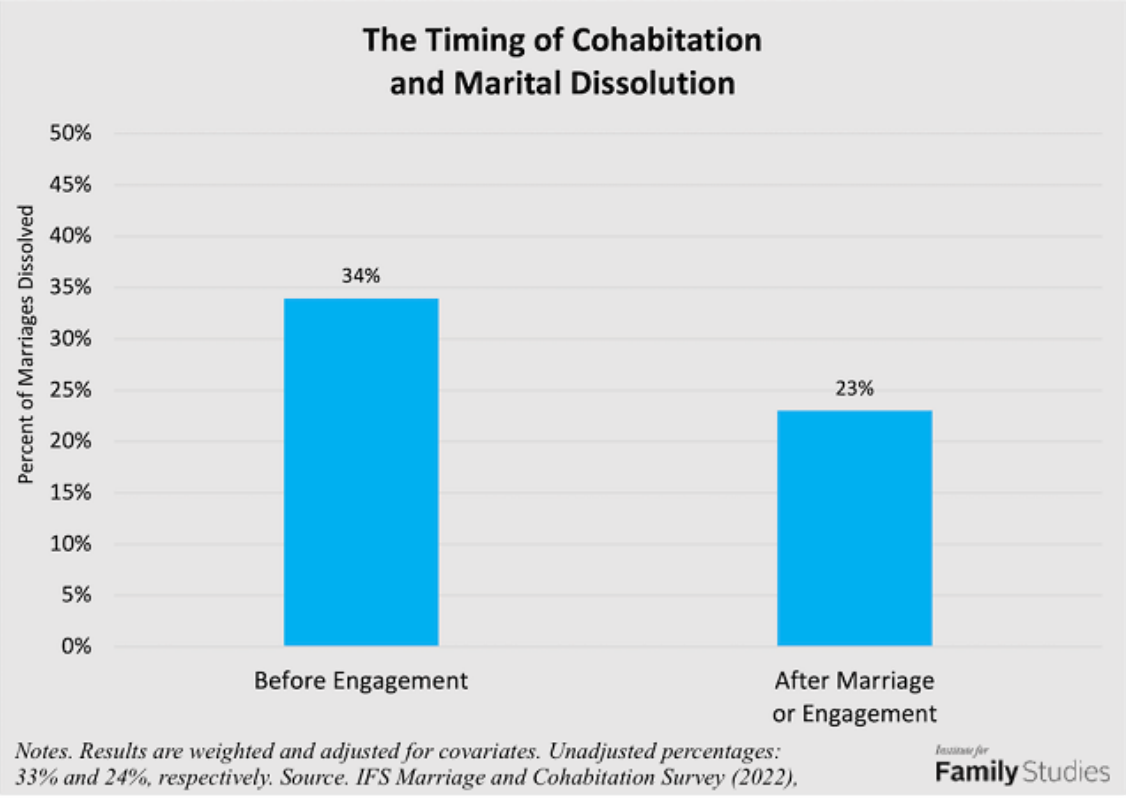




Higher relationship satisfaction, relationship satisfaction, and sexual satisfaction. This doesn't even take into account the divorce rates for increasing partner counts for women either which are drastically higher as well.

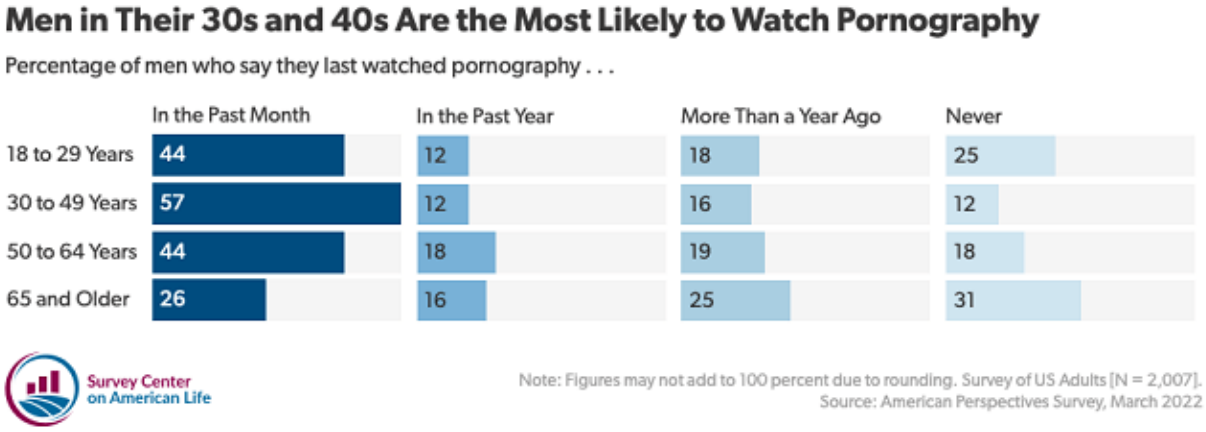
Also note that sexual experience seems to negatively affect women more than men, although just slightly in these analyses. Would be interesting to see if that's statistically significant too.

Cohabitation doesn't help your odds of marital success

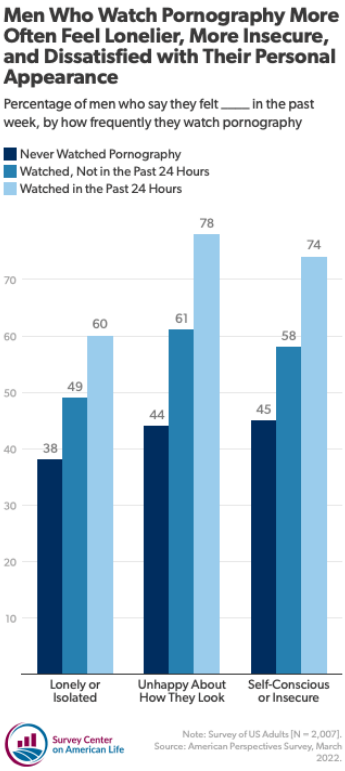


The decreased seriousness of cohabitation as a “trial” means that people will break up at more frequent rates if they experiencing things they don’t like. This is compared to marriage where it’s a commitment / covenant first which people are more willing to take seriously and work things out.

How prevalent is pornography



This chart is interesting because the 30-49 range likely has a lot of men that are being frozen out of sex in their “marriages,” or men that have failed to launch and think that porn is the only experience they are going to get. That would be my speculation for why that rate is the highest.



This chart also makes sense from a Christian perspective.

Christian men who are mission from God have a sense of purpose. Hopefully, they are working to be excellent in all they do physically, emotionally, mentally, spiritually, and also from a discipleship perspective. Purpose and working toward that purpose changes a man.

Porn is only a symptom of the problem in that respect. If a man isn't attractive enough to get dates he's more likely to be lonely or isolated, unhappy about how they look, and/or self conscious or insecure and satisfy sexual urges on porn.

The alternative is porn or the gym. One is the long term answer that can raise attractiveness to date and marry. Porn is the symptom of a short term medication much like alcohol to mend the wound.

Woman don’t understand the male experience or what men want

May 2, 2023 | by Deep Strength | Link | Original Link

A commenter called “anti-deti” tries to push back against deti’s comments on the terrible state of men and marriage by asserting how his marriage was different. Yet, it is precisely the comment that gives away that this “man” is almost certainly a woman. Let’s take a look.

> Deti initial comment:
>
> We all know men marry for sexual attraction and love. A man will not, absolutely will not, marry a woman he does not feel love for.
>
> A man will not, absolutely will not, marry a woman he does not want to bang.
>
> Women know this.
>
> This is why men have to go into a marriage knowing their own value and what they bring. He has to be prepared to walk away at all times. He has to be prepared to say, in effect, *“I get what I want and need from this relationship, or I’m leaving. You do what you promised, you give me what you promised, or I’m leaving.”*
>
> More to the point, though, he has to know in his own mind and heart that he’ll be OK and that he can eventually replace her if he wants to. Most men are so beaten down that they don’t know this. They don’t even know that *“no involvement with women”* is an option. They don’t even understand *“no woman is better than a bad woman”*.
>
> It never occurs to them, *“Hey, you know, I don’t have to take this sh!t. I don’t have to put up with your BS, your temper tantrums, your sexual deprivation, and your all around bad treatment. Being alone would be better than this.”* And then go do it. It doesn’t occur to them because of the blue pill / churchian complex keeping these men in mental and emotional prisons.
>
> One of the things a man needs to do to choose a wife wisely is to know his own value, and withdraw all of it promptly from any woman who can’t or won’t give him what he wants and needs.

Although I slightly disagree with some of the points on how a man must deal with things, it’s for the most part an accurate on the male experience.

> **Anti-deti response**: I disagree. I neither loved my wife nor was sexually enamored with her when I got married. I married her because she was a smart, hardworking girl that I thought would make for a good partner in life. She loves me, I’m more or less ambivalent. She cooks, cleans, works, and f_cks, while staying out of my way for the most part.

As we will analyze, a woman 100% of the time wrote this comment.

> I disagree. I neither loved my wife nor was sexually enamored with her when I got married.

A. Very few men, aside from maybe players, won't marry a woman for love.

B. Women don't know how strong a man's sex drive is. Virtually 100% of men will marry a woman because he is sexually enamored with her.

The first sentence alone almost assures that a woman wrote it because this woman does not understand the male experience.

> I married her because she was a smart, hardworking girl that I thought would make for a good partner in life.

C. Notice the attributes that this woman describes that she likes in a "woman." It's the exact attributes that women like in a man.

They want a smart, hardworking *man* that is a good partner in life.

Very common saying that women say they want. Pure projection.

> She loves me, I'm more or less ambivalent.

D. The woman again projects her own feelings on this imaginary wife. This is why the Bible says men are to love their wives and wives are to respect their husbands. Different needs.

Men want respect from women not love. If a wife respected and adored her husband, he would love her and not be ambivalent about it.

> She cooks, cleans, works, and f_cks, while staying out of my way for the most part.

E. Finally, the woman attempts again to think like what a man would want, but stumbles in the middle. Yes, men generally want good cooking, cleaning, and sex.

However, most men absolutely do not care if a woman works and if she's sweet he definitely doesn't want her to stay out the way but be around him a lot.

TL;DR: The troll accounts always give themselves away because they don't understand the male experience and what men are looking for in the opposite sex. The reason for that is because the literally don't care, otherwise they would put some effort into learning about what men want and actually try to do it. Women like this are few and far between today.

Hypergamy galore: college vs HS or less education preferences

May 23, 2023 | by Deep Strength | Link | Original Link

Ironically, IFStudies article on The College Dating Divide shows hypergamy in action.

> For single women, education appears to have a profound influence on dating expectations, according to a new report from the Survey Center on American Life. Close to half (45%) of college-educated single women say their relationship status is largely due to an inability to find someone who meets their expectations. For single women without a college degree, only 28% report that this is a major reason for their lack of a partner or spouse. Of six different reasons single women give for why they are not dating or in a relationship, the inability to find partners who measure up was cited most often.
>
> Women appear much more discerning than men when it comes to dating. However, there is a massive educational divide among women in their dating priorities. College-educated women are far more likely than those without a degree to say a partner's political views, personal habits, and current financial situation are important considerations.
>
> Of 10 different attributes measured in the figure below, a majority of college-educated women would consider nine of them to be liabilities in a potential partner. For the majority of women without a degree, only three—being unemployed, living with parents, and smoking—are dating liabilities.

We already knew this, but now we have a quantified chart!

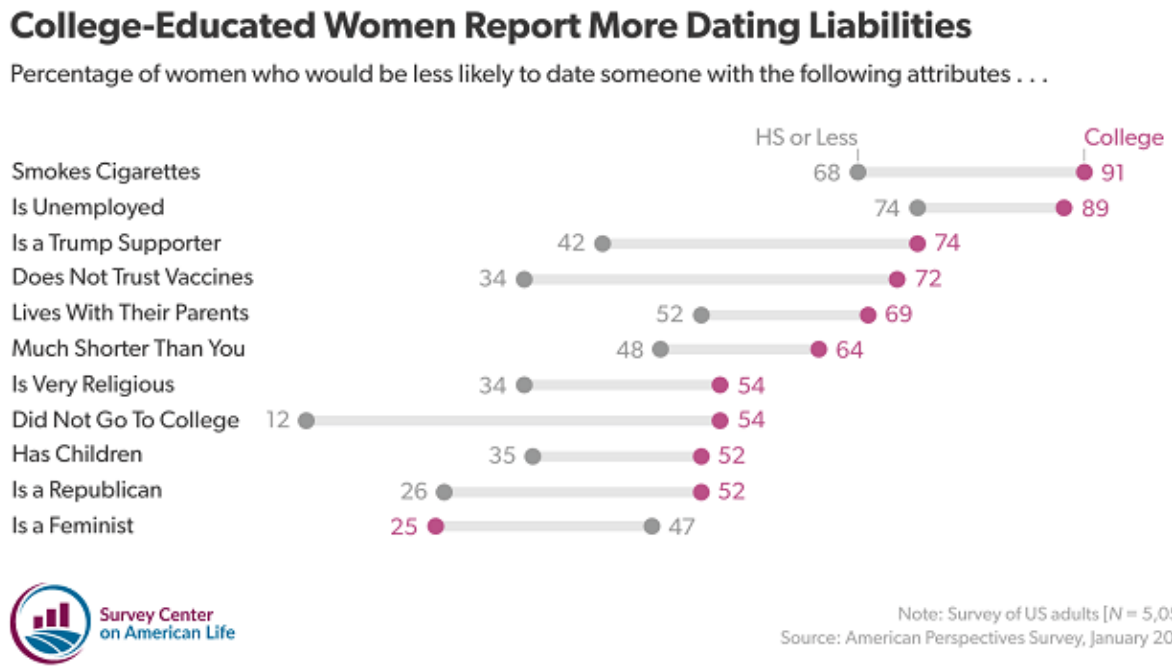


Photo from IFStudies article.

There’s a few things of note on this chart.

- Women are more picky in a good way on health aspects – smoking
- Women are more picky with height, lives with parents, and monetarily/job wise when they make more. Something we already knew to be true for women – 6 foot, needs to be independent, and “his money is our money, and my money is my money”
- Most of the rest are due to leftist indoctrination – Trump, vaccines, religious, did not go to college, has children, is republican.
- Then the last one is similar leftest indoctrination but reversed which is interesting – More college educated want to date a feminist, but much HS or less people do.

Of course, even though the college educated women SAY this, that’s not what they actually want. Their hypergamy wants the masculine man, and they don’t actually like the liberal male feminist as has been proven time and time again.

The biggest gap is in did not go to college. This is profound because the gap in college education is now like 60:40 women:men in university. This means about 33% of those women (40:40 pair off, 20 left over out of 60 total women 20/60 = 33% of all women) are left over and if 50% of them are hypergamous enough to not want to date a man if he did not go to college, that means about 16-17% of women that are college educated women may not marry.

This is not including the fact that marriage being eliminated and cohabitation is mostly on the rise in lower incomes and non-college educated, so that’s why the estimates are closer to something like 30%+ of women may not marry. Many of them likely due to being priced out hypergamously because they won’t get a reign on it.

Authority in marriage is a must

May 27, 2023 | by Deep Strength | Link | Original Link

Now that the incendiary title is out of the way, I've been thinking about this for the past few weeks.

Essentially, how the world works is that everyone is under some sort of authority.

- When you're a child you're under the authority of your parents, teachers, and whoever else there is teaching or discipling you.
- When you're older as a student in university or a job you're under the authority of the school, teachers, or your boss
- Whatever opinions you hold such as if you're a democrat, republican, liberal or conservative, you're under the authority of whatever indoctrination they are trying to pile into your head.
- Jesus claimed to be under the authority of God, and the Bible makes clear that the Church is under the authority of Christ just as the disciples followed Christ.
- So the main thing under fire, especially in the Church, is the authority of husbands over wives.

Authority in all of these examples in essence is **influence**. It's not being able to force someone to do what you want, although you could probably do that. However, they would likely do it unwillingly.

Therefore, it's stupid for any man to enter a marriage where a woman is not under his authority and willingly following his lead. **It's been said before that submission is not submission until there's disagreement**. Many a wife will willingly follow her husband *until* she disagrees with something he said or does. It's not submission if you agree but when you disagree.

We can see the example of this with God and Jesus and Jesus and his disciples. Jesus sweat blood but submitted to the father's will in the garden. The disciples had many opinions about Jesus being the Messiah, but Jesus had to continually rebuke their notions of what they though the Messiah should be and to show them that His purpose was not a military kingdom but a spiritual kingdom that would reign forever.

The problem then is that if a wife is not under a husband's authority that means she's under someone else's or something's authority.

- Whether that is at the whims of the cultural tides
- Her friends or family whispering in her ear
- Her boss at work dictating her schedule
- Even her own feelings or prioritization of children over her husband
- Materialism or keeping up with the Jones'

As I've said before, this is the big temptation for wives as deti referenced in the recent

post:

> It’s ironic. A large delusion that has come over the eyes of the Church. Women have no trouble submitting to their boss at work or their teacher in school or other human authorities because it is normal. But God forbid they submit to the husband to whom they committed their life to, who loves them the most, and the one they vowed to be with before God.

You can see how this can get messy real fast. If you don’t have authority or influence over her then someone or something does. She does what she wants, and what she wants is going to be deleterious in the majority of circumstances to the family unit.

Husbands can say they want an egalitarian marriage — and that is acceptable if a husband is willing to choose that by God’s authority vested in him as the leader in marriage — but this scenario ***only*** works in the specific instance of a woman submitting herself to God, being trustworthy, and having near if not full maturity in her own moral agency. This combination of 3 aspects is unlikely for many women to have in today’s culture and even the Church.

Therefore, any man that wants to be married should take the proper precautions and leadership reigns of any relationship he is in and ensure that such a prospective wife is willing to follow his lead even if she disagrees before marriage. There are many ways to test this that have been covered on this blog before, but it is imperative that he does this.

There are too many things out there that vie and fight for the authority and influence over a wife that can erode it slowly or quickly from a husband. Many many examples in the Church and even the sphere.

Don’t make the mistake of going into a marriage without knowing your wife will submit to you especially when she disagrees with your words or actions.

The unhaaaapy divorces affect kids the worst

May 31, 2023 | by Deep Strength | Link | Original Link

Aaron Renn covered this article in his newsletter, but I wanted to look at it more in-depth. This is actually a very old study (2000) and article (2001).

> After examining 300 marriages that ended in divorce, the researchers found that there were two types headed for divorce: high-and low-conflict. The prevailing wisdom is that most marriages that end in divorce are fraught with conflict, but the sociologists found the reverse: 60% of low-conflict marriages ended in divorce, compared with 40% of high-conflict ones. “I didn’t trust these findings, because they were counterintuitive,” Amato said.
>
> The researchers checked the statistics against an independent sample of 5,000 married individuals who, before divorcing, were also interviewed every few years by researchers from the University of Wisconsin at Madison. The results were the same: 60% of low-conflict marriages ended as compared with 40% of high-conflict unions.

This confirms what we know. Most divorces out there are not for cheating, partner violence, or any other “exceptions” that feminists and churchians hang their hats on.

I suspect these stats have gotten worse this study was published in 2000 and was recording married couples during the 1990s for 3-5+ years. It’s likely that most of the marriages divorcing for high conflict are likely under 40% and perhaps as low as 20-30%. The rest then would be low conflict divorces which would make up 70-80%+.

The reasons for this are obvious. Feminism, sex and the city, and all manner of divorce if you’re unhaaaaapy has become more normalized. Wives will jettison a “good man” over pretty much nothing. Include the college educated divorce rates that are now oft-quoted of 90% of divorces and you have likely much higher increased stats.

> “Being stuck in a household where there is a lot of discord puts children at greater risk for depression, problems in their own marriage when they do marry, problems in friendships and a tendency not to go on to college,” Amato said. “Divorce benefits these children because it removes them from an aversive, conflict-ridden, hostile home.” Perhaps most important, Amato said, divorce excises a negative role model of love from the home.
>
> “If you ask what is wrong with the marriage, these couples just go on and on,” Amato said. “These are what you would call terrible marriages–marriages that fit our preconception of divorcing couples.”
>
> But children whose divorced parents had low-conflict marriages (that is, they rarely fought and reported being pretty happy during the marriage, then continued to socialize and said they still loved each other after divorce), fared worse in adult romantic relationships. “When kids grow up in families with

> parents who had these ‘good enough’ marriages that end in divorce, they do badly,” Amato said. “They are more likely to see their own marriages end in divorce and have problems in general forming intimate relationships.”
>
> Children in low-conflict households grew up thinking everything was OK, Amato said, and then the marriage suddenly ended. To them, the divorce was inexplicable. “These children,” Amato said, “have trouble making a commitment, question how much one can trust love and commitment, and in marriage, they have a lower threshold for problems which trigger thoughts of divorce.”
>
> Wallerstein found similar effects upon children whose parents’ divorces were not precipitated by conflict. “What I found from the children was that as adults they suffer from the fear of the second shoe dropping,” Wallerstein said. “I associate this with the fact that their parents’ divorce came out of the blue. They were horrified when their parents met them at the door after school and said, ‘We have decided to divorce.’ Some came home to find a parent gone.”
>
> The moral of the story is that parents who don’t have a combative relationship but are bored might want to ditch divorce plans to work much harder at their relationship. Or they may want to pause before filing those divorce papers in hopes that their marital happiness quotient will spike.

On the surface this does not make sense, but when you think about it does. Marriages that seem good and happy and then a parent just leaves will really shock a kid making them basically trend in a very negative direction on the Big 5 personality traits that increase risk of divorce:

- Less trusting/agreeable
- Less openness
- More neuroticism

It also teaches them by poor role model instead of a removing a poor role model. The high-conflict you’re removing the poor role models, but in the low-conflict or frivolous divorce you’re teaching them that a parent can leave at any time for even dumb reasons. This is probably why both men and women start to be either paranoid or fear avoidant. They’ll leave before the other person can leave them, or they will be walking on egg shells all the time because they fear someone will leave them.

Frivorces affect kids the worst.

> Linda Waite, a University of Chicago researcher, discovered that 80% of people who rated their marriages “unhappy” in a national survey, when asked five years later, ranked it “happier.” Of the couples who rated their marriages “miserable” (2%), about 77% rated them as “very happy” five years later.

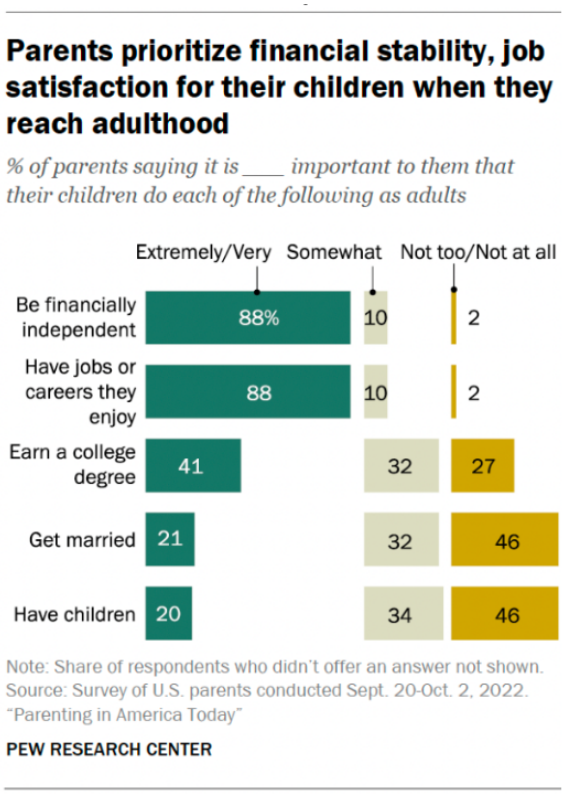
And of course if you work through it then most are happier later. Surprise surprise.

Research on how Life Scripts are the new normal

June 4, 2023 | by Deep Strength | Link | Original Link

We've been talking about lift scripts for years now, but there's now actual research about how American parents are pushing it and the ordering of it in young adults.

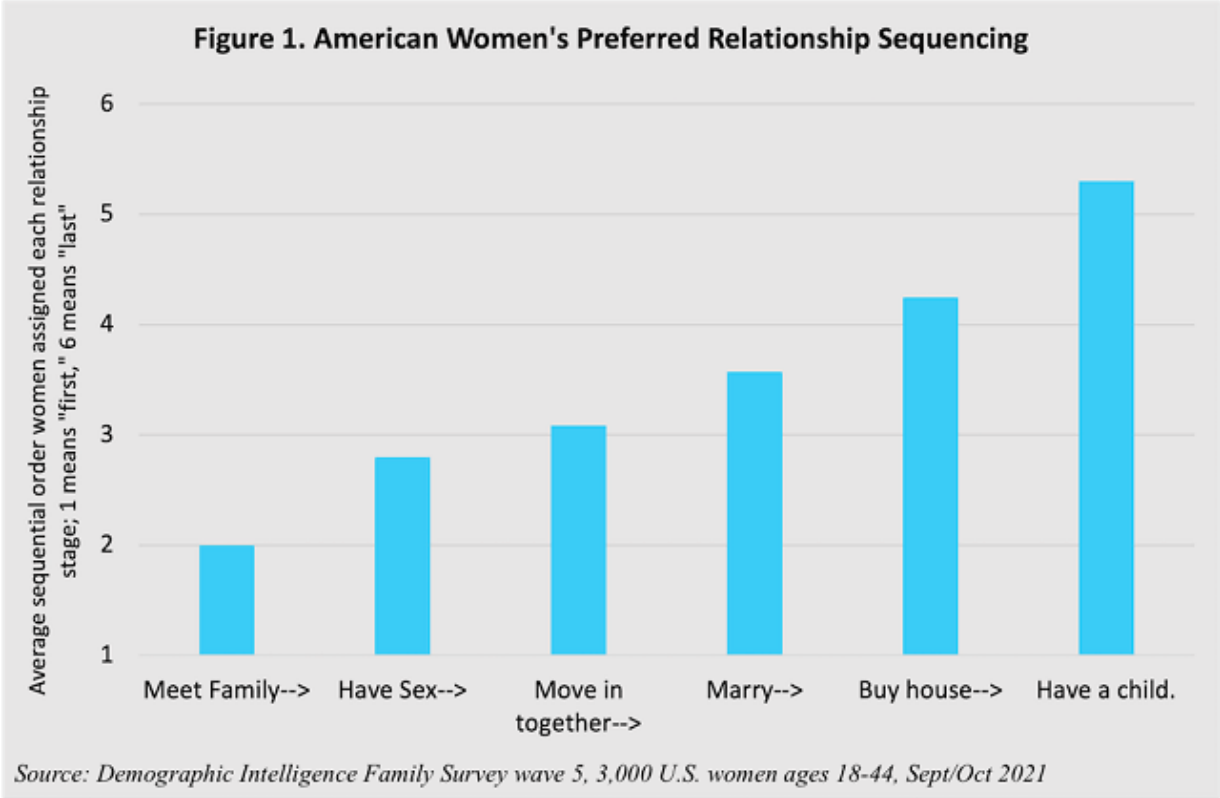
American parents are prioritizing university and having a job over getting married and having children.

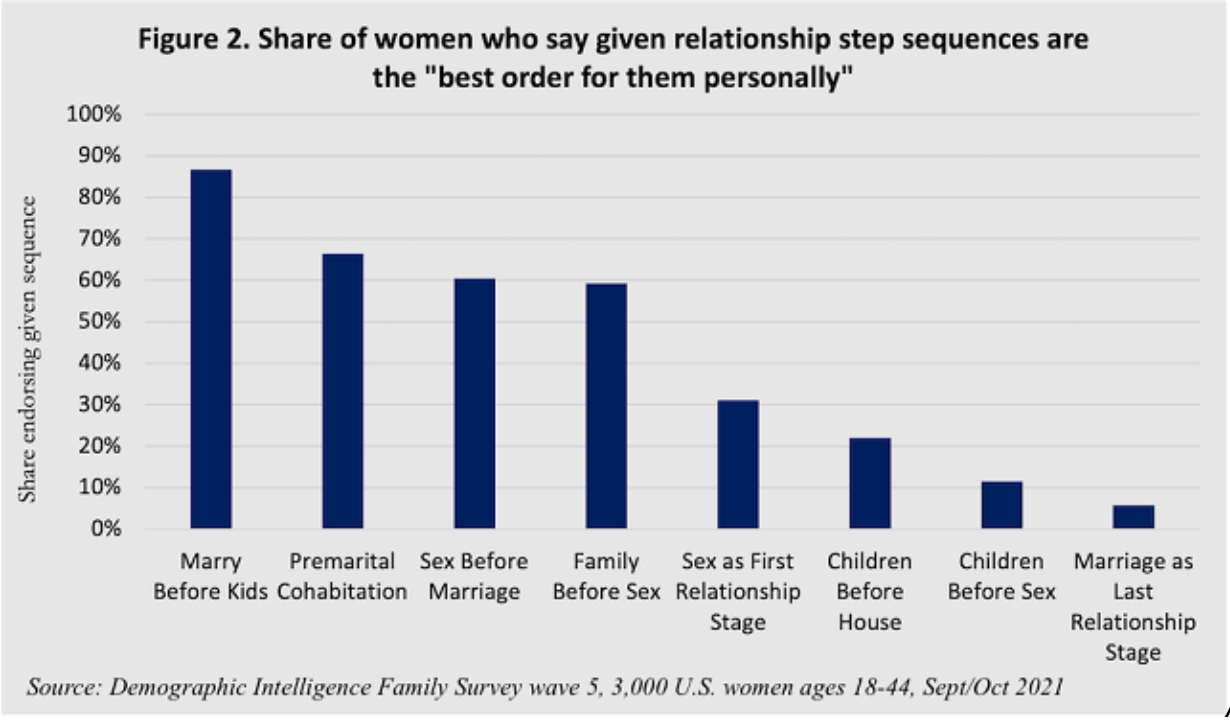


All images from IFStudies links provided.

This is fairly obvious if you ask men and women about what they were taught when they were growing up. Almost everything is about doing good at school so you can get a good job and do stuff. Not much is taught about relationships and marriage or even important things in them

Putting Things in Order: Relationship Sequencing Preferences of American Women





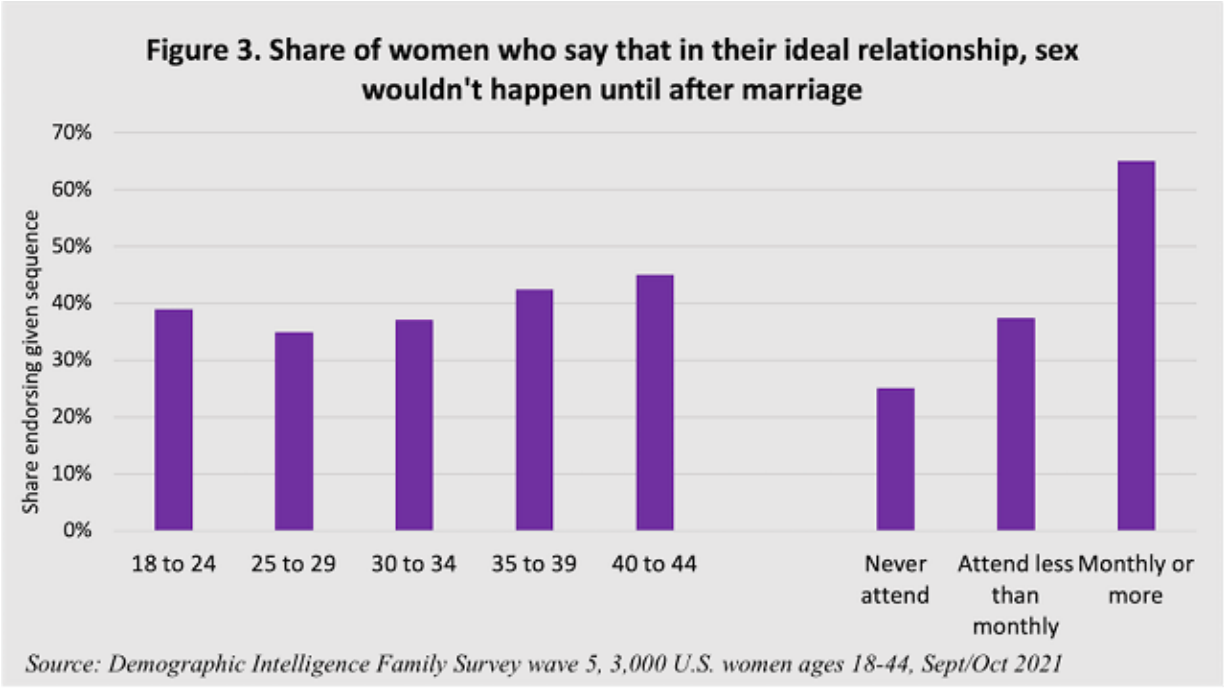
All images from IFStudies links provided.

In the preferred sequencing order, having sex and cohabitation are before marriage whereas they were traditionally and for Christians after. Can't tell much about the house as that's probably some part of the American Dream.

Now figure 2 is very interesting.

- 30% of women are whoring it up – sex as the first relationship stage
- The majority of women ~60-70% want cohabitation and 60% want sex before marriage. Clearly shows there are not much Christian values anymore.

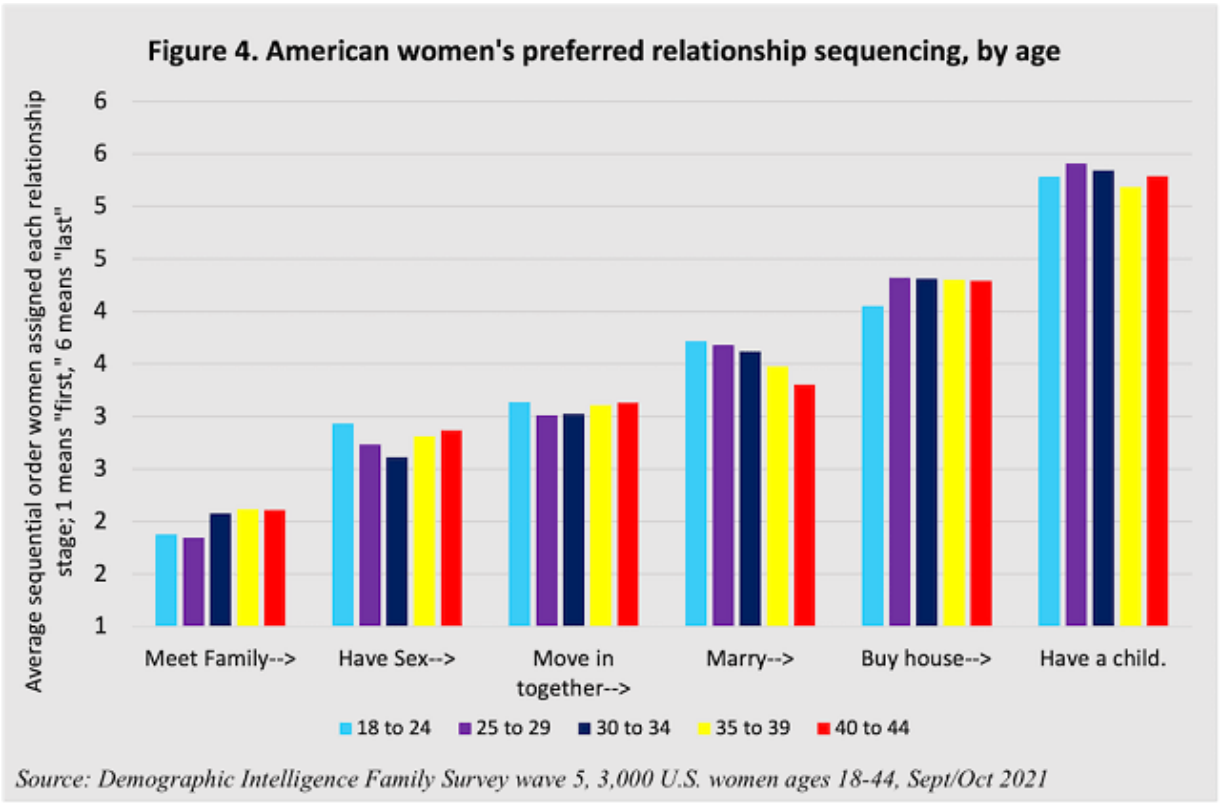
- 60% saying they want family before sex doesn't show much except that a slight majority of women still have some extremely basic standards



images from IFStudies links provided.

I assume this chart mainly shows women who call themselves Christians. The only thing of note in this chart is the Church attendance. Weekly attenders are the most important and like the other studies I've talked about there are more likely to be women that are virgins in Church.

Of course, ideal is not always what happens, so you can assume that many women have delusions of ideals but rarely do they happen.



images

from IFStudies links provided.

Finally, **all** fertile women have bought the cultural life scripts. The cultural ***penetration*** into the Church is pretty much standard. Pun intended.

The only good thing is that looking for a true Christian has never been easier. You just bring up the hard topics in the Bible and see if they agree and actually do what it says in their daily life. It’s just that there are few of them.

Headship with Gentile and Genuine authority discernment

June 9, 2023 | by Deep Strength | Link | Original Link

Expanding on my comment on Jack's latest post.

> "Another way to comprehend the Peaceful Unity Marriage Model is by regarding the marital relationship as DeepStrength outlined in Structures of Authority Summarized (2014/5/16). Here, DS describes how the husband's perspective is to view his wife as a co-heir, companion, and friend, while the wife's perspective is to respect and submit to her husband as her authoritative Head."
>
> "Derek's view of marriage lines up with DS's model to a tee."
>
> "Based on how Derek describes this from his own personal perspective, yes, it does sound like what we would call egalitarian, but that's not it at all, and he doesn't seem to be able to articulate this difference very well. Also, we cannot observe the graceful faith of his wife's submission, which makes all the difference in the world, so this absence of information further obscures the truth of the matter."

Maybe.

Agree — On the surface, this appears to potentially be what Derek is saying, based on his agreement with your take here.

Disagree — Derek's wording is still suspicious because he does not believe husbands have any authority in marriage when it is clear that they should.

However, what may clear up a potential disconnect is that Jesus makes it clear that authority is present, but it is not "Gentile" authority but "genuine" authority.

> Matthew 20:25-28 (ESV)
> 25 But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."
>
> and
>
> John 13:12-17 (ESV)
> 12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15 I have set you an example that you should do as I have done

> for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.

Jesus makes it clear that His authority is to be used to love and serve the disciples and by extension the Church, which makes this a clear analogy for husbands and wives with Christ : Church :: Husbands : Wives.

If Derek agrees that (1) a husband has authority in marriage, and (2) a husband's authority in marriage is to be used to love and serve, then I agree with him.

If he denies the husband has any authority, then I still cannot agree as that does not fit the model represented in Scripture at least according to my knowledge.

He may also disagree that a husband has authority to discipline and reprove his wife though, and that much is clear in our relationship with God in Hebrews 12 and Revelation 2-3. If so, it seems like there is still a clear distinction from what he believes and how headship can be applied to a rebellious wife.

As other commenters make clear, he doesn't have any solutions for the husbands with rebellious wives, even though we know that a husband acting as the leader / authority is a step on the way to the model I made on my blog.

More elaboration

Derek's response is a bit confusing to me.

> (1) "A husband's [right to give orders, make decisions, and enforce obedience] in marriage is to be used to love and serve."
>
> (2) "A husband's [having power in the marital sphere] in marriage is to be used to love and serve."
>
> (3) "A husband's [power to influence his wife by his commanding manner or knowledge] in marriage is to be used to love and serve."
>
> Of these candidate paraphrases of Ephesians 5, I do not see how you get any of them from Matthew 20:25 and John 13:12. **A servant or slave does not have authority of the types above: they take orders from another. When Jesus washed of feet of his disciples, he was socially debasing himself. None of these definitions seem to capture the essence.**
>
> I can agree that a husband has the authority to love, serve, and sacrifice as Christ did, but I'm not sure this is what you mean when you say a husband has authority. Unless the definition of the English word is getting in the way, you are implying much more from authority than I am reading in the words of Jesus.

Jesus was not simply socially debasing himself. He was using the example of him having authority over his disciples and then using it to love and serve others *to the point of debasement/death*. There's no other way to understand it because he references his **authority in both passages** which means he is saying this is "genuine authority" and how a leader should act.

> Matthew 20:25 But Jesus called them to him and said, **“You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you.**
>
> John 13:13 **“You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet**. 15 I have set you an example that you should do as I have done for you.

Similarly, we see the same thing as wives are compared to slaves in submission to their husbands and masters respectively as per the analogy in 1 Peter 2 and 3.

> 1 Peter 2:18 Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. 19 For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. 20 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. 21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. …
>
> 1 Peter 3:3 Wives, **in the same way** submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, 2 when they see the purity and reverence of your lives. 3 Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. 4 Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight. 5 For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear.

Jesus clearly shows how to use authority as genuine vs Gentile. Paul tells us that Christ:Church::husbands:wives which means headship authority and submission of Church and Christ also applies to marriage. Similarly, Peter demonstrates that even unjust masters and husbands authority over their slaves and wives should be met with respectful submission.

Clearly, though, Christian husbands are to not use their headship authority as Gentiles but Jesus’ example of genuine, but for those wives with unbelieving husbands they are still to act in the same Christian manner regardless of Gentile or Genuine Headship.

To distinguish the difference between Gentile and Genuine authority more:

- Gentile authority – lording and exercising authority over others
- Genuine authority – using authority loving and serving others

The specific problem that we run into is that many of Jesus’ actions toward the disciples

often can *seem* like Gentile authority. For instance:

- Jesus regularly chastises the disciples for their lack of faith
- He rebukes the disciples when they stop the little children from coming to them
- The disciples regularly insist that they start arming themselves to oppose the Romans, but Jesus tells them to lay down their weapons and that His kingdom is not of this world
- He also tells them several times to do things like ministry, get things to eat, get a donkey for the triumphal entry, and other things. This is quite clear.
- Even in Revelation 2-3, Jesus rebukes the Churches for several different reasons and says that if they don't repent then they'll be thrown out

It seems safe to say that Jesus is acting as the head and authority by leading and teaching the disciples about His kingdom and how to act it in. The same analogy Paul makes about Jesus:Church::husbands:wives and Peter makes about wives' submission to their husbands like slaves to their masters. Additionally, I think that most of us would assert that Jesus was doing all of these things so that he could teach his disciples about God's will and not to lord his authority over them.

Thus, it can be established that chastising, rebuking, telling the disciples to do certain things, and even making ultimatums toward the disciples/Church is not necessarily "lording authority" over them. His ultimate goal is their salvation and sanctification. Even though it may seem like Jesus may be using his authority/headship harshly at times. Indeed, even though Jesus was harsh in calling out the Pharisees' sin especially in Matthew 23, it seems that some Pharisees did end up repenting and following like Nicodemus.

The main disconnect appears to be that for those that believe in egalitiarianism or headship != authority is that they don't understand that authority can be used lovingly to do similar things that Jesus did or they want to deny authority altogether. Jesus called out others wrong thinking and sin — even the disciples and Church — and calls them to repent and be sanctified. Husbands are tasked with that headship authority in their marriage to do that, even though it can seem harsh at times.

Moral agency and sex define a marriage

June 14, 2023 | by Deep Strength | Link | Original Link

I've given my opinion on what marriage components are from the Bible, but I've also been thinking about this as bit more with Jack's series trying to think of an improved framework.

- https://sigmaframe.wordpress.com/2023/06/03/are-common-law-marriages-the-most-biblical/
- https://sigmaframe.wordpress.com/2023/06/04/bridal-charades/
- https://sigmaframe.wordpress.com/2023/06/12/a-concise-history-of-marriage-regulations/
- https://sigmaframe.wordpress.com/2023/06/14/superposition/

Then it all came to me based on what we learned from the previous series on moral agencies of wives.

- Husbands are to improve the moral agency of their wives through sanctification
- The general process of sanctification with moral discernment, moral agency, and mature theosis
- Jack's summary of many posts on moral agency (of wives).

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 **to make her holy**, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.

To summarize the above, husbands are tasked by God to improve the moral agency of their wives during marriage especially because they are more easily deceived.

Thus, the parallel before marriage starts is that some amount of **moral agency** is needed from both the husband and wife in order to create a marriage along with **sex**.

The example that always bothered me was that virtually everyone — Christian and non-Christian alike — would say that two teenagers who promise to be married because they want to have sex with each other and then have sex are not considered married. It's an empty promise spurred on by hormones and temptations.

What then does some of the Scriptures say about moral agency and marriage?

1. In the Scriptures there are some limited times such as in Exodus 22 where a father can veto a marriage. This is basically saying that the daughter/woman does not have enough moral agency to assent to the marriage herself.
2. Similarly, in Numbers 30 husbands can nullify vows from their wives which also says that wives may be too rash and not have good enough moral agency to fully understand what she is doing.

3. Also, God tasks husbands in the NT to sanctify their wives so they can mature to have full moral agency.

What we have here is a pattern where moral agency is a primary aspect of establishing a marriage along with sex, and God still requiring that mature moral agency be the full end goal as well.

Given this pattern, it stands to reason then that the various other factors that often go along with marriage in the Bible also tend to approximate establishing enough moral agency for the marriage to be legitimate.

- Sacrament through the Church with Catholics and Orthodox, and likewise with Protestants but not as formally. Moral agency to formally assent to what God says marriage is.
- Parental agreement is one of the ways moral agency of those being married may be affirmed such as with the Patriarchs getting a bride for their children or arranged marriages. The children getting married usually affirm this through participation in a wedding ceremony/vows and sex.
- Ceremony and vows are another common way this is affirmed. Again, moral agency to assent to the the marriage.
- State-based marriage also approximates this as well. Moral agency to agree to be married in the eyes of the state.
- Sex = marriage is possibly, in the context of the assent of unhindered moral agency to become one.
- Lack of moral agency of the infatuated teenagers means that their supposed marriage is not a marriage.

Essentially, the various components of marriage aside from sex across the Bible and various cultures are there to help approximate **moral agency** of those married to become one which creates the unity of a family.

Why **moral agency** and sex?

Moral agency is also the way we as Christians become believers. We admit we're sinners, confess our sins, and believe that Jesus rose from the dead and follow His example. This is the mystery of Christ and the Church, and through our moral agency we agree with Jesus and become His followers to participate in the oneness of the Christ-Church. This is the analogy for the marriage of husbands and wives – Christ:Church::husbands:wives.

Conversely, it was a sinful moral agency at the fall that separated Adam and Eve from the fellowship/oneness with God in the garden. It is a sinful moral agency that where the Pharisees were divorcing their wives.

It also appears to me that moral agency led Jesus to say the phrase: "What God has put together let no man separate." Spiritual unity through moral agency along with the physical manifestation of unity in sex results in a marriage, just as with the Covenants in

the OT and NT they are assented by the parties and sealed in blood.

Thus, moral agency and sex define a marriage.

Marriage simply looks messy in the Bible because moral agency can be expressed through many different forms.

Sex is not marriage in certain Biblical circumstances

June 27, 2023 | by Deep Strength | Link | Original Link

This is not really worth it's own post given the last two posts. But here we go anyway.

- Moral agency and sex define a marriage
- Headship with Gentile and Genuine authority discernment

The example that just popped into my head where Sex is not Marriage even in Genesis is Judah and Tamar. It also gives us some background on what is considered not marriage = sex.

> Genesis 38:11 Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's household until my son Shelah grows up." For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's household.
>
> 12 After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him.
>
> 13 When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep," 14 she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife.
>
> 15 When Judah saw her, he thought she was a prostitute, for she had covered her face. 16 Not realizing that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you.""And what will you give me to sleep with you?" she asked.
>
> 17 "I'll send you a young goat from my flock," he said."Will you give me something as a pledge until you send it?" she asked.
>
> 18 He said, "What pledge should I give you?""Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. 19 After she left, she took off her veil and put on her widow's clothes again.
>
> 20 Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her. 21 He asked the men who lived there, "Where is the shrine prostitute who was beside the road at Enaim?"
>
> "There hasn't been any shrine prostitute here," they said.
>
> 22 So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine prostitute here.'"23 Then Judah said, "Let her keep what she has, or we will become a laughingstock. After all, I

> did send her this young goat, but you didn't find her."
>
> 24 About three months later Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant."Judah said, "Bring her out and have her burned to death!"25 As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognize whose seal and cord and staff these are."
>
> 26 Judah recognized them and said, "She is more righteous than I, since I wouldn't give her to my son Shelah." And he did not sleep with her again.

Presumably, sex via prostitution was not considered sex as marriage. This means that there is something else involved in creation of marriage, and I believe it to be the moral agency in making the marriage covenant along with sex.

> John 4:16 He told her, "Go, call your husband and come back."
>
> 17 "I have no husband," she replied.
>
> Jesus said to her, "You are right when you say you have no husband. 18 The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

The same is true with the Samaritan woman at the well. She was married several times, but the man she was living with and presumably having sex with was not her husband. Sex was not marriage in this last instance, even if she was able to be married several times before.

It's also common knowledge that many of the other probably prostitutes of the Bible such as Rahab were not married, but were eventually able to be. Both Rahab and Tamar were included in the line of Jesus for being righteous despite their pasts.

The vast majority of sex outside of marriage today may very well be termed prostitution or whoredom. In other words, the people doing it are not trying to get married. They are shrine prostitutes for the temple of hedonism.

Thus, it seems to be that despite what regulations have been put on marriage from the Bible to the Church to secular sources until now, that there is an understanding that some type of moral agency agreement of a marriage must be in place in addition to sex to create a marriage. The sex = marriage commenters like to gloss over the fact that most of the common law marriages in the past were people who agreed to live together as married or in the Bible had their parents, themselves, or a servant (e.g. Abraham, Isaac, Jacob, etc) negotiate with the father for the bride and sometimes agreement of the bride.

Maybe the agreement to live together as married didn't have a ceremony, vows, or other things that we traditionally associate with weddings now, but they did have that understanding that they were married along with the sex. The moral agency of the marriage agreement in particular seems to be the dividing line between the teenagers who want to be "married" just to have sex and the father annulment of the potential

marriage in the Law of Moses. Those would not be true marriages but the ones where people are exercising moral agency are.

Past sexual history and willingness to engage in relationships or marriage

July 3, 2023 | by Deep Strength | Link | Original Link

Since we're on the topic of marriage, recently ran across an interesting study done 6-7 years ago.

Sexual History and Present Attractiveness: People Want a Mate With a Bit of a Past, But Not Too Much

> The aim of this study was to explore how people's sexual history affects their attractiveness. Using an Internet survey, 188 participants rated their willingness to engage in a relationship with a hypothetical individual with a specified number of past sexual partners, ranging from 0 to 60+. The effect of past partner number was very large. Average willingness ratings initially rose as past partner number rose, but then fell dramatically. For short-term relationships, men were more willing than women to get involved (although the difference was not large). For long-term relationships, in contrast, there was virtually no sex difference. Thus, contrary to the idea that male promiscuity is tolerated but female promiscuity is not, both sexes expressed equal reluctance to get involved with someone with an overly extensive sexual history. Finally, participants with an unrestricted sociosexual orientation (high SO participants) were more tolerant than low SO participants of prospective mates with higher numbers of past sexual partners but were also less tolerant of prospective mates with low numbers of past sexual partners.

Essentially, they have confirmed several things from culture which we will go over in the charts. The problem with this study is mainly that the low amount of people who did it means it's not necessarily representative of entire populations, but given the data I think it's fairly reliable as it shows practically what we have known.

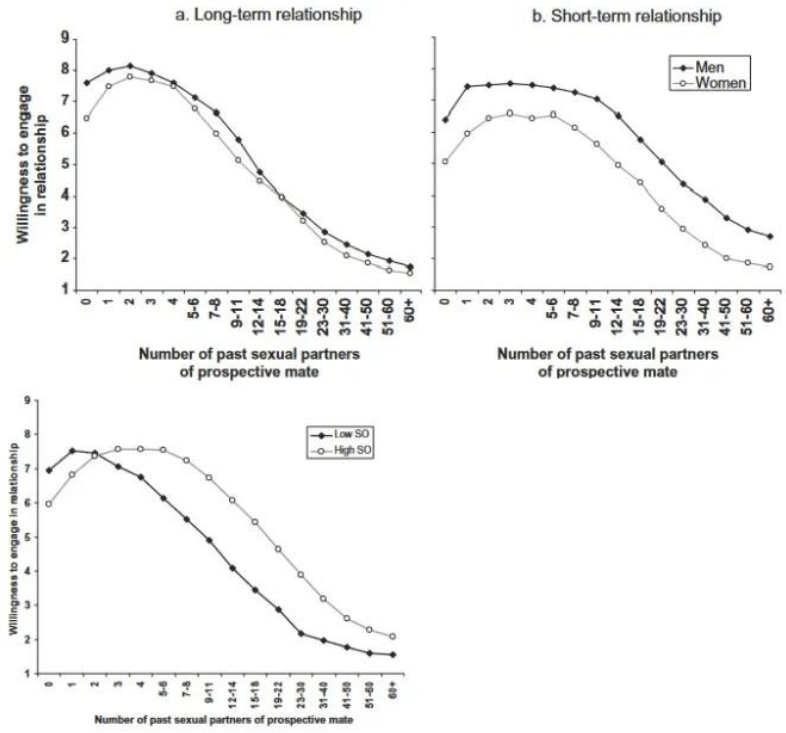


Figure 3. High-SO versus low-SO participants' willingness to engage in a relationship as a function of a prospective mate's number of past sexual partners.

The first two charts show that for long term relationships both men and women prefer overwhelmingly that their husband or wife have low partner counts. This may seem intuitive to the manosphere but it makes sense from a trust perspective. You implicitly don't want someone who wants to go out and play the field when married. Both men and women prefer that their husband or wife have < 5-6 partners with a precipitous drop after that.

The difference in the long and short term relationships is stark. Men overwhelmingly are much more willing have sex with everyone, but their filters for long term and marriage relationships are stronger.

Conversely, women as a whole are less likely to sleep around in short term relationships, but when they do they reduce the amount of 0-22 partners they are willing to be with and actually increase the total number of 22-60+ partners they are willing to be with over the long term willingness. This supports the point that the minority of promiscuous women are sleeping with tons of men.

The last chart shows that low N-count men and women overwhelmingly prefer a woman for long term or marriage that has 0-4 partners or less. The high N-count people tend to be more lax in their preferences. I wouldn't be shocked if you separated the low SO counts out that men would prefer virgins more than women though.

Generally, the study as a whole does demonstrate at least for long term partners, people still prefer that their partners have lower N counts. This makes sense as you're able to trust people who have lower N counts more than men and women who have been playing the field for a long time and likely have greater propensities to cheat.

This chart is a wide dispersal of people, and it's not a survey of Christians. I'd expect most Christian men to overwhelming prefer virgins or at most like 1-2 partners. I'd expect

similar of Christian women but probably a little less pronounced than Christian men as women are not as worried about past sexual history as men. However, the chaste Christian virgins usually do prefer their man to be a virgin or in the 1-2 partner range for the most part.

Sex is not Marriage Final Thoughts

July 15, 2023 | by Deep Strength | Link | Original Link

I've written many posts on this, but let's sum up the evidence.

- Sex is not marriage in certain Biblical circumstances
- Moral agency and sex define a marriage
- Headship with Gentile and Genuine authority discernment
- Marriage marriage components
- Marriage

Genesis 2 – Marriage is not Just Sex

As a review, marriage in Genesis 2 is not simply "and they shall become one flesh." We can see that God acts as the first Father to give Adam his wife Eve:

> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.
> 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.
>
> 23 "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man."

Likewise, there is the aspect of separation and joining, and sex:

> 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

The original marriage is a framework. It tells us important components of what a marriage, which are namely:

1. Father giving the daughter to the man — God giving Eve to Adam
2. Separating from family(s) — leaving father and mother [to make an independent family unit]
3. Coming together [to be with and live with] — joined to his wife
4. Having sex — becoming one flesh
5. In the presence of witnesses [traditionally with a wedding celebration] — in this case, Father/Jesus/Spirit and potentially angels.

Now, there are examples from the Scriptures where some of these components are missing, but ideally you want all of these to make up a marriage given our example from Genesis 2. Jesus celebrating with the wedding at Cana and His own marriage to His bride in Revelation 19 are obvious examples. Jesus and the Father also bear witness for

themselves and others as Jesus indicates in the gospels.

Now, we can generally group the 5 above components into 3 categories.

1. Agreement of the Covenant — Father giving the daughter, separating from family to be an independent family unit, and coming to live together. 1-3 above.
2. Having sex — becoming one flesh
3. Witnesses — for proof, and also for celebration usually.

Theoretically, a husband and wife can be witnesses for each other in the sight of God. But the agreement of a marriage covenant and sex are required.

Why covenant agreement is a necessary part

All covenants in the Bible are composed of an agreement, blood, and witnesses. In the case of the Lord's covenants with others such as Noah, Abraham, Jesus, and so on, the Lord is the witness. For instance, the Abrahamic covenant God starts with promising Abraham an heir before making the covenant.

> Genesis 15:1 After this, the word of the Lord came to Abram in a vision: "Do not be afraid, Abram. I am your shield, your very great reward." 2 But Abram said, "Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?" 3 And Abram said, "You have given me no children; so a servant in my household will be my heir." 4 Then the word of the Lord came to him: "This man will not be your heir, but a son who is your own flesh and blood will be your heir." 5 He took him outside and said, "Look up at the sky and count the stars—if indeed you can count them." Then he said to him, "So shall your offspring be."
>
> Genesis 15:6 Abram believed the Lord, and he credited it to him as righteousness. 7 He also said to him, "I am the Lord, who brought you out of Ur of the Chaldeans to give you this land to take possession of it."8 But Abram said, "Sovereign Lord, how can I know that I will gain possession of it?"
>
> 9 So the Lord said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." 10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half. 11 Then birds of prey came down on the carcasses, but Abram drove them away.
>
> 12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. 13 Then the Lord said to him, "Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. 14 But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. 15 You, however, will go to your ancestors in peace and be buried at a good old age. 16 In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."

> 17 When the sun had set and darkness had fallen, a smoking firepot with a blazing torch appeared and passed between the pieces. 18a On that day the Lord made a covenant with Abram

Verifying the covenant starts in v9.

- God establishes the covenant
- The blood sacrifice of animals
- The Lord bears witness

Noah, Jesus, and all other covenants follow the same pattern.

Other examples of marriage in Genesis

- Abraham goes to negotiate with his relatives.
- Abraham sends a servant to negotiate for Rebecca for Isaac.
- Jacob negotiates with Laban for himself.

The example of Abraham, Isaac, and Rebekah is oft touted as sex = marriage because "Isaac went into the tent and had sex with Rebekah, but this is clearly not the case from examining the context of the passage.

> Genesis 24:50 Laban and Bethuel answered, "This is from the Lord; we can say nothing to you one way or the other. 51 Here is Rebekah; take her and go, and let her become the wife of your master's son, as the Lord has directed." 52 When Abraham's servant heard what they said, he bowed down to the ground before the Lord. 53 Then the servant brought out gold and silver jewelry and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother. 54 Then he and the men who were with him ate and drank and spent the night there. When they got up the next morning, he said, "Send me on my way to my master." 55 But her brother and her mother replied, "Let the young woman remain with us ten days or so; then you may go." 56 But he said to them, "Do not detain me, now that the Lord has granted success to my journey. Send me on my way so I may go to my master."
>
> 57 Then they said, "Let's call the young woman and ask her about it." 58 So they called Rebekah and asked her, "Will you go with this man?" "I will go," she said.

Both Laban and Bethuel agree to marriage, as well as Rebekah herself. Father and daughter agreement for marriage, which is consistent with Jewish tradition that the daughter can potentially reject suitors.

> Genesis 24:62 Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. 63 He went out to the field one evening to meditate, and as he looked up, he saw camels approaching. 64 Rebekah also looked up and saw Isaac. She got down from her camel 65 and asked the servant, "Who is that man in the field coming to meet us?" "He is my master," the servant answered. So she took her

> veil and covered herself. 66 Then the servant told Isaac all he had done.
>
> 67 Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death.

Isaac clearly agrees, and goes into the tent and consummates the marriage by having sex.

This clearly follows the pattern established in Genesis 2 of:

1. Father giving the daughter away
2. Separating from family
3. Isaac and Rebekah agreeing and coming together
4. Sex
5. Witnesses – her family and Abraham, the servant, and his family

This is just elementary stuff comparing the passages. The only way you can get sex = marriage is to cherry pick the singular verses.

Examples of sex not equaling marriage

In the recent posts, I detailed why sex is not marriage through other various examples.

- Prostitution was common such as the example of Tamar and Judah, the woman at the well (John 3 – 5 husbands but living with one who was not her husband), and other examples. It was **sinful sex but not marriage** to sleep with a prostitute.
- In the Law a father can say that his seduced daughter is not married if he sees that the man is not right for his daughter or his daughter did not make a wise decision.
- In a similar manner, a husband can also nullify his wife's vows via not immature moral agency on her part

But you may ask, what about the example of being unevenly yoked in the Bible? Good question.

> 2 Corinthians 6:4 Do not be unevenly yoked with unbelievers; for what do righteousness and lawlessness share together, or what does light have in common with darkness? 15 Or what harmony does Christ have with Belial, or what does a believer share with an unbeliever? 16 Or what agreement does the temple of God have with idols? For we are the temple of the living God; just as God said, "I will dwell among them and walk among them; And I will be their God, and they shall be My people. 17 Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you. 18 And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

Obviously, we do not want to be unevenly yoked with an unbeliever, but if it has already happened the marriage is sanctifying for the unbeliever if the unbeliever decides to live

with the believer.

> 1 Corinthians 7:13 And if any woman has an unbelieving husband, and he consents to live with her, she must not divorce her husband. 14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. 15 Yet if the unbelieving one is leaving, let him leave; the brother or the sister is not under bondage in such cases, but God has called us in peace. 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

This also informs us about the one flesh verse.

> 1 Corinthians 6:15 Do you not know that your bodies are parts of Christ? Shall I then take away the parts of Christ and make them parts of a prostitute? Far from it! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, “The two shall become one flesh.” 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee sexual immorality. Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? 20 For you have been bought for a price: therefore glorify God in your body.

Paul makes the distinction of marriage from the one flesh.

- The **one flesh union** of the prostitute with the believer does not sanctify the **prostitute** like **marriage** of a Christian does with the **unbeliever**. Hence, the distinction between prostitution (porne like porneia in 1 Cor 6) and unbeliever (apistos – used in both 1 Cor 7 and 2 Cor 6).
- Obviously, you are not supposed to marry an unbeliever regardless, but at least they can be sanctified through the marriage. Those who do will have many troubles in marriage.
- The one flesh union is distinguished that it is supposed to ***only*** be in marriage like with the Lord (Father and Jesus) as with Jesus and Christians.

Regarding the second point, the intent of the one flesh union is only supposed to be in marriage. However, it is a mistake to think that means that it is the only component of marriage.

This is a syllogism fallacy. For instance:

1. Having sex with a prostitute is becoming one flesh
2. Becoming one flesh is marriage
3. Therefore, marriage is having sex with a prostitute.

#2 is an improper premise, when it has clearly been established in several different points above with numerous examples in the Scripture that marriage is not just formed with sex. It has the agreement component which is clearly established through the first several sections of this post.

It's the same as saying something like:

1. All cows produce milk
2. Producing milk is something all mammals do
3. Therefore, all mammals are all cows.

This is clearly not the case. All cows are mammals, but that doesn't mean that all mammals are cows. In the same way, Paul's point is that sex with a prostitute can produce a one flesh union that is supposed to be only for marriage. You don't want that. But that also doesn't mean that the one flesh union is all of what constitutes marriage.

Joseph and Mary

Joseph and Mary are an interesting example in the Bible because of Jewish customs at the time.

> Matthew 1:18 Now the birth of Jesus the Messiah was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be pregnant by the Holy Spirit. 19 And her husband Joseph, since he was a righteous man and did not want to disgrace her, planned to send her away secretly.

We know that engagement between Joseph and Mary when Mary was found pregnant was a binding form of engagement which required an annulment at the time to break much like marriage. If sex = marriage, there is no reason that an annulment of the engagement is necessary because there was no marriage.

Jesus was directly against many of the *additions to the Law* of the Pharisees and mentioned them by name, but He distinctly does not discuss this case of Jewish customs supposedly adding to the Law. The likely reason for this is that covenants, including marriage, require both agreement and sex/blood.

Jesus New Covenant in His blood with Christians the Church is the analogy for husbands and wives

If all these examples for the agreement and sex as marriage and against sex = marriage are not enough, there is crystal clear example of Jesus and the Church.

- Jesus' New Covenant in His blood is formed when Christians agree to believe in Jesus, repent of their sins, and follow Him.
- Ephesians 5 is clear on the analogy of Christ and the Church for husbands and wives: Christ:Church::husbands:wives.
- Hence, marriage is an binding moral agreement between Christ and a Christian (who make up the Church), much like husbands and wives need to agree to be married to

live together and have sex.

The marriage of Christ and the Church is not formed by Jesus' blood only (e.g. sex for marriage), but by the agreement of the Christian to follow Jesus and Jesus accepting that both with the individual Christian and the Church along with Jesus blood (e.g. sex for marriage).

> Ephesians 1:11 In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, 12 in order that we, who were the first to put our hope in Christ, might be for the praise of his glory. 13 And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, 14 who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.

The Holy Spirit is given to us at **engagement** of the Covenant — the binding verbal agreement — and the **marriage** takes place in Revelation 19. Of course, one can engage in apostasy such as in Hebrew 6 and walk away or not obey like the Churches in Revelation 2-3 and have the lamp stands taken away.

Likewise, marriage is not determined by sex with a prostitute only. Nor is marriage determined by a man seducing a virgin without the father's agreement. Nor is marriage determined by two horny teenagers "agreeing to be married" just so they can have sex. The moral maturity to form the covenant agreement is not there in the latter two examples, much like many "Christians" who say the sinner's prayer without repenting and changing their life to actually follow Jesus are not part of the New Covenant in Jesus' blood. The agreement is evidenced by the repentance and turning away from sin to follow Jesus.

Why is there still confusion?

It's God intent that sex should only be in marriage, but that doesn't mean sex is marriage. God created marriage from the beginning to be a covenant that is more than just sex just like the other forms of covenants in the Bible.

This is similar the **is-ought fallacy** where many pastors and Christians believe that **godliness should be attractive**, but it's clear that **godliness is not attractive except in the context of PSALM + masculinity traits**. The same thing is true of marriage. Sex was intended for marriage, so sex ought to be synonymous with marriage is the fallacy. But like godliness, sex is not marriage without the covenant agreement, like godliness is only attractive in the context of the attractive traits.

If you believe still sex = marriage, that's your prerogative but there a stronger argument against it from looking at the full context of the evidence presented in the Bible in my opinion.

Conclusions

Sex does not make a marriage. The marriage covenant, like all covenants in the Bible, is composed of:

1. The moral agency to make the agreement,
2. Blood or sex in the case of marriage,
3. Witnesses

To summarize the evidence:

- Genesis 2 follows the pattern above by not cherry picking the one flesh verse from the prior passage.
- The pattern of marriage in Genesis 2 continues for the rest of Genesis, the Law, and the New Testament.
- Other discrete examples of where sex is not marriage are in the case of prostitution, father refusal, moral immaturity such as two teenagers “agreeing to be married” to have sex, and others.
- The sex = marriage proponents take all of the “one flesh” verses out of context and exclude the evidence of Genesis, all covenants, and non-sex marriage examples.
- All other covenants follow the same pattern.
- Joseph and Mary had a binding engagement that required annulment when Mary was found pregnant
- The New Covenant between Jesus and Christians/Church is analogous with the marriage covenant of husbands and wives. Both of these require moral agency by agreement, blood/sex, and witnesses (God in the case of salvation, and other believers in the case of Baptism and Communion).
- The Holy Spirit is given as a sign of engagement/seal of promise to Christians to participate in the marriage of Christ.
- Confusion exists because of the is-ought fallacy. Much like many pastors and Christians believe that godliness should be attractive, but godliness is only attractive in the context of attractive traits like PSALM and masculinity. The Bible in Genesis 1-2 lays out why God created certain traits attractive to fulfill the commands of dominion. Similarly, we see in Genesis 2 that marriage is composed of more than just sex.

It’s fairly clear that sex is not marriage is most consistent with the evidence of the original Genesis 2 passage, covenants in the Bible, obvious exceptions, and such. To get to the other conclusion you must cherry pick Genesis 2 verses on marriage out of context and then read into that to pick other Bible verses out of context as well.

I don’t subscribe to the view that those who broken the Law in various forms or fashions should have been put to death under the law is simplifying the matter that they are now single via widows or widowers. If that was the case, then Joseph would not have been considered righteous for wanting to put Mary away quietly instead of obeying the Law and having her put to death. This is a complete rehash from the divorce posts on which I

elaborated extensively on the case of Joseph and Mary, so I’m not going into that further.

If you still disagree you may post your best arguments on your own blog and post a link to it here.

Husbands and Husbandry

August 5, 2023 | by Deep Strength | Link | Original Link

There seems to be 2 common definitions of husbandry:

1. The care, cultivation, and breeding of crops and animals. “crop husbandry” Similar: farm management farming agriculture land management agronomy agronomics agribusiness cultivation tillage animal husbandry
2. Management and conservation of resources. “low borrowing demonstrates astute husbandry of resources”

Interestingly, what you can draw from these two definitions is ownership and leadship/stewardship of what you need to do with crops, animals, and resources.

This is also pretty much verbatim what husbands are tasked with in the Scriptures as a husband:

- Husband has a wife as a helper (to run the family and household)
- Husbands are the head and leader of the wife
- Husbands are to love their wives for the purpose of sanctification
- Husbands are not to become embittered toward their wives
- Husbands are to love their wives as coheirs as the weaker vessel
- Husband who aspire to be leaders in the Church are to be respectable and run their households well

In all of these circumstances, there is basically care, cultivation, and breeding (ha!) and management of resources. Except it’s not with crops or animals but a family.

It’s sad that even the word etymology aligns with the Bible when even Churches often get it wrong despite having clear Scripture from the Bible to understand the Biblical roles and responsibilities of husbands and wives.

Around web: teen who aborted gets potential jail time, the fallacy of teaching men to be emotionally honest

August 15, 2023 | by Deep Strength | Link | Original Link

Nebraska teen gets 90 days in jail

> An 18-year-old north-eastern Nebraska woman was sentenced on Thursday to 90 days in jail and two years of probation for burning and burying a fetus she aborted with her mother's help in a case watched by advocates as a slew of states move to restrict abortion access.Celeste Burgess, of Norfolk, was sentenced in Madison county after pleading guilty earlier this year to concealing or abandoning a dead body. Two other misdemeanor charges of false reporting and concealing the death of another person were dropped, in an agreement with prosecutors.
>
> Burgess and her mother, 42-year-old Jessica Burgess of Norfolk, are accused of working together to end the pregnancy. The abortion, well into her third trimester, violated Nebraska law at the time that banned abortion after 20 weeks of gestation. Officials have said Jessica Burgess ordered abortion pills online, which she gave to her then 17-year-old daughter in the spring of 2022. Jessica Burgess pleaded guilty earlier this month to providing an illegal abortion, false reporting and tampering with human skeletal remains. In exchange for her plea, charges of concealing the death of another person and abortion by someone other than a licensed physician were dismissed. She faces sentencing on 22 September.

When I first looked at the article and it initially said court documents said the teen was about 28 weeks pregnant at the time, but when I came back to write this article that was conspicuously absent. Which means they edited it. I then looked at several variations of the article picked up by various sites such as NYT, and they also did not include that information. I had to dig through several articles until I found one that mentioned it again.

Clearly the media does not want you to know that she was 28 weeks pregnant which coincides to the fetus/baby being about 14-15 inches long and 2.2 lbs. Definitely viable in the womb and would be a preemie, but would definitely live. Literally infantcide at this point.

Obviously, I think all abortion is murder, but it's particularly bad after 20-22 weeks when all of the organs are formed and babies can live outside the womb after that point.

The fallacy of teaching men to be emotionally honest and The fallacy of teaching men to be emotionally honest Part 2

This one comes from something someone showed me on reddit:

Men that have opened up to your girlfriend/wife when they asked you to open up and be more vulnerable, how did it work out for you?

Top responses:

- Deleted but based on the comments they said it “backfired”
- “She broke up with me 2 days later”, with a lot of people affirming that it happened to them too
- “Ever see that episode of Curb Your Enthusiasm where Larry walks into a glass door and afterwards Lucy Liu can no longer stand the thought of fucking him? Was kinda like that.”, with many people affirming that too
- “Got used against me in arguments and my ex continues to bring it up in angry, likely drunk late night texts.”
- “Not gf but I opened up to my mom, crying. She told that is not how men act. Wake up call.” Another mom called her son weak.
- “I was told that I’m disgusting for looking for sympathy when I told her I was feeling sad on the anniversary of my friends suicide. I apologized ”
- “The comments here saying “Dont give her that ammunition!”, “Very badly”, “Not well” is pretty depressing and sad”
- “She made sure I regretted it.”
- “Despite my now ex-girlfriend pleading with me to open up to her on my personal issues, she did a complete 180 regarding how she treated me afterward. I could tell there was just a complete loss of respect and attraction after that moment. She would even go as far as to bring it up in heat-of-the-moment arguments as ammunition. *Never again*.”
- “She left me for my emotionally constipated friend, because she thought I was weak for showing my emotions. She badgered him to open up, then left him too.”
- “They get mad and tell me my problems don’t matter and to shut up.”
- “It was then held against me at every opportunity and I was made to regret opening up at all”
- “Opened up about feeling lonely since I didn’t have any friends. Ex GF used it against me saying she felt she wasn’t enough for me. What was bs was that she would always tell me she felt lonely with no friends. I was there and supportive for her, encouraged her to contact old friends. When I fell into the same position as her she made me feel selfish for wanting friends and used it against me. Now I have trouble opening up sometimes.”
- “You have the right to remain silent anything you say shall be used against you.”
- “Told me I was gay and that’s not how real men act. Bitch we have emotions too, needless to say she’s an ex blocked and gone from my life.”
- “They stopped being my partner”
- “Told her about the significant emotional abuse I suffered under my first fiancée. Told her how it still affected my view of relationships and made it difficult to trust.

She didn't laugh, but she got defensive and went on a tirade about how men can't be abused by women and how female victims have it so much worse."

- "She told me to stop being a ridiculous baby because Black men aren't supposed to this this shit. How am I going to "lead" a family if I can't control my emotions and also her father and brothers would find it weird. So I dumped her."
- "She asked to open up and feel free to cry with her then she made fun of me for it and used it to demean me for months afterwards. It took nearly 15 years for me to open up again with my current wife. And when I did she didn't seem to know how to handle it. But after some time we've bonded and we support each other and I feel like I can be vulnerable now. I think there's something evolutionary or instinctual in some women that makes emotional men less attractive or something, idk why but I've been burned more often than not"

A few positive results:

- "She supported me through everything and was the first person in my entire life to not judge me. I broke down and cried like a baby in her arms because no one had ever loved me like that before. My parents just raised me because they felt obligated to, they never loved me. Telling her everything was the best thing I ever did."
- "Usually good. But once, so bad it made up for the others."
- "I've always been very vulnerable and open with everyone I've dated and it's always gone really well. That's one of the perks of being in a good healthy relationship, you both have that openness."

As we've discussed many times before, it's basically not good to be emotionally honest with women with negative emotions.

The main exceptions we've covered already are usually:

1. When you already have the problem solved, and you can talk about it in retrospect of being a man that already solved the problem. You can talk about the negative emotions more objectively and say you overcame them — hence, framing it in a masculine manner of overcoming or dominating or solving them.
2. If you're open with your positive emotions because that gets her in a positive mood.

In general, women's default setting of seeing men display negative emotions is absorbing them and feeling negative herself and that's not the place you want to see a gf or wife in.

I highly suspect that the positive results the women were either already extremely attracted to the man such that anything he did was viewed in a positive light. Or possibly along with the caveat that the man introduced it in the context of the exceptions above.

If you need to vent negative emotions and problems you should pretty much always do so with your male friends or mentors. Doing it with gf or wife is usually asking to sabotage your relationship via loss of attraction, respect, and so on. Don't let others con you into

being emotionally available unless it is on your terms with the exceptions above.

Misconception about college educated women and divorce

September 5, 2023 | by Deep Strength | Link | Original Link

I largely agree with Jack's general categorization of red, yellow, and green flags in vetting. However, there is one major issue that I want to point out in regard to college age women and divorce.

> - Green – Attended a private high school or home schooled.
> - Yellow – Public high school education.
> - Red – College education.
> - Overall – Education — Less is more.

This is incorrect based on the statistics.

It is true that women in general divorce 70% of the time, and college aged women divorce at the 90% rate. However, this is just surface level analysis.

- Divorce rate is about 40% for first time couples.

This is fairly easily searchable. Next, pew research on marriages that last at least 20 years:

- 78% college educated women or 22% total divorce rate.
- 49% for some college or 51% total divorce rate.
- 40% for high school or 60% total divorce rate.

Pew does not have this stat, but the general statistic is about 25-26% divorce rate for lifetime college educated women which is slightly higher than the 20 year rate. Let's estimate that the lifetime divorce rate for high school at 65% lifetime.

Additionally, more college educated get married than non-college educated women, so the some college and high school are significantly dragging down the stats.

College age vs high school divorce rate totals are as follows.

- College – ~22.5% women initiated total population divorce rate (90% x 25%)
- Non-college – ~45.6% women initiated total population divorce rate (70% x 65%)

The divorce rate of women vs men is way higher among college educated women. But since there are a lot more divorces among non-college educated women, you are still more overall likely to be divorced by a high school educated woman. Therefore, you should get married to a college educated woman if possible as the total divorces of only high school educated women is about double that of college educated women.

In short, if you can you should marry a college educated woman as they have the lowest

total divorce rates of the whole population.# and ##

– Possible caveat is if you have lower education attainment than your college educated wife. Even if you make more money, some women aren't able to control their hypergamy and will be dissatisfied and disrespectful. Of course, college educated women are less likely to find a main with lower education attainment attractive, so it may be self selecting.

– Ideally, be more educated and make more than her. Satisfied hypergamy goes a long way toward fulfilling her attraction and sex life for you. Same with physical attractiveness. PSALMS + masculinity.

Misconception about college educated women and divorce Part 2

September 9, 2023 | by Deep Strength | Link | Original Link

I wrote Misconception about college educated women and divorce and Jack responds Are College Educated Women Less likely to divorce?.

Post was gonna be too long for another comment, so posting it here instead.

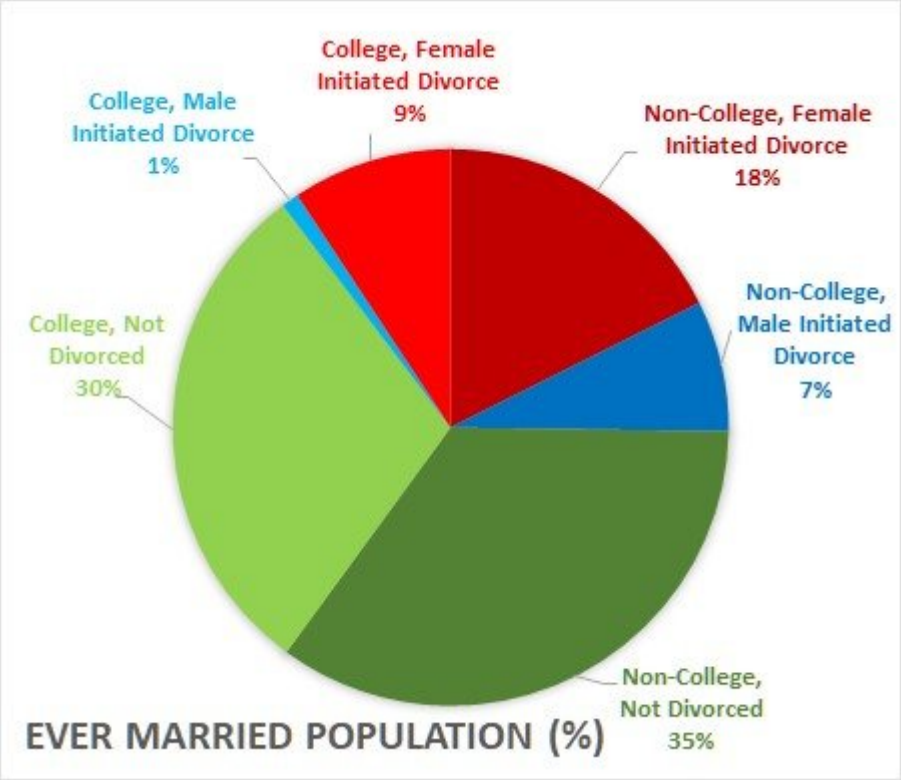
> "The Census Bureau reported the divorce rate for individuals with some college education as 36.3%, while the divorce rate for those with an associate's degree was 30.1%."
>
> "The divorce rate for individuals with a high school diploma was 38.8%, while the divorce rate for those with less than a high school diploma was 45.3%.
>
> So DS's 65% figure is too high. It should be between 38.8% and 45.3%. For the sake of calculation, let's assume the average is ~42%.

I figured out why there is a such a big discrepancy between the two figures. The rate is currently 45.3% for only high school education, but the rates I used are a projection for those married within the past 13-17 years based on current divorce rates in this population.

"Researchers at the National Center for Health Statistics estimate that 78% of college-educated women who married for the first time between 2006 and 2010 could expect their marriages to last at least 20 years. But among women who have a high school education or less, the share is only 40%."

This seems to be probable, since we are seeing many articles coming out now about how marriage is only for the elite, and how many working class marriages are imploding. Aside from infidelity and addictions, financial issues are one of the highest reasons for divorce.

> Jack's Pie Chart



The proposed estimated numbers above would drastically change the pie chart from this:

- 30% college not divorced, 1% male initiated, 9% female initiated
- 35% non-college not divorced, 7% male initiated, 18% female initiated

To this:

- 30% college not divorced, 1% male initiated, 9% female initiated
- 26% non-college not divorced, ~8% male initiated, ~26% female initiated

Currently at a 2:1 ratio of non-college vs college educated divorce risk (9% vs 18%) but that would jump up to about 3:1 ratio under the proposed estimate (9% vs 26%). Still better to marry a college educated woman than not.

> https://sigmaframe.files.wordpress.com/2023/09/pew-marital-status-by-religion.png
>
> If we put all this together, a man's best chance for marriage is to marry a highly educated atheist. Is this really where we are now? This just doesn't sound right to me.

That Pew research data is not correct because they don't separate out the nominal Christians from the regular attenders. Nominals are those who call themselves Christian but never attend or go to Church a couple times a year. This is a 30-50% lower risk of divorce depending on study. However, the gap might be shrinking probably due to the fact that there are a lot more progressive/liberal Churches that don't actually adhere to the Scriptures and are more worldly.

Example in above chart:

- 36% atheists married, ignoring cohab (IC), 12% divorce = 75% (36/(36+12) staying together which is 25% divorce rate
- 54% Chrisitan married, ignoring cohab (IC), 21% divorced = 72% (52/(54+21) staying together which is 28% divorce rate

Regular attenders are about 28% of the current Christian population in 2021

Total married and divorced is 54 + 21 = 75% of total Christian population ignoring single and cohabitating. 28% are regular attenders.

- 75% x 28% = 21% of Christians are regular attenders vs 54% nominals
- If regular attenders divorce rate is 50% lower and 28% divorce rate is the average, that means approximately total 31% divorce rate for nominals vs total 19% divorce rate for regular attenders.
- 19% divorce rate for regular attenders is already lower than the atheist divorce rate of 25%

This leads to the following conclusions in nominal vs regular attenders:

- 54% total nominal Christian, IC, 37.5% married, 16.5% divorced (31% divorce rate)
- 21% total regular attenders, IC, 17% married, 4% divorced (19% divorce rate)
- 4:1 ratio (16.5/4) total population difference between nominals and regular attenders

Regardless, we also know that not all regular attenders are true Christians either — some are there for the social club, family, parents made them, etc — so the true Christian divorce rate is likely lower than the values estimated above.

I would not be surprised if the divorce rate is < 10-15% for true Christians. I was talking to one of the people who used to lead a Navigator's group, and he told me that they had surveyed marriages with a discipleship focus and the divorce rate was 5%.

Hence, the nature of FAST — faithful, available, saved, teachable — is important because FAST Christians are typically not only regular attenders but also true Christians and often have discipleship focus.

> We also need to consider that going to college has many negative influences on young women.
>
> - W0ke indoctrination.
> - Hookup / fraternity / sorority / party scene
> - Accruing student loan debt.
> - Interim "college boyfriends".
> - Postponing marriage.
>
> Also, going off to college takes a girl out from under her father's authority and subjects her to the most corruptive elements of society, while she is young,

> foolish, and in a vulnerable state, and is at the pinnacles of both her SMV and her rutting season. AND, Women are typically very terrible pickers of men.

I agree with this, but this is already baked into the above statistics. For instance, we saw that of college educated women about 75% stay married for at least 20 years while 25% of those marries dissolve with 90% of them by women. It's estimated that 27% go to college with intention to party, so we already have a potential strong correlation there.

> Overall, a woman attending college is a risk factor that deserves a red flag. So I disagree with DS's statistical assessment.
>
> The big question is this. What are the chances that a young woman can make it all the way through 4 years of college unscathed by the experience, and then land in a Godly marriage? To the former question, what little data we have on this indicates less than 31.6% of college attending women do not have sex in college, and to answer the latter question, we know there is less than a 5% chance of marrying a virgin.
>
> I wonder how many of those virgin brides have a Bachelor's degree?
>
> Studies have shown that between 40-60% of incoming freshwomen are virgins and between 12.3-20% of them remain so upon graduation.

I disagree based on the stats above.

That's entirely the point of vetting past sexual history and filtering criteria like FAST. Avoiding the woman with the party girl past is one of those things or the supposed Christian 'born again virgin.'

There's no data on non-college women and virginity. I'm doubtful there is a significant difference between non-college women and their college counterparts in age of losing their virginity. They just hit bars and dating apps faster which are even more of a cesspool of attention than college.

Utilizing college statistics of virginity is fairly inconclusive if we don't know what percentage of those people losing it are Christians versus non-Christians. Then of the Christians we don't know of the ones that are regular attenders vs nominals.

General conclusion:

This was longer than I expected, but here's the main points.

- On average you will have a much less likelihood of divorce if you marry a college educated woman over a non-college educated woman. Currently 2:1 (18% vs 9%) but estimated to be upwards of 3:1 (26% vs 9%) over the next decade which corresponds with the increasing trends.
- But you still have to filter these college women in other ways to avoid the 9% of the total population that are going to divorce. Vet their background for past sexual history and other potential risk factors Jack mentioned in his original article, see if they're FAST (faithful, available, saved, teachable), etc. My large analysis on vetting

and behaviors.

In other words, college educated by itself is a GREEN flag to look for, but there may be other RED flags occurring during college such as a promiscuous past, party behavior, and other risk factors. These signal that their college education is not the green flag it was once presumed.

A similar example would be for a GREEN flag like virginity that turns into a RED flag if you discover that they are idolizing their virginity, getting cues from purity culture that may make it difficult to have a fulfilling sexual marriage, or even have little to no sexual desire for men but want to be married. There are definitely a few horror stories out there like this.

editors note: Jack's system is proposed on

> - Green Flag = Go!
> - Yellow Flag = Caution!
> - Red Flag = Stop until the cause is cleared!
> - Black Flag = Disqualified!

I'd say college education is a Yellow flag under this system. Caution as there are positives so it can be a big Green flag if resolved, but can switch to a big Red flag based on the criteria mentioned above like partying and promiscuity. The main argument I was having was not really with the GYRB system but just the blanket statement saying "Overall – Education — Less is more."

- Regular attending Christians are much less likely to divorce than nominal Christians and atheists.
- Indeed, not all regular attending Christians are true Christians either which means divorce rates are likely lower if you can find someone that is truly following Jesus (probably 10-15% or less) compared to 19% for regular attenders. Discipleship focus may have 5% divorce risk.

Always make sure a woman you are interested is truly following Jesus, developing the fruit of the Spirit and their spiritual disciplines, and of course is actually very interested in you and wants to follow your lead.

Churchianity's Red Pill Equivalents

September 11, 2023 | by Deep Strength | Link | Original Link

A commenter on suggests that the FAST — faithful, available, saved, teachable — acronym is not a good use of screening criteria in women.

> And the Red Pill teaches nothing like that. Because it's praxeology, not *"define the unicorn and chase after it"*. It happened when evangelicals started to usurp terms like the RP. You can spot them a mile away by their most favorite letters "KJV".
>
> The RP teaches the truth about what's actually available on the market and figuring out how to deal with it. Real-life Christian women are not "FAST" and almost nothing posted on these fringe forums works in real-life with real women.

Naturally, this is false. My response:

Stop being purposefully obtuse.

RP turns from praxeology (study of human behavior) into practical application when interpreted by different sub-groups within the manosphere (Pickup artists, MRAs, Christians, etc.). The fact that you don't understand the difference while throwing around terms is comical.

FAST is an application of particular traits to look for in a woman that increase success over the opposites.

- ~ Faithful vs Unfaithful — A woman faithful to her word and action. You know, just like the Bible says.
- Available vs Unavailable — While a woman is not technically married when she has a boyfriend, women that are not available and are willing to branch swing to from relative commitment to another are much more willing to cheat.
- Saved vs Unsaved — Not a Christian. The Bible warns specifically against marrying unbelievers.
- Teachable vs Unteachable — Does not listen or follow your leadership or advice you give her. Typically means she will have a hard time obeying Biblical submission in a marriage.

Please enlighten me with your wisdom on why FAST is not a good to look for in a woman, and how "real life Christian women" cannot be fast. Or you could just say you're wrong, which you are.

> But my most favorite thing to do is to pick up one of my several printed bible translations, including my girlfriend's study bible featuring a word-by-word Hebrew / Greek cross-reference, and compare the legalistic advice by the Christian Reddit Pill scribes with Jesus' enlightened and practical approach written down in the gospels. And then I just stick with the latter.

Nice attempt at humble bragging, and totally misunderstanding the application value of FAST at the same time. Since you know your Bible so well, you should probably take a refresher on the definition of legalism too.

Please go ahead and tell us about this Jesus' enlightened and practical approach if you know so much. I'm sure Jack will allow you a blog post or several.

I'll be waiting.

Part 2

However, the commenter doubles down on this erroneous line of thinking:

> Here is a red pill: AWALT.
>
> Every woman is "teachable" as long as she is into you. She will listen and follow your leadership as long as she is attracted to you. She will completely submit into your religious frame and do whatever rituals you require her to do, as long a she has the tingles. She doesn't care which religion you follow BTW, she will just follow yours.
>
> And she will stop giving a fuck as soon as the attraction drops, when you lost your masculine frame and failed her shit tests.
>
> That's it. Making just another list of criteria for "the one" trying to separate "pious dream wife" from "sinful whore" is the church pill (aka Blue Pill). The Blue Pill doesn't work on real world women.

This is the same thing that the Churchians say. Your wife does not feel like submitting to you because…

- You're not godly enough
- You aren't loving her enough as Christ loved the Church
- You're a bad leader

The RP equivalent of this is what this commenter is insinuating:

- She's not following you because you aren't attractive enough.

We've discussed this many times over the years, and it's wrong because:

1. It ascribes women no moral agency when it's clear they do have at least some to full. While men have a greater influence being a leader, they are not the only moral agents as women are too.
2. Men in this scenario are still **slaves** to their woman or wives' feelings of happiness. It's just that instead of it being a slave to supposedly not being godly enough they're a slave to not being attractive enough which is making her unhappy and not willing to submit.

Likewise, there are many examples where this statement is not true:

- God in the OT has perfect leadership. We can see how well Israel, Judah, and the kings followed and obeyed God despite his warnings.
- Jesus with the disciples and Church is the perfect analogy of marriage in Ephesians 5, and they still get chastised by Jesus in Revelation 2 and 3 for falling away to other things. I guess Jesus doesn't have perfect attraction and leadership then.
- If this were also true you'd see little to no women divorcing your attractive celebrities like Brad Pitt and everyone else. Yet they still do even though these celebrities are still at the top of the world in terms of looks, money, status, and fame.

In other words, according to this commenter God and Jesus aren't leading good enough because Their followers — Israel, Jews, the disciples and Church — don't want to or don't perfectly submit and follow Their lead.

The true statement is attraction makes it *easier* for women and wives to follow and submit, but they still have to choose to do it and not rebel. There's tons of women out there now that will either never follow a man's lead or only temporarily do it until their feminist programming kicks back in despite how attractive he is.

Those who subscribe to the attractiveness is everything version of RP and try to justify it under AWALT are the same as Churchians. They're just trading the Churchian's lines to blame men for a lack of attractiveness to blame men.

Attraction and glorification

October 1, 2023 | by Deep Strength | Link | Original Link

Jack has a post on the Attraction of Glorification that mentioned me, so figured I'd post my general response as it's long enough for a post.

> The Red Pill lore has given us an obscenely vivid understanding of the biological, carnal, and evo-psyche aspects of attraction, but we do not yet have a conceptual framework for the moral, metaphysical, and spiritual components of how attraction works. As it currently stands, the Red Pill lore about attraction hasn't really established a compelling argument that attraction is anything other than the flesh. This post continues to investigate whether there is more to it than this.

Yeah we do?

A Christian understanding of attraction, and the role it plays in marriage Part 3

I think part of our difficulty in this is that our education and belief system is based on Greek philosophy, so it's harder for us to understand that the Bible is generally talking holistically rather than referring to separate components like the Greeks did. Jesus on the loving God with all your heart, mind, soul and strength is supposed to be holistic and not breaking it down into individual parts.

For instance, we know that God created our sex drives and we know that we can use it to our advantage to marry and bring glory to God through that marriage. An example of this would be the Christ:Church analogy, children, headship-submission, love-respect, and so on. Same thing with understanding and acting on improving physical attractiveness or beauty or things like that.

How good of an example it be to the world if all Christian marriages would strive to practice excellence in everything especially bodily health and appearance as well as in the Biblical roles and responsibilities of marriage.

> This framework is crucially important in helping Christian men identify which women are likely to provide a Spirit-filled relationship "in the Lord" (c.f 1st Corinthians 7:39) as opposed to one centered around the fleshly appetites which are bound to fail

You can pretty much summarize things up with the Proverbs verses:

Proverbs 14:1 A wise woman builds her home, but a foolish woman tears it down with her own hands.

Proverbs 31:30 Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.

I think a lot of Christians, though maybe not the men and women here, tend to think these verses are about putting down charm and beauty but they aren't. Just like 1 Peter 3

many Christians think about it saying don't wear jewelry or beautiful clothes. Not at all.

It's mainly saying look past the physical to the heart. Do they actually want to obey God. Are they following His commands? It helps take off the blinders and goggles.

We can be reasonably confident that Jesus had charisma and was charming. He had a lot of women followers as well as men, and interactions like the woman at the well seem to tell the same story. Paul had to make light of the fact that his stature and in-person speaking wasn't that great, and that he had to come across better in letters.

> 2 Corinthians 10:7 You are judging by appearances. If anyone is confident that they belong to Christ, they should consider again that we belong to Christ just as much as they do. 8 So even if I boast somewhat freely about the authority the Lord gave us for building you up rather than tearing you down, I will not be ashamed of it. 9 I do not want to seem to be trying to frighten you with my letters. 10 For some say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing." 11 Such people should realize that what we are in our letters when we are absent, we will be in our actions when we are present.

Thus, we can understand that it is helpful to have charm or beauty, but in the case of those with charm and beauty with a devoid and wicked heart those things can be deceptive or fleeting and lead to ruin if you follow them without wisdom.

We all know men who have fallen for charm and beauty to their detriment in relationships and marriages.

> In response to my post on this topic, Only Hunky Monks can find a Sanctified Marriage (2022/8/26), DS said I had mischaracterized his arguments. While I was reading some of his older posts and reflecting on the causes of the disjoint between DS and I, I had the idea that maybe DS is describing glorification as attractive. I don't think he has ever labeled it as such, but this interpretation would explain why he thinks enhancing one's attraction by developing PSALM traits is not fleshly in nature.

Several thoughts on this.

- Most of the secular proponents of "lifestyle" game or whatever it's called have got the concept right in the sense that most of the PSALM and masculine traits can be built by pursuing mission.

This is precisely what the Christians are saying about pursuing God's mission and being excellent in everything. Focus on the mission and everything comes together. This causes you to work hard in the Church and usually eventually lead various things, hard at your job, be in excellent shape, be responsible with all you have, and these things naturally build up PSALM and masculinity over time.

I believe ideally that this is the way all things should be done. This is a convergence and

congruence of God’s mandate to man about dominion. The spiritual, emotional, mental, and physical aspects are cannot be separated into their individual constituents as they all lead to a greater whole.

- Secondly, no, I think a lot of what both male and female find attractive is supposed to be fleshly in nature. Marriage and attraction is supposed to satisfy all of the components above — spiritual, mental, emotional, physical, etc — because they are not supposed to be separated into individuals components.

That’s not a bad thing. See my above points about how God created attraction and marriage.

- Also, however, in regard to 2, these things can be warped if:

~ One focuses too fully on physical appearance or beauty that it becomes a facade or idol
~ One uses these things for nefarious purposes such as pornography
~ One’s heart is not right with God in the intent and purpose.We need to make sure we are discerning and wise with things that tend to trip our attraction triggers because of the fact that we tend to bias things in favor of attractiveness.

The same is true of James’ warning against favoritism over money, status, and material things.

Dating and Relationships: Assessing a woman's ability to be Helpers or Harmers

October 14, 2023 | by Deep Strength | Link | Original Link

I've been mulling this over for a while now since we discussing college and how for some women it can be helpful to build up the structure for her to be more of a helper whereas sexually promiscuous behavior and other similar behaviors become harmful to a relationship.

It has become apparent that one of the best probable ways to evaluate women in terms of how well they fit into your life if you are dating or in a relationship is if they are a **helper or harmer**.

> Genesis 2:18 The Lord God said, "It is not good for the man to be alone. **I will make a helper suitable for him.**"
>
> Proverbs 31:10 A wife of noble character who can find? She is worth far more than rubies. 11 Her husband has full confidence in her and lacks nothing of value. **12 She brings him good, not harm, all the days of her life.**
>
> Proverbs 14:1 The wise woman builds her house, but with her own hands the foolish one tears hers down.
>
> Proverbs 21:9 It is better to live in a corner of the housetop than in a house shared with a quarrelsome wife,
>
> Proverbs 21:19 It is better to live in a desert land than with a quarrelsome and fretful woman

In Paul's analogy of marriage, Christ:Church::husbands:wives. Jesus specifically Commissions the disciples and His Church to continue to follow His mission to preach the gospel to the whole world and make disciples (Matthew 28). Hence, husbands' role is love their wives for the purpose of sanctification to transform their wives be more like Christ just as Christ helped the disciples to be more like Him (Ephesians 5), and this continued transformation is supposed to bear fruit in preaching the gospel and discipleship.

First, though one must have a mission for a woman to help.

Then one can evaluate is a woman actively **helping or harming** the mission, marriage, and everything in between.

Second, it has often been stated on this blog that in the grand scheme of things we are to be excellent in all areas to be transformed. Love God with all your heart, mind, soul, and strength is determined be our whole being, so in essence we've generally considered that to mean in all areas such as spiritually, physically, emotionally, mentally, and others.

Now, instead of applying this schematic only to ourselves, we can use it to evaluate and judge whether a woman is being a **helper or harmer** in these specific areas. Not only to *herself* but also toward *you*.

- Is she a helper or harmer spiritually?
- Is she a helper or harmer physically?
- Is she a helper or harmer emotionally?
- Is she a helper or harmer mentally?

Is she contentious over your leadership in any of these particular areas? Is she actively helping or harming these areas in regard to you? Is she building up or is she tearing down?

I suspect that many Christian woman if they are actively following God that they generally know what they are supposed to be doing spiritually if they are not egalitarians. It's pretty clear that headship-submission, love-respect, and other Biblical commands are pretty obvious if they try to look. However, as always if they are egalitarian or adhering to otherwise non-Biblical views that is out the window.

However, physically, emotionally, and mentally this is where women have become immersed in the waters of culture, feminism, and other nonsensical ideologies that they do not have a correct oriented understanding of what they should be doing Biblically. Even with Christians this is clear.

It's very easy for women to be harmers of their man's emotional and mental state. Most men and women are harming themselves and their potential relationships with their physical state.

This is in general why I tend to think of the fruit of the Spirit as a good proxy for a woman's ability to help or harm her man. If they are truly trying to help, the fruit of the Spirit colors their actions to be kind, joyful, patient, and loving. If they are being of the world then it's easy for the reverse to set in — mean, disrespectful, impatient, contentious, and more.

The Harmful abilities a man should try to correct via the imperative of Christ:Church::husbands:wives, but if in a dating scenario or relationship scenario where a woman won't correct harmful behavior because she is too independent and don't need no man or she does not respect your boundaries then that is at the very least an extreme yellow if not red flag.

You can use all of these areas to go through and assess not just your own life, but her own life, and the relationship between you two to see if she's going to be a net Helper or net Harmer. Try to throw away the attraction blinders too.

Delusions of blue and purple and removing the haze

October 22, 2023 | by Deep Strength | Link | Original Link

Want to quick comment on Jacks' post on blue and purple structures.

> What is the Purple System?
>
> First of all, the classic definition of the Purple Pill is trying to apply Red Pill insights and praxeology to solve Blue Pill problems. It is still a Blue hierarchy, but one in which the man is Red Pill informed and usually very confused. In some cases, the Purple Pill is a transition stage, AKA Purple Haze, in which a man wakes up to Red Pill reality, but is still living in a Blue Pill structure / system. It takes some time to realize that Blue Pill problems can never be solved without completely abandoning the Blue Pill system. Men usually don't complete the transition unless there is suffering involved, and the more suffering there is, the faster the transition is. Purple Haze is rather rare anymore, since the Red Pill went mainstream.

Generally, the only way purple and blue structures can exist effectively without devolving into destructive structures (e.g. woman nagging, contentious, etc.) is if something is propping up the system.

One can be totally delusional about how attraction works and still be in a godly successful marriage. However, the only way this generally occurs for men is if they are naturally attractive and/or naturally good with women. These men can believe in "true love" because they have never really experienced the opposite and it's easy for them to get women.

In other words, their naturally attractiveness or charisma is propping up their delusion that women will love them unconditionally for who they are.

It is also notable that some to many pastors tend to fall into this category. The "godliness is sexy" mantra is repeated by pastors all the time, and they believe it's true because it "worked" for them. They were pursuing God's kingdom and women dropped into their lap, and they were generally able to marry a fairly to very attractive woman who wanted to be with him,

Of course, what they don't see is that their *position* was propping up their success with woman and not their godliness. The power and status of being a Church leader is what was attracting women to them. I'm not saying this is the only thing as there are also pastors who are very charismatic, excellent social skills, humor, and other things women find attractive. However, they are deluded into thinking that their success with women is because of their potential godliness.

The Janitor example I always bring up is the case in point. Women are attracted to the Church leader, pastor, worship leader, and not the janitor, greeters, or parking lot coordinators.

Circling back, the only way these men wake up to the delusion is if their bubble is popped either by their own experience or see other's experiences and learn from them. If they suddenly get sick and have to step down as a pastor and their wife leaves them. Or they see so many counseling cases from other men that that they can't keep living in the delusion that godliness is attractive when their advice fails time and time again.

Society had propped up men for the longest time — greater status, better jobs, masculine men accepted, etc. — through the 1970s to maybe 1980s. However, once the system to prop up men disintegrates then you have a thorough falling out where less and less men are caught in the delusions of blue and purple.

This is why the younger generations growing up now like GenZ and others easily call out SIMPing, White Knighting, and other behaviors that are net negatives on getting women or being successful in relationships and marriages. There's nothing anymore to prop up the delusions.

Difference between men and women with superheroes

November 8, 2023 | by Deep Strength | Link | Original Link

Ironically, not related to Jack's recent post, but it stimulated a reminder about an interesting thought on social media the other day. To paraphrase:

- When boys or men learn about a superhero or character, they will research all about that character and then when they play they will try to play within the context of that character. For instance, their play would center around how that character would act in certain situations.
- When girls or women learn about a superhero or character, they typically try to play with that character in their likeness. This could explain why the Wonder Woman movie was so popular – women were imagining themselves fighting against the "Patriarchy" and tearing down the walls because they had the power that Wonder Woman did.

In other words, this explains why the vast majority of women created media seeks to strip down cartoons, comics, movies, and other characters and re-make them in the likeness of woman. You see this currently with many of the female-oriented superhero films, Disney remakes, female driven movies and comics, and others.

This seems to be potentially based on a few factors.

- Men tend to be better with compartmentalization and abstract thinking. In other words, they are able to conceptualize totally different characters and distinguish them better from their sense of self.
- Women tend to be more solipsistic in nature, believing that everything is typically related to them. Additionally, their feelings can generally not be isolated well from their sense of situation and self to where feelings often become a dominating factor in their own version of truth.

Indeed, this may also be why women tend to handle leadership positions less well than men in general. The focus of women is typically onto the self and the power and less about the responsibility. Not that there is any shortage of men doing that, but it tends to be more problematic with women especially with petty infighting and power struggles. It's more personal.

If we carry this back to the Bible, narcissism in men often culminates in the desire to want to be god, but in many cases of narcissism/feminism in women they want to be men or god. Rarely do men except in extremely small number of transgender cases do men want to be a woman or have feminine-like qualities. It's typically the female envy or covetousness for man, headship/leadership, or masculinity. Women want to re-make man or god into their own likeness.

Higher partner count for women leads to more cheating too

December 8, 2023 | by Deep Strength | Link | Original Link

It's a duh moment, but at least we have some data on it now. For the statistics in regard to sexual partners and divorce see Review of vetting, virgins and new info on virginity pledges

There's a review of GSS Norc's General Social Survey here.

Group Statistics

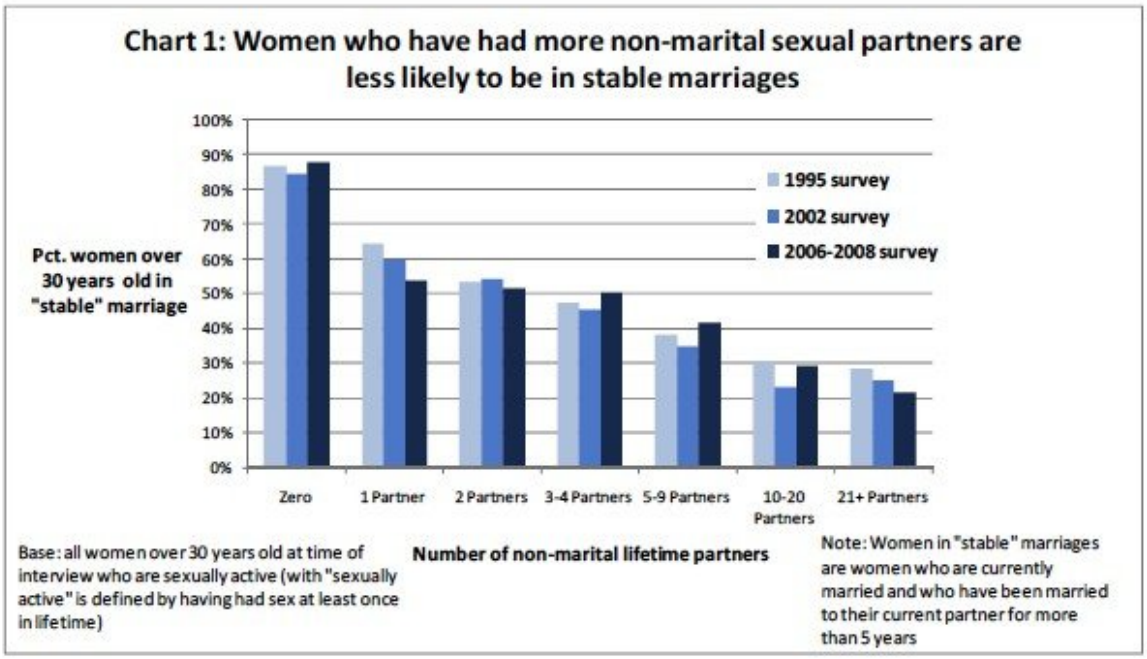
	Ever Cheated	N	Mean	Std. Deviation	Std. Error Mean
Total Male Sex Partners	No	6790	3.87	13.793	.167
	Yes	736	8.98	15.402	.568

Number of Male Sexual Partners	Ever Cheated on Husband	Odd Ratio
1 Partner	1.90%	1
2-4 Partners	11.50%	6.05
5-10 Partners	18.00%	9.47
11-20 Partners	26.70%	14.05
> 20 Partners	30.50%	16.05

Odds ratio is fairly clear cut in this case. A virgin woman (1 partner is the husband) vs one with 2-4 partners is 6x more likely to cheat. 5-10 partners compared to 1 is 9.5x more likely to cheat. Then 14x and 16x more likely cheat with 11-20 and > 20 partners respectively.

The clear caveats with surveys being that women tend to lie more about their sexual pasts, so in all likelihood the numbers could actually be worse than this.

In comparison, here are the divorce statistics from a chart from my previous post.



15% chance of divorce with zero pre-marital sexual partners which drastically increases much like going from 1 to 2-4 partners then slowly starts to level off. I suspect if you plot these both in terms of odds ratios they will return similar curves.

You should rarely read secular manosphere blogs if at all

December 11, 2023 | by Deep Strength | Link | Original Link

I was sorting through my e-mail the other day, and I stumbled across the mail of almost decade old blog posts from Christian and secular manosphere writers.

That brought back another memory which I wrote that You should rarely read women's blogs if at all.

> For men, obviously. This is similar to the line of banning female commenters.
>
> 1. As a man you should rarely read womens' blogs, if at all.
> 2. If you do read any, you should almost never comment.
>
> What I see tend to see is that men who need to grow in masculinity read womens' blogs is that they get very complacent with their own growth. In addition, what usually ends up happening is that any discourse usually devolves into the blame game or patting on the back which wastes valuable time that could be spent elsewhere.
>
> On the other hand, some men get set off track and end up holding said women as 'paragons of virtue' when they are simply women who have the nature of women and make mistakes too. Married men often become discontented in their own marriage at this, and it sets up unrealistic expectations for single men looking to be married.
>
> Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
>
> Both Hebrew words used for man and friend refer to males. The analogy is thus like sharpens like. Iron sharpens iron. Men sharpen men.
>
> If you want to grow as a man, you need to learn from men. Womens' blogs can give insight into how they react to different things and their concerns, but that does not give an accurate solution. Men need to learn from men about how to lead women. That's why a quality of leadership in the Church is men who rule their households well.

Prior to discerning that which seems to be 2016 given that post, I came to the same conclusion on secular manosphere blogs which is why I stopped reading them sometime circa 2015. I realized that I had never made that into a post, so better late than never.

Having worked with various men in person, this blog, and the RP Christians reddit and discord, it's very easy for men to get sucked into secular philosophies and trying to blend them with Christianity or interpret Christianity through the lens of The Red Pill instead of everything through the lens of Scripture. I am also guilty of some that on some of the

early posts on this blog.

The other issue commonly seen is that once men have the blinders taken off, it's easy to get sucked into either bitterness, despair, or other negative emotions instead of Christ and His purpose for our lives.

This is also why I've been anti-game from the beginning as the many of the game specific tactics only have potential success on the population that they were developed on which is lowering the inhibitions of already promiscuous women. Attempting similar tactics on serious Christian women would in all likelihood get her to reject you from dates just like trying to go dutch would. That being said, some behavior is universal to women in which certain frameworks provide useful ideas to understand the sin nature or rebelliousness of women whether secular or Christian.

The probable better approach from a Christian point of view is an anti-chivalry stance which helps to bust down many of the underlying feminist and even Red Pill assumptions that many men can take on from family, friends, society, and even the secular manosphere. One such example is the re-interpretation of the Ephesians passage by modern churchians versus what it actually means.

However, it is also true that there are limited amounts of actual good Christian dating and relationship advice out there given how much of the Church has fallen to churchianity such as the godliness is sexy mantra. I think it is sufficiently clear, however, that the Bible provides good indicators for what men and women tend to find sexually attractive.

It also stands to reason then to understand the Biblical framework for everything and have solid Christian men around you to help sharpen the understanding on how to deal with relationships and marriage. This is an obvious point perhaps, but it is still easy to be led astray by the world.

Headship is still authority in marriage and wifely submission is obedience Part 2

December 16, 2023 | by Deep Strength | Link | Original Link

And we're back from arguments on headship, authority, submission, and obedience from Jack's Invisible Magic Authority. Yay.

We've gone over this many times on this blog, though this is probably the most recent on Gentile vs Genuine authority. For those of you who have been around since the beginning circa 2014 or 2015, I did not initially believe that headship meant authority, but as I studied the Scriptures more I came to believe it did.

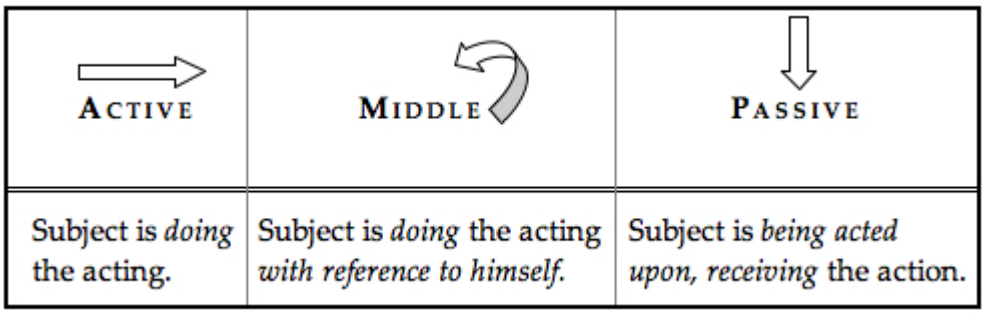
Derek makes an argument about grammar:

> There is never going to be any degree of understanding of the so-called "Peaceful Unity Model" without changes to the metaphysical assumptions of this audience. Perhaps one day the inherent contradictions in the view will make this clear to some, but perhaps not.
>
> Regardless, you didn't even both to address the points I made in the post you were replying to. You simply repeated that this was wrong…
>
> "Never in the Bible is a Christian wife told to submit to her husband or a Christian husband told to rule over his wife. No such imperatives exist. Deti's Patriarchy isn't found in the Greek Bible."
>
> I'm not sure which translation Derek is using, but it's quite clear.
>
> …without bringing anything new to the table. But I had already addressed these claims.
>
> * Uses the word "submit / submissive".
> ** Uses the word "obey / obedient".
>
> Titus 2:5,9 says:
>
> "…to be self-controlled and pure, to be busy at home, to be kind, and to be subject [Middle Voice] to their husbands, so that no one will malign the word of God. [..] Teach slaves to be subject [Passive Voice] to their masters in everything, to try to please them, not to talk back to them…"
>
> Colossians 3:18,20 says:
>
> "Wives, submit yourselves [Passive Voice] to your husbands, as is fitting in the Lord. [..] Children, obey [Active Voice; Imperative Mood] your parents in everything, for this pleases the Lord."
>
> Ephesians 5 says:
>
> "…submitting [participle; Middle Voice] yourselves to each another out of respect for Christ; Wives [elided verb] to your husbands as to Christ… [..] Husbands love [Verb; Active Voice; Imperative Mood] your wives…"

> 1 Peter 3 uses the same formula.

In my previous link, there is a pretty clear explanation for this, but let's expand on that.

If one does not understand what voice means this explanation goes over it well.



ACTIVE	MIDDLE	PASSIVE
Subject is *doing* the acting.	Subject is *doing* the acting *with reference to himself.*	Subject is *being acted upon, receiving* the action.

In other words,

- Children are told to obey (active) because they are under the authority of their parents and generally have inadequate moral agency to understand why they obey.
- Slaves are in the passive because they are under the Gentile authority of their masters and they know right from wrong. The key being that Christians should go above and beyond to show Jesus in our lives even if they are under potential oppressive Gentile authority.
- Wives are in both middle and passive because while they are under the Genuine/Godly authority of their husbands, but they have moral agency and Holy Spirit to understand to know what is right and wrong and submit themselves to their husbands lead. This is mostly distinguished from slaves (mostly middle as opposed to passive) showing how those under Genuine Authority should act to show how the headship authority-submission is different from Gentile authority.

In the previous post I mentioned how authority was Created by God to be from the beginning. Genuine/Godly authority that Jesus has over the disciples who become the Church versus distinguishing this from the Gentile authority that the world uses. The most relevant passage to start with:

> However, what may clear up a potential disconnect is that Jesus makes it clear that authority is present, but it is not "Gentile" authority but "genuine" authority.
>
> Matthew 20:25-28 (ESV)
> 25 But Jesus called them to him and said, **"You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.** 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."
>
> and
>
> John 13:12-17 (ESV)

> 12 When he had finished washing their feet, he put on his clothes and returned to his place. **“Do you understand what I have done for you?” he asked them. 13 “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.** 15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.
>
> Jesus makes it clear that His authority is to be used to love and serve the disciples and by extension the Church, which makes this a clear analogy for husbands and wives with Christ : Church :: Husbands : Wives.
>
> Ephesians 5:22 **Wives, submit yourselves to your own husbands as you do to the Lord.** 23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. 24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.

As we can see, there is a clear parallel not just in the Christ being head of the Church and husbands and wives. Most people see right away. However, if we look at a bit closer at the underlined bolded, we also see a reference to Jesus’ authority as Lord and Teacher over the disciples/Church.

To emphasize further, I’ve never seen the feminists/egalitarians/DR’s argument address the clear meaning of genuine authority and Gentile authority in regard to Christ and the Church as Jesus in John 13-15 because they don’t have an answer for it.

After that, Jesus exhorts the disciples/Church to use authority in the Genuine/Godly way as opposed to the Gentile way.

DR continues:

> DS: “Submit implies that the wife has moral agency to understand the right thing to do and to do it, which as you noted for Christian wives is to follow their husband’s lead and respect him as the Church does with Christ.”
>
> DS: “The overarching theme through the Bible is that God wants us as humans to use our free will to submit to him to bring Him Glory. So too through God and Jesus, Jesus and the Church, Husbands and wives, and others. They are all a reflection of His Glory. This means though the word submit is used, it all ends up in obedience if we choose to do the right thing.”
>
> DR: …in that submission is not active, but it is still interpreted within the English-speakers cultural and linguistic framework, because at the very end, he still concludes that it really functions practically as an implied imperative after all, which isn’t an explanation at all.

DR is wrong here because we have clear parallels to Jesus and the Church to understand

what is meant by a wife's submission which is that **to properly submit leads to obedience**.

- John 13:34 **I am giving you a new commandment (as an extension of Jesus' authority as Teacher and Lord)**, that you love one another; just as I have loved you, that you also love one another. 35 By this all people will know that you are My disciples: if you have love for one another."
- John 14:15 **"If you love Me, you will keep My commandments…** 21 **The one who has My commandments and keeps them is the one who loves Me;** and the one who loves Me will be loved by My Father, and I will love him and will reveal Myself to him.
- Jesus reiterates these points in John 15 on the Vine and the Branches and subsequent commands.

Thus, Jesus reaffirms His commands to us authoritatively as Teacher and Lord to submit and be obedient to Him. We have a choice to submit or not — **If you love Me** — to do what is right or wrong — **obey His commandments or not**. Hence, why the majority of the verses for wives containing middle voice are the subject acting on itself. God gains Glory from our voluntary submission which is results in obedience to Him.

You can think of this as salvation and works. We don't do good works because it earns us salvation, but because we are saved we are transformed by the Holy Spirit and want to do good works. Salvation is an imperative to do good works because they are prepared for us to do and they are excellent and profitable for everyone. But in the same measure, they also show that we have a genuine faith.

- Ephesians 2:8 For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— 9 not by works, so that no one can boast. 10 **For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.**
- Titus 3:4 But when the kindness and love of God our Savior appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life. 8 This is a trustworthy saying. **And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.**
- Philippians 2:12 Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—**continue to work out your salvation with fear and trembling**,
- James 2:18 But someone will say, "You have faith; I have deeds." **Show me your faith without deeds, and I will show you my faith by my deeds.** 19 You believe that there is one God. Good! Even the demons believe that—and shudder.

> 20 **You foolish person, do you want evidence that faith without deeds is useless?**

Many newer Christians may get the sense that we need faith with works for salvation from the last two passages, but they are not contradictory or opposed but synergistic. Faith leads to good works, and good works are proof of genuine faith. It's my choice to submit God or not, but there is still the moral obligation to obey because we know that submitting to Jesus is the right thing to do and places us rightly under the authority covering of God.

- As genuine faith leads to good works, so too submission leads to obedience
- Good works are proof of our salvation for those with genuine faith, just as our obedience to Jesus is proof that we love Him.

If that is not enough evidence, 1 Peter 3 would not also have this clear understanding of the fact that **proper submission means obedience**.

> 1 Peter 3:Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, 2 when they see the purity and reverence of your lives. 3 Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes. 4 Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. **5 For this is the way the holy women of the past who put their hope in God used to adorn themselves. They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear.**

If verbs and tenses aren't your thing, this part of the passage explains it effectively. **Wifely submission is an implied imperative to obey if you want to do what is right.**

Yes, the same word — hypakuou — used for **Sarah obeying Abraham** is the same word used in **Ephesians 6 and Colossians 3 for children obeying their parents**!

We should also take notice of the parallels between Jesus in John 13-15, Ephesians 5, and this passage of 1 Peter 3.

- Jesus Himself affirms that He is **Teacher and Lord** to the disciples and Church as does 1 Peter 3 through establishing that **righteous wives regard their husbands as their lord** — even to an unbelieving husband much less a believer.
- Likewise, Jesus shows us that His Teaching the Church/disciples is to rightly use the authority that is given to those in the Church and families to rightly love and serve others. This is echoed in Ephesians 5 with the commands to the husbands to love and sanctify their wives.

- Finally, we have Jesus telling Christian that "**if we love him**" that "**we will keep/obey His commands**." In other words, we have a choice to submit — "if we love him" — but choosing to obey is loving him. Functionally, **submission to Jesus' commands is obedience**.

While this is sufficiently clear evidence, other evidence such as 1 Corinthians 11 where God is the head of Christ who is the head of man who is the head of woman makes a similar case. This also denotes a clear hierarchical structure, as Jesus spoke clearly all throughout the gospels that He was in submission and therefore obedience to the Father. Likewise, the Church and Christians to Jesus.

To conclude, contrary to DR's arguments:

- Headship is still Genuine/Godly authority in marriage, but that authority is distinguished from Gentile authority in that Genuine authority should be used to love, serve, and sanctify your wife and children.
- Functionally a wife's submission to her husband's authority is obedience. It is distinguished from children in that she has full moral agency to understand what she is doing is right (submission becomes obedience, respect, etc.) or wrong (rebellion, disrespect, etc.).
- **Finally, overly delving into one specific verse and grammatical constructs irrespective of the rest of the Scripture not only undermines husbands but also Christ since that is the foundation of the analogy.**
- Addendum of Part 2 analyzing 1 Corinthians 11 and 14, and 1 Timothy 2 establishing headship as authority, and women/wives underneath it within the Church and marriage. This passage via the authority of headship indirectly through head coverings also points to the fact that this is not something that is merely cultural. Because the argument is from Creation and nature when God created it perfectly, this is a **universal hierarchy structure in Church and marriage.** But it must be used rightly as Genuine/Godly authority rather than Gentile.

This illustrates the problematic nature of honing in on grammar while forgetting the full bigger picture of the model that Jesus is teaching about genuine/godly authority and Christ and the Church. Even when genuine Christians can mistakenly lost in the weeds of Ephesians "mutual submission" and grammar tenses, it should be clear they cannot refute the clear examples given to us by Jesus in John and 1 Peter 3.

Headship is still authority in marriage Part 2 addendum

December 18, 2023 | by Deep Strength | Link | Original Link

It's been stated, not only by DR, but others from what I've seen that nowhere is headship equated with authority. As we have established in the on Headship is authority in marriage and wifely submission is obedience, both Jesus in John 13-15 and Peter in 1 Peter 3 show that there is a hierarchy within marriage through Paul's direct analogies.

However, we also have evidence that Paul regards head as authority via 1 Corinthians 11.

> 1 Corinthians 11:1 Be imitators of me, just as I also am of Christ.
>
> 2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you. **3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**
>
> 4 Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. 6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.
>
> 7 For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. 8 For man does not originate from woman, but woman from man; 9 for indeed man was not created for the woman's sake, but woman for the man's sake.
>
> **10 Therefore the woman ought to have a symbol of authority on her head, because of the angels**.
>
> 11 However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.
>
> 13 Judge for yourselves: is it proper for a woman to pray to God with her head uncovered? 14 Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, 15 but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering. 16 But if one is inclined to be contentious, we have no other practice, nor have the churches of God.

Paul makes several different arguments here which we will summarize in several points.

1. First, Paul declares that everything he is saying from here on out is being an imitator of himself and he is imitating Christ. This establishes what he is saying as direct teaching from God on the matter.

2. Second, he specifically declares headship as God > Christ > man > woman. We've already seen in the gospels where Jesus specifically says he only does what the Father does and submits to the Father's authority. Hence, we can understand by association that this headship here is authoritative in nature. Likewise, Jesus and Paul both indicate that Christ as the head of the Church is authoritative via Teacher and Lord.
3. Third, we have several different arguments presented after the headship statements.

- **Argument from Creation v7-9** – man is in the image and glory of God but woman is the glory of man, starting from head coverings argument.
- **Argument of authority v10** – woman **ought** to have a **symbol of authority**** on her head meaning that it is her **duty** to be under authority. The word for **ought (opheileo)** is also used in 1 Corinthians 7 for each spouse owing sex to the other or it being their duty to each other. "Because of the angels" is cryptic, but usually interpreted as the angels are witnesses. The early Church believed that angels were watching over the Churches (e.g. Jesus writes in Revelation 2-3 to the angels at the 7 Churches – "To the angel of the church in Ephesus write:") and the angels appearances to the apostles like Peter in prison, Paul, and many other believers. **In other words, women ought to have an outward symbol of authority on her head as this representation of Created and inward truth of submission to authority, which is witnessed and confirmed by the angels.**
- **Symbiosis hierarchy of man and woman v11-12** – which is the Genuine/Godly hierarchy that Jesus talks about rather than the Gentile one. No independence of man and woman from each other.
- **Argument from nature v13-16** – dishonor for long hair and glory of a woman's long hair

** – The Greek actually only says: "Therefore the woman ought to have **authority (exousia)** on her head, because of the angels." Most translations use **symbol of authority** because Paul is discussing head coverings before that, so it likely relates to the outward symbol of authority which is a head covering. However, this more readily emphasizes to the English reader the understanding that the head covering is an outward symbol of authority which is relating to a more fundamental truth of headship authority.

Therefore, we have Paul directly referring that being the **head** means there is **authority (exousia)** between men and women in the Church — Creation, (symbol of) authority, nature.

This is directly echoed and confirmed in 1 Corinthians 14 where women are to keep silent in Churches and ask their husbands at home to learn, and 1 Timothy 2 where women are not to teach or have authority over men.

This also dispels the notion that Jesus, Paul, Peter, and the other disciples were teaching them how to act within the confines of their particular culture, and that a hierarchy structure is not necessarily what we should do today. The

argument for headship by way of head coverings is from Creation and nature pre-fall, which is when God would have created perfectly before any sin warped Genuine/Godly authority into Genuine authority. In other words, the structure itself is correct, but we need to make sure to use the authority from the structure in a godly manner.

In conclusion, we have ample confirmation that not only does Jesus and Peter say that there is authority in marriage directly, but Paul shows that there is authority within headship itself and the Church and by extension marriage both indirectly in this passage and directly in 1 Corinthians 14 where the husband is established as the teacher of the wife. The arguments are from Creation, which means they are universal as opposed to cultural.

Institutional authority and Influential authority and how they interact with Genuine/Godly and Gentile authority

January 15, 2024 | by Deep Strength | Link | Original Link

These two concepts are distinctly different from Genuine/Godly and Gentile Authority. I've talked about them a little before, but I wanted to make a post specifically on how they work. I think this brings a lot of light to much of the problems that happen in relationships and marriage.

- **Institutional authority** is basically what it says. The Bible distinguishes several Institutional authorities in our lives. For instance, the earthly authorities we are to obey as Christians.

1 Peter 2:13 Submit yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, 14 or to governors, who are sent by him to punish those who do wrong and to commend those who do right.

God also sets up the hierarchical structures in the Church (male led) and family (husband led).

- **Influential authority** is more of an implied authority based on certain circumstances.

For example, go to a doctor or hospital if we're sick because the doctors have been educated to help us treat the illnesses. We go to various teachers or tutors to help us with our school work if we need help. We can call an electrician, plumber, auto mechanic, and many others if we have problems that we don't know that can be solved. We follow the advice of subject matter experts (SMEs) all the time when we don't know the answers.

Therefore, Influential authority is generally based on a trust in the qualities such as education, expertise, competence, and respect for that person based on that particular area in what they're good in.

Sexual attractiveness is also to some degree an influential authority – we're more likely to trust someone who is physical attractive — male or female — than we are to trust someone less attraction. However, the respect gained from a potential source of influential authority can also improve attractiveness, as we often see with the teacher-student, doctor-nurse, lawyer-secretary type relationships.

In summary, **Institutional authority is an overt structure while Influential authority is typically a covert structure**. The latter can have visible signs, but it's unlikely to be discerned until the person who is following or deferring to that person over others happens.

Interactions of authority

Jesus is actually an example of both Institutional and Influential authority

- **Institutional** – Jesus comes from the Father and is representation of God with us. However, some people such as the disciples and other followers believed this while many of the religious leaders of the day such as the Pharisees and Sadducees did not.
- **Influential** – Jesus uses this method to call His disciples with the "Come follow me" phrase spread throughout the gospel. He did not claim to be God and tell them to follow Him, but instead was teaching others and invited them to come with Him on the journey.

Interestingly, this is actually a good pattern for relationships as Jesus:Church is the analogy for the husband:wife as we've discussed before.

Although the Bible preaches Institutional authority of the Church and family, this is generally not the way you would assert to lead the Church or family. The better way is to often build the influence you have with the particular groups through faithful service a la 1 Timothy 3 qualities in the Church or display of PSALM, masculinity, and leadership traits for men. Typically such men are promoted internally in the Church or women are more likely to want to follow a man with such qualities.

Genuine and Gentile authority can be used both ways within each of these.

- **Gentile + Institutional authority** where you often have dictator figures who oppress others and use the authority to benefit themselves
- **Genuine + Institutional authority** where you typically have more beloved secular leaders who are taking the needs of the people they lead as great concerns
- **Gentile + Influential authority** where you have your attractive bad boys that tend to break womens' hearts once the women figure out the man is not going to give them what they want such as marriage, or they eventually figure out that he's not good for them because they are treated poorly long enough
- **Genuine + Influential authority** where you have a solid godly relationship that both parties can appreciate.

You would think these are the only 4 options, but there are combinations of all 3 as well.

- **Gentile + Institutional + Influential authority** – This is where you have a dictator figure who is out to benefit himself, but he has solid influential authority through competence and charisma where he can spin it into also supposedly being good for the people too.
- **Genuine + Institutional + Influential authority** – This is the structure the Bible states that is for Christian families. The best marriages I know are built on this.

In my opinion, these structure also help to explain some of Jack's confusion on the topic between the headship + tingly-respect and peaceful unity models.

- **Genuine + Institutional + Influential** results is the combination of **godly (genuine) + headship (institutional) + tingly respect (influential).**
- **Genuine + Influential authority** results in the peaceful unity model – **godly (genuine) + tingly respect (influential)** – where there can be godliness and success absent the Institutional nature of overt headship. However, this model only works as long as there is typically both godliness and influential authority. A wife who eschews Christianity is more prone to leave as is a woman who starts to become contentious if the husband is not implicitly leading well though he not be the overt leader. In other words, it works until it doesn't.
- The **additional layer of the Institutional nature of headship** is not only godly, but it also ensures that husbands ideally have Christian and Church backup in case of wifely rebellion. Likewise, the confidence to use the authority in a godly manner if a wife is rebellious.

This should now make most things clear.

In conclusion

The ideal nature of Biblical marriage should result in a marriage based on Genuine (godly) + Institutional (headship) + Influential (tingly-respect) authority.

This distinguishes between why the 3 part authority is important. The 2 part ones can be potentially successful and godly in some manner, but they are missing the extra layer of sanctification and reaffirmation that tends to make the marriages much more stronger and resistant against temptation.

Additionally, although Godliness and Institutional natures are part of marriage, they are not the way Jesus initiates the relationship with His disciples and the Church. He does this through Influential authority as opposed to the others. Men would best focus on doing that if they want a woman to be in a relationship with them.

A Christian understanding of attraction, and the role it plays in marriage: Dominion is baked into the cake. Part 4

March 4, 2024 | by Deep Strength | Link | Original Link

For those of you who have been following this blog for a long time, I've consistently refined this article as my understanding of the nature of God's Creation of attraction Part 3 and the differences between sexual attraction and arousal has increased.

This may be the final major piece of the puzzle as I've been thinking about this for more and more years, but perhaps it can be refined more in the future. However, I've decided to leave it as Part 4 for now instead of the Final take as there might be some slight revisions in the future.

I've been thinking about and refining this over the past couple months and been busy which is why I haven't been posting as much. However, things are still going to be a bit slow until I can get more time in real life.

Topics:

- **The lens of heaven — marriage is an earthly institution**
- **The lens of earth — the context surrounding the creation of marriage**
- **The purpose of marriage as an earthly institution**
- **What is attractive to both sexes?**
- **Understanding how attraction plays into the roles and responsibilities of marriage**
- **New Testament Scriptures reinforce God's Old Testament design of creation**
- **Exploring the Scriptures on attraction and sex**
- **Other Biblical pitfalls of downplaying attraction**
- **Conclusion**

The lens of heaven — marriage is an earthly institution

Marriage is an earthly institution.

> Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, 24 asking, "Teacher, Moses said, 'If a man dies having no children, his brother as next of kin shall marry his wife, and raise up children for his brother.' 25 Now there were seven brothers with us; and the first married and died, and having no children left his wife to his brother; 26 so also the second, and the third, down to the seventh. 27 Last of all, the woman

> died. 28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”
>
> 29 But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Jesus gives us some interesting insight into heaven. There’s no marriage there.

This means that marriage is a covenant institution between a husband, wife, and God, but it is also mainly an earthly institution. The earthly institution of marriage does not transcend to heaven nor do any of the beings in heaven marry.

In Revelation the marriage of the Lamb occurs before the new heaven and new earth is created when Jesus comes back again.

> Revelation 19:7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” … 9 Then he *said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he *said to me, “These are true words of God.” …
>
> Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. 2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will [a]dwell among them, and they shall be His people, and God Himself will be among them, 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”

Theologically, the marriage of Christ and His bride is literally uniting us and making us one with Him. The ordering of events is Jesus’ second coming back to earth to marry His bride, the judgment occurs in Revelation 20, and after that is the new heaven and earth in Revelation 21.

The marriage of Jesus and His bride occurs before the new heaven and new earth is created and the temporal things associated with the old earth and old heaven pass away. One of those temporal things that passes away is the earthly institution of marriage as is written about in Matthew.

In other words, Jesus must marry His bride before the institution of marriage is abolished when the new heaven and new earth are created. Since marriage is an earthly institution and not heavenly, Jesus marries His bride on the earth.

The lens of earth — the context surrounding the creation of marriage

Now that we understand marriage is primarily an earthly institution, we should understand that its function is to address earthly needs.

To understand marriage addressing earthly needs, we need to go back to the God's Creation as He had a purpose there. Let's examine the status of man in the garden in both Creation accounts. Genesis 1 is considered the first creation account, which gives an overview of all of the creation. Genesis 2 is considered the second creation account, which gives an overview into the creation of man specifically.

> Genesis 1:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the [ak]sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." 27 God created man in His own image, in the image of God He created him; male and female He created them. 28 God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." 29 Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; 30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food"; and it was so. 31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

God's commands to man were two fold in the first creation account in Genesis 1:

- **Rule and subdue the earth** — 26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." […] 28b and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."
- **Be fruitful and multiply** — 28a God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth,

We will come back to these two commands after the next point.

> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, "From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

God has two more commands:

- **Cultivate and keep the garden** (directed to Adam and not Eve)
- **Don't eat of the tree of the knowledge of good and evil**

> 18 Then the Lord God said, "It is not good for the man to be alone; I will make

> him a helper suitable for him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.
>
> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said,“This is now bone of my bones, and flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.

Genesis 2 gives us more details about the ordering of creation. Man was created first, but there was no helper suitable for him. Hence, God created a helper suitable for him.

- The first command — rule and subdue the earth — could be fulfilled by Adam himself such as taking dominion over the beasts as they came to him and gave them names (Genesis 2). However, Eve could help with that.
- The second command — be fruitful and multiply — was unable to be fulfilled without Eve.
- The third command — cultivate and keep the garden — was being tended to by Adam but Eve could help with.
- The fourth command — Obey God: do not eat of the tree — Eve could obey as well.

God knew before the animals were created and brought before Adam that he had no helper suitable for him. I believe God had this in mind before he did all of this simply because of the examples of sexual dimorphism — two sexes — within the animals he created as well. Indeed, to Adam’s male God wanted to create a female helper for him not only for the loneliness but to fulfill the rest of the command to be fruitful and multiply.

All of these lead into God putting Adam to sleep, taking out a rib, forming Eve (who was still unnamed), and giving her to Adam as an example of the first marriage.

As a side note, Adam was given work in the garden as a steward already, but it was multiplied in punishment. This relates to Genesis 3 and the punishments that God gave for sinning. However, it is important to realize that Adam is already the head of Eve in the way marriage was created.

The purpose of marriage as an earthly institution

To understand the purpose of marriage, we need to examine what tends to drive relationship and marriage formation. Sexual attraction appears to be one of the primary

drivers. Thus, since God created man, woman, and marriage we should assume that there is some intent of the Creator behind the phenomena of sexual attraction.

What is sexually attractive to both sexes?

Generally speaking, attraction is different between both sexes.

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are sexually attractive to men.
- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Yes, there are exceptions. Yes, these are generalizations. We're not discussing them now.

These are the things that are primarily [sexually] attractive to both sexes. There is a reason for this.

Understanding how attraction plays into the roles and responsibilities of marriage

We, as humans, implicitly understand that attraction — by very definition of the word — is a driving force for marriage. Indeed, typically no one really gets married to someone that they don't find attractive. If you were a Creator, it would make sense that the commands given to man for marriage would directly apply to the things that attract men and women to marriage. After all, these things are to be a preparation for the roles and responsibilities of marriage.

Even in cultures with arranged marriages such as Judaism, the two getting married were required to see each other and they had some influence in terms of veto power over the person they would get married. The families of the two parties 'set them up' on 'arranged dates' that they had to go on to get to know each other. There had to be agreement from all sides, including the two getting married. Very few cultures, if any, have forced marriages.

Now, relating this back to the Scriptures in Genesis 1 and 2 we can logically see how attraction plays into the various roles and responsibilities given to men and women in marriage. The commands of God are directly related to what we find attractive in the opposite sex.

- **Rule and subdue the earth**
- **Be fruitful and multiply**
- **Cultivate and keep the garden**

- **Obey God**

and

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.
- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Thus,

- **Men** were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that. It's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us such as in Numbers 30 and Ephesians 5. An ambitious, successful husband can easily provide for his family such as in Exodus 21 and 1 Timothy 5:8.
- **Woman** was created as man's helper and so that he wouldn't be alone. Eve was created to be a primary help for multiplying and filling the earth, and secondary help for ruling and subduing the earth and cultivating and keeping the garden. Beauty is a general proxy for healthiness and fertility because it signals less genetic errors and ability to bear children. Waist to hip ratios or curves garners a lot of attention by men because they are attractive, but they are also related to a woman's health and her ability to bear healthy children.

As you can see, these are a good fit for the purpose of Creation and what we observe in real life.

New Testament Scriptures reinforce God's Old Testament design of Creation

It should be clear that Adam had headship prior to the fall. God creates Adam first and then Eve as Adam's helper. There's other textual information in the link to corroborate that statement. However, this is also backed up by the stated commands in the New Testament. The NT Scriptures delineate the roles and responsibilities of the husbands and wives as thus (e.g. Ephesians 5, 1 Corinthians 7 and 11, Colossians 3, Titus 2, 1 Peter 3, 1 Tim 2 and 5, etc.)

- Husband — Headship, love your wife for the purpose of sanctification, live with your

wife in an understanding way, don't become embittered at your wife, provide for your family, etc.
- Wife — Submit to your husband, respect your husband, have affection for your husband, main focus should be on the home and childbirthing, etc

These directly align with not only the Creation commands and intent but also with what we observe. The husband's headship directly aligns with ruling, obeying God, provision and protection of his wife and family. The wife's submission directly aligns with being her husband's helper and being a mother aligns with being fruitful and multiplying.

This does not seem to be a mistake unlike the failed egalitarian argument. Since God created woman's attraction to operate on the principle of hypergamy, we can see how she would be attracted to and respect her the husband as he was appointed to lead, protect, and provide for his family. If you try to depose of headship or any of the other parts of the design, you are deposing of God's design intent which more likely leads to a failed marriage. A wife that doesn't follow her husband and disrespects him and is rebellious is only one signature away from divorce.

All in all, there appears to be a consistent affirmation of the the roles and responsibilities of men and women at creation, in the OT, and in the NT that also demonstrate what the sexes tend to find attractive in each other.

This should not be a surprise. God's design was planned from the beginning of creation and continues to persist through time.

Exploring the Scriptures on attraction and sex

Much of the modern Church has fallen ignorantly into the lie that godliness is attractive. This is the Christian ought fallacy which follows that 'because godliness is a good thing it should be what is attractive.' However, when we examine NT Scriptures, we find this to be false.

Paul tells the Corinthians in 2 Corinthians 6 to marry believers and not unbelievers. 'What fellowship does light have with darkness and darkness with light?' If godliness and good character were attractive, everyone would be attracted to Christians. That's clearly false. Rather, it's the case that any man exhibiting PSALM traits and masculinity will be attractive to women and they will not necessarily be believers or not. This is why Paul warns not to marry unbelievers because some were attractive but bad choices for marriage.

Similarly, Paul states in 1 Corinthians 7 the only reason given in the NT to marry: "it is better to marry than to burn." In fact, it is even ideal or at least preferable [to him] that all men remain single as he so full attention can be focused toward the Lord. What are the things that cause us to burn for marriage? It is what sexually attracts us. This is the sex drive and beauty for men. This is the sex drive and strong, confident, handsome, ambitious, successful leaders for women. These are the things we look for in a mate, aside from important qualifiers such as godlines and character.

Why should women not usurp authority over man [in the Church and family] and why is she saved through childbearing in 1 Timothy 2? Because she is fulfilling the initial commands of God to be fruitful and multiply, and her offspring like Jesus will take dominion over the earth. Jesus added from the initial command of God to take dominion over the earth to also win the people of the earth through the gospel. Make disciples of all nations.

Another problem, from what I've seen, is not solely that the modern Church parrots false narratives about what is attractive to both men and women. That is definitely harmful. However, there is the issue that makes it seem like godliness is mutually exclusive with the traits that attract the opposite sex. For example, beauty is somehow mutually exclusive with godliness, which 1 Pet 3 does not say at all. Another example is that a successful, ambitious man may be looked on as 'too worldly' because money is evil when it is the love of money that is evil in 1 Tim 6. This is a problem because these things are false. You can be beautiful and godly. You can be a confident, ambitious, and successful Christian leader.

Other Biblical pitfalls of downplaying attraction

Generally speaking, the modern Church loves to downplay the role of attraction in marriage. I believe that this is because it is based on a faulty understanding of why attraction is important.

For example, it's clear from the Scriptures that beauty is what is attractive to men. However, beauty without godliness and character has disastrous consequences result for men. They're carried away to worship idols (e.g. Solomon and harem). They get caught in adultery (e.g. David and Bathsheba). They get scared into lying (e.g. Abraham, Sarah, Abimelech, and Pharaoh). They get dragged down into the pit (e.g. the vast majority of Proverbs on beautiful but deceitful women). The beauty of women is never downplayed. In fact, in Song of Songs Solomon lauds the beauty of the Shulamite woman the entire book without mentioning her character once.

Those who claim beauty is shallow fall into the trap of false humility. God created beauty, and beauty is objective. Some examples are nature, facial symmetry, a woman's waist to hip ratio, and strong, muscular men. Without a God as an anchor, there can be no objective Truth such as beauty. Those who downplay beauty don't understand the role it plays within marriage.

Obviously cultivating beauty or cultivating strong, confident, handsome, ambitious, successful leaders should not be placed over godliness and character. However, they are not mutually exclusive. Beauty is only vanity when focused in the wrong direction. Beauty for attention, beauty for power, beauty for other men are not good. However, beauty for a husband in marriage is good. Similarly, the same is true of the sex drive.

Dominion is baked into the cake for men

All of the traits that women admire and respect in men which lead toward their sexual attraction for men are based in dominion in various aspects. Some have more universal appeal, and some have contextual appeal.

The PSALM traits generally have universal appeal.

- Power
- Status
- Athleticism
- Looks
- Money

You can think of all of the top men in the world in these categories, and they almost always have what many men would consider a beautiful woman by their side.

The traits of masculinity also have universal appeal to women, so much so that they often try to be like men (feminism).

- Independence
- Dominance
- Assertiveness
- Strength
- Aggression
- Leadership
- Competitiveness
- Accountability
- Courage
- Stoicism
- Charisma
- Competence

Universal sexually attractive traits are also based on a scale and one can compensate substantially if they have crazy amounts of the others. One may not have the best looks, but if they are the Football team QB or they are the richest person in the area they still can garner attractive women, though caution is needed in such cases. Men with mainly money might invite more women who are into a lifestyle and gold diggers rather than one who actually wants to be her husband’s follower and helper.

Contextualized appeal are generally localized phenomena whereby men can be more attractive than others based on comparative positions.

- A man may not be objective attractive in many PSALM traits, but if he’s the local leader or popular player of a D&D crew the women who participate in D&D may be more attracted to him than the other men.
- Even if a man is not that attractive in many different areas, he may be able to generate some attraction if he’s in a leadership, mentor, or other type of position of

prestige. The typical doctor and nurse, lawyer and secretary, and many other positions like these can imbue pseudo-respect that turns into real sexual attraction.

Additionally, as we covered in the prior post Institutional authority and Influential authority and how they interact with Genuine/Godly and Gentile authority, the most successful form of sexual attraction develops from influential authority rather than institutional authority.

It can be summarized in all of these traits listed — both universal and contextual — that they are all fall under the category of dominion. Some are more directly related to dominion than others such as power, but they all represent some form of mastery over various aspects of life that signal a man has capacity to operate effectively as the head of the marriage in leadership, protection, and provision — PSALMs, masculinity, and contextual areas. However, these traits must also be tempered with the fruit of the Spirit lest such men become dark triads or bad boys.

In short, women are attracted to dominion and its various forms. Dominion also crosses over from sexual attraction to sexual arousal in the right context.

Finally, if this does not make sense to any Christian, I have another compelling analogy. To use the headship analogy, Christ's dominion over sin and death is what attracts the Church to Himself. Christ conquering sin and death and providing us a way to reconcile with God is the greatest feat of dominion of all time, and one that draws all men to Himself provided we have the humility to respect His willing sacrifice that while we were yet sinners He died for us.

Conclusion

Creation

In summary, the Scriptures describe that God directs commands to man and woman when He made them and married them. These are:

- **Rule and subdue the earth**
- **Be fruitful and multiply**
- **Cultivate and keep the garden**
- **Obey God**

If we look at them from an observational perspective, we see that these commands also fairly accurately describe what each sex finds attractive in the opposite sex.

and

- **Men** are primarily attracted to physical beauty and femininity. Examples of physical beauty are a woman's face and her figure like waist to hip ratio. Examples of femininity are long hair and female-only attire like dresses and skirts. These things are [sexually] attractive to men.

- **Women** are primarily attracted to PSALM traits and masculinity. PSALM is an acronym for power/personality, status, athleticism, looks, and money. Generally speaking, these are embodied in a man such as a confident, handsome, ambitious, successful leader. Masculinity also embodies many traits that correlate with this such as strong, confident, independent, driven, tough skinned, competitive, and so on.

Thus,

- **Men** were commanded to rule and subdue the earth: hence, confident, ambitious, successful leaders are likely to do that. It's no surprise that Scripture tells men that they are to be Protectors and Providers for their wives and families. A confident leader won't back down from Protecting his wife when necessary or sacrificing himself as Jesus did for us such as in Numbers 30 and Ephesians 5. An ambitious, successful husband can easily provide for his family such as in Exodus 21 and 1 Timothy 5:8.
- **Woman** was created as man's helper and so that he wouldn't be alone. Eve was created to be a primary help for multiplying and filling the earth, and secondary help for ruling and subduing the earth and cultivating and keeping the garden. Beauty is a general proxy for healthiness and fertility because it signals less genetic errors and ability to bear children. Waist to hip ratios or curves garners a lot of attention by men because they are attractive, but they are also related to a woman's health and her ability to bear healthy children.

There are multiple passages of Scripture both from the Old Testament and New Testament that affirm continually affirm these characteristics.

- Husband — Headship, love your wife for the purpose of sanctification, live with your wife in an understanding way, don't become embittered at your wife, provide for your family, etc.
- Wife — Submit to your husband, respect your husband, have affection for your husband, main focus should be on the home and childbirthing, etc

In other words for men: rule your family well, obey God, cultivate and keep your family, and so on. For women: help your husband rule well, obey God, and help him be fruitful and multiply.

To use the headship analogy, Christ's dominion over sin and death is what attracts the Church to Himself. Christ conquering sin and death and providing us a way to reconcile with God is the greatest feat of dominion of all time, and one that draws all men to Himself provided we have the humility to respect His willing sacrifice that while we were yet sinners He died for us.

These marital roles and responsibilities directly align with not only the Creation commands and intent but also with what we observe. The husband's headship directly aligns with ruling, obeying God, provision and protection of his wife

and family. In short, women are attracted to dominion both in sexual attraction and sexual arousal. The wife's submission directly aligns with being her husband's helper and being a mother aligns with being fruitful and multiplying.

We do both singles and married a disservice by downplaying the role attraction plays in marriage. If we don't show them why, from the Scriptures, God created these traits to be important and attractive to the opposite sex we risk alienating them and/or giving them cognitive dissonance. Exceptions are exceptions. Hanging onto exceptions when you want to be married give you a low probability of success. Sure, some men marry obese women. Most men don't. Sure, some women marry men the stereotype of a man in his parent's basement playing video games all the time. Most women don't.

"Oh? You want a beautiful wife? That's shallow and superficial." However, we implicitly understand that beauty is objective, at least in part. That creates strong cognitive dissonance in Christian men: "Oh, I shouldn't want beauty? Then why do I desire a beautiful wife? Is beauty a bad thing? Why do I want a beautiful wife if beauty is superficial?" Sadly, this is too often the case.

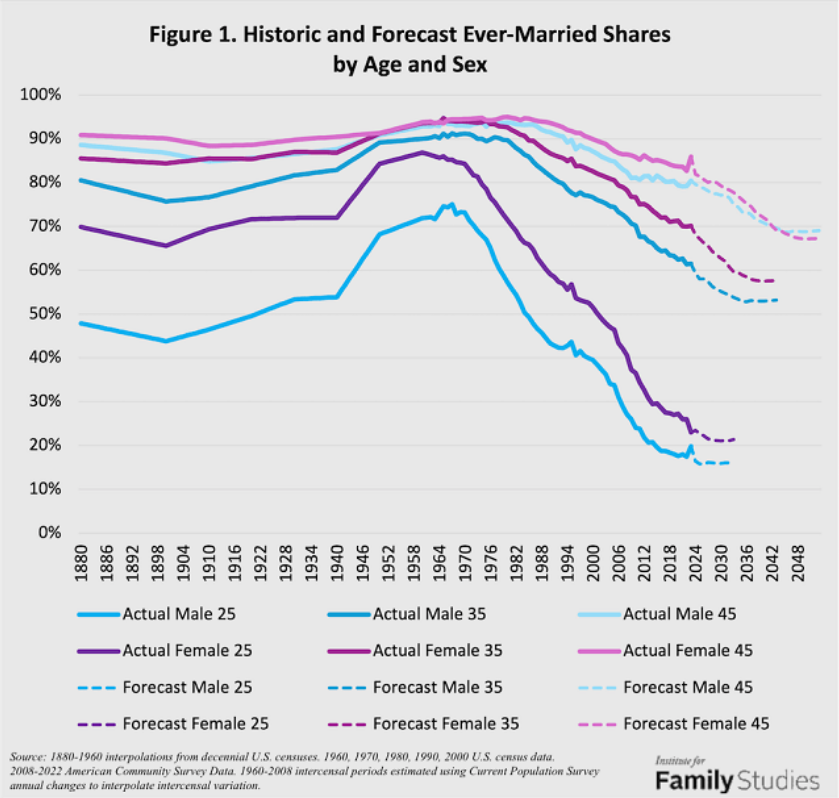
That which God creates is beautiful. He created us, and we were very good. He created attraction and our sex drives. He created marriage. He command us to take dominion and be fruitful and multiply. The loving gaze of a husband on his beautiful bride. The respect of a wife toward her strong, confident husband. Our righteousness is our beautiful clothing to Jesus. The beauty of a large family.

All of these things come together to form a coherent whole that exemplifies the nature of the beauty of marriage and the plan that God created for us to accomplish.

Most power you can exert is by Yes and No.

New data: IFStudies predicts 1/3rd of women will not be married

March 13, 2024 | by Deep Strength | Link | Original Link



Source

I've gone over the spinsterhood and childlessness projections before,

> They estimate it's going to be about 25% in the long run, or approximately on the upper bounds of what I estimated. However, that's just singleness and doesn't necessarily include unwanted cohabitation. Therefore, the number of women that are unhappy is likely about 10% larger than that which would place that around 35%.

The new data jives closely with what I predicted which would be the unwanted spinsterhood and unwanted cohabitation would likely be around 35%. Theoretically, it could still keep getting worse but we'll see.

Since about 33% of women are freezing themselves out the market or unwanted cohabitation, I'd estimate there's going to be in the range of 15-20% indefinitely incel men. Some amount of these 33% women won't want to share some man, don't want to cohabitate, or other options but they will do it anyway.

Most men and most women will still get married and stay married, but you will want to be in the top 50% if not the top 20% to have attraction working for you in terms of being a strong, masculine leader and the rest of the attractive traits.

Defining the headship authority model from Genesis to Christ and His Church

April 17, 2024 | by Deep Strength | Link | Original Link

One thing that I think helps with understanding the Biblical models of headship-submission and love-respect is understanding how Christ and the Church emulates the model that God, Jesus, and the Holy Spirit lay out in Genesis.

A Christian understanding of attraction, and the role it plays in marriage: Dominion is baked into the cake. Part 4

> - **Rule and subdue the earth** — 26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” […] 28b and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”
> - **Be fruitful and multiply** — 28a God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth,
>
> We will come back to these two commands after the next point.
>
> Genesis 2:15 Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. 16 The Lord God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.”
>
> God has two more commands:
>
> - **Cultivate and keep the garden** (directed to Adam and not Eve)
> - **Don’t eat of the tree of the knowledge of good and evil**
>
> 18 Then the Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” 19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature, that was its name. 20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.
>
> 21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. 22 The Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. 23 The man said,“This is now bone of my bones, and flesh of my

> flesh; She shall be called Woman, Because she was taken out of Man.” 24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed.
>
> Genesis 2 gives us more details about the ordering of creation. Man was created first, but there was no helper suitable for him. Hence, God created a helper suitable for him.
>
> - The first command — rule and subdue the earth — could be fulfilled by Adam himself such as taking dominion over the beasts as they came to him and gave them names (Genesis 2). However, Eve could help with that.
> - The second command — be fruitful and multiply — was unable to be fulfilled without Eve.
> - The third command — cultivate and keep the garden — was being tended to by Adam but Eve could help with.
> - The fourth command — Obey God: do not eat of the tree — Eve could obey as well.

The 4 main commands that God lays out in Genesis for man and woman are these.

How does Jesus call Christians — His bride the Church — to emulate these 4 different commands?

> - **The first command — rule and subdue the earth — could be fulfilled by Adam himself such as taking dominion over the beasts as they came to him and gave them names (Genesis 2). However, Eve could help with that.**
> - **The second command — be fruitful and multiply — was unable to be fulfilled without Eve.**

The first of these is exemplified in the Great Commission.

> Matthew 28:8 And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me. 19 Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.”

Jesus delegates the authority to the disciples and Church to take dominion over all of the earth by making disciples of all nations.

The Christian act of *being fruitful and multiplying* is not purely a reproductive act by Christian husbands and wives but discipleship is a form of son-ship.

> 1 Timothy 1:18 Timothy, my son, I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may fight the battle well,
>
> 2 Timothy 1:2 To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. Thanksgiving 3 I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. 4 Recalling your tears, I long to see you, so that I may be filled with joy. 5 I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. Appeal for Loyalty to Paul and the Gospel 6 For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. 7 For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

Just as Jesus made us sons and daughters of God, the same thing happens when we are both physical fathers and mothers but also spiritual fathers and mothers to the new generation of Christians. This is building them up from being born again in the faith (John 3) to spiritual infants (1 Corinthians 3, 1 Peter 2, Hebrews 5-6) to maturity in Christ (1 Corinthians 13, Hebrews 5, Ephesians 4, Colossians 1, et al) and making disciples of their own (Matthew 28).

> 1 Corinthians 11:2 I praise you for remembering me in everything and for holding to the traditions just as I passed them on to you. 3 But I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

It bears repeating for the dissenters that:

- God is the head of Christ — Jesus submitted to and obeyed the authority of God in His role here on earth even in the hard things that He did not want to do. His prayers in Gethsemane exemplify his struggle to obey God even through hardship
- Christ is the head of the Church — Jesus calls us to obey his Commandments, and they are the way that we show that we love Him.
- Men are the head of the Church, and husbands are the head of wives — It's obvious that the same analogies are being used for authority with headship-submission and love-respect.

No ambiguous parsing denies the overarching themes of the Scripture.

Rather, as dominion is baked into the cake, it is Jesus authority, dominion and victory over death that attracts and draws us to Him just as wives as drawn to the dominion of husbands exemplified in the various PSALM and masculine traits. Our own humility to come under His banner leads to joining the Church and eventual marriage to Christ and Oneness.

This distinctly parallels the validational sex equation originally posited by Jack.

> **Validation = Domination + Sanctification (if holy)/Defilement(if unholy) –> Humility + Ego Affirmation –> Her Feeling Loved**
>
> 1. **Domination (before, during, and after sex)**
> 2. **Feeling of being possessed**
> 3. **Humility (he takes what is *his*) + Ego affirmation (he wants *me*) + sanctification/defilement (she is *his,* and no other*)***
> 4. **Her feeling loved**
>
> Equation form**: Validational sex** = **Domination (before, during, and after sex) –> Feeling of being possessed –> Humility (he takes what is *his*) + Ego affirmation (he wants *me*) + sanctification in marriage, defilement otherwise (she is *his,* and no other) –> Her feeling loved**

The validational sex equation does not just apply to sexual attraction and sexual arousal but also to the relational and marital commitment. Indeed, we can see firsthand how women are happy and willing to change for the man they consider to be very attractive just as we as Christians are happy and willing to strive to be like Christ.

> - **The third command — cultivate and keep the garden — was being tended to by Adam but Eve could help with.**

The two main areas in the Church that Jesus tasks men to engage in headship to cultivate and to keep are Church (1 Corinthians 11) and of the family (Ephesians 5). This is why the headship authoritative positions are tasked to men in the Church (1 Corinthians 11-14, 1 Timothy 2) and husbands the marriage and family (1 Corinthians 11, Ephesians 5, Colossians 3, Titus 2, 1 Peer 3). The elders, overseers, and teaching roles in the Church are charged to men like it is in the the family with the husband being tasked the authoritative roles.

I'm not going to quote all of these Scriptures here, but you can explore them for yourself.

> - **The fourth command — Obey God: do not eat of the tree — Eve could obey as well.**

Jesus likewise gives the Church commands to obey God.

> John 13:34 "A new command I give you: Love one another. As I have loved you, so you must love one another. 35 By this everyone will know that you are my disciples, if you love one another."
>
> John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love. 10 If you keep my commands, you will remain in my love, just as I have kept my Father's commands and remain in his love. 11 I have told you this so that my joy may be in you and that your joy may be complete. 12 My command is this: Love each other as I have loved you. 13 Greater love has no one than this:

> to lay down one's life for one's friends. 14 You are my friends if you do what I command. 15 I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. 16 You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you. 17 This is my command: Love each other.

Likewise, He gives husbands the commands to use their headship authority for the purpose of sanctification to lead their wives to be more like Christ.

> Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her 26 to make her holy, cleansing her by the washing with water through the word, 27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. 28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. 29 After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— 30 for we are members of his body. 31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." 32 This is a profound mystery—but I am talking about Christ and the church. 33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

As we know, Jesus does not denigrate authority nor deny it, but calls those in authority to love and to serve.

John 13:12 When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. 13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. 14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. 15 I have set you an example that you should do as I have done for you. 16 Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. 17 Now that you know these things, you will be blessed if you do them.

Summary

We can see the numerous examples from the perfection of Creation in Genesis to the perfection of the Christ and Church model of headship that the (male) leaders of the Church and husbands leaders of the family are supposed to emulate.

There are many examples of this model all throughout Scripture, so it should not be a surprise that husbands and wives also closely follow this model. Attraction also follows our understanding of the dynamic.

Thus, if we want to include the additional example that parallels the headship model we

now have 4 forms in which it applies.

- Headship authority-Submission
- Love-Respect
- Dominion-Humility
- Commitment-Conformity

These 4 going forward can help us further understand not only the Bible but also male and female relationships.

What makes husbands and wives feel loved

April 30, 2024 | by Deep Strength | Link | Original Link

Last post we went over Defining the headship authority model from Genesis to Christ and His Church which showed us the nature of Creation, man and woman, Christ and Church and how that relates to husbands and wives.

Since this has become a big topic of debate, it is worth considering what makes the opposite sex feel loved from a Biblical perspective. These are the 4 commands God gives to Adam and Eve and their marriage from the beginning.

> Genesis 2 gives us more details about the ordering of creation. Man was created first, but there was no helper suitable for him. Hence, God created a helper suitable for him.
>
> - The first command — rule and subdue the earth — could be fulfilled by Adam himself such as taking dominion over the beasts as they came to him and gave them names (Genesis 2). However, Eve could help with that.
> - The second command — be fruitful and multiply — was unable to be fulfilled without Eve.
> - The third command — cultivate and keep the garden — was being tended to by Adam but Eve could help with.
> - The fourth command — Obey God: do not eat of the tree — Eve could obey as well.

One may ask what do these commands represent to make each of the opposite sex feel loved? I think it's pretty clear once you think about it, but first you have to actually think about it.

Observably, what makes men feel loved is:

- Women who are enthusiastic about being with them
- Also enthusiastic sex
- Peace and not contentiousness – a woman who is a good follower and helper and not contentious

What do all of these traits that make men feel loved have to do with the commands? Well, we can see they are all there.

- Men take dominion over area(s) in life and cultivate and keep their sphere of influence and women who are good followers and helpers and not contentious about it
- Women who are enthusiastic about sex are being enthusiastic about being fruitful and multiplying
- All of these follow the model of Christ and the Church which is the analogy for

husbands and wives where the Church follows Christ and conforms to Him.

Observably, what makes women feel loved is:

- Dominant men who want them to be *theirs*
- When dominant men *take* them which leads to high sexual arousal
- When dominant men have a vision and mission and she gets to play an integral role

To be a bit more clear on this, we can see this echoed in what Jesus does with the Church

- Jesus loves us so much that He died for the Church to make us children of God
- Jesus and His marriage to the Church
- Jesus delegating His mission to evangelize and disciple the whole world to His disciples and all Christians

For husbands and wives this is the same:

- Women want attractive dominant men to be interested in her and usually her only (the subject of billions of womens' porn)
- Wives are most sexually aroused when her dominant husband sexually takes her
- When wives know their place within her man's mission to help him and confirm to him. This is what we see with respectful and submissive wives and unfortunate alpha widows who would do anything for their man.

These also echo the 4 patterns that we saw previously:

> Thus, if we want to include the additional example that parallels the headship model we now have 4 forms in which it applies.
>
> - Headship authority-Submission
> - Love-Respect
> - Dominion-Humility
> - Commitment-Conformity
>
> These 4 going forward can help us further understand not only the Bible but also male and female relationships.

A wife's submission, respect, humility, and conformity to the husband make him feel loved while a husband's authority, love, dominion, and commitment make her feel loved.

Overall, the Bible describes what is sexually attractive to men and women at Creation in the garden, and it also should not surprise us that what makes the opposite sex feel loved is baked into those commands as well. We just have been too ignorant to closely examine the Scriptures to learn this knowledge.

A frigid wife is essentially a married friend zone

May 5, 2024 | by Deep Strength | Link | Original Link

I believe we've talked about this before, but maybe not have put it in these terms. This post is a review on the concepts and how a husband can get out of his wife's friend zone.

Understanding the friend zone and escaping it covered the various scenarios in which a man can get out of the friend zone. These are the main 4 different ways.

> - **You were her friend**, but she always liked you. She was waiting for you to ask her out.
> - **You were her friend**, and you underwent some change to become a man while you didn't see her for a while. When you meet her again you impress her.
> - **You were her friend**, but you are developing into a man. Then one day her friend or some other random act of God makes her reconsider you and her eyes are proverbially opened.
> - **You were her friend**, and she doesn't know a certain side of you. An inadvertent crisis or significant display of social dominance or leadership shows her a side of you that she never saw before. She reconsiders you now as more attractive because of this masculine display.

Unfortunately, you'll notice that some of these are ineffective or a bit harder to pull off when you are married to a wife who considers you unattractive or doesn't want to have sex with you.

- The first one pretty much does not apply. She may have considered you attractive and liked you before, but if she's married and does not want to have sex then she doesn't now. This one does not apply.
- The second concept is good but it's much harder because she will pretty much see you everyday. Hence, evident change is much harder to notice unless it is drastic.
- The third concept is typically only occurs if you can get the community on board to help change her mind and you actually are becoming attractive again.
- The fourth concept is good but like the second it is much harder to do because these scenarios don't necessarily happen often if she is around you and knows you very well.

We can consider that the main effective ones are some blend of 2-4. This is why both the Christian and married red pill has traditionally focused on mission and self improvement holistically. A wife that has essentially friend zoned her husband already does not find him attractive or respect him, so there is the tough task to become become objectively attractive again. The main ways a man would approach this have been covered prior but here's the common lists.

1. Christian men need to be on God's mission. This gives a sense of purpose and direction along with being God's will for our lives, and generally women tend to admire and respect men who are ambitious. It also takes so much focus off of her, so a man's neediness for sex or affection aren't continually turning her off. 1 Corinthians 7:29 What I mean, brothers and sisters, is that the time is short. From now on those who have wives should live as if they do not
2. Act as the head and leader of the family. Ephesians 5 and so on. Many times men become unattractive because they settle into the routine and may have started being lazier about doing these things. Be proactive about leading the family.
3. Aim to be excellent in all areas of life — spiritually, physically, mentally, emotionally. The Greek word for excellence in the Bible is arete and is traditionally associated with manliness. Obviously, the physical aspect of losing fat and gaining muscle is the most noticeable and effective, but the others pay dividends in spades as well transforming from a feminine mindset to a masculine mindset and regaining masculine traits.
4. Eliminating the turn offs. These are the habits and traits picked up which often lead to a husband following his wife's lead rather than her following his lead. For example, No More Mr Nice Guy covers many different ways men may start to approach relationships from covert contracts, expectations, and a more feminine mindset rather than a masculine one. A man who walks on eggshells around his wife has already become the follower. One needs to approach conflict directly and be able to hold the ground despite a woman's attitude if they are right especially spiritually.

It's ideal if you can get the 3rd concept behind you with your Church and friends group. Iron sharpening iron with the men building other men up, and hopefully getting any of the girlfriends and wives on board to help influence your wife. Eliminate the malcontents and single divorcee's if they are whisper evil in ears.

The best bet aside from the 3rd concept is the 2nd and 4th where over time the changes you made become habits and re-establish attractiveness, leadership, and traits that were there initially with or without other intervention from others and almost most definitely with God. Prayer for God to change hearts and minds is always a good idea.

If a wife is too far gone down the road of rebellion this may eventually lead to separation or divorce such as an unbeliever leaving. This is better to have that than be trapped with someone who does not want to be a wife and it gives more time to focus on God and those you love without having to worry about it.

Getting out the married friend zone is a difficult endeavor but it is possible to get out of it in many circumstances. This concludes the review.

The nuclear option: Jesus let many of his followers walk away

May 28, 2024 | by Deep Strength | Link | Original Link

As Jesus and the Church is the model for the husband and the wife, let us look at one of the main examples of where Jesus let much of His “Church” walk away.

> John 6:41 At this the Jews there began to grumble about him because he said, “I am the bread that came down from heaven.” 42 They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven’?”
>
> 43 “Stop grumbling among yourselves,” Jesus answered. 44 “No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day. 45 It is written in the Prophets: ‘They will all be taught by God.’[d] Everyone who has heard the Father and learned from him comes to me. 46 No one has seen the Father except the one who is from God; only he has seen the Father. 47 Very truly I tell you, the one who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, yet they died. 50 But here is the bread that comes down from heaven, which anyone may eat and not die. 51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.”
>
> 52 Then the Jews began to argue sharply among themselves, “How can this man give us his flesh to eat?”
>
> 53 Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. 55 For my flesh is real food and my blood is real drink. 56 Whoever eats my flesh and drinks my blood remains in me, and I in them. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.” 59 He said this while teaching in the synagogue in Capernaum.
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> 60 On hearing it, many of his disciples said, “This is a hard teaching. Who can accept it?”
>
> 61 Aware that his disciples were grumbling about this, Jesus said to them, “Does this offend you? 62 Then what if you see the Son of Man ascend to where he was before! 63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you—they are full of the Spirit and life. 64 Yet there are some of you who do not believe.” For Jesus had known from the beginning which of them did not believe and who would betray him. 65 He went on to say, “This is why I told

> you that no one can come to me unless the Father has enabled them.”
>
> 66 From this time many of his disciples turned back and no longer followed him.

Jesus claims that He is the bread of life earlier in the chapter, and then the Jews start arguing about what that means. Jesus then goes into a series of cryptic answers about eating his body and drinking his blood (referring to Eucharist/Communion) though not explaining it to his disciples at that time. Eventually this causes many of His followers to leave. Jesus still had the 12 disciples along with the 70 that He sends out to minister later as well.

What does this mean for married Christian husbands with a rebellious wife? Well, we know Paul discusses that.

> 1 Corinthians 7:10 To the married I give this command (not I, but the Lord): A wife must not separate from her husband. 11 But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.
>
> 12 To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. 13 And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. 14 For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.
>
> 15 But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace. 16 How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?

The key is to keep following God by leading the family and her in the ways of Christ. If she refuses she can leave as Jesus’ followers do. You should not compromise serving God to appease your wife as Adam did with Eve and disobeyed God. Keep leading the family, keep managing the finances, do whatever it takes to lead well and with the fruit of the Spirit.

Eventually, you will likely have to have a conversation that may go something like this.

> “Look, I’m trying to lead the family to obey God. If you want to keep being contentious (or unsubmissive, rebellious, etc.) then that’s on you. If you don’t want to be a Christian and follow God then you can leave.”

If she leaves, that’s OK just like many of Jesus’ followers did. You don’t need to continually fight for someone who has basically outed themselves as an unbeliever through their actions.

Christian wives to unbelieving husbands have their own specific passage in 1 Peter 3 exhorting them to be submissive and respective even to the unbeliever! But like 1

Corinthians 7 says if the unbelieving husbands leave then that's OK.

But as long as you are with them you do have to do your best to obey God and follow what He says about your roles and responsibilities of marriage in the Bible. Lead the marriage even if there is resistance. Continue to pray and aim to be godly in every interaction. Model the grace and mercy that God and Jesus did with us. However, draw the boundaries and be firm around doing what is best for the family.

Jesus even says His followers will encounter strife and division among their (biological) families on account of following Him.

> Luke 12:49 "I have come to bring fire on the earth, and how I wish it were already kindled! 50 But I have a baptism to undergo, and what constraint I am under until it is completed! 51 Do you think I came to bring peace on earth? No, I tell you, but division. 52 From now on there will be five in one family divided against each other, three against two and two against three. 53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

It is better to serve God than try to appease a wife or husband that is trying to drag you away from what God says to do. You can continue to serve God after too.

I would venture to say that most Christian denominations do not apply this Biblical instruction at all. Some are too divorce happy allowing unBiblical divorce. Some are too stringent forcing the marriage to stay together at all cost. Jesus in the gospels and Paul instructs us that it OK to allow the one not interested in following God to walk.

Where many denominations differ is if you can remarry after an unbeliever leaves. I hold more to the orthodox position of no remarriage as I've stated multiple times on this blog given it says stay single and reconcile, but one can go with their denomination or decide for themselves. It is a decision that they will be judged by God for eventually and not me.

Mark Driscoll is back – and with a new book ‘Act like a Man’

July 3, 2024 | by Deep Strength | Link | Original Link

Driscoll has a new book called Act like a Man on his website.

He says that he was waiting to write it after 30 years of ministry and had kids that were grown up with faithful Christian spouses before writing it. Additionally, he punches back against the “woke” critics.

If you’ve been around these parts for a long time Driscoll leapt to fame by delivering the “How dare you” tirade against men who weren’t stepping up in womens’ lives while dating them covered extensively by Dalrock.

Since then he was ousted from Mars Hill in 2014, and started Trinity Church in Arizona in 2016. The former has been covered in the Rise and Fall of Mars Hill series which I commented on. I think there is some legitimate criticism of his behavior, but it is clear also that the egalitarians took it and ran with it to bash the complementarian position (not to mention the patriarchal).

The Mars Hill came out calling him to resign from Trinity in 2021. PDF

> We sympathize with those who have been wounded by Mark and pray for their healing. We have engaged and heard from many former Mars Hill Church staff and members who were hurt by domineering leadership, harsh speech, and angry outbursts and are sobered by the devastation victims have suffered. We realize that Mark left deep pain in the lives of many by being unwilling to seek restoration and reconciliation with those he has sinned against. We grieve the harm that has come to The Trinity Church as well as the damage to the reputation of Jesus among unbelievers through Mark’s words and actions.

While qualifications for ministry may be in question, he at least appears to be right in James River debacle.

> James River Church organizes annual “Stronger Men’s Conferences”. At the 2024 event, one of the opening acts was Alex Magala, a former go-go dancer (where men and women dance erotically in little clothes for monetary tips in the form of bills suspended from their clothes by patrons) who says he is an Orthodox Christian, born into Christianity by birth ceremony, and who performed a sword swallowing act while climbing a pole. He has said the purpose of the act was to “inspire audiences to reach new heights of what’s possible in their lives”. Later, planned speaker Mark Driscoll denounced Magala from the stage, saying that a “Jezebel spirit opened our event” and compared the act to an ancient pagan ritual. John Lindell told Driscoll he was out of line and “You’re done” and Driscoll gathered his things and left the stage.[12]
>
> Driscoll has previously used the term “Jezebel spirit” many times, including

> during a 2023 sermon series in which he applied the phrase to the Biden-Harris administration and claimed that passive men and domineering women were ruining society.[13]

Similarly, correct in his acknowledgement of the problematic elements such as feminism in society.

Aside from this, I went to his website to investigate his teachings over the past few years to see if it's something that men should be taking. Disclaimer: I have not read his book yet though I may in the future. I watched a large amount of videos on his teaching.

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- https://realfaith.com/ask-pastor-mark/walls-of-past-hurts/
- https://realfaith.com/ask-pastor-mark/how-should-christian-kids-date/
- https://realfaith.com/ask-pastor-mark/how-do-we-get-out-of-a-rough-patch/
- https://realfaith.com/ask-pastor-mark/can-i-remarry-or-does-my-past-forbid-that/
- https://realfaith.com/ask-pastor-mark/should-we-start-a-mens-group/
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- https://realfaith.com/ask-pastor-mark/does-the-bible-require-women-to-wear-a-head-covering/
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- https://realfaith.com/ask-pastor-mark/how-young-is-too-young-to-get-married/
- https://realfaith.com/ask-pastor-mark/is-there-a-christian-way-to-do-birth-control/
- https://realfaith.com/ask-pastor-mark/how-do-you-handle-strained-family-relationships-as-you-prepare-to-get-married/
- https://realfaith.com/ask-pastor-mark/is-there-such-thing-as-a-soulmate-or-the-one/
- https://realfaith.com/ask-pastor-mark/what-are-5-ways-men-oftentimes-abuse-the-bible/
- https://realfaith.com/ask-pastor-mark/ask-pastor-mark-is-it-ok-to-elope-without-a-marriage-license-during-the-pandemic/
- https://realfaith.com/ask-pastor-mark/is-it-ok-to-date-again-without-being-fully-divorced-because-of-government-shutdowns/
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- https://realfaith.com/ask-pastor-mark/should-christians-get-prenups/
- https://realfaith.com/ask-pastor-mark/what-is-a-contract-marriage-versus-a-covenant-marriage/
- https://realfaith.com/ask-pastor-mark/what-are-some-resources-you-can-use-to-help-your-marriage/
- https://realfaith.com/ask-pastor-mark/ask-pastor-mark-what-steps-can-men-take-to-lead-their-homes-during-this-time/
- https://realfaith.com/ask-pastor-mark/what-are-5-benefits-of-biblical-agreement-between-husbands-and-wives/
- https://realfaith.com/ask-pastor-mark/how-do-you-move-forward-after-an-emotional-affair/
- https://realfaith.com/ask-pastor-mark/how-do-i-get-my-husband-to-want-to-do-chores/
- https://realfaith.com/ask-pastor-mark/what-should-i-do-if-my-husband-says-hes-not-a-believer-anymore/
- https://realfaith.com/ask-pastor-mark/how-do-you-keep-your-marriage-strong-in-quarantine-with-no-date-nights/
- https://realfaith.com/ask-pastor-mark/i-want-my-wife-to-work-and-she-wants-to-stay-home-with-our-kids-what-should-we-do/
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- https://realfaith.com/ask-pastor-mark/is-it-a-dealbreaker-if-your-potential-future-spouse-has-sin-in-their-past/
- https://realfaith.com/ask-pastor-mark/what-should-you-do-if-you-feel-your-spouse-misled-you-prior-to-marriage/
- https://realfaith.com/ask-pastor-mark/how-should-you-handle-a-marriage-without-physical-intimacy/
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- https://realfaith.com/sermons/is-the-enemy-coming-for-your-marriage/
- https://realfaith.com/sermons/whats-wrong-with-your-marriage/
- https://realfaith.com/sermons/whos-in-charge-of-your-marriage%e2%9d%93/
- https://realfaith.com/sermons/is-your-marriage-like-heaven-or-hell-%f0%9f%98%b1/
- https://realfaith.com/sermons/the-other-blue-pill-%f0%9f%94%b5/
- https://realfaith.com/sermons/women-shouldnt-be-independent%e2%9d%97%ef%b8%8f/
- https://realfaith.com/sermons/how-far-is-too-far%e2%81%89%ef%b8%8f/
- https://realfaith.com/sermons/is-being-a-provider-a-scam/

General summary:

1. Still puts more responsibility on the man than is due (e.g. female hypoagency), but better than federal headship. Acknowledges women can be wrong and sinful though and that they should be repentant unlike many complementarians who think women acting a certain way are a man's fault.
2. Still occasionally likes to make single men the butt of jokes, but better than before. Very much of a men are slacking without understanding the background of why that has happened and why incentives have driven such behavior including the educational system being rigged against men.
3. Still is like most complementarians in that they try to dance around the issue of headship-submission and prefer agreement of the husband and wife as the ideal over headship authority
4. Believes in tradcon husband working and SAHM over husband's ability to choose for wife to work or not. Won't hesitate to call out men for not being a provider, but is more hesitant to call out wives for not submitting
5. Sex – typical choreplay recommendations but does offer additional suggestions like medical, counseling, etc. However, nothing about attraction. They do however quote 1 Corinthians 7 on conjugal rights and expect the women (or low sex drive spouse) to make some sacrifice for the high sex drive one which is more than most complementarians do.
6. He also appears to be at least cursory aware of the manosphere and red pill considering some of the titles of the sermons such as "the other blue pill" and some of the topics he covers within the videos.

Overall, somewhat better than most tradcons and complementarians but still has significant flaws. Again, I have not read his new book, but I'd expect it to be like most much of the tradcon advice given the above sermons and series I listed to but perhaps a bit better. I'd assume he's read Tennant and Foster's book "It's good to be a man" at the very least. To give him some credit he does realized that many situations are very nuanced, but he has not completely understood 'the red pill' so to speak.

Headship is still authority in marriage Part 3

August 7, 2024 | by Deep Strength | Link | Original Link

Ironically, I don't think I've ever gone over in the Bible where head(ship) is mentioned. As I noted in Headship is authority, Wayne Grudem not only went over the Bible but all other Greek literature to see where head is defined as authority vs other options and it's overwhelmingly in favor of authority.

I covered significant examples in:

- Headship with Gentile and Genuine authority discernment
- Defining the headship authority model from Genesis to Christ and His Church
- Headship is still authority in marriage and wifely submission is obedience Part 2
- Headship is still authority in marriage Part 2 addendum

Therefore, it would also behoove us to look at the examples of where it's used in the Scriptures in the NT aside from an actual physical head. Here's all of the examples in Paul's letters.

> 1 Corinthians 11:**3 But I want you to know that Christ is the head of every man, and the man is the head of a woman,[b] and God is the head of Christ.** 4 Any man who prays or prophesies with his head covered disgraces his head. 5 But any woman who prays or prophesies with her head uncovered disgraces her head, for it is one and the same thing as having a shaved head. 6 For if a woman will not cover her head, she should cut off her hair. But if it is disgraceful for a woman to have her hair cut off or her head shaved, she should cover her head. 7 For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. 8 For man did not come from woman, but woman from man. 9 Neither was man created for the sake of woman, but woman for man. **10 For this reason a woman should have a symbol of authority[c] on her head, because of the angels.[d]**

Though this passage is on prophesy, Paul goes back not only to Creation Order but also indicates that head coverings and hair symbolize being under authority.

> Ephesians 1:19 and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might 20 which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come. **22 And He put all things in subjection under His feet, and gave Him as head over all things to the church, 23 which is His body, the fullness of Him who fills all in all.**

I included the prior verses for more context, but it is fairly clear here that Paul is talking

about Jesus' dominion and authority over death which also extends to his authoritative headship over the Church.

> Ephesians 4:14 [g]As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness [h]in deceitful scheming; **15 but [i]speaking the truth in love, [j]we are to grow up in all aspects into Him who is the head, even Christ,** 16 from whom the whole body, being fitted and held together [k]by what every joint supplies, according to the [l]proper working of each individual part, causes the growth of the body for the building up of itself in love.

Paul refers to the head here in the context of fitting and holding together and directing the body. No direct references to authority though at the very least seems implied.

> Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord. **23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.**
>
> 25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church [q]in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. **28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body.** 31 For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. 32 This mystery is great; but I am speaking with reference to Christ and the church. 33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she [r]respects her husband.

It is clear that wives are to be subject to their husbands and husbands are referred to analogously as the head of the wife as Christ is head of the Church. That appears to be authoritatively in the passages we have looked at so far. Husbands are commanded like Christ in Ephesians 4 to work in a synergistic manner with their wives.

> Colossians 1:15 [w]He is the image of the invisible God, the firstborn of all creation. 16 For [x]by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. 17 He [y]is before all things, and in Him all things [z]hold together. **18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.** 19

> For [aa]it was the Father’s good pleasure for all the [ab]fullness to dwell in Him,
> 20 and through Him to reconcile all things to Himself, having made peace
> through the blood of His cross; through Him, I say, whether things on earth or
> things in [ac]heaven.

Again, Christ as the head of Church is denoted in the context of the passage to be authoritative.

> Colossians 2:8 See to it that no one takes you captive through philosophy and
> empty deception, according to the tradition of men, according to the elementary
> principles of the world, [h]rather than according to Christ. **9 For in Him all the
> fullness of Deity dwells in bodily form, 10 and in Him you have been
> made [i]complete, and He is the head [j]over all rule and authority;**
>
> Colossians 2:16 Therefore no one is to [n]act as your judge in regard to food or
> drink or in respect to a festival or a new moon or a Sabbath [o]day— 17 things
> which are a mere shadow of what is to come; but the [p]substance [q]belongs to
> Christ. 18 Let no one keep [r]defrauding you of your prize by delighting in [s]self-
> abasement and the worship of the angels, [t]taking his stand on visions he has
> seen, [u]inflated without cause by his fleshly mind, **19 and not holding fast to
> the head, from whom the entire body, being supplied and held together
> by the joints and [v]ligaments, grows with a growth [w]which is from
> God.**

The first instance in Colossians 2 again refers head in the context of over all rule(rs) and authorities. The second is much like the Ephesians 4 passage where Christ is the head and supplying his strength to the body.

> Matthew 21:42 Jesus said to them, “Have you never read in the Scriptures: “‘**The
> stone the builders rejected has become the cornerstone**; the Lord has
> done this, and it is marvelous in our eyes’[h]? 43 “Therefore I tell you that the
> kingdom of God will be taken away from you and given to a people who will
> produce its fruit. 44 Anyone who falls on this stone will be broken to pieces;
> anyone on whom it falls will be crushed.”[i] 45 When the chief priests and the
> Pharisees heard Jesus’ parables, they knew he was talking about them. 46 They
> looked for a way to arrest him, but they were afraid of the crowd because the
> people held that he was a prophet.
>
> 1 Peter 2:7 This precious value, then, is for you who believe; but for those who
> disbelieve, “**The stone which the builders rejected, This became the very
> corner stone,**” 8 and, “A stone of stumbling and a rock of offense”; for they
> stumble because they are disobedient to the word, and to this doom they were
> also appointed.

The word corner stone is termed kephale stone and is a quote from Psalm 118. This is Jesus referencing Himself to be the Messiah which is obviously authoritative to the Jews.

I believe I caught all of the variations referring to head(ship). All of the other references to head are an actual head.

Therefore, aside from arguments from Creation and Genesis, headship-submission in the marital passages, and others which are convincing on their own, it appears that any time NT authors refer to head(ship) in Christ it is a directly authoritative position. Obviously, this authoritative position needs to be used by the husband in marriage in a godly manner – Godly authority vs Gentile authority — but it also rules out mutual submission and other feminist arguments.

The so-called 5 types of marriages

August 27, 2024 | by Deep Strength | Link | Original Link

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https://www.forbes.com/sites/traversmark/2024/01/12/a-psychologist-explains-the-5-types-of-marriages/

Ran across an interesting classification of marriages

> - Devitalized couples. As the most dissatisfied group, these couples exhibit palpable discontent with the lowest marital satisfaction scores. Younger, less educated, often in lower-status occupations, they grapple with enduring dissatisfaction, contemplating divorce in the majority of cases. Their journey is marked by shorter marriages, a higher likelihood of religious heterogamy and a surprising frequency of previous divorces.
> - Conflicted couples. Despite communication challenges, these couples often share a consensus on egalitarian roles and religion. Demographically akin to devitalized couples, they bear the weight of less education, lower income and more religious heterogamy. Despite often contemplating divorce and grappling with dissatisfaction, they stand resilient, not diverging significantly in separation rates from the overall sample.
> - Traditional couples. Emerging as satisfied custodians of tradition, these couples find fulfillment in parenting and religious accord. Younger yet married longer, more educated and higher earning, they favor traditional roles. Less frequently separated and less considerate of divorce, their narrative is one of stability, contentment and commitment to the sanctity of their first marriages.
> - Harmonious couples. These couples held moderately high scores in marital interaction, yet diverged in their consensus on parenting issues. Older but earlier in marriage with fewer children, they exhibit higher education and job statuses. Despite men facing unexpected lower incomes and women often working full-time, divorce remains uncommon in this group. With 94% reporting overall satisfaction, they epitomize balance.
> - Vitalized couples. At the zenith of marital satisfaction, these couples maintained the highest scores across all domains, navigating conflict resolution with grace. Older, more educated and economically stable, they exude marital bliss and strong communication skills. 86% of these couples never once consider divorce, virtually all reporting satisfaction, and none facing the agony of separation. Theirs is a story of enduring love, effective communication and the triumph of a flourishing marital bond.

If you read between the lines, the demarcation between most of the 5 descriptions is mostly based on socioeconomic hierarchy. In other words, the “less education and lower

status” married and usually less satisfied than the “higher education and job statuses.” Now, this isn’t too wrong. There is a growing divide between the so-called lower, middle, and upper classes all of the derivations of those such as upper-middle class. They also throw in religious heterogamy or in other words people who married each other from different religions which is obvious why the Bible warns us about that.

However, it would be probably more accurate to say that in the vast majority of devitalized and conflicted couples there is probably some if not a lot of dissatisfaction from either side. Women who believe they deserved a better man or men who believe they deserved a better woman. The settled woman who is discontent and the man that may have married too early to a woman who turns into a harpy most likely.

On the other hand, with the so-called harmonious and vitalized couples, you have women who probably married someone who had a very good job and status of the job. Their hypergamy is ticked off with several boxes of higher earner, higher education, good job status, likely can support the lifestyle that she wants to live, probably at least reasonably attractive, and so on. There’s less boxes for men to tick here, but as long as she’s relatively attractive and at least somewhat mentally stable whether she works or is a stay at home mom likely doesn’t matter too much for most men. Typically, these men will at least pair off with another college educated or further woman.

Finally, their recommendations on having a vitalized marriage.

> - Never imply a judgment on the other. When expressing yourself, be mindful not to criticize or condemn your partner, in the same way you would hope not to be scrutinized for airing grievances. Create an environment where both of you can communicate openly without feeling judged.
> - Emotions are neutral—neither good nor bad. Understand that your feelings, as well as your partner’s, aren’t inherently right or wrong. Embrace the idea that everyone experiences emotions differently, and that there’s no value judgment attached to how someone feels.
> - Feelings must be integrated with intellect and will. When making decisions or addressing issues in your relationship, combine your emotional responses with rational thinking and intentional actions. Find a balance between your heart and your mind, giving each equal importance.
> - Emotions must be reported. Share your feelings openly with your partner. By communicating your emotions, you allow them to understand your perspective better while honoring and respecting your own needs, desires and experiences.
> - Emotions must be reported when experienced. Timing is crucial in communication. Share your emotions promptly, as you experience them. This helps in addressing concerns in the moment, preventing misunderstandings and promoting a proactive approach to resolving issues in your relationship.

Clearly, I think this is a bunch of garbage.

Like the Christian leaders, they basically ignore what triggers sexual attraction in both of the sexes. It's very difficult to have a low-income and low-status married couple having a lasting marriage if they get bombarded all the time from the world, friends, family, and so on about how they should deserve more. A very discontented and rebellious wife who thinks her husband is beneath her and doesn't respect him is not going to even give her husband the benefit of the double nor want to discuss emotions with him anyway. She's for the most part already going to be checked out the marriage and looking for something better. Same with a man whose wife lets herself go and isn't interested in sex.

Now I'm not discounting emotional intelligence. I employ similar thinking in my own marriage about emotions and how we should treat them and build trust with my wife and in how I recommend other married couples do the same. However, it ignores the foundation underlying such marriages in the first place. This is like the icing on the top of the cake, but it is not the cake itself.

I think this article gives a surface level analysis for understanding successful marriages, but to truly have one you need the Bible and to understand the truth about sexual attraction and the path of temptation and be constantly on guard about it.

Professions and divorce

September 25, 2024 | by Deep Strength | Link | Original Link

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https://www.monster.com/career-advice/article/job-divorce-rate-1017

Wanted to look at divorce from the perspective of professions.

> Jobs with the lowest divorce rate:
>
> - Actuaries 17%
> - Physical scientists 18.9%
> - Medical scientists and life scientist 19.6%
> - Clergy 19.8%
> - Software developers 20.3%
> - Physical therapists 20.7%
> - Optometrists 20.8%Chemical engineers 21.1%
> - Religious and education directors 21.3%
> - Physicians and surgeons 21.8%
> - Biomedical and agricultural engineers 22%
> - Podiatrists 22.4%
> - Dentists 22.5%
> - Pharmacists 22.6%
> - Military enlisted tactical operations and air/weapons specialists and crew members
> - 23%
> - Speech language pathologists 23.2%
> - Natural science managers 23.7%
> - Biological scientists 23.7%
> - Veterinarians 23.9%
> - Agricultural products graders and sorters 24%
>
> Jobs with the highest divorce rate:
>
> - Gaming managers 52.9%
> - Bartenders 52.7%
> - Flight attendants 50.5%
> - Gaming service workers 50.3%
> - Rolling machine setters, operators, and tenders 50.1%
> - Switchboard operators 49.7%
> - Extruding and drawing machine setters, operators, and tenders 49.6%
> - Telemarketers 49.2%
> - Textile knitting and weaving machine operators and tenders 48.9%
> - Extruding, forming, pressing, and compacting machine setters, operators, and tenders 48.8%

> • Telephone operators 47.8%
> • Massage therapists 47.8%
> • Gaming cage workers 47.3%
> • Licensed practical and licensed vocational nurses 47%
> • First-line supervisors of correctional officers 46.9%
> • Dancers and choreographers 46.8%
> • Dispatchers 46.6%
> • Textile winding, twisting, and drawing out machine operators 46.5%
> • Ambulance drivers and attendants 46.3%
> • Small engine mechanics 46.2%

It appears that most of the hard sciences have the least divorce rates.

- This probably makes sense in that they tend to require at least a bachelors if not a master or PHD, graduate or professional degree.This requires a solid amount of self control and discipline to get through and at the very least some amount of intellect
- As we learned in my college analysis on divorce, though college educated women divorce men at a higher rate than regular women (90% vs 70%) but the overall amount of women is a lot lower because of the vastly lower college educated divorce rates vs regular divorce rates of associates degrees or HS degree only. This makes sense as anyone who can make it through college at least has a better self control, long term perspective, and likely less money worries.
- I'd also suspect that most of the hard sciences and professional degrees are people who think longer term and logically about things and are less prone to make feelings-based decisions
- Hypergamy-drive in women likely reduced by marrying higher status professionals

On the other hand, the vast majority of highest divorce rate professionals have a lot in common:

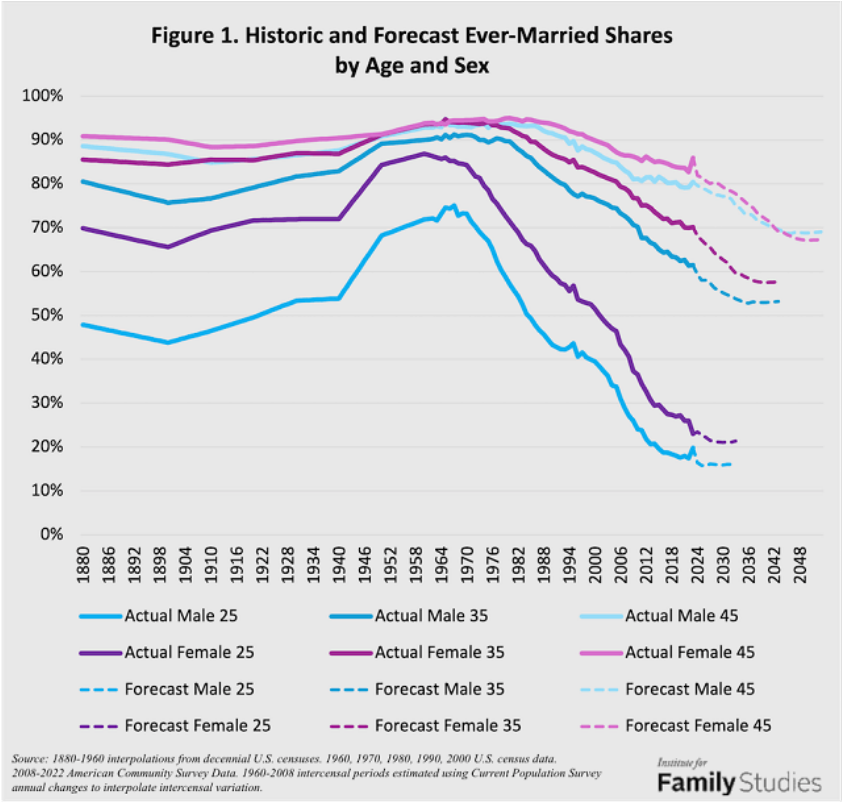
- Exposed to tons and tons of people so it's likely for them to compare and become more dissatisfied with their spouse
- Low or no education in most of the professions
- Very stressful jobs in a lot of cases. Makes people more prone to emotional and rash decisions if focus and willpower are used a ton at work

Didn't really mean to take this anywhere, but it's good data. If you can find women in the above fields they're much less likely to divorce. However, they are also much less likely to actually like you unless you're in the top X percentage of men. It can also give you a good idea of who to avoid, which should be obvious at least to most Christians for most of these such as bartenders, casino workers, and others like that.

More Never Married data from Pew Research

November 22, 2024 | by Deep Strength | Link | Original Link

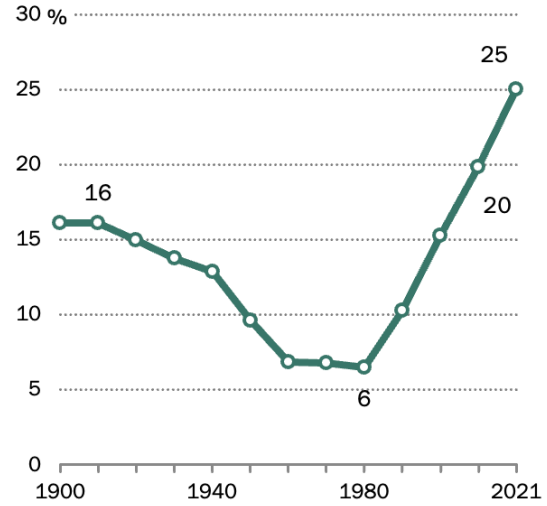
Earlier in the year I posted on the IFStudies analysis that suggests 1/3rd of women won't be married.



A recent though not very recent Pew Research article suggests similar trends but they have demographic separations on them.

One-quarter of U.S. 40-year-olds have never married, a record high

% of 40-year-olds who had never married

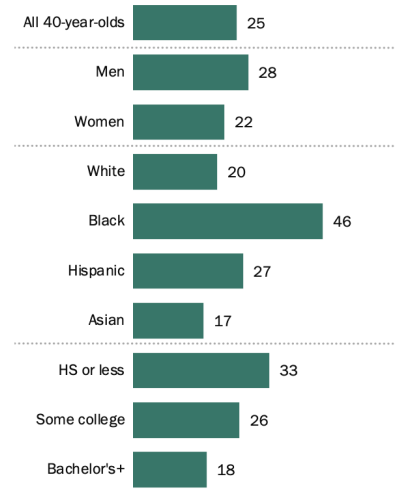


Note: Data labels shown for 1910, 1980, 2010 and 2021.
Source: Pew Research Center analysis of 1900-2000 decennial census and 2010 and 2021 American Community Survey (IPUMS).

PEW RESEARCH CENTER

Share of never-married 40-year-olds in 2021 varies widely by race, ethnicity and education level

% of 40-year-olds in U.S. in 2021 who had never married



Note: White, Black and Asian adults include those who report being only one race and are not Hispanic. Hispanics are of any race.
"Some college" includes those with an associate degree and those who attended college but did not obtain a degree.
Source: Pew Research Center analysis of the 2021 American Community Survey (IPUMS)

PEW RESEARCH CENTER

These were their points.

> - Gender: A higher share of men than women had never married.
> - Race and ethnicity: Black 40-year-olds were much more likely to have never married than Hispanic, White and Asian 40-year-olds.
> - Education level: 40-year-olds without a four-year college degree were more likely to have never married than those who had completed at least a bachelor's degree. One-third of those with a high school diploma or less had

> never married, compared with 26% of those with some college education and 18% of those with a bachelor’s degree or more education.

Overall, the gender analysis is true. Less men marry than women by about 5-10% because many of the men who divorced or were divorced by women will remarry. Men have a much easier time remarrying than women because they are generally considered more attractive by the opposite sex into their late 20s, 30s and early 40s as opposed to women. Women who are older and divorce often find that most of the attractive and desirable men are snapped up already, and the ones they do like will only have sex with them but not commit.

Race and ethnicity is quite obvious given the destruction of the black family unit decades ago. Many of the other races and ethnicity are following suit.

To no one’s surprise generally college education is correlated to higher incomes as long as you don’t get a useless degree in liberal arts. That typically accounts of a large portion of the disparity in the education difference as from other articles I’ve covered show that marriage is much less likely under poor socioeconomic conditions. There’s a whopping 15 point gap between high school educated vs bachelors. I would not be surprised to see if it was analyzed further that there is a difference between bachelors and PHD or professional degrees as well.

The rise of men advocating for the passport bros is not without some basis.

Women advising women to cut off more hair

January 31, 2025 | by Deep Strength | Link | Original Link

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https://www.sciencedirect.com/science/article/pii/S019188692300329X

> Off with her hair: Intrasexually competitive women advise other women to cut off more hair
>
> Highlights
>
> - Women use competitor manipulation as a form of intrasexual competition.
> - Highly competitive women advised hypothetical salon clients to cut off more hair.
> - Women told clients of similar attractiveness as themselves to cut off the most hair.
> - Female intrasexual competition may be assortative with respect to mate quality.
> - Female intrasexual competition manifests without any contextual cues to mating.

Interesting study came out last year. Obviously, take with a grain of salt as it's just one study and the differences seem to be small although statistically significant. However, this would fall under the category of something that makes some deal of sense.

The vast majority of women look better with longer hair and hence women suggesting to cut more off or reinforcing the opinion to do shorter cuts could be seen as sabotage. Women in general tend to use more underhanded/subtle tactics like this than men.

The same is true of people trying to lose weight. At first everyone is happy for you, but then they start to make the snide remarks about losing too much weight or getting too thin.

Basically, both men and women need to be discerning about these things if they are trying to date or marry. It's can be the case especially with women that they can advise you to do the wrong thing like cut off too much hair, don't lose the weight, or any other types of body positivity that will decrease your attractiveness to men. Men are usually more straight forward on these, but you can still get conflicting advice here and there.

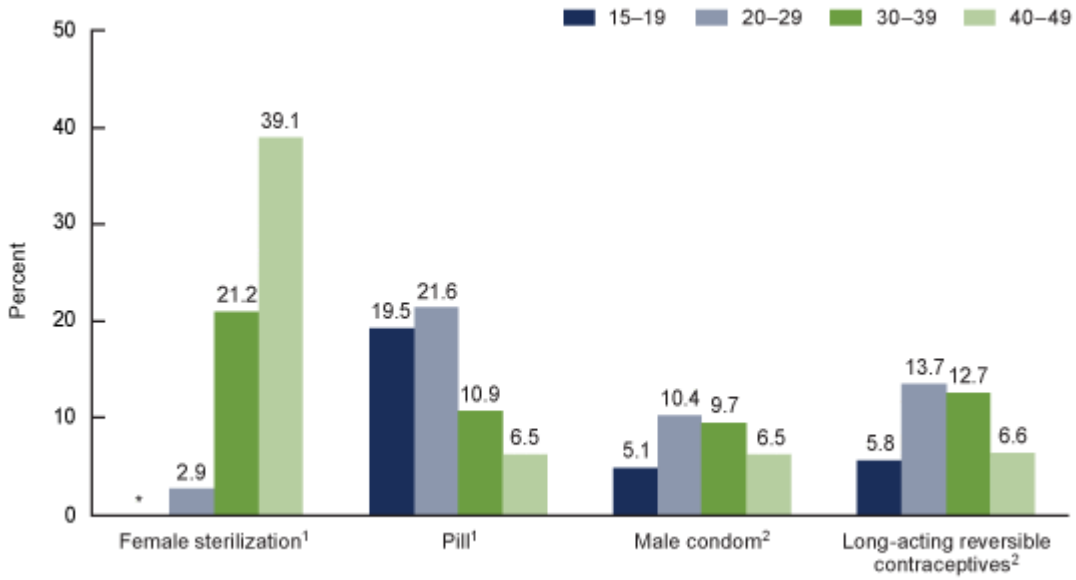
Prevalence of the carousel in young women in the US

June 6, 2025 | by Deep Strength | Link | Original Link

Still here and reading other blogs, but still haven't had much time for posting.

I was doing some digging and unfortunately I couldn't find anymore recent data on female contraception than 2017-2019 at least in an easily digestible format for the stats I wanted. I don't think much has changed in the carousel in that time frame though.

All source pictures from the CDC website



Essentially what we have here is the breakdown of contraception by age groups which is the hardest data to find which is probably why I couldn't find anything in the 2020-2025 range.

- Female sterilization – Usually tubal ligation
- Pill – Hormonal birth control
- Long act reversible (LARC) – intra-uterine devices, other implants, or shots like depo provera

For our purposes, the majority of women seem to wise up about the carousel around 30 years of age. Some still ride it of course, but the main target of women sleeping around tends to be the 15-19 and 20-29 age groups.

Several things are important to understand

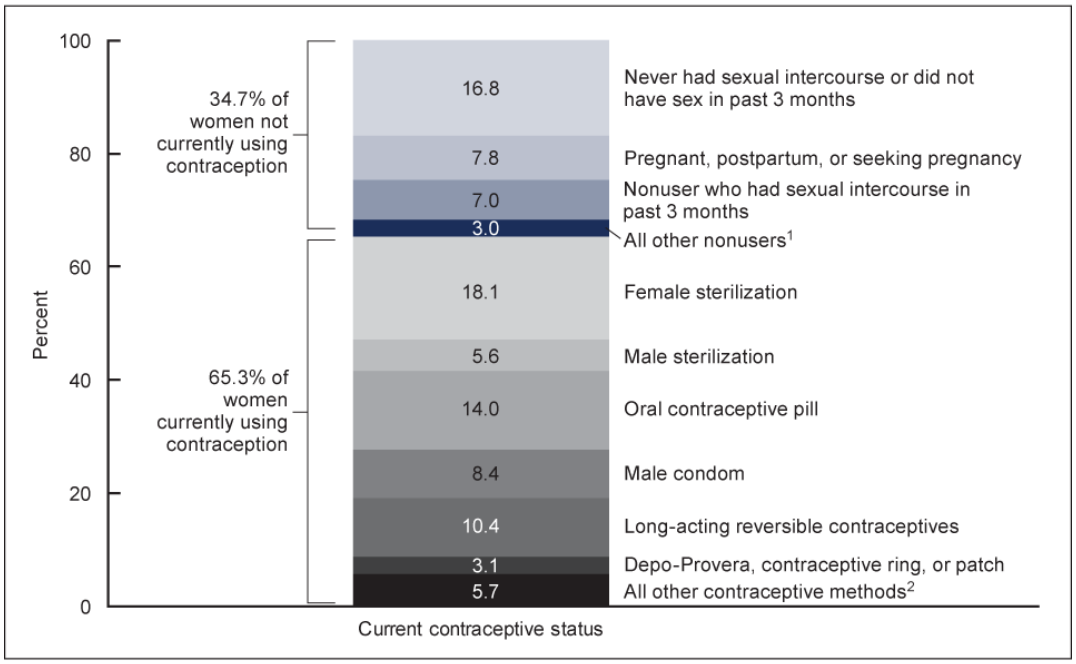
- The women choosing to be child free in the 20-29 age group is virtually negligible at 2.9%, but likely includes a large portion of carousel riders.
- Almost 20% of women in the 15-19 and 20-29 are on the pill.
- LARC in the 20-29 vs the 15-19 age groups and male condoms seem to indicate there are more carousel riders in the 20-29 range. This makes good sense being that 15-17 are pretty much illegal for men over 18 and the fact that logistically sex

is harder when you're living with your parents.
- "NOTES: Women currently using more than one method are classified according to the most effective method they are using."

Some portion of women use both condoms and the pill or LARC, but since pill and LARC are more effective than condoms they would not be counted for both but only the pill or LARC. This is important because we know that we can now add condoms on top of the data we have here.

Next chart from the CDC

Figure 2. Percent distribution of women aged 15–49, by current contraceptive status: United States, 2017–2019



[1]Additional categories of nonusers, such as nonsurgical sterility, are shown in the accompanying data table.
[2]Other methods grouped in this category are shown in the accompanying data table.
NOTES: Percentages may not add to 100 due to rounding. Women currently using more than one method are classifed according to the most effective method they are using. Long-acting reversible contraceptives include contraceptive implants and intrauterine devices. Access data table for Figure 2 at: https://www.cdc.gov/nchs/data/databriefs/db388-tables-508.pdf#2.
SOURCE: National Center for Health Statistics, National Survey of Family Growth, 2017–2019.

- 16.8% of women are celibate
- 7.8% are pregnant, post partum, or seeking pregnancy
- 7% and 3% are women having sex with no protection. Likely the most of the women who end up being single mothers.
- I couldn't find whole US data, but I did find Washington state data which indicates that 21% of single mothers are 15-19 and 61% of single mothers are 20-29.

To scale, we can say that of the 10% not using protection, 2% would be 15-19 and 6% would be 20-29. It's not perfect but a reasonable inference.

Results of a the probable percentage of carousel riders in different age groups

Caveats – It's important to understand that approximately half of women are married by around age 28-29 now, so some portion of these women are married but don't want kids yet. However, it's MORE likely that the married people are not using birth control than single women after we factor in the women that are actively trying to get pregnant or are pregnant or just had a baby.

Thus, we can reasonably estimate that the number we get is probably the least amount of carousel riders. For instance, if 50% of women are married and 50% are non-married it's likely that some women will go off of the pill, forego condoms, or take out uterine devices sometime after they get married even if not right away given. In other words, a larger portion of them would be counted into the non-contraceptive use category. Of course, since around 35-40% of children are born out of wedlock it might not be as big a difference as we think, but all in all I would call this a wash in the form of likely more than the numbers we get.

Some women also get on hormonal birth control to control their periods as opposed to having sex, but that percentage is probably not that high.

IFStudies surveys from the 2010s to 2020s also confirm that men are more sexless than women.

> Between the 2013-15 NSFG wave and the 2022-23 wave, all measures of sexlessness rose for both young adult males and females. In terms of virginity, young adult males rose from 4% virgins in 2013-15 to 10% in 2022-23; for young adult females, reported virginity rose from 5% in 2013-15 to 7% in 2022-23.
>
> But a larger share of young adults have had sex at some point—just not in the last year. Sexlessness in the last year rose from 9% for males in 2013-15 to 24% in 2022-23. For females, it rose from 8% to 13 percent.

Approximate percentage of carousel riders

- 15-19 — 0 (sterile) + 19.5 (pill) + 5.1 (condom) + 5.8 (LARC) + 2 (none) = **32.4%**
- 20-29 — 2.9 (sterile) + 21.6 (pill) + 10.4 (condom) + 13.7 (LARC) + 6 (none) = **54.6%**

These numbers seem reasonable to me since the obesity epidemic has effectively reduced a decent number of the male and female populations in regard to attractiveness which reasonably excludes some bottom portions of the population.

Also, as stated before, the 15-19 age range has legal and logistical reasons why they would be opportunistically lower especially where high school and extra-curriculars are important for a good majority of women's educational aspirations.

It's likely this 50-60% of female riders in the 20-29 region are going after the top 5%, 10% and 20% of men which is why the backlogging occurs and where the cries of "where are all the good men at?" come from.

A deeper dive on Hypergamy

June 14, 2025 | by Deep Strength | Link | Original Link

Jack's post on the Ordinance of Fear has stimulated me a flesh out some thoughts I've had for some time on this topic. I've written substantially about attraction such A Christian understanding of attraction, and the role it plays in marriage: Part 4. It's one of the works I consider seminal to this blog and perhaps wider Christian ethos on tying natural attraction to the Bible whereas most Christian pastors have no clue about it at all. Digging deeper into our understanding of hypergamy, we need to example it from multiple angles. There's three main factors that we have observed in the real world about women and their own attraction triggers.

1. Women are not good at understanding what attracts them. When asked, very few are self aware of what they like. They usually respond in a way that bypasses attraction such as naming qualities (e.g. kindness, family man) they would like in a man they are already attracted to.
2. Women are not good at discerning between good and evil directional aspects of what attracts them
3. Like-attracts-Like principle where generally worldly women are more oriented to being attracted to the worldly versions of attraction and sexual desire. This also does not exclude Christian women being tempted toward worldly versions if they are surrounding by unattractive men.

Expressions of hypergamy Diving into some more of the details of hypergamy, I'm going to propose some examples that we've seen before and may have not either. I'm not particular tied to these examples, but I would like help to refine them into something that is usable. To define some terms first. **Hypergamy** is the overarching observation that women want to marry up. This means that women are sexually attracted men that are superior or have more dominion than themselves. Women are hardwired to want their man to be better at them in almost every aspect possible — even the most hardcore feminist — unless they are actively trying to LARP (live action role play) as the man in the relationship. Main categories are going to be mental, physical, and emotional. Though spiritual is often denoted as a separate component, in reality this should pervade the Christian walk which is all 3 of these categories so it's more a holistic application rather than a separate one. Plus, we are trying to orient what the natural attraction is from the worldly attraction and that makes the discernment easier. These are some but not all of the list of traits that fall under the umbrella of hypergamy and tend to be something women are sexually attracted to.

- Mental
    - Power/Authority
        - Leadership/headship – Genuine authority vs Gentile authority
        - Dominance – Dominion/dominate vs domineering

        - Authority subset – Respect vs Fear
    - Status – Reputation and fame vs ill repute and infamous
        - Publicity – Good reputation vs “no publicity is bad publicity”
- Physical
    - Height – Tall vs taller than her vs shorter than her vs short
    - Athleticism – Physical dominance vs violence/abuse
    - Looks – Handsome vs Narcissism
    - Physique – Muscular vs bear/bodybuilder vs normal vs thin/fat
- Emotional
    - Masculinity – Manly/the man vs machismo vs feminine
        - Women feel good around manly men but get the ick with feminine men
    - Money – Security/provision vs gold diggers
    - Charisma – Good Charm and Influence vs selfish (e.g. the Dark Triad)
    - Humor – Funny vs Offensive

There’s more than this, but just a start. If this is understandable or resonates with you, I’d like some help in filling out more of this so we can get a standardized understanding out there that would be useful to all men.

- Sexually – Women want to be dominated physically, mentally, and emotionally in the bedroom although the lines can be more blurred on how dominant they prefer. Most have some sort of dominated fantasy, but this stems from usually already being attracted from the above.

It is only Attractive Male Attention that is validating to a woman. Many of the attributes above trigger a woman enough to be attracted to a man, and that’s where he is afforded some influence on her and her feelings. If you don’t trigger these and give attention you are likely to be named a loser or creep as SNL put it. To go back to Jack’s post a bit, I don’t think fear is outside of hypergamy but more so fear has some interplay in many of the different aspects of triggers of hypergamy. There’s a dominion type fear both regularly and sexually where the lines are blurred between a dominate vs domineering man where she likes some of it but if gone too far she may hate it. There’s the power dynamic with respect/fear. There’s the fear of violence, fear of lack of provision or divorce, and many other things like that. Fear mostly plays into the mental and emotional side of relationships, although some women get themselves into physically abusive relationships. Perhaps mental and emotional are too close together to really distinguish as well. I could see some of the traits falling under emotional or mental. If anyone else has any ideas, be sure to comment on them.

Kingdom Rule – Putting it all together with hypergamy, dominance, respect, fear and womens' sexual attraction and arousal

June 28, 2025 | by Deep Strength | Link | Original Link

As I was reading Jack's analaysis of Fear is stronger than Hypergamy and making a comment, I think I figured out the missing links in our understanding here. Decided to bring it over here since it was getting longer and it showed some of the thought process which got me there.

> Hmmm. I can see where you're coming from with the fear dynamic, but I still don't think it's an overriding hypergamy. Your post did clarify a bit for me the dualistic nature of hypergamy in the sense of dominion though.
>
> The dualistic response to a man's dominion is to either submit or rebel. However, whether a man employs varying degrees of force whether physical, emotional, or other, can amplify different responses to submission or rebellion. The Fear Factor I think is more directly a result of a woman's internal and external locus of Control.
>
> The more neurotic a woman is, the more anxious, a damaged childhood, absence of a father, peer pressure, or various modifying factors seem to modify the Control factor. A woman with a loving but strong masculine leader as a father who is a good husband will make her feel Safe. Hence, her locus of Control is decreased and usually she is very feminine and more submissive. Whereas when women have to deal with many of the negative attributes listed in the first sentence this slowly raises her internal Control and tends to lead her to not only being less feminine and more masculine but desire to have higher Control over herself. Hence, in relationships she is more likely be rebellious.
>
> When a man's Dominance is greater than her internal Control, Fear is generated.
>
> From the sexual point of view, women generally prefer as a whole dominance over romance if we're defining the romance and soft and slow intimate sex whereas dominance tends to be the rough and hard with potential elements of faux violence like slapping, choking, rape fantasies, etc. This seems to be the case because it more strongly triggers the Over on her internal Control. Feminists, women with BPD, and other women with a strong locus of internal Control seem to go more wild for sex in these cases, perhaps because not many men can trigger this switch and when it is flipped they go from the rebellious attitude to overwhelmingly submissive sexually. This appears to be an overcorrection perhaps due to the lack of safeness or stability from the past negative experiences.
>
> **As I was writing this, I may have had an epiphany here that might fit**

> **better. Won't delete any of the above, but maybe this fits everything best. In other words,**
>
> - **Hypergamy seems to be the Sexual Attraction part of the equation which generates Respect – Women look up to the tall, muscular, successful, masculine leader but are not necessarily aroused by him.**
> - **Dominance triggering the Control switch is the Sexual Arousal part of the equation which triggers Fear. Dominance exposes her vulnerability through loss of control (Dominance > Control), but it is intensely validating when coming from an attractive man.**
> - **Fear and respect while related and often two sides of the same coin come together to maximize a woman's sexual response.**
>
> This helps us understand better the differences between sexual attraction and sexual arousal.

When I wrote before on the differences between sexual attraction and sexual arousal, we really hadn't made this connection yet understanding the internal workings of sexual arousal. Jack's post helped me to understand here that it's not necessarily fear overcoming hypergamy but both working in concert to generate a woman's sexual response.

To summarize:

- **Hypergamy traits** – PSALM+ (power, status, athleticism, looks, money, height, masculinity, leadership, etc) – trigger a sense of Respect for a man in a woman if he is greater than her in these.
- **Dominance** triggers a woman's internal Control switch which generates Fear. When Dominance overrides the Control, this Fear is expressed as vulnerability and humility which if a man proceeds sexually leads validation.
- **Kingdom Rule** – To put this this in Biblical terms, God outlines this in Genesis 1-3. Taking dominion over the earth and animals leads to building a man's own Kingdom which generates the Respect component while ruling or dominance over his wife elicits elicits the necessary Fear component to bring about a complete and titillating sexual response.

I went with the term **Kingdom Rule** because I believe this accurately matches the Hebrew definitions.

> Genesis 1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and **subdue (kabash)** it. **Rule (radah)** over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."
>
> H3533 – kâbash – A primitive root; to tread down; hence negatively to disregard;

> positively to conquer, subjugate, violate: – bring into bondage, force, keep under, subdue, bring into subjection.
>
> H7287 – râdâh – A primitive root; to tread down, that is, subjugate; specifically to crumble off: – (come to, make to) have dominion, prevail against, reign, (bear, make to) rule, (-r, over), take.
>
> and
>
> Genesis 3:16 To the woman he said, “I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your **desire (teshuqah)** will be for your husband, and he will **rule (mashal)** over you.”
>
> H8669 – teshûqâh – From H7783 in the original sense of stretching out after; a longing: – desire.
>
> H4910 – mâshal – A primitive root; to rule: – (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule (-ing, -r), have power.

Genesis 1 seems to establish building a **Kingdom** through kabash and radah, and Genesis 3 shows the **Rule** or dominion of the husband over the wife. Hence, **Kingdom Rule** as a shortcut for explaining the dual nature sexual response. Women want to see a man with a **Kingdom** that is better than hers, and then she is attracted enough that she wants him to initiate **Ruling** over her.

As we have noted before, the **desire and rule** portion is shown to be double sided for women. This is a choice between the accurately named “Tree of the Knowledge of Good and Evil” that manifests continually within a marriage.

> Genesis 4:6 Then the Lord said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it **desires (teshuqah)** to have you, but you must **rule (mashal)** over it.”
>
> Song of Songs 7:10 I belong to my beloved, and his desire **(teshuqah)** is for me.

In Genesis 4, Cain’s desire gives into sin and ends up rebellion just like Eve is given the same choice in Genesis 3, but we see in Song of Songs where a husband’s rule (she acknowledges that she belongs to him) and the husbands’ desire is toward the wife. This can seem unrelated at first because it’s talking about the husband’s desire, but we understand that the husband’s rule and dominance (his desire) towards possessing his wife generates his wife’s own sexual desire through the mechanism we have discussed. Dominance overcomes her Control which leads to Fear expressed as vulnerability and humility and then to (sexual) validation and submission.

This explains why vigorous dominant sex is typically highly preferred by women over slow so-called romantic sex. This is a feature not a bug. Many of the dominant acts like slapping, choking, BDSM, and other things like this will often elicit a stronger sexual response provided a woman is not triggered by previous negative experience such as a previous sexual assault. In fact, being possessed by a dominant man is often called very

romantic by women which is clear in womens' porn and in practice in relationships and marriage. It seems many men were misinformed what romance actually is.

Finally, to draw things back around, Jack's current series, I'd conclude that it is mainly discussing the nature of Sexual Arousal and not necessarily Hypergamy or Sexual Attraction. They interact with each other but one does not usually express over the other. Rather, they work in concert with each other in generating. Usually there is not one without the other.

Agency and force with Deuteronomy 22 and Exodus 22

July 1, 2025 | by Deep Strength | Link | Original Link

The sex = marriage arguments from Deuteronomy 22 and Exodus 22 don't work logically.

First here are the passages.

> Deuteronomy 22:23 If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, 24 you shall take both of them to the gate of that town and stone them to death—the young woman because she was in a town and did not scream for help, and the man because he violated another man's wife. You must purge the evil from among you.
>
> 25 But if out in the country a man happens to meet a young woman pledged to be married and **rapes (châzaq) her**, only the man who has done this shall die. 26 Do nothing to the woman; she has committed no sin deserving death. This case is like that of someone who attacks and murders a neighbor, 27 for the man found the young woman out in the country, and though the betrothed woman screamed, there was no one to rescue her.
>
> 28 If a man happens to meet a virgin who is not pledged to be married and **rapes (tâphaś)** her and they are discovered, 29 he shall pay her father fifty shekels of silver. He must marry the young woman, for he has violated her. He can never divorce her as long as he lives.
>
> Exodus 22:16 "If a man **seduces (pathah)** a virgin who is not pledged to be married and sleeps with her, he must pay the bride-price, and she shall be his wife. 17 If her father absolutely refuses to give her to him, he must still pay the bride-price for virgins.

Here are the Strong's lexical definitions of the words.

> **Chazaq** – A primitive root; to fasten upon; hence to seize, be strong (figuratively courageous, causatively strengthen, cure, help, repair, fortify), obstinate; to bind, restrain, conquer: – aid, amend, X calker, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage (-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengten (self), be stout, be (make, shew, wax) strong (-er), be sure, take (hold), be urgent, behave self valiantly, withstand.
>
> The lexical uses of the word include Angels dragging Lot, his wife and daughters out of Sodom and Gomorrah, Pharaoh hardening his heart, applied strength of force like Samson, etc.

> **Taphas** – A primitive root; to manipulate, that is, seize; chiefly to capture, wield; specifically to overlay; figuratively to use unwarrantably: – catch, handle, (lay, take) hold (on, over), stop, X surely, surprise, take.
>
> The lexical uses of the word include Potiphar's wife grabbing Joseph by the cloak, Israel seizing villages, Saul's robe, a sinner 'taphas' by an adulterous woman, etc.
>
> **Pathah** – A primitive root; to open, that is, be (causatively make) roomy; usually figuratively (in a mental or moral sense) to be (causatively make) simple or (in a sinister way) delude: – allure, deceive, enlarge, entice, flatter, persuade, silly (one).
>
> The lexical uses of the word include God saying that the Israelites should not be deceived by other gods, the Philistines telling Delilah to entice/deceive Samson, and other uses in Job, Psalms and Proverbs about deceiving others into sin.

It is generally clear that there is some variance in semantic range for all of these different words. In the context of these particular passages, the most likely definitions of these words would be as follows.

- **Chazaq** = Rape. Man seizes betrothed in a field and no one can hear her scream
- **Taphas** = Force but Consent. Joseph if he consent to Potiphar's wife taphas or becoming a sinner with an adulterous woman's taphas.
- **Pathah** = Deceived such that Consent is Compromised.

Expounding on my arguments in the comment section of this post is here.

First is the argument against virgin agency

> Artisanal Toad addressed this situation in terms of agency, **i.e. virgins have no agency, and she is under her father's authority.**
>
> Also, if someone is not in a coherent state of mind to make decisions, then those decisions are made by others, i.e. her father. But in the case of seduction/rape, Chad pulls the shots. Either way, it indicates that she lacks agentic capacity.

This is a good case of why black and white thinking on womens' agency is very easily misinterpreted. Let's look at the passages briefly.

> Numbers 30:3 "**When a young woman still living in her father's household makes a vow to the Lord or obligates herself by a pledge** 4 and her father hears about her vow or pledge but says nothing to her, then all her vows and every pledge by which she obligated herself will stand. 5 But if her father forbids her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; the Lord will release her because her father has forbidden her.
>
> 6 **"If she marries after she makes a vow or after her lips utter a rash promise by which she obligates herself** 7 and her husband hears about it but says nothing to her, then her vows or the pledges by which she obligated herself

> will stand. 8 But if her husband forbids her when he hears about it, he nullifies the vow that obligates her or the rash promise by which she obligates herself, and the Lord will release her.

If wives and daughters had **no agency**, then the Bible would say that **a wife or daughter cannot make vows or pledges** in Numbers 30. Those who have no agency cannot make decisions for themselves. Rather, we see in Numbers 30 that wives and daughters can make vows and pledges (e.g. they have agency), just that the father has an overruling authority if thinks they're foolish.

The same is true with the seduced woman as the father thinks she was being deceived or foolish with the man who she had sex with so he can nullify what happened. The virgin woman in this case exercised some degree of agency in deciding to have sex with this man, but if the father decides that her judgment was impaired enough he can nullify it. Likewise, the Church is under the authority of Jesus, but that doesn't mean the Church has no agency.

This error about no agency is very similar to the one that the complementarians make with husbands and wives. If a wife does not want to have sex with her husband, they blame the husband for not being more loving because if supposedly he's more loving then she will submit and have sex with him. This is implying that the wife is a robot with no agency to choose to do the right thing.

Main point 1 – One being underneath authority does not preclude partial or full agency. Only that the one underneath the authority has some protection if they make an error in judgment.

Second the wording of the passages implies that there is a level of consent with taphas

> Deutertonomy 22:25 But if out in the country a man happens to meet a young woman pledged to be married and **rapes (châzaq) her**, only the man who has done this shall die. 26 Do nothing to the woman; she has committed no sin deserving death. This case is like that of someone who attacks and murders a neighbor, 27 for the man found the young woman out in the country, **and though the betrothed woman screamed, there was no one to rescue her.**
>
> 28 If a man happens to meet a virgin who is not pledged to be married and **rapes (tâphaś)** her **and they are discovered**, 29 he shall pay her father fifty shekels of silver. He must marry the young woman, for he has violated her. He can never divorce her as long as he lives.

If we look closely at the bolded parts of the passages we see a couple things emerge.

- The betrothed woman that was **chazaq**'ed in the country was not guilty because she **screamed** and there was no one to rescue her.
- The virgin woman that was **taphas**'ed anywhere did not scream but was **discovered**.

- The lexicon for **discovered** are translations such as when no helper was **found** for Adam in the garden, the dove Noah sent out **found** no dry ground, etc.

The former with the betrothed that was chazaq'ed clearly show that the rape is something that is unwanted contrasted to the betrothed in the city where if she didn't scream then it was wanted and she was guilty.

On the other hand, the virgin woman that was taphas'ed did not scream but they were discovered. This directly shows some level of both agency and consent. However, we can distinguish from Exodus 22 that she was not seduced.

Main point 2 – There is some level of consent with taphas as the virgin woman did not scream which makes it not rape (chazaq)

Third is the argument that the Law is advocating for sex = marriage

Punishments in the Law are not to be used to consider what is the marriage ideal. But don't listen to me, listen to Paul on how the Law helps us identify sin.

> Romans 7:7 What shall we say, then? Is the law sinful? Certainly not! Nevertheless, I would not have known what sin was had it not been for the law. For I would not have known what coveting really was if the law had not said, "You shall not covet." 8 But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead. 9 Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died. 10 I found that the very commandment that was intended to bring life actually brought death. 11 For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death. 12 So then, the law is holy, and the commandment is holy, righteous and good.

In general, for these specific cases aside from identifying sin, the Law is trying to confer some punishment for the offender but an equitable solution for the victim.

1. In the case of the woman seduced, the father can make a ruling because she was not in her right mind but the offender must still pay the bride price. The Equitable solution is that the father can nullify what happened and punishment that the offender must pay the bride price regardless and be forced to marry her if the father assents.
2. In the case of the taphas it seems likely that like Potiphar's wife grabbed hold (taphas) of Joseph but the woman was in her right mind to assent like if Joseph assented but the genders were flipped. God upholds the virgin woman's limited agency in this case much like we uphold shotgun marriages to prevent the shame of the woman (equitable solution), but the offender is punished by being forced to not only pay the bride price but never being able to divorce her.

Main point 3 – Pathah is seduction impaired consent while taphas has some

level of consent with it based on the semantic range of the word usage

Fourth is understanding that the difference between chazaq and taphas and pathah matters

The sex = marriage contention involves the following assumptions. Let's follow the logic.

1. If you assume that sex = marriage then you must eliminate any potential consent from taphas because otherwise there has to be a passage included in Deuteronomy 22 that the father could nullify it like with pathah in Exodus 22. It's clear from the Deuteronomy virgin passage there is no such instance.
2. This then forces taphas to be the semantic equivalent of chazaq which we can logically conclude that both mean to rape. Chazaq clearly means to rape — the betrothed woman won't be punished in the country because no one could hear her scream.
3. Then by the same argument virgin woman is now automatically married her rapist because sex = marriage. In other words, this woman is getting raped and forced into a marriage at the same time.

This leads to the following word definitions.

- **Chazaq** = **Taphas** = Rape = Marriage
- **Pathah** = Consent but father can nullify. Doesn't matter if the consent is seduced or deceived or not.

You can see how this line of argument is logically fallacious as they're forcing the terms together. Fortunately, the Bible does provide evidence that chazaq is not taphas and the semantic ranges of these words differ.

- **Chazaq** = Rape. Man seizes betrothed in a field and no one can hear her scream only he is guilty
- **Taphas** = Force but Consent. Joseph if he consents to Potiphar's wife taphas in reverse or becoming a sinner with an adulterous woman's taphas. The virgin woman does not scream but they are discovered.
- **Pathah** = Deceived such that Consent is Compromised. Father can annul the situation.

A good interpretation of the passage must account for why the terms are different

Main point 4 – The difference between chazaq and taphas must mean there there is some choice along with the screaming versus discovery textual clues.

Based upon these logical arguments, it is clear to me that the Bible does distinguish between rape, some force but consent, and seducing or deceiving a woman into sex. The sex = marriage position tries to redefine the words so that chazaq = taphas = rape = marriage and ignores the direct contextual clues like screaming versus discovery. It also

tries to throw away female agency under the guise of being under authority when that's not what the Bible shows.

Indeed, based on the past couple posts in regard to dominance triggering a woman's sexual arousal, you can how in real life some show of force + consent could result in a situation where God deems that a "shotgun marriage" should occur without the father's consent in terms of both the punishment to the man and equitable solution for the woman. If a woman is seduced or deceived, the father can annul the compromised consent. In both cases the women have some degree of agency albeit the Law proposes different solutions and punishments if there was compromised consent or non-compromised consent.

Only comments arguing the points are allowed. Any other miscellaneous nonsense is not tolerated.

Men where have you gone? Please come back please – Gone wrong

July 7, 2025 | by Deep Strength | Link | Original Link

Couldn't let this one go.

Men, Where Have You Gone? Please Come Back – So many men have retreated from intimacy, hiding behind firewalls, filters and curated personas, dabbling and scrolling. We miss you.

> It started to become clear the previous April, when a man who had been pursuing me canceled a dinner at the last minute. There was a scheduling mix-up with his son's game. I understood. I'm a hockey mom; I get it. Still, I went. I wore what I would have worn anyway. I took the table. I ordered well. And I watched the room.
>
> Only two tables nearby seemed to hold actual dates. The rest were groups of women, or women alone, each one occupying her space with quiet confidence. No shrinking. No waiting. No apologizing.
>
> That night marked something. Not a heartbreak, but an unveiling. A sense that what I'd been experiencing wasn't just personal misalignment. It was something broader. Cultural. A slow vanishing of presence.

The irony is that men are usually doing things together rather than sitting down for dinner as a bunch of guys, but the author spins it into a positive for women and negative for men that they're doing what they're doing despite men.

> I spent over a decade behind the curtain of digital desire. As the custodian of records for Playboy and its affiliated hardcore properties, including sites like Spice TV, I was responsible for some of the most infringed-upon adult content in the world. I worked closely with copyright attorneys and marketing teams to understand exactly what it took to get a man to pay for content he could easily find for free.
>
> We knew what worked. We knew how to frame a face, a gesture, a moment of implication — just enough to ignite fantasy and open a wallet. I came to understand, in exact terms, what cues tempt the average 18-to-36-year-old cis heterosexual man. What drew him in. What kept him coming back. It wasn't intimacy. It wasn't mutuality. It was access to stimulation — clean, fast and frictionless.
>
> In that world, there's no need for conversation. No effort. No curiosity. No reciprocity. No one's feelings to consider, no vulnerability to navigate. Just a closed loop of consumption.
>
> What struck me most wasn't the extremity of the content; it was the emotional

> vacancy behind it. The drift. The way many men had quietly withdrawn from intimacy and vulnerability. Not with violence or resistance, but with indifference.
>
> They weren't sitting across from someone on a Saturday night, trying to connect. They were scrolling. Dabbling. Disappearing behind firewalls, filters and curated personas. And while they disappeared, women continued to gather. To tend. To notice who wasn't arriving — and to show up anyway.

Now we get the true story. She points out that it's easy for most men to do this, but what she doesn't point out is that most women have made it much harder to connect person to person. They're more entitled, more high maintenance, and more picky.

But that doesn't even look at the fact that women of these women aren't reciprocal as well – do they care about the conversations they're having with the men? Do they make an effort to know men? Are they curious about men? Are they considerate of men's feelings?

When all you get most of the time asking women out and in dating is rejections why keep doing it?

> I'm 54. I've been dating since the mid-80s, been married, been a mother, gotten divorced, had many relationships long and short. I remember when part of heterosexual male culture involved showing up with a woman to signal something — status, success, desirability. Women were once signifiers of value, even to other men. It wasn't always healthy, but it meant that men had to show up and put in some effort.
>
> That dynamic has quietly collapsed. We have moved into an era where many men no longer seek women to impress other men or to connect across difference. They perform elsewhere. Alone. They've filtered us out.
>
> I recently experienced a flicker of possibility. With James. We met on Raya, the dating app. There was something mutual from the start — wordplay, emotional precision, a tone that felt attuned. It was brief, but it caught light. I remember saying to him, "Even fleeting connections matter, when they're mutual and lit from the inside." I meant it.
>
> There was just enough spark to wonder what might unfold. Enough curiosity to imagine a doorway. But he didn't step through it. Not with a plan. Not with presence. He hovered — flirting, retreating, offering warmth but no direction.
>
> Sexual tension and a spark aren't reason enough to sit still and hope there's substance behind the shimmer. So I named what I felt. I texted him clearly, with care, not simply to declare attraction but to extend a real invitation to explore what was possible. I didn't chase. I invited, leaving the door open. If he ever wanted to cross the threshold — not just to take, but to meet — I was willing. I wanted. I still do.
>
> He never replied. He still follows my Instagram stories — one of those small gestures of passive engagement that so many of us now mistake for closeness. It

> looks like interest. It feels like silence.
>
> There are thousands of Jameses. I have known dozens. The arc varies, but the undertow is familiar.
>
> What I won't entertain is directionless orbiting. That thing so many men now seem to mistake for connection: the perpetual maybe. The emoji check-ins. The casual "seeing where it goes" without ever going anywhere. We call it a situationship. But mostly, it's avoidance. An abdication of ownership — of feeling, of behavior, of sex that isn't a means to an end, but is communion.

And now we get the last of the trickle truth. Men at that age have a ton more women interested in them than women have interested men and they tend to be the more choosey ones. It was probably a longer phase for this woman to understand, but if he has other women wanting his attention then he's just going to let her drift off. Just like women do to men in their 20s and even 30s.

Funny how she even uses the term orbiters as that's exactly what happens when women are getting all of the attention when younger.

> Maybe we're between paradigms, mourning what's fallen, not yet fluent in what comes next. The infrastructures of intimacy — slowness, curiosity, accountability — have been eroded by haste, convenience and a kind of sanctioned emotional retreat.
>
> It's not about blaming men. It's about noticing the imbalance. About grieving what's not meeting us. And about refusing to dress it up as personal failure when it's actually a collective reality.
>
> So here's what I'll say: You are missed. Not just by me, but by the world you once helped shape.
>
> We remember you. The version of you that lingered at the table. That laughed from the chest. That asked questions and waited for the answers. That touched without taking. That listened — really listened — when a woman spoke.
>
> You are not gone, but your presence is thinning. In restaurants, in friendships, in the slow rituals of romantic emergence.
>
> You've retreated — not into malice, but into something softer and harder all at once: Avoidance. Exhaustion. Disrepair.
>
> Maybe no one taught you how to stay. Maybe you tried once, and it hurt. Maybe the world told you your role was to provide, to perform, to protect — and never to feel.
>
> But here's what's real: We never needed you to be perfect. We needed you to be with us. Not above. Not muted. Not masked. Just with.
>
> And you can still come back. Not by becoming someone else, but by remembering what connection feels like when it's honest and slow. When it's earned and messy and sacred.

> We’re still here, those of us who are willing to cocreate something true. We are not impossible to please. We’re not asking for performances.
>
> We are asking for presence. For courage. For breath and eye contact and the ability to say, “I’m here. I don’t know how to do this perfectly, but I want to try.”
>
> Come back. Not with flowers or fireworks, but with willingness. With your whole, beautiful, imperfect heart.
>
> We’re still here. And we haven’t stopped hoping.
>
> As for me, I’ll keep showing up. Not because I’m waiting. Because I know what it feels like when someone finally arrives.

Well, at least she’s reflective about it even if she gets it way wrong.

Perhaps she should be encouraging women to do start doing the same things first so men do feel more welcome and ready to date. But that would be tough getting a culture that is saying the opposite that women are great and there’s no need for women to change but we need the men to change.

Age of full moral accountability

August 2, 2025 | by Deep Strength | Link | Original Link

Was reading through Numbers the other day, and I stumbled on something I hadn't really noticed prior.

> Numbers 1:1 The Lord spoke to Moses in the tent of meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt. He said: 2 "Take a census of the whole Israelite community by their clans and families, listing every man by name, one by one. **3 You and Aaron are to count according to their divisions all the men in Israel who are twenty years old or more and able to serve in the army**.
>
> Numbers 14:26 The Lord said to Moses and Aaron: 27 "How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. 28 So tell them, 'As surely as I live, declares the Lord, I will do to you the very thing I heard you say: **29 In this wilderness your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me.** 30 Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun. 31 As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected.

It appears the full age of moral accountability to God is 20 years old at least for men.

As we know, women seem to have at least a covering of authority that can save them from some amount of accountability as a father or husband can nullify rash vows.

> Numbers 30:3 "When a young woman still living in her father's household makes a vow to the Lord or obligates herself by a pledge 4 and her father hears about her vow or pledge but says nothing to her, then all her vows and every pledge by which she obligated herself will stand. 5 But if her father forbids her when he hears about it, none of her vows or the pledges by which she obligated herself will stand; the Lord will release her because her father has forbidden her.
>
> 6 "If she marries after she makes a vow or after her lips utter a rash promise by which she obligates herself 7 and her husband hears about it but says nothing to her, then her vows or the pledges by which she obligated herself will stand. 8 But if her husband forbids her when he hears about it, he nullifies the vow that obligates her or the rash promise by which she obligates herself, and the Lord will release her.

Indeed, this is repeated in the NT as Husbands are to improve the moral agency of their wives through sanctification.

Most cultures including the Jewish usually have some type of coming-of-age ceremony like barmitzvah or batmitzvah, I suppose this gives us a three phase process like this.

- Childhood – Understanding the world and basic right from wrong
- Adolescence or coming-of-age – Start of learning to be an adult and partial accountability
- Adulthood – Full moral accountability

The United States has laws that span this age with 18 being a adult but some other things like drinking are age 21. Many other countries are similar in this regard. Not too surprising.

Teach your children wisely.

Humor’s attraction

August 7, 2025 | by Deep Strength | Link | Original Link

I’ve always struggled with understanding why Humor is attractive, but concept of Kingdom Rule helped me figure it out.

A man’s kingdom generates attraction in women through PSALMs and other factors many of which are social. For instance, charisma, humor, intelligence or mastery are things that are generally attractive to women. Charisma, intelligence, and mastery are more obvious to understand as they directly trigger a woman’s hypergamy.

However, humor remained illusory to me for a while. Humor seems to have a few concepts underlying it and many different types per AI:

- Slapstick: Physical comedy relying on actions and appearances rather than dialogue.
- Satire: Using humor, irony, or exaggeration to criticize people’s flaws or vices.
- Self-deprecating: Making jokes at one’s own expense.
- Dark Humor: Addressing sensitive or taboo topics in a comedic way.
- Wordplay: Using linguistic twists and puns for humorous effect.
- Observational Humor: Drawing humor from everyday situations and human behavior.

In general, much of humor is a deflection of the topic to something either off topic or contrasted between something else.

Some aspects of humor are attractive and some are not. For instance, self deprecating humor is almost never attractive to women except if the man is very attractive already. Usually the self deprecating humor will negatively trigger hypergamy as the man is unconsciously putting himself below the woman which will generate feelings of disgust.

Most other aspects of humor seem to trigger hypergamy from the perspective from altering the balance of Internal Locus of Control (ILOC). For instance, if a woman is serious about something and a man can deflect the conservation to something funny, this brings her out of her own feelings and centered feelings of her ILOC and into the man’s world.

This is very similar to the fitness/shit test responses such as agree and amplify which turn the test of a man’s fitness on the head by defusing the situation with something silly: “Does this dress make me look fat?” being defused by something like “yes, that dress makes you look soooo big that your gravitational pull may pull me right to you.” You could even classify this into a form of satire.

The unconscious pulling her out of her own world into your world flips her ILOC to revolve around you instead of her being centered on herself. Or if we go to game dynamic references then it’s out of her frame and into yours.

Indeed, humor is simply just another form of social mastery. I’d also classify other forms of social mastery aside from the ones mentioned like charisma and intelligence in the

same way. Effective public speaking and story telling are similar ones that draw in not just men but also women in the same way.

Around the web: promiscuity and testosterone, dating treatise and manhood, and more good men step up madness

September 3, 2025 | by Deep Strength | Link | Original Link

Haven't had the time to blog, but here are some topics that I've wanted to comment on for a few days or months back that were interesting.

Topic 1: One study looked at the attitudes of men and women in regard to promiscuity in female, neutral and male biased populations. 3:1 for the bias which would be 75% female and 25 male and vice versa. To no one's surprise males more than females had negative attitudes toward promiscuity, especially more in the 3:1 male bias. This made the authors conclude that the attitude is to ensure paternity certainty.

In another vein, Testosterone altered male behavior to be less pro-social and more self-reinforcing. While on the surface this appears negative because you'd think that you want men to care more about the group. this makes sense in terms of improving odds of going against herd behavior and also in building an effective dominion. I've seen some other studies suggest that marriage and children have a decreasing affect against testosterone meaning that one a man's dominion has been established his behavior can be altered to be more pro-social to his family.

Topic 2: Aaron Renn's link list a week or two ago mentioned a San Francisco woman's treatise into dating men's categories and the dysfunctional categories of men that develop. It's not very concise, but it's what many have echoed in the manosphere for a long time though the author hates the manosphere. Her categories for men she met were

- **The man who is not** – lost in the world and eventually has some midlife crisis
- **Man with a plan** – Plan is for worldly success but doesn't know anything about manhood which leads to varying successes and fails
- **A man who provides** – bases his whole person on providing for women which predictably leads to some success with relationships but often much failure
- **A man who opts out** – Can or usually has some success with jobs, but dating is a wreck either can't get dates or relationships fail in early stage. Gets tired of rejection. Basically, MGTOW but they didn't want to use that term.
- **Man who becomes a beast** – This is the author's term for men who take to the manosphere and become wildly attractive to women but has an underlying attitude of nastiness (e.g. men vs women, women are the biggest child in the room, etc)
- **Man who is whole** – According to the author has a good grasp of manhood in terms of how a job fits together with family. However, at least in my analysis the man who is whole has the underlying assumption that this man is a supporter of women and feminism.

The author then suggests these changes to help men.

1. Encourage positive male role models on how to become a man
2. Stigmatize sexist behavior toward men
3. Remind men of their worth
4. Encourage men to discuss issues they face and listen to them
5. Openly acknowledge male and female biological differences and embrace diversity

Like the male who is whole, however, much of these changes are references to somewhat of a female approved version of manhood.

Additionally, the commenters while mostly appreciative to the plight of men, many of them didn't really understand why manhood and femalehood needed distinguishing and why the focus shouldn't be on developing good people or personhood. The irony couldn't be more palpable.

Topic 2b: One commenter on the SF woman's topic attempted to come up with a path to manhood while being pro-feminism and probable non-religious.

1. Build character – Basically the fruit of the Spirit and virtues. His list – Integrity, Rationality, Temperancem, Compassion, Courage, Justice, Generosity, Perseverence, Humility, Equanimity
2. Carry weight – Someone must depend on you
3. Create something – writing, art, invention, discovery, etc.
4. Give back – 10% charity and 4 hours per week
5. Could add others

Again, the irony is clear that the best that non-religious men could come up with is something that the Bible says all Christians should be like. In fact, Western civilization being built on Judeo-Christian ethics makes this even more obvious.

They want the morality of Christianity without the Patriarchy, but it is the Patriarchy that made the Society stable with males and manhood and females and womanhood.

Or other they still want men to be men (provider, protector, leader) but they want to contradict it when they don't feel like it.

Topic 3: Apparently a new analysis of the Regnerus same sex study vindicates the original showing that there are negative differences in same sex marriages that raise children as opposed to heterosexual marriages.

Topic 4 and 5:

- Women are still looking for a protective man
- More Young Women will pursue family life if Good Men step up

These topics have become par for the course with IFStudies women authors putting the blame on men for the poor dating market. Same with the Christian tradcons like Brad

Wilcox who publishes similar topics like the above.

They really don't get it. They continue to try to reframe the lack of women marrying onto the lack of men. The second article even blames men for their lack of leadership directly by saying they're right to decline becoming mothers without it.

> If men are leaders of families—which I think they have the responsibility to be—then men are going to have to lead here as well. Because women will continue to think it's in their best interest—and, frankly, I think they are right—to decline becoming mothers with the profound vulnerability and dependency that entails—with men in whom they cannot put their trust.

Or maybe it would be a good idea for these women to stop caving to feminism and trying to be independent boss babes and actually learn how to be feminine and submissive. But no, we can't have that.

More grifters are being exposed

September 5, 2025 | by Deep Strength | Link | Original Link

Some of the shadier aspects that have come out of the manosphere starting post-2012 are the emergence of grifters selling their conferences or courses to help you become a high value man to attract women especially at exorbitant prices. They often promise a lot and typically under deliver.

These can either be men or women and the women promising these types of things, but from looking through their content the women tend to be the bigger grifters from what I've seen. They don't have the experience of being a man, so any of their advice is generally second hand from what they've seen work from other sources. This is not to say that it's not effective, but as I've said before about not reading any womens' blogs anymore there are details that they don't understand. For instance, the very few women who have tried to emulate the male experience such as Norah Vincent and her book on it "The Self Made Man" and other women who have tried to help their friends on dating apps inevitably find themselves horrified at what your average man experiences.

The latest is Sadia Khan who is a supposed psychologist and helps men with 6000+ and 9000+ GBP. That's 8000 and 12000 USD respectively from the one on one and other courses from her site. She's appeared on a lot of different media, TV, and others.

Whelp, turns out there's a lot more to that story.

- from Instagram
- from Youtube expose

From the gathering of information it appears:

- She's not actually a psychologist and has a degree from a buy-a-degree school. She even photoshopped a legitimate psychology degree from the British psychologist institution.
- She has a husband but is a side piece to wealthy Arab man who has a fiancee/wife. There are explicit texts as well as her bragging via a recorded call with the fiancee that she could bang the Arab man on her wedding day and make him come running to her.
- Once stuff started coming out she threatened to sue and harassed many people online. Enough receipts came out that she had to take her Instagram private.
- Regularly used waist filters to make her waist appear smaller in videos

There's more but I expect there to be a lot more grifters exposed in the future. It's a ripe field for con men and women. Even some of the more famous women in the space like Pearl has had things come out as well.

In general, I would not trust women in the men's space at all. There's too high a chance they're trying to capitalize on male loneliness or attention by trying to get money out of it

or become popular themselves. They can generally say the right things because most info on male and female behavior is at least exposed now, but they don't know a man's experience and how to teach them how to truly be a man. Worse yet they might have terrible character as well.

That is one thing where I have to applaud RooshV. He seemingly has had a legitimate conversion to Orthodoxy and shut down his sale of PUA books. Then in the past year or two he also shut down his site and forum which contained more PUA content. He basically put his money where his mouth is which is commendable and likens to a legitimate conversion to Christianity.

The absolute degeneracy of modern writing

September 9, 2025 | by Deep Strength | Link | Original Link

A reader writes in with a video recommendation for the blog aptly named The Absolute Degeneracy of Modern Writing

I highly suggest watching it, but to summarize it for those time consumed she goes over several points.

- Literature porn has existed for hundreds of years so it's nothing new
- However in the past couple of decades the rise of this type of literature especially in the New York Times best seller list has become more prominent though not necessarily more popular
- There's less push back against this type of porn because it's easier to demonize male/men form of porn and especially the feminists do not push back against this sort of thing either

This means that much more women and especially middle school and high school aged girls (10-19) are being exposed and getting addicted to this variation of porn. It almost inevitably will negatively affect their expectations in a boyfriend or husband

- The Female Sexual Response is particularly pertinent here, and she notes that it's more narrative driven than the male sexual response. This is a good observation that we haven't necessarily grasped before in its entirety although PUAs have been calling versions of this both on dates and trying to get sex getting a woman immersed into the situation.
- Basically, the NARRATIVE is that the woman wants to imagine themselves in the situation which is from the beginning-to-end attraction and seduction. In other words, they want to experience both the Kingdom and then the Rule. The attractive, rich, successful, charismatic leader guides them and their emotions in seduction to the sexual climax.
- She doesn't talk about 50 Shades in particular but it's that sort of genre except more masked under the guise of an actual story. She discusses some of the patterned plot points that some of the most popular women authors use.
- Though the video maker doesn't mention it, this also explains why women are more likely to sext than men. Men tend to ask for pictures, but women like the descriptions of sexting better. It follows a story narrative that she can get immersed in.

It's a very good video if you have some time to watch. I think at least partially contributes to the "hoe-flation" of modern womens' expectations coupled with their sexual degeneracy.

The Matrix and Laurence Fishburne

September 17, 2025 | by Deep Strength | Link | Original Link

Several months ago, Neil DeGrasse Tyson and Laurence Fishburne had a chat on his podcast and they went deeper into The Matrix talking about Religion and Mythology. Since the Manosphere and Red Pill has largely used The Matrix mythology as an analogy to expose the gynocentrism that has stemmed from the rise of feminism. I thought it would be pertinent to talk about how they discussed the characters.

Tyson is a prominent atheist though born Catholic, so it was interesting to see his view on it from an outside perspective. They go back and forth revealing and walking through the movie. Fishburne claims to be Christian from what I can tell at least and was excited to work on the film because he saw the Christology in it when he initially read the script.

- **Neo** is an anagram of the **One**, which Fishburne says is Christ.
- Early in the movie, Neo who is a programmer gives someone a disc, and the person who is getting the info they need calls him “his savior”
- When Neo is brought out of The Matrix, he is on board the Nebuchadnezzar (ship), Cypher is scared when Neo comes up behind him and says “You scared the be-Jesus out of me”
- Cypher is Judas after he has the “beJesus” scared out of him
- After everyone is convinced Neo is the one, they talk about how everyone including Trinity is beginning to believe or have faith
- Near the end of the movie when the agents catch up to Neo and shoot him and continues shooting him after he was dead. Tyson makes the point that if you count the shots from the scene and then go back to the ship where his body continues to be shot there are 14 which to him potentially corresponds to the 14 stations of the Cross.
- Neo then dies and then is resurrected after the Cross just like Neo.
- Trinity meets Neo in basically a sex club which corresponds supposedly to how Mary Magdalene was saved from prostitution? Also, Trinity is an obvious allusion to the Godhead.
- Morpheus corresponds to John the Baptist because he knows that the One (or Jesus) is coming. Additionally, when John meets Jesus he says I’m supposed to be baptized by you, just like Morpheus wants to be reliant on Neo.
- Fishburne’s favorite scene is when he first meets Neo and says “Do you know why you’re here” and “This is what has brought you to us” and “What is the Matrix? It’s all around us, you can feel it when you go to Church, etc.” Very cryptic
- Cypher and the agents with the dinner when eating the steak. Eats it and says he knows it’s not real, but my mind is telling me it’s real and he doesn’t care. And the agents ask him if they have a deal.
- The Spoon scene gets scientific optics right. Eat with the concave part of the spoon, looking into a spoon on the convex side you are distorted but right side up, but on

the concave side you are upside down. ““Do not try and bend the spoon. That’s impossible. Instead… only try to realize the truth.” “What truth?” “There is no spoon.”

- Neo riding in the car states that he used to eat noodles from a place. Then has the realization that it wasn’t real. Contrasted to Cypher who didn’t want to know and go back to the delusion.

Other tidbits from Greek and other mythology were brought in on the next movies. Morpheus is the lord of dreams, Persephone played by Monia Belluci, The Oracle, Niobe, Osirus, Gnosis and others. Zion as the last human city.

Tyson respects the storytelling and the story of the Christ has outlived civilizations.

Interesting real versus virtual world distinction. Are we in a simulated universe? Tyson thinks maybe the original or one that is already in a simulated one. 1 in 2 chance basically. Fishburne makes the distinction between our virtual or social media presence vs how we portray ourselves in the real world. Many of us live digital lives that are a different representation of ourselves.

They talk about the Singularity as well which is when technology and probably AI will be stronger than humans and cause unforeseen changes.

While some of their takes are interesting, it’s pretty clear you can see at least some of the story of Christ in the Matrix just as you can the reality of God’s Creation poking through the gynocentrism that arose from feminism. However, like most topics in today’s culture, there is some truth mixed with a lot of gnosticism and non-Christian mythology.

In favor of Prenups

September 30, 2025 | by Deep Strength | Link | Original Link

Worth a post since it came up fairly recently as a topic where I am.

Generally, I was against prenups for Christians given the whole trust issue, but now I think that all Christians should have them.

You basically get a prenup through the state which the terms are along the following.

- No fault divorce
- Husband gets punished financially in most cases
- Wife may get full custody or at least can be somewhat of an uphill battle. May be changing slowly to joint custody depending on where you live, but it can still be an issue.

In other words, there are only incentives for the wife to divorce a husband in most cases.

However, when investigating them further you can model prenups on Christian marriage. For instance, you can write in an infidelity clause that punishes the cheating and divorcing spouse financially. How much you can do this is debatable because judges can throw some out that are deemed unfairly harsh. Yet it is still a good idea to have morality clauses as an incentive against divorce.

I still do not subscribe to the idea of not getting a marriage certificate from the government and only have a Church ceremony. Any divorce lawyer and judge will laugh you out of court if you show up saying you aren't married but in practice you are — living together, saying you are husband and wife to family and friends, and so on. You'll probably even get punished harder for selectively trying to do this as well.

Thus, if you are getting married in this day and age even if you both are serious Christians I think it would be a good idea to get a prenup together to model it for Christian marriage. Otherwise, you have a default one that is pro-divorce from the government whether you like it or not.

Steph Curry's marriage is looking like it's in trouble

October 24, 2025 | by Deep Strength | Link | Original Link

Background if you don't follow sports. Steph Curry is considered one of the best 3 point shooters of all time in the NBA. He's won a few NBA championships and a couple MVPs and is one of the most popular basketball players on the planet. He's already considered to be one of the greatest NBA players in history given his legacy.

If you haven't heard maybe a month ago his wife, Ayesha Curry, went on a podcast and did some sort of tell all type of interview where she was talking about her life. The problem was she revealed a ton of info to paraphrase:

- She wasn't really attracted to Steph
- Didn't really want to get married
- Didn't really want kids

Unfortunately, it wasn't all just that. She reveals that obviously she knows that most women are throwing themselves at her husband, but also that she's insecure about it. Like most aging and starting to get overweight women she misses the male attention.

Then she went on another show and started talking about it with women who are clearly non-Christian feminists.

> 
> View this post on Instagram
> A post shared by Henry and Victoria | Marriage & Family Speakers (@henryandvictoriadoss)

And unfortunately, it's not just that, she has Jada Smith, who basically cucked Will Smith into an open relationship, egging her on about many men still desire her and that her husband knows it. Will, Jada, the slap, and Jada's past Alpha ex have been already behaviorally analyzed by Jack and others.

Based on her past playing into her marriage in the present, her current insecurities, and the "friends" she keeps (with friends like that who needs enemies), I suspect Steph might be in for a rough time.

Steph Curry is an outspoken Christian, but his wife is currently showing signs of Christian-in-name-only behavior such as keeping with the wrong crowd and believing them. If I was him I'd try to get her on the straight and narrow otherwise he's in for a heap of trouble.

I assume he would have to know given the magnitude of the blowback of this incident which has been all over social media.

I didn't have the time to go through the full interview, but I'm sure there's more nuggets to be gleaned if you have time.

This video summarizes the disrespect over the years.

The history of the collapse of dating and marriage

November 3, 2025 | by Deep Strength | Link | Original Link

Commenter Info posted a link in one of Jack's most recent posts about a video that talked about the occult origins of modern dating which was Part 1 of the series. I actually went down the whole rabbit hole through the full 4 part series.

I would estimate it's about 95-98% accurate in terms of understanding how we got into this mess. The first part is about some origins, though I don't think dating itself is necessarily evil. Parts 2 goes through the Boomers and GenX to the rise of feminism and eventually he goes into the development of the red pill and manosphere in Part 3 and 4 and how many parts of it have gone mainstream.

If you have time, the thing is worth a watch, and it's something I would recommend to show men at Church who are interested in why the dating and marriage markets have collapsed.

There are some inaccuracies in terms of dates which likely means he wasn't intimately present with the rise of the early red pill, manosphere, and the Christian side of it. However, in terms of a deep history dive it's very well done.

He's said a lot of what we've said here in terms of the feminization of the Church and the lack of ability to criticize women and their sins, expectations, and inability of men to lead in marriage, and how most marriages whether egalitarian or complementarian have the underlying dynamic of the wife in power and the husband has only responsibility.

Men with more prestigious jobs are more likely to cheat versus general commentary on cheating and divorce

November 10, 2025 | by Deep Strength | Link | Original Link

Been meaning to write about this IFStudies post for a while since I think they overlooked some analysis. All credit for the images are from IFStudies link.

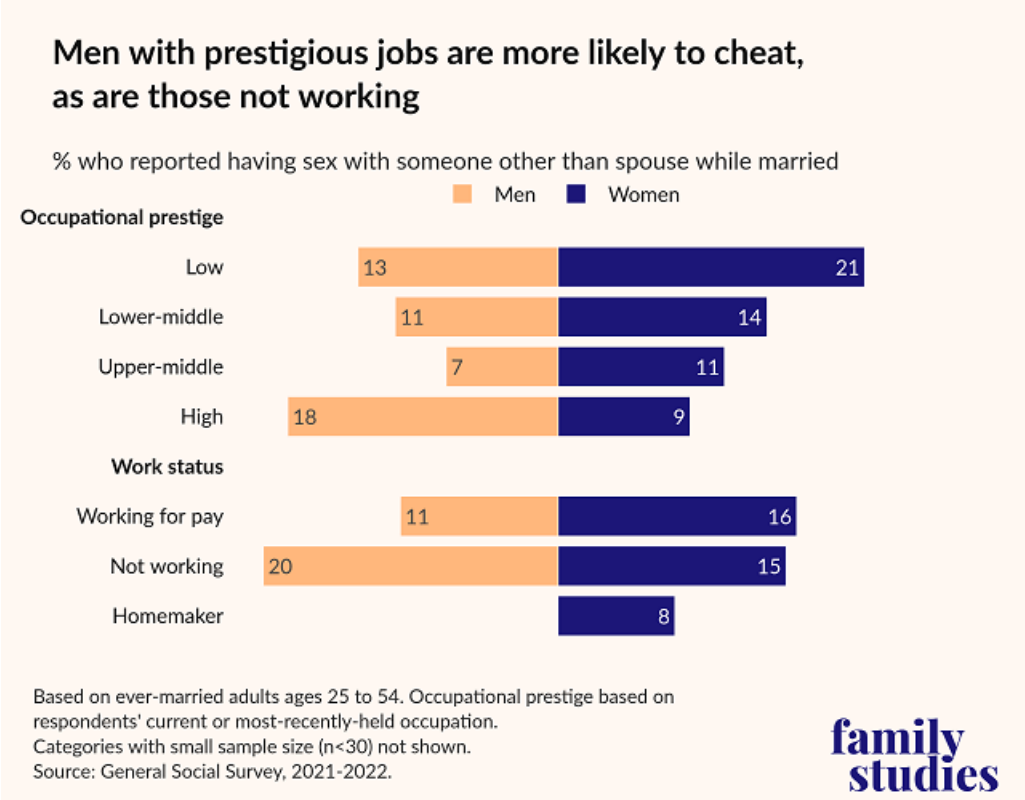


Table: Occupational Prestige by Four Categories

- Low Prestige 0–35 Less prestigious jobs (e.g., janitors, food service workers, cashiers)
- Lower-Middle Prestige 36-49 Routine or entry-level occupations (e.g., truck drivers, secretaries, retail sales)
- Upper-Middle Prestige 50–64 Skilled or semi-professional roles (e.g., police officers, K–12 teachers, technicians)
- High Prestige 65–80 High-status professions (e.g., physicians, lawyers, college professors, executives)

The title is interesting because it leaves out some context that is highly important.

The general trends among men cheating is that they had sex with the other woman but still love their wife. However, the general trend among wives cheating is that they had already decided she didn't love him and checked out the marriage already. This is clearly shown by wives asking her cheating husband "do you love her?" versus husbands asking

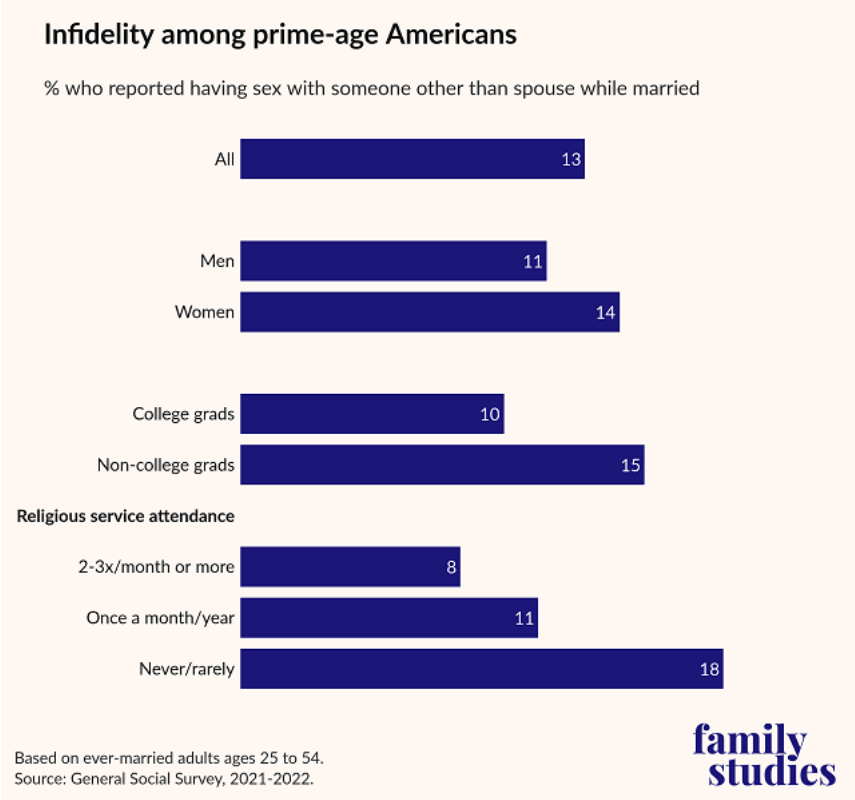
their cheating wife “did you have sex with him?” Each sex wants to verify the reason differently because love vs sex.

The reason why this is important is because women in the upper-middle to highly prestigious jobs might not necessarily cheat but they will just divorce you if they’re unhappy because they can generally provide for themselves better. So you don’t necessarily get the cheating while in the relationship, but they divorce and instantly have a new man they were emotionally involved with during the marriage.

This makes men with prestigious jobs look worse than the woman, though I would suspect it would even out if they could account for women immediately ending up in a relationship post-divorce.

You’d expect women with low and lower-middle occupational prestige to cheat more just because they want to continue to rely on their man for economic support — the woman food service workers, cashiers, secretaries, retail sales. Indeed, this is true.

Additionally, you’d expect the men with high prestige to cheat more because they have the economic capability to arrange liaisons better and the increased power and status from their job which women are attracted to. This is true as well.



It appears to be now true that women are out cheating men overall (11% vs 14%)which isn’t that surprising to most of us here, and this does not take into account the fact that more women are divorcing to potentially be with their liaisons that are not counted in actual cheating. Most people you would ask in the wild would think men are always the ones cheating more though.

A lot of you hated the fact that I said that if you want someone who divorces the least you still want a college educated woman, and this also appears to be true if you don’t want a woman to cheat. The college educated women while they have a higher divorce

percentage, this is misleading because the non-college educated women have more total amount of divorces are less overall so there is a lower total amount of divorces of college educated women.

This look at the data is also important because it clarifies what you would want through multiple lines of evidence. What is going to be the most successful chance to eliminate cheating?

- College educated woman ***who wants to be a homemaker*** *(not just is a homemaker or doesn't work)*
- Religious service attendance is an obvious qualifier as well, though not guaranteed that said woman is a Christian. If you have a true Christian it should be less.
- Is a virgin as you know from past posts

Basically, bring back the Mrs degree and a Christian virgin woman who is actively preparing to be a homemaker.

The ideal taking into account hypergamy would be mainly what we all have surmised from the get-go.

- Christian Husband with a high prestige job (e.g., physicians, lawyers, college professors, executives) or at the very least upper-middle job.
- Christian wife with a college degree job who wants to be a wife and mother and homemaker

The best you can glue a husband and wife together via attraction and then conform it to Biblical roles and responsibilities is going to have the most success.

Value blindness

November 12, 2025 | by Deep Strength | Link | Original Link

I've been trying to figure out a term to use for this, but it's the common one for the headship-submission dynamic within marriage.

No one, not even the most ardent feminist, would say that a teacher has more value (or is less equal) than a student. It's assumed that the role of teacher is there to guide the student, just as Jesus did with his disciples. However, we still understand that there is a hierarchical dynamic between them where one is in authority over the other and responsible for their needs. They have the authority to make decisions.

The same is true of many other common positions society wide like bosses and employees, professions and secretaries, and others.

Yet, interestingly there is **value blindness** when talking about Biblical husband and wives. Even many of the so-called believers in headship and submission like the complementarians need to always pay lip service to the fact that husbands and wives are different but equal in value even though they do not necessarily do it practically.

Feminists have done a wonderful job brainwashing both men and women into believing power = value and maleness = value. Ironically, by doing this they have implicitly relegated femininity to a second class role.

> Luke 22:25 Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. 26 But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. 27 For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

To clarify the point, **the feminists have convinced Christian men but especially Christian women that Gentile authority is the default over Godly authority even to Christians!**

Their envious goal is to want to be in power or want to be like men rather than women. Hence, why women believe that they are worth less if they aren't striving to at the very least be equal or in power in any relationship or take on the male roles and traits though excluding much of the responsibility.

Thus, the dynamic is that anytime anyone needs to address the role of husband if they have to address the so-called elephant in the room of "equality" they are already falling prey to feminist intent.

This is the same as the submission dynamic of letting him lead:

- Rebellion or contentious to a husband
- Letting him lead — this still maintains that the wife is the arbiter of a husband's

leading
- Following his lead

To wrap up, I think it’s important to keep digging to the root of the language and meaning because some of these things continue to slip through the cracks. We’ve identified much of Biblical attraction and arousal and how it conflicts with modern culture, but maybe we haven’t investigated the why as deeply and how it alters our perception even through just the simple way we address points and the language we use.

Landmines to avoid while dating

November 14, 2025 | by Deep Strength | Link | Original Link

I've seen so many different articles come across my plate over the past few weeks.

I'm no tennis fan, but apparently Danielle Collins, age 31, is a fairly successful woman's tennis player (over 10 Million in career earnings) is on the prowl to be a trad wife. Some people found her dating profile and it went viral

> Currently a professional tennis player, but kind of aspiring to be a rad wife. Straight up. Already had my boss babe era. Just wanting to raise my chickens. do home projects, make freshly baked sourdough, be a stay at home dog mom, and hopefully pop out some babies soon. If you're going to lie about your height just leave me the fuck alone. This is a no short kings zone.

She then added in a different interview

> 'I'll tell you what … if anyone has the balls to slide into my DM like this just make sure to attach your most recent bank statement while you're at it,' she wrote.
>
> One man even sent her his bank account, showing it had millions in it.
>
> Collins then said on her Instagram: 'Modern love … okay I'm getting off the internet now.'

Apparently she is still in her boss babe era, and almost certainly won't be a good wife with that amount of entitlement. Buyers beware.

Spool of wire guy.

Had his spool of wire for 40 years and used it for a lot of different things. Wife is basically clueless as to why he's so emotional about it and man is visibly disappointed. And women are supposedly the more empathetic sex.

Turns out that's definitely not the case when men are more emotional, as we have covered many times on this blog.

Richard Reeves puts out advice on how to be a man women actually want (paywalled)

I saw this before Aaron Renn mentioned him a couple weeks ago, but he has stuff out about his new book and such.

> Answering these questions has become Richard Reeves's overarching task. Two years ago, the British-born scholar founded the American Institute for Boys and Men. He also wrote the book that crystallized America's growing anxiety about men. "Of Boys and Men," published in 2022, thrust the crisis of modern masculinity into the mainstream, forcing politicians to confront an uncomfortable reality: Men are falling behind women on everything from college enrollment to

> employment rates to basic life satisfaction. They're also struggling to find love and get married, as I discussed in my last column.
>
> But Reeves isn't some men's rights advocate. He's not pining for a mythical golden age when men got what they wanted with minimal effort. Instead, he's asking harder questions about identity, purpose and what it means to build a life worth living.
>
> Women might not need men anymore, but they still want men. Men, he believes, are more than capable of rising to the occasion. "Find someone who will do and marry them," Reeves tells me bluntly. When I suggest this sounds like settling, he pushes back: "It's less about picking the perfect wife and more about being a good husband."

You can basically tell where this is going without reading the rest. To paraphrase,

"Women's progress is only good and there are no downsides. Men need to "man up" and adapt to this new world if they want to get married."

But there's obviously crickets when the modern man does this and the woman is still unhappy and divorces him.

Do not follow this nonsense social script. Follow Christ and only date Christian women who want to follow their man and submit to him.

Finally, making the rounds is Vogue's Is Having a boyfriend embarassing now?

You can read it for yourself, but the gist of it is that women are feeling embarrassed by posting boyfriends on social media for a variety of reasons such as they don't want to alienate their friends or followers who don't have any, they're embarrassed by the break ups in the end, discussing boyfriends are lame or boring, and other nonsensical stuff like this.

Basically, they're so focused on social media's perception of them that it is negatively affecting their own relationships and self perception. Anyone with a brain could see this one coming seeing as how social media is often more destructive for women than it is with men.

Be wary out there for the land mines. Only date women who will respect you as a man.

Say please

November 25, 2025 | by Deep Strength | Link | Original Link

Jack has a great post about exposing demanding and negotiative mentality in women.

> When a wife is saying, "[Husband] should do X, Y, Z", then she is being demanding. I've covered how to handle demands before. The standard way for a man to deal with demands from women is to be more demanding of her than she is of you.
>
> But when a wife is saying that "[Husband] should do X, Y, Z, … BECAUSE [Wife] does A, B, C", then she is being negotiative or transactional. She's also comparing her opinion of you to her view of herself.
>
> The standard way of handling demands by being more demanding may not work in this case. If she is a lazy or passive wife, then she might fold. But if she is the type of person who is always pushing for excellence and improvement (which a lot of women do, including good women), then it turns into brinkmanship and one-up-manship that puts ever more pressure on the man because it is essentially a competition of who can outdo the other. Although this dynamic might be beneficial for personal improvement, a man has to watch that it never crosses the line into a competition of 'Equals' as women would like to think that it is.
>
> There is a very easy way to put the brakes on the showmanship, if deemed necessary.

This is a good way to conceptualize the matter.

However, the most effective way I've found when helping men over the years is to defuse demands is with the the pressure flip.

- Wife: Demands you do X, Y, and Z
- Husband: (in a playful tone) "You forgot to say pleaseee…"

The one phrase instantly communicates several things to the wife which are:

- She's acting like a brat demanding things and trying to get her way
- Typically, the show of manners is demanded by parents to children or teachers to students which automatically flips the scenario from her demanding something of you (her in authoritative position) to you demanding something of her (you in the authoritative position).
- It's just good manners, so there's no way for her to come back on it without looking a jerk.
- The playful manner means it's not that serious, so it shouldn't escalate into a full blown argument unless she is too far gone into the rebellious and disrespectful zone where she is thinking about divorce. If the situation is that serious where the wife

> continues to argue about it, typically the best way to defuse again is to use the same tactics that the women use against men: tone policing. Start policing her tone for being rude and disrespectful.

Side note – tone policing is one of the ways wives, feminists, and left uses to nullify any argument and make men and husbands look like the bad guy. It can be reversed on them and they typically look shocked or confused when it happens because it rarely does happen to them.

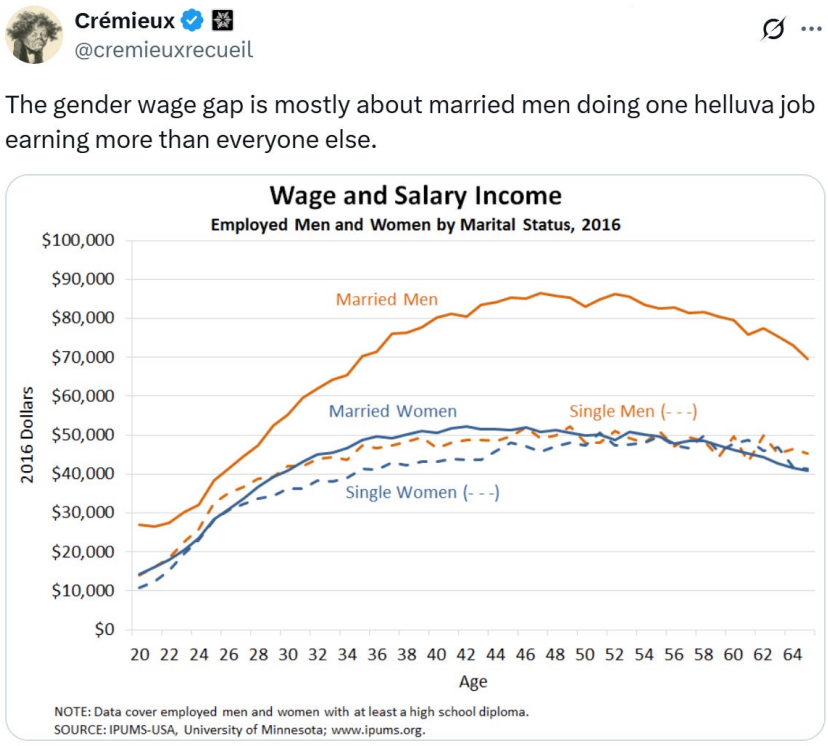
The problem beyond this though is if the relationship has slipped into such a position, so this is not the only things men should be doing to act as the leader. But this is usually a good way to defuse the situation and reverse it in the short term.

Are the good men are married – data on what men are most likely to get married

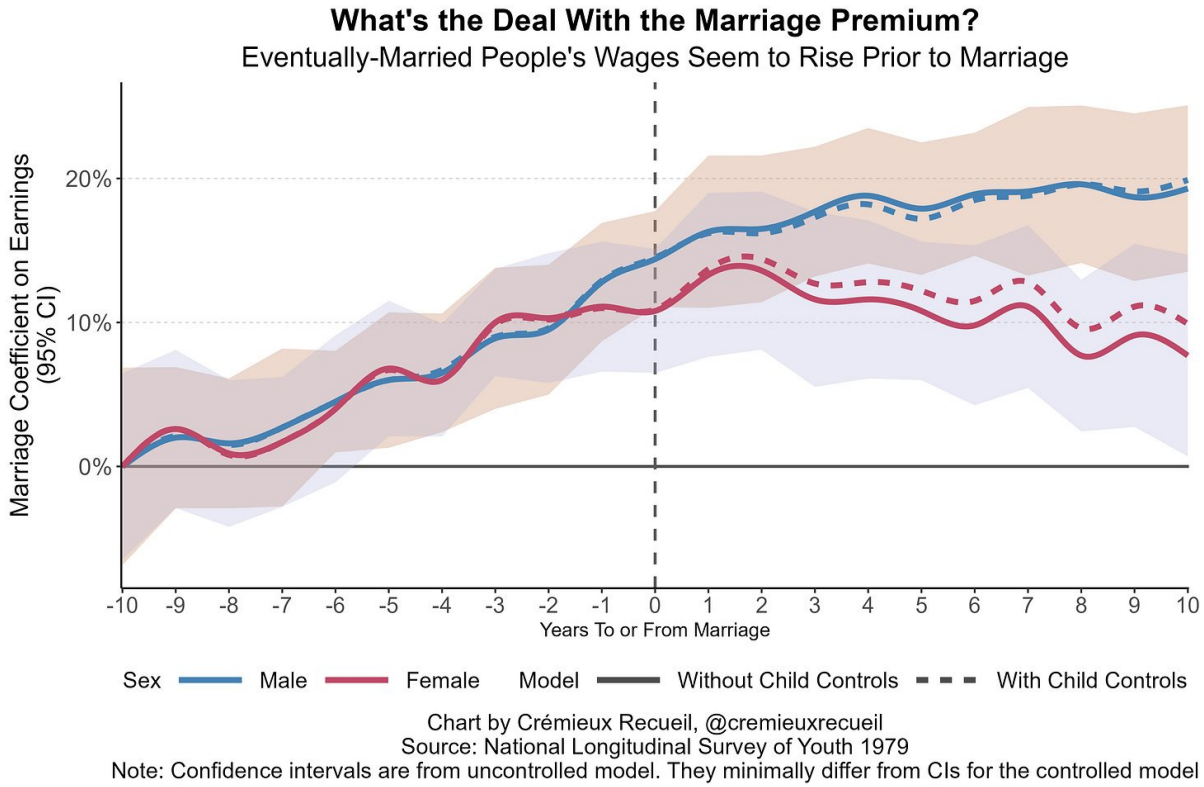
November 29, 2025 | by Deep Strength | Link | Original Link

Aaron Renn posted Crimieux's article looking at if the marriage premium is true. The marriage premium shows that generally married men earn much more than their single counterparts.

All charts attributed to his site.



There's more charts, but in general this one seems to encapsulate it the best.

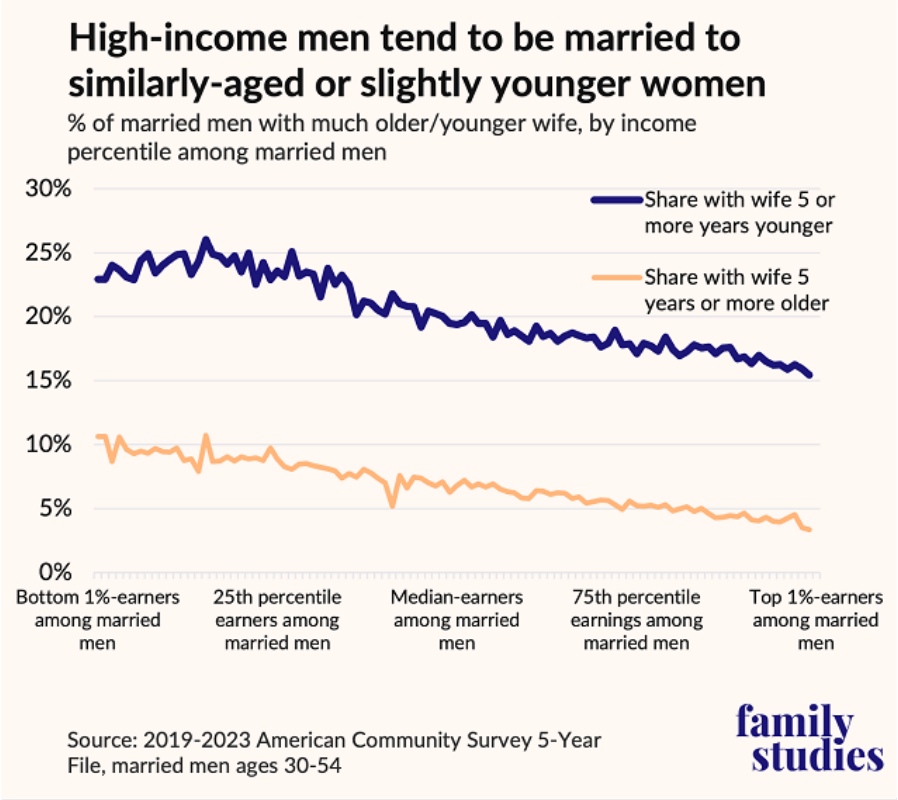


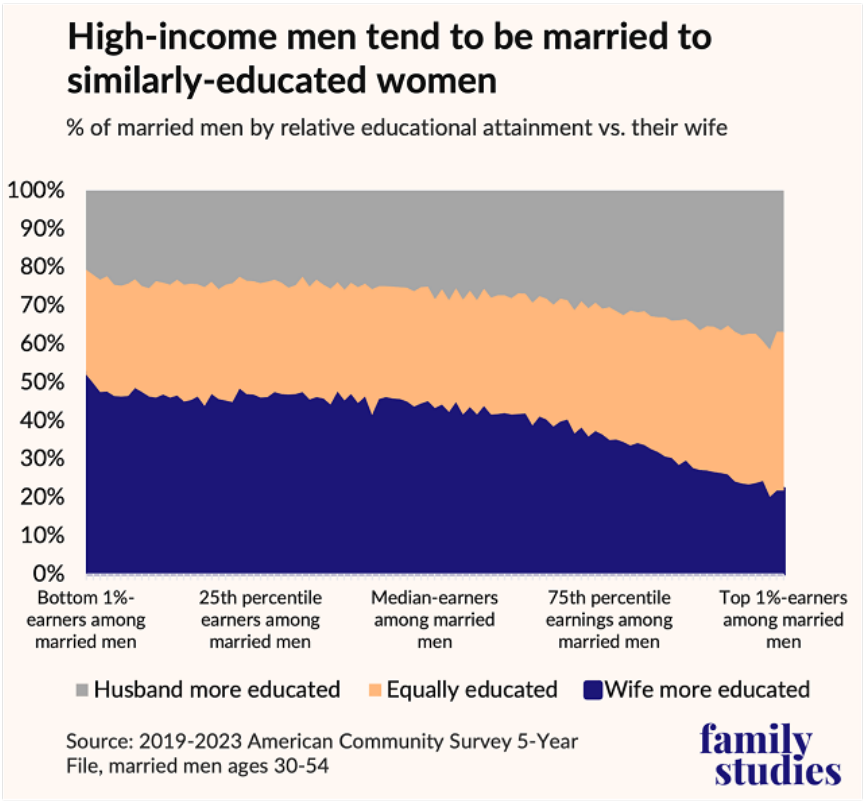
Basically, it's not that married men earn more because they are married, but men that are successful are getting married more often and that success continues several years pre-marriage into several years post-marriage. Unsurprisingly, reduction or loss of income is correlated with divorce as well.

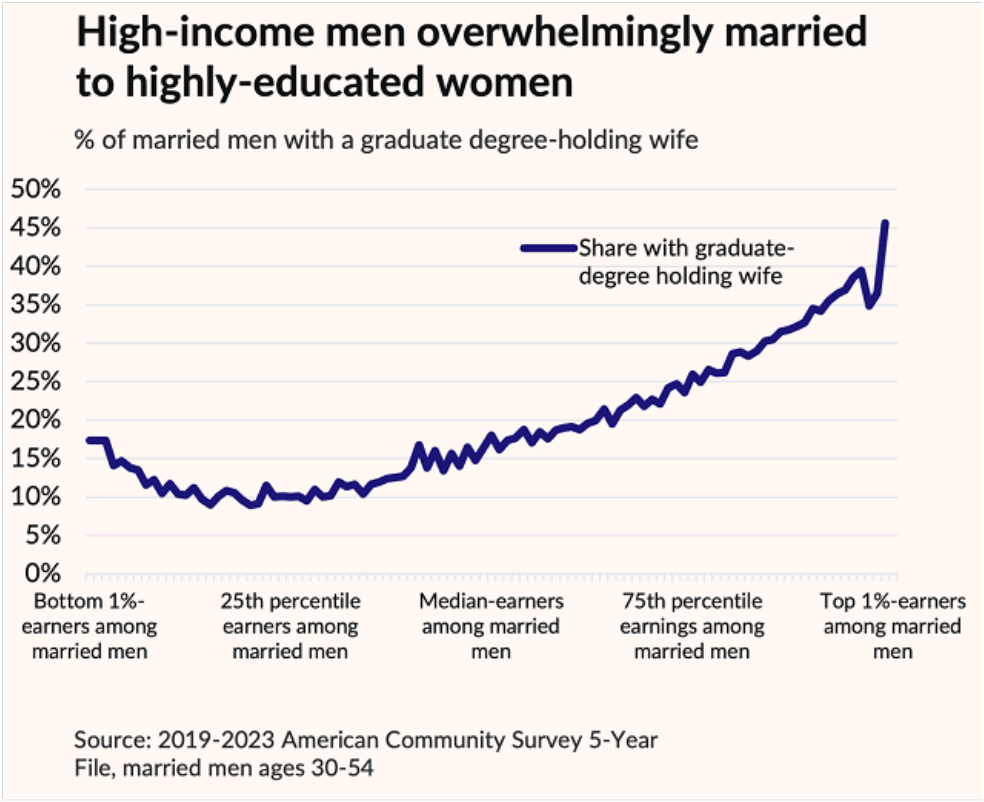
Taking it a step further, it's likely the men developing the key attributes of manliness also are relate to job success — being assertive, confident, competent, and such that get the promoted and earning raises — are the key attributes that also make them successful with women as well. The money is more or less a side effect of the development into a confident and successful man, and obviously helps in the dating game and acquiring relevant marriage signalling attributes like a house as well.

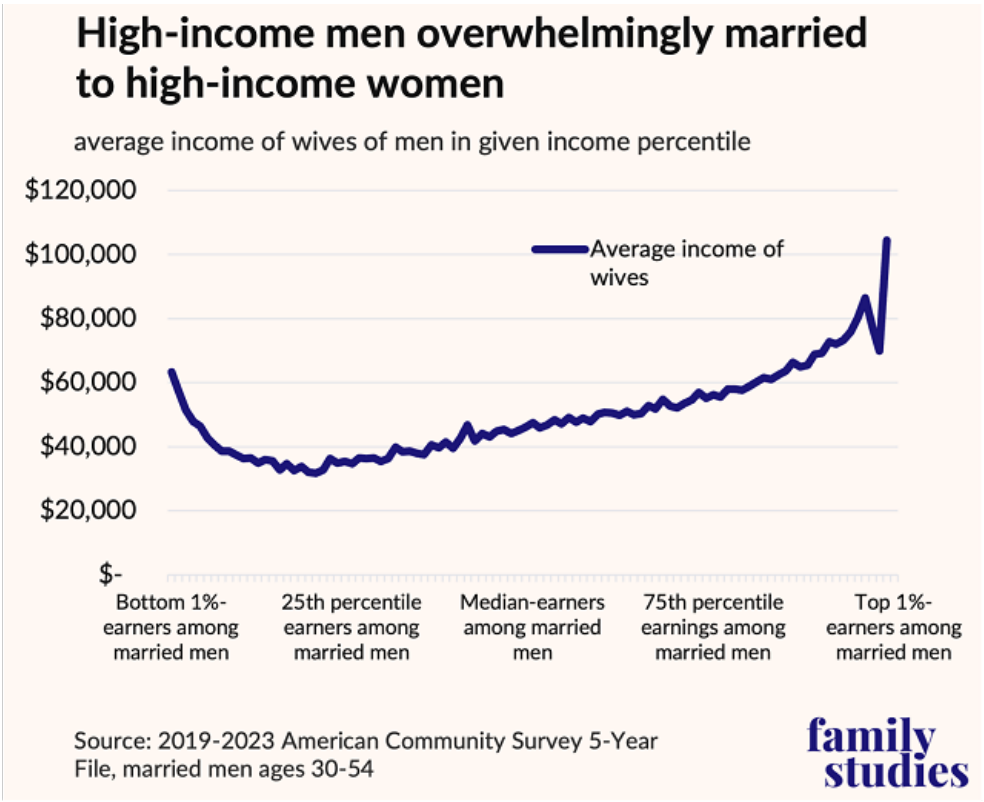
I've been sitting on a few IFStudies articles related to this which is a good time to pull them out. One of those articles posits that High status (and earning) men are attracted to ambitious women contrary to the popular notion that men are turned off by ambitious women. All charts are credit to IFStudies link above.

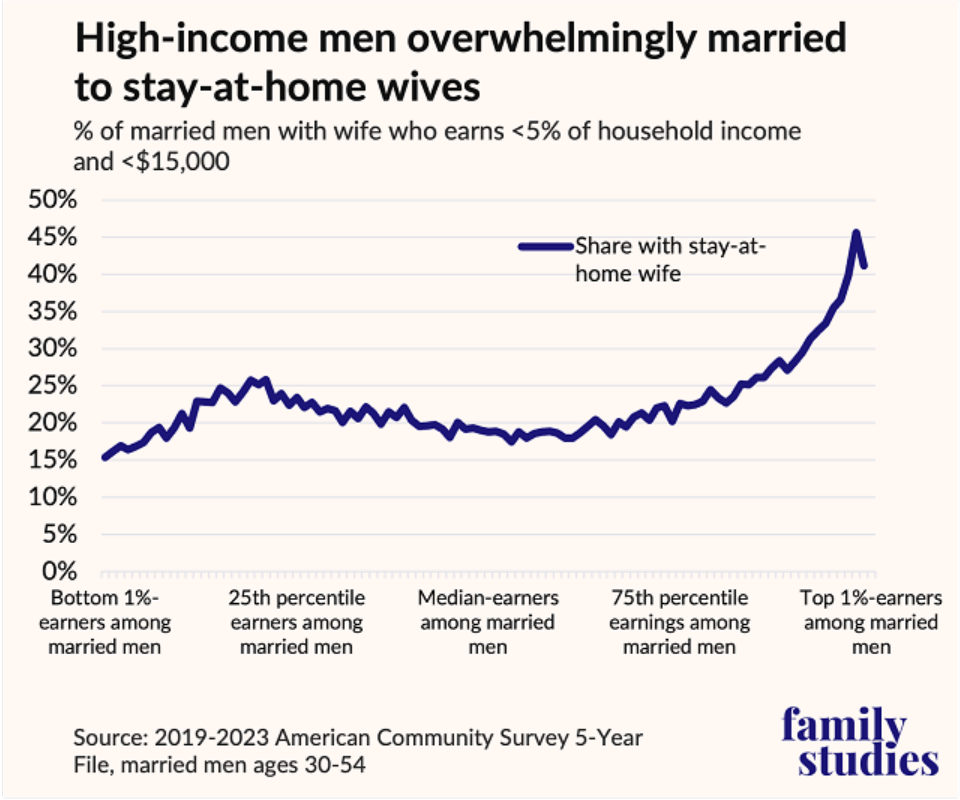
They draw this conclusion through several charts.

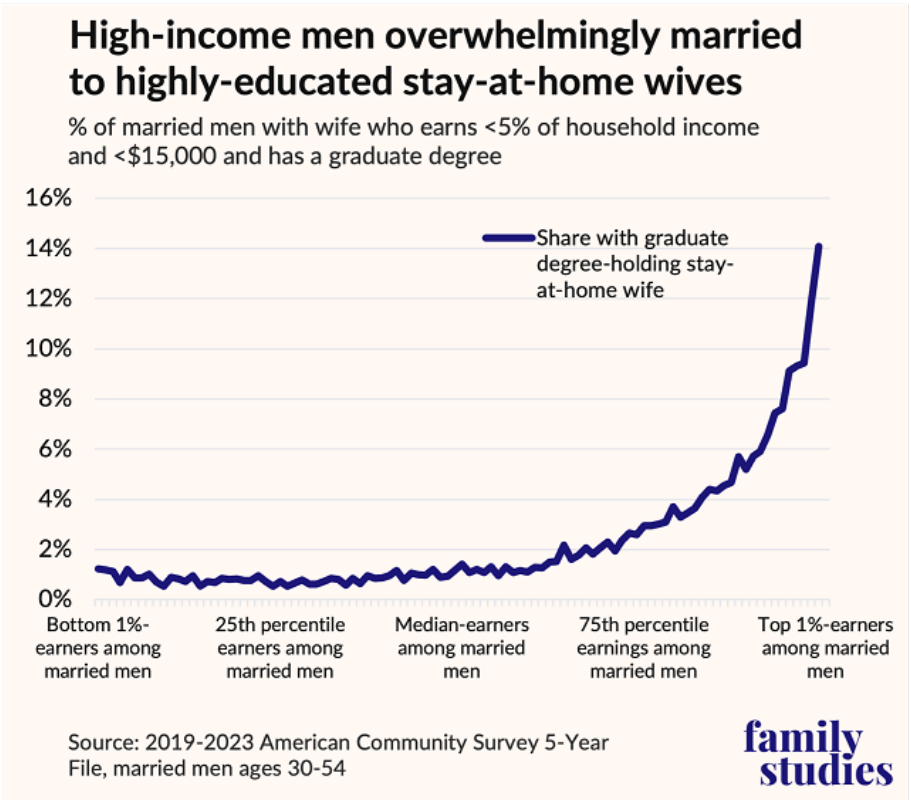

High-income men tend to be married to similarly-aged or slightly younger women
% of married men with much older/younger wife, by income percentile among married men
30%
25%
20%
15%
10%
5%
0%
Share with wife 5 or more years younger
Share with wife 5 years or more older
Bottom 1%-earners among married men
25th percentile earners among married men
Median-earners among married men
75th percentile earnings among married men
Top 1%-earners among married men
Source: 2019-2023 American Community Survey 5-Year File, married men ages 30-54
family studies


High-income men tend to be married to similarly-educated women
% of married men by relative educational attainment vs. their wife
100%
90%
80%
70%
60%
50%
40%
30%
20%
10%
0%
Bottom 1%-earners among married men
25th percentile earners among married men
Median-earners among married men
75th percentile earnings among married men
Top 1%-earners among married men
Husband more educated
Equally educated
Wife more educated
Source: 2019-2023 American Community Survey 5-Year File, married men ages 30-54
family studies


High-income men overwhelmingly married to highly-educated women
% of married men with a graduate degree-holding wife
50%
45%
40%
35%
30%
25%
20%
15%
10%
5%
0%
Share with graduate-degree holding wife
Bottom 1%-earners among married men
25th percentile earners among married men
Median-earners among married men
75th percentile earnings among married men
Top 1%-earners among married men
Source: 2019-2023 American Community Survey 5-Year File, married men ages 30-54


High-income men overwhelmingly married to high-income women
average income of wives of men in given income percentile
$120,000
$100,000
$80,000
$60,000
$40,000
$20,000
$-
Average income of wives
Bottom 1%-earners among married men
25th percentile earners among married men
Median-earners among married men
75th percentile earnings among married men
Top 1%-earners among married men
Source: 2019-2023 American Community Survey 5-Year File, married men ages 30-54
family studies





Unfortunately, this is a classic correlation is not causation fallacy when interpreting the data.

- The main thing that most men tend to communicate is that ambition in women is not attractive and not that it's a turn off.
- The main turn off is when high earning women are trying to take the role of the man in the relationship by being adversarial.

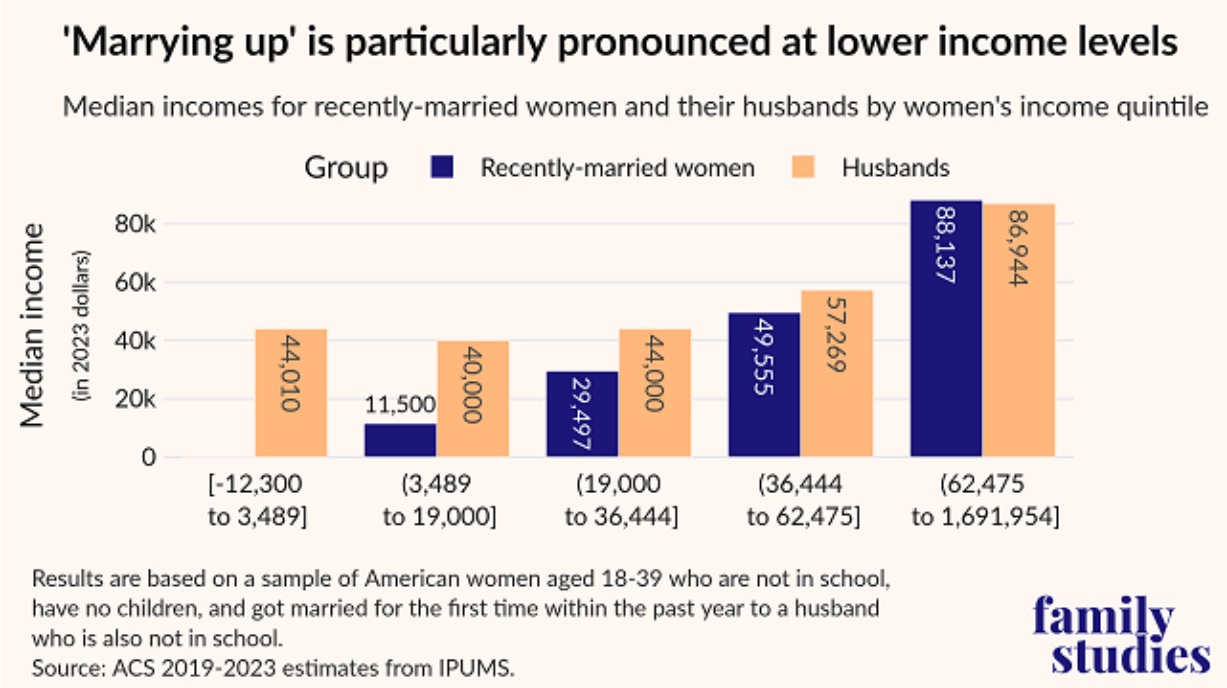
Aside from the growing “online” segment, the majority of people still meet their spouse from work, friends and family. This means that men who are at the lucrative jobs are more likely to meet other women with lucrative jobs based on the fact that they either work with them or near them, and their friend groups are likely to be in the same socioeconomic class which means if they meet through friends or family they will have similar higher earning jobs.

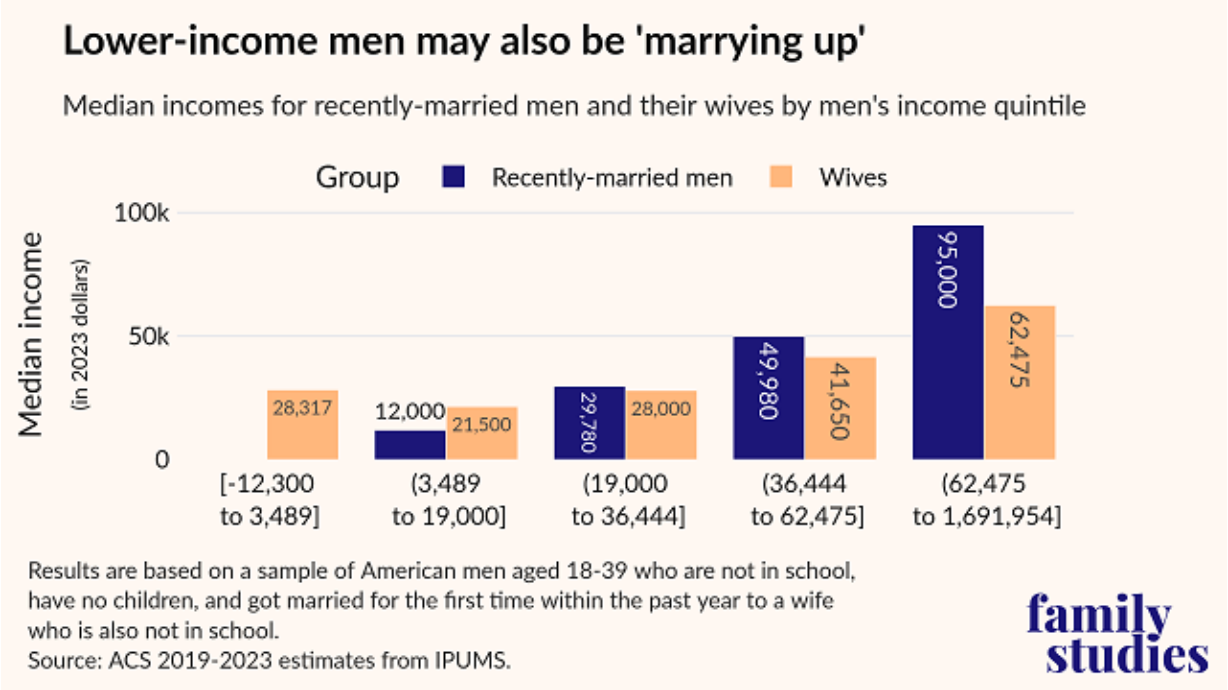
Likewise, many of my friends who did go to graduate school or professional schools either met their spouses in college, in the post-college schooling, or from friends and family or colleagues out of those schools once they started to work.

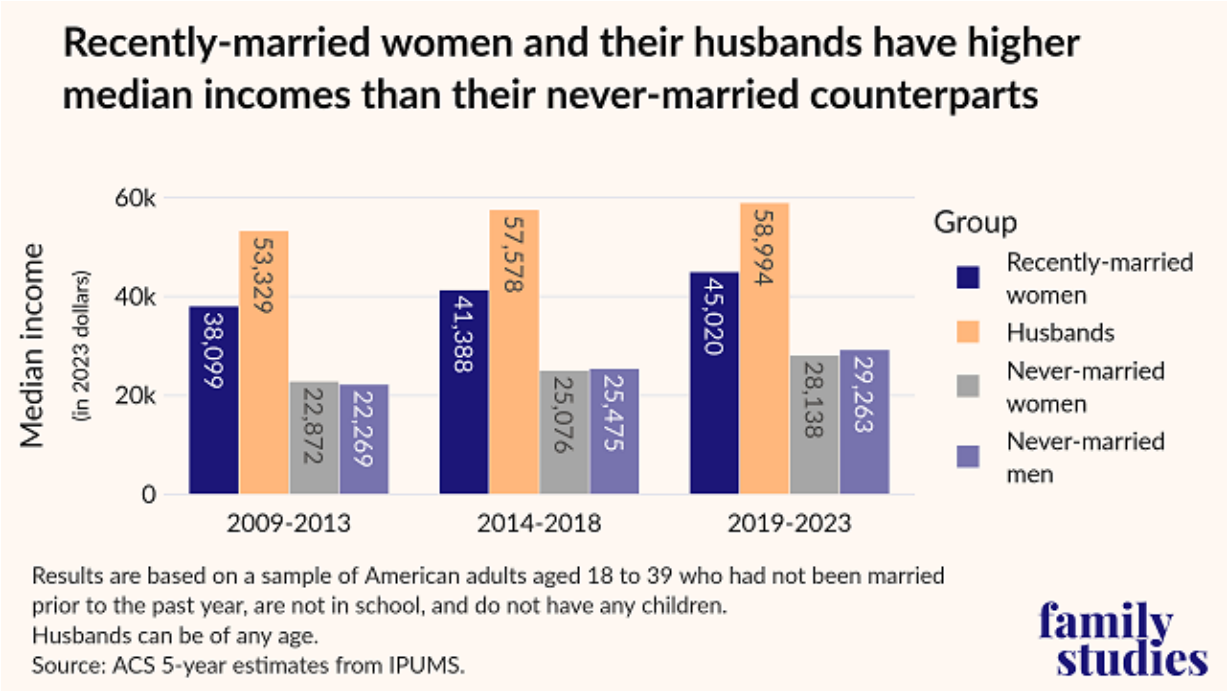
It’s unlikely that a high earning man is going to go to a dive bar in the poor part of town trying to meet women. Even if he does somehow meet a woman in a bar, it’s likely going to be an upscale bar because he has the resources to be there and it’s likely going to be more frequented by upscale women as well.

It’s only in the Disney stories and RomComs that you see the prince and the peasant or rich man marring the poor woman most of the time.

Another IFStudes blog looked at the fact that women are still marrying up.







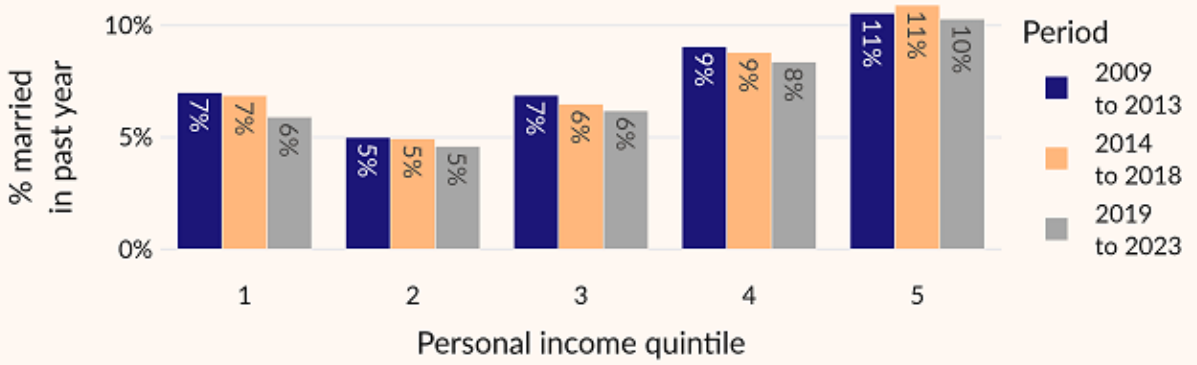
This is not shocking given the past two articles we went over and confirms what I hypothesized on the fact that the higher income men tend to marry the women in proximity to them — work, same social and socioeconomic group, friends, and family.

If young women want to be married, the Mrs degree is coming back basically. It's also the high earners that are overwhelmingly married to stay-at-home moms because one income can support that unlike in many areas of the country now.

This is echoed in another IFStudies piece on high earning women are more likely to marry.

Higher-earning women are more likely to marry

Percentage of never-married women in each personal income quintile who got married in the past year

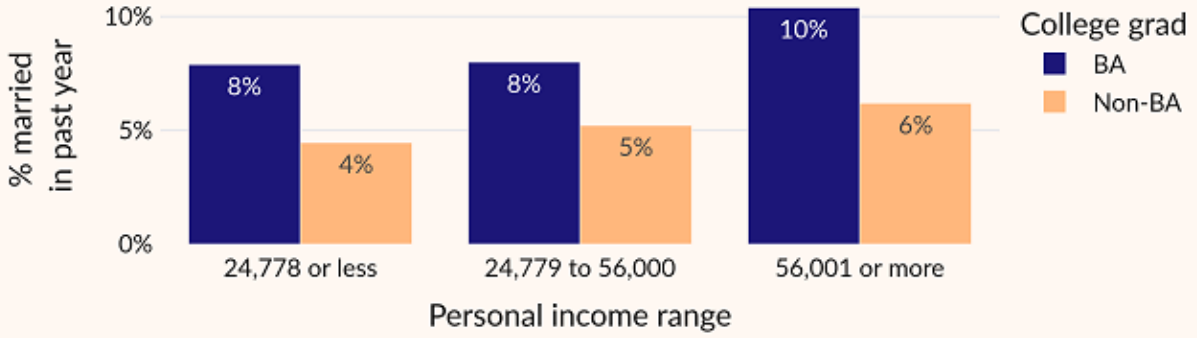


Results are based on a sample of American women ages 25 to 39 who had not been married prior to the past year.
Source: ACS 5-year estimates from IPUMS.

family studies

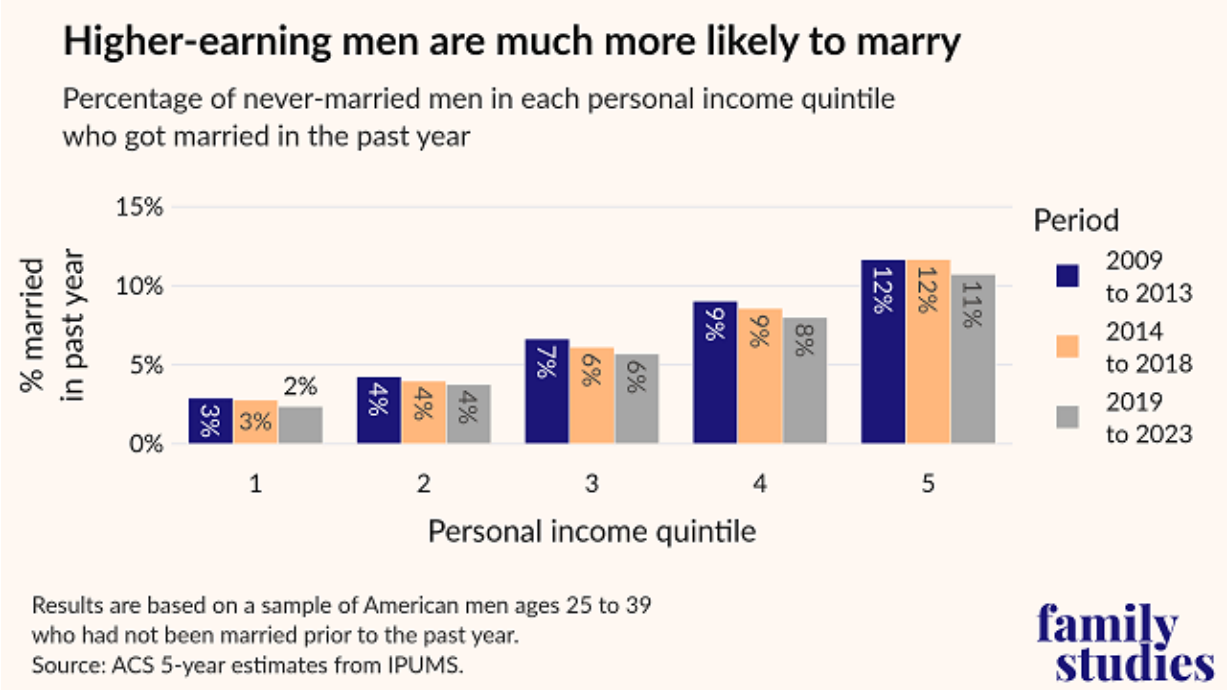
Across personal income ranges, college-educated women are more likely to marry than non-college-educated women

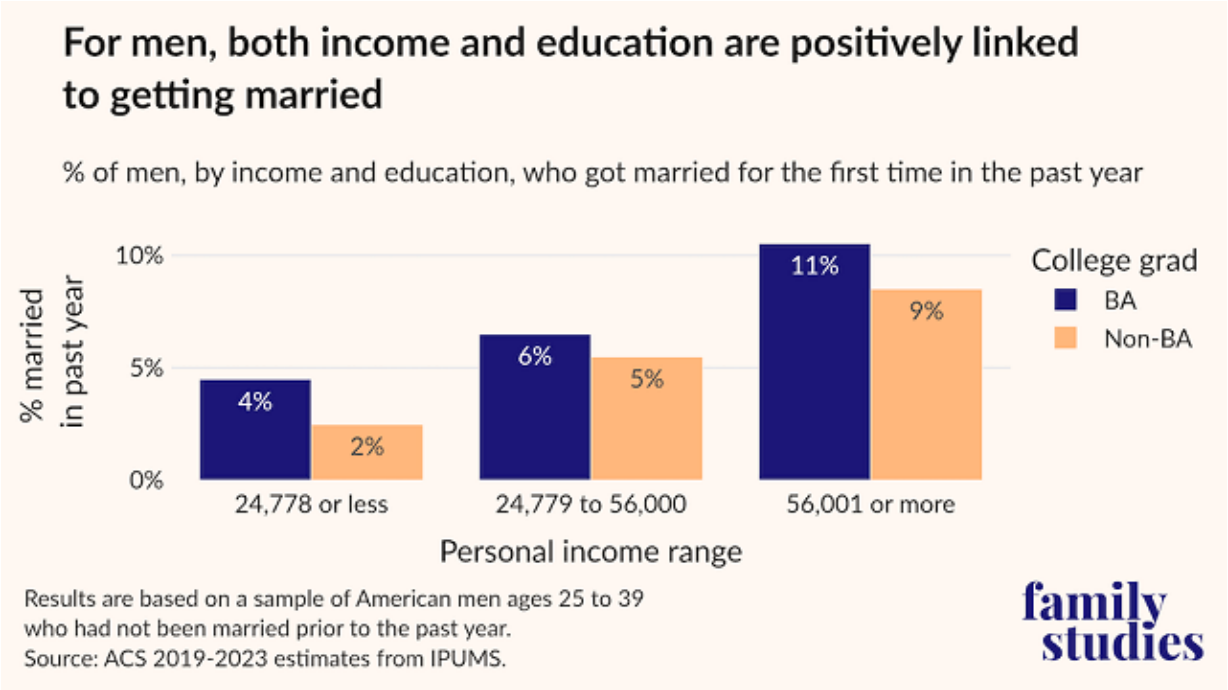
% of women, by personal income and education, who got married for the first time in the past year



Results are based on a sample of American women ages 25 to 39 who had not been married prior to the past year.
Source: ACS 2019-2023 estimates from IPUMS.

family studies





As we all knew as well women are more likely to be married younger, but men are more likely to be married older. Men married older is skewed by the male divorcees remarrying because they are more attractive to women than female divorcees.

In general, for both men and women the plan is pretty clear.

Men succeeding at work tends to likely develop the masculine traits and money needed to support a family at the same time. For women if they want to marry such a man they need to put themselves into proximity to these men. Or at the very least, have a high earning job even if it doesn't require college or graduate school or a professional degree (trades) and put yourself in proximity to good women.

Obviously, Christian is a must for both, but this is likely the way you want to go if you want to have the most successful model which I covered in the other article which is a higher earning man with a stay at home wife.

Round up: the amount of women reaching 40-50 without marriage, criticizing women in power or anti-male sentiment, why society offers men less sympathy, and others

January 14, 2026 | by Deep Strength | Link | Original Link

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4 million women have reached age 40-50 without being married.

- Never married – black > hispanic > white > asian
- Childless – white > black > asian > hispanic

These are not too much of a surprise. The cultures with women that tend to be more masculine are getting married less, though white people even though marrying more are having less kids.

- Probability Married – grad > bachelors > some college/associates > high school > less
- Childless – grad > bachelors > high school > some college/associates > less

Also not too much of a surprise here. More likely to get married with higher education which is correlated to higher incomes. However, the ones who don't get married are more likely to be childless probably from pricing themselves out of the market from their own hypergamy.

There seems to be a larger prevalence of actually criticizing women in power or anti-male sentiment coming out recently. Some of these were mentioned on various sites or newletters (e.g. Aaron Renn) but I've run across some others off social media and other places.

- Female elephant in the room – will we continue to pretend female power does not lead to civilizational disaster
- It's time to retire toxic masculinity
- The Bias we pretend doesn't hurt boys
- Male students show more tolerance for political enemies than females show for their own allies

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Why society offers less sympathy when men fall behind

The interesting thing about the study associated with this article is that when men "fall behind" it's more seen as a lack of effort whereas when women fall behind it's usually interpreted into some other means such as "women still face wage gaps,

underrepresentation in leadership, and cultural stereotypes that constrain opportunities."

Hence, people are less likely to help struggling men than struggling men.

Meet cute surveys on men and women

Men and women are still looking for it.

- For men being approached – bar/party > coffee shops > social clubs/run > networking > bookstore library > park/beach > grocery store
- 92% of men were open to being approached by someone they're into and 75& would feel flattered even if not mutual
- Women generally don't like being approached in gym/fitness > work > transit commute > nowhere is off limits
- Only 40% of men are now "somewhat likely" or "very likely" to approach women these days, whereas most women won't approach men even if they're interested.

Generally, though I'd suspect women are not really approaching men unless you're very tall or attractive. Example of someone women approach all the time. Men unfortunately just have to take the risk.

Women strongly rely on eye contact and a man smiling at them, so working on these and waiting for them to smile at you if they're interested or reading other non-verbal signs are still your best bet.

A war breaks out along the lines of mostly men vs mostly women after a man asks if he's overreacting when his girlfriend say "I've had my fun, it's time for me to settle down".

Predictably, men and women think about this topic very differently usually. Men negatively and women positively.

The Apex Fallacy – Rooting out job demographic myths and understanding degree and job hypergamy

January 20, 2026 | by Deep Strength | Link | Original Link

Jack briefly mentioned this in his latest post Church-wide, but I wanted to look at US demographics and generate a pyramid that would help identify what this actually looks like in real life for most men.

- **CEOs –** Women Business collective estimates 7.6-11% of fortune 500, fortune 1000, S&P500, Russell 3000, and Private companies have women CEOs. Russell 3000 composes 98% of all invest-able companies in the US while private companies using their data are about 3000 more which are big enough to count in their list. Let's average those and say around 8%
- **Non-large company private CEOs** – Zippia estimates approximately 42,356 CEOs with 31.5% of them being women. Women are more represented overall as CEOs, but just not in the top companies in the US. Another interesting tidbit is that they say 12% are LGBT which does play a role in the available men and women. SHRM (33%) and McKinsey (29%) confirm
- C-suite, VP, Senior management, and general management increases the percentage of women overall. The McKinsey data above suggest 32%, 35%, 39%, and 42-49% for all management positions. Pew suggests 46% of all managers. Due to the fact that the upper levels of management range from 32-39% and all women managers are in the 46% range, this suggests that low level management jobs need to balance this out at some rate above 46% likely closer to the 51% range according to the US bureau of labor statistics
- Women are 47% of all of the workforce according to the US chamber of commerce, which means that women being about 46% of the managers is about average.
- Total US workforce according to Statista is about 171 million.
- **Blue collar jobs** are about 27-30% of the workforce and are about 17-20% female. Blue collar is traditionally manual labor type jobs.
- **White collar jobs** are about 70 million and make up 44% of the work force. with 52% being female
- **Not white or blue collar** is estimated to be 18-20%, but it's hard to find data given that the blue collar plus white collar jobs above only add up to about 74% of the population. That means there's a missing 6-8% of jobs that fall somewhere. Supposedly the "other" categories are gray collar (skilled trades), pink collar (teaching, nursing, childcare, admin, social work), green collar (renewable energy), other (tech, data, etc.).
- 47% of the work force is female according toe US DOL.

Now that we have some data to work with, what does this look like for a so-called pyramid of jobs in terms of hypergamy for women.

- **Top CEOs** – 90-92% men at approximately 6000 positions
- **Other CEOs** – 68.5% men at approximately 42,000 positions
- **C-suite, VP, and upper management** – 68% men at approximately 310,000 positions
- **Middle to lower management** – 54% men at 20,000,000 positions approximately
- **Regular white collar work** – 45% men at approximately 50,000,000 positions

Disparities in total numbers are:

- **Top CEOs** – 48,00 more men than women
- **Other CEOs** – 15,540 more men than women
- **C-suite etc** – 116,000 more men than women
- **Middle to lower** – 1,600,000 more men than women
- **Reg white collar** – 4,531,940 more WOMEN than MEN
- **Overall** – **2,800,000 more women than men**

Blue collar jobs are generally considered the lowest totem pole that women don't want to marry these men because it's "low class manual labor" type jobs. These are 80% men and approximately 30% of the work force or approximately:

- **51,000,000 blue collar jobs total of which about 40,800,000 men and 10,200,000 women.**

Other collar work is tougher to decipher, but because we have enough data from the white collar and blue collar work we can deduce how many men and women are in these positions.

- 171 million workforce of which 47% is female is 80,370,000 women and 90,630,000 men.
- 70 million white collar jobs which are 48% male which is 33,600,000 men
- 51 million blue collar jobs which is 80% male which is 40,800,000 men
- 90.63 million – 33.6 – 40.8 is **16.23 million men in other collar work**
- 171 workforce – 70 white – 51 million blue is about **50 million other collar work**
- **Men make up 32.5% of other collar work**

What the pyramid actually looks like

In the past, blue collar men and blue collar women married at approximately 10% rate whereas it's only 3.5% today. This means most of the 40 million blue collar men are pretty much at the bottom of the totem poll.

- Dregs of the totem poll – About 7 million men 25-54 are not working
- Bottom of the totem poll – 40.8 million men blue collar men
- Middle of the totem poll – 16.23 million men other collar men

- Top of the totem poll – 22.56 million regular white collar men
- Top tier totem poll – 10.8 million middle/lower management men
- Apex of the totem poll – 245,000 CEO, C-Suite, VP men

In percentages this is:

- Dregs of the totem poll – **7.1% unemployed or not working**
- Bottom of the totem poll – **41.78% blue collar**
- Middle of the totem poll – **16.6% other collar**
- Top of the totem poll – **23.1% white collar regular**
- Top tier totem poll – **11.1% white collar regular management**
- Apex of the totem poll – **.25% CEO, C-Suite, VP, etc.**

Men don't really care as much about womens' careers in terms of selecting them as a mate. However, as we covered there is likely correlation to men being in proximity of women that likely leads them to marrying in similar socioeconomic tiers.

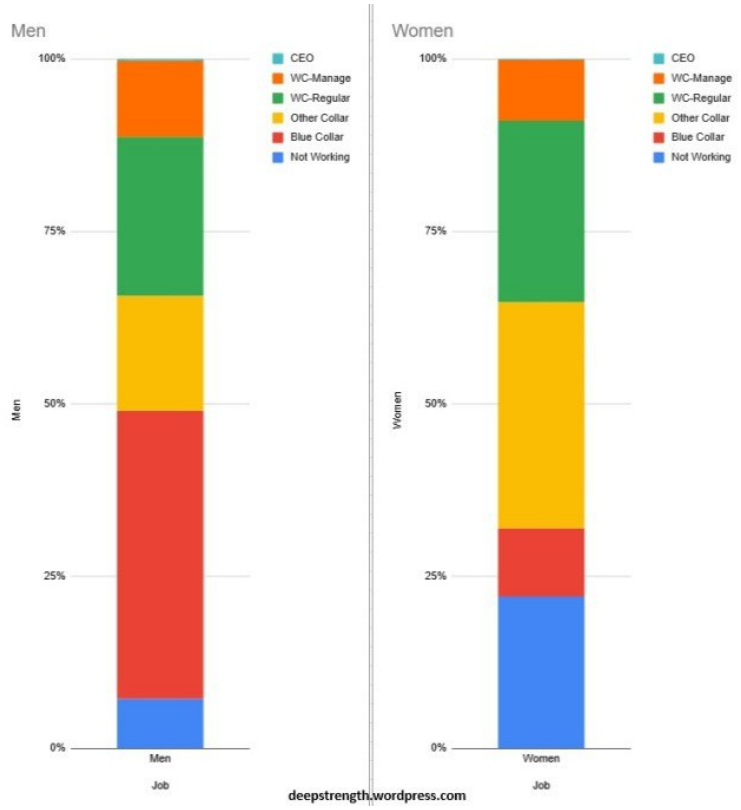
- 22% of women are not in the work force or about 22 million. Best I could find about 69.8% of married women with children were in the workforce versus about 76.5% of unmarried mothers were in the work force. This likely means that 85-90% of women that were not married with no children were in the work force.
- 10.2 million are in blue collar jobs
- 33.75 million are in other collar jobs
- 27.1 million are in regular white collar jobs
- 9.2 million are in white collar regular management
- 113,030 are in CEO, C-Suite, VP, etc positions

About half of all women of working age are married now.

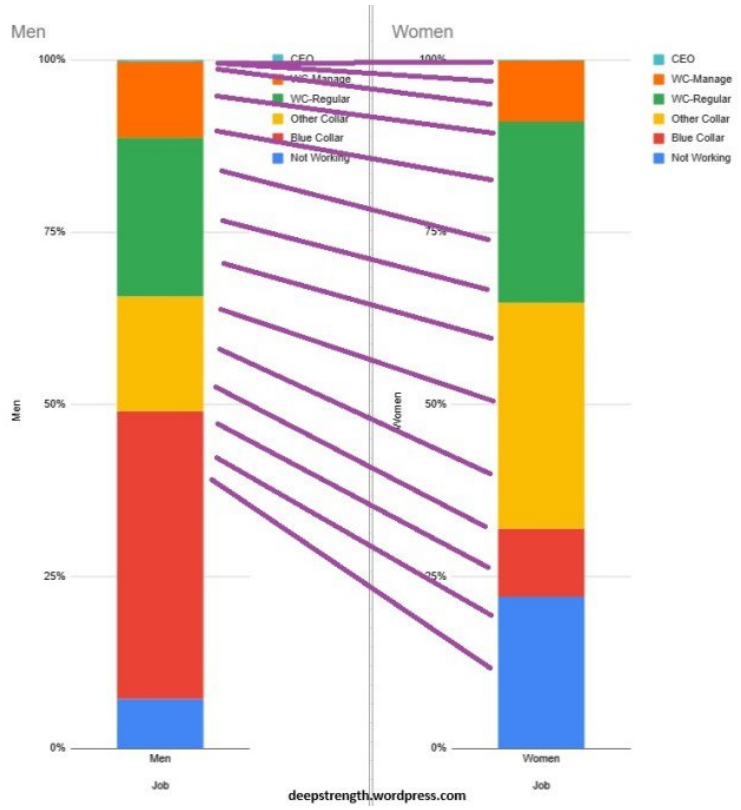
In percentages this is:

- **22% out of the workforce**
- **9.9% in blue collar jobs**
- **32.7 in other collar jobs**
- **26.3% in regular white collar jobs**
- **8.9% in white collar regular management**
- **.11% in CEO, C-Suite, VP, etc. positions**

And I was able to figure out how to graph these.



And finally we have a look at how hypergamy would look at this job structure since women generally want to marry up similar or up in terms of education and careers. It's pretty ugly so if someone figures out how to do a better one then go for it.



One interesting thing about the visualization is you can see that men are slightly more top heavy in the CEO and White collar management (light blue and orange). However, once you start getting into the regular white collar and other collar workers there is a huge disparity (green and yellow).

- **In fact, this disparity in the regular white collar and other collar jobs is about 59% of the total women and 39.7 percent of the men which is about a 60% women and 40% men ratio.**
- This disparity is almost the same as the education statistics with 58% of all people going to college are women, and 60% of all graduate degree enrollment are women.

Given the the estimate that 33% of US women may not marry (not just my prediction data, but other sources now like IFStudies), this chart is particularly good at showing it. It's likely the top 50% of men and some portion of the blue collar men will marry. Probably at 50-60% range, and then those men who get divorced will be the ones remarrying the rest of the 7-17% of women to make up the full 67% of women married since men are more likely to marry after divorce than women.

Additionally, this chart goes with my previous assertion on the married men data a couple posts ago that if you want to be married you at the very least want to probably get a college degree or professional degree and get on a good salary track.

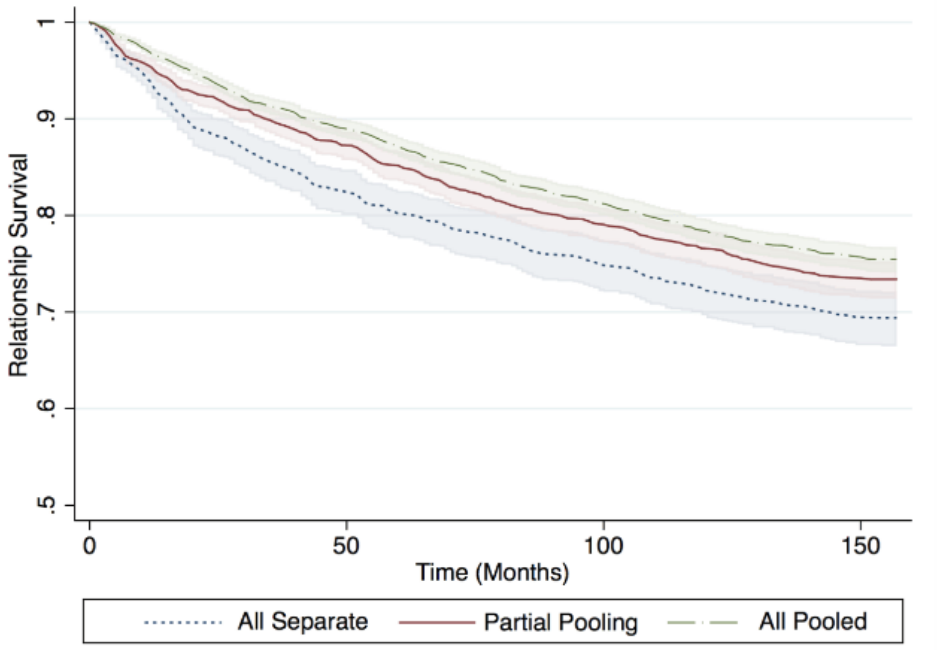
Do some blue collar work if you need to get by, but try not to get stuck there even if you have to go back to school or do a drastic career pivot. The trades are represented in *other collar*, so that can work as well. However, you will have a generally better selection pool of women if you have white collar and professional degrees and job as they tend to carry more prestige.

I would not be surprised to see some form of this analysis eventually going mainstream as well.

Does pooling finances vs separate finances lead to less divorce?

February 20, 2026 | by Deep Strength | Link | Original Link

Figure 1. Kaplan-Meier Survival Curve Illustrating Relationship between Account Pooling and Relationship Dissolution



Note. Shaded areas represent 95% confidence intervals.

From the paper pooling finances and relationship satisfaction. Found this one browsing through married data and definitely worth posting for the divorce risk reduction.

It's not unsurprising to find that all pooling > partial pooling > not pooling in the aspects of divorce because of the improved aspect of trust and unity. There appears to be about a 5% reduction for each of them all things being equal where:

- Fully pooled – 75-78%
- Partially pooled – 71-75%
- Fully separate – 66-72%

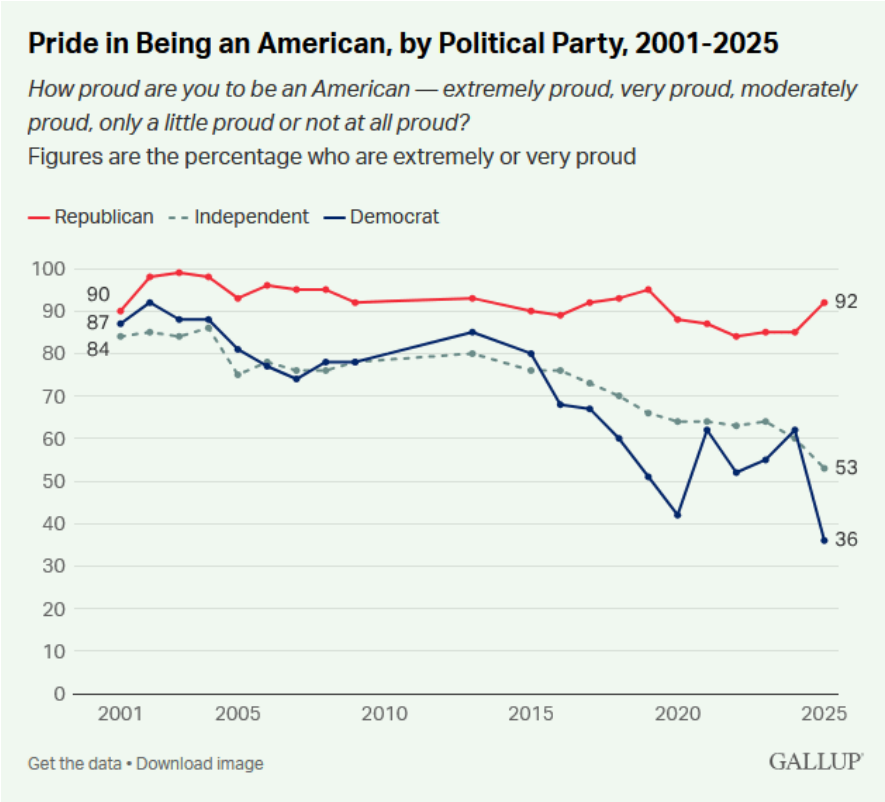
God's plan of 'one flesh' marriage being one in all aspects is supported yet again by science.

Round up: American Pride divergence, Joshua Harris' return to Christianity, liberal Protestant Churches fall, and self identified dominant vs submissive in men and women

March 2, 2026 | by Deep Strength | Link | Original Link

American Pride slips to new lows

Probably the most interesting chart from this article is this one. All credit goes to gallup for their chart.



My general assessment of this is as follows

- Democrats appear to be viewing the US from the victim perspective and when you do that everyone is exploited. I expect this to go down to 0-20% levels over time probably because there's no end do that
- Independents after Trump's presidency ends I expect to hover around 50% maybe fluctuating up and down 10%. They can see that that the US is becoming a Corporatocrasy and that it kinda sucks out here for a lot of people.
- Republicans are like your Boomer Evangelicals thinking everything is fine and hard work solves all things.

Objectively, the US is still one of the best countries to do anything with your life. However, many are starting to not see it that way. Either way with the rise of AI things are going to be shifting a lot in the near future.

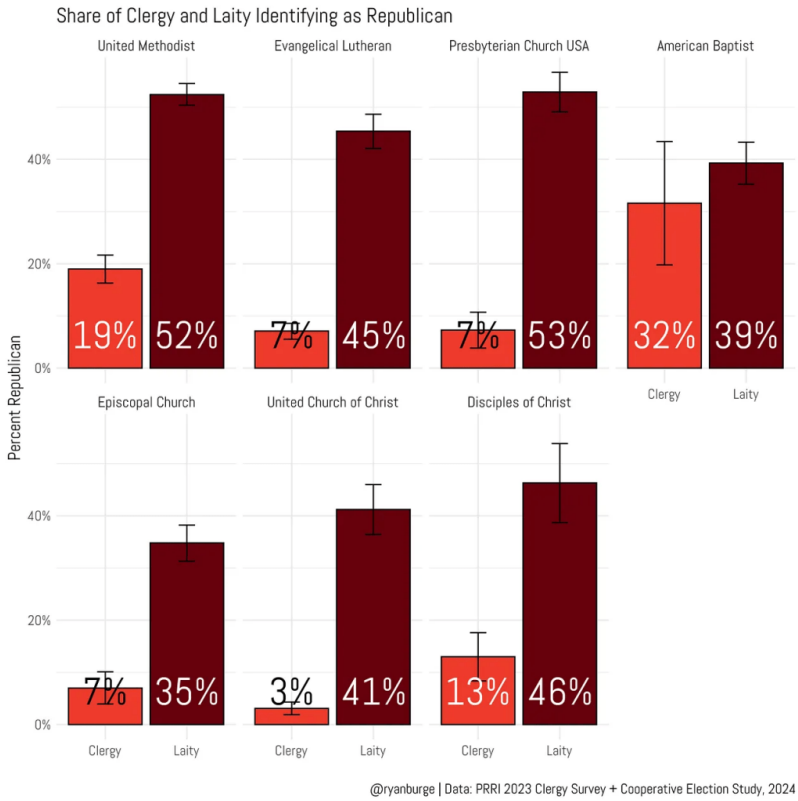
In other news, Joshua Harris of I Kissed Dating Goodbye fame, his divorce, and his deconversion went on one of the Christian podcasts and says he was perhaps too hasty to totally de-convert but was right to perhaps deconstruct from Evangelicalism. A brief summary, and here's a link to the podcast which the interview starts around minute 53-54.

- He admits he lacked wisdom when writing the book, and lamented that he didn't pay attention to one of the off handed comments by one of the old pastors in passing that the other pastor said he wouldn't write a book until he was at least 40.
- Trump's first term accelerated his disillusionment from Christianity, but overcorrected by bringing black and white thinking into the picture, and that it would have been better to just deconstruct from Evangelicalism rather than Christianity as a whole
- Wants to move away from immediate answers and fear driven stances and supposedly walk with Jesus slowly and rebuild whatever that faith is supposed to look like

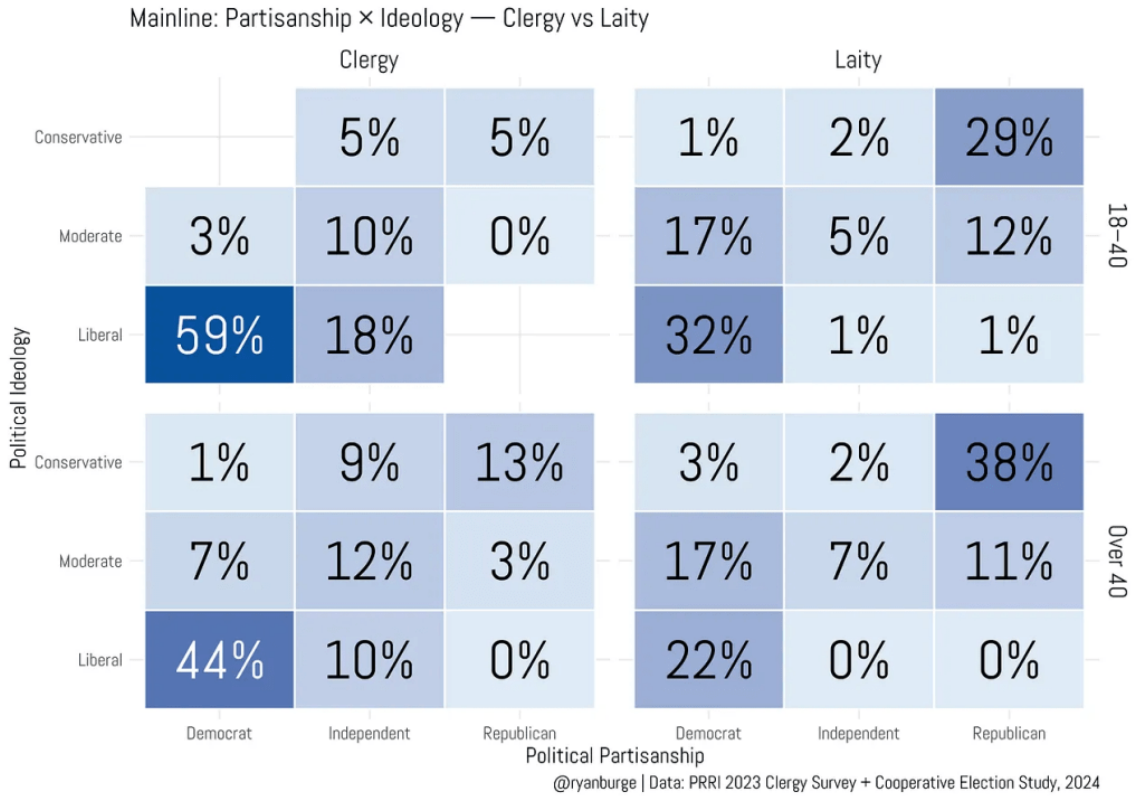
Having been through the beta-forming Evangelical-Boomer cog machine myself I can see where he is going, although he definitely could have handled it better. However, hopefully he is on the right track back to being a Christian but with eyes wide open to all of the secular and Boomer-led Churchianity.

Clergy and Laith in liberal mainline Protestant Churches

I believe either Aaron Renn or another Christian blogger mentioned this before, but this thoroughly explains why the mainline Protestant denominations have fallen to the culture. All charts are credit to this blog.



Not that being a Republican means being a true Christian, but we know for sure that most people who are Democrats almost certainly do not believe that marriage is one man and one woman. The erosion of marriage being between one man and one woman then leads to love being disambiguated into LGBT+ acceptance and further down the rabbit hole.

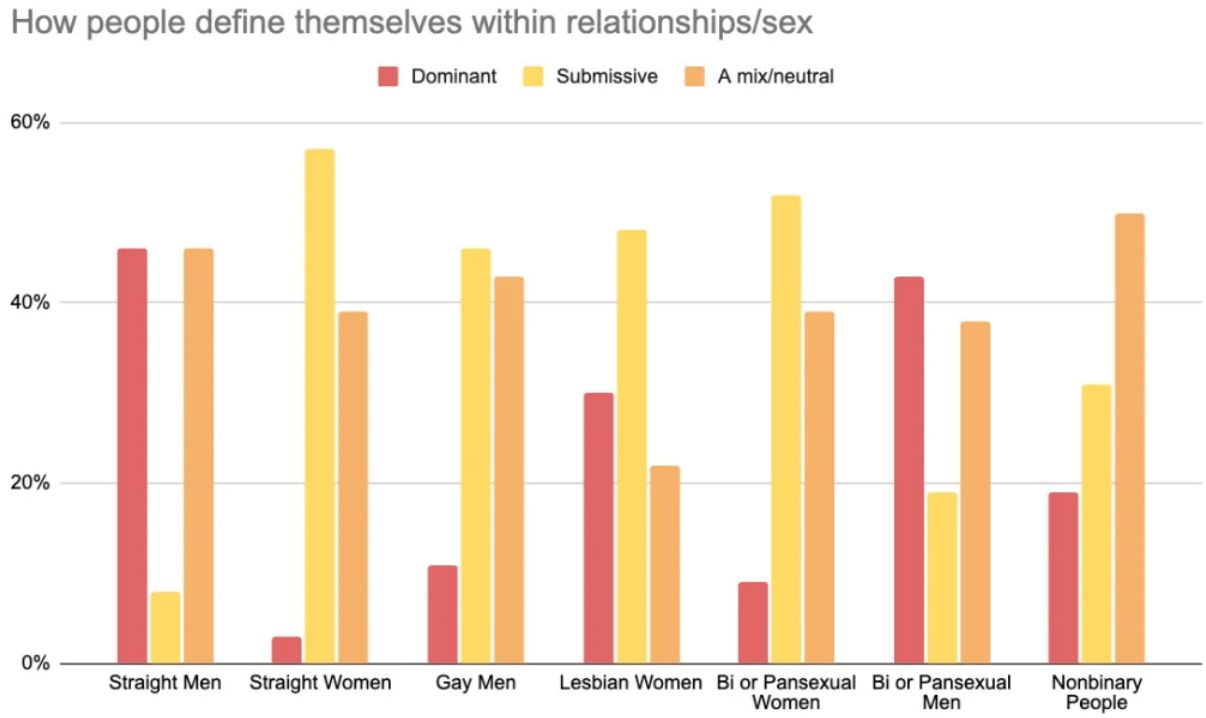


On the left side we can see that the Clergy is becoming more and more Liberal Democrat. Over 40 is 44% and younger than 40 is now 59%. Same with the number shifts for the Laity from 22% to 32%. As the leadership is there the congregation will go.

The mainline Protestants are a sinking ship because they have totally joined the secular

culture and do not preach the real Jesus.

Finally, an interesting chart from Cartoonshateher on Men and Women and others, and if they prefer to identified as Dominate, Mix/Neutral, or Submissive. All credit to the blogger's site for the image.



This is not news to anyone who has read this blog for a long time, but the summary is that on average

- Men are pretty much only Dominant or Mix
- Women are pretty much only Mix to submissive
- Gay men tend to have more feminized brains and are much more like women in distribution
- Lesbian women tend to have more masculined brains and are much more like men in distribution
- Bi/pan and non binary tend to skew toward one or the other depending.

The author also makes several comments that are not too surprising to us either

- "For a while now, my theory has been that a great proportion of men who extoll the virtues of submissive women don't actually want a woman who is *submissive* in a way that requires them to show dominance or leadership, but rather a woman who submits to the *idea of having sex with them*, aka a "woman who likes them." Better yet if she makes this as easy as possible, with zero concern about rejection or looking stupid. TLDR: men want hot women to willingly sleep with them and dispel any fears of being rejected or accused of sex-pestistry. What else is new?"
- "the more common expectation isn't for women to be submissive, it's for men to be dominant."

- “And the biggest mismatch when it comes to straight men and women is the idea of pursuit and initiation. Nobody loves making the first move, but straight women hate it more than anyone.”

Whenever we would get comments from the Christian women they would always make excuses as to why Christian women could not do any sort of initiation. It’s always men must initiate, men must pursue, men must do this and that.

However, as we have seen from a vast array of anecdotal evidence and analysis of the Bible and such it’s the case that the most successful relationships form when the women have some to a lot of interest in the man, and they make some at least subtle moves like indicating interesting, hanging around him a lot, or even nudge him verbally or with actions in her direction to make her interest known so that he picks up on it and then initiates.

Women would do well to pick up on Honeycraft if they have men they are interested about in order to indicate her interest to him so he can officially initiate and act dominate toward her. Men need to get used to making the first move and looking for any indicators of interest if they want to go anywhere with relationships. But we all knew those things already. Just a confirmation.

The myth of the mental load

March 23, 2026 | by Deep Strength | Link | Original Link

Mental load or emotional labor has recently been making a come back with more and more women complaining about it. Even academic institutions seem to want to get on the train including academic articles about it. Here's the abstract of the last link which does an alright job at explaining what it is.

> The mental load has received considerable public attention especially in the wake of the COVID-19 pandemic. In this article, we synthesize existing literature to argue that the mental load is a combination of cognitive and emotional labor and it is this combination that makes the mental work a load. We argue that the way the mental load operates within families and society has three characteristics: (1) it is invisible in that it is enacted internally yet results in a range of unpaid, physical labor; (2) it is boundaryless in that can be brought to work and into leisure and sleep time; and (3) enduring in that it is never complete because it is tied to caring for loved ones which is constant. We also offer some future directions for addressing the problems associated with the mental load. First, questions measuring the mental load should be standard in health and social surveys to better understand the problem. Second, employers should adopt better policies that allow for greater work-life reconciliation to lessen the mental load. Third, caregiving should be vital infrastructure developed and invested in by governments to reduce competing work and care demands that accelerate the deleterious consequences of the mental load.

The funny thing about this phenomena is that it's based in the feminist perception that women should want to have it all and do it all. Be the boss babe and head of the household and do everything.

Because male leadership is seen as bad to the feminist worldview, wives and mothers must take on all of this extra role of what was previously part of what male leadership of the family was. Hence, what is actually happening is that women are fooled into thinking that they should be taking on extra responsibilities at their own expense Then because they *feel* overwhelmed once they are taking on these extra responsibilities, they complain about it and cry that the men should be helping them.

If you treat men like they are someone that you have to mother and take care of, then most men will step back. They don't want to get into a fight about responsibilities especially if the wife is going to lash out to him about taking the leadership of the marriage and kids. It's basically the no-win situation for men. If you try to be the leader then you get yelled at because male-led marriages are bad, but if you step back and let the wife do it she's going to complain that she's the leader with all of these excessive responsibilities.

When you *gasp* have the man lead the family, the wife can literally just dump most of

her worries about how things are run and just focus on her parts which are being a good wife and mother. She doesn't have to worry about all of these other things.

This is one of the fundamental flaws of feminism especially with the boss babes. They want the authority without the responsibility, and every time they have the responsibility they complain about it. Having it all means having the ability to manage everything, and women were not created for that. But I'm sure that many women will be chomping at the bit to disagree with that even as they complain about it behind closed doors.

Round up: I helped build the manosphere then it destroyed me, I lived the feminist dream and want my money back, marriage got better so why is it declining, and men aren't signing up to singles nights

April 14, 2026 | by Deep Strength | Link | Original Link

I helped build the manosphere — then it destroyed me

Now this is an interesting article.

> The internet "loved the idea of this blonde Nazi chick", she told The Times in her first mainstream media interview since the release of her book *This is Not Real Life*. "I was basically the hardest drug you could get at that time. But it wasn't real."
>
> Southern was 19 in 2015 when she rose to notoriety as a telegenic YouTuber promoting hateful opinions on immigration, feminism and the "Islamisation of the West". At the time, Donald Trump was entering the political scene and these ideas were beginning to gain traction.
>
> She befriended the far-right extremist Tommy Robinson, known for stirring anti-Muslim feeling, and became a female face for the manosphere, producing the viral hit video "Why I Am Not a Feminist". In early 2018, Southern distributed flyers in Robinson's hometown of Luton calling Allah "gay", as part of what she said was a social experiment. That earned her a ban from the UK on the grounds that her presence in the country was not "conducive to the public good".
>
> Southern continued to fall into a dark online world, exploiting it before it eventually began exploiting her. She wrote her book last summer expressing regret for the role she had played, but only now feels ready to talk about it. "I had no understanding of the world or how it worked," Southern said over Zoom from her living room, still sporting the trademark red lipstick and dark mascara on which she built her brand. "There was no notion that I would ever become famous or even travel or anything like that."

Basically, Southern claims to have became one of the faces of the "manosphere," yet only encountered some version of the extremist alt-right portion.

She was allegedly raped by Andrew Tate in 2018, and then became a "Christian tradwife" in 2020.

> She posted "A New Chapter" on her website about her decision to take some time out and focus on her "soul". She had fallen in love and married an Australian man she had been dating, who she has never publicly identified. The

> couple had a son in 2020.
>
> But her hiatus didn’t last long.
>
> The same year her son was born, she reinvented herself as a “trad wife”, which she suspects played into a Christian need for redemption. She posted photos of a curated life that showed her exercising and baking at the couple’s home in Australia. “I figured if I just follow the manual of ‘look pretty, quit my job, have babies, serve my husband’ then I would be able to have this happy family life that so many people crave,” she said.
>
> But Southern claimed her husband became controlling when she tried to assert any amount of independence. She alleges that he would lock her out of the house, calling her a “worthless dead weight”. Southern said her husband left her and their son after she went against his wishes by visiting her family in Canada. She filed a protective order and the couple would end up officially separating — a cardinal sin in the traditionalist movement. The backlash was swift. Commentators called her a “whore” and wished her damnation. Her estranged husband was unreachable for comment.

In any case, you can’t make this stuff up. Not surprising that if you grift too hard you can get exploited back.

But I think it’s sad she thought she was building up the manosphere at all when there are multiple divisions of it doing their own thing. Even most of the men who cling onto the women grifters hyping them up as women to look up to aren’t exactly the men you want to marry either. Guess she learned the hard way.

I Lived The Feminist Dream. I Want My Money Back.

To be honest, this one reeks of a man impersonating a woman in how articulate and self aware the writing is.

Either that or a woman found a bunch of manosphere-related articles and then had AI draft an essay for them and then added some cherries on top for engagement farming.

> The marketplace is made up only of your options. It’s a comparison, like grading on a curve. Just twenty years ago, your options (the market) was limited to those in your geographic vicinity, plus the occasional setup from a relative or camp friend. Now, the options have widened considerably due to dating apps and we’re competing across hundreds, even thousands of options. On top of that, Instagram has widened the option pool even further, even though none of the men around me could realistically date any of these women, they exist constantly in their field of view, and thus are part of the sample size. Now stack on top of that that we’re no longer competing within our age group; it has widened to include girls 10-20 years younger than us—and this is where feminism really screwed us.
>
> We were sold the lie to go after our careers, make money, and make our mark on the world first, and then go find a partner once we’ve accomplished A through C.

> We used to have a backstop against some of this—our biological clock ticking louder around our mid-thirties—but we did an end run around that too, with egg freezing. And the worst part of it is that we, women, did this to ourselves. Not a single man told us to do any of this. In fact, historically, they've been pretty petulant about the whole thing, but we pushed right through that sentiment by calling them all "toxic" and threatening them with cancellation if they didn't comply. We are our own worst enemy, and the architects of our own demise.
>
> While we were busy climbing the corporate ladder, raising unheard of amounts of money, and optimizing ourselves in every possible way, the men in our cohort weren't just waiting around for us to feel "ready" to settle down. They were dating, and as we aged up, still too busy self-actualizing for them, they continued to date twenty-year-olds (women in their fertile prime, because that's what men are biologically programmed to find attractive). So we freeze our eggs, maybe buying us some additional time. Ten years go by. Surely, the men left in their forties are still single because they're looking for something real, something mature; a woman of substance. Wrong. They're still dating twenty-year-olds, just now with a hair transplant and an eye-rolling age gap. And it's not really their fault; it's mostly biology. Men have about the same fertility as they age until well into their sixties. Up until that point, they will be pursuing women in their fertile prime, as their biological directive is telling them to procreate, and with a mate with the highest likelihood of success to carry on the gene pool.
>
> Feminism sold us the lie that being a well-rounded, articulate, and successful woman would up the value of our stock; the investment in ourselves was worth it. In reality, it does absolutely nothing to our market value and, actually in some cases, lowers it, as many men prefer to be more successful and smarter than their partners. Women date laterally and up, men date laterally (sometimes), but mostly down. Most men couldn't care less if you're successful or incredible intelligent, or have any amount of self-knowledge you might have gleaned on your therapy journey. Sure, those things are "nice-to-haves," but often they don't even come into their assessments until after you've already been dating for a while. They have the ability to make a marginal difference, at best. Men, even when they say they want someone they can 'talk to on their level,' are kind of kidding themselves—they look mostly for biological markers of fertility and high estrogen (waist-to-hip ratio, full lips, heart-shaped face), and as far as talking goes… they just want someone to listen. It's women who want someone to talk to on their level—another gross mis-assessment of feminism.

This is only part of the article, but it pretty much hits all of the obvious talking points that men have discussed for the past two decades. Women also distinctly don't use terms like marketplace and market value.

The article is actually pretty long and worth a read, but I don't think a woman actually wrote it or if they did they used a significant amount of AI to make it happen. Very few

women have that type of self awareness and then will write it out, using the terms that the manosphere has coined.

Marriage Got Better—So Why Is It Disappearing?

This one actually does use logic and was written by a man to connect the dots.

> nitially, that might seem like a paradox. Individual marriages have become stronger, yet the institution of marriage as a whole has never been weaker. But there's a simple explanation: Largely as a result of our rising level of wealth and stability, marriage isn't dying, but it is stratifying. And a result, the people who could benefit most from marriage's social and economic benefits are the least likely to have examples of strong marriages in their lives. This reality should force us to prioritize rebuilding a scaffolding of culture and policy changes that can help today's young people grow into tomorrow's adults capable of committing to marriage.
>
> For many years, marriage provided an important economic function for women whose earning power was constrained by law and custom. Women's rights, economic opportunities, and educational pathways have expanded, and our society has grown wealthier. Women looking at a male as a potential mate today expect more than their sisters of yesteryear. Desirable skills in a partner have less to do with earnings and wages and more to do with social and interpersonal skills. And men, particularly those who are on the bottom half of the income spectrum or without a college degree, are unable to adjust to the fact that the bar over which a man becomes "marriageable" continues to rise.
>
> We might borrow a concept from economics to illustrate this a little more clearly. In labor markets, economists refer to a given worker's "reservation wage"—the amount below which a certain job just isn't worth it. If you have a degree in engineering and are looking for work, you might be able to get hired for a $12-an-hour gig making sandwiches, but you're more likely to hold out until a better offer comes along. As societies get wealthier, a given worker's reservation wage goes up—there's a reason back-breaking, low-paying jobs tend to be filled by immigrants rather than native workers.
>
> For most of American history, the bar for a "reservation boyfriend" was pretty low. The question was less whether to marry than who to marry, and the pool was, on the whole, fairly limited. Men and women met at church, or barn raisings, or high school. The plot of 1971's The Last Picture Show, set in a small town in Texas 20 years earlier, revolves around the pairings-off of teenagers whose eligible partners are essentially the same couple dozen young people they've gone to high school with, and the annoyed familiarity that results. You can't fully understand the "you can't live with 'em, you can't live without 'em" ethos from outside the context of early marriage and limited pathways to divorce.

> Technology progressed, values changed, society liberalized. Marriage used to offer a “bundle” of goods—companionship, sex, old-age security, the ability to have children, some measure of social standing. Overt societal pressure to get married before having sex, living together, buying a house, or having a child is a thing of the past. In the words of Johns Hopkins sociologist Andrew Cherlin, marriage is a “capstone” to a successful young adulthood, rather than the “cornerstone” on which young couples once built a life together. For women, the average age at first marriage has risen from 22 to 28.5 over the past four decades.

I suppose the irony is that the conclusion is more reductionistic to mostly economic shift of marriage away from men and women. However, this is painted as a masculine issue later in the article where women depended on men economically and men haven’t pivoted well out of it going into ‘using weed, acting out violent scripts from pornography, or gambling their weekly paychecks.’

Can’t help but throw men under the bus while ignoring womens’ inflated expectations.

Men aren’t signing up to singles nights – I launched my own and found out why

There’s several variations of this going around, and I just chose this one.

> The events have been full but I’ve still hit roadblocks with men dropping out at the last minute, despite having paid for tickets and made commitments to their female friends, leaving the women struggling to find replacements. This is small fry compared to what other singles nights organisers deal with. Very few companies sell tickets in pairs like me (though I’ve noticed a few introducing this since I started Red Lips), and so often this means it’s a case of selling tickets separately for single women and single men.
>
> In these instances, tickets for single women sell out almost instantly, whereas those for men linger in a limbo of perennial availability. Some event organisers have told me they’ve ended up with rooms full of single women vying for the attention of just a handful of men, while others have resorted to bribing male friends to attend, and some are literally just going out onto the street and approaching any men who walk past.
>
> Matters are worse overseas, it seems, with The New York Times recently sending one of its reporters to a wine mixer where tickets for women cost $100, while men could attend for free. “I think the truth is that there are a lot more women out there interested in showing up for these dating events, and it’s not as easy to get men to show up,” said Luke Vander Ploeg in an episode of The Daily, claiming there were 15 women in attendance and just five men. If even freebies aren’t enough to get men to these events, what is? After all, it’s not like they don’t want to meet women.
>
> “The most obvious explanation is time pressure,” says one single friend in his

> 30s. “Any woman looking to start a family is facing constraints that men just don’t have. The result is they end up being more open-minded to alternative, unusual, and, let’s face it, less romantic ways of meeting people than men because they want to get there faster. It’s not that men are put off, it’s just that there is less of a push to meet someone, and because a singles night is a slightly forced interaction, it’s easy to persuade yourself it’s a bit lame and unnecessary.”
>
> It’s a brutal reality, but clearly one that resonates. “I think men just have less desire for singles nights,” posits another single male in his thirties who came along to one of my events. “We get all we need from dating apps, and those of us who don’t probably won’t have the confidence to go to a singles night where there are things like speed dating.” Gender norms could play a role, too, at least in terms of how men want to interact with women they’re attracted to. “I think more traditional men feel like it’s on them to be charming, funny, and cool in a limited time, while it’s on the women to just be hot. So the pressure is higher for the men. Like, a super boring hot girl would probably do better at a speed dating event than a super boring hot boy.”

The funny thing is they still don’t really understand why it’s happening.

As the man says in the last paragraph unwittingly, you can get enough dates from apps (if you’re attractive) and there’s no need to go to a singles night.

If you aren’t getting enough dates as a man, it’s because you’re deemed unattractive. Why would an unattractive men want to go to a singles night even for free to waste his time talking to a lot of women just to get rejected more? And not just rejected online but in person as well where the stakes are clearly higher.

If you want singles to meet and date you have to address the overinflated expectations of women, and also get them to realize they’re not going to make the attractive man who is dating dozens of them commit to anything. But I don’t think many women are ready for that type of thing.

Sex differences and 1 Timothy 2

May 11, 2026 | by Deep Strength | Link | Original Link

One of the struggles that the complementarians have had issues with is the interpretation of 1 Timothy 2. Not in terms of allowing female pastors but rather having an adequate justification for it.

> 1 Timothy 2:11 A woman should learn in quietness and full submission. 12 I do not permit a woman to teach or to assume authority over a man; she must be quiet. 13 For Adam was formed first, then Eve. 14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner. 15 But women will be saved through childbearing—if they continue in faith, love and holiness with propriety.

One of my main theories on this from a psychological perspective is that men are able to compartmentalize better than women, which is exceptionally useful in terms of separating work from family life. However, not only that it also may be at least one of the reasons for verse 14 where it says Eve was deceived whereas Adam sinned and wasn't deceived.

I've recently returned to some analysis on differences between men and women, and one of the most robust psychological differences between men and women in the scientific literature is that men tend to focus on things and women tend to focus on people. This is true even in science itself. It"s why western governments have wasted a lot of money forcing women into STEM fields when they don't really care about them that much, and often the women end up hating it even if they are.

Male headship both in terms of the family and of the Church becomes more clear in this line of thought. Though families and the Church are composed of people, organizing, leading and governing groups of people based around a theological framework is more of a focus on things rather than people. The case in point is that it is important that men lead both their families and the Church according to sound doctrine.

> 2 Timothy 4:3 For the time will come when people will not put up with **sound doctrine**. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. 4 They will turn their ears away from the truth and turn aside to myths. 5 But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

As we can see in the progressive mainline "churches" that have fallen to culture, those that start agreeing more with the culture rather than God and the Bible regarding it's moral doctrinal stances not only compromise with the world but bleed out members. Their faith is false, so what's the point of God and the Bible at that point? It is not too surprising then that we see that aside from these "churches" falling in regard to LGBT

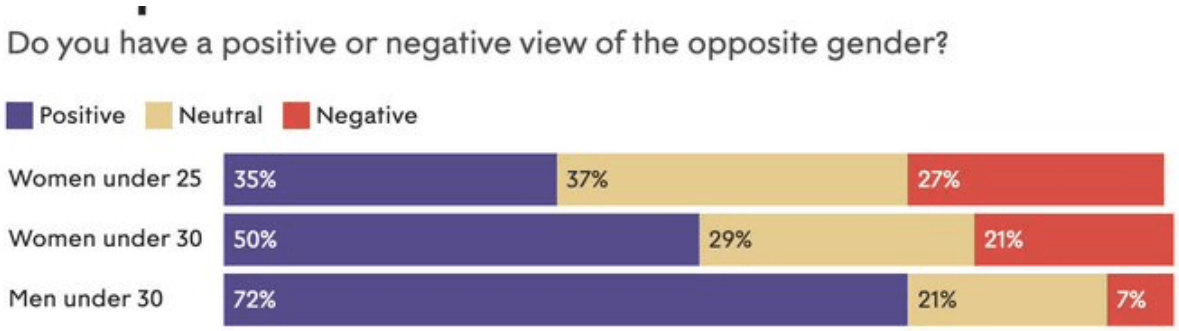
and other social justice movements they also allow female leaders (priests, pastors, and more) among them.

This is not to say that women cannot be things focused or that some women can’t compartmentalize as well as some men. However, given the preponderance of evidence suggesting there are significant sex differences that God created between man and woman there is something unique in why men are called to be both the heads of families and Churches.

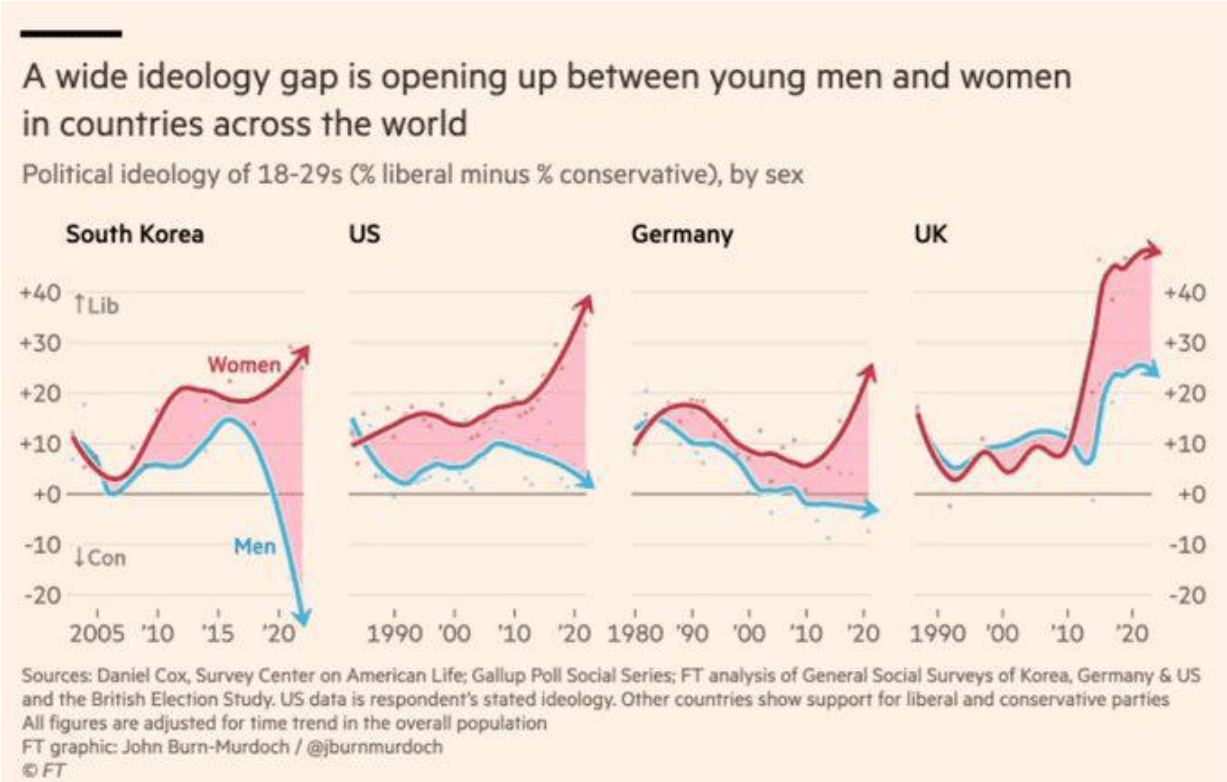
The war on men and children continues by women

May 13, 2026 | by Deep Strength | Link | Original Link

As I'm sure many of you have seen by now, the famous polling of positive vs negative view of the opposite sex. Younger women are being more and more radicalized by social media and scare mongering to be afraid of men.



This is generally also born out in the the fact that women have by far being going more liberal over time, and we know that party basically hates men.



For all of the sex war stuff, it has mainly been the women becoming more radicalized. I think it's quite obvious with the LBGT stuff, but this lends more credence with actual data.

Interestingly, there has also been some analysis several years ago about men's income vs women's income and how that relates to how many children they have.

> I found that for husbands, personal income was positively associated with their number of biological children, and for wives, personal income was negatively associated with their number of biological children, as previous research has shown. That is, husbands with higher income tended to have more children, while

> wives with higher income tended to have fewer children.
>
> Additionally, the more a man's wife earned, the fewer children he was likely to have, and the more a woman's husband earned, the more children she was likely to have. This was true for the entire sample as well as for the subset of men and women aged 45-65, who likely have completed fertility but are unlikely to be retired. This was not because of childlessness among low-income men and high-income women, but also held true for all those with children. For almost all the analyses, these findings held true regardless of whether or not education was controlled, i.e., held constant.
>
> These results indicate that men earning high incomes with a spouse who has a low income have the most biological children in the United States, while women with low incomes with a spouse who earns a high income have the most biological children. These differences are not large—as very few people in the U.S. have large numbers of children—but they exist, nonetheless. For women, there is likely reverse causation as women who have children tend to work less outside of the home, which would mean lower income. Women with children may also experience wage discrimination. There may be reverse causation for men also, as men with children may try to earn more or may experience positive wage discrimination.
>
> Even so, these results suggest that for men in the U.S., fathering children is still related to being able to provide, as it has been historically. For women, husband's income remains important for childbearing. My study was based on data collected in 2014 when fertility rates in the United States were very low and falling. In 2021, the U.S. population grew at the slowest rate since the founding of the nation, in part due to historically low fertility rates.[7] The findings presented here suggest that the decline in the proportion of men employed full time[8] and the decline in male earnings relative to female earnings[9] likely have contributed to the decline in aggregate fertility rates. Given the positive relationship between education and earnings, lower rates of men attending college are likely to exacerbate these tendencies in the near future, with a continuing downward pull on fertility rates.

Generally, when men get income they tend to go right to thinking how can I have a family and kids. On the other hand, women get income and tend to skip all of that and just go for a house, car, vacations and comfort. Maybe some have a couple of kids here and there, but much less than a family where it is primarily the man making the money. This has also started to go mainstream with talking about it on more podcasts as well.

Overall,

1. The more women become so-called independent the more they hate men, hate children (abortion, don't have kids) and become more selfish. Of course, we haven't also brought up the statistics on the decline of female happiness, increased usage of

anti-depressants, and all of the other negative effects.
2. The funny thing is, though, that even many Christian men and women will say it's a good thing that women are more independent, and they definitely don't want to roll any of it back.

To me this is enabling addictive negative behavior. Like feminism, womens' independence is a failed experiment.

Titus 2:3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. 4 **Then they can urge the younger women to love their husbands and children, 5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.**

Not that we didn't know already, but the Bible dispenses the best and most accurate advice.

Tying together more of an understanding of reason and morality with the extension of faith

July 8, 2026 | by Deep Strength | Link | Original Link

I wanted to expand on Jack's From Christ to Churchianity — Part 6: The Law as an Expression of Morality a bit and it turned a bit too long for a comment.

> True Morality is a mimetic and yet true expression of honor and respect for the Person who embodies the Moral Law, Jesus Christ. Human laws are a logical reduction of morality that serve as a reference point for human reasoning and logical debate (such as in a courtroom), intended explicitly for the benefit and guidance of the morally undiscerning, but are also intended to point the undiscerning to an awareness of a moral recognizance of Christ. True morality cannot be expressed via Law, apart from this recognizance.
>
> The Moral Law, including human laws as much as possible, should serve as a frame of reference for people who lack the moral / spiritual maturity to connect directly to God and thereby know right from wrong. However, that connection, that inspiration to faith, was always the intention of the Law, to draw people into His personal presence, to get to know Him as Father and Lord. If human jurisprudence fails in this task, then it has failed in its purpose, and perhaps failed altogether.

It seems to me that the competence framework may be a solid analogy for faith and reason in these terms. It's not perfect but in this analogy, faith would be unconscious and reason would be conscious and incompetence would be lack of morality whereas competence would be being able to live morally.

> 1. Unconscious incompetence (Ignorance)
> 2. Conscious incompetence (Awareness)
> 3. Conscious competence (Learning)
> 4. Unconscious competence (Mastery)

Prior to believe in Jesus, we live in unconscious incompetence. Our Faith in this circumstance is that we live by feelings and justify them in hedonism, vain philosophies, and even nihilism. Without reason we unconsciously incompetent in understanding morality. This is why the Gospel in Romans places

> Romans 10:9 If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. 11 As Scripture says, "Anyone who believes in him will never be put to shame. 12 For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, 13 for,

> “Everyone who calls on the name of the Lord will be saved.”
>
> 14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can anyone preach unless they are sent? As it is written: “How beautiful are the feet of those who bring good news!”

There is a big element of understanding the gospel — that we are sinners in need of a Savior, Jesus Christ — and to repent and believe in Him. This understanding of reason is how we become a Christian.

However, once we gain faith we are conscious to our incompetence with morality. We can then use reason to improve our competence or morality.

> 2 Peter 1:5 For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; 6 and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; 7 and to godliness, mutual affection; and to mutual affection, love. 8 For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. 9 But whoever does not have them is nearsighted and blind, forgetting that they have been cleansed from their past sins.

We add on goodness, knowledge (of the Truth), self control, perseverance, and these grow into godliness, brotherly love, and love. This is how we become consciously competence in the faith. We understand the reason (conscious) and live it out (competence of morality).

However, to truly move to “faith that can move mountains” per Jesus we need to start to suspend reason and truly walk by faith in God which would be unconscious competence. Or perhaps better termed as “walking by the Spirit” in Galatians 5 with the fruit of the Spirit but in all things. I think many true Christians have had instances where they’ve felt the nudge to do things that defy reason and rely heavily on Faithful competence.

- You’re dealing with a tough time and God directs you to the right Scripture that resonates with you or the right person speaks into your life when you need it.
- God nudges you to talk to someone at the store or at Church and encourage them or even do things for them and it was just the thing they needed at that time or an answer to their prayer.
- I’ve had my own conversations since starting this blog with men where I was seemingly introduced to them at the right time to remove the wool from their eyes about the truthfulness about relationships and marriage between men and women and husbands and wives. I’ve helped them turn around their marital situations or their issues with their girlfriend.

These things are beyond our own reason, but we know by faith that God is orchestrating

things in the background. But this step is usually mainly reached once we become more and more mature as believers (though it does happen to new Christians too) because we are grounded thoroughly in understanding that all we do is not grounded in the Law but the Moral Good of our neighbor.