

Patriarchy

ALSO BY JON QUINN

*Divine Principle In Plain Language:
The Basic Theology of Sun Myung Moon*

*Practical Plan for World Peace:
Unificationism—The Teachings of Sun Myung Moon*

*12 Before 40:
The Case for Large Families in the Unification Movement*

Dress Code for Witnessing

*1920:
The Birth of a Messiah*

Helper

Patriarchy

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“A man who takes my words seriously cannot help but become a leader in society. The women will lead women’s groups and you men will lead your town or society.”

— Sun Myung Moon

“I do not permit a woman to teach or to have authority over a man.”

— 1 Timothy 2:12

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CHAPTER ONE

ARGUMENTS FOR PATRIARCHY

Weldon Hardenbrook teaches in his excellent book *Missing from Action: Vanishing Manhood in America*:

The biblical term patriarchy is derived from two words in the Greek language—*patria* (taken from the word *pater*, “father”), which means “family”; and *arche*, which means “beginning,” “first in origin,” and “to rule.” A patriarch is a family ruler. He is the man in charge.

One website defined patriarchy this way: “A patriarch is one of the scriptural fathers of the Hebrew people, a man who is father or founder, or a man who is head of a patriarchy. The official title of Patriarch refers to any of the ancient or Eastern Orthodox Sees of Constantinople, Alexandria, Antioch and Jerusalem, or of the ancient and Western Sees of Rome with authority over other bishops. It also refers to the head of any of various eastern churches or a Roman Catholic bishop. Finally, it could refer to a Mormon of the Melchizedek priesthood.”

LEAD PROVIDE PROTECT

I will use the word in this book to mean that all men are made by God to lead, provide and protect women and children. The ideology of Patriarchy has been accepted as normal for thousands of years but recently an opposing ideology, feminism, says that men should help women to lead, provide and protect men. Some say the major religions like Judaism, Christianity and Islam are wrong in teaching patriarchy. This book will refute their arguments.

One dictionary defines patriarchy as “a social system in which the father or eldest male is head of the household, having authority over women and children. Patriarchy also refers to a system of government by males, and to the dominance of men in social or cultural systems.” Godly patriarchy is defined as men leading, providing and protecting women and children. Mankind is incarnate God. We are in the image of God. God is our leader and we are made to be His followers. God made men to reflect his characteristic of leadership.

GOD IS SUBJECT

In my book *The Divine Principle In Plain Language: The Basic Theology of Sun Myung Moon* I quote Sun Myung Moon explaining that God is both masculine and feminine but He is primarily masculine. God is a patriarch because He is in a subject position and mankind is in an object position. Sun Myung Moon explains it this way:

Is God masculine or feminine? (Both.) God has both dual characteristics, but how does He appear, as a masculine God or a feminine God? Masculine is in the subject position and the giving place. Feminine is the object and the receiving place. Do you understand? That is why God is portrayed as masculine, the absolute Subject. (2-5-95)

Is God masculine or feminine? A man should give and invest. Women wear a *chima* (Korean skirt), don't they? With a *chima* you can receive many things. (11-24-91)

The author of an excellent article on this topic of God being primarily masculine in the *Journal of Unification Studies* (Vol. 4, 2001-2002) titled "God as Masculine Subject Partner" explains the quote above about the Korean skirt saying, "In the traditional Korean wedding, the bride holds out her skirt and catches in its folds fruit that the groom's parents throw at her." God made the universe with a polarity and duality of masculine/feminine, plus/minus, Yin/Yang.

GOD IS OUR VERTICAL FATHER

We learn in the *Divine Principle* that God is our parent who has both masculine and female characteristics but is mainly our Father. How can God be both male and female and still be called Father? Sun Myung Moon says, "What kind of person is God? He is our vertical Father." (10-4-94) God made us, male and female, in His image. This is why there are an equal number of men and women born each year. Men and women have equal value but they have different roles. God made everything in the universe to fit in a pair system—plus and minus, male and female. Every person has the male sex hormone, testosterone, and the female sex hormone, estrogen. Men have ten times more testosterone than women but all of us need both hormones. Men have feminine hormones but men are primarily masculine. This is how we reflect God's dual characteristics of male and female. God and mankind are not androgynous.

God is invisible and made us to be his other half. A man and a woman are only one-half of a whole. Together they become one and when they do this perfectly they reflect God. God and mankind have a subject/object relationship and men and women have a subject/object. God leads men and men lead women. Men and women are different but they complement each other perfectly. Just as a lock and

key are both essential for each to have meaning God needs us to become whole and complete, and men and women need each other to become fully functional.

There have been only two men who reached complete, perfect manhood and true masculinity—Jesus and Sun Myung Moon. Their job is to teach by word and deed what true masculinity and femininity are. God projects his dual characteristics of male and female into men and women. Sun Myung Moon and his wife, Hak Ja Han Moon, are the first perfect, true couple and the first True Parents of Mankind. They have worked tirelessly for over 50 years to teach us our roles and responsibilities. It is crucial that we read and study their words and look at videos of them. Sadly, those in control of the many hours of video for the last 40 years have locked them away and refuse or simply don't care to release them so you cannot see them. I have a few minutes of Father speaking on video. Check my website (www.divineprinciple.com) to see how you can get these videos. Many of Father's speeches have been published and many are online to read for free. Father is the greatest teacher in human history. I have tried in my books to help you understand what he teaches.

MANLY MAN

Father once said that Jesus was a manly man, “Was Jesus a manly man or was he effeminate? He was, of course, very masculine. Would it have been a sin if Jesus, as a masculine man, wanted to marry a woman, or would that have been unrighteous? God's providence is for a righteous and perfectly masculine man to become one with a perfectly feminine woman.” (2-19-89) Father is the ultimate manly man. He is the epitome of a patriarch and his wife is the epitome of a helper.

GOD'S VISION

God is our loving Father who like all fathers wants the best for his children. The three main qualities of a patriarch are to be a provider, protector and leader. A patriarch gives the vision to his followers. We are to be good followers of God. What is God's vision? I go into more detail in the *Divine Principle* but the main goals God has given us is to fulfill the Three Blessing He gave in the Genesis 1:28—to be fruitful, multiply and have dominion. He also told Adam to rule over Eve and He commanded Eve to be her husband's helper. In the *Divine Principle* we learn that Sun Myung Moon discovered how the Fall of Man took place. The angel Lucifer, now called Satan, deceived God's first children and became the ruler of this world. Satan usurped God's position has been mankind's patriarch ever since. God has worked to send a man to restore Adam's failure and a woman to restore Eve's failure to be true parents. That couple is Mr. and Mrs. Moon. When mankind accepts them as “True Parents” then God will become the ruler of this world.

MESSIAH

Sun Myung Moon is the first true Father and he has raised his wife to become the first true Mother. In my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* I explain how Sun Myung Moon (called True Father or Father for short) is the Messiah, the savior of the world who comes to teach mankind how to achieve perfect masculinity and perfect femininity. I have a chapter on Patriarchy in my book but because I did not have enough space I wrote this book. This book is about the role and responsibility of men. I have a book titled *Helper* that focuses on the roles and responsibilities of women. In this book I will quote from good books on patriarchy and critique those who disparage patriarchy and uplift the false, satanic ideology of feminism.

MAN OF STEEL AND VELVET

Aubrey Andelin in his wonderful book that every brother should read, *Man of Steel and Velvet*, teaches some aspects of godly patriarchy. Here are a few excerpts:

GUIDE PROTECTOR PROVIDER

A man's most important responsibility is to be the guide, protector, and provider for his wife and children. This role is not merely a result of custom or tradition, but is of divine origin.

The Holy Scriptures designate man as head of the family. The duties of both Adam and Eve were defined by God in explicit instruction. Eve was told, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). The man is born to protect women and children is apparent when considering his body build which is larger, stronger, and has greater endurance. The woman is different. She has a body build that is delicate and sometimes fragile, uniquely adapted for bearing children. Both men and women have a temperament adapted to the complementary relationship they bear to one another.

Man's role as the guide, protector and provider is his first and foremost responsibility. No other duty can compare to it; no other duty replaces it. Urgent, of course, is his additional responsibility to contribute as a builder of society in assisting to solve problems and meet needs in his community. But these things are secondary to his obligation at home. His usefulness in the community is realized principally as he builds a happy home and marriage and produces well-adjusted, useful children.

The Woman's Role

The woman's role is to be the wife, mother and homemaker. Her role as the wife is indicated by the following: When God made man he said, "It is not good for man to be alone. I will make a helpmeet

for him.” And thus she was given as a wife, a supporting companion, his encouragement, and sometimes his strength. Her position as mother was established when God blessed her with the function of bearing children. Besides her domestic role, a woman needs to give benevolent service outside the home. She has a debt to society to make the world a better place, as does man. But in her case, it is a feminine service, such as helping the poor, serving in the church or community, assisting in youth problems, etc. Giving such a service enriches her life and makes her a better wife and mother. At no time should this role supersede her duties at home. Her first and sacred obligation is to her family, to serve them as the wife, mother and homemaker.

In the ideal home the man’s and woman’s duties are distinctly divided. The joining of these roles forms a complimentary partnership. Neither the man nor the woman is superior. Both are indispensable and of equal importance. This partnership has been compared to a lock and key that joined together form a perfectly functioning unit. Each has a different function, yet each is necessary. Neither is superior. One is useless without the other.

Trends Opposing Male and Female Roles

There is a worldwide trend to do away with the traditional male and female roles and achieve equality between the sexes. The goal is to eliminate any differences in responsibility so that all duties are shared equally. This includes decision-making, earning a living, housekeeping and child care. This rejection of traditional male and female roles asserts that such roles are no longer useful to society.

Known as Feminism, this movement, initiated by a group of women who were dissatisfied with the woman’s traditional role, attempted to reshape the thinking of both sexes. They considered homemaking a second-rate job and advocated that women move into the man’s world on an equal basis.

They view their work in the feminine world as confining and isolating and limiting to personal development. They say—While our husbands have the freedom and opportunity to be out in the working world, experiencing new people, new ideas, and perhaps the creative joy of seeing the world change for the better, we are at home in the isolated household with no one to talk to but little children. They view themselves as a shadow to their husband and a servant to their children. They want to be freed from the shackles of male supremacy. In total, they want liberation from their mundane existence and a share in the world’s more interesting work.

These women have ignored some fundamental principles. They have failed to realize that happiness and fulfillment come only as people give of themselves in service and duty to that work which is important to be done. No work anywhere is more important than caring for children and doing other domestic duties. No work is

more essential to the national interest, economy, and well-being. And no work requires more love, patience, and resourcefulness, raw intelligence and managerial ability than being an efficient mother and homemaker. This work naturally falls to women and can best be done by them.

In the woman's sphere there is a record of failure. Our generation is one of divorce, troubled homes and rebellious children. Drugs are a consequence as is violence in the street. This is not a problem of government and will not be solved by government. Women must return to their homes and serve there. They are thinking too much of what they want to do rather than what they ought to do. But even before I blame the women, I accuse the men who are the leaders in the homes. My displeasure focuses on them. They cannot cowardly shrink back and blame the women.

Only when men and women willingly assume responsibilities they were born to do, devoting themselves to make a success of them and losing themselves in the challenges incident to it, will they find happiness and will we have a better world. It is primarily the duty of the man to fulfill his responsibility first and encourage his wife and daughters to be competent and happy in female duties.

Advocates of the 'share alike' philosophy demonstrate an unusual lack of insight into human behavior as they ignore completely the serious social problems which arise from this blurring of the male and female roles. Countless children grow up in environments where the distinction of the sexes is so obscure that no clear-cut example exists for them to follow. Many homes lack definitive leadership, and the very differences that should be emphasized are purposely minimized as men act like men. This in turn can lead to underdevelopment of the child to his own sex and in some cases to homosexuality.

In review we can say that equality of the sexes leads to a blurring of roles, giving no distinct male or female image. Women are encouraged to desert their posts. The greatest harm comes to children as they are deprived of a mother's undivided interest. A mother who works outside the home by choice casts doubt in the minds of her children as to her love and interest in their welfare.

Besides the harm that comes to children, there is a distinct harm to both the man and woman. With the emphasis on equality, the man does not fulfill his masculine role. He is robbed of this opportunity for personal development—those experiences that develop his masculinity. The woman is harmed in a different way. As she divides her life between two worlds, she takes on masculine attitudes and abilities and loses some of her femininity. Neither the man nor the woman develop to their full potential, nor does either experience real fulfillment.

The back cover of Aubrey Andelin's *Man of Steel and Velvet* says, "In these painful and confusing times it is all too easy to lose sight of the fundamental

meaning of what it is to be a man and what it is to be a woman. Based on Christian ethics as taught in the Bible, *Man of Steel and Velvet* helps men and women gain a clearer perspective on true masculinity. It shows how the combined traits of the firmness of steel and the gentleness of velvet make a man who is a good provider and devoted husband worthy of respect of his wife and children.”

Aubrey Andelin begins his book by saying, “This is a book which teaches men to be men. ... It may seem presumptuous that I should declare that there is a need for men to be men, for what man is there who doesn’t think he is already a man. ... In his childhood he was proud to be a boy, and no one dared call him a sissy. ... Yet the sad truth is that men, speaking generally, are no longer men. This becomes obvious when the average man is measured against the undeniable criteria I present in this book.

“Throughout our society we find men who are weak, spoiled, pampered, spineless, and lacking in moral, physical or mental strength. There are men who fail to take their position as head of the household, allowing women and children to push them around.... Some blatantly encourage their wives to assume this burden. Many of our so-called jokes center around the wife wearing the pants. Her husband is portrayed as a bungler, inept and incompetent to understand or control his family.

“To a great extent men have failed to assume the primary responsibility of providing bread for their tables. Women must come to the rescue. Every day millions of them leave their households to assist in earning the living. The working mother is more the rule than the exception. The deterioration and loss of effectiveness in so many homes is in great part a consequence of the neglect resulting from the mother deserting her post, a situation she often laments but can do nothing about.

“Lack of chivalry is apparent on every hand. Of necessity, women must take care of themselves. ... In addition to failing at home, men are failing to measure up in society. We are in a period of crisis where it is likely the great inheritances we enjoy from the labors and sacrifices of generations past may be lost. Freedom is in jeopardy. It is a time of turmoil, strife and numerous problems. Our only hope is for men to rise to their feet as real men. But where are the heroes of today? Where is the man who will proclaim, *Give me liberty or give me death?*

“The general lack of manliness is producing far-reaching social problems. ... Such default in leadership causes great unhappiness and frustration to women. If she must be the man of the family, she isn’t free to function as a woman, to devote her time and thought to making a success of her equally demanding duties as a wife and mother. ... She becomes insecure and sometimes desperate.

“Children of a recessive father also suffer as innocent victims. ... When turned out into the world, they are likely to be rebellious. ... The man who allows his wife to work outside her home creates further social problems. She must divide her interests between her work and family. Since her work is usually more demanding, the children and home life suffer. She can’t serve two masters. Her neglect at home results in lack of love, attention, and development of the children and her failure to serve as the understanding wife.

“Homosexuality is another social problem caused by lack of manliness. When a father fails to portray a strong male image, there is a blurring of roles between mother and father. The distinction between male and female becomes obscure. Boys and girls don’t see a clear sex image they can identify with. Because of this, girls don’t grow strongly feminine, and boys don’t grow strongly masculine. A ridiculous term, *unisex* comes into usage, which in itself describes something that can’t be. When men are truly men and women are truly women, this contrast keeps the sexes attracted to one another. Homosexuality is a perversion encouraged when normal heterosexual drives are interfered with.

“It appears that if we do not produce a generation of real men immediately, our entire civilization, as we know it, may be lost.”

In *Fascinating Womanhood* Aubrey Andelin’s wife, Helen, writes:

When a man’s and woman’s roles are not distinctly divided it is called a blurring of roles. In this case the woman does part of the man’s work and he does part of hers. ...it can be injurious to the family.

If children are to develop their sexual nature, they need a strong masculine and feminine image to pattern from. The mother demonstrates this feminine image when she functions in her feminine role. As she moves about the house in feminine clothes, tending to her domestic work, tenderly caring for her children, and nursing her baby, she provides this image. If she also indicates contentment and happiness in her role, she gives her children a positive picture of femininity.

When the father functions in his masculine role as a strong leader, protector, and provider, and when his children are given the opportunity to see him in action once in awhile, and see that he willingly assumes his masculine responsibility and enjoys his work, he provides them with a favorable masculine image. With this distinct masculine and feminine image in the home, boys grow up to be masculine men and girls feminine women.

When this is not so, when there is a blurring of roles it can lead to problems. Much homosexuality is traced to homes which have a blurring of the roles. The girls and boys from these homes have not had a sexual image to pattern from. This has denied them normal sexual development.

When we think of all the things children need to learn as they are growing up, and what we need to teach them if they are to become normal, successful, happy human beings, nothing is more important than a boy becoming a masculine man and a girl becoming a feminine woman.

Phil Lancaster wrote this at a website he used to have (www.Patriarch.com):

Why the title “Patriarch”?

“Blessed is the man who fears the Lord, who finds great delight in his commands. His children will be mighty in the land; the generation of the upright will be blessed.” — Psalm 112:1,2

The greatest need in our land today is for men to take up the mantle of strong, godly leadership once again. Most of the problems that bewilder politicians, vex pastors, and plague parents have their roots in the failure of men to be the kind of leaders God has ordained them to be in our families, in our churches, and in our nation.

Recent generations of men have retreated from their calling to provide the spiritual direction for our society. Although men in early America commonly accepted this responsibility, in more recent times the male leadership role has been relegated to politics and business. Men have left the home, the schools, and most of the work of the church to women and have neglected to infuse the political and commercial arenas with a biblically-defined moral direction.

Reinforcing the effects of their own abdication of responsibility, men have also had to contend with emasculation at the hands of destructive cultural forces. Feminism hates men, and it especially hates men who act like men, men who take charge. Government undermines the male role of provider by taking on the care of children, the elderly, and the needy. Boys are feminized as they are shaped mostly by females in the home, the schools, and the churches. The masculine inclinations to direct, to protect, and to provide are thwarted by efforts to create the new “sensitive” man.

Men must look back to the past so that they can look to the future with hope. They need to repent of generations of failed leadership and reject the feminizing pressures of today. They need to learn to do what great men of the past did: to fear the Lord and delight in his commands. They need to again accept the burden of godly leadership. Only then will the prospects for the future of our nation brighten.

“Patriarch” is a word that captures what it is that men must again become if our society is to be redeemed. Here is what Weldon Hardenbrook has to say about this seldom-used term in his excellent book *Missing from Action: Vanishing Manhood in America*:

Where did the role of fatherhood come from? The essence of fatherhood is best understood in one word that Americans, even Christian Americans, have totally lost the meaning of, a word against which all the enemies of God have warred in an attempt to secure its annihilation. A word that has been abused, trampled on, ignored, or vehemently spit upon and

mocked by raging hyperfeminists and discarded by irresponsible, self-centered, hedonistic males. A word so powerfully significant and loaded that the feminized, peace-at-any-price boys religiously relegate it to ancient days of antiquity. A word that has become unmentionable among its owners and exiled to the company of obscene four-letter words in the minds of most male and female Americans.

But whether we use this word or not, without its recovery, without its function being made known and its reality working in society, there is absolutely no clear, positive way to redeem the male identity. This word can never be neutral. It was worn by the men of old, from Abraham to David, and it needs to belong to American men today.

What is this awesome word that must be understood? This role that must be reclaimed? The word is patriarchy. It is awesome because it is in the meaning of this word that fatherhood exists and the foundation of the male identity is supplied.

The biblical term patriarchy is derived from two words in the Greek language—*patria* (taken from the word *pater*, “father”), which means “family”; and *arche*, which means “beginning,” “first in origin,” and “to rule.” A patriarch is a family ruler. He is the man in charge.

What is needed today is nothing less than a return to patriarchy, a society led by strong, godly men. We need family leaders who will also become leaders in the churches and throughout every institution in the nation.

Such men must also learn to see beyond today, to see themselves as just the beginning of what will be many generations who will be “mighty in the land.” Each man should aim to be the founder of a dynasty for God.

God’s chosen nation Israel was founded by patriarchs. America was set on its blessed course by patriarchs. By God’s grace, we can be patriarchs so that ours too will be blessed generations.

Weldon Hardenbrook, in his excellent book, *Missing from Action* writes: “It is imperative that American men understand that Jesus attempted not to destroy or to replace the patriarchal function of men, but to explain its full meaning. His teachings on virginity, equality of the sexes, loving one’s enemies, the value of human life, humility, good works, and the absolute sacredness of the marriage bond served to complete the proper patriarchal image of pre-Christian Israel. Jesus came not to abolish patriarchy, but to reveal it. In all honesty, apart from Christ, men will not be adequate fathers. It is only in Him that the fullness of the Father is disclosed.

“Being the kind of fathers men are supposed to be means that they must return to patriarchy. Therefore, men should reject the historically inaccurate assertion, so naively believed by Americans of both sexes, that patriarchal families were oppressive families in which women and children suffered at the cruel hands of despotic men. An objective look at the period in American history when patriarchal families were the norm tells just the opposite story. It plainly demonstrates that spouses and children felt far less oppressed and far more content than their modern counterparts.

“This anti-patriarchal propaganda is part of the Victorian myth that disgraces not only the pre-Revolutionary colonial family, but the entire Judeo-Christian tradition, whose influence provided family order for the entire world. ‘Alternative families’ are not adequate replacements for traditional families. They are Band-Aids on cancer. Patriarchy is the only workable blueprint for the family. The American home has no chance for survival without it.”

Suggested Reading List

There are many excellent books on godly patriarchy. Here are a few I recommend:

Man of Steel and Velvet by Aubrey Andelin

Fascinating Womanhood by Helen Andelin.

The Way Home: Beyond Feminism, Back to Reality by Mary Pride.

Family Man, Family Leader by Philip Lancaster

Missing from Action: A Powerful Historical Response to the Crisis Among American Men by Weldon Hardenbrook

Domestic Tranquility: A Brief Against Feminism by Carolyn Graglia

Me? Obey Him?: The Obedient Wife and God’s Way of Happiness and Blessing in the Home by Elizabeth Rice Handford

Back to Patriarchy by Daniel Amneus

Suggested Audio-Visuals

DVD

1. *21st Century Patriarchs* by Colin Campbell (www.aboverubies.org)

2. *Dominion, Reformation, and the Family Business* by Geoff Botkin (www.visionforum.com)
3. *Gender Matters: A Discussion on the Roles of Men and Women At Home and In the Church* by Russell Moore (www.cbmw.org)
4. *Fathers and Son: Living the Fifth Commandment—Four Messages from the Highlands Study Center Generations 2006 Conference—The Prodigal Father: Reflecting Our Heavenly Father's Love and Forgiveness* by Doug Phillips (www.visionforum.com)
5. *Financial Freedom Seminar* by Jim Sammons (www.IBLP.com)
6. *Maxed Out* (www.maxedoutmovie.com)
7. *In Debt We Trust* (www.indebtwetrust.com)
8. *Creative Models for Raising Capital without Debt Bondage* by Wade Myers (www.visionforum.com)
9. *Fathers and Sons Working Together* by Scott Brown (www.visionforum.com)
10. *Getting the Big Picture* by Douglas Phillips (www.visionforum.com)
11. *Seven Bible Truths Violated by Christian Dating* by S.M. Davis (www.solvefamilyproblems.com)
12. *The Return of the Daughters* by Anna Sophia and Elizabeth Botkin
13. *Back to Patriarchy* by Phil Lancaster (part of series titled *Building a Family That Will Stand from Vision Forum* (www.visionforum.com))
14. *Demographic Winter: the Decline of the Human Family* (www.demographicwinter.com)
15. *Marriage God's Way* by Michael Pearl (www.nogreaterjoy.org)

AUDIO CD

1. *The Making of a Patriarch* by Colin Campbell (www.aboverubies.org)
2. *Success or Failure: Where Are You Headed?* By Christopher Maxwell (www.Titus2.com)
3. *Preparing Sons to Provide for a Single-Income Family* by Steve Maxwell (www.Titus2.com)
4. *Rebuilding a Culture of Virtuous Boyhood* by Douglas W. Phillips (www.visionforum.com)
5. *Manager of His Home* by Steve Maxwell (www.Titus2.com)
6. *Sports: Friend or Foe?* by Steve Maxwell (www.Titus2.com)
7. *Anger: Relationship Poison* by Steve Maxwell (www.Titus2.com)
8. *The Best of the 2006 Entrepreneurial Bootcamp (20 Compact Discs)* (www.visionforum.com)
9. *Making Wise Decisions About College and Life After Home School* by Doug Phillips (www.visionforum.com)
10. *Hollywood's Most Despised Villain* by Geoff Botkin (www.visionforum.com)
11. *What to Expect from a Twelve-Year-Old* by S.M. Davis (visionforum.com)
12. *Women and Children First: The Extraordinary Legend, Legacy, and Lessons of the R.M.S. Titanic* by Douglas Phillips (www.visionforum.com)
13. *Equipping Men for Leadership in the Home and Church* by Scott Brown (www.visionforum.com)

14. *A Biblical Vision for Multi-Generational Faithfulness* by William Einwechter (www.visionforum.com)
15. *Sleeping Beauty and the Five Questions: A Parable about the Hearts of Fathers and Daughters* by Douglas Phillips (www.visionforum.com)
16. *Father & Daughter Retreat 2007* by (www.visionforum.com)
17. *Rebuilding a Culture of Virtuous Boyhood: Raising Boys to be Godly Men of*
18. *Courage* by Douglas Phillips (www.visionforum.com)
19. *Give Me Your Heart, My Son: The Very Best of the Vision Forum Father/Son Retreats* (www.visionforum.com)
20. *Manliness* by Douglas Phillips (www.visionforum.com)
21. *The Patriarchal Vision* by Doug Phillips (part of series titled *Building a Family That Will Stand* from Vision Forum (www.visionforum.com))

TRADITIONAL FAMILY

I believe that Sun Myung Moon teaches the traditional, biblical, patriarchal family. I have read him extensively for over thirty years and it is clear to me that he is anti-feminist. Some of his speeches have been put into books. He personally chose over 40 speeches and had them published in a book he titled *God's Will and the World*. In that book of speeches Father says these politically incorrect words:

Christian history reveals the culmination of God's dispensation most clearly. All the women of the world are waiting for the one moment when the Messiah will come into this world representing the universal man. Always in the past women have been exploited and abused, but in 1918 [the year women got the vote in England] there was a liberation, and for 70 years women have been taking positions above men, even trying to control them. This change in the history of women will continue until 1988. The women's liberation movement has certainly been successful in this country, with American women seizing the role of empress.

In Biblical history women had no rights and the men assumed the major role in God's dispensation, but that was an extreme situation and in one sense American women have the right idea. According to the Bible women are supposed to wear veils, meaning that women should be humble and meek in preparation to meet the Bridegroom. But instead of just taking off their veils women have even taken off their clothes! Throughout the world women are accepted even when they are practically naked.

In this country, women have a commanding voice at home. In a typical American home the wife is master of the house, while the husband is like a servant; his shoulders are hunched over and he is always checking to see what his wife's mood is. How about you women, do you agree with that? The other day in New York I saw an incredible scene. A bunch of poor, miserable men had gotten together in a picket line and were carrying signs proclaiming a

men's liberation movement: "We want liberation from women." Your laughing at that testifies that these problems are real. Actually all those men are wasting their time demonstrating; they should just join the Unification Church.

None of these things are happening at random. There is a reason and a Principle meaning behind them. This is a critical time, and God is consummating His entire history; 70 represents perfection, and so for 70 years women will be trying to assume their rightful, original role. This is their time of preparation to meet the true man.

I understand the reason behind taking such initiative in America, but it is also time for restored women to resume the objective aspect of their original role. All you sisters, would you like to be recognized for being feminine and charming, or would you like to be known for being very courageous and tom-boyish? All you brothers who laughed, would you like to have tom-boys as your wives or women who are feminine and charming? When I was matching couples for the blessing I asked the Western men what nationality they would like their wives to be. 99% of them asked for Oriental women. I am sure it was very embarrassing for the Western sisters to hear that all the men wanted to marry Oriental women.

It would not be easy for most of you American women to have an Oriental husband because most of them are shorter than you are. Would you sisters like to have tall men or short men as your husbands? Generally a man thinks that his wife should be at least slightly shorter than he is, which looks very normal. God gave women the privilege of always looking up to their husbands. They should not look down on men; that is the Principle. God actually made women shorter than men for the sake of women. If women were taller than men then throughout history their lives would have been even more miserable because they would have to do all the reaching for high things.

God thought a lot about how to create women. Instead of making women taller than men He made women a little shorter, but with bigger hips. Why? Because women are to assume two roles. First, in giving birth to children women need a strong foundation, and second, they will be living most of their lives in a sitting position, so God provided built-in cushions. Men have narrow hips without cushions because men are supposed to be active for the sake of women. From the very beginning God was thinking that a man is supposed to take the initiative and always be in action. A woman is to be objective, receiving grace from her husband, and always sitting home comfortably waiting for him. That is the way it should be. At the same time a man should be masculine, and that is why he

has broad shoulders and strong arms. Going out into the world is the man's role.

RESTORE ORIGINAL ROLE

Now the time has come for women to restore their original role, particularly American women. Nowadays American men just do not want to get married and become the slaves of domineering women. Sometimes women get married intending to take advantage of men by divorcing them later and getting their money in alimony. Currently in America a man who is divorced more than once can become miserably poor because the courts award everything to his ex-wives, while a woman who gets divorced more than once gets richer and richer. Again, there is a dispensational reason for this. Women are important in the sight of God since they are in a position to take more of an objective role to the Messiah when he comes. Previously Satan used women to take everything away from men, but at this time God is using women to take everything away from Satan; however, such actions will only be justified if the wealth is subsequently given to God.

RE-EDUCATE WOMEN

Where in American society can we find the true mother, true wife, and true empress? This is the problem, and a re-creation process must take place. We should re-educate women to become true wives and mothers and then they will be eligible to become queens. Are you Unification women being reeducated? Is your thinking different from that of ordinary American women? Your answer is very spiritless. If you have to be asked to answer willingly then you have not met the standard yet.

This phenomenon of women being able to rise and entrench themselves in power is very recent, showing that the time has come when God will elevate one woman to be the physical Holy Spirit. This is the time for the birth of the true Eve. God is looking for the ideal woman who has the qualifications and potential to become a true wife and true mother, and eventually the true queen or empress of the universe. Every woman is a candidate for this position, which is why women in general have been given a chance to rise. But God is looking for one perfect woman to summon out of the satanic world who has the potential to become the true wife and mother and queen, in order to establish her as the first God-centered wife, mother and queen. (5-1-77)

Father teaches patriarchy. He said above that women must give up feminism and "restore their original role." Notice that he uses the word "role." He says, "Going

out into the world is the man's role." Women, he says, must be "re-educated" to honor traditional, biblical, patriarchal marriages and families.

He acknowledges that there has been a 70-year period from 1918-1988 where women strove to be leaders of men because women were looking for the Messiah, a true man. Women unconsciously were looking to be objects to the Messiah who was on earth. That man was Sun Myung Moon. When women found him they then did not want to be object to their husbands who were fallen and they wanted to be the bride and object to True Father. Men have been imperfect patriarchs throughout human history and women were looking for the true patriarch. Father says men's domination of women "in biblical history ... was extreme." He gives the example that women were required to wear veils. He teaches that was going too far but he criticizes women for going to the other extreme and of walking around practically nude. Father is not into public nudity or showing so much skin. He criticizes women for becoming the "master of the house" and for men being wimpy in their homes. During this 70 year women's movement he says women "will be trying to assume their rightful, original role." The problem is that in this 70 year feminist movement women went too far. Father is sympathetic to women to reject fallen men and look for perfect love but he teaches us that women must now "resume the objective aspect of their original role." He commands girls and women to stop being "courageous and tom-boyish." Women, he teaches, now must understand that they have two roles, "women are to assume two roles. First, in giving birth to children and Second" to be stay-at-home moms who are "objective" to their husbands. They are supposed to be comfortable at home in their cozy nest while the man "should be masculine" and fulfill his role of hunter "going out into the world is the man's role."

Father rejects the egalitarianism of the women's movement. The 70 years of the feminist movement since Father's birth in 1920 has been the confusing and horrible time of the End Times. It was a time of vast experimentation where women often dominated men but now it is time, as Father says, for women to go home and be objective helpers to their husbands. It is time for women to stop being tomboys who dominate men and be feminine. Father says men don't want domineering women. If a woman acts masculine by leaving the home of her father before she marries or leaves the home of her husband and assumes the masculine role of "going out into the world" she will not be attractive to men. Father says American men matched in his arranged marriages do not want American women because they are tomboys who compete with men. Men want oriental women who are feminine. Unificationists should be teaching Helen Andelin's book *Fascinating Womanhood* to women which is an excellent book on how to be feminine and therefore fascinating to men. An excellent book for girls is *So Much More* by Anna Sophia and Elizabeth Botkin.

Patriarchy is the ideology that teaches the common sense belief that men are hunters and women are nesters. Father explained this on August 24, 1992 when he proclaimed himself the messiah. In his speech titled, "Leaders Building a World of Peace" he said:

If we say that heaven is a symbol of man, then earth is a symbol of woman. The house is the stage on which a woman's life is played out. The mother is the center of a nest filled with love for all the members of the family. The family, with the mother at its center, is the basic unit making up the nation and the world. I use the word "House" in the title of the structure I am proposing, because this word contains the meaning of "exalting the earth, centering on the mother." It also signifies "to teach." The word "House" in this title, therefore, signifies a center for the education of women.

Here are some quotes about men being hunters and women being nesters who care for their husbands when he comes home. These quotes of Father clearly teach that a woman's focus should be the home:

American women may feel that my explanation of life gives them no value whatsoever. Women are like an empty receiving basket. Your value will be determined by the contents you hold within your basket. I suggest that you utilize your beautiful face, well-developed bosom and hips and produce as many precious children as possible. That is your value.

It is natural that a woman should take care of the home while the man should be going out into the world. It seems much more natural that a woman come to the door whenever you go to visit a home.

Look at the birds; the male is larger and more dominant, while the female is smaller and follows the male. It is not always possible for the female to keep up with the pace of the male; therefore, she has a nest to stay in. Likewise with women; you need a comfortable home to stay in and take care of. When you go out and try to keep up with your husband's pace, you may have to take 15 steps to his 10; therefore you get more tired. It is natural for you to want to get back home where you can rest.

A wife shouldn't think that she fulfills her responsibility by just preparing a meal when her husband comes home from work. The most important thing is to share a time of confidential talk of love at the dinner table. If she comforts her husband's hard work of the day with the whispering sound that she had in their first meeting, his fatigue will fade away and their conjugal love will become deeper.

Man has an active and conquering nature. ... Women in the Unification Church should clearly know that man is subject and woman is object. On the foundation of their oneness, they as a union can serve their new subject. In other words, their union becomes the object in order to make a love relationship with God. Love does not come unless there is a subject-object relationship. Is

man plus or minus? (Plus.) What about woman? Is woman plus or minus? (Plus.) You answered both sides are plus; that's why you just want to receive love instead of giving. When man wants to give to woman and woman wants to give to man in a perfect plus and minus relationship, their love will circulate smoothly. The sickness of American women is due to the selfish desire just to receive love from the husband. The master of the American family is woman. Men are overpowered by women in the family. The man dresses the woman instead of the woman dressing the man. It is a total inversion. When the husband comes home from work, the wife who has spent idle time at home commands the man to do things. If the wife greets her husband with a joyful, welcoming heart and invites him to eat right away, happiness dwells with the family. (*Blessing and Ideal Family*)

The mother takes care of the baby all day long while her husband is working. In the evening when the husband returns home, he will run to the baby and give it a hug and kiss. (10-3-95)

Patriarchy means that men are the final decision makers. Father says:

A sphere has one axis upon which it turns. God is on one end of the axis and Adam is on the other. This is how God intended the universe to be. The man stands at the center point and the woman on the perimeter. In traditional Oriental thought, national and world affairs are considered very important, and a man can consult his sons about such things but he is not allowed to consult his wife or any woman about them. The Korean woman obeys this tradition even though she does not clearly understand why.

There are often no secrets left after you talk to a woman. America is a more feminine country because all its secrets leak out. That is the original nature of a woman and the way God intended things. This is not just my observation, but it is a principle of the universe. The vertical center is one and not two. Both husband and wife cannot be the center. The *Principle* explains that the center point can never be held by two persons.

FINAL DECISION MAKER

The final decision in a household in important matters is up to the man. He may consider his wife's opinion and may go through her to disclose and implement the decision, but he is the final decision maker. The wife cannot directly give the inheritance to her sons or daughters, because the father is the axis. In America, people are confused; they do not understand

the right order of things. They do not know who is the one to make decisions or why. I am expressing this and emphasizing it because we have blessed couples here and this is the heavenly law. Men should manage national affairs; women should manage the home. (8-30-87)

Sun Myung Moon cannot speak more plainly and clearly that men and women have different roles and responsibilities than when he says, "Men should manage national affairs; women should manage the home." In his article titled, "Real Men Don't Do Pornography" Mike S. Adams writes, "Real Men Never Relinquish the Role of Spiritual Head of the Household. God did not give the Ten Commandments to a woman. Nor did He send his only begotten daughter to save womankind."

If a woman is chosen as a leader in the Unification Movement with such titles as state leader, district leader, national leader, or continental leader or if a sister leads men as a professor, business woman, or politician there will be severe negative consequences. Men around them will be consciously or unconsciously emasculated and could become confused in various different ways about their sexually and value as a man. Other women will feel less for the profession of motherhood. Children will be given a false role model that will result in weaker members who will be more prone to experience divorce, depression, and loss of faith. The Unification Movement will only experience great growth in heart and numbers when it understands what true masculinity and true femininity means. We will only become superior in witnessing to other religions when we show a higher standard than they do. That higher standard is the division of labor in patriarchy that has women being nesters and men being hunters.

In satanic history there has been evil patriarchs and at best immature patriarchs. This has made it next to impossible for women to trust and follow men. We are now in the transition to an ideal world centering on true father and through his lineage absolutely good patriarchs will emerge. While the old satanic order breaks down and there is great confusion women have taken men's roles and leadership throughout society. This is only for the transition. The sooner we get to the absolute order of God the sooner the Kingdom of Heaven will exist.

The opposite ideology of patriarchy is feminism. Feminism is the ruling ideology of America and much of the world. This means the word "patriarchy" has a negative connotation. The primary job of Unificationists is to teach and inspire men to become godly patriarchs and lead this world into the Kingdom of Heaven on Earth.

God's core principle of patriarchy is seen as scary, revolting and dangerous. Carey Roberts says, "It can be said that 'patriarchy' is one of the most potent words in the English language. Its mere mention induces spasms of guilt and shame in men. Among women, the word incites anger and vindictiveness." The word patriarchy has a negative connotation because of the success of feminists in the last hundred

or so years who have disparaged the traditional family where there is a division of labor between men who lead, provide and protect their families while women are stay-at-home mothers who serve outside the home in charity and church activities. Women are not “confined” to the home. They also leave the home to do volunteer work.

Historically the two dominant religions in the West have been Judaism and Christianity. From this there has come the term Judeo-Christian. One dictionary defines it this way: “Judeo-Christian is a term used to describe the body of concepts and values which are thought to be held in common by Judaism and Christianity, and typically considered (along with classical Greco-Roman civilization) a fundamental basis for Western legal codes and moral values.” There have been many disagreements in Judaism and Christianity for the last 2000 years but there was a unanimous consensus on what masculinity and femininity was. Everyone agreed on what the biblical family was. It was patriarchal. Patriarchy is the core value of Judeo-Christian thought that taught that men were heads of their families and therefore were the final decision makers. For thousands of years it was considered normal that men would lead the home, the church and the state. The ideology of patriarchy has been challenged by feminism in the last 100 years or so and has overtaken patriarchy and now feminism is the dominant ideology of the West. It is now seen as normal that women lead in the home, the church and the state.

Feminism is the belief that men and women are not designed by God to have different roles. Men and women are the same. The traditional, orthodox, old-fashioned belief that men lead, provide and protect their families has been replaced by the liberal, feminist, modern belief that women can lead, provide and protect their families. It would be unthinkable to our ancestors for thousands of years that women would get paid to carry a gun and protect men. Today it is seen as human advancement that women die from being beat to death and shot to death by evil men while they are being paid to support their families as a police officer and soldier in the U.S. Army. The most famous soldier of the Iraq War is a 19-year-old woman who wrote a book titled *I Am A Soldier Too: The Jessica Lynch Story*. Jessica Lynch is no soldier by any rational definition of the word. She was gang raped while being a prisoner-of-war. The vast majority of Americans do not question women being cops and soldiers. There is only a tiny percent of Americans that feel we must reject feminism and return to patriarchy. Satan has been wildly successful in duping Americans that feminism is the truth. God has been working to create a backlash. There are more and more books by more and more people who are waking up from being boiled like the proverbial frog.

I found the following quotes from Father online. On April 19, 2004 Father spoke on Parents Day in the New Yorker Hotel Grand Ballroom in New York City. Michael Jenkins, the president of the American movement, posted some rough notes of Father words and another brother posted his notes. Jenkins advises the reader that these are very rough notes and should not be seen as exact quotes of Father. The following are some of Jenkin’s notes:

The main topic is the importance of man and woman. Should woman go around men or should men go around women? Western sisters, please respond. Well, the woman is smaller and shorter so actually it is natural that the man should be the center and help the woman. The woman should revolve around the man. Should he abandon her or protect her.

The man should have the purpose of protecting the woman.

Husband and wife must become one now.

Those people who are husband and wife should hold hands. You must become one now. The man should have the purpose of protecting the woman. Depending on the motivation direction and purpose of our actions the result will be determined. There must be harmony between husband and wife. If you fight there should be an agreed upon punishment for the one that is wrong. Like one eyebrow will be cut off!! (laughter). We must make harmony and overcome the differences.

We must accumulate good conditions to achieve harmony. The way for the woman to unite is to educate her husband's relatives about God. You should achieve harmony—not be fighting. Raise you hands if you pledge not to fight but to achieve harmony. Don't lower your hands if you are not willing to achieve harmony.

Do you husbands and wives sleep together. Husbands and wives fight and don't sleep together. Husbands should take care of the wives. From the touching of the top of the head to the bottom of the feet you should serve your wife. Do you sleep with clothes? You must now sleep together without clothes. You must be very intimate to achieve harmony. You must follow the principles and laws taught by the parents. All relatives would like to visit you with this kind of spirit. So from now all husbands and wives must sleep naked. You must have a right heart to bring harmony between your brothers and sisters and bring harmonious relationships.

ONLY ONE HEAD

I made Rev. Kwak the central figure of all because there cannot be two heads. There must be unity between Rev. Hwang, Rev. Yoon and Rev. Kwak. There can be only one head.

From today on husband and wife must sleep together naked. When something is done wrong you should agree on the punishment, maybe you can pinch each other!! From now on you should sleep naked with your spouse. If you can't be with your spouse you can hold your pillow.

The following are some notes another brother took at this speech and posted online:

The female follows the male. The male follows God. Should the female complain? American woman, should men go around women or women around men? Men are usually larger, so it's better for women to go around men rather than over. Men should help women. Women, are you happy this way? When woman goes round man, should man abandon her or protect her. When man goes hunting or to work, man leaves woman at home, for her protection.

Man is the bone. Woman is the flesh.

Man should be in the position of protector to woman.

If you fight from now on, you should have some sort of agreement on what the punishment should be. Woman can take out an eyebrow or remove a nail. There should be that sort of punishment (laughter).

Husband and Wife, do you sleep together or separately? ("together!") Naked or with clothes? Don't laugh! This is serious.

You should sleep naked and touch each other. Should the wife be ashamed of holding onto the man's sexual organ? There will be so much fun and excitement there. Today I'm going to allow you to do whatever you want to do. If you don't become that kind of couple you will become very insecure. From now on we need to sever the fallen nature. We have to remove our old layer of skin.

Father and mother should teach their children how to be intimate. What do children prefer to see: husband and wife loving or husband and wife fighting? Our fun experiences should be taught to the next generation. All the neighbors will come and visit because they like those kinds of people.

From today on, do not fight! Should you have more children or stop having children?

I hope you will achieve the day of not fighting each other. This is God's wish.

I ask that you sleep together naked. If husband asks for his back to be washed should wife be upset? You need to have the right heart.

Husband and wife should go to bed naked not in clothes. If husband or wife does something wrong you need to have an agreement as to what the punishment shall be. A single life is no good.

By the age of 24 we should already have children as parents.

MEN PROTECT WOMEN

Father says that there is one head of a family, not two and that the man is the “center” of the family and the man’s primary responsibility is to protect women. I understand that these quotes of Father are to be seen as rough translations but because two different men posted similar statements by Father I think we can take these quotes as close to or actual statements of Father. Father says very strongly that men protect women. Jenkins writes Father saying it this way, “The man should have the purpose of protecting the woman” and the other brother says it this way, “Man should be in the position of protector to woman.” Father’s meaning is unmistakable.

PROTECTOR

Philip Lancaster writes in his book *Family Man, Family Leader* about a core value of patriarchy is the protection of women and children. He writes:

God is a protector. That is another expression His fatherhood. He protects those under His care, those in special need of protection. Indeed, the angel of the Lord encamps around all those who fear Him, and He rescues them (Ps. 34:7).

Since evil was introduced into this world there has been a need for protection. Evil is threatening and must be counteracted by righteous action. A failure of defense can mean the destruction of those who are vulnerable.

The man is the protector of his family. Again we must emphasize that his role is derivative and that it is God’s protection that is worked through his efforts; but a defender he must be. And once again this role has both a physical and a spiritual dimension.

For most of us the days are past when we are called upon to bolt our loved ones in the cabin and face down that grizzly bear with our muzzleloader. Yet that urge to protect is still part of men who are in touch with their maleness, and it must be carried out in ways appropriate to the modern condition.

In terms of physical protection the following examples come to mind. A father must determine where his family will live and if they are safe there from attacks of evil men. He must see that his house is a safe place to live through careful maintenance. He must keep up the family car to protect his dear ones from the dangers of worn tires and leaking brakes. He must defend his home against intruders, with force if necessary. He must set limits for the children in play: how far can they go, how high can they climb?

He must keep a constant eye out for danger and take steps to defend his wife and children when necessary. It is a man's job to pay any price necessary, including his own life, to defend women and children, especially his own household.

More subtle than physical dangers are the spiritual threats to a man's family. Scripture warns that the real battles for Christians are those that involve spiritual forces (Eph. 6:12). Many a man's family who live in physical safety are defenseless against some serious threats to their souls.

These threats come by means of evil influences that man allows to act upon his home and its members. One such threat is that of evil companions, whether neighbor kids, schoolteachers and classmates, or even members of the extended family. Another is evil in the form of print or electronic media, including television and videos. As the family gatekeeper, it is Dad's job to decide who and what has access to his little flock and to bar exposure to that which could draw them away from the Lord.

Just as tragic as spiritually malnourished children is the spectacle of spiritually vulnerable children whose fathers leave them exposed to soul-destroying influences. Surely no man could stand idly by if his kids were being threatened by a hungry predator with a taste for human blood. How is it that so many Christian men can allow their children to be devoured by the offspring of that roaring lion, the devil? Christian children by the millions are slaughtered in schools that have godless teachers and immoral peers, they are consumed by the deadly jaws of MTV and its kin on the tube, and their chastity is destroyed by the reckless and immoral patterns of the modern dating game. Why are Christian children being left so vulnerable? Where are the fathers?

Whether it is fixing a tire, buying a gun, restricting TV, or interviewing a daughter's prospective spouse, the many ways a man can protect his family are each a part of his calling to reflect the one who is our Protector.

At the website www.securityoncampus.org we find that campuses are not a safe place:

A recent survey, cited by the U.S. House of representatives, reported that thirty-eight percent of college women questioned had either been raped or were victims of felony sexual assaults. Surveys by rape crisis centers have concluded that rape and sexual assault are commonplace on many campuses. One in ten women will be raped during their years in college.

The last thing that leaders in government and the churches will talk about is patriarchy. Because the Fall was about males failing to protect females we see males today encouraging females to protect them. The Fall of Man was disorderly

madness so it is no surprise that during the lifetime of Sun Myung Moon we see sexual chaos. Father teaches that men and women are different. Leaders today teach the opposite. The key to understanding why everything is so nutty and painful is to understand that virtually no one understands what true masculinity and femininity is. I quote from a few books by authors such as Phil Lancaster and Aubrey and Helen Andelin who do know but they and their ideas are unknown to most people.

The Fall of Man was about sex and sexuality. The solution to our many problems is to understand what true sexuality is. Mankind needs to study Father's politically incorrect words and men and women need to emulate the True Parents. True Father is a strong patriarch who leads, provides and protects his wife while Mother is the model of the submissive wife who makes her husband her career. When Unificationist brothers guide, provide and protect their wives and Unificationist sisters make their husbands their career then we will grow by the millions and eventually the billions. The Unification Movement (UM) is essentially feminist so it has gotten nowhere even though we have the *Divine Principle*—the only rational theology on the planet.

Just think of every problem mankind faces. Isn't godly patriarchy the solution to every problem? If we had enough godly patriarchs in the UM we would grow internally in spirit and externally in numbers and power. If America had enough men who were strong, biblical patriarchs America would have won the Korean War and stopped China from becoming communist. If enough Muslim men were godly patriarchs we wouldn't have the problem of Islamic terrorism. No one can understand that the formula for world peace has to do with men being godly leaders in their homes and after building godly families then go on to lead their churches and nations. There is so much discussion and books and talk shows with fallen mankind in the growth stage trying to figure out how to solve all our many problems. The only solution and the only way we can find total happiness is through obeying Sun Myung Moon. To obey him means men have to start protecting women and stop putting them in harm's way. To follow Father means we have to teach what happened in the Garden of Eden and how that applies to our everyday life. We have to get everyone to a Blessing and understand what it means when the man takes the dominate position on the third day. What does it mean when Father says the 21st Century is the era of the Fourth Adam? It means that all men are to be restored Adams who act like Jesus and Father.

There is nothing weak about Jesus and Father. They are towers of strength and confidence. They teach absolute sexual morality and building large, loving families that inspire mankind. Do feminist marriages and families inspire anyone and touch your heart or are you moved by traditional families where men are the kings of their castles and their wives feel safe in their nest because their husbands are not afraid to provide, protect and take leadership? We all have two choices to make. The sexual dysfunction of the egalitarian marriage or the functional patriarchal marriage. Either women leave the home and confuse and castrate men in the workplace or they stay home and bear many children, homeschool them and focus on being their husband's helper. You will not find one sentence out of a

million sentences of Father that favors the egalitarian marriage and you will never see any feminism in the marriage of True Parents. True Mother is the embodiment of books like Helen Andelin's *Fascinating Womanhood* and the opposite of books like Betty Friedan's *The Feminine Mystique*. There is no gray area or third way. Either you are with God or with Satan. Either you are a sheep or a goat. Either you believe in patriarchy or you believe in feminism. Either you believe in Helen Andelin or Betty Friedan. Either you believe in the Bible that teaches godly patriarchy or you believe in Marx and Engels *The Communist Manifesto* that despises biblical patriarchy.

The number one goal of Satan is to destroy godly patriarchy just like he did in the Garden of Eden. Feminists are the ambassadors of Satan who have their sights on patriarchy. The following are two examples of books by feminists that talk about their main focus of destroying patriarchy.

One reviewer (*Village Voice*) of Mary Daly's *Beyond God the Father: Toward a Philosophy of Women's Liberation* says, "What other feminists have revealed by analyzing patriarchal society's political, economic, social, and sexual institutions, Daly does for the spiritual institution on which Western civilization is founded. Not for the timid, this brilliant book calls for nothing short of the overthrow of patriarchy itself."

The book flap for *Women-Church: Theology & Practice of Feminist Liturgical Communities* by Rosemary Radford Ruether says: "Christian feminists cannot wait for the institutional churches to reform sufficiently to provide the vehicle of faith and worship that they need today. As a response to the failure of both traditional and left-wing Christianity to meet their needs, they are joining together to reclaim aspects of the biblical tradition and to create new systems that liberate them from patriarchy. . . . Offers practical guidelines for developing communities of worship and mutual support." She does not give "practical guidelines." Ruether gives the worst advice possible. Feminists like to use the word "healing." Their ideology hurts people. Feminism is deadly to human happiness.

Gloria Steinem is the most famous feminist today. She gave a speech denouncing patriarchy and traditional families saying, "Patriarchy doesn't work anymore." The following is excerpts from a college newspaper:

On Wednesday, November 8th, the Hartford Club organized a gala event featuring the most prominent feminist speaker of our time. Seeing Ms. Steinem immediately demonstrated the obvious reasons as to why she is such a well-known, respected individual in her field. Ms. Steinem spoke conversationally and personally about many current issues and covered a wide range of topics related to feminism today.

To begin with, she received an enthusiastic round of applause to the initial statement, "Patriarchy doesn't work anymore." Her

ensuing dialogue used many women's issues to highlight this point. Particularly targeting the conservative right that presently controls the American congress, as well as religious zealots who demand "morality," Ms. Steinem pointed out that these groups often refer to a family as a single unit, as if there is one type of family that is acceptable. Rather, a more appropriate term would be families, implying that there are many different types that exist in our society. Furthermore, she believes that we are breaking away from once traditional patterns of families that existed in the past. Today, we are living longer, experiencing more, given many opportunities that past families did not have. As we break loose from these patterns of the past, we realize that there are many different paths to take and divorce may be one of these passages. "We are making families in many ways." While those who cling to hierarchies and patriarchy tell us that these ways are wrong, we need to accept these different types of families as equal as opposed to a singular archetype.

Ms. Steinem also addressed the issue of violence in our society today. ... Ms. Steinem believes that original violence, violence in the home, is the source of all violence.

Ms. Steinem challenged us to "Do something revolutionary, raise a feminist son." While once feminism fought to prove that women can do everything that men can, today we need to shift that focus to show that men can do everything women can do. Throughout many areas of her speech, Ms. Steinem was greeted with applause, laughter, approval and agreement.

PATRIARCHY DOES WORK

This student writing for her college newspaper is like so many who have been hoodwinked by Steinem and other feminist leaders. The truth is the very opposite of what this article says. Patriarchy works. Feminism does not work. Steinem is wrong in saying all types of families are "equal" in value. She doesn't know that the least violence in families is in the patriarchal families that she hates so much. Steinem fears "religious zealots" but it is "feminist zealots" like her that everyone should fear and reject. Her days are numbered. She is a dinosaur. Her ideas lack any vitality anymore. Her revolution has failed. Want to be truly revolutionary? Raise a patriarchal son.

The number one goal of Gloria Steinem and her rebellious fellow feminists is to destroy patriarchy. Why? Because that is Satan's number one goal. God has the opposite goal. God's plan was for Adam to lead Eve and his family. Adam was weak and followed Eve who followed Satan. The Fall is about a weak man and disorderly woman. Adam blamed Eve for the Fall. In the Garden of Eden God came to Adam, not Eve. Adam did not take responsibility for his failure to lead. It

is unmanly for men to talk like Adam and sound like victims of women even when women initiate sin. Leaders must take responsibility. Men have not created principled and safe communities for women to live in. Men fall short of being perfect leaders and the consequences are devastating. Eve and all other women have to take responsibility for their short comings but we have to judge men for their lack of godly leadership to provide, protect and lead properly.

The Fall turned the world upside down. God's providence of restoration was to send a perfect Adam, a perfect patriarch, to lead his wife, his children and the world into perfect harmony, total unity and true love. Jesus was killed before he could fulfill his position of being the first true patriarch. Sun Myung Moon comes as a perfect patriarch to show men what a true man is. Father raised his wife to be a woman that women can see as a true woman. Father created a movement to teach the vertical nature of the relationship between husbands and wives. Sun Myung Moon is the greatest man who has ever lived. He is the most confident and loving man in human history. He has spoken often of how men and women are different and therefore have different roles. His words are the greatest ever written on the nature of masculinity and femininity.

PATRICIDE

The word patricide means the killing of the father. Feminists want to kill the idea that men lead their homes, the church and society. Satan killed Jesus and almost killed Sun Myung Moon. Father's wife, his children and all other fallen men and women must humble themselves to Sun Myung Moon who is the ultimate patriarch. Satan does not want us to follow Father's leadership. Satan does not want people to read Father's words. This is why the *Divine Principle*, Father's speeches and his many hours of video showing him speak are not in libraries at the time of the printing of this book even though Father has been in America for almost 40 years. Satan has been successful in getting the many hours of video of him and his thousands of speeches buried and unknown. Someday his followers called Unificationists will get those videos and those speeches into libraries and on the Internet. I hope this book will inspire my fellow brothers and sisters to get Father's words and DVDs of Father speaking into every library in the world and make sure everyone can see videos of him on the Internet. The last thing Satan wants is for people to go to their public library and check out videos of Father speaking about the Fall and how to restore it. Satan has been successful in making sure that Father cannot be seen speaking on the Internet. Let's get millions and billions of people to watch videos of Father on the Internet teaching that feminism is wrong and explaining how men are to lead women.

The social experiment of feminism is beginning to be exposed as the lie that it is. More and more women are leaving the workplace and going back home. More and more women are homeschooling. More and more women are writing and speaking out for the traditional, biblical family. More and more churches are standing up for patriarchy in the church. Recently the Southern Baptists became headline news for writing a value statement saying that men are heads of their families and women are to submit to their husband's final decisions. They stood strongly on the

side of only men holding positions of authority over other men in the church. This produced a firestorm of controversy. A former President of the United States, Jimmy Carter, was a member and spoke out against their written statement of core values. He left the church and since then has been on a crusade to write books against patriarchy in the home and church and has given many speeches worldwide in favor of feminist homes and churches. In his book *Living Faith* Carter writes: “In 1979, the conservative wing of Christianity was strong enough to take over leadership of the Southern Baptist Convention (SBC), which had always been my church ‘home.’ I was dismayed when the fundamentalists took control.”

Carter gave a speech and a reporter wrote:

Former President Jimmy Carter spoke at a Bible study at the Baptist World Congress in England yesterday, where he said that the Southern Baptist Convention is led by men who want “to keep women in their place.”

Carter also said that Southern Baptists and other churches misuse Scripture to deny women the chance to serve as ministers.

No, they don’t. Carter and his feminist friends are the ones misusing Scripture. One person wrote in an article about this speech:

Does the Southern Baptist Convention discriminate against women? President Jimmy Carter says, “Yes.” Richard Land, SBC’s Ethics and Religious Liberty Commission president, says “No.”

Two weeks ago, the former chief executive spoke to what was billed as the “world’s largest Bible study class” during the centennial meeting of the Baptist World Congress in Birmingham, England.

“Despite the fact that Jesus Christ was the greatest liberator of women, some male leaders of the Christian faith have continued the unwarranted practice of sexual discrimination, derogating women and depriving them of their equal rights to serve God,” Carter asserted.

Richard Land responded: “It’s some surprise when former President Carter gets something right, not when he gets something wrong.”

Land continued: “We have a choice. We can either follow the spirit of the age and follow syncretizers and compromisers like Jimmy Carter—or we can follow the Apostle Paul. And we’d

rather have the approval of God and the Apostle Paul than Jimmy Carter.”

In 1984 the SBC passed a resolution on “Ordination and the Role of Women in Ministry” saying, “While Paul commends women and men alike in other roles of ministry and service (Titus 2:1-10), he excludes women from pastoral leadership (1 Tim. 2:12) to preserve a submission God requires because the man was first in creation and the woman was first in the Edenic fall (1 Tim. 2:13ff).”

President Carter, in his address to the Baptist World Congress audience, noted this first SBC attempt to put women in their place was a statement that twists the meaning of Genesis and “puts the blame for Original Sin on females.”

Carter admitted that selected passages from the Bible can be used to imply that Paul “deviates from Jesus and has a bias against women, suggesting they should be treated as second-class Christians, submissive to their husbands, attired and coifed demurely and silent in church.”

Though Richard Land obviously disagreed with the president’s conclusions, the statement that brought Land’s strongest reaction followed: “I would never claim the Scriptures are in error,” said Carter, “but it is necessary in some cases to assess the local circumstances that may have existed within a troubled early church and to study the ancient meaning of some of the Greek and Hebrew words.”

Carter illustrated his point by noting modern Baptists ignore Pauline admonitions forbidding women to worship without wearing veils or braiding their hair, or wearing rings, jewelry, or expensive clothing. (This principle of biblical interpretation is named cultural relativity and is widely accepted by conservative biblical scholars.)

Land responded by alluding to the books of 1 Timothy and Titus (without specific verse citations), stating that the New Testament spells out requirements for pastors and church leaders and the SBC follows those qualifications.

“We’re going to go ahead and practice what the Bible teaches us and that is that,” he responded. “While God calls both men and women to service in the church, the office of pastor of a local church is reserved for qualified men.”

Carter says Paul “deviates from Jesus,” has “bias against women,” and sees women as “second-class Christians.” He is wrong. Those who believe in traditional, biblical family values are not misogynistic and do not look down on women. Liberalism is hurtful to women. Liberal men do not honor women as much as patriarchal men. Godly patriarchs don’t look at their leadership position as giving them the right to be arrogant and harsh. On the contrary, they try to lead with the attitude of being a servant leader. Let me give an example. Here is a quote from an article on the web:

Jesus’ example of leadership is a corrective to such abuse of authority. In His kingdom, leaders think and act like servants. They hear the questions and cries of those who are hurting. They give others the consideration they want for themselves.

Peter writes, “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock” (1 Peter 5:2-3).

Spiritual shepherds are not to “lord it over” the flock of God.

Sun Myung Moon teaches that patriarchs should not be authoritarian:

You have to know parental love and how to attend and serve your parents. You have to know your spouse’s love and how to attend and serve your spouse. You should also know children’s love and how to serve your children. You shouldn’t just give orders to your children, but you should be able to serve and understand them. (*Blessing and Ideal Family*)

A reviewer of Carter’s book, *Our Endangered Values: America’s Moral Crisis*, for *Publishers Weekly* writes, “Criticizing Christian fundamentalists for their ‘rigidity, domination and exclusion,’ he suggests that their open hostility toward a range of sinners (including homosexuals and the federal judiciary) runs counter to America’s legacy of democratic freedom. Carter speaks eloquently of how his own faith has shaped his moral vision and of how he has struggled to reconcile his own values with the Southern Baptist church’s transformation under increasingly conservative leadership.” *Publishers Weekly* is a feminist publication so it gives Carter a glowing recommendation. The words in the title of his book are correct but the true meaning of the words are opposite of what Carter writes. America is in a moral crisis and values are endangered. There is a crisis in America because of people like Carter who attack traditional family values and the values of limited government taught by America’s founding fathers.

Some of the arguments Carter gave are popular with feminist theologians. They often use the words “rigid”, “dominators” and “exclusive.” We will look at some of their arguments in this book. My thesis is that the arguments against the

feminists by traditionalist theologians are true and that Sun Myung Moon speaks strongly for patriarchy as well. Carter is wrong in his views. Paul was the first to define what the core values a follower of Christ should have. God has been behind those writers who have written on the traditional marriage and family in the past who taught in detail what the roles of men and women are. We learn in the “Parallels of Human History” in the *Divine Principle* how God worked to raise mankind since the time of Jesus to be smart enough to not reject the Second Coming of Christ who would speak about the nature of masculinity and femininity. Sun Myung Moon is the Messiah and his core teachings are about marriage and family. By studying Sun Myung Moon we can know what Jesus would have taught.

ABSOLUTE WORDS

I quote Father extensively in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* proving that he believes that women are made by God to follow men. This is politically incorrect but his words are more politically incorrect than anything the Southern Baptists write or any other books for patriarchy that I have read. For example, Father says in one of his speeches, “Women absolutely must follow men” (6-17-90). Can anyone make a stronger statement for patriarchy than this one? He loves the word “absolute.” He often talks about “absolute values.” It is a motif throughout his teachings: “You must be proud that you are participating in the Unification movement, which is going after only the absolute standard. There is no halfway standard, but everything is absolute—absolute words, absolute love, absolute actions. This is the way you are committed to go, so you must be very proud of this.” (11-12-85)

Father lives by absolute values. His wife absolutely follows him. Right after saying the above he goes on to say, “M for men is like two peaks and W for women is like two valleys. The peaks must not go down to the valleys and vice versa. But no matter how you Americans think about this, you must follow this truth. Who doesn’t like this?” When he says that the “peaks must not go down to the valleys” he is saying that absolutely men and women never interchange. Father has used this play on the letters M and W several times over the years to make his point about the differences between men and women. In a speech Father gave to members on June 5, 1997 he talked about the letters M and W saying:

Who is in the position of subject, husband or wife? (Husband) Especially you American women, answer which one is subject. You know clearly. (Men) Women. (Men) The meaning of ‘woman’ is warning to men. (Laughter) [Father writes on the board] This “M” represents man and “W” represents woman. When they are placed together they are inseparable. Together they create a whole human being. But on this diagram which one is up? (Man) How about here? Which side is plus, up or down? (Up) Even within the English alphabet the “M” is on the top and “W” on the bottom. But some American women claim that women should be subject.

The concept and reality should become one. There should be no separation between them. Which is more precious, the visible or invisible world? (Invisible world) Based upon pragmatism there is no value in the unseen. In general America is enjoying material wealth. But because of this America is losing the concept of God. Therefore man is in the position of subject. If this is the formula, should the husband follow the wife or the wife follow the husband? (Woman should follow man) Who is in the position of subject? (Man) Is it easier to buy a woman or a man? (Woman) Father is showing you how women's eyes move following the diamond necklace, ring and earrings. But men don't care.

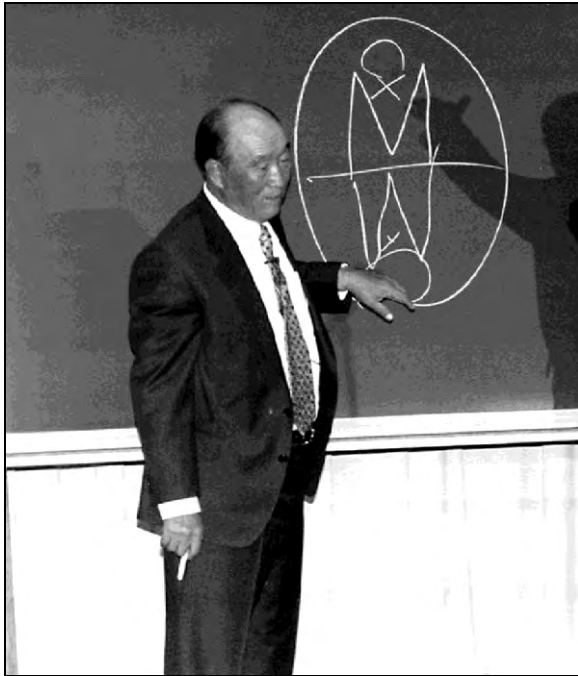
Some American women might believe that Reverend Moon always puts women down. They might come and sit here and listen to Father's explanation and eventually change their attitude. They will come to realize that Father is not a woman basher, but rather he truly promotes women's values. Don't you think that will happen? (Yes) If there is fair competition in the Olympic Games, could a woman beat a man? (No) No matter how many competitions might exist within the Olympic Games, woman cannot win over man. Do you feel badly? (No) Even if you feel badly, there is no other choice. Because this is the truth. Even if we have an eating competition still women cannot eat more than men. Women usually eat one-third of what men eat. Usually is the husband taller than the wife? (Yes) If the wife is much taller than the husband that isn't good. If she is too tall maybe crows and pigeons will come and nest in her hair. She will look like a telephone pole.

Before coming to America, Father heard that American women have guts and are brave. Therefore Father imagined that they must be taller than men. But when Father saw them he realized that they are smaller than men. Also in walking, a woman would have to take several steps to cover the distance a man does in one stride. If you have to cover several kilometers, man would probably have to take one hundred steps. Whereas a woman would have to take seven hundred steps. Who tires more easily? (Woman) Therefore who is pulling whom? (Wife is pulling on husband) You western women have guts. (Laughter) You answered clearly to Father which is very courageous. (Laughter)

Those of you who are gathered here in front of Father today, show your hands who believe that women are in the position of subject. Especially you American women. Someone may twist reality and claim that Reverend Moon is brainwashing all the women.

This is just one of many examples of father teaching about patriarchy. When he says, “Some American women claim that women should be subject” he is criticizing those in the so-called women’s liberation movement. They should be called the women’s slavery movement. God is for liberty; Satan is for slavery.

There is a saying, “A picture is worth a thousand words.” When he gave this speech about the English letters M and W he drew a diagram on the blackboard with the M on top and the W underneath. They neatly fit each other. The photo of this (shown here) is a dramatic example of his core teaching on patriarchy. He does not mention any exceptions to this rule.



Christian theologians often analyze the Bible by looking at the original texts in their ancient languages and debating what the words mean. Although Father speaks Korean and many of his speeches were translated quickly as he spoke and may not be exactly precise in English, I feel that we can still understand much of what Father says because of the sheer volume of speeches we have. Father often talks about the same ideas but gives added insights. He often teaches about the nature of God, men, women, and family. We can see a pattern in his words and that pattern is the same pattern we see in Christian writers on family over the past 2000 years. Father and traditional Christian writers speak strongly about men and women being very different and therefore having different roles.

Unificationists by their very name are a group that is united and teaches the world how they can unite into one big happy family at the family, church and state

levels. We have an ideology that is 100% true. We are to confidently be marriage and family counselors who give good advice on how to create perfect families. The name of our organization is Family Federation for World Peace and Unification. For forty years it was the Unification Church. Father ended his organization from being a church to being a federation. Even the name Unification Church was not the name Father originally gave it. He called it the Holy Spirit Association for the Unification of World Christianity. Notice the word “association.” Father is not into churches and he hates being called “reverend.” Father is into families. Unificationists should not focus on headquarters but focus on their families. I write elsewhere how Unificationists should define the word “family.” God’s will is that people organize their families the way the Bible and many traditionalist writers have taught. In the *Divine Principle* we learn that there has been a 400-year (also a 600 year) preparation for the Messiah. The printing press was invented over 400 years ago because God wanted his ambassadors to write in detail about his vision for godly marriages and godly families. Let’s look at one example of a marriage manual written over 400 years ago.

JOHN BUNYAN

John Bunyan is famous for writing *The Pilgrim’s Progress* in the 17th century, the world’s most widely circulated book next to the Bible. At a website that has all of his writings online (www.JohnBunyan.org) we read that this book “is second only to the Bible itself in number of copies sold through the ages and through out the world. It is sad, however, to note that much of what Bunyan wrote is forgotten.” One person wrote that his book “has probably passed through more editions, had a greater number of readers, and been translated into more languages than any book in the English tongue.” It has been translated into practically every language.

CHRISTIAN BEHAVIOR

Bunyan wrote about marriage in his book *Christian Behavior*. He teaches that husbands should never be angry with their wives, even when their wives are wrong. Godly patriarchs are sensitive. They are not advised to be harsh, cruel or lord it over the woman. Bunyan writes: “Let all be done without rancor, or the least appearance of anger: ‘In meekness instructing those that oppose themselves, if peradventure they may recover themselves out of the snare of the devil, who are taken captive by him at his will’” (2 Tim. 2:25,26). He writes like all Christian writers have written for the last 400 years that explain when the Bible speaks of women being in subjection it does not mean that they are slaves. In his chapter titled “The Duty of Wives” he writes:

“Let the woman,” saith Paul, “learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim 2:11,12). It is an unseemly thing to see a woman so much as once in all her lifetime to offer to overtop her husband; she ought in everything to be in subjection to him, and to do all she doth, as having her

warrant, license, and authority from him. And indeed here is her glory, even to be under him, as the church is under Christ: Now “she openeth her mouth with wisdom, and in her tongue is the law of kindness” (Prov. 31:26).

But yet, do not think that by the subjection I have here mentioned, that I do intend women should be their husbands’ slaves. Women are their husbands’ yoke fellows, their flesh and their bones; and he is not a man that hateth his own flesh, or that is bitter against it (Eph. 5:29). Wherefore, let every man “love his wife even as himself; and the wife see that she reverence her husband” (Eph. 5:33). The wife is master next her husband, and is to rule all in his absence; yea, in his presence she is to guide the house, to bring up the children, provided she so do it, as the adversary have no occasion to speak reproachfully (1 Tim 5:10,13).

There have been many marriage and family manuals written over the last 400 years and up until recently they all glorified patriarchal, biblical, traditional families.

For hundreds of years Americans read books teaching patriarchy from authors who believed in the biblical patriarchal family. One of the most popular manuals of the seventeenth century was *Of Domesticall Duties* written by William Gouge in 1622. One of the most popular in the eighteenth century was *The Well-Ordered Family* by Benjamin Wadsworth in 1712. In the nineteenth century many lived by these principles as taught in *Manners: Happy Homes & Good Society All the Year Round* by Sarah Hale. One of the most popular today is Helen Andelin’s book, *Fascinating Womanhood*.

Catherine Beecher was one the most influential writers of advice books in the 19th century. She urged women to obtain “appropriate scientific and practical training for her distinctive profession as housekeeper, nurse of infants and the sick, educator of childhood, trainer of servants and minister of charities.” In this way women would “develop the intellectual, social and moral powers in the most perfect manner” so they could become excellent mothers, wives and social reformers.

There has been an avalanche of marriage manuals and books against old-fashioned marriages and families. One of the most famous of these books attacking the long held view that men are heads of the home and church is Betty Friedan’s *The Feminine Mystique*. It should be titled *The Feminist Mistake*. She wrote her diabolical book in 1963. She is on the Cain side. On the Abel side was Helen Andelin’s book *Fascinating Womanhood* that was also written in 1963. Friedan teaches women to leave home and dominate men in the workplace; Andelin teaches women to honor the traditional view of the Biblical marriage and family which teaches that a woman follows her husband and men follow other men who are in leadership position over them. Men have to follow many men but

women have to follow only one man, her husband. Satan wants to reenact the fall. He wants men to act like Adam and not take charge. He wants women to act like Eve and dominate Adam. One of the most visual and obvious examples of Father teaching patriarchy is in the 3-Day Ceremony where the woman begins by doing as Eve who dominates men and ending with the man dominating the woman. The word “dominate” has a negative connotation but the use of the word in the Bible for the Three Blessings where mankind “dominates” the earth has a positive connotation.

Another word that now has a negative connotation is the word “rule.” But when God said the man would rule his wife in Genesis it was not given as a curse like feminist theologians interpret the phrase. There is deep division between Cain and Abel now in Judaism and Christianity over patriarchy. One encyclopedia said of Judaism, “Orthodox Judaism does not permit women to become Rabbis, but women Rabbis have begun to appear in recent years among more liberal Jewish movements.” In Christianity there has been a dramatic division in some mainline churches over the ordination of women.

In this debate God is on one side and Satan on the other. Unificationists should join those on the Right against those on the Left in this cultural war. We cannot be mush people who think we can unite Cain and Abel with vague words. We cannot bring out guitars and sing folk songs while we are all holding hands and think this will bring unity. We need to have a well thought out ideology that will get both sides of Judaism and Christianity to not only unite on traditional family values but to get them to accept Father as Messiah and agree on all the other values he teaches.

There is a battle of the books over patriarchy in universities, seminaries and churches. There are thousands of books. I have read a few and will quote from some of them but there are so many books with so many angles and arguments each side gives that I cannot go into any detail here. I will only comment on a few arguments and hope that it is enough for you to be convinced that those on the Right are right when they say that men are to “rule” their wives and “rule” other men in society. A woman’s place is in the home. Feminist bumper stickers say things like “A woman’s place in the house—the House of Representatives.” There are no gray areas, no third way, no fourth way, no going beyond patriarchy and feminism. Just because Unificationists are blessed with knowing the *Divine Principle* that gives new interpretations of key passages in the Bible, we cannot join feminists who sincerely feel they have new, improved interpretations of key Bible passages on the relationship between men and women. We know that our interpretation of the Bible from the perspective of Father’s revelations are true but are seen as heretical by many Christians. But Father’s many statements on men leading women cannot be ignored or misunderstood. He is not a heretic in the eyes of conservative Christians when it comes to the traditional, biblical family.

Let’s look at a few of the arguments religious feminists give. Jimmy Carter is the most famous of the bunch because he was a former President. He once said that traditionalists see women as being “subhuman.” A favorite word they use is

“inferior.” This is the number one argument they have. They honestly believe traditionalists don’t respect women and think women are “inferior.” Those on the Right deny this charge but it makes no difference how logical and reasoned those on God’s side are, it does not convince the die hard liberals on the Left. I will never forget the first time I heard the *Divine Principle*. I was so excited. But there were other people sitting next to me that just didn’t understand anything they were hearing and there were some that were negative. This is how the truth always makes its way from the bottom to the top. First everyone believes the earth is flat and the sun revolves around the earth, gets angry at those pioneers like Galileo who speak the truth about the universe, and then eventually every person believes the truth. Eventually every person will believe the truth of the *Divine Principle*. Someday the Leftists in academia will recant their false statements and everyone will be united in harmony. How many years it will take for this to happen depends on how effective we are in living and teaching the core value of patriarchy.

There have been many excellent books and articles and speeches by those for patriarchy in the last few years. If you are new to this debate I would recommend you begin with the books by Aubrey and Helen Andelin. Every brother should read Aubrey’s *Man of Steel and Velvet* and every sister should read Helen’s classic best-seller *Fascinating Womanhood*. Check out Helen’s website at www.fascinatingwomanhood.net. I talked to Helen recently, and she told me her publisher for her book in Japan told her they have put full page ads in Japanese newspapers for her book *Fascinating Womanhood* and that her book is so popular that they felt it would turn Japan upside down. Mrs. Andelin told me that the book has been translated into four languages—Japanese, Russian, Spanish and Korean. She told me that the Japanese version can be bought at Amazon.com.

There are a number of books on manliness. You have to be careful because they often teach both bad and good ideas. *Manliness* by Harvey C. Mansfield is an example of this. Mansfield is one of the few conservative professors at Harvard and he tries to define manliness but his attempt falls flat because he thinks it would be good to restore some old-fashioned manliness in the home but outside the home it is good to have a “gender-neutral” society. You usually have to pick and choose between what is true and what is false when you read books on masculinity and femininity.

For a more theological view on patriarchy I think the best book to begin with is *Recovering Biblical Manhood and Womanhood* by John Piper and Wayne Grudem. The book has articles by many wonderful men and women who give their arguments with intellectual vigor and even though they sometimes get a little heavy with scholarly, academic jargon they are always interesting for the general reader.

The classic books for feminism are by Marx and Stanton. Karl Marx and Friedrich Engels wrote the most famous book on feminism titled *The Communist Manifesto* in 1848. Elizabeth Cady Stanton wrote the *Declaration of Sentiments* (1848) and *The Woman’s Bible*. I analyze Marx elsewhere. Let’s look at Stanton. Ken Burns is a well-known maker of video documentaries. He made one on Stanton and her

gang and he says Stanton is the “greatest woman in American history.” The truth is that she is the worst woman in American history.

Her Declaration is exaggerated male bashing. She writes:

Man has endeavored in every way that he could to destroy woman’s confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

He allows her in church, as well as state, but a subordinate position, claiming apostolic authority for her exclusion from the ministry.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

As a teacher of theology, medicine, or law, she is not known.

In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes, her master.

The truth is most men do not try to “destroy” women. She is wrong in saying women should be ministers. She is wrong to say God has not made separate spheres for men and women. Women should not be professors of theology, medicine or law. And countless men have not been dictators. She uses the word “master” because it has a negative connotation of tyrant. In the early days of the American Unification Movement we used to read Sun Myung Moon’s speeches that began, “Master Speaks.” That was changed to “Father.” Master has the feeling of master and slave.

It’s been over 150 years since Stanton criticized men for being “masters” and feminists are still condemning men of trying to be “masters.” Our culture today bombards us with anti-patriarchal messages. Ellen Goodman is one of America’s most popular syndicated columnists. She wrote against the Million Man March and the Promise Keepers because they teach men to be heads of their families. She quotes someone from *Ms.* magazine saying, “They are telling men, ‘We’ve been bad masters, let’s now become better masters.’” “Today, Americans talk about families and communities in chaos. The absence of fathers is described as a national disease. The return of fathers as a cure. But in any chaos it’s easy to give up on the democracy of relationships, the give and take of equality. It’s easy to long for control, for authority figures, for old icons of manhood after all this time, all this change, the new man being molded by this movement doesn’t sound much like a partner. He’s just a kinder, gentler patriarch.”

Ellen Goodman is a modern day ambassador for Satan. Stanton is a pioneer ambassador for Satan. Stanton’s relationship with her own husband was not a master/slave relationship. He was a nice guy who provided for her and their seven children. Stanton was possessed by low spirits to be a champion for Satan.

She ends her declaration by saying she and her fellow pioneer feminists are going to work hard and long to achieve victory. And they did. By 1920 when Father was born they had turned everything upside down.

In 1920, 72 years after Marx and Stanton's writings were published, the Messiah was born in Korea. In 1992, 72 years later, the Messiah proclaimed himself the Messiah.

1848-1920 = 72 years

1920-1992 = 72 years

He speaks out against feminism or what is often called the Women's Liberation Movement. Hopefully in the next 72 years we can restore patriarchy. The feminists and communists and socialists have worked very hard and have won a great victory. Their ideology of egalitarianism is now the ruling ideology. What is the result? Their social experiment has produced more pain in the 20th century than any century before. The twentieth century is the worst century for the battle of the sexes and the battle of nations. What do feminists say when you point out that there has been so much blood shed and so much divorce? They say it is the inevitable price to pay for building their brave new world. Egalitarians don't care about the statistics of high divorce. They say they are interested in quality, not quantity. They think men and women's relationships are overall happier in today's feminist society than those who lived in the past. This is Satan's ultimate lie. Patriarchal marriages and families are overall far happier than feminist ones. Want scientific proof? Read *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* by W. Bradford Wilcox.

In 1895 Elizabeth Cady Stanton published *The Woman's Bible*. She saw the Bible as a book against women. Some modern day feminist theologians see the Bible as she did as being a patriarchal diatribe against women. Episcopal bishop John Shelby Spong "is the bestselling and, arguably, most visible liberal theologian of recent times" He is "an influential public speaker, writer and media figure" who is "well known for ordaining practicing homosexuals." He said in his book *Living in Sin: A Bishop Rethinks Human Sexuality*: "There is no doubt about the fact that the Bible is biased against women. . . . Both the religious and ethical directives of the Bible were formulated out of a patriarchal understanding of life, with the interests of men being primary. Are we willing to return to these destructive definitions of both men and women?" Today many feminist theologians take a different view and try to twist the Bible into a feminist book that they say has been misinterpreted for thousands of years.

Stanton criticizes the Bible as being written by a bunch of pathetic men with the sole motivation to dominate women. She says, "The Bible in its teachings degrades women from Genesis to Revelation. . . . From the inauguration of the movement for woman's emancipation the Bible has been used to hold her in the 'divinely ordained sphere,' prescribed in the Old and New Testaments." She correctly sees that the Bible believes in different roles for men and women. She

lived in the nineteenth century (also called the Victorian times) that had a near unanimous belief that men and women are very different and there should be “separate spheres” to separate them. She writes, “The canon and civil law; church and state; priests and legislators; all political parties and religious denominations have alike taught that woman was made after man, of man, and for man, an inferior being, subject to man. Creeds, codes, Scriptures and statutes, are all based on this idea. The fashions, forms, ceremonies and customs of society, church ordinances and discipline all grow out of this idea.” The motivation of the laws of government and church were to respect the ideology of patriarchy that encouraged men to protect women. They had a more vertical view than people do today. They understood and valued hierarchy and the divine order for men and women.

She says, “If the Bible teaches the equality of Woman, why does the church refuse to ordain women to preach the gospel, to fill the offices of deacons and elders, and to administer the Sacraments, or to admit them as delegates to the Synods, General Assemblies and Conferences of the different denominations?” The key word here is equality. Feminists think the word equality means sameness. She says that women are seen as “unfit to sit as a delegate in a Methodist conference, to be ordained to preach the Gospel, or to fill the office of elder, of deacon or of trustee, or to enter the Holy of Holies in cathedrals.” Stanton won a complete victory in her war against patriarchy and today the Methodist church is a leader in making women ministers. What is the result of this? It has become a dying church. Feminism is the kiss of death.

She says, “Come, come, my conservative friend, wipe the dew off your spectacles, and see that the world is moving. Whatever your views may be as to the importance of the proposed work, your political and social degradation are but an outgrowth of your status in the Bible. When you express your aversion, based on a blind feeling of reverence in which reason has no control, to the revision of the Scriptures.” Anyone who believes in the Bible, she says, is “blind” and has no “reason.” These kind of people, she says, are called “conservative” and should wake up to the reality that the world is “moving” ahead. The truth is that conservatives see clearly that feminism moves the world downward to hell. The road to hell is paved with good intentions.

MOMENTOUS REVOLUTION

She says, “How can woman’s position be changed from that of a subordinate to an equal, without opposition, without the broadest discussion of all the questions involved in her present degradation? For so far-reaching and momentous a reform as her complete independence, an entire revolution in all existing institutions is inevitable.” She calls for a “revolution” that will take women from being “subordinate” to “equal.” The word equal is feminist’s favorite word. They see things horizontally. She is right in saying her revolution is “far-reaching and momentous a reform” because she and her comrades are for a sexual revolution that defies human nature. They fight against natural law and common sense. To reject patriarchy is to reject what is normal and orderly. Feminism is abnormal and chaotic. Her goal is for women to have “complete independence.” Well, women

have it today and what is the result? We have the Messiah living in America for 33 years and denouncing it as disorderly and confused. He often criticizes American women for being out of order.

She writes, “Again there are some who write us that our work is a useless expenditure of force over a book that has lost its hold on the human mind. Most intelligent women, they say, regard it simply as the history of a rude people in a barbarous age, and have no more reverence for the Scriptures than any other work. So long as tens of thousands of Bibles are printed every year, and circulated over the whole habitable globe, and the masses in all English-speaking nations revere it as the word of God, it is vain to belittle its influence. The sentimental feelings we all have for those things we were educated to believe sacred, do not readily yield to pure reason. I distinctly remember the shudder that passed over me on seeing a mother take our family Bible to make a high seat for her child at table. It seemed such a desecration. I was tempted to protest against its use for such a purpose, and this, too, long after my reason had repudiated its divine authority.” She understands that to win her crusade against patriarchy she has to deal with the Bible because it is the most powerful and most published book in history. She has to show the Bible is wrong.

She goes on to write, “The only points in which I differ from all ecclesiastical teaching is that I do not believe that any man ever saw or talked with God, I do not believe that God inspired the Mosaic code, or told the historians what they say he did about woman, for all the religions on the face of the earth degrade her, and so long as woman accepts the position that they assign her, her emancipation is impossible. Whatever the Bible may be made to do in Hebrew or Greek, in plain English it does not exalt and dignify woman.” Everything about this is wrong. God did talk to his central figures and the Bible does exalt women. Patriarchy is the belief that women should be protected. Where is the logic in the belief that women should protect men? Isn’t the belief in women police officers the opposite of “exalt” and “dignity”?

She says “all religious organizations” practice “invidious discrimination of sex.” Everyone discriminates. The question is what we discriminate for and against. Back then people had a more vertical understanding of what a man and a woman are and knew that women should be dependent on men’s protection.

Stanton believes that Darwin has more truth than the Bible: “As out of this allegory grows the doctrines of original sin, the fall of man, and woman the author of all our woes, and the curses on the serpent, the woman, and the man; the Darwinian theory of the gradual growth of the race from a lower to a higher type of animal life, is more hopeful and encouraging.” Where is the logic that women have more value in Darwinism than the Bible when Darwinism says women are evolved animals instead of the daughters of God?

She says, “You cannot find a direct command of God or Christ for the wife to obey the husband.” False. God told Eve that Adam was to “rule” over her.

Feminists do a lot of male bashing. Stanton writes:

Abraham has been held up as one of the model men of sacred history. One credit he doubtless deserves, he was a monotheist, in the midst of the degraded and cruel forms of religion then prevalent in all the oriental world; this man and his wife saw enough of the light to worship a God of Spirit. Yet we find his conduct to the last degree reprehensible. While in Egypt in order to gain wealth he voluntarily surrenders his wife to Pharaoh. Sarah having been trained in subjection to her husband had no choice but to obey his will. When she left the king, Abraham complacently took her back without objection, which was no more than he should do seeing that her sacrifice had brought him wealth and honor. Like many a modern millionaire he was not a self-made but a wife-made man. When Pharaoh sent him away with his dangerously beautiful wife he is described as, "being rich in cattle, in silver and in gold," but it is a little curious that the man who thus gained wealth as the price of his wife's dishonor should have been held up as a model of all the patriarchal virtues.

We learn in the *Divine Principle*, the basic theology of Sun Myung Moon, that Abraham did the right thing when he let his wife go to the Pharaoh. Leading a religious life is often difficult to understand and to do. Because Satan rules the world mankind usually makes the serious mistake of not understanding the words and actions of his central figures. Patriarchs of God will be seen as "cruel" by fallen man because they cannot see through God's viewpoint. Stanton is rebellious in her male bashing of God's central figures and those who enforced patriarchy in her day.

Stanton writes, "The home sphere has so many attractions that most women prefer it to all others. A strong right arm on which to lean, a safe harbor where adverse winds never blow, nor rough seas roll, makes a most inviting picture. But alas! even good husbands sometime die, and the family drifts out on the great ocean of life, without chart or compass, or the least knowledge of the science of navigation. In such emergencies the woman trained to self-protection, self-independence, and self-support holds the vantage ground against all theories on the home sphere." Her husband was a good man who took care of her and their children and she can't reject her conscience that says women "prefer" the home to the marketplace. But she is wrong, as so many people are today, in thinking that women should learn a trade and be able to support their families if she becomes divorced or widowed. I write elsewhere that women in those situations should be protected by other men such as her father and brothers. The Bible clearly states that the church should take care of widows. How many churches today have a core value of totally providing for widows and divorcees? Many families and churches push widows and divorced women out to earn money and take care of themselves. Today's families and churches have been digested by satanic thinkers and writers like Stanton to encourage women to be independent.

She says, “The truth is that Christianity has in many instances circumscribed woman’s sphere of action, and has been guilty of great injustice toward the whole sex.” Tocqueville is considered the greatest writer on America. He saw things differently. He saw that women were happy in their “sphere” when he visited America in the 19th century. And modern research proves that the most injustice to women occurs in non-patriarchal marriages.

Stanton spends a lot of time focusing on Deborah, the Old Testament Judge but the exception should not make the rule. Stanton states:

The antagonism which the Christian church has built up between the male and the female must entirely vanish. Together they will slay the enemies—ignorance, superstition and cruelty. United in every enterprise, they will win; like Deborah and Barak, they will clear the highways and restore peace and prosperity to their people. Like Deborah, woman will forever be the inspired leader, if she will have the courage to assert and maintain her power. Her aspirations must keep pace with the demands of our civilization. “New times teach new duties.”

God never discriminates; it is man who has made the laws and compelled woman to obey him. The Old Testament and the New are books written by men; the coming Bible will be the result of the efforts of both, and contain the wisdom of both sexes, their combined spiritual experience. Together they will unfold the mysteries of life, and heaven will be here on earth when love and justice reign supreme.

Feminists today look at America and see that there is less “antagonism” between men and women than there was in Stanton’s day. I wonder what Stanton would have done if she knew the result of her crusade would get women out of the home and into the police department. Feminists see America as half full and anti-feminists see it as half empty. Women now have Stanton’s “new duties” as soldiers and some are coming home in body bags and some without legs and arms. God does discriminate. He does make laws. Feminist comrade marriages like Bill and Hillary Clinton have will never “unfold the mysteries of life” and bring anyone “love and justice.” Stanton is Cain who cannot see through the imperfections of Abel. Former members who denounce Sun Myung Moon have thrown the baby out with the bathwater too. Those who mocked, beat, jailed, tortured and killed Jesus were ignorant that they were supposed to follow him. Human history often favors Satan. God’s messengers are usually rejected. But Satan will not rule forever. Someday we will all be united in what Stanton calls “the coming Bible.” That Bible is written in the speeches of Sun Myung Moon. It is the Completed Testament. And Father speaks strongly against the ideas of women like Stanton who rebel like Eve against the Messiah and those who have written God’s revelations. The Completed Testament was written by a man. Not a man and a woman. Sun Myung Moon tried to teach and raise his first wife but she

was possessed by feminist spirits and rebelled against him. True Mother is the epitome of the traditional, biblical wife.

Stanton writes that her values are “liberal principles” and “progressive thought” that “demand in regard to all matters pertaining to the absolute freedom of women.” The Second Coming of Christ, the man Sun Myung Moon, has made it crystal clear that liberalism is Satan’s ideology and he is for the traditional family that gives absolute freedom. Freedom comes with the responsibility to live by God’s universal values. The number one core value of God is for men to protect women. Adam did not protect his wife but the Third Adam, Sun Myung Moon, has protected his wife. Every move she makes is guided by him. She is a happily married woman like so many women are who understand that they are made to live in submission to their husbands and focus their lives on being his helper.

Stanton’s book, like all feminist books, are full of lies. Traditionalist books are filled with life giving truth. Stanton worked very hard to achieve her victory. I thank God that there are more and more great men and women and more books being published that expose the lies of women like Stanton and offer hope for true happiness instead of the false happiness the feminists peddle. How do we win the world back to patriarchy? I question whether it is of any use to try to witness to those in power such as ministers, professors and politicians. They are arrogant in their belief they are wise and so are not very creative. Those who first followed Jesus were not leaders like John the Baptist and those who first followed Sun Myung Moon were not leaders like Billy Graham and Jerry Falwell. It was average and ordinary people like me. I am no big shot and I doubt if there are many big shots who will be interested in what I write. Just like Sam Walton came from a small town in the Ozarks and worked at the grass roots level and then became the greatest retailer in the world, those who will understand what I am writing about will first come from little people and eventually from them will rise leaders who will replace those who are now in power. History has shown that once people gain power they often let it go to their head and stop being open to God. Those in leadership position in the Unification Movement must be careful to not get digested by this world. Power must be decentralized to families and trinities of families. Sun Myung Moon is an extremely creative man who is not into centralization. He publicly announced on his 50 state tour in America in 2001, “Ultimately, organized churches, temples and mosques will disappear.”

Sun Myung Moon says, “Father is not in the box of any religious ideology. This is hard for them to understand. Father came from the Christian foundation with the Holy Spirit Association for the Unification of World Christianity however Father always said he would take down that sign. Father did and created the Family Federation for World Peace and Unification without any boundaries. This really moved the Chinese leaders—Father is out of the box. Father took down the banner of the Unification Church and eliminated boundaries. If you think about it this is amazing. Father did such an unusual thing in taking down the banner of our church.” (3-21-04)

I hope Unificationists will think “out of the box” like Father does. This means Unificationists must stand up and fight to win against feminists like Stanton and Steinem. God held Adam responsible even though Eve was the first to sin because God’s core value is patriarchy. From the very beginning he made Adam the leader. He called for Adam, not Adam and Eve. The Fall of Man was about a woman leaving her sphere of protection of her husband and spending time with someone other than her husband. In the Last Days we see this on a massive scale and the result has not been “progress” like the feminists say there has been. There is a terrible battle of the sexes and no one is winning. Those religions that teach women to have authority over men are sabotaging themselves.

Feminists have contempt for the stay-at-home mom. Frederica Mathewes-Green was a former feminist who wrote in an article titled “Three Bad Ideas” that when she became a feminist she and the feminist leaders thought “housewives were dumb, that staying home and raising kids was mindless drudgery. It didn’t matter that our foremothers for generations had found homemaking noble and fulfilling. What did they know?— they were stupid housewives! We were embarrassed by our female ancestors and envied the males. They had power, and we wanted power. We couldn’t imagine any success except success in men’s terms.”

“RULE” “DOMINION” “SUBMIT”

Feminists have successfully gotten most Americans (and currently some leaders of the Unification Movement) to think that, in marriage, such words as “rule,” “dominion,” and “submit” in the Bible are outdated and offensive. Let’s look at a few quotes. Feminists will say that when God cursed Adam and Eve after the Fall He punished them with patriarchy. Gen. 3:16 says: “To the woman he said, ‘I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.’”

As you look at fallen man talk about patriarchy keep in mind that very few writers and thinkers can be absolute. There is usually a mixture of true and false when anyone speaks. Let me give an important example. Wayne Grudem and John Piper are key leaders in fighting feminism in the church. They have edited a great anti-feminist book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism* that I highly recommend. They have a powerful website (www.cbmw.org) I hope you will visit and read the articles there. Grudem has written a book against Christian feminists titled *Evangelical Feminism: A New Path to Liberalism?* Grudem and Piper speak strongly of patriarchy for men and submission for women in the home but on their website they make it known that they think patriarchy is only for the home and church. Women, they say, can work outside the home and women can be leaders over men, even in politics. Wayne Grudem in the DVD of a speech he gave titled *A Three-Part Seminar on Biblical Manhood & Womanhood* is wrong when he praises his daughter-in-law for working outside the home. We have to always be aware that Christian theologians are not always correct. Mary Kassian is a popular Christian author who has good books against feminism such as *Feminist Mistake* and *Feminist Gospel*. But she

has a serious blind spot like Piper and Grudem because in her book *Women, Creation and the Fall* she says that women can work outside the home.

Russell Moore is Dean of the School of Theology at the Southern Baptist Theological seminary and in the DVD you can buy of him (www.cbmw.org) giving a speech titled *Gender Matters: A Discussion on the roles of Men and Women At Home and In the Church* he is right in saying women are not to hold leadership over men at home and in the church but he is wrong in saying women can lead and should lead men in society. Moore says he finds nothing wrong in a woman being commander-in-chief as President of the United States.

I like most of what Moore and Grudem say in their DVDs but I am reluctant to encourage anyone from watching them because of the serious flaws they have in the role of women outside the home and church. If you decide to order these DVDs from www.CBMW.com of these men speaking and use them for home schooling be sure to point out the parts where they are wrong.

Patriarchy Beyond the Home

An excellent book that takes the truth of patriarchy to its logical conclusion is Philip Lancaster. In his book *Family Man, Family Leader* in the chapter titled “Patriarchy Beyond the Home” he writes:

“You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.” (Matt. 5:14-16)

As you and I shape our families according to the patterns of biblical patriarchy, the world around us will be affected. This will happen in large part because of our efforts, if we are faithful, to have God’s Word shape everything we do outside the home as well as inside. But even apart from such conscious intentions, godly homes influence the societies of which they are a part by a very natural and inevitable process whereby the parts shape the whole.

God has designed the world so that it is shaped more by the accumulation of many small influences than by the one big influence. We see this in His kingdom as well: it is a bottom-up operation rather than top-down. God is changing the world through the quiet process of converting sinners one at a time, getting hold of their families, and thus shaping family lines, communities, churches, and whole nations. The influence spreads from the bottom up, from the lesser to the greater, from the individual to the family to the society. People are not converted by government decree by the thousands, but one-by-

one and family-by-family. And changed people end up creating a changed society.

This is why mass education and legislation cannot actually create a better world, despite the grandiose claims of those who run our schools and governments. They don't deal with the heart and can't transform the person.

A return to God's patterns for the home will spill over into the rest of society. Let's now think more about that prospect. How will a return to biblical patriarchy in the family bring changes beyond the home?

Male Leadership Throughout Society

As men and women practice their God-given roles within the family, it is only natural that the larger society will reflect and support these roles as well. The principle of male leadership will be expressed whenever groups of people join for a common purpose, be it a church, a voluntary association, or a county council.

Men are to lead and women follow. This is part of God's creation order that He established in the Garden at the beginning of history. The hierarchy of Adam over Eve formed the basis of a sound and stable family, and the principle of male leadership that God instituted during creation week flows outward beyond the nuclear family to inform the way in which all societal institutions should be structured.

It would be unnatural for a community group to reverse this pattern. Why would a woman who is used to affirming her husband's leadership and deferring to him at home then turn around and become the leader of men in the local neighborhood improvement association?

That men are to lead in organizations outside the context of the family is affirmed over and over again throughout the scriptures. Every time the Bible addresses the issue of hierarchy within a social group, men are always designated as the leaders. The ruling office in the church is that of elder (or bishop) and men hold that office.

"If a man desires the position of a bishop, he desires a good work. A bishop then must be...the husband of one wife...one who rules his own house well, having his children in submission and with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?" (1 Tim. 3:1-5)

Furthermore, women are explicitly excluded from the position of authority in the church.

"And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first,

then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression.” (I Tim. 2:12-14)

The basis of Paul’s command that men lead and women follow in the church is the creation order and the sinful forsaking of that order when mankind fell into sin in the Garden. So church life is consistent with home life in this regard.

Notice again the verses from First Timothy 3. They contain an important principle that explains why there must be a continuity of practice between home and larger society: the home is the training ground for leadership roles beyond the home. The specific point of the text is that a man is not qualified to rule the church until he has proven his leadership ability within his family. But in general this means that family life is a preparation for life beyond the family and that the patterns of home life will become the patterns of life in other spheres.

It is proper for men to assume the lead whenever people get together since men reflect the headship of God the Father. Because this role is commanded in the home and the church, it follows by strong indication that it applies in the other spheres of life, be it civil government or in neighborhood or in ministry associations.

The wisdom of this application was never questioned until egalitarianism began to make inroads into our culture. Now it is seriously questioned. Christians will often bow to God’s commands for home and church, since they are so explicit in Scripture, and yet balk at applying the principle of male leadership beyond that. But it honors God and the order He has established to seek to create a society that is not at war with itself, with one standard for home and church and another for everywhere else. If God’s people will shrug off the social pressures of feminism, they will see the wisdom of being consistent with the principle of male leadership in every sphere.

At www.cbmw.org John Piper has an article titled “Manhood and Womanhood Conflict and Confusion After the Fall” where he says:

To the woman he said, “I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you....If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door; its desire is for you, but you must master it.”

Last week we focused our attention on Genesis 1:27. This is the utterly important foundation for understanding what it means to be human, especially what it means to be human as male and female. “So God created man in His own image, in the image of God He created him; male and female He created them.” Moses

adds the words "male and female" to make sure that no one makes the mistake of thinking that the word MAN in this verse ("He created man in His own image") refers only to the male human and not to the female human.

Genesis 5:1-2 makes the same point: "This is the book of the generations of Adam. When God created man (Adam), He made him in the likeness of God. Male and female He created them, and He blessed them and named them Man (Adam) when they were created." So the clear teaching of Genesis is that human beings, both male and female, are utterly unlike all other creatures because humans alone are in the image and likeness of God - both male and female.

Then I said last week that if God created us in his image AS MALE AND FEMALE, that implies equality of personhood, equality of dignity, mutual respect, harmony, complementarity, and a unified destiny.

Equality of personhood means that a man is not less a person than a woman because he has hair on his chest like a gorilla, and woman is not less a person because she has no hair on her chest like a fish. They are equal in their personhood and their differences don't change that basic truth.

Equality of dignity means that they are to be equally honored as humans in the image of God. Peter says (in 1 Peter 2:17) "honor all," that is, all humans. There is an honor to be paid to persons simply because they are humans. There is even an honor that we owe to the most despicable of criminals, like a Ted Bundy, just because he is a human and not a dog. And that honor belongs to male and female equally.

Mutual respect means that men and women should be equally zealous to respect and honor each other. Respect should never flow just one direction. Created in the image of God, male and female should look at each other with a kind of awe that is tempered but not destroyed by sin.

Harmony means that there should be peaceful cooperation between men and women. We should find ways to oil the gears of our relationships so that there is teamwork and rapport and mutual helpfulness and joy.

Complementarity means that the music of our relationships should not be merely the sound of singing in unison. It should be the integrated sound of soprano and bass, alto and tenor. It

means that the differences of male and female will be respected and affirmed and valued. It means that male and female will not try to duplicate each other, but will highlight in each other the unique qualities that make for mutual enrichment.

Finally, unified destiny means that male and female, when they come to faith in Christ, are “fellow heirs of the grace of life” (1 Peter 3:7). We are destined for an equal enjoyment of the revelation of the glory of God in the age to come.

So in creating human beings as male and female in His image, God had something wonderful in mind. He still has it in mind. And in Jesus Christ He means to redeem this vision from the ravages of sin.

We looked very briefly last week at what sin did to the relationship between men and women. I want to clarify that further this morning. Originally I had planned only to touch on this and spend most of our time on the vision of manhood and womanhood before the fall. But the message took a different turn and what I'm doing now is setting the stage to unfold this pre-fall vision of manhood and womanhood next week. I want you to sense very keenly what the conflict is between men and women and how great the confusion is today about what it means to be a man or a woman.

Let's look at Genesis 3:16. Adam and Eve have both sinned against God. They have distrusted his goodness and turned away from him to depend on their own wisdom for how to be happy. So they rejected His word and they ate the fruit of the tree of the knowledge of good and evil. God calls them to account and now describes to them what the curse will be on human life because of sin. In Genesis 3:16 God says to the woman, “I will greatly multiply your pain in childbearing; in pain you shall bring forth children, and your desire shall be for your husband, and he shall rule over you.”

This is a description of the curse. It is a description of misery, not a model for marriage. This is the way it's going to be in history where sin has the upper hand. But what is really being said here? What is the nature of this ruined relationship after sin?

The key comes from recognizing the connection between the last words of this verse (3:16b) and the last words of Genesis 4:7. Here God is warning Cain about his resentment and anger against Abel. God tells him that sin is about to get the upper

hand in his life. Notice at the end of the verse 7: “Sin is crouching at the door; its desire is for you, but you must master it (literally: you shall rule over it).”

The parallel here between 3:16 and 4:7 is amazingly close. The words are virtually the same in Hebrew, but you can see this in the English as well. In 3:16 God says to the woman, “Your desire is for your husband, and he shall rule over you.” In 4:7 God says to Cain, “Sin’s desire is for you, and you shall rule over it.”

Now the reason this is important to see is that it shows us more clearly what is meant by “desire.” When 4:7 says that sin is crouching at the door of Cain's heart (like a lion, Genesis 49:9) and that its desire is for him, it means that sin wants to overpower him. It wants to defeat him and subdue him and make him the slave of sin.

Now when we go back to 3:16 we should probably see the same meaning in the sinful desire of woman. When it says, “Your desire shall be for your husband,” it means that when sin has the upper hand in woman she will desire to overpower or subdue or exploit man. And when sin has the upper hand in man he will respond in like manner and with his strength subdue her, or rule over her.

So what is really described in the curse of 3:16 is the ugly conflict between the male and female that has marked so much of human history. Maleness as God created it has been depraved and corrupted by sin. Femaleness as God created it has been depraved and corrupted by sin. The essence of sin is self-reliance and self-exaltation. First in rebellion against God, and then in exploitation of each other.

So the essence of corrupted maleness is the self-aggrandizing effort to subdue and control and exploit women for its own private desires. And the essence of corrupted femaleness is the self-aggrandizing effort to subdue and control and exploit men for its own private desires. And the difference is found mainly in the different weaknesses that we can exploit in one another.

As a rule men have more brute strength than women and so they can rape and abuse and threaten and sit around and snap their finger. It's fashionable to say those sorts of things today. But it's just as true that women are sinners. We are in God's image male and female; and we are depraved, male and female. Women may not have as much brute strength as men but she knows

ways to subdue him. She can very often run circles around him with her words and where her words fail she knows the weakness of his lust.

If you have any doubts about the power of sinful woman to control sinful man just reflect for a moment on the number one marketing force in the world - the female body. She can sell anything because she knows the universal weakness of man and how to control him with it. The exploitation of women by sinful men is conspicuous because it is often harsh and violent. But a moment's reflection will show you that the exploitation of men by sinful women is just as pervasive in our society. The difference is that our sinful society sanctions the one perversity and not the other. (There are societies that do just the opposite.)

This is not the way God meant it to be before sin, when man and woman were dependent on him for how to live. This is the result of rebellion against God. How then did God mean it to be? What was the relationship between Adam and Eve supposed to look like before sin entered the world?

We've seen part of the answer. They were created in the image of God according to Genesis 1:27 and so the relationship they have was supposed to be governed by equality of personhood, equality of dignity, mutual respect, harmony, complementarity, and a unified destiny. But that's only part of the answer. It's like saying to a man and woman ballet dancer: Remember, you are both equally accomplished dancers; you are equally regarded among your peers; you must seek harmonious execution; you must complement each other's moves; and don't forget you will share the applause together.

That kind of counsel is very important and will deeply affect the beauty of the performance. But if that's all they know about the dance they're about to perform, they won't be able to do it. They have to know the movements. They have to know their different positions. They have to know who will fall and who will catch. Who will run and who will stand. It is of the very essence of dance and drama that the players know the distinct movements they must make. If they don't know their different assignments on the stage there will be no drama, no dance.

And so we have to ask this: in the drama of life between man and woman before the fall did God mean for some responsibilities to fall heavier on the one than the other? Both should show equal respect we said; but are they supposed to show it in just the same way? Both should seek peace and

harmony by mutually serving each other; but is the form of this service to look just the same for the man and the woman?

I want to try to unfold a vision of Biblical complementarity and harmony in the weeks to come. I'm convinced that the Bible does teach that men have unique God-given responsibilities toward women and women have unique God-given responsibilities toward men. These responsibilities are not identical, and they are not dependent on our gifts. They are based on our manhood and womanhood as God designed us to be. And they are not limited to mere biological functions in the process of reproduction.

These different responsibilities go right to the heart of the meaning of manhood and womanhood as God created us to be. But they are under tremendous attack today. They have been for some time. And the result in our culture is mass confusion.

I would guess that probably two generations of men and women have been raised in this country without a positive vision of what it means to be male or female. We have been told many negative things - things we ought not to be, things we are to be liberated from.

For example, manhood is not sexual exploitation. Manhood is not cool, rational unemotionalism. Manhood is not the ruthless task-oriented drive to conquer. Etc. So be liberated, men! On the other hand womanhood is not boring domesticity. Womanhood is not homebound motherhood. Womanhood is not mindless emotionalism. Womanhood is not sexual compliance. Etc. So be liberated, women!

But when all our talk is done about what manhood and womanhood is NOT, what have we got? A big void of confusion about what they are. Frustrating, guilt-producing, destructive confusion. And with it a tidal wave of homosexuality, an epidemic of divorce, an increase of violent crime, growing domestic abuse, and tens of thousands of suicides every year, 75% of whom are men. (In 1981 there were 27,500 suicides in America of which 75% were men.)

It is simply an abdication of our moral and spiritual responsibility to tell young people to avoid negative stereotypes and then not give them a positive, practical, Biblical vision of what it means to be a man and or a woman. And one of the reasons we abdicate our responsibility is because it is the path of

least resistance. It's easy to tear down negative stereotypes; but it's hard and risky work to rebuild the positive archetype.

No one will criticize you if you poke holes in ugly stereotypes of manhood and womanhood. That's a very safe and customary pastime. But a hundred people wait to be your judge if you try to develop a positive vision for your daughters of what it means to be feminine, or for your sons of what it means to be masculine. And so by and large we don't do it. And we leave them confused - telling them what it's not but not telling them what it is.

Over the nine years of my pastorate here I have counseled dozens and dozens of couples seeking to be married. My experience has been that it is rare indeed to find a young couple who have a clear vision of what it means to be a Christian husband and a Christian wife. By and large couples will readily admit that they don't know whether being male or female implies any special God-given responsibilities. Or, if they think there are some special responsibilities, they generally don't know what they are. And that confusion has ominous implications for the stability of marriage and the way the children will be prepared for life as male and female.

I mention this just to highlight the challenge before us as a church. God has a vision for a redeemed manhood and womanhood. He wants us to recover what we've lost because of sin. And so next week I want to begin to reconstruct from God's Word as best I can the shattered vision of manhood and womanhood that God ordained before the fall and that he is calling us to recover through Jesus Christ. I ask for your prayers and for your very serious consideration of these things. What we are as male and female goes to the heart of our personal identity. If we are confused here, the repercussions will be very profound and pervasive.

Piper interprets the passage “your desire shall be for your husband, and he shall rule over you” to mean that a woman will have a bad desire for her husband, but the man will not have a desire for her to do good. I have read and heard other theologians give this interpretation. Wayne Grudem in the DVD of a speech he gave titled “A Three-Part Seminar on Biblical Manhood & Womanhood” says that the word “rule” here cannot be used in a favorable way to describe the relationship between a husband and wife.

I question this interpretation. If we simply take the words at their face value it seems to me it is a comforting statement. The key word here is “yet.” Yes, women will experience pain and difficulty, but (yet) they will not be completely taken by

Satan, and they shall look to their husbands who will look over them. When God says a woman will have a hard life because of the Fall and that her husband will rule over her, He is not giving a curse, but saying that it won't be 100% bad. Satan cannot claim everything. Satan cannot destroy our original nature and conscience. Men have an innate desire to lead, protect and provide for their families and even though Satan can confuse mankind for a while, he cannot rule forever. Men ruling over women was a consolation—not punishment. Even though Adam would be imperfect he would still have his original mind and soul and would try to be a patriarch who would provide and protect her. Just because we read that women will desire their husbands does not mean that men will not desire their wives. Countless men have given their lives for women. What slave master would give his life for a slave?

Feminists do not understand hierarchy. They incorrectly think that the ideal is where no one rules over another. Another word for “rule” is leadership. God is our ultimate leader and His desire is for mankind to accept the Messiah as their leader. Feminists do not understand the meaning of equality. The Bible and Father teach that men and women have equal value, but they do not have equal roles. They are to cooperate by complementing each other—not competing with each other. They do not interchange. True patriarchs give servant leadership. True Father is the epitome of servant leadership. There have been many bad men in history who have abused their power but there also have been countless men who have done their best to be good family men.

Some interpret the phrase “rule over you” to mean that men will be evil authoritarians and crush women's hearts. The truth is that when God uses the word “rule” He means the very opposite. For example, before the Fall we read in Gen. 1:28 that Adam and Eve were given the Three Blessings. The words “rule” and “dominion” are used. God wants them to rule and have dominion with love. God is for true leadership. Adam and Eve were to lead and care for the earth.

RULE WITH TRUE LOVE

In Gen. 1:26 we read the word “rule”: “Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’” Rule means to rule with true love.

DOMINATE WITH TRUE LOVE

In Gen 1:28 we see the word “dominion”: “And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” Dominion means a dominion of true love.

The Three Blessings can only be fulfilled if we understand leadership. We call God Father because we honor His vertical role as patriarch. We honor Sun Myung Moon as a patriarch. God and the Messiah are also male and female. We honor them as vertical parents. We humble ourselves to them as children. Our families should respect these rules of hierarchy. In a speech given January 12, 1992 titled “New Nation and New Family [Part 1]” Sun Myung Moon gave some very interesting insights that can help us understand more deeply what patriarchy means:

ORDER

In the beginning of the Creation, God installed a certain order. We recognize orderliness, don't we? What if the eye claims his freedom and tries to occupy the place of the mouth? Why should the eyes be placed right in front of the face and not on the side, since they could cover more area, having a wider angle of vision? What about the nose? Why don't the nostrils have more space between them? Why shouldn't the ears be turned around and facing the back instead of the front of the head? At least one ought to be turned around, don't you think?

Look at the hands and the arms in their natural position. Do they face each other, or are they facing away from each other? Is this the way we walk, or is this the way we walk? (Shows different ways of walking.) Everything is coordinated. Have you ever seen anybody who is mechanically straight? No, everybody is slightly curved inward. Isn't that true? Everything has an order and must function in compliance with that order.

What if the hair decided to grow on all different parts of the face? It cannot go against order. All creation is directed by a certain orderliness. What about the fingers and the hand? Wouldn't it be more convenient if the hand was just one big device, without the separated fingers? Also you wouldn't have to cut so many fingernails. What if the middle finger was shorter than all the others? That middle finger is in the center, as an extension of the center of the arm, just like a bud in the tree should be longer than the rest of the branch. So we have the result.

The hands must be rounded, not square or any other funny shape. If you have rounded hands when you clench them, your life will be an easier life. If so, then why are the feet shaped differently. Why is the first toe the longest instead of the middle, like in the hand? That is because the center of the foot is that first toe. Isn't that true? That is part of the orderliness.

So do we need order? What if the eyebrow would be right here, instead of where it is? If one person out of the billions of people on the earth had a face that was actually like that, then he wouldn't ever have to work! He could just sit in a museum and get paid to be seen.

RULES AND REGULATIONS

There is no way of denying that everything in nature exists according to order and design. Then, the second point is that we have rules and regulations. Do we need those rules? Man has man's rules. When a man goes to the bathroom, he can stand up and pass water. A woman has to sit down. What if they did it the other way around? That wouldn't be according to the rules! Actually, it is unruly. If some man strays into a woman's bathroom, or a woman strays into the man's bathroom, everybody laughs. It is funny and surprising. Yesterday, we had a guest and he was in the men's room. On his way out, he encountered a woman coming in. For a moment he thought he had been in the wrong bathroom. So a man uses the men's room in a man's manner and a woman uses the women's room in the women's manner. That is a rule. Isn't it necessary?

Suppose someone says, "I want to exert my freedom of choice. I will walk like this." (Acts out some funny way of walking.) Then he is not a man; he is something else. How can he eat food in that way? Or he says, "I have my own rule so this is the way I am going to use my arms." He does this all the time. Then he is not a man. So do we need rules? Yes.

(Father draws on the board.) Here is a man, with a big face, big eyes, nose and mouth. But his torso is quite small. Is that attractive? No, it is very strange. If he has a big head, then he should also have big shoulders and everything else. What if women had wide shoulders, like men, rather than wide hips? That would not be good. Now it seems that many women want to become men. They say, "Why not? We can become bigger and more powerful and eventually we will be able to rule over men, the way they have been ruling over us." Some contemporary women have this kind of thinking. Those women are American women. I do not wish to undermine or ridicule American women, but this is a fact. No Korean women are espousing such ideals.

RULES OF CONDUCT

This is a rule. If they go outside of the rule, will they find happiness or not? Will they look good? Those who say, "We

don't need rules," raise your hands. Are we going to deny the rules of conduct? When we interact within the family, there are all different rules according to one's own position. There are brothers' rules, sisters' rules, mother's, father's, grandparents, husband and wife. There are all these different kinds of order and rules. Those who deny these rules are actually denying existence itself.

Here within the Unification Church, centering on Father, we have a certain order. If someone goes beyond that order, it does not come to anything. Just like the head is supposed to be at the top of the body, and the face has to be in the front. Someone who refuses to do that and wants to be someplace else is like a face that puts itself on the back of the head. That's against order.

PROPER RELATIONSHIP

Why is this kind of orderliness necessary? It is so that one can have proper relationship. It is for the sake of right relationship. No matter how perfect a man or woman may be, by themselves they don't mean anything unless they can conduct themselves properly in relationship with other people. Imagine a woman saying, "I don't care to be around any man. I only care about women." So she would live that way, with no relationship with anyone except other women. In that way, she is denying the rules of existence. If she continues that way, she will not be able to exist beyond one generation.

Look at the tiny sparrows. Do they have relationships or not? Yes, they have proper relationships with each other. What about the world of insects. Would one small insect ever choose to go off and live by himself? Another thing a woman might say is, "I will live above men." Would that be right? The woman is always supposed to be in a lower position than man. The man is taller and the woman is shorter. Is that Reverend Moon's order or Reverend Moon's rule? That is the natural order of relationship, not someone's interpretation. Those who say, "I don't want to be bound by that kind of rule. I will live the way I choose, without any relationship." Can anyone say such a thing? Can anyone be happy that way?

IDEAL

Through these examples, we can see the ideal. Intellectually, we have a good reason for this. Everybody wants the ideal, but that ideal cannot be attained without order. Without rules and order, there is no ideal. You cannot gain the ideal without relationship.

Isn't it true that everything has to be conducted according to right order and rules? Ideals, happiness — none of these are possible without the proper orderliness and compliance with rules. Now more and more stress is being placed on relationships, such as man's relationship with others, woman's relationship with others, the father's relationship with the children, and so forth. Not so much the individual, but relationships with others. Look at the way the Western women grow and decorate their fingernails. They like to grow them very long and paint them bright red. But Oriental women do not have that custom. Can they have proper relationship? That is very unnatural—she is creating a relationship. When something is too unnatural, then all things of the universe will reject it. The red on her nails, you wonder about it. I suspect that sometime in the future, women will start wearing black and even purple on their nails. Do you know what purple represents? The color of death. So is that kind of nail polish in line with order? Or is it within rules? Is it designed for proper relationship? No, it is strange. So the outcome is something other than the ideal.

BOUNDARIES

Even some animals know better than to have improper sexual relationship. For example, the horse knows better than to mate with its sibling from the same mare. Some birds remain monogamous. When one bird dies, its mate wants to die at the same time. They all live within the boundary of order and rules. Only human beings want to go beyond those boundaries.

When human relationships go out of bounds and people start engaging in such things as free sex, there can be no ideal anymore. If everything orderly has been denied, then the ideal itself is being denied.

My topic this morning is “The New Nation and the New Families.” The nation is far away, so let us focus on our own family, which we can see every day.

GOD'S RULES

We must care about right relationship and natural law. That is required in order to find the ideal. Western people must do what they are supposed to do according to nature and God's rules.

IN ACCORDANCE WITH NATURE

When a man and woman dance together, what is their usual direction — do they dance around in a clockwise or

counterclockwise direction? They move to the right side, in a clockwise direction, but why? It is because the man is leading. These things are not just accidentally determined. They are all in accordance with nature.

Order, rules and relationship and the resulting ideal are applicable to every level, regardless of the size. It applies to companies and labor unions too. Labor unions however, put stress on the lower relationship, not the upper ones. They say, "I don't recognize that rule. Who made that? I didn't make it." Unfortunately that is why we see union gangs assaulting the presidents of companies. How can that be? It is like the children beating up their father. In fact, communism went out and symbolically killed the father because communism did not recognize the position of the family, the father and so forth. They believed that the individual was self-sufficient.

Looking at these things we can conclude that they are satanic developments and events. All these elements came into America and helped America to destroy itself. What is America's order? Do we see proper respect for the President? No, that hardly exists. What about the relationship between man and woman? Who is the center? Who is the center of the country, man or woman? Unless we have these relationships corrected, there can be no ideal. What are the hippies, the yippees? They were the ones who were completely by themselves, denied the proper order of relationship. Can you go to spirit world and say, "God, I don't know who made up these rules of order, so let us do away with your throne. Let me sit up there instead." Maybe a woman would walk by and say, "Hey, you can't sit there. I want to." So they fight on the horizontal level.

RESTORE PROPER ORDER

We must restore the real ideal and the proper order and rules of relationship. Therefore, we definitely need a new nation and new family who abides by this.

The same is true in the other realms of creation — animal world, plants, minerals — without love everything would cease to exist. Love is like the common denominator. Love is the minimum requirement of relationship among all relationships. Love made the connections in history. The center of all power is love power, right? The factor that gave rise to the five different colors of skin of mankind—what made that? Love made that. Love power made all the different races and colors of people.

RESPECT VERTICAL LOVE

There are two realms of love, one is vertical and one is horizontal. Do you all appreciate love? So we must respect love, and vertical love above all other forms. The fact that parents love their children is absolute love, vertical love. Horizontal love is only secondary love, not primary. Man and woman, right and left, cannot come together until they meet right at the center. Brothers and sisters are in the front and rear position. Reciprocal position. The husband and wife can only become one by reaching that center point. But the brothers and sisters have unity even before because of their relationship with the parents. As soon as they are born, they have that unity. That is the difference in relationship, you see?

Which do you prefer — to have lots of brothers and sisters or only a few? It is best to have lots. Is this just my opinion, or is it true? We all want to be welcomed wherever we go, don't we? If we have brothers and sisters around the world, then we will be welcomed around the world. If there is someone who is respected outside of his family, who is very successful, yet who is not loyal to his own parents, who does not exhibit filial piety, then that is not a good person. He is a good person outside, but once he comes home, he hits his wife. That is no good. First we must exhibit good conduct within our family, then we expand it to the larger level to the world. We must do very well within the family. The family is the place where we must exhibit the utmost courtesy and kindness. The family is the most important point. It is the beginning point. There is where we find the grandparents, parents, and children. Left and right are husband and wife. Sons and daughters, brothers and sisters. As we said before, all of these elements comprise the family.

In the previous statements Father says:

Now it seems that many women want to become men. They say, "Why not? We can become bigger and more powerful and eventually we will be able to rule over men, the way they have been ruling over us." Some contemporary women have this kind of thinking. Those women are American women. I do not wish to undermine or ridicule American women, but this is a fact. No Korean women are espousing such ideals.

This is another example of Father teaching that women should not "rule" over men. He uses the word "rule" just like the Bible uses the word. He doesn't want to insult American women but he does not hold back or mince words when it comes to teaching about how men and women have different roles and pointing out that so many American women are feminist and want to rule men.

Immediately after this he says, “This is a rule. If they go outside of the rule, will they find happiness or not?” Obviously, not. Patriarchy is a rule and if men and women do not organize their lives according to it they will not find true happiness. Father knows freedom is precious but his focus is on responsibility. He denounces those who use freedom to have free sex and be homosexual. He is not into using force to change the world. His approach is to use persuasion. I pray that his words of wisdom will be read and studied and lived as soon as possible. Father gets only a few hours of sleep, if any, every night because he works relentlessly to get his message to the world. Let’s get these powerful words of truth about what masculinity and femininity really are into every home, library and classroom. This is how we can truly heal the world. Father has come to give some key commandments. Some rules. He gives us order and boundaries so we can have beauty and the ideal. Liberals don’t have any boundaries. Egalitarians feel they are free and happy but they will be much happier when they unite with the traditionalists just as Esau did when he united with Jacob who was more on God’s side.

Father often puts down unions. In this speech he uses it to help us understand patriarchy. Business owners, he explains, are like the father and the employees must understand what is the most respectful and proper way to relate. When he calls presidents of companies “father” and employees as children he is talking about a patriarchal family. Father criticized communism for not recognizing the traditional family. In the above quotes he said, “Communism did not recognize the position of the family, the father.” Marx and Engels hated the biblical, patriarchal family and wrote their goal of abolishing the patriarchal family in their book *The Communist Manifesto*. We must read Father very carefully. He is speaking a profound truth about the evil of communism and those on the Left that want to destroy the father.

Father gives these politically incorrect reasons why women should not lead:

A central characteristic of evil is that it is changeable in quality. An evil person is always changing, and will betray you, stabbing you in the back. Even though you trusted him, he will betray you. An evil man has two tongues, speaking of something, in a favorable way one time, and another time saying the opposite, depending on which will benefit him.

It is a delicate question to say whether it is man or woman who is more likely to have a changeable character. What is the greater possibility? In evaluating all the circumstances, I have to say that women are more susceptible to being changeable in nature. Women usually never miss out when good times or good things are being pursued. Men may be content to wear one decent suit day in and day out, all year long, but women always want to wear a new fashion. Just about all the men here are wearing the same style clothing, but the women are wearing all

kinds of blouses and dresses, in all kinds of colors and shapes. The men's world is just one dull color, but the women's world is like a flower garden.

It can be said that the men's world is like the soil and the women's world is something growing above the soil. Thus, women are more susceptible to the changing world of evil; that's the way things were made. When we see all these things, and then read in Genesis that the fall was initiated by a woman, it is a convincing idea. Women paint their nails, and on the street you see nails of all different colors. I know that if fashion dictated that a women have ten nails of ten different colors, it would catch on like wildfire, overnight. Women pay attention to those things.

Men, however, are not so wise that they avoid following women. In our world today do women follow men, or do men follow women? It is feminine nature to want to be colorful, in a way sending out an invitation by attracting attention. A flower is colorful and has fragrance so that it can attract insects. The nature of men and women comes out very distinctly when they go to a department store. A man will just stop by to pick out a tie, but a women wants to shop around in many places before she buys one specific item, and in the process looks at many different departments. She is looking for strategic weapons to make herself more colorful, to send out better signals.

The function of a flower is to attract the attention of insects. Men are always replying to the signals that women send out, and men are always duplicating the changing nature of women by responding to those signals. This nature is apparent in the Bible, which says that the first woman committed sin, and then tempted Adam. He, in turn, just took the apple and ate. Do women usually do that to men, or do men usually do it to women? Eve sent out artificial smiles and messages; that is most obvious. You may be wondering why I always give the women a hard time, but think about this and then say whether it was a man or woman who sent out the false signal first. It was a woman.

When we observe a nation and say it is very colorful, what we mean is that its women are colorful. Men would say that a house only needs painting every few years, but women would like to see it a different color for every season! When you first enter Germany, your impression is that it is a sober, dark country, with little that is colorful. Even the women wear dark, uncolorful clothes. When you come to America, however, the

feeling is entirely different. America is always running after a new fad and women are always at the head of the line.

PRESERVE TRADITION

I am not saying that the women's world is bad, while the man's world is good. Within the world of women there are both good and evil. Some women are always on the lookout for something new, exciting and fun, while the other group might be trying to preserve tradition. Which side would be closer to good or evil? Certainly tradition has a more unchanging quality, so it represents the good side. There are all kinds of national traditions, but which should be in the center? (6-17-90)

Notice that Father said it is good sometimes to "preserve tradition." Feminists want to experiment and make all things new, but there are some traditions that are eternal, absolute and unchanging such as the value of patriarchy.

Elizabeth Handford writes in *Me? Obey Him?*: "We've had the impression that women as a class were more spiritually minded than men, with sensibilities more refined, and purer thoughts. It hurts my feminine pride to have to admit that the Scriptures say the opposite is true! Women are more often led into spiritual error than men. Perhaps it is caused by her intuitive, emotional thinking. Intuitive thinking is God's gift, and not to be despised, but it needs the balance of man's reason."

Beverly LaHaye explains that women are more emotional and need men to guide them spiritually: "The Bible gives us countless examples of the disastrous consequences of violating the principle of male leadership. With Adam and Eve, we see that Adam, as firstborn, should have provided Eve with spiritual leadership, especially since Eve's open and trusting nature made her susceptible to Satan's lure."

"Interestingly, statistics show that more women than men read Christian books, teach Sunday school, and ask spiritual questions. When not under God-given spiritual authority, this potential strength in women becomes a great weakness. Have you ever noticed that the vast majority of fortune-tellers are women? A recent television commercial advertising a psychic telephone service showed a series of satisfied female customers. Perhaps this is a reflection of women's openness to the spiritual world."

"When the serpent approached Eve, it was not because she was less spiritual than Adam, but because she was more emotionally responsive to misdirection. A modern woman's susceptibility to misdirection is the same as Eve's, no matter how logical or brilliant she may be. It is partially because of the women's interest in knowledge that God directs the husband to be the spiritual head of the family. Remember, a woman's weaknesses are pride and an insatiable desire for knowledge, both of which make her easily deceived. The husband's responsibility

for spiritual leadership is a grace gift given by God for the wife's protection from deception."

Father begins every year at midnight with a prayer and speaks about God's will for hours. In his speech given on January 1, 1996 he made some comments on how we can practically manifest patriarchy:

Even while sleeping together as husband and wife, the wife is not supposed to place her leg on top of her husband. A woman is like a soft cushion, and so her husband can take advantage by placing his bony leg on top of her and feeling comfortable. (Laughter) Don't laugh too much. This is not a laughing matter. You have to practice this in your daily lives. When Father had to come up with all of these answers, imagine all of the complexity he had to deal with.

THE PRINCIPLED WAY

In storing your clothes at home, please make sure that the wife's garments are never on top of her husband's garments. When you make love who takes the upper position? (Husband) Therefore, when you hang up your garments, the wife's garments should always be underneath, not on top. Do you American women understand? (Yes) This is not Father's words; this is the principled way. Once you know the truth then practice it from this day on. Even when you place certain items on shelves in your home, do not place the wife's items on top of the husband's.

Father is speaking forcefully that men and women never interchange. Women are "never on top." This is an absolute commandment with no exceptions allowed. You can either think that these directions are, as he says, "the principled way" or these words prove he is crazy. I believe he gives us words of wisdom as the greatest teacher who ever lived. There is no in between. This is how he talks. He can be very philosophical and he can very down to earth. He says the "principled way" is for men to be on top. I don't think he could be any clearer about how men and women are designed by God to have absolute roles and they do not interchange. Sun Myung Moon speaks plainly of the Father. Men, he says, over and over, are to be respected as leaders. I see a consistent pattern in all his speeches for godly patriarchy and opposition to feminist egalitarianism.

ABSOLUTE OBEDIENCE

The phrase in the Bible that Feminists hate the most is Ephesians 5:22-23 which says, "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church." The word "submit" is seen as demeaning—as keeping a women barefoot and pregnant—as being a pathetic doormat who cannot fulfill her potential. Millions of women have been duped by

this lie and so we now have small families, rampant divorce, and millions of children in day care centers. Does Sun Myung Moon think women are supposed to submit to their husbands? Yes, he does. Father teaches, “When a man stands in the subject position, his wife should be absolutely obedient in front of him. The Abel and Cain relationship applies to the man and woman relationship. There should be absolute obedience with no objection.” (*Blessing and Ideal Family*)

Some feminist theologians have come up with the ridiculous interpretation that the word “submit” in Ephesians really doesn’t mean that a woman follows and obeys her husband. The Bible is very clear that women submit but now we have feminists looking at the original Greek and Hebrew and coming up with strange ideas on how they should be translated. Thank God we have many statements of Father on women submitting to men so there should be no division in the future over what he said in the Korean language. Father has spoken at length on this and made it clear he does not believe in men being tyrants and he teaches that women are to obey their husbands. The following is an article on the Web by a woman who gives her ideas on the nuances of wifely submission.

What Does It Mean for a Wife to Submit?

Sue Bohlin in her article titled “What Does It Mean for a Wife to Submit?” writes:

Do you have information on what it means for a woman to submit—is obedience in some sense a part of it? When might she come out from under his “lead”?

I’m doing a Bible study and the issue came up last week. In my home I basically submit to my wife because her judgment has been proven to be better in most things and I have a very flexible temperament. Am I a wimp??? Sometimes I wonder if we are doing it right.

Dear _____,

Submission is a military term meaning “to arrange oneself under,” the way a soldier places himself under the authority and leadership of his commander. God’s plan is for male leadership and authority in the marriage relationship, the home and the church. . . and for men to lead, it’s important for women to follow them. It does NOT mean being a doormat or denying one’s gifts, talents and passions; it means using those very things to help her husband be the best he can be and to help their family and home be and run most effectively.

Submission does involve obedience, as we all obey God, the governmental authorities and the elders in our churches as we submit to them; however, the submission of a wife to her husband has a different flavor because of our one-flesh

intimacy. Obedience is a function of a power differential, seen best in the parent-child and government-citizen relationships. If the husband-wife relationship is characterized by the husband giving commands and the wife obeying, that kind of power inequity will destroy intimacy. Nonetheless, wifely submission does involve cooperating with and deferring to her husband.

The only time a woman should come out from under her husband's leadership is when that would mean sinning. For instance, I know of husbands who wanted their wives to have abortions, to dance at a strip club to make money, to engage in pornography, and other immoral, unacceptable behaviors. In those cases, to submit to their husbands would have meant taking a stand against God and His standards of right and wrong, so it is wrong to submit in those admittedly (but unfortunately real) extreme situations.

I'm glad to hear you're studying the Bible to see what God says about His intent for the marriage relationship. He has ordained that husbands be what some have called "servant leaders," serving their wives by leading them as men under submission to Christ, and He has ordained that women should serve our husbands by submitting to them as we submit to Christ. This is not an effect of the Fall, because as you read Genesis 2 you can see that Adam had authority over Eve when he named her, and Eve was created for Adam to be his helper and meet his needs. (The reason we rebel against this arrangement is our own self-centeredness, exacerbated by the effect of feminism's objection to the idea of women being submissive to their husbands.)

It's wonderful that your wife has good judgment, and I humbly suggest that you see this as an asset to your marriage. But having good judgment and being right don't have anything to do with who submits to who. If you have been gifted with a wise wife, then it is your responsibility to seek out her input and perspective before making a decision of what to do. There is a big difference between listening to your wife and saying, "That sounds really good. Let's do that," and saying "Yes dear, whatever you say dear, you just tell me what to do and I'll do it."

Are you a wimp? I don't know and sure wouldn't want to call you any names! (smile) Are you passively allowing your wife to dictate how things should be done in your home, instead of discussing things as equal partners? May I strongly suggest you read Stu Weber's extraordinary book *Tender Warrior*, which Ray and I believe is the best book out there for men. In fact, the

cover of the book is appropriately intriguing: “every man’s purpose, every woman’s dream, every child’s hope.”

I hope this helps, and I send this along with a prayer that you and your wife will find joy in God’s intention for husband and wife roles and functions.

In her book *What’s Submission Got to Do With It?: Find Out from a Woman Like You* Cindy Easley writes: “Why in the world would I write a book on submission? I’m sitting at my computer, thinking of the hate mail I’m sure to receive. I’m not someone to run towards conflict; on the other hand, I don’t have any problem standing firm for what I believe is true. So here I am writing a book I know will be controversial at best, adversarial at worst.”

When she got married she says, “I classified myself as a Christian feminist.” She heard about the concept of biblical submission for a wife towards a husband and writes:

I didn’t like it or agree with it, but the more I studied the Scriptures, the more I became convinced that God did, indeed, give us roles in marriage to adhere to.

In our culture submission is viewed as a throwback to the 1950s and the days of *Leave It to Beaver*. Submission is represented as repressive servanthood, rather than a voluntary desire to empower a husband’s leadership. Marriages that accept the headship/helper model are mischaracterized as one-side, with wives who are “barefoot and pregnant in the kitchen,” who have little to offer in their thoughts and opinions. A submissive wife is considered to be more like a Stepford wife than an intelligent woman is capable of her own choices. After all, what rational woman would ever choose to follow a man?

As with many things in our culture, this view of submission has found its way into the local church’s teachings. In recent times the church has faced debate over whether God ordained marriage to be egalitarian or complementarian.

In an egalitarian marriage, the roles of husband and wife are equal. In other words, everything is fifty-fifty. Roles are defined by the couple, rather than by culture or even the Bible.

I have to admit, this view is more palatable than the complementarian view. After all, no one wants to be considered the “lesser” in a relationship. On the other side of the aisle is the idea of a complementarian marriage. This view states there are distinct roles in marriage. The husband is the head of the relationship; the wife is the helper. Although the man and woman stand equal before God in worth, they have specific roles. They compliment each other in these roles.

God has wired our husbands to need our respect, just as we are wired with the need to be loved. When I willingly submit to

Michael's leadership, I receive another bonus. He takes his position of leadership more seriously, realizing that I will follow. I expect Michael to listen to my desires, and my advice when I have more knowledge than he does on a specific subject. However, I've found over and over again that it is in my best interest to allow him to play the role that God gave him.

When we are willing to cooperate with our husbands' leadership, they stand taller, feel prouder, and become the men we know they can be.

In our culture the mere mention of different roles in marriage can set off a firestorm—even in our churches. Submission is not a popular idea. It is not culturally acceptable or open for discussion in a society that worships equality. The idea of submission is never portrayed in our “the husband is an idiot married to a beautiful and brilliant woman” era of sitcoms. It's no surprise that God's roles in marriage are often misunderstood and maligned. No wonder maintaining a submissive attitude can be so difficult.

We don't live in a culture that is interested in living by God's laws. How many homes do you know believe in the traditional family where the father leads devotions and Scripture reading everyday and educates his children that they should obey God's commandments unlike Adam and Eve who when the given the commandment “You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.” What father teaches his children that this means God does not want to touch the opposite sex until they are married? What family do you know teaches the headship/helper model? My goal is to get every Unificationist dad to teach their children to never touch the opposite sex and this means such things as ballroom dancing until they are married.

LESSONS FROM THE DANCE FLOOR

Mrs. Easley gives an example of dancing in her book. She writes that her husband took her to dancing lessons and she “saw a correlation to our roles in marriage:

First, we learned that if I didn't follow Michael's lead, we just stood there. Because I spend most of the time going backward, following his lead was an act of faith. More importantly, I had to “feel” Michael's lead to be able to dance. Sometimes I needed Michael to direct more clearly, which meant he needed to place more pressure on my back or hand.

It's the same in our marriage. Sometimes wives can't follow because we don't know where our husband is going. We need to ask our husbands to be clear as they lead so we can dance!

I would add to this that a father should not let anyone other than his daughter's family to be putting that pressure on her hand and back.

She goes on to write: “Let me make one very important point. God’s judgment does not authorize a man to be an abusive, authoritarian despot” and ... “with the emergence of sin, these roles became a point of tension rather than a result of the teammate relationship that God intended.”

In her book she gives some interviews she had with some women who were consciously trying to be a biblical helper. She says:

The women in these chapters are some of the most resourceful, courageous, and determined people I know. The stereotype of a submissive woman is that she is weak, silent, and even downtrodden. I didn’t speak with one woman who would fit this stereotype. Every one had great strength of mind and spirit. They were good thinkers, hard workers, and willing partners who chose to trust God even when it was tough. I’ve concluded that an act of submission means the most when a woman is strong and confident in her own right. Most husbands understand what it means for their strong-minded wives to follow their leads. Men appreciate this as the ultimate sign of respect.

Additionally, these women took on the role of helpmate regardless of their husband’s actions. None of these women chose submission because they were told to, but because they wanted to. They took deliberate steps to follow their husband’s leadership in good and bad circumstances.

Men have an innate need for respect. In *For Women Only* Shaunti Feldhahn writes, “The male need for respect ... is so hardwired and critical that most men would rather feel unloved than disrespected or inadequate.”

John Maxwell once said, “If someone calls himself a leader, yet no one follows his footsteps, then he’s just out taking a walk!” As wives, we can empower our husbands’ leadership by choosing to follow. We need to be sensitive to the difficulty of his role, especially when the family is experiencing life-altering choices. When we willingly submit, we are affirming our husband’s manhood and agreeing to trust God’s design for our marriage. As we take our husband’s role seriously, he will too.

Her husband, Michael, has a chapter in her book. He writes:

In this book, Cindy has tried to encourage your bride toward a biblical perspective on a subject most women find wholly disagreeable. Our wives are surrounded by voices that loathe the slightest suggestion that they should ever be submissive to anyone—much less to us. But beyond your wife making a fundamental decision to obey the Lord and submit to Him and His Word, the next most significant piece of any wife being submissive to her husband is that her husband be a good and godly man.

This has nothing to do with physical power, force of personality, or ability to yell louder than the next guy. I am speaking of the

innate character and quality of being a man. For the record, let there be no doubt, there is never a place for a man to use this power to harm his wife or family.

I believe our culture has worked overtime to tame men, to feminize us. Our culture has systematically emasculated men and tried to domesticate us into some kind of warm, passive nonentity. *Sit there and watch this chick flick and enjoy it!*

I remember my dad never liked the cartoon strip *Blondie*. He observed that the hapless husband, Dagwood, was always the punch line of the joke, while his wife, Blondie, was always right. Perhaps that's why I never cared for *Home Improvement* or *Everybody Loves Raymond* or other successful sitcoms. Funny yes, but funny at the expense of the husband.

To be a good and godly husband is an uphill trek on an unpaved road. To be the husband Christ wants you to be is a difficult journey and one in which you will be mocked, blamed, dismissed, accused, and find yourself desperately alone at times. But to be the husband Christ wants you to be is a remarkable and holy goal. And it is otherworldly.

So how does a man love his wife as Chris loved the church? Answer: you die for her. You don't blame her or tell her to submit. You don't lord leadership over her. You don't sit and bark orders or play the trump card. You don't disengage and wait for her. You get off the sofa of life and become involved in your marriage.

Being a loving leader is a tough assignment. To love your wife as Christ loves the church is for me a lifelong project. At times I'm grouchy, selfish, peevish, angry, sullen and can sit and stew in my juices. I can hide in my computer always doing work. I can cozy up to the TV and watch news for hours. Or, I can pursue my precious bride.

A loving leader, a good and godly husband, sets aside the injustices. He puts on his armor and deflects the little jabs and jolts that are distractions. He suits up. And he gets back in the game over and over and over again. He makes a fundamental decision: I will try—with God's Holy Spirit's help—to be the husband and father He wants me to be. I will run after it harder than my career. I will run after it harder than money. And when I fail—and I will—I will promptly ask forgiveness and get back in the game. But it's no mere game, it is life.

Too many men quit. They stop. They get sidelined. I read that success is simply doing the things others don't want to do.

Cindy Easley ends by saying that a wife should not follow blindly. For example if a man is abusive (physically or emotionally), pushes his wife into illegal behavior or believes in polygamy she should not follow and seek counseling. She says, "Submission does not mean checking your brain at the door of your home." This means that when a wife has a disagreement with her husband she should disagree:

Respectfully. With well-chosen words, a calm voice, without blame or accusation. In marriage, it's important to learn to fight fair. I don't really mean to "fight" in the raised voice, temper tantrum sort of way. I do mean we need to be able to air our differences reasonably. Stick to the facts, be kind in your word choice, and listen to your husband's side of the argument just as you want to be listened to. Look past the words to the hidden meanings. Repeat what you hear your husband saying so you can make sure you understand correctly, and ask him to do the same with you. The goal is to agree. If you cannot agree on a subject, then aim to understand each other. It's fine to "agree to disagree" about an issue as long as you both leave it that way without further antagonism.

At times Michael and I disagree, and he will acquiesce to my way of thinking. That is perfectly within his right as the head of our home. If he does not, it is my role to remain respectful of his leadership even in those areas in which we cannot see eye-to-eye.

RUTH GRAHAM — ROLE MODEL

She ends by saying that the ideal wife in the Proverbs 31 woman is exemplified in Mrs. Billy Graham: "Ruth Graham is the embodiment of a helpmate to her husband. She is the Proverbs 31 woman. Ruth Graham was spunky, intelligent, capable and wise. She chose to elevate her husband's dreams above her own, certainly surrendering parts of herself along the way. But I bet if Ruth were here today, she would tell us that she gained far more than she sacrificed. That's how submission works. When we chose to use our vast resources to further our husbands' leadership and success, we are the ones who gain the most."

The woman in Proverbs buys a piece of ground. Mrs. Graham did too. She writes, "Much of her ministry was with her 5 children, 19 grandchildren, and more than a dozen great-grandchildren. She personally selected and purchased 150 heavily wooded acres near Black Mountain, North Carolina, where she designed the "mountain primitive" house that became their home."

For those who think submissive women have no voice she, like many women, wrote books and reached many people with her words. Like many women she volunteered her time outside the home. She helped an orphanage in Mexico and cared for female prisoners. Bob Dole said she was also with her husband "a distinguished communicator of God's power and peace in her own right." Mrs. Easley says:

She was known for being a woman of grace but also of outspoken forthrightness in her own right. When asked if she and her husband always agreed on everything, she said, "My goodness, no! If we did, there would be no need to one of us!"

Perhaps the best assessment of her contributions, however, came from the late T.W. Wilson, a boyhood friend of Billy's who became a trusted member of his evangelistic team. "There would have been

no Billy Graham as we know him today had it not been for Ruth,” he said. “They have been a great team.”

FORCE VS. INFLUENCE

In one of the very best books on godly patriarchy, *Family Man, Family Leader*, Philip Lancaster teaches that good patriarchs are not power hungry:

Patriarchy has a black eye because men are sinners. It’s not the system of male headship that is defective; it’s the men who fill the positions. Let’s acknowledge that men have often abused their office of leadership and have thus made themselves, and patriarchy, an easy target to attack—even apart from feminist propaganda.

Some of you may have traveled in third world countries where the police and other public officials are corrupt. Life can be precarious in such places since the security of the population—and even nations—is subject to the whims of lawless men. The solution, of course, is not to do away with policemen and public officials, but to get better men in positions of leadership.

So it is with male leadership in our homes and society. If men abuse their trust, the answer is better men, not the abandonment of God’s order.

Underlying much of the failure of Christian men to lead effectively is a misunderstanding of the nature of godly leadership. As we return to biblical patriarchy, nothing is more important than that we define leadership the way Jesus does.

After the disciples had contended among themselves regarding who would be the greatest, Jesus proceeded to overturn their understanding of greatness:

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matt. 20:25-28)

The world’s concept of authority is expressed in the phrase “lord it over.” The one with authority wields power over his subjects—he controls them. Leadership is about will of the leader. He is in command and implements his will over those he rules. Worldly definitions of authority center around the power that the leader exerts over others by the dominance of his will over others. Whoever holds the reins of power gets to have his way. Leadership is about *control* above all else.

Jesus rejects this model of leadership for His disciples. The heart of Christian leadership is not about asserting one's will over others; it is about serving them. Serving someone is the very opposite of imposing one's will upon them. A slave yields his will in order to serve the master. A Christ-like leader will yield his will in order to serve those under his authority.

Christian leadership is more a matter of *influence* than control. God's kingdom advances in this world not by God's eternal control of people but by His changing people from within, making them want to obey Him.

True patriarchy in the home is not a military style leadership. In the military those in position of leadership do not ask those who follow him their opinion. He obeys orders without being asked his opinion and he gives orders without asking how his followers feel about the orders. There is no discussion. In a functional family the patriarch will often find out the thoughts and feelings of everyone before he makes a decision. This is not the way an army functions; it is the way a family functions. A patriarch doesn't have to ask for input on everything but in a godly patriarchal family the family members feel they are respected and listened to.

GREATEST MISSION

Lancaster writes in *Family Man, Family Leader*:

Fathers, stop looking for greatness in your work, in what your hands and mind produce, in some passing status or prestige, or in the wealth you accumulate. Your greatest mission is the hearts of your children. In them lies your potential for true greatness. In them lies your greatest opportunity to bring glory to God. ... After his relationship with his wife, a father's relationship with his children is the most important in his life. It is God's humble yet effective means for assuring the spread of His kingdom.

SEVEN SECRETS FOR WIVES

At her website aboverubies.org Nancy Campbell writes:

Seven Secrets for Wives

On the 2nd March 2000 Colin and I celebrated our 37th wedding anniversary. Where has the time gone? Colin was 60 years old on the 1st April 2000 (yes, April Fool's Day!) and I follow next year. In the early years of our marriage I remember attending a silver wedding anniversary of a couple in our church, and I thought they were old! When I planned a Ruby Wedding anniversary (40th) for my parents years ago, I thought they were getting very old! Now it won't be long before we celebrate our ruby anniversary. But age is more a matter of the mind than years, isn't it? I feel younger than I

ever have in my life. However, I do trust that I have become a little wiser and more mature as the years have gone on.

Colin and I have been blessed with a faithful and committed marriage. I can remember thinking before I married, “What on earth it would be like to live with a person for all your life?” Wow, these years have seemed like one day – and now we’re ready for another 37 years! The following are some of the secrets I have learned over the years. They are all biblical concepts. I am sure you must be getting used to the fact that I always resort to the Word of God for the foundation of my life, so back to the Word we go.

Here are seven “S’s” for you.

1. SUBMIT TO YOUR HUSBAND’S HEADSHIP.

I guess we might as well start with the one that most women want to avoid! However, it’s one of the secrets so I can’t leave it out! We may not always like what God says but it’s the only way that works. Let’s find out more.

1) Submission is Biblical.

Many couples today believe they can get along doing things their own way, rather than standing on God’s truth. But man’s way doesn’t work. I listened to a preacher the other week who quoted the fact that the percentage of divorce amongst Christians is now higher than the world. How devastating! But this is the fruit of man’s ways.

You can read the Scriptures again: 1 Corinthians 7:3,4; 14:34b; Ephesians 5: 21-24; Philippians 2:6-10; Colossians 3:18; Titus 2:5; 1 Peter 3:1-6. The word “submission” is “hupotasso”. It comes from two words – “hupo” which means “under” and “tasso” which means, “to set in order.” Therefore it means, “to place in an orderly fashion under something.” Husbands cannot demand submission from their wives. We place ourselves under our husband’s protection and leadership “as unto the Lord.” It is something we do of our own accord, because we want to do His will.

2) Submission is a heart attitude.

Submission is not an outward act that we do under sufferance. It is a heart attitude. It is an attitude that is worked in us by the power of the Holy Spirit as we yield our will to the Lord. Most of us don’t learn this lesson easily but as we continually yield it becomes more a habit of our lives.

3) Submission is for our protection.

God did not devise submission to bring wives into bondage. No, it is for our blessing, protection and covering. God's ultimate plan is for His female creation to be under protection throughout their entire lives – under their father's protection as a single person and then under their husband's protection when they marry. We see an understanding of this in Numbers Chapter 30.

4) Submission is a kingdom principle.

The word "submit" does not belong in Satan's kingdom. It is antipathy to everything that belongs to the kingdom of darkness. The key word in Satan's kingdom is "independence." It was the spirit of independence and "I'll have it my way" that caused Satan to be cast out of heaven, and he continues to corrupt the world with this same spirit today. It may feel good at the time but independence always brings destruction. This is why we now have such an epidemic of divorce. On the other hand, submission may not feel very natural, but it is a principle of the kingdom of God. The reason it doesn't feel natural to our flesh is because it is supernatural. It belongs to a kingdom of truth, light and holiness. Most of the time we don't feel like submitting because it goes against our fleshly nature. However, as we die to the flesh and yield to the power of the Holy Spirit we will have the grace to submit. As we flow in this kingdom principle, we will walk in the power of the kingdom of God. God's kingdom principles work and no others.

5) Submission is a picture of Christ and the church.

Does the bride of Christ order him around and tell him what to do? Does she wear the pants? Is not He head of the church? God planned for the marriage relationship to picture this truth to the world. Is our marriage a clear picture or distorted? Ephesians 1:20-23; Colossians 1:15-19; 2:9-10; 1 Peter 3:22.

6) Submission wins the victory.

Submission is not weakness; it is power. Submission is for the mature. It is a three-year-old mentality to stamp your feet and demand your own way. Jesus Himself is the example. He sweat drops of blood as He anticipated His submission to His Father's will. He cried, "Oh my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." In submitting to the Father's will He won the greatest victory in the universe. He redeemed a people. He won a bride. He won the victory over death, hell and Satan. When you are sweating it out, remember that you

have not yet “resisted unto blood.” Matthew 26:39; Philippians 2:5-11; Hebrews 12:2-4.

7) Submission takes faith.

In 1 Peter chapter 3, we read the example of godly women who submitted to their husbands, even though their husbands were not Christians, and even at times when they were wrong. But these women had a secret. They exercised the grace of submission toward their husbands, but they trusted in God! Even when they couldn't trust their husband's decision, they trusted God. Dear wives; God is bigger than your husband! Remember that. When you think he is wrong and leading you down a wrong path, trust God. God will work for you as you put your trust in Him. Twice Sarah was taken into a harem, but she put her trust in the Lord and God delivered her!

When you walk in a spirit of submission, you will receive seven blessings in your life. You will have...

- 1) Sensitivity to the work of the Holy Spirit in your life.
- 2) Serenity - Soul rest and peace in your heart. Matthew 11:28-30.
- 3) Security and Stability in your life.
- 4) Sweetness in your life.
- 5) Soundness of doctrine.
- 6) Strength of character. And you will be...
- 7) Saved from deception. 1 Timothy 2:14-15.

2. SUPPORT YOUR HUSBAND.

We are to complete our husband, not compete with him. Genesis 2:18 says, “And the Lord God said, “It is not good that the man should be alone: I will make him a help meet for him.” The word “help meet” is “negeg”. It means, “part opposite, counterpart, over against or before, other side.” God made us opposite to our husband. We have a different task. It would have been unnecessary for God to make another creation like Adam to do the same thing as him.

I believe that one of the most fundamental understandings of a successful marriage is to know our role in the marriage. God ordained the husband to be the Provider, the Protector and the Priest of the home. He created the woman to be the Nurturer, the Nourisher and the Nest builder. The husband is the Breadwinner; the wife is the Bread baker! The husband is the King; the wife is the Queen.

We support our husband, not by competing for his role, but by encouraging him to be what God ordained him to be - the leader and the provider. When we take away his God-given task and try to do it ourselves, we undermine him as a man, and we come out from under God's divine order. Oh you may think you can do a much better job than he can! But that's not the point. The more you attack his position, the weaker he will become in it. However, as you relinquish it to him, he will gradually learn to take his responsibility. He may make many mistakes at the beginning, but he will grow stronger and wiser as you affirm his role.

In many homes today there are two Adams, both trying to fulfill the role of Adam the provider, rather than an Adam and an Eve. Many women have rejected the role of embracing and nurturing children to take on the husband's responsibility. The greatest calling that God has given to women is being cut off because they would rather have Adam's job! As we have adopted this humanistic stance, we see more and more divorce and broken marriages. As we have rejected children and God's plan for marriage, He has taken away His hand of blessing and we see destruction on every side.

I hate to sound like a broken record but I must reiterate it again. The basic ingredient of a successful marriage is to release your husband to be the provider and leader, and embrace your calling to be a mother and to make your home a peaceful haven for your husband.

3. SERVE YOUR HUSBAND.

This is meant to be a time of sharing my secrets. Can I share with you what I believe is one of the most destructive forces in a marriage? It is the sin of selfishness! The secret of a successful marriage is selflessness and serving. If you are trying to get something out of your marriage for yourself, you will never be satisfied. It doesn't work that way. Forget about yourself and think of all the ways you can serve and satisfy your husband. This will bring you joy and freedom. This will release your husband to love you. Even Jesus, the Son of God, did not come to be served but to serve. He was our example. Read Philippians 2:6-8.

Stamp on all the works of the flesh that poke their way up in your life - your self-pitying, self-centered, self-gratifying, self-serving, self-pleasing, self-opinionated self! They destroy the marriage.

Marriage seminars are good. Marriage counseling is good. But they are not the total answer. I know couples that have been to loads of marriage seminars and still have problems in their marriage. All you need to do is forget about self, start serving and your problems will disappear!

Make your home a refuge where your husband can find peace and harmony from the strife of the workplace. Daily prepare a nutritious and appetizing meal for him. There is nothing more soothing than coming home to find the table set nicely, the meal ready with delicious smells floating from the kitchen, a peaceful atmosphere, and everyone ready to sit down to the evening meal.

4. SWEETEN YOUR MARRIAGE.

Ouch! This is a challenge to me. If I start to get a little harsh, Colin will say, "Come on, Darling, be sweet to me." And I do have to be reminded! But he never lets me get away with sharp words. He always pulls me up to be gentle and sweet.

How do you sweeten your marriage? With words - sweet words, soft words, encouraging words, cheerful words, positive words, helpful words, supportive words, kind words, wise words, forgiving words, loving words, pleasant words and life-giving words. You can't miss having a successful marriage if you put this secret into practice!

I am always challenged by Song of Solomon 4:11 where the Bridegroom speaks to the bride and says, "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue." What drips from the honeycomb? Sweetness! What kind of words drip from your tongue?

A dear friend called in this morning and shared this quote with me: "People turn their best side out: they are delightful in company, but snarly at home. There they give vent to their dissatisfaction, their temper, their grouch. They are scent-bottles abroad, vinegar-bottles at home... To be a Christian at home one must learn to 'keep sweet'."

Your words will gradually kill your marriage or they can keep it alive with love. It's your choice. Proverbs 18:21.

5. SANCTIFY YOUR MARRIAGE WITH PRAYER AND THANKSGIVING.

None of us are exempt from trials. We all face hard times in our marriages. What do you do? Grumble and groan? Complain and criticize? Talk negatively and nastily. Oh it is so easy to do this, because this is how we feel. But here's the secret. Take it to the Lord in prayer. Thank Him. Trust Him. All your groaning and blaming one another will not solve the problem. God is your Deliverer! You can trust Him. Learn to hang on to God and look to Him as your source. Don't trust in your husband's ability alone, but in the Lord.

Make it your habit to pray and praise the Lord together daily. If you pray daily together, you'll keep free from "the little foxes that spoil the vines" that eat away at your marriage. Make your home a house of prayer and thanksgiving. Matthew 18:19 is a wonderful promise for married couples. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Notice these words – "If two of you..." The two of you together can claim great power and miracles in your relationship and in your home as you faithfully pray together.

And never forget the exhortation in Ephesians 4:26, "Let not the sun go down upon your wrath." If you have an argument or get upset with one another, don't act like a baby and put on the silent treatment. Sort it out. Say "I'm sorry." Forgive one another. Never go to sleep until you have restored the relationship. 1 Thessalonians 5:16-18.

6. SEPARATE EVIL FROM YOUR MARRIAGE.

Keep your marriage and your home a pure place for the habitation of the Lord. Don't allow the filth of the world to creep in. It can happen so easily. Don't watch immoral movies together. You'll have a limited selection, but be strong about this. When you sit and watch immorality and filth, you condone it, you deaden your conscience, you negatively affect your marriage and you defile your home. Oh, one of the saddest things I hear from wives as I speak to them all over the country is the grief and lament that their husbands are glued to the TV and many of them are involved in pornography. Oh how I grieve. Pornography is destroying thousands of marriages.

Keep your marriage bed holy. Just because you are married does not give you license to do kinky things. True intimacy in the sexual act can be gloriously satisfying without trying other things. I like this statement from Matthew Henry. "Those who keep themselves pure in times of common impurity, God will keep safe in times of common calamity."

Don't bring death to your bed. Most contraceptives either kill newly formed life, or kill the sperm that holds the potential of future life. The Pill, IUD, Depo-Provera, and Norplant are all abortifacients. They cause the death of a newly formed human being. Keep your bed holy.

Ezekiel 44:23 says, "*And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.*"

7. STRENGTHEN YOUR COMMITMENT TO YOUR MARRIAGE.

Marriage is not a contract. It is a covenant, made before God and witnesses. Marriage is not a fuzzy feeling of love. It is a commitment. It is a commitment to build a godly marriage that is a picture to the world of Christ and His bride. It is a commitment to build a family and raise a godly seed. It won't always be easy. It's hard work. But we are committed to the task. We take no notice of difficulties. We are not daunted by problems. We keep on with the task, because we are committed to a vision of building a godly generation. We are not concerned only with the present, but with the future, and the generations to come. We have no thought of quitting because we know that it would affect not only our children now, but also the generations to follow. We keep pressing on toward the goal, pushing through the mountains of difficulties, as we trust in our God.

Got any rivers you think are uncrossable?

Got any mountains you can't tunnel through?

God specializes in things thought impossible!

He can do what no other can do!

God is for your marriage. He will be with you to make it strong and precious. There may be times when the tide goes out on your marriage. When the tide goes out, you see all the ugly things on the beach. When the tide goes out on your marriage, the ugly things loom large. But don't despair. Don't look at the rubbish. Look to the Lord. There is a divine law I want to remind you about. The tide ALWAYS COMES IN AGAIN! If you are going through a tough time, hang on to God. The tide will come in again with love and blessing and reconciliation.

OBEY

A pastor wrote an article for the magazine *Christianity Today* entitled "Love, Honor, and Obey" on June 6, 1969. He wrote, "There was a time when the word 'obey' was included in marriage vows. The husband vowed to love and honor his wife and she vowed to love, honor, and obey her husband. The vow of obedience was based on Ephesians 5:22 and First Peter 3:1, where wives are commanded to be in subjection to their husbands."

"Today many marriage counselors and pastors regard the vow of obedience as an anachronism. They argue that the husband-wife relationship taught in the Scripture is culturally conditioned. Since it was fitting in Bible times for a woman to be submissive to her husband, they say, Christians were enjoined to follow this principle to avoid scandalizing the non-Christian community."

“Women today are less inclined to vow obedience than they were in years past. Deluged by books and magazine articles by advice-to-women experts, modern women view marriage as a partnership in which the husband and wife stand as individuals who maintain separate identities. Some women are outraged at the thought of a bride’s vowing obedience. Mary Daly in her book *The Church and the Second Sex* attacks what she feels is the Church’s prejudice against women. She says the Church contradicts its moral teachings by harboring ‘oppressive and misogynistic ideas’ about women.”

“Women need not feel threatened. God has provided safeguards for the woman in Christian marriage. Her husband is to love her as Christ loves the Church—to have her best interest always at heart. What a staggering demand on the husband! He is to love her as he loves his own flesh, for, says Paul, she is his flesh. The apostle Peter commands husbands to keep in mind that a woman is a fragile vessel, and is to be treated as such (1 Peter 3:7). What is more, she is an heir together with him of the grace of God. Whereas the human relationship of the husband and wife is that of the leader and the led, there is no such distinction in the spiritual realm. The wife is just as much the object of God’s grace, just as much the heir of the riches of divine grace, as her husband. The husband who selfishly indulges in the good things God gives and refuses to share with his wife stands in danger of divine displeasure.”

“Peter’s teaching answers the argument that in Christ there is neither bond nor free, neither male nor female. It is true that the male-female distinctions are broken down in Christ; woman is the object of God’s grace as much as man. Yet in the organization of the home God has ordained the headship of the man and the submission or obedience of the wife.”

“When a pastor teaches that wives must be submissive to their husbands in everything (Eph. 5:24), even if the husband does not obey the word (1 Pet. 3:1), women are sure to ask how far they are to go in their submission. They will want to know what they are to do if a husband is cruel or is a violent drunkard.” No one should submit to a cruel or violent drunkard. How many cruel and violent men do you know? They are in a small minority and women who are married to them should separate until the man changes and she is safe with him.

The seeds for wifely disobedience came from the founder of American feminism, Elizabeth Cady Stanton. A biography of her says that at her marriage ceremony on May 10, 1840, “Suddenly a question occurred to Lizzie. Exactly what did this minister intend to say in the marriage ceremony? The gentleman seemed rather surprised by the question, but he rapidly told her the words he would use.”

“No!” Lizzie shook her head decisively. ‘You must leave out the word, ‘obey.’ I absolutely refuse to obey someone with whom I am entering into an equal relationship.”

“Henry Stanton looked startled, as if he had just discovered what might be in store for him. Nevertheless, he nodded to the minister.” And America went downhill.

We should not be afraid of men leading their homes, Sun Myung Moon leading his movement, or God leading the universe. Psalm 22:27-28 says, “All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, for dominion belongs to the Lord and he rules over the nations.” Fallen men have ruled their wives and their nations with a mixture of good and evil. Fallen men have not fulfilled the Third Blessing of having “dominion” because they are in Satan’s lineage. Father teaches men how to be true Adams who rule and dominate with true love. True leadership is absolutely serving, not the martinet behavior of power hungry corrupt men that have given patriarchy a bad name.

Elizabeth Handford’s *Me? Obey Him?*

A little book that I recommend for UM sisters to study is Elizabeth Handford’s *Me? Obey Him?*. Over half-million copies of this book are now in circulation. Father has said, “The primary function of Unification Church members is ultimately to educate people.” The most important thing we can teach women is to submit to their husbands. This is the basic aspect of restoring our fallen natures. Mrs. Handford is on the right road. She not only lives her philosophy, but has taught it to many others and saved many marriages. She writes that God, “Even in the Garden of Eden ... had set up a chain of command. It required the husband to be in authority over the woman. First Timothy 2:11-13 says, ‘Let the woman learn in silence with all subjection. But I suffer not a woman to ... usurp authority over the man.’”

“There is an order of authority in the universe, and it is set up like this:

God
Christ
Man
Woman

She says Christ is under God and so “It is no shame, no dishonor, for a woman to be under authority, if Jesus submitted to the authority of the Father.”

“Position in the chain of authority has nothing to do with the individual’s worth to God. It is not determined by one’s importance. A woman is subject to her husband, but she can still go directly to God, to ask anything she needs or desires, and get it as quickly as if she were a man.” She quotes Galatians 3:38 to prove we all have equal value. I go into this quote more carefully later. It is a favorite of feminist theologians to twist to make marriages come out their version of “equal.”

She goes on to say:

God is not a respecter of persons. Whoever “feareth him, and worketh righteousness, is accepted with him” Acts 10:34,35). God hears the prayers of a woman just as quickly as He hears the prayers of a godly man.

Nor does a man need to be “puffed up” because he stands above the woman in the chain of command ... Each has a blessed, unique responsibility, a purpose in life that the other cannot possibly fulfill and cannot happily exist without.

God made the man to be the achiever, the doer, to provide for the home and protect it, to be high priest and intercessor for the home. His body carries the seed of life, and he is responsible for the children that will be born, to guide them, nurture them, direct them.

God made the woman to be keeper of the home, to make a haven within its walls, a retreat from the stress of battle, the nourisher of the children. A woman’s body is fashioned primarily for being a wife and mother. (Why, oh why a feminist thinks that’s degrading?) Her body is shaped for the bearing of children, and never a month goes by but what she is reminded of the basic, creative function of motherhood. All the sense of her being answers to the wail of a baby, to the uplifted arms of a child. (Have you ever wondered what caused the spoiled daughter of Pharaoh to adopt the infant of the despised children of Israel? “She saw the child: and, behold, the babe wept. And she had compassion on him” [Exodus 2:6]. The need of the weeping baby Moses overcame all the conditioning and training she had received!).

A woman is different from a man. (I know that sounds like a stupid statement. But if you have read some of the writers of the current women’s lib movement, you’ll realize they don’t believe it. They think a woman is different only because she has been conditioned to inferiority from babyhood, and exploited by it!) A woman is different in her body, in her interests, in her thinking, in her abilities: not inferior — different.

Women have entered the market place. They have achieved fame in medicine, in business, in the arts. A woman can choose nearly any occupation she likes. But I deny that she will find fulfillment that will surpass that which a godly Christian woman finds who, secure in the knowledge of her womanhood and its rightness, builds a home for her husband and children! Her confidence in her ability to be a helpmeet, sufficient for her husband’s needs, comes as she finds her place in the order of authority.

Mrs. Handford mentions many women in the Bible and shows that God is very strict about women following their husbands even when it seems outrageous to do so such as the case of Sarah to Abraham who gave her to the Pharaoh. Mrs.

Handford gives some good insights to help women understand what is going on between men and women. And women need help desperately because women in our culture and in our church haven't got a clue to what is happening in the core relationships of life. She teaches women, for example, that they must understand how men look at work which is totally different than how women do (of course many men are so brainwashed by feminism that their innate drive to protect and provide are buried so deep they don't care anymore and encourage their wives to work).

She writes that women:

have the privilege of a husband's lifelong concern for your welfare. Can you imagine the awesome task a man takes upon himself when he assumes the lifetime responsibility of a wife and family? Food, clothing, shelter, the care and training of the children — all these he commits himself to for the rest of his life! No matter how he feels, he must go into the world each day to earn the money to feed the family and pay the bills. A wife can — let's face it, she really can — if she doesn't feel well, stagger around long enough to get the kids off to school and the baby fed, and then go back to bed until supper time, when she can open a couple of cans, if she has to.

But her husband? No matter if the company he works for lays off workers, including him; no matter if his job is replaced by a machine; no matter if he has a case of the "blahs" or a toothache, or the flu — it is his responsibility to put food on the table and a roof over the head of his family that day.

An old rhyme says, "Man works from sun to sun, but a woman's work is never done." And it's true, believe me it's true. (How do I know? Because we have seven children, that's how I know!) but it is also true that, if I decide to take a couple of hours off to window shop, or go to the library, or sew a dress, the work is still there when I come back to it. That isn't true with a man's work. If he doesn't work, he doesn't get paid.

A wife ought to understand how much a man gives her, when he gives her his name and his pledge to care for her until they are parted by death.

Women must understand that we live in a culture that bashes men. Men have gone into a shell and women must not think that to correct this they should fill the void and take charge. Often people interpret the cause of problems in the home as being men, but sometimes we have to go further back to see that the real seeds of division started from bossy women. Even if they meant well it still causes men to give up and wimp out. Men should stand up to this but it's hard when every image and stimuli in our sick culture is anti-traditional family.

Mrs. Handford correctly advises women to see their part in the problem: “Men hate ‘scenes.’ They despise confusion and disorder. They will go to almost any length to have peace in their homes. They will let a woman have her way rather than argue and quarrel.” Father says repeatedly that women start quarrels and cause divorce. She continues:

But the price a man has to pay is the price of his manhood. Before you complain that your husband won’t take the leadership of your home, search your heart carefully. Do you really trust his judgment? Are you willing to commit yourself to his decisions? If not, don’t complain that he will not lead. For the sake of peace, he may not fight for his authority. Your habit of bossing may be more deeply entrained than you possibly realize.

Don’t mistake a man’s gentleness for weakness. Don’t mistake a quietly spoken word for vacillation. A gentle man can still lead his home completely, if not as flamboyantly as an aggressive man. And a loving wife who leans on her husband will call forth his strength and manliness.

How can you give the leadership back to him? Admit your failure. Ask his forgiveness. Then simply give him the chance to make the decisions. Send the children to him for permissions. Let him decide when you do what. (You realize this won’t work, don’t you, if he makes a decision and you say, “What in the world did you do that for?!”) If you stop bossing the family, he will be the boss automatically.

One insight she gives is that women should be careful about their feelings and focus on God’s commandments that often go against our feelings. Father teaches this same emphasis on vertical instead of focusing horizontally. This is extremely hard for American women to do and that is why they turn to feminism and the government for answers instead of the Bible which is looked at as medieval and therefore irrelevant when in fact Father is teaching Biblical truths that are simply God’s truths. She says:

There is another aspect in the matter of submission and feelings; it is tinged with mystery. Have you noticed how many Scriptures there are that command a wife to obey her husband? There is only one Scripture, to my knowledge, that tells a wife to love him, and that is Titus 2:4. Why? Because, I think, in a marvelous, supernatural way, submission brings love. If you obey him, you will love him, love him more than you ever dreamed possible.

It's a Bible principle, found in Proverbs 16:3: 'Commit thy works unto the Lord, and thy thoughts shall be established.' You do right — you obey him, regardless of how you feel. Then your feelings turn out right — your thoughts are established. If you obey, you will love."

I am aware of the feelings of revulsion a woman may have toward her husband. They may be caused by poor teaching from childhood. They may be caused by a shattering incident in adolescence. The husband himself may not have been tender enough. But many a woman, who thought she could never love the man she was bound to, has discovered that when she obeyed him, she learned to love him.

She gives a testimony of someone she counseled who had read her book, *Me? Obey Him?*, changed her ways, and found happiness. Like Helen Andelin's book, *Fascinating Womanhood*, it is filled with examples of people who followed these teachings and found greater love. Feminists can't do this to the degree that antifeminists can. Traditional Biblical family values work. Feminism doesn't.

Elizabeth Handford writes:

The past four years our church has had a women's retreat up in the lovely foothills of the Smokies. Our women look forward to those retreats, with the opportunity to get away from the cares of home for a night, talk together about mutual spiritual needs, and search the Scriptures for God's answers. There's always one session, usually very late at night, around the fireplace, often spontaneous, when we talk together about the need for a woman to obey her husband and the delight her obedience will bring.

Each year a woman I'll call Jeanette has been there. Her husband was saved a few years ago through the ministry of the church, and they have been faithful members ever since. Jeanette would sit with us around the fireplace, listen to the discussion and (she told me later) say to herself, "It won't work. I just couldn't do that. Me obey Walter? and him still drinking? That just won't work. I'm not going to bemean myself to anybody, especially Walter."

For three years Jeanette said that. But the spiritual condition of the home deteriorated; Walter had increasing problems with alcohol; the teen-age daughters got more and more rebellious. The still, quiet voice of God spoke to Jeanette's heart, saying, "Yield. Submit. Let Me take control."

Finally, in desperation, Jeanette dropped to her knees. "Dear Lord, You know I don't have it within myself to obey Walter.

It's humanly impossible for me to let anybody boss me around. You will just have to take charge. I don't see how it can possibly work, but right now, I promise You, Lord, that I'll obey Walter, no matter what he says. I trust You to make it turn out right."

She said nothing of this to anyone. But at the retreat this spring, she came to the session of husband-wife relationships. Afterward she whispered, "I just had to come to this session, Libby. I didn't need it this time, thank God, but I wanted to hear it again, just to see if it would sound as ridiculous as it sounded every other year, before I tried it. Sure enough, it sounded wonderful and true. It really works. I love him so much more than I ever loved him before. He loves me, and we have such sweet times together, even if we are old married folks! I just couldn't see how obeying him would fix all the other problems, but it did. How I wish we could have started our lives out together that way!"

She writes, "God commands a wife to obey her husband. He obviously meant what He said. He made no exceptions for extenuating circumstances. He promises guidance and wisdom to the woman who seeks to obey. He offers unmeasured grace for whatever trials a woman faces while He completes the needed work of conviction in her husband's heart."

"He rewards obedience with a usefulness and happiness far beyond her deepest expectation." She is a wise teacher. Mrs. Handford says it will not only make a marriage more full of love but the children will grow up better and not be rebellious: "You don't need to fear that your obedience will lessen your children's respect for you. When you set the standard by your obedience, you can require the same obedience from them. The command, 'Honor thy father and thy mother' (Exod. 20:12) shows God requires the child to obey Father and Mother equally. He obeys his mother exactly as he obeys his father — that's the chain of command. When a mother obeys her husband, she enhances her own authority with the child rather than diminishing it."

"If you love your children, if you covet their future happiness and usefulness, make sure they have a mother who submits to her husband."

Father teaches that the Fall reversed the chain of command and now men follow women. Restoration means we return to patriarchy where men lead women. The Messiah says that women "must restore their original role" because "Nowadays American men just do not want to get married and become the slaves of domineering women":

CHAIN OF COMMAND

Originally, the chain of command should have been from God to Adam and from Adam to the Archangel. So God set up a chain of command from Himself to Abel, and from Abel to Cain. This was the formula for the providence for restoration. God wanted to reclaim the lost principle by restoring this position first. (*Way of Unification Part 1*)

Some people have a nebulous concept of what the ideal world is, but it is the world centered upon original love. It must be realized in a substantial society on the earth, which we call the Kingdom of Heaven on earth. We are certainly not living in the original world at this time so we have to pursue it. It is the destiny of all people to seek original love through the path that religion has trod. (5-20-84)

Because of the fall of man the chain of order and command has been completely reversed, and now men follow behind women, particularly with regard to love affairs. Men have become so helpless, and women always take command.

Now the time has come for women to restore their original role, particularly American women. Nowadays American men just do not want to get married and become the slaves of domineering women. (“God’s Preparation for our Church and Its Early Days.” (May 1, 1977)

OBEDIENCE

Helen Andelin writes, “Now let us turn our attention more fully to one of the most important requirements of man’s successful leadership — your obedience. The first law of Heaven is obedience, and it should be the first law of every home. It is the foundation of an orderly home, a successful family, and the successful lives of the children. The wife is the key. When she sets an example of obedience to her husband, the children follow. It has not only immediate benefits, but far-reaching effects on their entire lives.”

“On the other hand, when the wife refuses to obey her husband, she sets a pattern of rebellion for her children to follow. They learn from her that they don’t have to obey an instruction if they don’t want to When such children are turned out into the world they have difficulty obeying the law, or a higher authority, such as leadership on campus or in their work. The problems of rebellious youth can often be traced to homes where the mother disobeyed the father or showed lack of respect for his authority.”

Weldon Hardenbrook writes in his article “Where’s Dad?: A Call for Fathers with the Spirit of Elijah” in *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*: “We desperately need the spirit of Elijah in the church. For too long the boys of America have been viewing the church as a sanctuary for women and Sunday school as a place for sissies. For too long the most predictable fact about young males in the church is that the majority of them will leave by the time they are young adults. For too long the feminized clergy of our land have been known as nice guys rather than courageous leaders.”

MALE PASSIVITY: THE ROOT OF ALL EVIL

Philip Lancaster wrote an article titled “Male Passivity: The Root of All Evil” saying:

The well being of the whole creation rests on the proper functioning of the various authority arrangements that exist. God the Father is the head of Christ; Christ is the head of man; man is the head of woman (1 Cor. 11:3). The order that exists in the Godhead from all eternity is the model for the order that the Creator has built into His creation. When this order is violated, chaos and death result. Satan was a high angel who stepped out of his role and rebelled against God’s order. He came to earth to wreak havoc with the perfection God had established here. Eve got out from under her human authority, Adam, and instead of seeking his leadership took the initiative in rebellion and led her husband into sin. Adam failed to take the lead in the temptation episode and chose instead to accept the leadership of Satan and of his wife. The story of sin and misery is the story of a series of failures either to submit to God-given authority or to exercise God-given leadership.

Our focus is on the man because, again, he is the one God put in charge and the one He holds accountable. Unfortunately men from Adam onward have inherited his penchant for avoiding the demands of their leadership calling, especially in relationship with their wives and family. Men today have almost totally abdicated their calling as family leaders. Whatever remnant of leadership energy they have tends to be directed to callings outside the home, business and politics in particular. But it was a failure of home leadership that thrust the world into darkness, and this is still the most costly form of leadership failure.

ALERTNESS

The first quality Adam lacked was alertness. Now we can perhaps understand that he had never faced a threat before. Living in a perfect environment did not prepare him to expect an attack, especially the subtle, crafty attack which the serpent

waged. However, Adam's devotion to his Creator and God's clear commandment with its equally clear warning should have caused a vigilance that would make him alert to any attack on God's veracity or any suggestion of rebellion against His authority. The very warning not to eat of the tree should have made him super-alert to any suggestion to the contrary.

However, it appears as if Adam was asleep at the wheel. Satan was allowed unimpeded access to Eve and was offered no resistance by Adam. Even if one gives Adam the benefit of the doubt and assumes he was unaware of the Eve-serpent dialog, he definitely failed the alertness test when Eve made her proposition to him. There is no sense of vigilance at all: "She also gave to her husband with her, and he ate" (Gen. 3:6). And he ate. Period. No protest. No resistance. No alertness to the danger the act represented. And he ate.

We, too, often fail in our leadership at home through a lack of watchfulness to danger, or through a general lack of alertness to other opportunities to show leadership. We, too, are often asleep at the wheel, just letting things happen and hoping for the best.

Are you aware of the temptations your wife and children are facing this week? Or are you just waiting for the results of their yielding to temptation to blow up in your face? Talk to them. Find out what is in their minds and their hearts. Keep track of who they spend time with, what they read, what they view on the screen or video, the music they hear. Is the serpent working his wiles on your little flock? Are you alert to the dangers faced by those under your command?

INITIATIVE

The second quality needed by both Adam and his heirs is initiative. A man with initiative makes things happen. A man without initiative waits for things to happen to him, and to his family. Adam waited to see what would happen when the serpent confronted Eve. He waited to see what she would say when she approached him after eating the forbidden fruit. He didn't initiate action, he reacted, and reacted poorly.

Our first father should have stepped up to the plate when the serpent threw his pitch toward Eve. He should have intervened in the dialog. And if he didn't know about that conversation, why not? Was it not his responsibility to keep the commandment of God and assure it was kept by Eve who was under his authority? Further, when offered the fruit by his wife, why did he not at least at that point seize the initiative, rebuke

her error, and confront the serpent? But no, Mr. Adam was what we now only know too well: your basic passive male. Avoiding action. Reacting to problems in a way that causes the least flack in the short term. Yes, dear. I'm sure it's a very good piece of fruit. Whatever you say, dear.

So how are you at showing initiative? Is your leadership style at home characterized by your setting the agenda, asking the questions, requiring accountability? Or do you just go with the flow, hoping for the best? Do you make things happen in your family life, or are you just a passive passenger in the family vessel, letting others steer the ship or letting it drift wherever it will? You are the leader, the protector, and the teacher for your family. Each of these roles implies the need for you to be proactive. Remember, one day the Lord will seek you out as He did Adam in the Garden and ask an accounting for your leadership in the home.

COURAGE

The third quality lacking in Adam but needed by us all is courage. This is closely related to the last. Men seem congenitally fearful of exerting authority in the home and taking the initiative required to be effective. They are afraid they might be wrong in the direction they lead. They are afraid of what their wives and children will think, or whether the family will even follow their leadership.

We don't know what Adam was feeling, but why didn't he stand up to his wife? It would have taken courage to contradict her, to correct her. He may have risked her favor. There seems to be nothing worse for a passive, unconfident man than to have his wife unhappy with him. The easy thing to do was to go along. It was also easier than confronting that wily serpent.

The alluring thing about cowardice is that it seems to make everybody happy. Failing to stand for principle or to correct those who are in the wrong keeps things peaceful. Of course, it may lead the whole human race into millennia of sin and misery, but hey, it keeps the wife happy today! The failure of manly courage has cost the world dearly.

Our nation is cursed today with men who are afraid to be leaders at home. For so many men their greatest desire is simply to keep peace within the family at any price. What the wife wants she gets, what the children want they get, unless the demand is so outrageous that Dad has to get angry and then sulk about their forcing him to take a stand.

Do you take your stand to lead your family according to principle even when they disagree, or others outside the family don't understand? Are you willing to be unpopular with your charges for the sake of protecting them from evil companions and environments? Is pleasing God more important to you than pleasing men (or women, or children)? One sure mark of a leader is his willingness to take actions that bring him under attack from those who don't share his understanding of what it means to please God. The family leader is a man of courage because he fears God.

A SENSE OF RESPONSIBILITY

A fourth quality absent in Adam but needed by all men is a sense of responsibility. This is that quality which is well expressed in the proverbial expression: The buck stops here. We have already seen that Adam not only failed to exercise his duty, he also failed to take responsibility for his failure, preferring instead to blame his wife and even (implicitly) the Lord himself. (The woman whom You gave to be with me, she gave me of the tree, and I ate. Gen. 3:12)

This adamic plague of avoiding responsibility is pervasive in our own day. Just listen to the responses of our civil leaders who are caught in some personal failure or even serious crime. Have you ever heard one of them simply say, I was wrong. I sinned. There is no excuse for my behavior. I ask your forgiveness? No. Instead they minimize the wrong, blame others, change the subject — and take comfort in the latest polls that show the public doesn't care about their character.

And indeed the public doesn't care. Because the public is made up of men who don't take responsibility either, and especially not in the home. For generations men have passed off to their wives primary responsibility for child raising. They are passive, disinterested, and irritated when their wives attempt to draw them into the decision making process. Many simply walk away from their families, never to return. Most of those who stay are absent emotionally even if their bodies remain under the same roof as their families.

One of the most encouraging signs accompanying the homeschooling movement of the last decade or so is the fact that many fathers are being drawn back into taking responsibility for their families. But we have a long way to go. Let's not resist the burden of duty. Let's act like men and embrace it willingly —

for the long haul. Indeed, in the home, the buck stops here, with you and me.

VISION

The final quality lacking in Adam and in too many of his heirs is that of vision. We're talking about long-term vision, the ability to look beyond immediate concerns to the future implications of today's decisions. Surely Adam was not thinking about the future at all when he took the fruit from Eve. He must not have reflected too much on what the Lord meant when He threatened him with death. He certainly did not think about what harm would result for his wife and children. Would he have taken the fruit if he had paused to reflect on the millennia of pain and suffering that would be caused by this one bad choice?

Our Lord was an example of a man with vision. Hebrews tells us of Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame... (12:2). The immediate prospect of the cross was enough to cause our Lord grim agony as He prayed in Gethsemane. Yet he was able to press on through what became the most horrendous personal nightmare of human history because he could foresee the future blessing his choice would bring to the human race. Adam's lack of vision damned mankind. Jesus' clarity of vision led Him to become the world's savior.

Men today lack vision. Their time horizons are very short, extending only to the next paycheck, the next vacation, the next promotion. But godly men must be able to gauge the effects of their present choices on their children and their children's children. They must picture the future. They must see it and allow it to motivate present actions. Their time horizons must extend even past their grandchildren and into eternity as they learn to weigh every action in light of its eternal implications.

What are the long-term implications of the choices you make today? What difference will it make that you have (or neglect) family worship and Bible instruction? How will your grandchildren be affected by your prayer life today? How will your children be shaped by your choice of vocation? By where you choose to live? By the church to which you belong? By how you choose to educate them? By your policies concerning peer-grouping or entertainment or driving? The choices you make today, even many that may seem insignificant, will shape the lives of your descendants and reverberate through eternity. Adam didn't think ahead. Jesus did. You must.

MALE PASSIVITY

Male passivity is the root of all evil. Is that statement stretching it a bit? Not by much. Sin would not have entered the world but for Adam's lack of masculine leadership. And the ravages of sin would be much more contained even today if most men in most homes would seize the day by seizing the reins of family leadership.

God made man to take dominion, first of himself, then of his family, and then of some portion of this world (Gen. 1:26ff.). This is a chief way in which men exhibit the image of God. Passivity is a denial of what it means to be a man. The original man ceded control to his wife and ultimately to Satan. By God's grace Christian men today can reclaim godly control of their families. This in turn will prepare them for dominion in other spheres and is the ultimate strategy for wresting control of this world away from the Evil One and returning it to the rightful heir of the world, our Lord Jesus.

In the words of William Merrill's great hymn:

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Here are a few quotes from Father where he creatively teaches the differences between men and women. He teaches there are roles for men and women with men always being in the subject position and women always being in the object position:

Why is man subject and woman object? Because man carries within him the seed of life. Woman does not contain the baby seed. Woman's breasts are the property of her babies. Her hips are the home of her babies. [Laughter] (4-18-96)

Between men and women, which is the subject? American women say, "The subject is woman." But the universe says "No!" to that, and will even spit on you. As you know clearly, the man is subject and the woman is object. Man is like the bone and woman is like the flesh. Flesh must totally surround the bone, sticking closely to it.

To compare man with bone does not mean that man is like a conqueror and totally controlling, like a tyrant. Without the surrounding flesh, the bone has no value or meaning.

Subject and object must not reverse their order. The order must be straight, the channel must be straight. In America today, the women are trying to become king. The queen is trying to become king, meanwhile trying to push all men down to the level of servant.

What about you American women? Do you sit there and think to yourselves: “When will I ever come to hear Father say that woman is the subject? Will it ever happen, even in a million years?” The answer is no, it will not happen. However, the woman’s position, the object position, is absolutely the most beautiful and it is essential. Woman is created for woman’s purpose, which is not bad at all. When you follow the universal rule, harmony and happiness will always follow. When you go into the spirit world, this rule becomes totally obvious. (4-25-93)

American women are saying, “We want to be in the bone position. Let the men become the soft flesh.” Today America is suffering from terrible confusion; people don’t know which side is up. There is no understanding of right order, subject and object, or who takes initiative and who is responsive. What about you American Unification women, are you different? In America, many women pull the men around behind them and the men just follow timidly. I have never seen so many boneless men as in America: “Yes, dear, whatever you say.” ...If you women don’t change that trend, there can be nothing but darkness for the future of this country. America will not survive. There must be God’s order and sequence, a certain discipline. We must maintain that discipline.

Sometimes I receive the criticism that I am “anti-woman” and “pro-man” but that is not true. I am simply pro-natural law. At this time, many women are trying to take over the societal positions and responsibilities of men; but you are not equipped to do that. You have your own strengths and virtues. Unless you can understand the reality of natural law, you can never understand or make sense of all the crazy things going on in today’s world. (9-19-82)

Father said it is a “universal rule” that men and women “must not reverse the order.” In other words, there is no interchanging of roles for men and women. Can anyone read these words of Father and see egalitarian thought? It just isn’t there.

Feminists often say that mankind has evolved to a higher level of relationships than that of patriarchy. One Unificationist sister wrote these false words in the *Unification News*, “Patriarchy is a New Testament Age practice that thankfully shall be retired forever. In its place, a true liberation of men and women shall

emerge.” She goes on to say that there will be better relationships between men and women in the “Completed Testament Age” and it will not be patriarchy. She is wrong. Feminists have not given us a better plan than patriarchy because there is no better plan than godly patriarchy. Anything else is feminism. Either we have a division of labor or we don’t. Either women provide and protect or they do not. Either women compete with men or they do not. Either women are objects to one man, their husband, or they are objects to many men in the workplace. The Completed Testament age will be an age of true patriarchy where women never dominate men and are never dominated by men who are not their husband. Father teaches there is a chain of command in a marriage and family. He teaches there is a vertical relationship between a husband and wife. It is intellectually juvenile to believe that some old-fashioned beliefs are outdated, no longer valid, and obsolete. Father says:

If a man by himself, pushes, which way would he go? It is very difficult. But a man with a woman in front of him, standing in such a way as to go in a circle, is very efficient. You can go around with less power, faster. Who would lead that motion, the man or woman? American women say, “Woman.” Actually both cannot, so either one has to. If anything, it’s the man. Why? Because man is taller and things are supposed to flow from higher down to that which is lower, not the other way. If there is a group of people, like an army regiment, does the leader go on the high place to give commands or stand in a low place and looking up give commands? If God gave women the privilege and said, “Okay, you women lead”, then she would stand like this looking up at her husband and for three years try to give commands. After three years she would give up and say, “God, let’s change the role.” This is a natural formula and arrangement. Tall people looking down on those lower give commands. Sometimes women are taller than their husbands. People will look at that and think, “Oh, bad luck!” Bad luck is the closest translation of the Korean word Father used. It means everything will go wrong. You won’t feel good in the morning and you won’t feel good in the evening. So you must respect the fact that your husband is taller. That is good for a woman. Do you recognize that or do you disagree?

But then, God’s goal is to make husband and wife equal. What makes woman equal to man? Inferior is not the right word, but anyway man is taller and stronger, while woman is less strong and less powerful than man. There are all sorts of differences between them. Men can run faster and they can lift heavier weights. There are many differences and comparatively it looks like men are superior and women are inferior. Men eat twice as much as women; they can’t be equal. But when they love each other, there is no superior or inferior. There is no taller or shorter.

A mother is like earth. When we plant the precious grain we plant it on earth and not in the air. Women symbolize earth. So a mother like the ground, receiving the seed from above. Like the sun and the moon, the sun being subject represents man and the moon as object represents woman. It is very striking that women exist in one respect similar to the moon, becoming smaller and larger. Exactly at the midpoint of the month they become larger and become a harmonious object to the sun. That is how the physical function in women is also. We see the monthly movements in women. Everything centers on the sun. The moon revolves around the sun and woman centering on man becomes larger and shrinks back again in the form of menstruation. Isn't that true? This is not a strange thing, it is the way we are created. Through the sun and moon, the Creator is showing us the relationship and when it comes to us we see their resemblance in man and woman.

The sun symbolizes father and the moon symbolizes mother.

The family is the nucleus of the harmony of nature. It is really the literal center of all things. No matter how small a woman may be and how large her husband is, he cannot gain perfection or happiness in any sense without her. Only through her can harmony come to exist and eventually be equalized. Man and woman are small compared to the huge universe, but still they are a copy, a small microcosm of the solar system and entire celestial system. They are the same, only their size is smaller. Everything comes in the pair system, like the sun and the moon and all the animal kingdom. Even the mineral kingdom exists in the pair system. This is the nuclei, the real center. No matter how small, this is the real center of the whole cosmos.

We all want freedom, especially Americans. Don't you see, if you don't know this Principle then you have no freedom. You are trying to find freedom without knowing this, but the conclusion is that without Principle there is no freedom. Is it free for a man to act any way he wants to? For example; if a man goes to another family and snatches another man's wife, is that free? [No.] If there is a man sleeping alone, can any woman move into bed with him and take control over his family? Can she do that? [No.] Well what is freedom? You're free to do that aren't you? If we have the Principle we can be free and without it we can't be free. The freedom seekers, Americans, you love freedom don't you, but you must understand that without the Principle there is no freedom to look for. Principle means the formula system.

Man is the vertical line and woman is the horizontal line, neither one complains because they balance out to the same. Do you or don't you like that? [Yes!] To create harmony and unification, the horizontal is as necessary as the vertical. Man is vertical, woman is horizontal.

It is fashionable for many people today, especially liberals, to think that the Bible and all things old have nothing to say to modern man. G.K. Chesterton says it is an "imbecile habit" to dismiss the wisdom of the past: "An imbecile habit has arisen in modern controversy of saying that such and such a creed can be held in one age but cannot be held in another. Some dogma, we are told, was credible in the twelfth century, but is not credible in the twentieth. You might as well say that a certain philosophy can be believed on Mondays, but cannot be believed on Tuesdays. You might as well say of a view of the cosmos that it was suitable to half-past three, but not suitable for half-past four. What a man can believe depends upon his philosophy, not upon the clock or the century."

No one would advocate totally returning to the "good old days" or romanticizing the past. But we must not reject what others have learned and call those who try to remind us of these truths—fundamental freaks or right-wing nuts who are nostalgic for a past that was basically uncivilized. In truth our culture is worse because we failed to keep those truths. The 19th century was not the Kingdom of Heaven and restoring it will not usher in the millennium. But it won't come if we reject the Victorian roles for men and women. Not everyone lived up to these Godly values in the past, but at least they agreed on those values as worthy goals for a happy society. And by doing so, they lived far happier lives than we do.

OLD TRUTHS

Father says we must live the truth that Jesus taught — that we must give perfect, unselfish love. He says people tell him, "Rev. Moon, you are coming here repeating the same old truth." But he says he's different than others in that he is teaching that it is possible to live those truths. We are not just to talk about them. They are not theories or philosophies, but are "to be lived ... Although in one sense you know the truth of the things I have been saying, still nobody ever lives it. This truth is as old as God, yet as new as the 21st century. You must live the truth." He says "the revelation of the *Divine Principle*" can make "this age-old truth real in your heart."

At the old website patriarch.com we learn that there have been conferences on patriarchy. How about having the Unification Theological Seminary (UTS) seminary students and faculty attend conferences on patriarchy and join them in their crusade to restore patriarchy as the dominate philosophy of America and the world?

The following is the beginning of a speech that was the posted at a now defunct website www.patriarch.com that was delivered by the editor of *Patriarch* magazine, Philip Lancaster, to the first Back to Patriarchy conference in May,

1996 in Springfield, Virginia, near Washington, D. C. titled “The Crisis of Male Leadership”:

Our declining civilization

We are gathered a mere 15 miles or so from the symbolic center of the greatest nation the world has ever known. A few minutes drive to the northeast would take us to the White House, the Capitol, the Supreme Court building, and the Pentagon, those outward manifestations of unprecedented political and military power. We would also encounter majestic monuments and museums, temple-like testimonies to unmatched achievements in the spheres of law and government, the sciences, and the arts. Truly, America is the greatest nation that God in his providence has ever placed upon the earth.

However, a trip today to these exhibitions of greatness should bring tears to the eyes of any man with even a remnant of Christian conscience and a faint recollection of America’s roots. For, of course, it was not human might and ingenuity that produced this nation; it was the hand of Almighty God working through men who feared the Lord and conformed their private lives and public institutions to his holy Word. America’s greatness must now be spoken of in the past tense: America was great, because America was good. She has ceased to be good, and so is no longer great. Her people no longer fear God nor conform their lives and institutions to his revealed will.

Francis Schaeffer spoke of our generation as living in post-Christian America. This is certainly an accurate description. Better still is the description of Steven Wilkins in *America, the First 350 Years*. He suggests that we are in post-America! The nation we now inhabit does not even deserve the same designation as the one founded and given form in the Seventeenth and Eighteenth Centuries.

THE CHURCH IN DECLINE

We could expand our view beyond the capital city and visit the churches of America today. Here, too, our hearts should cry out in grief. In the mainline denominations the virile faith and righteous life born of the Reformation has been replaced by frank unbelief and an actual promotion of wickedness. Even the evangelical churches, while paying lip service to Christ and his Word, have abandoned biblical doctrine and practice, accepting in its place a man-centered theology, a sentimentalized faith, a moralistic shadow of true righteousness, and a general spirit of

conformity to the world. Surely Jesus must weep over his church in America.

I have drawn your attention to the decline of our nation and our churches not to suggest that in this declension lies the source of our problems. Nor would I suggest that working for the renewal of these institutions is the most important endeavor of those who would see God honored in our land once again. I present these things rather as symptoms of our deeper sickness. The root of our degradation and the hope of our restoration lies in another institution altogether: the family.

The home rules the nation

It is the home in which are determined the issues of the rise and fall of churches, nations, and civilizations. It is the decline of the family, and specifically the Christian family, which underlies the general decline we witness about us today. And it is only the restoration of the Christian home which holds any hope for the larger restoration of church and society. In this connection, hear the insight of Theodore Cuyler:

For one, I care little for the government which presides at Washington, in comparison with the government which rules the millions of American homes. No administration can seriously harm us if our home life is pure, frugal, and godly. No statesmanship or legislation can save us, if once our homes become the abode of profligacy.

The home rules the nation. If the home is demoralized, it will ruin it. The real seed corn whence our Republic sprang was the Christian households represented in the Mayflower, or the family altar of the Hollander and the Huguenot.

All the best characters, best legislation, best institutions, and best church life were cradled in those early homes. They were the taproot of the Republic, and of the American churches.

The home rules the nation. Our national crisis is a consequence of the crisis of the home, and the crisis of the home is a crisis of male leadership. Men have abandoned their calling to be the spiritual leaders of their families, to be the builders of Christian character, the teachers of Christian doctrine, the models of

Christ-like faith and virtue. They have abdicated their responsibility to be the guardians of that wellspring of Christian civilization: the Christian home. Because men have forsaken their families, we are losing a civilization.

The home rules the nation. In light of this truth it can be said that we are gathered here to consider the most important work in America today: the restoration of the Christian family. Now listen closely and consider. I truly believe that there is in this room this morning more potential to renew our nation than in the combined work of the executives, legislators, judges, and generals who inhabit the marbled halls by the Potomac. If it is true that the home rules the nation—that the welfare of church, state, and larger society are determined by the welfare of the family—then national renewal can only begin with family renewal. And family renewal must begin with a restoration of family government, the recovery of the role of spiritual leadership by men in their homes.

You men represent, in God's economy, more potential for the healing of our nation than the President, the Congress, and all the other public figures who grab headlines every day.

If you could see with eyes of faith, you would see that the angelic armies of the Almighty are not poised today to act in response to the deeds of our predominately godless lawmakers, nor of faithless and tradition-bound church leaders. No, I believe rather that the hosts of God hover near this room, armed with power from on high to change the course of history in response to the humble prayers and simple obedience of fathers like you. The future of America lies squarely on the shoulders of you men and others like you all around this land. What higher calling, what nobler mission than this?! Your task is nothing less than the restoration of our civilization, our nation, our churches—and it all rests on your actions in restoring your own homes.

Does the task seem too great? Think how Zerubbabel must have felt. A remnant of the people of God had returned to their land after 70 years of exile. They were trying to rebuild the temple that had been destroyed by the Babylonians. The work was hard, the hands few, the opposition great. What was the Lord's message to the man in charge? "Not by might, nor by power, but by my Spirit," says the Lord Almighty (Zech. 4:6). God's work never depends on mere human power, fortitude, or numbers. It depends on the presence and power of his own Spirit. His Spirit working through a few obedient men will accomplish more than all the vaunted expressions of merely human power.

It may be that the decline of America has gone too far, that God will not now allow a restoration to our former greatness. That is up to him. Our mission is the same in any case: to restore our homes so that they become Bethels, houses of God. However depraved and mournful and anxious the peoples around us may yet become, our homes can be sanctuaries of righteousness and joy and peace. But the fact that you are here, the fact that the Lord has preserved a sizable remnant of men who are ready to take responsibility and reclaim spiritual leadership suggests to me that it may not be too late for America. Let's do our part and see what God will do.

The solution: returning to patriarchy

The need of the hour is expressed in the title of this conference: Back to Patriarchy. Weldon Hardenbrook in *Missing From Action: Vanishing Manhood in America* explains the root meaning of the word: "The biblical term patriarchy is derived from two words in the Greek language—patria (taken from the word pater, father), which means family; and arche, which means beginning, first in origin, and to rule. A patriarch is a family ruler. He is the man in charge."

What is needed today is nothing less than a return to patriarchy, a society led by strong, godly men. We need family leaders who will also become leaders in the churches and throughout every institution in the nation.

During the Colonial period America was a frankly patriarchal society. Men were the unquestioned leaders of their homes. Edmund S. Morgan in *Virginians at Home* writes, "In 1708 Ann Walker, an Anglican married to a Quaker, objected in court to having her children educated as Quakers, but the Court, while acknowledging her own freedom to worship as she chose, instructed her not to interfere in any way with the instruction of her children, even forbidding her to expound any part of the scriptures to the children without her husband's consent. Such complete support for the husband's authority is all the more remarkable in view of the fact that the Anglican Church was the established church of Virginia, to which all the members of the court doubtless belonged."

This total control of the home spilled over into male leadership in the church, the community, and in business and civil institutions. As Mary Ryan writes in *Womanhood in America*, "Only the patriarch of the family . . . could rise to leadership in political, cultural, and religious affairs."

Recent generations of men have retreated from their calling to be patriarchs, to provide the spiritual direction for home and society. In more recent times the male leadership role has been relegated merely to the spheres of politics and business. Men abandoned the truly formative institutions of civilization. They left the home, the education of children, and most of the work of the church to women, and they have neglected to infuse the political and commercial arenas with a biblically-defined moral direction.

Reinforcing the effects of their own abdication of responsibility, men have also had to contend with emasculation at the hands of destructive cultural forces.

Feminism hates men, and it especially hates men who act like men, men who take charge. Government undermines the male role of provider by taking on the care of children, the elderly, and the needy. Boys are feminized as they are shaped mostly by females in the home, the schools, and the churches. The masculine inclinations to lead, to protect, and to provide are thwarted by efforts to create the new sensitive (and sad to say, feminized) man.

It is time for men to look back to the past so that they can look to the future with hope. They need to repent of generations of failed leadership and reject the feminizing pressures of today. They need to again accept the burden of godly leadership.

Patriarchs are men who walk with God, who fear the Lord and accept responsibility for leadership. God's chosen nation Israel was founded by the patriarchs. America was set on its blessed course by patriarchs. By God's grace we, too, can become patriarchs so that succeeding generations may live under a blessing instead of a curse.

If we are to return to the blessedness of patriarchy, how do we go about it? Where do we begin? We must not create some man-made system that exalts men, as if they have an inherent right to rule. We certainly must not mimic the silly antics recommended by Robert Bly in his book *Iron John*. He calls for men to rediscover the mythopoetic roots of masculinity through reenacting primitive male group rituals as they gather around campfires, beat drums, wear animal skins, and carry spears. We must also go beyond the Christian men's movement which has men promise to stay married and stay home at night. To be fully Christian men, to be true patriarchs, we must begin with the original Patriarch, God the Father.

We return to patriarchy (1) by returning to God and submitting to our Lord Jesus. We return to patriarchy (2) by learning our roles from God the Father. We return to patriarchy (3) by accepting responsibility for our God-given duties. We return to patriarchy (4) by developing a multi-generational vision. Let's explore these ideas in more depth.

The Unification Theological Seminary (UTS) (and all other Unification movement websites) should write a pro-patriarchy statement at their website www.uts.edu. If you visit websites of seminaries and churches you often see a link on their welcome page that says "Who we are" or "What we believe." The UTS needs to have a link on their welcome page that anyone can click on to and find a clearly written statement of core values. They should proclaim they are on the side of the Right that is standing up for old-fashioned values. They should say they are against women leading men. At Vision Forum Ministries they have the following value and mission statement at their website www.visionforumministries.org. I hope this inspires the UTS to write one like it.

From time to time, God in His providence, allows not only for the testing of his saints, but for divisions, schisms and heresies to arise, that from such, His Church will grow in maturity and purity of faith, doctrine and practice. It is in the context of such "testing times" that God's people are often reminded to "open the lost book of the law," and return to the ancient paths — the eternal, unchanging truths found within the pages of Holy Scripture.

Central to the crisis of this era is the systematic attack on the timeless truths of biblical patriarchy. This attack includes the movement to subvert the biblical model of the family, and redefine the very meaning of fatherhood and motherhood, masculinity, femininity, and the parent and child relationship. We emphasize the importance of biblical patriarchy, not because it is greater than other doctrines, but because it is being actively attacked by unbelievers and professing Christians alike. Egalitarian feminism is a false ideology that has bred false doctrine in the church and seduced many believers. In conscious opposition to feminism, egalitarianism, and the humanistic philosophies of the present time, the church should proclaim the Gospel centered doctrine of biblical patriarchy as an essential element of God's ordained pattern for human relationships and institutions.

There have been public statements recently against "legalistic patriarchy" and "hegemonic patriarchy" which have convinced us of the need for this kind of summary statement. We are anxious that what we actually teach be understood.

By way of background, we want to emphasize that we affirm the historic creeds and confessions of the Christian church (e.g., Apostles Creed, Nicene Creed, London and Westminster Confession, etc.) and understand them to present a balanced view of our faith. The Christian faith centers on Jesus Christ and grounded on the written word of God. These are the truly vital concerns of life.

Biblical patriarchy is just one theme in the Bible's grand sweep of revelation, but it is a scriptural doctrine, and faithfulness to Christ requires that it be believed, taught, and lived. The following are a list of affirmations which describe the perspective of Doug Phillips of Vision Forum Ministries, Phil Lancaster of *Patriarch* magazine and R.C. Sproul, Jr., of the Highlands Study Center. This document, drafted by Phil Lancaster, with the advice and counsel of others, is offered in an attempt to clarify what we mean by "biblical patriarchy." We view this as an accurate working document, and invite feedback from anyone as we attempt to improve this statement over time.

In what follows, the number of words devoted to a tenet does not necessarily indicate the relative importance of that topic, but may rather indicate our sense of how much explanation is necessary given how unfamiliar or disputable the topic may be. Here, then, are the Tenets of Biblical Patriarchy:

TENETS OF BIBLICAL PATRIARCHY

God as masculine

1. God reveals Himself as masculine, not feminine. God is the eternal Father and the eternal Son, the Holy Spirit is also addressed as "He," and Jesus Christ is a male. (Matt. 1:25; 28:19; Jn. 5:19; 16:13)

The image of God and gender roles

2. Both man and woman are made in God's image (their human characteristics enable them to reflect His character) and they are both called to exercise dominion over the earth. They share an equal worth as persons before God in creation and redemption. The man is also the image and glory of God in terms of authority, while the woman is the glory of man. (Gen. 1:27-28; 1 Cor. 11:3,7; Eph. 5:28; 1 Pet. 3:7)

3. God ordained distinct gender roles for man and woman as part of the created order. Adam's headship over Eve was

established at the beginning, before sin entered the world. (Gen. 2:18ff.; 3:9; 1 Cor. 11:3,7; 1 Tim. 2:12-13)

4. Although sin has distorted their relationship, God's order of authority for husbands and wives has not changed, and redemption enables them to make substantial progress in achieving God's ideal for their relationship. (Gen. 3:16; Eph. 5:22ff.)

The authority of fathers

5. A husband and father is the head of his household, a family leader, provider, and protector, with the authority and mandate to direct his household in paths of obedience to God. (Gen. 18:19; Eph. 6:4)

6. A man's authority in the home should be exercised with gentleness, grace, and love as a servant-leader, following the example of Jesus Christ. Leadership is a stewardship from God. (Ps. 103:13; Mal. 3:17; Matt. 11:29-30; Col. 3:21; 1 Pet. 3:7)

7. The authority of fathers is limited by the law of God and the lawful authority of church and state. Christian fathers cannot escape the jurisdiction of church and state and must be subject to both. (Rom. 13:1ff.; Eph. 5:21; 6:4; Heb. 13:17; 1 Pet. 2:13ff.)

Family, church, and state

8. Family, church, and state are parallel institutions, each with real but limited authority in its ordained sphere. As the keeper of the keys of Christ's kingdom, the church is the central and defining institution of history. As the primary social group, the family is the foundational institution of society. (Matt. 16:19; 18:18; Acts 4:19; 5:29; 25:11; Heb. 13:17; 1 Pet. 2:13ff.; Eph. 1:22-23; 1 Tim. 3:15)

9. Every Christian father and family ought to be a submitted and committed part of a local church, subject to the authority and discipline of the church through its elders. (Heb. 10:24-25; 13:17)

10. The church is defined by its orthodox confession and faithful teaching of God's word; by the presence of the Holy Spirit; by the rule of qualified elders; by the biblical administration of the sacraments of baptism and the Lord's Supper; by regular meetings for worship, instruction, breaking bread, and fellowship; and by the exercise of discipleship and discipline.

(Gal. 1:8; 1 Tim. 3:15; 1 Cor. 12:13; 1 Tim. 3:1ff.; Matt. 28:19; 1 Cor. 11:20ff.; Acts 20:7; 1 Cor. 5)

11. Male leadership in the home carries over into the church: only men are permitted to hold the ruling office in the church. A God-honoring society will likewise prefer male leadership in civil and other spheres as an application of and support for God's order in the formative institutions of family and church. (1 Tim. 3:5)

Men & women: spheres of dominion

12. While men are called to public spheres of dominion beyond the home, their dominion begins within the home, and a man's qualification to lead and ability to lead well in the public square is based upon his prior success in ruling his household. (Mal. 4:6; Eph. 6:4; 1 Tim. 3:5)

13. Since the woman was created as a helper to her husband, the bearer of children, and a "keeper at home," the God-ordained and proper sphere of dominion for a wife is the household and that which is connected with the home, although her domestic calling, as a representative of and helper to her husband, may well involve activity in the marketplace and larger community. (Gen. 2:18ff.; Prov. 31:10-31; Tit. 2:4-5)

14. While unmarried women may have more flexibility in applying the principle that women were created for a domestic calling, it is not the ordinary and fitting role of women to work alongside men as their functional equals in public spheres of dominion (industry, commerce, civil government, the military, etc.). The exceptional circumstance (singleness) ought not redefine the ordinary, God-ordained social roles of men and women as created. (Gen. 2:18ff.; Josh. 1:14; Jdg. 4; Acts 16:14)

Procreation

15. God's command to "be fruitful and multiply" still applies to married couples, and He "seeks godly offspring." He is sovereign over the opening and closing of the womb. Children are a gift of God and it is a blessing to have many of them, if He so ordains. Christian parents are bound to look to Scripture as their authoritative guide concerning issues of procreation. They should welcome with thanksgiving the children God gives them. The failure of believers to reject the anti-life mindset of the age has resulted in the murder of possibly millions of unborn babies through the use of abortifacient birth control. (Gen. 1:28; 9:1;

29:31; 30:22; Ex. 20:13; 21:22-25; Ps. 127:3; 128:3-4; Is. 8:18; Mal. 2:15)

Education & training of children

16. Education is not a neutral enterprise. Christian parents must provide their children with a thoroughly Christian education, one that teaches the Bible and a biblical view of God and the world. Christians should not send their children to public schools since education is not a God-ordained function of civil government and since these schools are sub-Christian at best and anti-Christian at worst. (Deut. 4:9; 6:6-9; Rom. 13:3-5; Eph. 6:4; 2 Tim. 3:15)

17. Fathers are sovereign over the training of their children and, with their wives, are the children's chief teachers. Christian parents are bound to obey the command personally to walk beside and train their children. Any approach to Christian education ought to recognize and facilitate the role of fathers and mothers as the primary teachers of their children. (Deut. 4:9; 6:6ff.; Ps. 78:3-8; Prov. 1:8; Eph. 6:4;)

18. Educational methodology is not neutral. The Christian should build his educational methodology from the word of God and reject methodologies derived from humanism, evolutionism, and other unbiblical systems of thought. Biblical education is discipleship, a process designed to reach the heart. The aim is a transformed person who exhibits godly character and a trained mind, both of which arise from faith. The parents are crucial and ordinarily irreplaceable in this heart-level, relational process. (Deut. 6:5-7; Lk. 6:40; 1 Thess. 2:7-12; 2 Tim. 1:5; 2 Pet. 1:5-8)

19. Since the educational mandate belongs to parents and they are commanded personally to walk beside and train their children, they ought not to transfer responsibility for the educational process to others. However, they have the liberty to delegate components of that process. While they should exercise great caution and reserve in doing this, and the more so the less mature the child, it is prudent to take advantage of the diversity of gifts within the body of Christ and enjoy the help and support that comes with being part of a larger community with a common purpose. (1 Cor. 12:14ff.; Gal. 4:1,2; 6:2; Eph. 4:16)

20. The age-integrated communities of family and church are the God-ordained institutions for training and socialization and as such provide the preferred pattern for social life and educational endeavors. The modern preference for grouping children exclusively with their age mates for educational and

social purposes is contrary to scriptural wisdom and example. (Deut. 29:10-11; 2 Chron. 20:13; Prov. 22:15 with 13:20; Joel 2:16; 1 Cor. 15:33)

21. The Bible presents a long-term, multi-generational vision of the progress of God's kingdom in the world. Christian parents need to adopt this perspective and be motivated by the generational promises of Scripture, and church shepherds need to promote this outlook within their flocks. By the grace of God, as fathers faithfully turn their hearts toward their sons and daughters and the youths respond in kind, the next generation will build upon the faith and improve upon the faithfulness of their parents. (Ps. 78:1-8; Is. 59:21; Mal. 4:6; Lk. 1:17; Gal. 6:9)

A father and his older children

22. Both sons and daughters are under the command of their fathers as long as they are under his roof or otherwise the recipients of his provision and protection. Fathers release sons from their jurisdiction to undertake a vocation, prepare a home, and take a wife. Until she is given in marriage, a daughter continues under her father's authority and protection. Even after leaving their father's house, children should honor their parents by seeking their counsel and blessing throughout their lives. (Gen. 28:1-2; Num. 30:3ff.; Deut. 22:21; Gal. 4:1,2; Eph. 6:2-3)

23. Fathers should oversee the process of a son or daughter seeking a spouse. While a father may find a wife for his son, sons are free to take initiative to seek and "take a wife." A wise son will desire his parents' involvement, counsel, and blessing in that process. Since daughters are "given in marriage" by their fathers, an obedient daughter will desire her father to guide the process of finding a husband, although the final approval of a husband belongs to her. (Gen. 24:1ff.; 25:20; 28:2; Ex. 2:21; Josh. 15:17; Jdg. 12:9; 1 Sam. 18:27; Jer. 29:6; 1 Cor. 7:38; Gen. 24:58)

The sufficiency & application of Scripture

24. Scripture is the believer's sufficient guide for all of faith and practice, and Christians must believe and obey whatever it teaches and commands. The Bible provides the Christian — through precept, pattern and principle — all that is necessary to make wise decisions concerning the many ethically complex issues of life. (2 Tim. 3:16-17; 2 Pet. 1:3)

25. Fathers need to exercise discernment in the choices they make for their families and not simply drift with the cultural

tide. Egalitarian feminism is an enemy of God and of biblical truth, but the need for care goes beyond this threat. The values of modern society are often at odds with those that accompany a biblical worldview. For example, fathers need self-consciously to resist the values of individualism at the expense of community, efficiency at the expense of relationships, and material well-being at the expense of spiritual progress. The world and the worldly church will cheer many choices that are detrimental to family sanctification. (Rom. 12:2; 1 Jn. 2:15)

26. While God's truth is unchanging, the specific application of that truth may vary depending on facts and circumstances unique to each believer. Also, those who are further along in sanctification will see some issues more clearly than those who are less mature. For these reasons great charity must be maintained between believers who have differences of application, and liberty of application must be respected. However, an appeal to the doctrine of Christian liberty must never be used in an effort simply to avoid submitting to what Scripture plainly teaches. Believers should also bear in mind that things which are lawful may not be expedient if the goal is personal and family holiness. The biblical rule in judging behavior is charity toward others, strictness toward oneself. (Gal. 5:2-3 with Acts 16:3; Phil. 3:15; Rom. 12:10; 1 Cor. 1:10; 6:12; 9:27; 10:23; Gal. 5:13)

One person attended a "Back to Patriarchy" conference and wrote that he felt the following were some of the main topics he heard discussed:

- *Fathers directing their household.
- *Gathering together in daily family worship.
- *Preparing sons and daughters for marriage and life purpose.
- *Building multi-generational family vision.
- *Steering sons away from college and the corporate mind-set and into apprenticeships and a family business.
- *Courtship versus dating.
- *Fathers bringing their hearts home from work.

Doug Phillips wrote an article titled "Patricide vs. Patriarchy" saying:

Patricide is the act of killing our fathers. It can take many forms. Dishonor can be a form of patricide. To dishonor a father is to strike at one of the defining relationships in the universe—that of the Father and the Son. Revisionist history is a form of patricide. When historians attack the spiritual forefathers of a nation, or when they pervert the legacies of the past, they engage in a form of cultural patricide. But whether the act of patricide takes the form of physical murder, a dishonoring

rejection of authority, or historical revisionism, the result is always the same—to cut off the future from the past and to ensure the destruction of the individual and the community.

The very first prophecy in the Scripture (Genesis 3:15) concerns Satan's attempt to destroy the Godly seed. Because Christ-centered family unity and multigenerational continuity are so central to the perpetuation of the Church, we should not be surprised that a primary focus of Satan's work has been to sever the relationship between fathers and sons.

This principle was graphically illustrated to me fifteen years ago during a visit to Sub-Saharan Africa. At that time, my father and I were working with the victims of terrorism when we met Endabo Musa. As a young man, Musa was taken from his African tribal village and brought to Patrice Lumumba University in Moscow during the heyday of Soviet African expansionism. His father, the local tribal chief, had released him on the expectation that he would be receiving a world-class education. In point of fact, he and hundreds of others like him were taken from their parents to be indoctrinated and trained in the arts of terrorism. The Soviet's goal was to use these boys, many of them sons of local leaders, return them to Africa, and then destabilize the region.

Now here is the point of my story: With tears in his eyes, Musa explained to us that one of the first orders of business for a Soviet trained African terrorist was to go back and kill his own father, thus breaking with the past, showing true allegiance to the new Soviet philosophies, and ending the history of multigenerational continuity which had existed in the tribes for hundreds if not thousands of years. Thankfully, the story has a happy ending. In his case, Musa was sent to kill not only his father, but also a Christian preacher. Heavily armed and accompanied by other terrorists, Musa entered a packed soccer stadium where the preacher was delivering a message. Before he could perform the wicked act, the words of the preacher touched the heart of Musa, who abandoned his mission and became a Christian. Today, he is a pastor living in Germany.

The Soviets had brilliantly adopted the old Satanic strategy—get the boys to forget their fathers, to reject their fathers, and even to kill their fathers, and you capture the nation.

PASSION FOR CHILDREN

The biblical response to patricide is patriarchy. Patriarchy presupposes that fathers are to be honored. They are to be

recognized as sacrificial leaders, as the chosen vessels of God for protecting, providing for the family, and instilling vision. Patriarchy presupposes that it is not just a father's role to teach his children to succeed, but to succeed him. Patriarchy is inherently life-oriented. It is honor-directed. Of course, there are perversions of patriarchy with which we would have nothing to do, but biblical patriarchy is central to the long-term success of any nation because at its core is the idea of Christ-centered, multigenerational faithfulness.

ABSENTEE FATHERS vs. VISIONARY PATRIARCHS

One of the contributing factors to the spirit of patricide in America today is the fact that so few modern fathers take the time to build truly meaningful relationships with their children. Boys are crying out for a relationship with their fathers, but fathers are too consumed with other priorities until the situation with their sons reaches crisis level. Modern fathers have come to accept as normative the idea that the sum of their involvement in the life of a boy is attendance at a few athletic events and the occasional chat. Some surveys indicate that, on average, the American father spends a maximum of six minutes a day with his son. The absence of fathers in the life of their sons, coupled with the relegation of spiritual matters to the domain of womanhood, have rendered us a nation populated by fatherless families. And a nation of fatherless families is a dying nation. Perhaps this phenomenon is why the Bible, in the very last verse of the Old Testament, links true revival to the turning of the hearts of fathers to their sons.

Our colonial forefathers understood the importance of fatherhood. In his book, *Obedient Sons: The Discourse of Youth and Generations in American Culture, 1630-1860*, Glenn Wallach documents the fact that the Puritan pulpit was regularly populated by preachers who emphasized father and son discipleship and multigenerational vision. Many of these preachers had themselves come from a long line of faithful patriarchs. A personal favorite is the great Puritan preacher Cotton Mather, son of the Rev. Increase Mather and a member of one of the most godly and influential families in American history. Like his father before him, Cotton was a scholar and devout student of Scripture. His father's emphasis on covenant succession and multigenerational faithfulness inspired Cotton to become an ultra-prolific author (more than 450 books), a scientist (who introduced the smallpox vaccine) and a herald to the sons of his generation to honor their fathers. As historian George Grant has reminded us, it was George Washington

himself who described Mather as “undoubtedly the Spiritual Father of America’s Founding Fathers.”

When asked the reason for his many accomplishments and abilities, Cotton explained: “I was simply the fruit of a well-watered tree.” In 1715 he addressed the New England legislature with the following words:

“One generation should make way for another... Let them in the generation that is passing off, be willing to pass. Let them in the generation that is coming, be willing to be likewise passing... Oh Children, Beware of Degenerating from the godliness of your Ancestors... Ah, New England, we fear, we fear, there is apace fulfilling on thee that Word... there arose another generation after them which knew not the Lord.”

A PRESIDENTIAL LESSON in DISCIPLESHIP

These words were not lost on the people of the day. Less than a century after Mather warned the people of New England to embrace multigenerational faithfulness, a very famous, very busy man was separated for a season from his son. This man had grown up in the land of the American Puritans. His own father had been a great man who had taken time to disciple him, as had been done by fathers in their family for generations. Zealous not to allow distance to diminish his fatherly duties, he penned the following words—

“I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself, for many years, made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind, which I now recommend to you: that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, “I find a law in my members, warring against the laws of my mind.” But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God, for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from him, that every good and every perfect gift descends. My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day.”

The author was President John Quincy Adams. A man of profound integrity, Adams understood the responsibilities of fatherhood. Though Adams did receive superior formal education, his character, his vision and his worldview were largely shaped by his own father, President John Adams, who gave his son not only personal instruction, but opportunities while still a youth, to venture into the world of men, ideas, and action. Consequently, we see John Quincy, at the ripe old age of fourteen, officially serving his country in the Court of France. Remarkable!

I was so impressed by John Quincy's commitment to Christian fatherhood, that I took his letters and published them in a book entitled, *The Bible Lessons of John Quincy Adams For His Son* (read more about it at www.visionforum.com). This book is important, not for the substance of the theology presented, but because it is a record of a very busy man who did not allow his public responsibilities to detract from his fatherly obligations. I must honestly admit that even among the greatest proponents of biblical orthodoxy today, there are precious few who as eloquently and passionately communicate a love for Holy Scripture to their children as did John Quincy Adams. There are fewer still who would take the time to write seven thoughtful letters to a son exhorting him to be a student of Scripture.

FATHERHOOD and the "P" WORD

For many years now, I have been deeply impressed with the importance of fatherhood, family, vision, multigenerational faithfulness and covenant succession. I believe that God means these concepts to be defining in the life of a Christian man. These are not mere words, but living, breathing realities that constitute key themes in biblical history. These concepts are best summarized in a much maligned, but biblically significant word—Patriarchy. Taken from the Greek patria (father) and arche (beginning), it embodies the idea of man as a father, a leader, a prophet, protector, provider, resident historian, vision communicator, and covenant keeper for the family.

Patriarchy presupposes a passion for children. The promise from God to Abraham that He would multiply this man's progeny and make them mighty on the earth was a defining motivation in Abraham's life. Historically, men of God have craved children—lots of them. The more, the better. Children were perceived as a source of blessing, a source of wealth, and a tool for advancing the Kingdom of God. The Bible even describes them as the Godly man's "reward" (see Psalm 127-128). Of course, it has not always been God's will to send children.

Sometimes he closes the womb. God always knows what is best, and His plans are not to be resented or despised. The point is, however, that historically, it was unthinkable for a Hebrew or Christian father to actively try to prevent the blessings of God or to cut off his reward.

Recognizing that from the beginning Satan wanted to destroy the godly seed, my wife and I entered marriage with the vision that we would actively seek the Lord for as many “arrows” as he would send, though we specifically desired twelve. Our prayers were answered early in our marriage with the birth of a son (Joshua), followed by another (Justice), a daughter (Liberty), another daughter (Jubilee), and little Faith Evangeline who just celebrated her first birthday. Praise be to God Almighty, I am pleased to announce that we are now expecting the birth of our newest “arrow” (send in your suggestions for names) in August of this year. I would covet your prayers for strength and safety for both my wife and my unborn child.

THE PATRIARCH

In 1994, I was a young husband and father traveling on a train to meet my wife, when, moved with awe for the significance of the gift of family, I penned the following words as a vision statement, and dedicated it to my wife. The poem is a special reminder to me of my covenant vows with my wife, and the glorious privilege of fatherhood. In honor of my new child (number six) which my dear bride Beall carries, I would like to share it with you. I encourage you to read it at the dinner table tonight during your family devotions:

More noble than the valiant deeds of shining knights of yore,
More powerful than earthly plights that make the rich man poor,
More kingly than a royal throne or a lion with his pride,
Is he whose babes sleep well at night sure Daddy will provide.

There is a spirit in this land and Jezebel's her name.
She's calling you to leave your home for power, fun, and fame.
She wants your wife, your children too—she'll never compromise,
Until your house is torn in two by listening to her lies.

But though a hundred thousand, million men may fall prey to
her lures,
And wives en masse leave home in search of “more fulfilling”
chores,
Though preachers praise, and friends embrace, her pagan plan of
death,

Stand strong and quit you like a man with every blessed breath.

Stand strong and rise o man of God to meet this noble call—
The battle is not new you see, it's been here since the Fall.

Your wife is your helpmeet, my friend, and not another man's,
So care for her and keep her far from Mistress Jezi's plans.
Protect, provide and give to her your undivided life,
This is the dear one of your youth, your precious bride, your
wife.

And rally to those tiny ones who trust you for their care
A lifetime spent disciplining them's a lifetime pure and rare.
For when they put their hand in yours and know a Daddy's love,
You're showing them a picture of the Father from above.

Look not toward worldly goal or gain, or for your liberty,
Look only into their sweet eyes to find your ministry.
Devote your heart and sacrifice and make your manly mark—
There is none so great as he who finds his call as patriarch.

The following are some good statements against Feminism:

Mary Kassian, author of *The Feminist Mistake: The Radical Impact of Feminism on Church and Culture*:

Feminism has failed miserably, and ironically it has exacerbated the very problem it set out to resolve. Instead of promoting healthy self-identity for women or contributing to a greater harmony between the sexes, it has resulted in increased gender confusion, increased conflict, and a profound destruction of morality and family. It has left in its wake a mass of dysfunctional relationships and shattered lives. People of this culture no longer know what it means to be a man or a woman or how to make life work.

John MacArthur Jr., pastor of Grace Community Church, Sun Valley, CA:

One of the most devastating, and debilitating, and destructive movements in our day is the "Feminist Movement." The real feminist agenda is frightening. The real feminist agenda is Satanic. Feminism with all of its assorted features and its unique companionship with homosexuality is an old, old heresy that is meant to destroy God's design. It really started in the Garden when Eve, the original feminist, stepped out from under Adam's authority and thought that she would act independently and led

the whole race into sin; and thus the first act in Satan's feminist agenda was successful.

Doug Phillips of Vision Forum Ministries, Phil Lancaster of *Patriarch* magazine and R.C. Sproul, Jr., of the Highlands Study Center:

Central to the crisis of this era is the systematic attack on the timeless truths of biblical patriarchy. This attack includes the movement to subvert the biblical model of the family, and redefine the very meaning of fatherhood and motherhood, masculinity, femininity, and the parent and child relationship. We emphasize the importance of biblical patriarchy, not because it is greater than other doctrines, but because it is being actively attacked by unbelievers and professing Christians alike. Egalitarian feminism is a false ideology that has bred false doctrine in the church and seduced many believers. In conscious opposition to feminism, egalitarianism, and the humanistic philosophies of the present time, the church should proclaim the Gospel centered doctrine of biblical patriarchy as an essential element of God's ordained pattern for human relationships and institutions.

Doug Giles, Townhall.com columnist and host of the Clash Radio show:

If concerned conservative Christians want to improve our nation biblically, then the Church has got to eliminate its effeminate drift and re-establish a masculine base.

The following is from an article on the web:

Egalitarians are winning the gender debate because evangelical complementarian men have largely abdicated their biblically ordained roles as head of the home and have, in practice, embraced contemporary pagan feminism, Russell D. Moore said in a presentation at the 57th annual meeting of the Evangelical Theological Society (ETS) Nov. 17 in Valley Forge, Pa.

Complementarianism is the view that men and women have been created equally in God's image but have different, yet complementary, roles. Egalitarianism is the view that men and women have been gifted equally so that no role is limited to one sex.

Moore called for a complementarian response built upon a thoroughly biblical vision of male headship in which men lead their families and churches by mirroring God the Father, whom

Scripture portrays as the loving, sacrificial, protective Patriarch of His people. Moore is dean of the school of theology and senior vice president for academic administration at Southern Baptist Theological Seminary in Louisville, Ky.

Many Complementarians are living according to egalitarian presumptions, and research has shown many conservative and evangelical households to be among the “softest” when it comes to familial harmony, relational happiness and emotional health, Moore said.

“Evangelicals maintain headship in the sphere of ideas, but practical decisions are made in most evangelical homes through a process of negotiation, mutual submission, and consensus,” Moore said. “That’s what our forefathers would have called feminism – and our foremothers, too.”

Egalitarian views are carrying the day within evangelical churches and homes, Moore said, because Complementarians have not dealt sufficiently with the forces that drive the feminist impulse.

If evangelical homes and churches are to recover from the confusion of egalitarianism, Moore said, they must embrace a full-orbed vision of biblical patriarchy that restores the male to his divinely ordained station as head of the home and church.

Moore pointed out that the word “patriarchy” has developed negative connotations, even among evangelicals, in direct proportion to the rise of so-called “evangelical feminism,” a movement that began in the 1970s. But the historic Christian faith itself is built upon a thoroughly biblical vision of patriarchy, he said.

Philip Lancaster wrote a great book on patriarchy titled *Family Man, Family Leader*. At his old website www.patriarch.com he wrote:

The reason we dwell on patriarchy is because it is, we believe, a keystone issue of our day. A keystone, of course, is the wedge-shaped piece at the crown of an arch that locks the other pieces in place. The effectiveness of every other stone in the arch depends on the presence of the keystone. The reason our culture is in decline, our churches are impotent, and our families are failing is the absence of patriarchal leadership by godly men. All other efforts at reform and restoration are failing and will fail unless men take up the full scope of their God-given duties, beginning at home.

In times past patriarchy was simply taken for granted as the underlying framework that holds a civilization together, the pattern of relationships that allowed the truly important concerns to be addressed: evangelism, truth, justice, mercy, statesmanship, discipleship, discovery, dominion, and so forth. What is remarkable is the wholesale abandonment of patriarchy in recent generations and the utter devastation this has brought to every aspect of our culture. We look forward to the day when we can stop dwelling on patriarchy and move on to other, less elementary, things.

Our problem today is that the very foundations are being destroyed. We don't have the strong, godly men, the healthy families, and the sound churches that have held Western civilization together and made God-honoring progress possible on many fronts. We need to get back to patriarchy so that we can rebuild all that is fallen in our times and then build anew. Without the groundwork of patriarchy, no other efforts at renewal and progress will succeed. They will fall flat. No efforts of governments, churches, agencies, or organizations can compensate for the failure of men to lead their families.

Imagine what our nation would be like if in every home the father loved his wife sacrificially, trained his children in God's truth and disciplined them in love, took responsibility for the education of his sons and daughters, protected his family from evil relationships and influences, led his family in worship and prayer. The land would be a veritable Eden.

There is nothing very remarkable about a nail, but when you are trying to build a house and you don't have any, they suddenly become very important! Getting nails becomes your top priority. The lack of patriarchy is like the lack of nails: you can't build anything without it. If men are not men, if they are not family leaders, then nothing else works. Each godly man is like a well-driven spike that contributes to the stability of the whole cultural house. You don't think much about his contribution until he is no longer there.

So ... should we use the term "patriarchy" and seek its restoration in our day? Absolutely. The hatred of this term is an evidence of the degeneracy of our culture. But it is, indeed, a eponym, a good name, an appropriate designation for a very hopeful movement of God's Spirit. Because the path to future blessing is the path back to patriarchy.

Feminists downplay the differences between men and women. Anti-feminists or Traditionalists emphasize the differences. Father often teaches that men and

women are different and that people have a wrong view of equality. Here are a few examples from some of his speeches where he teaches against egalitarianism and uplifts the complementarian view:

Man is the center or subject and woman is the object. Women must center upon or follow their husbands. (12-10-89).

Do you prefer feminine men or strong, masculine men? Do you women know why you prefer rugged masculine men? Because that is the quality you don't have. That's because God created men and women in complementary relationship. Women are made for conquest of love by men....

BALANCE THE DIFFERENT CAPABILITIES

Women today like the concept of equality, don't they? But they cannot change the fact that they are different. How can they claim equality when men need two helpings of food and women only one? Men work at heavy labor for hours and hours, but not women. A woman wrestler could never defeat a man. How could men and women be equal then? Only in love are men and women equal. Could you want any better equality? In primitive times a man had to really work to take care of his family. Because man could be independent in this way, God gave woman the one ability that man can never have, which is childbearing, to balance the different capabilities. But lately women are even refusing to have children. (3-11-79)

COMPLEMENTARY ORDER

Equality is good, but not with blinders. Because you are not losing anything you don't take exception to this, do you? If a woman has to go out at night, she naturally often asks a man to go with her. You women are built as object, not subject. Even if your brother is much younger than you, he goes out at night all by himself without asking one of his sisters to go with him. That's the complementary order of the subject and object relationship which God established. (4-29-79)

KING OF THE FAMILY

The seed of life which is inherited from our father is almost invisible to the naked eye. However, contained within it is the entire universe. Combined with the flesh of the mother a new human being is created. Proportionately, the flesh of the mother makes up ninety-nine percent of the new child. Even though proportionately there is so much imbalance, still the seed of life

is the center and core of the child. Therefore, we should love our father before we love our mother because our father represents the central core and stands in the position of God in terms of giving life to the children. The father stands in the position of king of the family. However, within secular families this concept does not exist.

Have you American brothers loved and recognized your mother more than your father? (Our father.) Do you really mean that? (Yes.) If you truly mean what you say, then you are already qualified to enter into the kingdom. Father stands in the position of the central axis. However, if you place your 360 degree axis on your mother, you don't know where you will end up because that center will float around. Who has the greater tendency to change easily, men or women? (Women.) Then how can we place woman in the position of the central axis? Who is the subject of the mother? (Father.) (5-26-96)

Why do you marry? You want to receive love. Women are like that: "I want to receive love!" Man is the center or subject and woman is the object. Women must center upon or follow their husbands. As the subject and object relationship is solved, it will extend all the way to the nation and to the world. It is the same concept. (12-10-89)

Mind is the subject and body is the object. When you make a decision, is it your body or your mind that does it? You say, "I've made up my mind." Can you imagine saying, "I've made up my body."? That certainly doesn't make sense. There is a certain universal order. There is the proper subject/object relationship. When the subject and object are clearly determined, harmonious relationship can come about.

What about men and women: which is the subject? Are you women reluctant to say that the men are subject? Many American women don't like Father Moon's concept. You say, "Women are number one!" When you observe a man and woman walking, does it look natural for the woman to walk in front? Which way is ideal: for the man to follow the woman, or the woman to follow the man?

AGGRESSIVE ROLE

Why is it ideal for the woman to follow the man? You don't even have to articulate a reason because God already settled the issue. Men automatically take larger and wider steps than women, so naturally women will fall a couple of steps behind

the men. Can you imagine a romantic love scene between some strong, John Wayne type man and a beautiful woman, where the man lays down and begs the woman to come to him? You just feel repulsed by that. But when John Wayne assumes the subjective, aggressive role and takes the woman into his arms, you enjoy it. That's natural. Woman cannot fulfill the man's role and man cannot fulfill the woman's role. (5-31-84)

Father says men have an "aggressive role" and they do not interchange with the "woman's role." Just as there is absolute sex there is absolute roles. He teaches that "men and women" are created by God to have a "complementary relationship." Men are to be "rugged masculine men." The father is the "king of the family." Men and women do not interchange roles: "Woman cannot fulfill the man's role and man cannot fulfill the woman's role."

Colleen Hammond writes in her book *Dressing With Dignity*:

The Church teaches that men and women are equal in dignity, yet separate in role and function, and that those roles and functions are complementary!

BIG PICTURE

Part of our feminine receptivity is to be concerned with people, the practical, the immediate, the here and now. A man's tendency is to be concerned with concepts, how things work, and the big picture.

For example, women's interests are centered on the human side of our lives: our family, relationships, concerns about health, welfare and the spiritual well-being of our children's souls. These are all human concerns, and when we get together with other women, this is what we talk about.

When men get together, they speak about ideas and things such as politics, the economy, cars and sports. As Chesterton said, "Women speak to each other; men speak to the subject they are speaking about."

Men solve problems, provide and protect.

Women are intuitive and don't need (or take!) much time to think before they respond. We put real people above abstract thoughts. We help. We vent. We care. We worry. We cry. Boy, do we cry!

Because of our receptivity, we are more likely to be emotionally wounded than men. Men's analytical nature helps protect them from negative feelings.

NATURAL LAW

It's interesting to note that the Feminist Movement has violated the Natural Law in a big way: Instead of promoting true femininity over mannishness, it has unintentionally conceded the superiority of men by denying women their femininity and trying to make us wish we were all men. The "feminists" encourage us to act like men in our clothing choices, mannerisms and language—in other words, to be something we are not and were never created to be. What we have to ask ourselves, Ladies, is this: "What's wrong with being feminine?"

The most important goal of Unificationists is to teach the world how to be perfectly happy. True happiness comes from knowing and living true love. People cannot experience true love by organizing their lives according to egalitarian books. True character education must include books by complementarians. Feminists distort, twist and misquote the Bible. There's an old saying: "The devil can quote scripture for his own purposes."

Feminist theologian — Rosemary Radford Ruether

One of the most outspoken and influential feminist theologians in the late 20th century was Rosemary Radford Ruether. She writes that men are absolutely evil because of patriarchy and women are absolute victims of all men. Women are so wonderful that they should be in charge instead of men who have shown themselves to be monsters. In her book, *Women-Church*, she bashes men by saying they all have "flashing eyes and smoking nostrils." She repeats this phrase over and over. There is no gray area. Men are simply the scum of the earth who have raped and pillaged until there is little left to women. Ruether is coming to the rescue of all women who are all victims of the absolute viciousness of men. She writes book after book pounding away at patriarchy. She writes that women are "the excluded half of the human race, the excluded gender from the tradition of the Church." Churches are "temples of patriarchy" who worship the "idol of masculinity, the idol of father-rule." Men have made God a "King, Warrior, God of Power and Might" who crushes the "lowly" and "teaches the little ones of the earth to cower in fear and self-hatred."

If God were seen as feminine, "as Mother, as Helper, as Friend, as Liberator" then men would stop being "rulers who command, warriors who kill, judges who punish." She says "women, children and the poor" are "the timid and gentle creatures of the earth" who are "degraded, disgraced" and "ruled over." They are "crushed and reduced to silence so that men can be as God." Patriarchy is a blasphemy: "the blasphemies and lies of this great idol of patriarchy with its

flashing eyes and smoking nostrils.” Men are “inhuman” who have a “mechanical voice.” Men are obsessed with the idea that only leaders can have “balls, male genitalia.” Men build churches to worship the “phallic power” of God and Christ: “Only the male can rise in the phallic pulpit to bring down the seminal word upon the prone body of the people, the women and children waiting passively below to receive it ... Women are impotent, castrated, lacking in seminal power. They cannot act; they can only receive and should be grateful for what they receive.”

She thinks that men have never believed women have ever groveled enough and so need to be constantly punished: “If women are not grateful, they shall be punished. Indeed, they have never been grateful, but have always been rebellious. In the very beginning woman was the cause of all our troubles. It was she who brought sin and death into the world; she who caused us to lose paradise and to be forced to earn our living by the sweat of our brow. For this reason woman is to be punished through all of history. She is to be silent and to serve us in all meekness, shamed, and ridiculed into silence. If she will not be shamed and silenced, she will be taught by force.”

She then lists a few of the many tortures women have suffered from men: “A million women, twisted on the racks of Christian torture chambers, were bound in sacks and tossed into rivers, hung on gibbets or thrown into fires to teach them this lesson of shame and silence. In every minute of the day and night, women scream and stifle sobs of pain as they are beaten, stabbed, and raped in back alleys and in their own homes, to teach them this lesson, this lesson of shame and silence.”

She says men think they own their woman’s body and think that she “should be ever sexually available.” Men see women as slaves whose “wombs and ovaries belong to the husbands who impregnate them” and “to priests and doctors who make the rules of birth and death.” She quotes Martin Luther, the founder of the Lutheran Church, who said a lot of stupid things about men and women 500 years ago.

Ruether says that women are rising up in their defense and denouncing men’s inhumanity. God, she writes, is really a “Goddess” who did not create the “idol” of patriarchy. Jesus is “our brother” who “did not come to this earth to manufacture this idol.” He came to “put down the mighty from their thrones” and replace them with women who are last that shall be first. Jesus came to “uplift the lowly.” Men have incorrectly seen Christ as approving of “rape, genocide, and war.”

Women “cry out: Horror, blasphemy, deceit, foul deed!” to men who have twisted Jesus into a warrior who delights in hurting women and children. Men have created a “nightmare salvation.” Women are now making an exodus from this sick world men have created: “we flee from the smoking altars where women’s bodies are sacrificed.” Women are beginning to “cover our ears to blot out the inhuman

voice” coming from the man in the pulpit. In her case the worse man must be the Pope who will not change tradition and let women be leaders over men in the church.

Women now “flee the thundering armies of Pharaoh. We are not waiting for a call to return to the land of slavery to serve as altar girls in the temple of patriarchy. No! We call our brothers also to flee from the temples of patriarchy. ... We call our brothers to join us in exodus from the land of patriarchy, to join in our common quest for that promised land, where there will be no more war, no more burning children, no more violated women, no more discarded elderly, no more rape of the earth.”

Patriarchy must be eradicated: “Let us break up that great idol and grind it into powder; dismantle the great Leviathan of violence and misery who threatens to destroy the earth.” When we finally get rid of men leading then we can “transform” the earth into a paradise of “peace and plenty” where “all the children of earth can sit down together at the banquet of life.”

FURY OF FEMINISTS

Michael Novak is one of the most distinguished writers of the 20th century. He is a devout Catholic and written extensively on this subject. He writes against Ruether saying that the Pope and all other men leaders of the Catholic Church “will not quiet the fury of feminists through appeasement.” Ruether and her fellow angry feminist friends show a “remarkable hatred for our own society, for its alleged sexism, racism, militarism and systematic injustice.” He says they always like to talk about “the cherished cause of the left, ‘the feminization of poverty’” which he says is false. The “facts suggest” that it should be called “the poverty consequent on feminization.”

FEMINISTS BLUR DIFFERENCE

He writes, “Matriarchal religions blur differences; patriarchal ones insist upon distinctions.” He criticizes feminists for making “no moral distinction between active heterosexuality and active homosexuality.” Their “hostility to patriarchy” is so great that men are weak in front of women’s aggressiveness: “Their absurdities go unchallenged. ... in the presence of feminists, most men are meek, humble and submissive. They scrutinize feminism seriously, seeking some possible way, absurd as it seems, in which the will of God might actually be expressed in it. It is males who typically smile wanly while pinning ‘I’m a male Feminist’ buttons on their lapels.”

WEAKNESS OF MALES

He says, “The real power in this world is not that of the male.” “The rage of feminists is partly to be explained by the weakness of the males they encounter. Men find it more difficult to stand up to the fury of a woman than to any other

thing on earth; nothing so tests their manhood. In our age, as much as Adam before Eve, men fail this test.”

Novak is wrong when he says, “Like any heresy, it carries within it some truth.” There is not one word of truth in anything a feminist has ever said or written. Novak is a wimp himself for saying such a thing. He writes that, “Margaret Thatcher, Jeanne Kirkpatrick, Indira Gandhi and Golda Meir” are “womanly models.” No they aren’t.

DECISIVE TEACHING

Novak’s solution to this problem of aggressive women dominating men is “not” to pull rank and demand submission, but to use “decisive teaching.” We have to explain to women “Why is it that the creed says ‘Father Almighty.’” We have to come up with explanations that women can understand for why “the Messiah came not as a daughter but as a son.” Men must teach women answers to their questions, not “merely asserting them” because that would be “plainly insufficient.”

Margaret Thatcher

Many say that it was wonderful that Margaret Thatcher was Prime Minister of England. This is an example, they say, of how great it is for women to get into politics and, in general, to have careers. Let’s look at this shining example. Thatcher is a workaholic. She is married to a workaholic. Both of them are rarely home. They have lived their life at their offices. A biographer of her says that while she was in school and, “a year after the wedding, Margaret learned she was pregnant She did not want birth to keep her from politics.” Elizabeth had become queen of England and Margaret was so inspired she wrote an article for a newspaper called “Wake Up Women” saying, “Women can — and must — play a leading part in the creation of a glorious Elizabethan era.” She encouraged women to have a career as well as have a family. She had twins and said, “I was concerned, particularly with two, that I might be tempted to spend all my time on the household and looking after them and not continue to read or use my mind or experience. I felt I must really use the rest of me as well.” She got her law degree and decided to not have any more children. “She never even breast-fed her twins.” She was too busy with her career of running for political office to breast-feed.

She ran for office saying “I will let the people know what Conservatism is about and I will lead the troops into battle.” And indeed she did. “By the time the twins reached five, they had not seen much of her, but once she was elected to Parliament, they would scarcely see her at all She made the children breakfast” and would call them at night from her office. The kids grew up with a nanny. Her husband would come home at 9 p.m. “Thatcher’s first concentration is work, and from the twins’ earliest days she was often gone or distracted by work at home without much of a childhood herself, she has never understood children Privately, say those close to her, she carries a heavy guilt complex for not being there for the twins when they needed her ... For all her toughness, she is highly

sensitive and well aware that her workaholicism and political success have come at a price that has contributed to [her children's] difficulties. 'She is an unbelievably successful politician,' says one of her closest friends, 'but an unsuccessful mother and she knows it.'" She was called the "Iron Lady." When she ran for office she would tell crowds, "In politics, if you want anything said, ask a man; if you want anything done, ask a woman." Women would roar with approval. Unconsciously, men feel castrated.

In an interview for *Cosmopolitan* magazine she told millions of women, "I hope I see more and more women combining marriage and a career. Prejudice against this dual role is not confined to men. Far too often, I regret, it comes from our own sex It is possible to carry on working, taking a short leave of absence when families arrive and returning later. The idea that the family suffers is, I believe, quite mistaken. To carry on with a career stimulates the mind, provides a refreshing contact with the world outside — and so means that a wife can be a much better companion at home." Satan's lie is told by conservatives too. You've come a long way baby. You can have it all — as long, of course, if you give up having children and taking care of them. In the great scheme of things looking down from the heavens, maybe God used her for some great purpose, but even if she was needed she is an exception and 99.99% of women should do exactly the opposite of this horrible role model. In an article in *Reader's Digest* before she became Prime Minister and was called the "Iron Lady", she had a reputation of being "hard, cold, bossy, tough." Columnists speak of her "laser-beam stare," "fireproof" nerves and "devastating killer instinct." For a woman to make it to the top in the marketplace it requires her to give up her maternal instincts to be a nester and gain these hunter characteristics. It is unfeminine and confuses men in the workplace. Women should only be workaholics in the home.

Unificationists must not be intimidated by feminist men or feminist women even if those feminists call themselves Unificationists.

BATTLE FOR AMERICA'S FAMILIES

There are thousands of books for and against patriarchy. I would like to spend some time with a book I read recently to help us understand the mind of a feminist theologian. The book is titled *The Battle for America's Families: A Feminist Response to the Christian Right* by Ann Gilson. Ann writes, "The religious right—even after the turn of the century and the next presidential election—seems poised to carry on the rallying cry of safeguarding the sanctity of the family. From speeches to books to fund-raising literature, the religious right makes the sanctity of the family its focus. It is the organizing principle of its political strategies and the grounding tenet on which its theology is based."

She says, "Because I do not subscribe to the principles of the religious right, I have been accused of having no family values. I used to object—I have family, and I have values. But members of the religious right have a particular code of behavior in mind, one that does not fit me. Indeed, to them I am the enemy. The religious right perceives itself as well as the family to be under siege from attacks

by liberals, feminists, socialists, and lesbian and gay people. (Indeed, gay and lesbian persons receive a great deal of attention, often serving as a lightning rod for a much broader array of concerns.) This siege mentality is reflected increasingly in the language of war. The result is to draw the battle lines, shore up the defenses, and wage war over who can legitimately be included in families and thus what kind of families can be considered Christian.”

She is correct in saying that she has family values. They are Satan’s family values. She believes Socialists, feminists and homosexuals have higher values than those who believe in old-fashioned values. There is a war between the Right and the Left. It is a fierce cultural war between those who want to force the Boy Scouts to let gay men lead boys in their private organization and those who defend themselves against this diabolical attack. She writes, “The circumstances grow more dire day by day as the religious right seeks to dictate both the details of family life and the acceptable moral constructs that would govern our daily lives and the welfare of our nation.” The danger is not from the Right. The Left “seeks to dictate” that homosexual marriages be legal. They seek to govern with socialist laws. They seek to weaken the family with their immoral values. Cain always sees that he is attacked and must defend himself when it is he who is the aggressor and should change and unite with Abel.

She says that Liberals should stop “demonizing the other side” and come up with “constructive responses.” She says Liberals need to debate Conservatives because that will help Liberals to “fine-tune our own thinking and develop constructive strategies.” She advises Liberals to not “deny the humanity of those with whom we, oh, so fervently disagree. Unless we are willing to grant the humanity of our opponents, we have betrayed our commitments to a gospel-centered justice and severely jeopardized our ability to respond constructively to the issues at hand. This is not to say that we will ever agree with their arguments. That possibility is hardly likely. Nor is it likely that they will ever agree with our arguments.”

There is no gray area between the Left and the Right. It is a right and wrong, good and evil division. Because the Right is right the Left will eventually be converted either on earth or when they go to spirit world. It is useless to try to change the mind of someone like this dedicated Liberal. But there are many people who are not die-hard Liberals. There are many unchurched people who have no strong views on anything religious and political. What we have to do is convert enough of them to make sure that conservatives hold power politically so the Boy Scouts can continue to exist in peace and to make sure Liberals never make gay marriages legal. Then we need to witness and proselytize until Unificationists hold positions of leadership. Conservatives wrongly want to use force to make abortions illegal and want to use the force of government to regulate in many other areas of life. The Right is Abel but like all Abels in history they do not have a perfect ideology. We must side with them now in this cultural war but eventually we must convert them to our theology and political values.

Each side in our cultural war fears the other. The fear the Right has of the Left is legitimate. The fears of the Left are generated by satanic forces. She writes, “The

arguments of the religious right are scary.” They are scary to Satan. She goes on to say, “To be afraid is surely an appropriate response. We must remember, however, that these arguments have been crafted, quite deliberately, to undermine our freedom to love whom we choose, to dictate what kind of families are granted civil rights, and to control who can receive God’s blessing.”

This is irrational paranoia. Conservatives are not hell bent on taking freedom away from anyone to choose who they want to love. We have to be careful about the word freedom. Freedom comes with responsibility. There are some things that should be legislated and police used to enforce those laws. She does not have the freedom to give gays legal rights to marriage. And they should be stopped in their attempts to take away the freedom of the Boy Scouts to discriminate against homosexuals in their organization. She writes:

All of us have a stake in what the religious right is saying. Mine is deeply personal. My younger sister and her family are deeply persuaded by the arguments of the right wing. She is invested in the traditional structure of the family and, I believe, considers herself to have the perfect family.

A few years ago she told my mother that anyone who was against the religious right was an enemy of hers. This comment greatly upset my mother (who in her elder years has become quite the enthusiastic feminist) and sent chills down my spine. My sister has also been known to insist that the United States is a Christian nation and—in defense of that declaration—that Jesus was a Christian. (Imagine, if you will, our family dinner conversations.)

Her sister does not have a perfect family because no family on earth is perfect. But she has a more godly family because our liberal author is a lesbian with no children at all. Their mother, according to the author, is feminist. This is not surprising because feminism is the ruling ideology in America. The right is beginning to fight back and gaining more control but the majority of Americans are now on the side of the Left in many of the feminist arguments. Father works day and night to fight feminism and return America to believing in old-fashioned, biblical values. No one knows how long it will take before the majority of Americans reject feminism but Father has the goal of January 13, 2013. We must create a messianic movement that will sweep America and the world. Wouldn’t it be wonderful if Father lived to see those in power in America accept him as the Messiah? To make this happen it is wrong to think that we should focus on ministers and politicians and others in power. We should focus on grass roots—on working from the bottom up instead of the top down. People who hold positions of authority are the last people who will change. We need to focus our efforts on witnessing to average people and when we get enough of them then leaders will arise. The UM has spent millions of dollars and thousands of hours on ministers and politicians and only a handful of ministers have accepted the *Divine Principle*.

It is ridiculous that some ministers have accepted the *Divine Principle* as true and believe Father is the Messiah and then have gone back to their churches and continue to live off of tithes and donations. Once a minister joins us he should resign and find a real job in the real world instead of a phony job living off tithes. Unificationist men should stop using the name reverend and pastor and go get a job or build a business and compete with others outside of the church. No man or woman should get money for being a leader in the Unification Movement. Everyone should pay their own way by either earning money or persuading people to give money to them for specific projects. Those who donate money should be able to see the financial records so they can know where the money went to.

Let's get back to our feminist author, Ann Gilson, who in her book *The Battle for America's Families: A Feminist Response to the Christian Right* says this about her conservative sister, "My first response was to distance her. She just believes these things, I thought, because she wants easy answers. But the truth of the matter is that she is like me. We shared the same home, the same upbringing, the same parents, the same siblings, the same room—and whether I like it or not, the same womb. Hard as I tried, I could not deny the similarities between us; I could not deny the closeness we had as children; I could not deny neither the realities of her life nor the fact that I still wanted to be part of her life."

In America's civil war in the 19th century there were many families torn apart by the differing ideologies of the North and South. Some families were divided and had brothers literally fighting brothers in battle. We are in a war now between the horrible ideology of feminism and the wonderful ideas of traditionalism. Each side claims the Bible as truth but interprets the Bible differently. Our liberal author struggles with the fact her sister is correct in believing that a true Christian is anti-feminist. Unificationists muddy the waters even more by showing up at family reunions and presenting an even higher ideology than both the Left and the Right. Both of these sisters will eventually have to move up to the *Divine Principle* and organize their lives by Father's words. It will be difficult for both of them. The sister on the Left will have to change her beliefs about traditional family values and the sister on the Right will have to change her beliefs that Jesus is coming back to take the Christians to heaven and torture the rest, including her lost sister, in an eternal lake of fire. Both the Left and the Right have to give up some of their deepest values. Father says, "How amazing it is that the Unification Church is not right wing or left wing, but, as Father declared, 'headwing'" (12-19-90). Headwing does not mean something beyond patriarchy. Patriarchy is part of headwing. Because Unificationists know the Fall better than anyone they should be even stronger advocates of patriarchy.

Hopefully there will not be bloodshed in this cultural war we are in like America went through in the Civil War where one million men died on battlefields in the four years between 1861 and 1865. Let's pray that mankind hears the *Divine Principle*, reads Father's speeches, and is converted peacefully. Father, like God, is not into using force to make people accept his teachings. But Father is into using the force of government sometimes. He has always been a hawk and sided with America's use of force in such wars as the Second World War, Korean War,

Vietnam and the Gulf War. Father speaks strongly against the efforts of the Left to legalize homosexual marriages. But Father's main focus is on peacefully persuading people to believe in the *Divine Principle* and because it is the whole truth it will eventually be the theology of every person on earth and in spirit world. It is just a matter of time for it to sweep the earth because it is the complete truth as opposed to the partial truths of all other religions. Maybe there will be a Pentecost and revival and millions and billions of people will hear the *Principle* and accept it and join in a great crusade. Father often says the Internet will be the main reason mankind will hear the truth and change their lives from living in confusion and begin living a life of godly order. It is the responsibility of Unificationists to teach the truth that will unite families that are now divided like the one we have just looked at. To do this we need a clearly written theology and instruction manual of life. I humbly offer my version of the *Divine Principle* titled *Divine Principle in Plain Language* and my book on godly values titled *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* and my other books that you can read for free on the Internet at my website www.DivinePrinciple.com.

Let's look at our liberal's book again. She writes that she wants "to listen to my sister as carefully as I could. How one understands the family is understood as the litmus test of what makes one a Christian. Indeed, all the arguments of the religious right draw on or return the well-being of the traditional family. I was by definition part of the problem because I could not say that the primary and only possible cornerstone of family life is marriage between a man and a woman and, furthermore, that this form of family is the foundation of civilization."

When I first joined the UM I was amazed at how we could invite people over to hear the *Divine Principle* and most would not understand it or reject it. Our liberal author just cannot believe the arguments for the traditional family. Scientific research has even shown that conservatives are happier than liberals and traditional families who live by biblical patriarchy are the happiest families. Feminists don't care about reality or common sense. They are possessed by low spirits. Father wants us to convert our families. But even if we show up to family reunions and have happier families than anyone there and even if they should hear the *Divine Principle* this does not mean they will jump ship and join us. Some people are so in the dark side they will not change until the vast majority of mankind changes and it is extremely obvious that Father is right. But we only need a strong united minority to rule the nations.

She goes on to write, "According to the religious right, we who do not make this confession are contributors to social problems such as illegitimacy, sexually transmitted diseases, and crime." The truth is they do but she can't see this obvious truth. She writes, "To believe as I do that families come in all shapes, sizes, and configurations makes me and others the problem. Indeed, it would be better if we went away—disappeared or were made to disappear. We are villainized, set up as the scapegoats for the ills of society, and kept out of the increasingly exclusive circles of 'good' Christian people. Before we know it, a holy war to defend the one true Christian way is upon us." She acts as if the Left

does not villainize the Right and the poor Left has to defend itself against the Right who works to make them “disappear.” The paranoia, hypocrisy and illogic of the Left is breathtaking. They honestly believe that the Right is dangerous because they are, in their words, “sexist.” They see themselves as freedom fighters against heartless, stupid and narrow religious fanatics who can’t understand what the Bible really says or are hopelessly brainwashed by the outdated patriarchal views of men like Paul.

She writes, “As I finished this book on the religious right ... the bishops of the Anglican communion (of which I, as a cradle Episcopalian, am a part) were having their once-every-decade meeting in Lambeth, England. They passed resolutions denouncing the ordinations of self-affirming lesbian and gay people as well as the blessing of same-gender unions. Saddened by the turn of events at Lambeth, I vow to celebrate love and commitment wherever they might be found.” What about the thousands of polygamists? They say they have love in their marriages. Either God is for marriage between one man and one woman or marriage is whatever any group of people want it to be simply because they feel love. True love can only be found in the traditional family. Lesser love or phony love is found in Satan’s many forms of relationships.

She writes about the battle over the Equal Rights Amendment that inspired many women of the Right to mobilize politically: “Women such as Phyllis Schlafly rose to the forefront of the movement, claiming that patriarchy was the will of God and was actually beneficial for women; furthermore, women of the religious right joined their male counterparts in asserting that feminism was responsible for the deterioration of the family. They formed coalitions with other groups of the religious right to ensure the defeat of the ERA, convinced that, if it passed, the insistence on the independent personhood of women would destroy the male-female roles mandated by Scripture and would result in the legitimization of same-gender relationships. These women preferred the conventional, well-defined gender roles to those that might lead women to take seriously and celebrate their independence as unique persons, equal, in all respects, to men.” The truth is that men and women are not equal “in all respects.”

She writes, “Pat Robertson’s description of feminism captures much of the feeling of the religious right concerning the subject: ‘The feminist agenda is not about equal rights for women.... It is about a socialist, anti-family political movement that encourages women to leave their husbands, kill their children, practice witchcraft, destroy capitalism, and become lesbians.’ Women of the religious right heartily concur, firmly believing that the changes wrought by feminists have been for the worse and that feminists, by spreading lies about the oppression of women, have succeeded only in destroying family life and jeopardizing the future of the nation.”

Feminists are upset at the strong stand for capitalism and against socialism the Right makes. She writes, “The strong support of the religious right for a free market, capitalist economy is connected with its disdainful rejection of communism and socialism. Both are stamped as idolatrous and are deemed

‘incompatible with a Christian understanding of humanity and historical destiny.’ Socialism, as evil number four on Jerry Falwell’s 1980 hit list of the evils threatening America, has been defined as being anti-God, and capitalism has been championed as ‘God’s plan for our economy.’”

The word “socialism” is one of Satan’s favorites. Socialism and feminism go together like a horse and carriage. Because the *Exposition of the Divine Principle* published by the headquarters of the UM uplifts socialism and socialists like Robert Owen and the Christian socialist Charles Kingsley it should be burned. Don’t get me wrong. I am not advocating a Hitler-like campaign to burn books. I have written in my other books how I am a libertarian and God is for maximum freedom. I call upon all Unificationists to voluntarily throw all *Principle* books that champion socialism into the trash.

She writes, “The son of Peter Marshall [the former chaplain of the U.S. Senate] sees it as the duty of ‘every Bible-believing American’ to enter the political fray on behalf of the family and fight in the ‘spiritual and moral civil war for the soul of America.’ Indeed, it is only by doing so, claims the junior of the Marshalls, that the nation stands any chance of avoiding God’s curse.” She quotes William Bennett saying, “We are in a race between civilization and catastrophe.” Father often says America is not immune to falling like the Roman Empire did. Father constantly says, just like the Christian Right says, that America is a Sodom and Gomorrah.

In her chapter titled “Threatened by Chaos, Saved by Tradition” she quotes Gary Bauer and James Dobson. Bauer says, “I ... believe that when a nation violates the natural order of things, it pays a terrible price. For example, the Judeo-Christian tradition ... [teaches] that sexual promiscuity is wrong and that sex should be enjoyed only within the marriage covenant. But now American elites reject that view, as do many ordinary citizens, and as a result, modern American life is littered with the sexual revolution. In each case where we have abandoned the ‘natural law,’ we have suffered greatly.”

James Dobson says, “Why are we so concerned about the bias toward the homosexual agenda in the United States? Because it has profound implications for the well-being of our society. Any change in the traditional understanding of the family will undermine its legal foundation and render it meaningless. If, for example, marriage can occur between two men and two women, why not three men or four women? What about between siblings, or between parents and children? How about one man and six women, which reopens the polygamy debate of 116 years ago? To change the definition of marriage from the exclusive union between one man and one woman is to destroy the family as it has been known for 5,000 years.”

These two statements are true. Sex outside marriage and homosexuality are against God. Our liberal author responds to these quotes saying, “Lesbian women and gay men are the focus of a great deal of the religious right’s vitriolic rhetoric.

Homosexuality has been described as anathema, perverse, and ‘an abomination against Almighty God.’”

Vitriolic rhetoric? No, they are simply telling the truth. Cain has a difficult time seeing who Abel is and how Abel talks.

She is blinded by Satan and cannot see that homosexuality is perverse and an abomination against God. She writes, “Alongside homosexuality, one of the greatest dangers to the Christian family is feminism. Beverly LaHaye describes feminism as being ‘based on selfishness, rebellion, and anger’ and claims it is attempting to herald the destruction of an entire civilization. Feminists are perceived as one of the biggest threats to the traditional family because, in recent years, they have questioned nearly every aspect of man-woman relationships, raising the proposition that the differences between the sexes are only culturally constructed. Many on the religious right believe that feminism came into being because particular women were hurt and were unable to forgive those who hurt them. They view feminist ideology as destructive and claim that it is responsible for holding the nation captive. This infestation of feminism has even become apparent in Christian homes where increasing numbers of women are questioning the principles of subjection to male leadership.”

“James Dobson blames feminism for creating a ‘severe crisis of identity’ for the American male; the result has been that male headship has been criticized and belittled. Feminism, he claims, has created confusion over gender roles and sexual identity and is deliberately attempting to ‘discredit the traditional role of manliness’ by “seeking ‘revolution within the family.’”

She cannot see that her ideology is an “infestation” that has weakened men and the family. She writes, “Tim LaHaye claims that women working outside the home encourages a sense of ‘independence and self-sufficiency which God did not intend a married woman to have.’ This contributes, he believes, to a rising divorce rate.”

“Aggressive women, particularly Christian wives, appear to undermine their husbands’ male egos. Christian women who take on outside responsibilities and prominent roles in the workplace deprive their husbands of the chance to provide them with support and protection, thus creating men who are insecure in their male roles. Such men are, it seems, becoming increasingly ‘feminized’ and are at risk of losing their manhood.”

She quotes Dobson:

God created us as sexual beings, and any confusion in that understanding is devastating to the self-concept. Those most affected are the women who are inextricably identified with the traditional role, those who are “stranded” in a homemaking responsibility. Thus, wives and mothers have found themselves

wondering, “Who am I?” and then nervously asking, “What *should* I be?”

To which she responds, “Thus, feminists are blamed for inciting unrest in the hearts of women across the nation.” That so many people on the Left can see men like Dobson and LaHaye as wrong shows the power that satanic forces have over so many people. So many are blinded by evil spirits. They simply cannot think clearly.

CIVIL WAR OF VALUES

She quotes Dobson and Bauer saying in a book they wrote together, “Nothing short of a great Civil War of Values rages today throughout North America.... It is a war over ideas. And someday soon, we believe, a winner will emerge and the loser will fade from memory. But now, the outcome is much in doubt.” Dobson and Bauer are not aware that Father’s words exist and they will eventually be known by everyone and the Left will finally “fade from memory.”

BOX

Liberals feel that the Right is too narrow. She writes, “I believe that God is a wildly inclusive God, who loves us fiercely. I believe that God is a gentle, justice-loving God, who does not constrain human beings in a particular codified box. I believe that heterosexual, lifelong marriage is only one context in which one might express her or his sexuality. I believe that men and women are socially conditioned into believing that particular gender roles are proscribed.”

The only true statement she makes is that God loves her. The rest is false. Her ideas make about as much sense as saying that a soccer field is restrictive because it is “narrowly defined” into a “codified box.” The boundaries in a soccer field and the rules of the game allow for true freedom, creativity and joy. Feminists hate rules because they hate order and success. They are loose cannons on some kind of death wish.

She writes, “So where shall the twain meet? They do not. Though perhaps they do in the sense that they and I have this in common: we are concerned about the condition of society—in particular, the condition of the family in contemporary society. I share some of the same concerns that those on the religious right voice. I, too, worry about the state of the family. I am concerned about what values our children are learning. I worry about the fact that that so many intimate relationships are doomed to failure. However, even though I worry about these things, I do not worry about the same facets of these issues that the religious right does. I have neither the same assumptions about what the ‘threats’ might be nor the same convictions about what the ‘solutions’ are. In short, my sister and I may well be concerned about the same things, but we are concerned about them from different worldviews.”

A popular argument of the Left is that the Right romanticizes the past and things were not as great as the Right says they were. The truth is that life was not perfect in the past because mankind is fallen, but the Left has thrown the baby out with the bathwater. Father has come to make people perfect. He has not come to bring a feminist view of marriage. She objects to the idea that “family is narrowly defined” but it is. This does not mean that mankind is to be put into a constrictive “box.” God is not interested in anyone being boxed in. God is for boundaries because there can only be love and creativity and adventure within common sense rules. Liberals rebel against God’s divine order.

RULES

Liberals think the old-fashioned family is a myth. She writes:

Only when one has debunked the myths of gender complementarity, male headship, female submission, and compulsory heterosexuality can one move beyond the suffocating boundaries of what have been deemed God-ordained rules of gender. The creation of two genders was never meant to construct a narrow, rule-laden road to human fullness and God’s grace. God never ordained a certain way for the two genders to interact. The patriarchal order of the world, of power in the hands of one select group of people (male, white, moneyed, heterosexual), was never intended to mark out the one, true, and only route to God. Such jockeying for control has only stayed the cause and dammed up the course of what God has made.

Angie Warren, a twenty-two-year-old graduate of Georgetown University, articulates what many women have felt for years: “They’re calling for a return to traditional values, and it seems like it took us so long to get away from some of those values—like having one head of a family. Why can’t women head it, too?” But Pat Robertson speaks from a perspective that has held sway for eons: “As long as biology is what it is and women desire to mother children, the more sensible division of labor would be for the man to ‘bring home the bacon’ and for the woman to ‘fry it up in a pan.’ But remember, only when they are together, male and female, can they be fruitful, fill the earth, and subdue it.”

God’s divine order for the family does not have “suffocating boundaries” anymore than God’s rule to not eat the fruit is a “suffocating” boundary. God’s rules are liberating boundaries.

A common argument of Feminists is that traditionalists “romanticize” patriarchal marriages. They are wrong in romanticizing feminist marriages. She writes:

Feminist and pro-feminist theologians have long insisted the time has come to discard those highly romanticized understandings of marriage. Such understandings only propagate a theology of ownership and reinforce an ideology of control. Such understandings mark the institution of marriage as one that fosters exclusion rather than inclusion, law rather than spirit.

Those who romanticize heterosexual marriage advocate the deliberate refusal to recognize more than one legitimate reality.

This huge gulf cannot be bridged unless one side gives in totally to the other. A feminist liberation theology honors deeply the diversity among us.

God does not honor all the perverted manifestations of fallen nature. Just like everyone went from believing that the earth was flat to believing it is round, everyone will eventually hear the *Divine Principle* and accept Father as the messiah. The Left and Right are at a gridlock, dead end, impasse, stalemate, deadlock. The Cain left has to unite with the Abel Right on many issues and then both of them have to move up to the ideology of Sun Myung Moon. God does not want a diversity of beliefs. He wants one religion, one language and one culture. I write what those core values of God are in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon..*

She ends her book saying:

My sister and I are chronically unable to have a conversation that covers anything of significance. There is a wide gulf between us. I believe she feels threatened by who I am in the world; I am frustrated by my inability to share my life with her. Worse yet, I rarely am able to see her children. One of my sister's heroes is Oliver North; she buys her children videos from Focus on the Family; she believes Jesus was a Christian. She is invested in appearing to have the perfect family. What the true situation is, I really do not know. Despite surface pretenses, we are alienated from each other. Her walls are high; there are no windows.

While some may postulate that there can be no true reconciliation with the religious right, that there can be no changing of adherents' minds, that there can be no true conversations because the starting assumptions are not the same, that is way too pessimistic a point of view for me to hang on to for very long. I began this book with the hope that somehow I could reach in, I could connect, I could even change people's minds. I wanted to save my sister. The irony is, of course, she undoubtedly wants to save me. But here is where the great

disconnect is: we mean entirely two different things by the word “save.” She wants to save me from what she views as a destructive lifestyle, one not in keeping with the traditional values of God, country, and family. I want to save her from a narrow existence, shored up by walls and towers; I want to save her from a fear-based mentality that underscores the belief that God declared only one way to be in intimate relation with another and only one way to be a family. I want to save her so that we can be sisters in the true sense of the word. I want her blessing on my life. Heck, I want her back in my life.

I am sure that this quandary affects many of us. The religious right is not just an impersonal political movement that threatens our values of justice-love, it consists of those we know. I believe, somewhere deep in my heart, that at some time, somehow, and with the grace of God, some point of connection will come between these two disparate communities—the religious right and those of us who seek justice. This is not to say that either side will ever agree with the other. But what I hope will happen is that we will be able to connect, to see the other’s humanity, and perhaps someday find a way to respect the other. The problem is that day is undoubtedly long in coming.

The only thing that will bring these two sisters together in harmony and unity is the teachings of Sun Myung Moon. She paints a picture of her side being into justice and love and defending itself from narrow-minded bigots who want to legislate away their freedom. This is pure projection. It is her side that is attacking and the Right is defending itself against the Left that takes the Boy Scouts to court to force them to accept homosexuals. She is feeling “deep” in her heart that the two sides can unite because God made us to live by his universal values. She thinks it will be a long time before the Left and the Right can respect each other. Maybe. I hope Father is right that the world can soon achieve world peace and unification. The key is for Unificationists to properly define what the word “family” means. The Right is far more in line with what God’s design is for the family and so we must side with them in this cultural war. But we have to go beyond that and peacefully persuade and convert both the Right and the Left to become Unificationists.

Unificationists must be absolutely united on what a godly family is and then teach and live it. Unificationist marriages are called Blessed Couples and Unificationist families are called Blessed Families. Blessed families should be famous as having exemplary families led by godly patriarchs.

A common view of the Left towards patriarchy is that it is a violent ideology. Liberals, Feminists, and Socialists (it’s really all the same) wrongly think that patriarchs are violent men and their families are terrorized by the man’s violent behavior.

Here is a paragraph from the feminist's book that we have just been looking at. She writes: "Historically, women have been relegated to the private world of the home and family and systematically excluded from the public world. Women, as the caretakers of the home, guarded it as a retreat from the coldhearted and cruel public world, which their men had to traverse. With the rise of the feminist movement, the private world of home and family has become much more visible in the public arena as the issue of violence ... [has been] brought to the attention of the general public." The book *Soft Patriarchs, New Men* by W. Bradford Wilcox is a sociological study showing that these patriarchal families our liberal author is so afraid of has the least violence of all the differing kinds of families.

FEMINIST MYTH

Let's spend a little time and look at one the biggest myths of feminism. They have been successful in getting almost everyone to believe that men are violent in their homes—that there is an epidemic of domestic violence of men battering and killing women. Feminists have brainwashed the world to think that men are violent and women are peaceful. The following are some excerpts from articles that tell the truth about violence in the home.

"The Feminist View of Domestic Violence Vs. Scientific Studies" by Sam & Bunny Sewell:

Are men more violent than women in relationships? Time to dispel the myths surrounding domestic violence.

One of the widely believed myths of our society is that domestic violence is something men do to women. Solid scientific research reveals that domestic violence is something women do to men more frequently than men do it to women. While it is true that men account for most violence outside the home, women instigate most domestic violence, and they assault men more frequently, and more severely.

The Family Research Laboratory at the University of New Hampshire, under grants from the National Institute of Mental Health, has released the last of three national studies on domestic violence.

The first two studies (1975 and 1985) revealed results similar to the latest study. The original national survey was done in 1975. Several research papers were published as a result of it.

In 1980 the study results were made available to the general public in a book called *Behind Closed Doors: Violence In The American Family*. In 1985 Straus and Gelles completed and published a follow up study, which was published in *Journal Of*

Marriage and the Family, August 1986. In 1992 a third follow up study was completed by Murray A. Straus and Glenda Kaufman Kantor. The study was presented at the 13th World Congress of Sociology, July 19, 1994.

Women are three times more likely than men to use weapons in domestic violence. Women initiate most incidents of domestic violence. Women commit most child abuse and most elder abuse. Women hit their male children more frequently and more severely than they hit their female children. Women commit most child murders and 64% of their victims are male children. When women murder adults, the majority of their victims are men. Women commit nearly half of spousal murders. Eighty two percent of all people have their first experience of violence at the hands of a woman.

How many know that when Feminist groups and domestic violence workers are exposed to these facts they will immediately minimize the importance of these studies by raising the argument that even if women do assault their partner it is usually for reason of self-defense, yet they produce no scientific research to support this claim other than some case studies or anecdotal information.

Falsehoods about “Domestic Violence” In Feminist Writings

* Violence against children by women is another issue where the public attitude is very different than the facts revealed by formal studies.

* Women commit most child abuse in intact biological families. When the man is removed from the family the children are at greater risk.

*Mother-only households are more dangerous to children than father-only households.

* Children are 3 times more likely to be fatally abused in mother-only households than in father-only households, and many times more likely in households where the mother cohabits with a man other than the biological father.

* Children raised in single-mother households are 8 times more likely to become killers than children raised with their biological father.

Other studies reveal more about female violence against children:

* Women hit their male children more frequently and more severely than they hit their female children.

* Women commit 55% of child murders and 64% of their victims are male children.

* Eighty two percent of the general population had their first experience of violence at the hands of women, usually their mother.

Our culture learns to be violent from our mothers, not our fathers. Yet, 3.1 million reports of child abuse are filed against men each year, most of which are false accusations used as leverage in a divorce or custody case.

Why We Don't Know the Truth

How could we all be so mistaken about family violence? Have we been conned? Have we been taken in by one of the slickest “stings” ever executed? Here is how the truth has been hidden.

Use of misleading statistics for political and financial gain:

* Men do not usually report their violent wives to police.

* Children do not usually report their violent mothers to the police.

* Women are far more likely to report violent men to the police.

* Police statistics describe the activities of the police departments and are grossly misleading as to the nature of family violence.

At the website www.patriarchy.com we read:

The feminist movement as we have come to know it in recent decades is fundamentally a “con.” It is filled with falsehood, inaccuracy, and foolishness. As it is considered treasonous to criticize a sister feminist, no standards of accuracy or honesty are ever enforced. Hyperbole and deceit thus become the formula for success, “peer review” playing no role in reining in misinformation. Any would-be feminist who raises scholarly objections to the rampant misinformation (Christina Hoff Sommers, Camille Paglia, Wendy McElroy, Elaine Showalter, Erin Pizzey, Elizabeth Loftus, etc.) is branded an “enemy of women” and is drummed out of the movement.

Various feminists proclaim that women are “under siege,” that a monstrous social bias against them, if not a virtual war, is going

on, that women have little respect or power (Steinem, Faludi, Tavis, etc.) Yet the notion of the American woman as a powerless “victim” is one of the most absurd notions ever foisted upon anyone. American women live, on average, seven years longer than men. They control 86 % of all personal wealth [*Parade* magazine, May 27, 1990], and make up 55% of current college graduates. Women cast 54% of the votes in Presidential elections, so they can hardly claim to be left out of the political decision-making process! They win almost automatically in child custody disputes. Women suffer only 6% of the work-related fatalities (the other 94% are suffered by men). Women are the victim of only about 35% of violent crimes, and only about 25% of all murders, yet because of our society’s exaggerated concern and respect for them, special legislation has been passed to punish “violence against women” as if it were a more heinous crime than “violence against men”. (Feminists claim to want “equality”, and this is an example of what “equality” means to them, i.e., preferential treatment to address their concerns). Two out of every three dollars spent on health care is spent on women, and even if you don’t count pregnancy-related care, women still receive more medical care than men—yet feminists still holler that women’s health is being “neglected”, and far too many of us credulously believe them. Of the 25 worst jobs, as ranked by the *Jobs Related Almanac* based on a combination of salary, stress, security, and physical demands, 24 of them are predominantly, if not almost entirely, male, which might explain why men commit over 80% of all suicides. (Most of these statistics come from *The Myth of Male Power* by Warren Farrell.)

Now, if it were really the case, as feminists claim, that men have selfishly arranged everything to be wonderful for themselves, absolutely ignoring women’s legitimate concerns and needs, would the above be true? Of course not. It is much more realistic to suggest that women have cleverly seized the upper hand by pretending to be helplessly trapped below! Looking at the full picture, and not the tiny, distorted one that feminists and those they have duped present, we see a very different picture: The American woman emerges as perhaps the most privileged large group in history, enjoying a never-before-seen level of affluence, power, leisure, and health, supported by the work, discipline, and self-effacing, life-destroying exertions of a group they have bamboozled—their men—into believing their cries of “victimization”.

The following is an article in *USA Today*, June 29, 1994 by Warren Farrell titled, “Spouse Abuse a Two-Way Street”:

Just as bad cases make bad laws, so can celebrity cases reinforce old myths. The biggest myth the O.J. Simpson case is likely to reinforce is the myth that domestic violence is a one-way street (male-to-female), and its corollary, that male violence against women is an outgrowth of masculinity.

When I began seven years of research into these issues in preparation for “The Myth of Male Power”, I began with these two assumptions since I had been the only man in the United States to have been elected three times to the Board of Directors of the National Organization of Women (NOW) in New York City, and these assumptions went unquestioned in feminist circles.

My first finding – that in the U.S. and Canada more than 90% of the domestic violence reports to the police were by women, not men – seemed to confirm these assumptions. But, then the picture became more complex. About a dozen studies in the U.S. and Canada asked BOTH sexes how often they hit each other, all of them found that women hit men either more frequently or about as often as the reverse.

Two of the main studies—by Suzanne Steinmetz, Murray Straus and Richard Gelles—assumed men hit women more severely, so they divided domestic violence into seven different levels of severity. They were surprised to discover that, overall, the more severe levels of violence were conducted more by women against men.

A caveat, though. Men hitting women did more damage than the reverse. However, this caveat carried its own caveat: it was exactly because men’s hits hurt more that women resorted to more severe methods (i.e. tossing boiling water over her husband or swinging a frying pan into his face). These findings were supported by the Census Bureau’s own survey: As early as 1977, the U.S. Census Bureau conducted the National Crime Survey, surveying 60,000 households every six months for three and one half years. They found women use weapons against men 82% of the time; men use weapons against women 25% of the time. Overall, they found that even the women acknowledged they hit men more than men hit women.

The key issue, though, is who initiates this cycle of violence. Steinmetz, Strauss and Gelles found to their initial surprise that women are more likely to be the first initiators. Why? In part,

the belief that men can take it—they can therefore be a punching bag and not be expected to hit back.

I was still a bit incredulous. I asked thousands of men and women in my workshops to count all the relationships in which they had hit their partner before their partner had ever hit them and vice versa. About 60% of the women acknowledged they had more often been the first to strike a blow: among the men, about 90% felt their female partner had been the first to strike a blow.

I still felt violence was an outgrowth of masculinity. I was half right. Men are responsible for most of the violence which occurs outside the home. However, when 54% of women in lesbian relationships acknowledge violence in their current relationship, vs. only 11% of heterosexual couples reporting violence, I realized that domestic violence is not an outgrowth of male biology.

Why do we vigorously denounce domestic violence against women and not even know about domestic violence against men?

The answer—Feminist domination of the media.

Betsy Hart wrote in her article, “Domestic Abuse: It’s Not Always His Fault”:

Not long ago members of Virginia’s General Assembly considered a bill meant to keep husbands from abusing their wives: putting a warning label at the top of marriage licenses! It didn’t get far. (Possibly calmer heads prevailed and pointed out that it’s non-marital relationships that are a major risk factor for abuse.)

Still, this attempt highlights the prevailing notion in domestic violence circles that “it’s always his fault.” That, in fact, is the title of the cover article in the summer issue of “The Women’s Quarterly,” published by the Independent Women’s Forum, an increasingly high-profile group that’s kind of an antidote to the National Organization for Women.

Author Sally L. Satel, psychiatrist and Yale medical school lecturer, shows how accepted Gloria Steinem’s assertion that “the patriarchy requires violence in order to maintain itself” has become. I.e., abusive men aren’t criminals, or drunks, or particularly troubled people some of whom may be redeemed. They are just men.

But once again, the feminist agenda of “man bad woman good” has permeated the culture on a fundamentally important issue, and once again it has done a terrible disservice to the constituency feminists are supposed to help—women.

The Newspaper columnist Kathleen Parker writes:

LET’S BE CLEAR.

It gives me immense pleasure to say, “I told you so.”

For years, I’ve written that women initiate domestic violence as often as men — countering the myth that women are beaten every fifth nanosecond or so by knuckle-dragging spouses — and, as a result, have been used for target practice by DV activists.

My purpose wasn’t to blame victims or excuse batterers but merely to invite truth to the discussion: Domestic violence isn’t about gender; it’s about violence. You can’t solve a problem until you correctly define it.

Nevertheless, the myth-making industry has continued to produce what amounts to propaganda — churning out statistics, erecting billboards of bruised women, going for the aorta with images of tear-streaked children asking: “Why won’t Daddy stop hitting Mommy?”

Most of these activists, no doubt, are wonderful people trying to make the world a better place. But some have been so driven by their political agenda to advance women’s causes, even at the cost of truth, that they can’t permit a variant view.

Now, Mother Jones — the left-leaning, pro-feminist magazine widely recognized for its journalistic integrity and careful reporting — comes out with this:

“A surprising fact has turned up in the grimly familiar world of domestic violence: Women report using violence in their relationships more often than men.”

This new information isn’t “a crack by some anti-feminist cad,” wrote reporter Nancy Updike, but is the result of an in-depth study of 860 men and women followed since birth.

The research was conducted by Terrie Moffitt, a University of Wisconsin psychology professor. Her findings, which aren’t really “surprising” at all, support data from a 1980 study, which

showed that wives hit their husbands at least as often as husbands hit wives. That report was so controversial, by the way, that it prompted death threats against the researchers.

If women are striking men who then kill them, we might examine that scenario more closely. What Moffitt discovered is that women, contrary to the DV party line, do not strike out only in response to men's violence but often initiate the violence that leads to their injury or death.

Warren Farrell wrote:

In a study of more than 1200 headlines from seven high circulation Canadian newspapers, women were referred to as victims of violence thirty-five times for each one reference to men as victims. Not a single article focused on men. Compare this to the reality: Men are three times as likely to be victims of murder, twice as likely to be victims of non-domestic violence, and equally as likely to be victims of domestic violence, but the study found that newspapers virtually ignore the violence against men in each of these areas – no matter who the perpetrator.

Carey Roberts wrote an article at renewamerica.us titled “Feminine virtue takes a beating at Abu Ghraib” denouncing those feminists who think women are morally superior to men:

Feminists preach the absolute equality of the sexes in all respects, save for one. They believe in the unequivocal moral superiority of women over men. The notion has become so entrenched that people don't bother to question it any more.

Originally, people believed that morality also resided with the male sex. Indeed, the word “virtue” comes from the Latin root “vir,” meaning man. And in Colonial America, fathers were expected to be the moral exemplars and preceptors of the family.

But then the Industrial Revolution swept the nation in the mid-1800s. As the primary breadwinners, fathers were forced to leave their farms to labor in the factories, the mines, and later the corporate high-rises.

Soon mothers moved to fill the domestic void. Women came to be viewed as the Guardians of Goodness to shield their families from the contaminating influences of the outside world.

When feminism came along, it preached that the Patriarchy was to blame for the misdeeds of women. Take the feminist dogma on

domestic violence, for instance. Research shows that DV is instigated equally by men and women. But feminists continue to insist that women strike their husbands only because they have been abusive and controlling. How's that for a silly excuse?

So misbehaving women were able to have their cake and eat it, too. They got away with murder — sometimes literally — content in the smug belief that their moral compass always points north.

Then came those shocking pictures from Abu Ghraib, including the one with Leash Lady gleefully mocking the prisoner's genitals. Of the 7 soldiers charged with misconduct, 3 are female: PFC Lynndie England, Spc. Megan Ambuhl, and Spc. Sabrina Harman.

This time around, the ladies couldn't blame their actions on the male power structure. The prison was directed by Gen. Janis Karpinski. And the top U.S. intelligence officer in Iraq was Major Gen. Barbara Fast.

So here was female barbarism and debauchery, all on full-frontal display in the newspapers.

It's not an exaggeration to say that what passes for radical feminist discourse these days sometimes resembles a clinical state of hysteria, narcissism, and paranoia. So who would have expected the awful pictures would trigger a round of remorseful introspection by feminist commentators?

Mary Jo Melone of the *St. Petersburg Times* starts off by admitting, "Feminism taught me 30 years ago that not only had women gotten a raw deal from men, we were morally superior to them."

Melone scrolls through the usual litany of implausible explanations, and then finally laments, "Or am I just making excuses, unable to believe that women are incapable of this?"

Writing for the *Washington Post*, Melissa Embser-Herbert voices similar angst: "In Abu Ghraib the tables are turned. Men — men who have been characterized by many as evil, or at the least not to be trusted — are on the receiving end. And women, long held up by our society as a 'kinder, gentler' class of persons, are engaging in abuse and humiliation."

But it was Barbara Ehrenreich whose confession was least expected. First toeing the feminist line that women are assumed to be "morally superior to men," Ehrenreich is then forced to concede, "A certain kind of feminism...died in Abu Ghraib"

Ehrenreich's admission is notable because she is the most radical-left of the three writers. Ehrenreich is an ardent socialist and allegedly serves as honorary chair of the Democratic Socialists of America

The problem with the "women are morally superior" dogma is not just that it's wrong. The real danger is this belief is only a tiny nudge away from the outright gender bigotry that one often sees on feminist websites these days.

Evil is not a gendered phenomenon. It's just that men and women personify evil in different ways.

So it is refreshing to hear card-carrying feminists finally admit that sometimes women do act like mere mortals. And those sins cannot be blamed on men.

Being anti-male is popular in our culture. Movies and literature attack men relentlessly. In one book I was reading the writer is from England and said, "More sophisticated couples took their ideas from Bernard Shaw's *Candida* and *Man and Superman*: from H.G. Wells' *Ann Veronica* and James Barrie's *What Every Woman Knows*. All of these mocked the authoritative, know-all husband and made it clear that British men simply make tedious fools of themselves when they try to dictate to their wives and daughters. In any case, all the popular humorists made a practice of caricaturing the pompous German husband, who strutted about in over-elaborate uniform and relegated his wife to Kinder, Küche, Kirche [or the 3 K's, is a German slogan translated "children, kitchen, church"], and no English husband wanted to be anything like him." It goes on and on. The examples are endless. Several of my kids saw the movie with Steve Martin playing the hapless father in "Father of the Bride Part Two". They know my ideas and told me that the daughter has a baby and announces she will go back to work shortly. Millions of people laugh at movies like this one and then unwittingly go live the lifestyle of those in the movie. There is nothing funny about this brainwashing by Satan against the homemaker.

MALE BASHING

In David Thomas' book *Not Guilty* the inside cover says, "America has a new enemy, and that enemy is man. Forced into the corner by male-bashing movies and print, the male gender has become the scapegoat for all that is wrong with society. From Columbus to Clarence Thomas, men have been singled out and categorized as imperialist misogynists or potential rapists. Feminist orthodoxy has stripped men of their individual natures and denied them a voice in the gender debate. For years we have heard only one side of the argument in the battle of the sexes: It's the male oppressor versus the female oppressed, masculine authority suppressing the fragile distaff." "How can men reclaim a voice in this atmosphere of exclusion and hate? . . . taking on the feminists' blitzkrieg in the midst of their love affair with the media, David Thomas seeks to establish an equal voice for the

overlooked male.” The book forces “the reader to reexamine the implications of the male stereotype and the false empowerment it gives women who choose to typify men in this way: With studies showing that almost 50 percent of child abuse incidents are committed by women, why are men perceived almost exclusively as the perpetrators? Why does the public focus much more on spouse abuse by husbands when studies of couples prove that wives resort more often to physical violence?”

He begins his book saying: “Men stand accused. As everyone knows, men earn more money than women. Men run all the world’s governments and fill the vast majority of seats on the boards of its major corporations. Men are generals, bishops, judges, newspaper editors, and movie studio heads. To make matters worse, men—if we are to believe the campaigns waged by women — oppress women to the point of open warfare. They beat them, rape them, and attempt to control their powers of reproduction. They stereotype them sexually and enslave them to ideals of beauty that lead thousands of women to undergo surgery or starve themselves half to death. And every time women look as though they are making any progress, men knock them back down again.”

“That’s what we’ve been told. So here’s a simple question: If men are so much better off than women, how come so many more kill themselves?” He goes on to give data showing men kill themselves at a far higher percentage than women and every year it gets worse for men. He asks two questions about this, “1. Aren’t all these suicides telling us something about the real state of men’s lives? And: 2. If women comprised four fifths of all suicide victims, don’t you think we’d have heard about it by now?” We don’t hear about it because “Western society is obsessed with women to the point of mass neurosis.” He says in researching the book he looked at the number of articles about women versus men and the number of organizations for men versus women. It is overwhelmingly favorable for women.

He asks, “Are we to believe, then, that men are simply born bad? Or is there something that happens to men that makes them more likely to act in destructive ways than might otherwise be the case? Are women, fundamentally, any better than men?” He goes on to show that the “all-powerful patriarchs” are hurting deeply and that women are just as mean, vicious and prone to crime as men.

He said his most difficult chapters were the ones on child abuse and spousal abuse. He shows that women are more deadly than men and that no one feels sympathy for a man who is abused by a woman who usually resorts to weapons to hurt him and no one looks at women abusing children. The abuser will even get sympathy. There is one catchy point I can’t help to mention in his part on crime. Statistically women embezzle and commit fraud the same amount as men. In one example he used a woman who stole over three million dollars from other women who listened to her male bashing advertising pitch for investing with her by saying, “You can’t trust a man with your money.” She is now serving 17 years in jail.

IMAGE

Let's turn our attention to the image of the Unification Movement. Oxford University Press has an excellent book titled *New Religions A Guide* by Christopher Partridge. For the Unification Movement he has Sarah Lewis write her analysis of Family Federation. She is a professor in the Department of Theology and Religious Studies at the University of Wales. In the book it says she wrote her "doctoral thesis on the theology of the Unification Church." She writes, "Although Moon only declared his messiahship publicly in 1992, and nowhere in the *Divine Principle* is it stated that Moon is the Messiah, he would certainly have been seen by most of his followers as fulfilling the messianic role." When she talks about the *Divine Principle* she is talking about the *Principle* published by the headquarters of the UM titled *Exposition of the Divine Principle*. It was revised in 1996 but the committee who worked on it did not update it like they should have. Father had already announced he was the messiah so it was not necessary to be vague about when the messiah was born like earlier editions did. In my *Divine Principle* book – *Divine Principle in Plain Language* – I correct this error and clearly say Father is the Messiah. I quote him saying it. The committee for the Exposition book did not add Father's revelations that Zachariah was Jesus' biological father. They did not correct the part about Moses killing the Egyptian. And they failed to understand how wrong it is to praise Robert Owen and the diabolical ideology of socialism. Professor Lewis probably thinks we are socialists as would anyone who reads the deeply flawed *Exposition* book.

She goes on write:

Theologically, the Messiah is a couple, and therefore the messiahship should be shared between Moon and his wife, Hak Ja Han, yet Moon remains the central figure. Since the declaration of Moon's messiahship, however, the emphasis has shifted to the ability of members themselves to become messiahs and little is now said about Moon's own messiahship. Similarly, all Unificationist couples may now become True Parents, and this is not restricted to Moon and Hak Ja Han.

The Blessing Ceremony, or mass wedding, stands at the core of Unificationism as each member should ideally be blessed if they are to enter God's kingdom of heaven. Through the blessing, Moon believes that he is creating a new heavenly family tradition—the True Family, led by the True Parents—and this is an attempt to heal the broken relationships that have arisen throughout history.

Much of the attraction of the Unification Movement has been the idea that members themselves are helping to create the kingdom of heaven. The kingdom of heaven will be established when everyone joins the movement and the work of individual

members is therefore vital in the creation of the kingdom of heaven on earth.

She is correct in seeing that Father is decentralizing the movement to families instead of a church. When he dies there will be no need for a formal movement. Let's focus on families living in spiritual communities who may vote for leaders of their community. Father made it clear that when he performed the Coronation of God on January 13, 2001 things were very different from the past. He passed the baton to blessed couples, not leaders of a church. He said people are to pray in the name of their family, not in his name or anyone else's name. Family is the center of Sun Myung Moon's teaching. After Father dies I do not think we should pay much attention to anyone who says they are in communion with him from spirit world and speak for him. You can sure bet they will ask for a lot of your money and tell you what you should do. And what they tell you to do will be a waste of time and money. All we have to do is live according to universal values. We don't need ministers and politicians telling us how to live.

Hopefully, soon there will be no governments and churches and therefore no politicians and priests. Thomas Jefferson spoke powerfully about how religious and political leaders have usually been parasites in human history:

How soon the labor of men would make a paradise of the whole earth, were it not for misgovernment, and a diversion of all his energies from their proper object—the happiness of man—to the selfish interest of kings, nobles, and priests.

It is time to end all religions and anyone calling themselves some title such as pastor, priest, rabbi, reverend or cleric. Christianity started out as a home church movement and it went downhill when it made denominations with leaders. It is time to end the concept of religious leaders in religious organizations. We need to decentralize power from the churches and government to the family.

At WorldNetDaily.com (6-27-06) Jim Rutz the author of *Megashift* had an article titled "A major announcement about house churches" saying:

The little guy is back. For the first time in 1,700 years, simple churches meeting in homes are once again a factor in human events.

In many countries, they're booming so strongly that critics and opponents can no longer brush them aside as a fringe movement. And as I documented repeatedly in "Megashift," home churches are producing millions of proactive Christians who now and then perform miracles (though the credit ultimately belongs to God, of course).

But this week, even I was shocked to discover how big our house church community in North America really is. Briefly stated, we're right about halfway between the Catholic Church and the Southern Baptist Convention (which is the second-largest denomination in the U.S.).

OK now, let's inhale. I'm stunned, too. This really is starting to alter the landscape for all of us.

Let me state up front: These are solid numbers. George Barna, the leading U.S. church pollster and perhaps the most widely quoted Christian leader in America, is the author of the figures below. They are based on a full-on, four-month scientific survey of 5,013 adults, including 663 blacks, 631 hispanics, 676 liberals and 1,608 conservatives.

Nobody argues with numbers from The Barna Group. They employ all the professional safeguards to ensure tight results – in this case, a sampling error of +/-1.8 percent. Here are the results stated in five ways:

In a typical week, 9 percent of U.S. adults attend a house church.

In absolute numbers, that 9 percent equals roughly 20 million people.

In a typical month, about 43 million U.S. adults attend a house church.

All told, 70 million U.S. adults have at least experimented with participation in a house church.

Focusing only on those who attend some kind of church (which I recall is about 43 percent of us), 74 percent of them attend only a traditional church, 19 percent attend both a traditional and a house church, and 5 percent are hard-core house church folks.

The study counted only attendance at house churches, not small groups ("cells") that are part of a traditional church.

George Barna is the author of the new best seller, "Revolution," which talks a lot about the kind of person who is leaving the fold of the institutional church and joining things like house churches. Revolutionaries are highly dedicated to Christ and

know the Bible better than most. Barna predicts that within 20 years, Revolutionaries will comprise 65-70 percent of U.S. Christianity, leaving in the traditional setting only 30-35 percent (primarily the white-haired crowd).

Please don't think of the house church as a new fad. For the first 300 years of Christianity, house churches were the norm. In fact, church buildings were quite rare until the fourth century, when the power-hungry Roman Emperor Constantine suddenly outlawed house church meetings, began erecting church buildings with Roman tax money, and issued a decree that all should join his Catholic Church. If you want to stick to a biblical model, the house church is your only choice.

In China, the world's largest church (120 million) is 90 percent based in homes. The cover story in this week's *World* magazine (June 24) is on how Christian business leaders in China are beginning to change the whole situation in that country. Yes, even while Christians in many provinces are hunted down and tortured, CEOs of corporations in areas with freedom are changing the way government looks at Christianity. That is major.

Bottom line: Worldwide, the original church is back, re-creating the biblical model: "Day after day, they met by common consent in the Temple Courts and broke bread from house to house." (Acts 2:46) God is again pouring out His power on plain folks, bringing a megashift – not in our doctrine, but in our entire lifestyle.

House churches in North America are no longer seen as being in conflict with the traditional church. In fact, much to our amazement, noted leaders like Rick Warren have recently come out strongly in favor of house churches. Saddleback Church is even sending out their own members as "missionaries" to start house church networks! And just last week, John Arnott of Toronto Airport Christian Fellowship asked me, as a house church spokesman, to speak at his big annual conference. Unheard of.

Karl Ketcherside wrote an article at (www.housechurch.org) titled "The Priesthood of All Believers" taken from his book *Let My People Go* saying:

On October 31, 1517, Martin Luther, the monk of Erfurt, nailed his ninety-five theses to the great door of the Castle Church in Wittenberg. Each stroke of his hammer echoed through the corridors of the great stone edifice and also reverberated through

the recesses of the hollow heart of a decadent church. Majestic principles of spiritual action were again discovered and brought to light. Hope surged afresh through the souls of the concerned ones. And of all the verities which were reaffirmed, none was more important than that of “the priesthood of all believers.” It was like the blow of an axe laid at the root of the tree of priestcraft, shivering the trunk of arrogant pretense and scattering the evil fruit of pomp, pride and pelf.

The Bible teaches that every child of God is a priest and there is but one high priest, the son of God. Every person on earth who has been called from darkness into light, every one who has laid hold on the mercy of God. “But you are a chosen race, a royal priesthood, a dedicated nation, and a people claimed by God for his own, to proclaim the triumphs of him who has called you out of darkness into his marvelous light. You are now the people of God, who once were not his people; outside his mercy once, you have now received his mercy” (I Peter 2:9,10). The word “people” is a translation of “laos” from which we get “laity” All of God’s laity are priests. The royal priesthood is composed entirely of the laity of God. Let us go one step further: God’s laity is His clergy. The word “clergy” is from “kleros” which means “heritage.” This is the word used in I Peter 5:3 where the elders, or bishops, are instructed not to lord it over God’s heritage. The heritage is equated with the flock of God. The word of God knows nothing of a clergyman or layman. These expressions are a part of the “speech of Ashdod” and demonstrate how effective was our sojourn in Babylon and how close to its environs some of us still remain. The Protestant world soon forgot the implication of a universal priesthood of believers and there is every evidence that many of us are treading on the same dangerous ground. The spirit of professionalized service rendered purely for the fee involved, rears its head throughout the land, and betokens the fact that it still lives to quench the Spirit and to throttle the gifts of the many. Indeed, when we speak of “gifts” today we have reference to that bestowed upon the church by the people, rather than bestowed upon the people by the Father to be used in edifying one another.

We need to examine our vocabulary carefully. It is not enough to speak where the Bible speaks but we must also speak as the Bible speaks. When we do we will come to realize that ministry is not something done to the church, but that which is done by the church - the whole church! Every Christian is a minister. One enters the ministry by coming into Christ. That which makes one a child of God makes him a minister of God. We do not go away to study to become ministers, although those who

have become ministers go away to study. You can no more make a man a minister of God by handing him a diploma than you can make him a priest of God by giving him a certificate. Men can make clergymen, and if they are made men will have to do it, but only God can make us ministers of God, and he makes all of us his ministers because he is no respecter of persons.

Because we have lost sight of this concept of the church we have forsaken the ideal of the Master for our lives. He said, "The Son of man came not to be ministered unto, but to minister." But the sons of God now come, not to minister, but to be ministered unto. The result is that the saints are no longer participants in the arena but spectators in the grandstand. The pulpit has become the sacred precinct of a professional dramatist and resembles the stage for a polished performance rather than a speaker's stand for sharing life and experience of others of like precious faith.

Thus the congregation is spoon-fed for years and never learns to feed itself. The fact is that we are delivering babies who never intend to grow, enrolling students who never intend to graduate, enlisting soldiers who never intend to fight, and registering racers who never intend to run. Our motto has become "There he is Lord, send him!" The Ship of Zion is no longer manned by a volunteer crew working for sheer love of the Captain, but is steered by a pilot and an assistant pilot, while the remainder are paying passengers who are going along for the ride and complaining as they go. Many congregations are made up of half-converted individuals who think that when Jesus said we were to be childlike, he meant "childish" and they have to be petted and pampered to even keep them coming, much less to minister to others.

The tragedy is recognized when we remember that, in a world bursting at the seams with a population explosion, the preachers of the gospel who should be taking the message to the lost, are tied up and tied down, by having to salvage those who profess to be saved. Men spend years preparing themselves to reach the masses with the Message and then are forced to become glorified "flunkies" at the beck and call of every petulant member with some pettyfogging and pusillanimous problem. By the time the erstwhile gospel proclaimer considers complaints, referees ridiculous ruckuses, rounds up recalcitrants, placates the members of the official board, and the unofficial members who are just plain bored, he has not only had it but it has gotten him!

It is astounding how much dead weight there is in the average congregation. Dead timber produces no fruit and dead weight must be dragged along. Somewhere along the way we have missed the very essence of the Christian concept and the result is that we have the greatest accumulation of unused talent and the richest deposit of untouched ability of any group of people on earth. If we are going to be honest in our plea for restoration it is time that we begin to revolutionize our thinking so that every soldier will don the armor and every child of God will be active in ministering.

The primitive church did not send out missionaries. It was missionary! One reason the missionary society did not trouble them was because there was no one who could attend a meeting to discuss ways and means of taking the Good News to the lost. They were all out doing it. The entire church was scattered abroad and all those who were scattered abroad went everywhere preaching the word.

Our greatest source of power is not in the pulpit but in the lives of those in the pews. We must meet the challenge of making every man of God a man of might. We must use our meetinghouses, not for parading profound pulpiteers, but for training soldiers in spiritual combat. We have moved the battlefield into the mess hall and our brethren spend their time fighting each other. Let us discover and utilize the tremendous power in the priesthood of all believers, a power that is all too often siphoned off down the drain of disuse and discouragement.

Patriarchs have a clear, workable plan; Feminists do not. Lillian Rubin, a prominent sociologist, says that the feminist sexual revolution is against the traditional family but does not have a clear plan to take its place. We all want, she says, to be loved and “live happily ever after” and it is tempting to think that an:

earlier time seemed a simpler one. Women and men each had a place—a clearly defined, highly specific set of roles and responsibilities that each would fulfill. She’d take care of home and hearth; he’d provide it. She’d raise the children; he’d support them. She’d subordinate her life to his, and wouldn’t even notice it; her needs for achievement and mastery would be met vicariously through his accomplishments or those of her children.

It seemed fair then — a tidy division of labor not often questioned. It was, after all, in the nature of things, in the nature

of women and men — what they expected of themselves, what they expected of each other. Now, we're not so sure.

Well, she speaks for herself and her feminist friends. Millions of women are sure of themselves and do live happily ever after because they live by this “tidy division of labor.” Oftentimes life is simple because truth is simple. Rubin’s world is complicated and therefore loaded with stress. Denying human nature and God’s plan brings unhappiness. Rubin thinks she is happy in her feminist marriage but she would be much happier in a traditional marriage. Feminists just can’t understand that the role of housewife is as important as any job a man has outside the home. They think that traditional men look down on housewives as inferior. Feminists love the word “inferior.” They incorrectly think that traditional women are not in tune with their humanity and are bored to death with cleaning and cooking. Rubin says that the biblical wife, the stay-at-home mom cannot meet her personal “needs for achievement and mastery” in the home. A woman who makes her home her career is demeaning herself like a slave to a master and pathetically can only live “vicariously through” her husband. Rubin, like the Clintons and so many other feminists, are educated but have no wisdom. Proverbs says that if we do not know God we are ignorant. God’s way is the wise way. Nowhere does Rubin mention God.

FEMINIST THEOLOGIANS

Feminist theologians do mention God but they don’t know who God is. Some try to make Jesus out as a feminist and think that St. Paul and others after Jesus hijacked the religion and made it patriarchal. Some feminists make the ridiculous claim that Jesus would be for a feminist family and even approve of gays adopting and raising children. Rosemary Radford Ruether is a prominent feminist theologian who writes that the Bible is “sacrilized patriarchy.” Ruether says in her book *Woman Guides: Readings Toward a Feminist Theology* that “Feminist theology cannot be done from the existing base of the Christian Bible. The Old and New Testaments [is a] canonization to sacralize patriarchy. .. they are designed to erase women’s existence as subjects and to mention women only as objects of male definition. In these texts the norm for women is absence and silence. Whether praised for their compliance or admonished for their ‘disobedience,’ women remain in these texts ‘the other.’ Their own point of view, their own experience, their own being as human subjects is never at the center. They appear, if at all, at the margin. Mostly, they do not appear at all. Even their absence and silence are not noted since, for women in patriarchy, absence and silence are normative.”

Has Ruether ever seen a patriarchal family? Research studies show this is not how women are treated in most traditional families.

Let’s get back to Rubin. She writes that the patriarchal marriages of the past “didn’t work so well for most people most of time. Marriages staggered under the burden of these role definitions; the dream began to look like a nightmare.”

Where is there proof of this sweeping statement? I don't believe it. The truth is the opposite of what she writes. Women, she says, are in a state of "rebellion" and now want "to reclaim some parts of themselves and some power in their relationships with their men." She is in rebellion—rebellion against God. Women are not supposed to be playing some power game with men.

Men, she says, have to give up trying to be "the tough, fearless, unemotional hero of folklore" because it is a "hard act to keep up in real life" and causes "enormous emotional stress." This is mean-spirited patronizing male bashing. It is a lie that a man cannot handle being a patriarch who leads, provides and protects his family. Men and women have more stress in their lives when they rebel against God's universal principles. She is wrong to think that patriarchs are "unemotional." Has she ever seen or talked to a patriarch? The founding fathers of America are famous patriarchs and all the biographies of them and their wives prove Rubin wrong. They were very passionate in their love for God, country, and family. She goes on write the following nonsense:

In an economy that is almost always short on jobs, and in which most men who are lucky enough to have one simply can't earn enough to meet the idealized notions of male responsibility.

NO CLEAR PICTURE

We know that the old ways are not for us, but have no clear picture yet of what the new ones will be. We know there's a new vision of masculinity and femininity, but can't figure out it fits each of us.

For over a decade now, feminist scholars of both genders have labored to put before us a new vision of the nature of men and women....

There is no single truth to tell.

We don't need her vague "new vision." Rubin says she was supported by her husband till middle-age when she got her doctorate. She started to teach and her husband then told her he wanted to quit work and write. Why wouldn't he? Feminism weakens men. He said, "You can't imagine what a relief it is to know that you can support yourself."

"Why didn't you ever say things like that before?" I asked.

"I never knew it until now," he answered.

So he quits working and she becomes the breadwinner and both go into a depression. She writes that it was because of cultural conditioning that they were

so unhappy but it troubles her that she discovers that young people who live in role reversal struggle also. “We had to confront the realization that we were still dominated by the stereotypic images of male and female roles — images we would have sworn we had, by then, routed from our consciousness.

“He struggled with his sense of failure, with the fear that somehow his very manhood had been damaged. I — the liberated, professional woman — was outraged and enraged that he wasn’t taking care of me any longer. I felt as if he had violated some basic contract with which we had lived, as if he had failed in his most fundamental task in life — to keep me safe and cared for, to protect and support me.”

Her husband has “violated his most fundamental task in life” but she goes on to dismiss this as antiquated feelings and they went on to live their ungodly lifestyle and now she encourages others to do so. Feminists deny reality. She struggles because her ideology is unprincipled. It goes against the grain of her conscience.

She writes, “I used to wonder whether these problems were unique to us, born largely of the fact that we were responding to the situation from the consciousness of an older generation. ‘Perhaps,’ I would think, ‘it wouldn’t happen that way with people in their thirties instead of their forties and fifties.’ But all the evidence of my recent research suggests that most adults — even those with the most enlightened modern consciousness — still have difficulty in accepting a role reversal of that magnitude. Smaller changes may be tolerated quite easily. But one that puts a woman in a position of economic superiority and a man in the dependent female role is quite another matter. Most men still can’t cope with not being able to support the family, and most women still have difficulty in accepting the need to support themselves. A thirty-year old staunch feminist whose principles have led her to abjure a legal marriage spoke about just this conflict with pain and puzzlement. ‘I know it’s only fair that we share in supporting our family, but it feels so lonely sometimes, and I have dreams about laying back and letting him do it. I even find myself getting angry that he won’t do for me what my father did for my mother. It feels unfair. I’m not getting something I deserve. I know it’s not rational, but...”

“Repeatedly, in both my research and my clinical practice, young women and men speak of their contradictory and conflictful feelings around these issues. They know what they *should* feel, but the inner response doesn’t always match the external mandates. Ideologically, they’re committed to breaking down the stereotypes of what men ought to do, how women ought to behave. But their emotions contradict their intellect.”

She just can’t see she is fighting human nature — fighting the way our creator made us. Women working outside the home devastates men, women and children.

She ends by saying that in feminist families “children are developing new and more balanced internal psychic structures.” But “the old ways of being die hard.” The truth is the opposite of what she writes.

On the back cover of *Erotic Wars: What Happened to the Sexual Revolution* by Rubin we read that she “offers a resounding note of hope. Dr. Rubin helps us to see that the struggle and the anguish of the last three decades have created a society which affords greater potential for joy and satisfaction.” This is a lie.

She writes: “When I hear the criticism of the sexual revolution now being voiced by both feminists and their enemies, I’m inclined to ask: Compared with what? Certainly the problems we face today are different from those of yesterday. But are they worse? Was there really a time when women had a better, more secure life than the one we know now? If so, when was it? A century ago, when, because good women were defined as asexual, their respectable, middle-class husbands regularly visited prostitutes and equally regularly infected their wives with the venereal diseases they contracted before? Or when life in the family was guided by the voice of the father, the patriarch, and women and children were little more than his property, to be used and disposed of at his will?”

This is a lie. She paints Victorian men as philandering jerks and women as victims. America’s greatest authority on the Victorian era is Gertrude Himmelfarb who writes that this commonly held view is wrong. Women are worse off today than in the past. We are living in a wasteland of epidemics from divorce to VD. Feminists often get on a soapbox to proclaim that patriarchy in the Victorian era was horrible for women and books like Helen Andelin’s are wrong because they sound like they want to restore the Victorian family.

A book criticizing Helen Andelin and those who champion the traditional family is Patricia Gundry’s *The Complete Woman*. She writes, “Women are seeking. From where I sit I can see in my bookcase *The Fulfilled Woman*, *The Total Woman*, *Fascinating Womanhood*, and *The Feminine Principle*. All these books try to tell women how to find what they are seeking. They tell how to get what you want. Or how to want what you get, and convince yourself it is wonderful. And they all do it by telling women to be weak, submissive, even subservient.”

“They insist that God is on their side. In fact, that is their proof that their way is best, guaranteed. God is in it. And that’s exactly where they are wrong. God does not require that women stifle themselves to please him. The position reflected in these popular books is the result of a distorted view of God and of what the Bible says about women.” She is the one with distorted views. These books do not “stifle” women.

She goes on to say that Andelin and others “limit,” “demean,” and make women into “slaves.” She teaches that women need “a marketable skill We have too long believed that all we needed to do was to be good wives and mothers and leave the supporting to our husbands. It doesn’t work out that way for too many

women. Without warning, they suddenly find themselves displaced by younger women, or through the death or disablement of their husbands.”

“For purely practical reasons, quite apart from any joy one gets from a skill that is also marketable, women need to be able to support themselves.” This sounds good on the surface but there is a higher view. That is trinities. Women are to not only be provided for by one husband. They need two or more other men to take responsibility to care for them. God’s life insurance is trinities and community, not impersonal companies. Women should focus on building a community, not on getting skills for the workplace.

She writes that the Victorian patriarch saw his wife as an “asexual, pure, idle and decorative creature protected and kept in this lofty state by a man who went out to prostitutes for sex in order not to brutalize and destroy his pure lily at home.” This is a myth. She writes, “It is this attitude about women from the Victorian Era that led to *The Total Woman* and *Fascinating Womanhood* mystique. This mystique is the logical result of the new view of woman as decoration and lapdog begun way back there.” Nothing could be further from the truth. She goes on to glorify work in the marketplace for women.

Victorian Myths

The world’s authority on the Victorians is the historian Gertrude Himmelfarb who wrote *The De-Moralization of Society: From Victorian Virtues to Modern Values*. She teaches that we have a completely wrong view of the Victorians. She refutes the common belief that Victorians had repressed sex lives: “In the absence of any Victorian equivalent to the Kinsey Report (which itself is notoriously unreliable), it is hard to speak confidently about Victorian sexuality — even about ideas of sexuality, let alone practices. Yet there is enough evidence to suggest that the conventional view of sexual repression is much exaggerated; the many happy marriages, for example, surely testify to satisfactory sexual relations. It is also significant that whereas Evangelical writings in the early part of the century tended to be puritanical about sex, the later one stressed the importance of conjugal sex for a happy and healthy marriage.” Himmelfarb discounts a book by Acton that is considered by many historians as the truth on Victorian sexuality. She writes, “According to one historian, he exposed the sexual repression that was at the heart of the Victorian age, a time when ‘hypocritical prudery’ combined with ‘sexual asceticism’ to produce a ‘concept of women as sexless, domesticated, child-bearing machines.’ For another, he confirmed the view of women as ‘either sexless ministering angels or sensuously oversexed temptress of the devil.’”

“There are good reasons, however, to distrust Acton’s book. Mistresses were not a commonplace of Victorian life — certainly not among the middle or working classes — so that most men need not have worried about overtaxing their sexual capacities. Nor were prostitutes as plentiful as some contemporaries thought. Nor were the concepts of the ‘sexless’ wife and the ‘oversexed’ mistress or prostitute nearly as pervasive as Acton made it appear. The memoirs and letters of some contemporary women, including eminently respectable ones, testify to a

recognition of a strong sexual desire on their part; since this was not a subject that was readily discussed, even in private communications, one may assume that there were a larger number of such women than has been supposed. There were also other doctors who had a more modern conception of female sexuality. One of England's first woman doctor, Elizabeth Blackwell, who believed female sexuality to be as strong as that of males. Another was James Paget, a distinguished teacher and surgeon, the author of classic medical works who was far more influential than Acton (he was consulting surgeon to Queen Victoria) and who had much moderate views on the subject of sexuality. In addition to medical books, there were marital and sex manuals, which in themselves belie the image of a thoroughly repressed and inhibited society."

She also destroys the myth that men were basically brutal and insensitive patriarchs: "The stereotype of the tyrannical, abusive paterfamilias applied to a small minority...it was the exception, not the rule, and an exception much frowned upon by neighbors and relatives. That minority, to be sure, inflicted untold misery upon their families. The misery was usually suffered in silence, but when a wife brought an official complaint, the court generally found in her favor, granting her a judicial separation and a maintenance allowance and sentencing the husband to several months at hard labor." In the Victorian era men and women were basically happy living in their "separate spheres." Can we say that about marriages today?

Life Without Father

Another distinguished sociologist in America is David Popenoe. He is writing revisionist history saying we have not seen the greatness of the Victorians. In his book *Life Without Father* he explains that Victorian patriarchy was not as bad as everyone thinks. He says, "The lambasting of the Victorian family by scholars has been relentless. It has been charged with patriarchy and gross female oppression and seen as a domestic tyranny — a place which men abandoned for the greater glory of the workplace; a family system where people were so repressed sexually that they became emotionally damaged for life; a hierarchy that suppressed children's natural instincts and stifled emotional expression, leading to lifelong psychological difficulties. In short, it has been seen as a historical family form whose departure should be a cause for little short of celebration."

He says they were not perfect, but "the seemingly intractable social problems of the late twentieth century throw into bold relief the strengths of the Victorian family — not only in contributing to personal security and well-being but also in creating a viable and remarkably successful institution for raising future citizens and for promoting principles that buttressed the social fabric and the national good."

"Examinations of our past in an attempt to draw reasonable lessons for today are often dismissed as mere 'exercises in nostalgia.' The underlying assumption of this invocation seems to be that every aspect of our life has improved, and life in the past is something either negative or better left forgotten."

“The most remarkable thing about the nineteenth-century Victorian family was its great stability — the rate of voluntary family breakup was extraordinarily low. The stability was especially remarkable because the Victorian family was based heavily on love and affection. Lawrence Stone has suggested that this was ‘the first family type in history which was both long-lasting and intimate.’”

He asks, “How was the durability of the Victorian family achieved?” Some would argue that jobs were hard to get for women and divorce laws were more restrictive, but Popenoe says, “But it is also the case that male commitment to family life in the Victorian era remained enormous Men took their breadwinner role with utmost seriousness and strongly identified their success in the workplace with the happiness and security of their wives and families. To be a man was to be an economically successful family provider. ‘In fact,’ as Karen Lystra has pointed out, ‘nineteenth century men claimed they worked for women and children in a way analogous to an earlier generation of Americans who claimed they worked for God.’ Within the home many men sought to live up to their vows to ‘love, honor and cherish,’ just as women sought to respect their vows to ‘love, honor, and obey.’ And just as wives had an economic dependency on their husbands, so did husbands develop a strong emotional dependency on their wives.”

“Although Victorian marriages were initiated on the bases of love and parental choice, older religiously based value systems of commitment and obligation were still largely in place. Marriages were held together less by the thin reeds of intimacy and affection, as in the case today, than by a deep sense of social responsibility and spousal obligation. In the words of historian Elaine Tyler May, ‘Husbands were to provide the necessities of life, treat their wives with courtesy and protection, and exercise sexual restraint A wife’s duty was to maintain a comfortable home, take care of household chores, bear and tend to the children, and set the moral tone for domestic life.’ With children parents had a built-in attitude of self-sacrifice, renouncing many of their own personal satisfactions for the good of the family unit. As writer Henry Seidel Canby recollected about his Victorian upbringing in the 1890s, ‘We knew ... from our own impulsive desires that the father and mother denied themselves every day, if not every hour, something for the sake of the family.’”

“The Victorian era was one dominated by a culture of ‘character,’ a belief that it was each person’s supreme duty to live a life governed by a high moral code and to suppress any natural inclinations to the contrary. ‘By the middle of the nineteenth century,’ notes historian William L. O’Neill, ‘Anglo-American society had formulated a moral code based on three related principles — the permanency of marriage, the sacredness of the home, and the dependence of civilized life upon the family.’ This moral code and the belief in the importance of character provided the interpersonal glue in marriage that love alone is incapable of providing. Once this moral code evaporated — in the twentieth century — the fragility of love as the sole basis for marriage became all too apparent.”

He writes that this period was “a time of great social well-being an extraordinarily high measure of peace and social order, civility, optimism, and

sense of social progress and achievement By the end of the nineteenth century, for example, rates of crime and deviance reached lows that have never before or since been seen. As social analyst James Lincoln Collier has summarized, ‘Pre-marital pregnancy rates dropped sharply; alcoholic intake was down two-thirds from the dizzying heights of the previous era; church attendance rose dramatically; homes, farms, and streets became cleaner, casual violence was curbed.’”

There was, in other words, a movement upwards towards God’s ideal. God was working to create a society at the top of the growth period to meet the messiah and have him take them to a perfect world. Satan worked to end this and had by 1920 set mankind on a downward spiral by tricking everyone to believe that the basic values of the Victorian home were bad. Father has come to bring God’s values back — many of the values that the Victorians cherished.

Popenoe writes, “The social well-being of the time stemmed in large part from the high levels of self-discipline and sense of obligation, as well as personal achievement, that the late Victorians espoused. Using today’s terminology, this era was highly communitarian in character, marked by a strong sense of shared values and reciprocal responsibilities. ‘The main thing that Victorians can teach us,’ writes historian Gertrude Himmelfarb, ‘is the importance of values — or, as they would have said, ‘virtues’ — in our public as well as private lives.’ Indeed, the values that today we desperately clamor to regain — honesty, trustworthiness, respect, responsibility, and citizenship— are the very values which characterized the Victorian period.”

Teddy Roosevelt was a famous patriarch of the past. He had a happy marriage. He deeply loved his wife, Alice. There was lots of romance. Just before he married his wife he sent a letter saying, “Dearest love ... Oh my darling, I do hope and pray I can make you happy. I shall try very hard to be as unselfish and sunny tempered as you are, and I shall save you from every care I can. My own true love, you have made my happiness almost too great; and I feel I can do so little for you in return. I worship you so that it seems almost desecration to touch you; and yet when I am with you I can hardly let you a moment out of my arms. My purest queen, no man was worthy of your love; but I shall try very hard to deserve it, at least in part.” A biographer wrote, “Always the proper Victorian, Theodore drew a discreet curtain over the wedding night. ‘Our intense happiness is too sacred to be written about,’ he noted tersely in his diary.” The biographer writes this about their first few days of being married: “In the evenings, they curled up before the fire and he read aloud from *The Pickwick Papers*, *Quentin Durward*, and the poems of Keats. ... Eleven days later, they were enthusiastically welcomed to the Roosevelt home by his mother and sisters and took up residence in the apartment set aside for them on the third floor. Theodore immediately assumed the role of head of the family and presided over the dinner table. Were the couple, she finishing her teens and he just out of them, happy with this arrangement? Very — according to Theodore’s diary. ‘I can never express how I love her,’ he wrote.”

I studied some books and diaries of Victorian marriages and this pattern of the husband and wife being deeply in love and reading together at night was common. One example was Sarah Hale who was deeply in love with her husband. Her marriage was incredibly romantic with touching tenderness. He died young, and she spent her life writing marriage manuals which say the same things that *Fascinating Womanhood* says. She is the person who wrote, "Mary had a little lamb" and was the lady who convinced Abraham Lincoln to proclaim Thanksgiving a holiday. She writes of how she and her husband had read to each other every night. Feminists have poisoned us against Victorians. Father writes like a Victorian. He lives like one—a happy marriage with lots of kids in a big house. Teddy Roosevelt standing over a huge fish he has caught is like pictures of Father standing next to a huge tuna he has caught. True Mother and Alice Roosevelt praise their husbands and are their biggest supporters.

Bruce Catton is a distinguished historian of the Civil War. He writes about the love between Ulysses Grant and his wife, Julia: "they shared one of the great, romantic, beautiful loves of American history." Her autobiography "spins a story of romantic love, of happiness, of contentment, and there is no reason to doubt that she worked hard to make this possible both for herself and 'my dear Ulys.'" The prevailing belief in the 19th century was that women were queens. The Victorians didn't always live up to their ideals, but at least they tried. How many American and UM wives can say they are treated like these 19th century wives were in their old fashioned patriarchal homes?

MT. RUSHMORE

The four men on Mt. Rushmore are Victorians who loved their wives. If we compare Washington, Jefferson, Lincoln and Roosevelt who believed in limited government and patriarchy (capitalist/traditionalists) (although Teddy Roosevelt was weakening on these Victorian values) to four presidents of the 20th century, FDR, Johnson, Kennedy and Clinton, (socialist/feminists) we find the first four had happy marriages; the other four committed adultery. The 19th century had fewer divorces and more children than the feminist 20th century. I find it interesting that in the 19th century the wedding ring was on the right hand, and the 20th century places it on the left.

Thomas Jefferson wrote about marital relationships. To him, it was the most important thing. And it is. The 20th century places more importance on politics than family and community. Here is a little snippet of Jefferson writing of marriage in a letter: "Harmony in the married state is the very first object to be aimed at. Nothing can preserve affections uninterrupted but a firm resolution never to differ in will, and a determination in each to consider the love of the other as of more value than any object whatever on which a wish had been fixed. How light, in fact, is the sacrifice of any other wish, when weighed against the affections of one with whom we are to pass our whole life."

John Adams spoke a universal truth when he said, "From all that I had read of history and government, of human life and manners, I had drawn the conclusion,

that the manners of women were the most infallible barometer, to ascertain the degree of morality and virtue in a nation.... The Jews, the Greeks, the Romans, the Swiss, the Dutch, all lost their public spirit, their republican principles and habits, and their republican forms of government, when they lost the modesty and domestic virtues of their women.” When the UM and America restore “domestic virtues of their women” they will become great.

Victorian Order vs. Modern Confusion

Tennyson in his poem “The Princess” depicted the Victorian ideal of the man-woman relation:

Man for the field and woman for the hearth;
Man for the sword and for the needle she;
Man with the head, and woman with the heart;
Man to command, and woman to obey;
All else confusion.

Anne Bradstreet

The first major woman poet in America was Anne Bradstreet. She was a Puritan who came to Massachusetts as one of the first pioneers in the early 1600s. She was deeply and passionately in love with her husband. This is my favorite of all her poems to her husband, Simon:

If ever two were one, then surely we.
If ever man were lov'd by wife, then thee;
If ever wife was happy in a man,
Compare with me ye women if you can.
I prize thy love more than whole Mines of Gold,
Of all the riches that the East doth hold.
My love is such that Rivers cannot quench,
Nor ought but love from thee, give recompence.
My love is such I can no way repay,
The heavens reward thee manifold I pray.
Then while we live, in love lets so persevere,
That when we live no more, we may live ever.

She had eight children who all grew up to be successful. She adored her father who was a leader in Massachusetts and wrote poems expressing her love for all her family. And she wrote poems of love for God. Her father and husband loved books and had libraries in their home. She was taught at home and got an education that is far superior to any in the public schools of today. She read the classics in the original Greek and Latin. One writer said, “One of the possible values of Bradstreet’s writings is that they may suggest a more accurate and broader picture of life in colonial New England than is reflected in the popular image of Puritan society as a spirit-withering monolith. Moreover, Bradstreet’s

projection of her experience of life may indicate that her society was less repressive in its attitude toward women than we imagine. After all, Bradstreet was not censured, disciplined, or in any way ostracized for her art, thought, or personal assertiveness. Rather, she was praised and encouraged; and there are no indications that the males in her life treated her as 'property.' If anything, the tone of much of the poetry which was first read by a familial audience indicates that she was treated as at least an intellectual equal."

The feminists have brainwashed everyone to believe that it was only a nightmare for women in the past. How many men today write letters like the excerpt from the following of Ben Franklin giving advice to a young man who had just got married: "Treat your wife always with respect; it will procure respect to you, not from her only but from all that observe it. Never use a slighting expression to her, even in jest, for slights in jest, after frequent bandyings, are apt to end in angry earnest. Be studious in your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences. I pray God to bless you both; being ever your affectionate friend." Has feminism made men better than this? I don't see much of an improvement of twentieth century man over the past.

The liberal sociologist Lillian Rubin writes:

Yes, life probably was less complicated in those earlier times, but simpler doesn't mean better. And the pain we know today is not made any easier by the glorification of a yesterday that by now has gained mythic proportions.

... what we are witnessing in this period is not a return to an outdated past, but a thoughtful pause, a moment of consolidation, an attempt, difficult though it may be, to reorder our relationships, sexual and otherwise, in ways that will bring more lasting satisfaction to us all. The sexual revolution has not been turned back, but the quest for meaning has joined sex at center stage. And the ripples continue, slowly but inexorably eroding the rocks on the shore.

This has not been a "thoughtful pause"; it has been a nightmare. Since she wrote these evil words in 1990 there has been a backlash to feminism that will grow until it ends this madness.

ORTHODOX VS. PROGRESSIVE

Professor James Davison Hunter has written authoritative and respected books on the cultural war. He uses the terms "orthodox" and "progressive" to describe the two sides in his book, *Culture Wars: The Struggle to Define America*. He has chosen his words carefully to depict each side. "Orthodox" gives a feeling of

respect for past, time-honored traditions. “Progressives” captures how liberals see themselves — optimistic, creative and making progress away from old-fashioned virtues and toward a brave new world with constantly changing rules and values.

The inside cover of his book says “Abortion, funding for the arts, women’s rights — the list of controversies that divide our nation runs long and each one cuts deep. This book shows that these issues are not isolated from one another but are, in fact, part of a fabric of conflict which constitutes nothing short of a struggle over the meaning of America.”

FIERCE BATTLE

“*Culture Wars* presents a riveting account of how Christian fundamentalists, Orthodox Jews, and conservative Catholics have joined forces in a fierce battle against their progressive counterparts — secularists, reform Jews, liberal Catholics and Protestants — as each struggles to gain control over such fields of conflict as the family, art, education, law and politics. Not since the Civil War has there been such fundamental disagreement over basic assumptions about truth, freedom, and our national identity.” The public debates “are topics of dispute at the corporate cocktail party and the factory cafeteria alike, in the high school civics classroom, in the church lounge after the weekly sermon, and at the kitchen table over the evening meal. Few of us leave these discussions without ardently voicing our own opinions on the matter at hand. Such passion is completely understandable. These are, after all, discussions about what is fundamentally right and wrong about the world we live in — about what is ultimately good what is finally intolerable in our communities.”

Hunter writes:

Within communities that hold orthodox views, moral authority arises from a common commitment to transcendence, by which I mean a dynamic reality that is independent of, prior to, and more powerful than human experience. God and the realm God inhabits, for the orthodox, is indeed super- and supernatural. Of course transcendence has a different content and meaning in each tradition. In each tradition moreover, transcendence communicates its authority through different media: for example, through the spiritual prerogatives of the inerrant Scriptures, both Old and New Testaments; through the Torah and the community that upholds it; through the Pope and the traditional teachings of the Catholic Church; through the *Book of Mormon*; and, small though the Unification Church may be, through Reverend Sun Myung Moon and the *Divine Principle*. Within each faith, the commitment to these specific media of moral authority is so forceful and unwavering that believers in each would consider sources other than their own as heretical.

Yet despite these differences, there are formal attributes to their faith that are held in common with the others. As argued earlier, each maintains a paramount commitment to an external, definable, and transcendent authority. For the believers in each tradition, moral and spiritual truths have a supernatural origin beyond and yet barely graspable by human experience. Although the media through which transcendence speaks to people varies, they all believe that these truths are divinely “revealed” in these written texts and not somehow discovered through human endeavor or subjective experience apart from these texts.

God, they would say, is real and makes Himself tangible, directly.... From this authority derives a measure of value, purpose, goodness, and identity that is consistent, definable, and even absolute. In matters of moral judgment, the unequivocal appeal of orthodoxy is to these uncompromisable standards. It is, then, an authority that is universally valid — adequate for every circumstance and context. It is an authority that is sufficient for all time.

... the world, and all of the life within it, was created by God Another “truth” is that the human species is differentiated into male and female not only according to genitalia, but also according to role, psyche, and spiritual calling. Related to this idea is the belief that the natural and divinely mandated sexual relationship among humans is between male and female and this relationship is legitimate only under one social arrangement, marriage between one male and one female. Homosexuality, therefore, is a perversion of the natural or created order. Building on this is the conviction that the nuclear family is the natural form of family structure and should remain inviolable from outside (state) interference.

THE LEFT

Hunter says this about the Left: “The progressivist vision of moral authority poses a sharp contrast. For progressivists, moral authority is based, at least in part, in the resymbolization of historic faiths and philosophical traditions.” What liberals do, he says, is first make it crystal clear that they are against the conservatives. He writes, “What compels this rejection of orthodoxy is the conviction that moral and spiritual truth is not a static and unchanging collection of scriptural facts and theological propositions, but a growing and incremental reality.”

“There is, therefore, no objective and final revelation directly from God, and Scripture (of whatever form) is not revelation but only, and at best, a *witness* to revelation. ... moral and spiritual truth can only be conditional and relative.” He

gives an example of an organization of progressives as the American Humanist Association. “Moral authority on the progressivist side of the cultural divide tends not to be burdened by the weight of either ‘natural law,’ religious prerogative, or traditional community authority. ... it is a ‘loose-bounded’ authority, detached from the cultural moorings of traditional group membership. As such it carries few, if any, of the burdens of the past. Memory does not inhibit change: authority is distinctly forward-looking, open-ended, and malleable.”

Liberals like the words “flexible,” and “creative” and “variety.” They see things often as case by case. They like situational ethics. Professor Hunter has no solution to the problem. He ends his book by saying that it is best for society to live by laws that are upheld “voluntarily” instead of by force. He rightly sees that politics is not going to make a harmonious society. The liberals and conservatives are both wrong if they think all will be well if people are forced to be moral as they define it: “To establish the ‘good’ society, it is essential to establish and maintain laws that reflect the good. The assumption is that — to speak concretely — if *Roe v. Wade* is reversed, if obscenity laws are enforced, if sodomy laws are upheld, and prayer is legally permitted in the public schools, all will be well because these laws, once again, reflect the ‘good.’” He is right to see this as wrong thinking on the part of conservatives.

BATTLE OF THE SEXES

Hunter is right to see that the most divisive issue in our cultural war is over the family. What are true family values? All the aspects of family deal with sexuality. We are having an intense national argument over the meaning of masculinity and femininity. What is a man, woman, boy and girl? The ultimate war is the battle of the sexes. He writes: “In many ways, the family is the most conspicuous field of conflict in the culture war. Some would argue that it is the decisive battleground. The public debate over the status and role of women, the moral legitimacy of abortion, the legal and social status of homosexuals, the increase in family violence, the rise of illegitimacy particularly among black teenagers and young adults, the growing demand for adequate day care, and so on, prominently fill the headlines of the nation’s newspapers, magazines, and intellectual journals. Marches and rallies, speeches and pronouncements for or against any one of these issues mark the significant events of our generation’s political history.”

PESSIMISTS AND OPTIMISTS

He says there is a division over those who are optimistic and those who are pessimistic over the changes that the American family is going through. “The pessimists view rising trends in divorce, single-parent families, dual-income couples, couples living out of wedlock, secular day care, and the like, as symptoms of the decline of a social institution.” This view is held by such writers as William Bennett, Maggie Gallagher, David Blankenhorn, Phyllis Schlafly, and the LaHaye’s.

“The optimists, on the other hand, regard the changes as positive at best and benign at worst and, therefore, they believe that social policy should reflect and accommodate the new realities. The American family is not disintegrating, the optimists say, but is adapting to new social conditions. The resilience to the family, therefore, signals that the family is ‘here to stay.’” This view is held by such writers as Stephanie Coontz, Michael Kimmel and Lillian Rubin.

Hunter says:

Few would disagree that the family is perhaps the most fundamental institution of any society. This has been acknowledged again and again: from the pronouncement of a Puritan minister from Connecticut, who in 1643 wrote, “The prosperity and well being of the Commonwealth doth much depend upon the well being and ordering of particular families,” to the oratory of President Lyndon Johnson, who in 1965 stated that “the family is a cornerstone of our society. More than any other force, it shapes the attitudes, the hopes, the ambitions, and the values of the child. When the family collapses it is the children that are usually damaged. When it happens on a massive scale the community itself is crippled.”

For those on the progressive side of the debate, family policy is understood to mean economic assistance and social services that would put a floor under family income and lead the way to self-sufficiency. ... Those on the conservative side tend to view such policies as promoting indolence, promiscuity, easy abortion, and parent indifference to the task of childbearing. They believe that the infusion of public money into social and economic programs would lead to greater family instability. For this reason, the government should leave the family alone. As Phyllis Schlafly said at the White House Conference on Families in 1980, “Pro-family groups don’t think the Federal Government has the competence to deal with the family: it aggravates problems rather than solves them.”

We live in a world of conflicting opinions of what is right and wrong and what kind of punishment people should receive for doing what is wrong. Governments are not in agreement on what is legal and what punishments are given for violating the laws of their country. There is a famous scene in the Bible where a woman was about to be stoned to death for adultery. This was seen as normal punishment back then. Jesus disagreed and stopped it. When I attended a training session at Barrytown, New York, in 1974 with many of the early followers of Sun Myung Moon an elder Japanese brother in charge said that adultery should be a “felony.” His remarks are online as I write this. Godly patriarchs have to come to a conclusion of what is illegal and what is appropriate punishment by the state. I saw this statement in the news: “The culture committee of the Iranian parliament approved on Monday a bill sentencing to death producers of ‘pornography’,

videos and films deemed vulgar by the country's censorship. The draft law will now go to parliament where it is expected to be approved by an ample majority." I feel this is wrong. I even think that pornography should be legal.

I highly respect Doug Phillips and his organization, The Vision Forum, but I don't agree with everything he believes in. We have to pick and choose from fallen man what is right and wrong. The people at Vision Forum are right on many things about old fashioned values but some of the things you read at their website and in their books are false. For example, they believe that the earth was created in a literal week. We learn that these numbers in Genesis are symbolic for long periods of time in the *Divine Principle*. It is irrational to believe the earth was created in six 24-hour days. It is this kind of thing that makes it difficult for people to find a true value system from one group. Some would argue that if anyone is as irrational as Doug Phillips who believes the earth was created in a few days then he and his friends must be so nuts that everything else they say is crazy. We can't throw the baby out with the bathwater.

Phillips is a genius to see the value of biblical patriarchy but it scares people when he and those in his organization write in the same website that the penalty for abortion should be death.

This is how it is stated in their statement of beliefs at www.visionforum.com:

Abortion is a Capitol Offense

WHEREAS, God has declared in His Word that whosoever wrongfully takes the life of an unborn child shall be guilty of a capital crime.

Are they saying that a woman who has an abortion be killed? How is she killed? Do they believe in hanging? in a gas chamber? in the electric chair? Do doctors or those who help also receive the death penalty? Do they want to reinstate stoning because the Bible had it that way and we have to take the Bible literally on everything? If so, then why not believe in polygamy? They say they believe in biblical patriarchy and Abraham was a patriarch with several wives.

The topic of abortion is very emotional. The only solution is a religious one. Politicians cannot come to a unified conclusion anymore than different religions can so we need the Messiah to unite us. Doug Phillips makes sense logically if you believe abortion is the murder of a child. But the truth is that abortion does not kill a person with an eternal spirit. Therefore abortion is not murder. Father may have spoken on this and explained that the pro-choice side is correct and the pro-life side is wrong but I can't find a quote. If anyone reading this has a quote I would love to see it. I write about abortion in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* where I quote the closest disciple of Father, Mr. Kwak, writing in his *Tradition* book that abortion is not murder. I assume he learned this from Father. If Father has not commented on this publicly my guess is that in his position of father to every person who has

ever lived that he cannot take a life or talk about taking a life due to his position. Father has been a hawk on war but he could not be in the military or be in a position to take a life even if justified. All this talk about abortion, death sentences, and punishment is for us to deal with.

We have to pick and choose when we read the thoughts of Unificationists as well. Some members have given speeches and published articles and books that are a mixture of true and false views. For example, an elder brother who has held high positions in the American Unification Church wrote a book and said this:

Church growth requires full-time pastors, supported through the congregation. If a congregation cannot support a pastor, then it should not have one, but should set up its ministry through volunteer community leaders. (This is taking place already by necessity. Many states have part-time state leaders or are guided by a committee; some state leaders are wives with children; some states have no state leader whatsoever.)

Church growth requires that we make service to the members and guests the hallmark of leadership. Ministers serve the church; they live a sacrificial life. The church serves the members (and their guests). In return, the members support the ministers' family financially. Church growth requires a process by which all members can become ministers, through personal ministry.

I write against this version of leadership in my chapter on Home Church in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon*. I write the opposite of this brother. There should be no one with the title of Pastor, Reverend, Bishop or whatever. And no one should receive a salary for leadership. This brother also believes it is fine for women to be pastors who are paid. He is wrong. But he also says some good things. For example he writes:

We all may be aware of a passage in which Father called us to create a "member-centered movement." But how many have read it lately? I would like to share it with you:

"From today, you have to throw away thought centered on the leader that you had up to now and take up the ideology that always centers on the members. Why is this so? If there is a head of a family, then in order to create heaven in the family, the head must enforce the perspective not for his own sake but for the sake of the family members. Otherwise, heaven cannot be built in the family. It is the same. We must change what has been centered on me in the Unification Church until now to something that is centered on all of you, so that the effort can be focused on linking up the congregation of love horizontally. It

won't do if we are trying to do only vertically." (*Way of the Spiritual Leader* [hereafter WSL] Part 2, p. 200)

He correctly understands that we need a better version of the *Divine Principle* than the old one:

We have not developed the *Divine Principle* itself into a listener-friendly study course. Should we develop our expression of *Principle*? Of course we should! As Father said, "When lecturing on *Principle*, people don't like it when it is done in the old way. (WSL 1, p. 124) We live in the most creative era of human history, and it is this way due to God's providence."

I have written a "listener-friendly" version of the Principle titled *Divine Principle in Plain Language*.

This brother writes this mixture of true and false:

Our movement in America has a tremendous potential. We have a core of 2,000-3,000 highly dedicated families and tens of thousands of supporters. We possess considerable property holdings, including two major hotels, a performance center, media production facilities, churches and houses in fifty states. We are affiliated with a seminary, a university and an influential newspaper. We have a persuasive biblical worldview uniting the spiritual and material realms, an ideal envisioning the balance of liberal and conservative political perspectives, and a healthy view of sexuality, marriage and family. This is a significant foundation.

He is dead wrong about Unificationists having "an ideal" that has a "balance of liberal and conservative political perspectives." Our ideology is not 100% conservative or liberal but it is definitely on the side of the conservative viewpoint and against the liberal viewpoint. It is not balanced. It is way in favor of the Right over the Left.

He writes in his book:

Strict separation of men and women. This translates into our overall ethic of true family values. But why not consider separation of boys and girls in Sunday School once they hit puberty? I think that is a great idea.

I agree that Second Gen teenagers should be separated. But he does not practice what he preaches because he is for the STF that puts young men and women together in fundraising teams. He asks:

What is the purpose of our church community?

Who are we trying to reach?

What do we want them to do?

What are the requirements and benefits of membership?

What are the requirements and benefits of ministry?

How do we govern ourselves, including assigning and supporting leaders?

How can we put our ideals, as individuals, families and communities, into practice?

He doesn't answer these questions in his book. I do answer them in my books.

President Jimmy Carter's Feminist Crusade

Jimmy Carter was interviewed by some fellow leftists who wrote an article titled "Carter's Crusade." It begins by saying, "Jimmy Carter explains how the Christian right isn't Christian at all." This is false. The Christian Right is Abel compared to the Cain Christian Left.

Carter says: "Christ was committed to compassion for the most destitute, poor, needy, and forgotten people in our society. Today there is a stark difference [between conservative ideology and Christian teaching] because most of the people most strongly committed to the Republican philosophy have adopted the proposition that help for the rich is the best way to help even poor people (by letting some of the financial benefits drip down to those most deeply in need). I would say there has been a schism drawn — on theology and practical politics and economics between the two groups."

He is correct in saying that there is a "stark difference" between the Left and the Right. This is because we are living in the Last Days where there is a clear division between sheep and goats. Carter is a rebellious goat. The Left loves helping people with money from taxes. They have no faith in capitalism, families and charities taking care of the poor.

They asked him, "What has attracted conservative Christians to a party that protects corporate interests and promotes an aggressive foreign-policy agenda? How do those square?" Liberals hate big business and hate to use the military to solve problems. Carter's lack of strength emboldened the Communists during his administration. A Unificationist brother, Lee Shapiro, was killed by communists while making a documentary film in Afghanistan after the Soviet Union attacked them. Father was disgusted with Carter's weakness and worked to make Reagan president. Under Carter the military had been depressed and Reagan brought back

a strong spirit to the military. He was not afraid to use the military and build it up. Liberals should never be in power because they do not understand the military. God has been on the side of America when it used its military to fight aggressors. If they hadn't Father would not be alive today. The US military saved Father's life by sacrificing tens of thousands of American men to stop the aggressive North Korea. The U.S. Army has stationed 37,000 troops in Korea for 50 years. How much has that cost? Father supported the freedom fighters in Nicaragua, the Contras. The Left accuses the Right of not negotiating enough and using the United Nations more but the UN is corrupt and America must go to war sometimes to stop the bad guys who will only be stopped with force. It's difficult to decide when America should be a world policeman but like our domestic police we must not be timid in using our military might in certain situations. Carter hates violence and wants to talk with evil men but we must never forget the lesson of World War II in which we saw Chamberlain try to negotiate with Hitler. Terrorists, like Hitler and Osama Bin Laden, must be fought with our military just as anyone would call the police to stop violent criminals like the Mafia within our country. Liberals are naive about evil.

Carter says, "There is an element of fundamentalism involved, which involves the belief on the part of a human being that [his or her] own concept of God is the proper one. And since [he or she has] the proper concept of God, [he or she is] particularly blessed and singled out for special consideration above and beyond those who disagree with [him or her].

"Secondly, anyone who does disagree with [him or her], since [he or she is] harnessed to God in a unique way, then, by definition, must be wrong. And the second step is if you are in disagreement with [his or her] concept of the way to worship, even among the Christian community, is that you are inferior to [him or her]. And then the ultimate progression of that is that you're not only different and wrong and inferior but in some ways you are subhuman. So there's a loss of concern even for the death of those who disagree. And this takes fundamentalism to the extreme. This is an element of the fundamentalist cause in this country. If you are a wealthy white man, then you are naturally inclined to think that the poor are inferior and don't deserve your first consideration. If you are a wealthy white man, then you also take on the proposition that women are inherently inferior. This builds up a sense of prejudice and alienation that permeates the Christian right during these days."

Carter is a wealthy white man and many other wealthy white men like the founding fathers of America care about the poor and do not think the poor are inferior. Many wealthy people were poor at one time in their life, worked hard and became wealthy. When Carter talks about wealthy white men he is talking about the Christian Right. Liberals love to use the word "fundamentalism" hoping that the reader will feel a connotation of narrow minded, selfish bigot. Those on Carter's side show much more disrespect towards their opponents than those on the Right. Just attend a march or rally by the Left and see how mean spirited and ruthless they are. They denounce those on the Right as being literal Fascists. Carter's side is more inclined to see conservatives as "subhuman." Carter is

typical of liberal Democrats who see the Republican Party as just a bunch of arrogant white men who think women are “inferior.” They cannot understand that patriarchy creates better men than feminism. America was in better hands and safer under Reagan than Carter.

They ask him, “What issues do you see galvanizing moderate evangelicals as they go to the polls in November?”

“I’ve been involved in national politics now for more than 25 years. But this year we will see the Democratic Party more united than ever before in my memory, and even the earlier history that I studied before my life began. I think we’re completely united with a determination to replace the Bush administration and its fundamentalist, right-wing philosophy with the more moderate qualities that have always exemplified what our nation is: a nation committed to strength in the military. I served longer in the military than any other president since the Civil War except Dwight Eisenhower. I was a submarine officer. I used the enormous and unmatched strength of America to promote peace for other people and preserve peace for ourselves.”

He did not promote peace. He was a weak, spineless leader. He says Democrats are “moderate.” This is a lie. They are feminists and the feminist agenda is a radical sexual revolution to destroy true family values. Carter is a socialist/feminist. The Left sees themselves as normal, highly sensitive, deeply caring, loving and sane people while the Right are scary warmongers. As Commander-in-Chief Carter demoralized the Navy he used to be in and he demoralized the entire nation. Father has spoken many times about Carter. Father speaks strongly against Carter and has total contempt for his liberalism.

Carter says, “Now it seems as though it is an attractive thing in Washington to resort to war in the very early stage of resolving an altercation; a completely unnecessary war that President Bush decided to launch against the Iraqis is an example of that. And I think that a reaction against that warlike attitude on the part of America to the exclusion of almost all other nations in the world — and arousing fear in them — is going to be a driving issue.” Liberals sincerely believe that Conservatives prefer war over negotiation.

Carter says, “I think that the abandonment of environmental issues even endorsed by President Nixon when I was governor (as well as virtually all of the Republicans and Democrats) has been notable under the Bush administration. One of the things I learned as a young Baptist boy was to be a steward of the world that God blessed us to enjoy. And I think the abandonment of basic environmental standards by the Bush administration rallies us.”

The best way to help the environment is to encourage free enterprise. When Carter talks about how the rich have to be heavily taxed he is just repeating Marx and Engels’ hatred of capitalism. Socialist countries have the worst environmental problems. Acting like Robin Hood and punishing the wealthy as taught in *The Communist Manifesto* is the opposite of what the founders of America created.

Egalitarians like Carter who think it is “prejudice” if a woman is not allowed to be the head or co-head of a family are dead wrong and they must never be given leadership in the church and government.

In his book *A Government As Good As Its People* he says he is for the horrible system of government day care:

I’m committed to ... developing a comprehensive child-care program, which will help to fund state and local programs and provide subsidies or scaled fees for employed mothers in low- and moderate-income families. This will help restore the dignity of work to present welfare families and the right of gainful employment to all parents.

The family is the cornerstone of American life. I’m deeply troubled by its deterioration in recent years, and by the fact that our elected leaders and our government agencies and programs have at times, through ignorance or indifference, pursued policies that have damaged families, rather than supporting them.

What is he going to do to help families? He is going to nationalize health care. In other words, socialism. He says, “I will strengthen our families, our economy and our society. First of all I support a comprehensive program of national health care.” When he left office four years later the families, economy and the society were weaker. In the book are speeches he gave of what he would do as President. He says he will make sure the “welfare system” treats the poor with “love and compassion and concern.” How will he do that? He will make sure that every poor person receives a “uniform nationwide payment to meet the basic necessities of life.” Again this is big government and that violates the good principles of limited government our founder’s fought for.

A newspaper said this in article:

Jimmy Carter, former President of the U.S. and a Sunday school teacher with the Southern Baptists since the age of 18, has severed ties with his denomination. He and his wife Rosalynn have felt “increasingly uncomfortable and somewhat excluded, in recent years.” The denomination’s statement that prohibits women from serving as pastors and which requires women to be submissive to their husbands was the final straw.”

“I have finally decided that, after 65 years, I can no longer be associated with the Southern Baptist Convention,” the 76-year-old former president said in a letter mailed to 75,000 Baptists nationwide on Thursday by a group of moderate Texas Baptists.

Carter said he believes biblical passages concerning women have been taken out of context by Southern Baptist leaders.

“I’m familiar with the verses they have quoted about wives being subjugated to their husbands,” he said. “In my opinion, this is a distortion of the meaning of Scripture. ... I personally feel the Bible says all people are equal in the eyes of God. I personally feel that women should play an absolutely equal role in service of Christ in the church.”

He said he and Rosalynn will associate with Baptist groups “who share such beliefs as separation of church and state ... a free religious press, and equality of women.”

Carter takes Bible passages out of context. Liberal Baptists are not “moderate.” Carter is so dedicated to the fight against patriarchy that he and his friends sent out 75,000 letters. Feminists are Cain who are very determined to keep Abel from leading. They work very hard for the dark side. We must fight harder than they do.

In a newspaper article (2/5/03) titled “A pilgrimage to Plains: Thousands flock to Carter’s hometown to hear him teach Sunday school” we read:

When he was a boy, Carter remembered, he heard clergymen quote chapter and verse in an attempt to prove that white people were somehow superior to colored folk. Now the church of his youth was saying that men warranted a more exalted status than women.

“That is antiquated and distorted,” he said, opening his eyes wide to emphasize the point in that familiar oratorical tick of his. He alluded to the Taliban, then concluded with the moral of the story: “All of us . . . are equal in our relationship with Christ.”

One of the tactics of the feminists is to label those on the Right as being Islamic. They see conservatives as ruthless, brutal Muslims and really do believe that if conservatives get power they will act like the horrible Taliban who were vicious toward men and women. Both sides fear the other but who should we fear—Cain or Abel?

Jeffrey A. Tucker wrote an article titled “Jimmy Carter Excommunicates Himself” saying:

Former President Carter has announced his break with the Southern Baptist Convention, on grounds that its leadership is too doctrinal “rigid” and its top people are too “exclusionary of accommodating those who differ from them.” This is all code, of course. It means that the Southern Baptists aren’t updating

themselves fast enough to adopt politically correct attitudes, particularly toward women in ministerial and other leadership roles.

Specifically, the Southern Baptist Convention passed a resolution saying that women should be submissive to their husbands. They have frowned on women “deacons,” lay people who administer individual churches, controlling finances and hiring and firing the staff. It’s not that the Baptists have changed. They are merely holding to tradition, and reinforcing it against attacks from within and without. What these people want is to sever what remains of links to the past.

Why has Carter suddenly decided to stop his association after these years? His purpose is bound up with politics. As in every Southern state, there is an active struggle taking place in Georgia for the control of the governing board of the state convention. Carter’s break is designed to somehow embarrass and punish the conservative faction that is winning. Hence, the press is telling us that this is a big blow to the Southern Baptists. Having lost the favor of their most famous member, they can expect marginalization and a fall in membership. When the opposite happens, as it will, it won’t be reported.

What the press is hiding is the actual relationship between Carter and his denomination. It wasn’t that Carter brought Baptists credibility; as a candidate and president, he never let anyone forget that he was not a deracinated leftist but a Humble Sunday School Teacher, a Southerner who holds deeply conservative values.

In the old days, the press liked the association because it helped color the alien political philosophy he represented as one that should be acceptable to the mainstream. Meanwhile, many Southern Baptists, my late father among them, feared that their beloved denomination was being tarnished by association with his brand of politics. His break, then, is a sign that he sees his political ideology as more important than his religion. In fact, visitors to his much-vaunted Sunday School class report that it consists of little more than egalitarian harangues wrapped in the language of the Gospel.

The Southern Baptists are governed by deep and unstated cultural assumptions about which, recently, there have emerged huge differences between the left and the right. The left adopts all the fashionable attitudes favored by the media: sexual equality, moral permissiveness, higher criticism of the Bible, and open embrace of various worldly pleasures and left-wing

politics. Meanwhile, the conservatives are struggling to hang onto some form of traditional belief and practices, among which is the idea that the division of labor applies in the relations between the sexes. Churches should be led by men, specifically the leading men who pay the bills, while the women care for the educational and social life of the church.

The idea of the division of labor is entirely lost on people who criticize this traditional system. Carter, for example, says that, “I personally feel the Bible says all people are equal in the eyes of God,” from which he deduces that “women should play an absolutely equal role in service of Christ in the church.” In this line of reasoning, then, we see the same egalitarian logic that transformed political rights into a totalitarian system of quotas and all-round regimentation. The only way to bring about “equal roles” is through a system of command and control that most men and many women will never accept. Because churches are voluntary institutions, they collapse when people don’t conform.

So long as the conservatives maintain control, this denomination will be one of the few that hasn’t entirely sold out to pressure to permit total female domination of the church. As Leon Podles explains in his brilliant book, *The Church Impotent: The Feminization of Christianity*, key aspects of the Christian faith call for feminine virtues like humility, charity, and turning the other cheek. In order to attract and maintain a male membership, the church must create protected all-male domains that emphasize male traits like management and discipline.

When these too are given over to women – as they have been in all mainline churches – the men lose interest and decide to go hunting or play golf instead of slog to church to be bossed around by women. The revenue dries up and you end up with the empty shells of formerly vibrant mainline churches dotting the landscape of every major American city.

I recall the first time that my Baptist mother visited my Catholic parish, she left utterly scandalized. It wasn’t the statues and the Holy Water that pushed her over the edge. It was the women collecting the offering, the women reading the scriptures, the women leading the music, the women distributing communion.

“How you can stand it, Jeff?”

“Stand what, Mom?” I asked.

“Your church has been entirely taken over by women. They are everywhere, which means that they are running it from top to bottom. I would never stand for this,” she said. “It is revolting.”

“But Mom, even with this, people say the Catholic Church is sexist because the priesthood is all male”

“Your priests are clearly just front men. I would bet that they do exactly what the women tell him to do. Give it time: these women will run all men out of the priesthood too. Once they gain control, they will not be satisfied until they turn the whole church into an all-female club.”

Interesting points. One priest I know has stood up to it, and, as a result, was unceremoniously removed from several parishes until he was finally assigned to prison ministry.

Another anecdote: in the 1980s, I attended a lecture at the John Paul II Institute in Washington, D.C.. A cleric with a towering intellect pronounced firmly on a huge range of issues, advancing tough-as-nails opinions on every aspect of doctrine and discipline. No simpering at all: it was magnificently rigid, exclusionary, manly.

And then a feminist rose to complain about the marginalization of women in liturgy and leadership in the Catholic Church today. The speaker collapsed in fear, and answered her by mouthing a litany of clichés about sexual equality and decrying past Church practices for being insufficiently open to the contributions of women to the faith. His cowering was embarrassing. Even if you knew nothing else about the Catholic Church today, you could tell a lot just by observing this behavior.

May the Baptists resist until the end of time. With Jimmy Carter out of the convention, it may become easier.

The following is excerpts from a lecture titled “The New Agenda” by Dr. Peter Jones:

In this lecture I’ve decided to really concentrate on one aspect of the “new agenda.” In my previous lecture I discussed the ancient Gnostic overturning of the Genesis account, and it is interesting to note that one of the particular fall-outs of that attempt to get out from underneath the Creator’s power was a complete redefinition of sexuality.

Is there anything new under the sun? You thought that the new sexual movements were totally brand new, but in the Gnostic texts there are exhortations to “beware of maternity.” Women in the Gnostic sects were encouraged to not become mothers. Why? Because as a mother you are placing yourself within the structures of the creation, and therefore obliging yourself to participate in the reproduction of those horrendous creational structures. Saying 114 of the Gospel of Thomas, which has now been included with the four canonical gospels, ends on this incredible note—that “Mary will become a true Gnostic when she becomes like one of us men.” That’s the way to salvation, ladies—you have to become like a man. Is American culture going this way, by any chance?

ENDING SEXUAL DISTINCTIONS

Remember that the “circle of life” seeks to include everything within it. Once you put everything in this circle, then you can pretty much justify everything as divine. But one thing that becomes an absolutely imperative policy in this circular way of thinking is the destruction of all distinctions. The great monistic vision for the solution of all our problems is the end of distinctions.

I believe that this is at the base of what’s happening to sexual thinking in our time. Yes, you can see it as the benighted experience of some folks who are born this way; or you can see the sexual social policies as one more turning of the wonderful wheel of American democracy; but at base I believe it is not by chance that at the same time as we see the rise of paganism, the rise of a monistic way of thinking, we are also seeing a massive reordering of the way we understand ourselves sexually.

Listen to these comments by Tony Campolo: “Not only do I love the feminine in Jesus, but the more I know Jesus, the more I realize that Jesus loves the feminine in me. Society has brought me up to suppress the so-called feminine dimensions of my humanness. When Jesus makes me whole, both sides of who I am meant to be will be finally realized. Then and only then will I be fully able to love Jesus.” Apparently Tony Campolo holds up as the future for himself the realization within his own body of an androgynous being, the two sides of Tony Campolo, male and female.

MASSIVE REDEFINITION

We are in the throes of a massive redefinition of what it means to be sexual beings. I believe that it’s no accident that the first

basic thing that God did when he created human beings was to declare them to be male or female. Not male and female, but male or female. The fact that Eve is brought out of the rib of Adam is not to show that Adam was originally androgynous, as the Gnostics believe, but merely to show that Eve is of the same substance, and fundamentally the same in nobility and dignity and equality as Adam. As God looked around and he saw all the animals, there was not one that would suit Adam. Adam needed someone of the same substance as himself. So God created Eve—not out of an animal, not out of a tree, but out of his own rib. It’s a fundamental statement, I believe, of radical equality between males and females. But at the same time, God says that he creates us male or female.

I believe that sex and religion are a dynamic duo, that what you believe religiously will determine in the end how you are sexually, and what you believe about yourself sexually will determine what you believe religiously and spiritually. They are fundamentally tied together. Perhaps in our prudishness we for too long have failed to address the whole issue of sexuality. But the time is upon us where Christians need to speak out very clearly as to the Bible’s definition of sexuality. It is a wonderful subject, and it’s a subject that brings great glory to God. We don’t have to be ashamed of it.

ELIMINATING PATRIARCHY

The monists keep saying that the Christians think sex is evil and that we have to suppress it. Of course, that’s a major lie; it’s not the case at all. The Bible celebrates our sexuality, and it celebrates it by emphasizing the distinctions of sexuality, not by making everybody the same. But we live in a time that has developed a very seductive kind of apologetics. In this attempt to eliminate distinctions has risen a whole philosophy against “patriarchy,” which is described as an immense male conspiracy to suppress and to harass women. In other words, the whole hierarchical structuring of society is the result of the male desire for domination.

We also live in a time where it’s OK to crack jokes about how stupid males are. Have you seen the anti-male jokes these days? Well, I won’t go into them, but it is interesting that if males are so stupid, how did they succeed so well with their project? How did they manage to so structure the universe with such a successful hierarchical division? It’s amazing, how really good we are, guys.

No, that structuring is there because God has placed it in the universe. But today we are living in a time where we are told that patriarchy—which of course is the very notion that God has placed the responsibility for protection of the family in the hands of the father—is said to be “the great evil” to be extirpated from modern culture. It’s no use fighting for the family and traditional values if you don’t understand that. Of course, what you need to understand as well is that when you eliminate patriarchy, you eliminate the Great Patriarch of all, the God who made the heavens and the earth.

IDENTIFY A CRISIS

Here’s how the ideology goes: First of all, the identification of a crisis, then the dismantling of the structure that’s creating the crisis, and then the promotion of a new paradigm, a new reconstruction in the light of what we’ve now learned. You see this very revolutionary technique in many places. I saw it at the Parliament of the World’s Religions. First of all, identify a crisis. It’s very interesting that all those 125 religions for the first two plenary sessions talked about ecology. I know ecology is important, but why did we have 125 religions that had come together for the first time in a hundred years talking about ecology? Why weren’t there any theologians there talking about the major issues of theology? Of course the whole thing was to create a sense of crisis: that we’re about to implode. Mikhail Gorbachev says we have between thirty and forty years before the world will self-destruct. The idea is that if you get people into a sense of crisis, then maybe they’ll change.

Then you have to deconstruct the way we’ve been doing things to avoid this impending crisis. Finally, of course, you present a new reconstruction of the way we view the world, given in liberal Christian-Buddhist terminology, and you will finally be able to solve all the world’s problems. That’s the kind of approach that is used. It’s the same now with patriarchy. Since patriarchy is called a crisis, we must deconstruct all those things that promote patriarchy. After we’ve done that flattening out, we can then reconstruct sexuality on a different model.

Rosemary Radford Ruether is a ruthless opponent of patriarchy and a leading feminist theologian who is invited to speak in all the mainline denominations and denominational seminaries, even though she often gives lectures on all the pagan goddesses. According to Rosemary Radford Ruether, patriarchy is “the work of the devil ... the mark of the beast ... the great Babylon ... the evil land of Egyptian slavery from which the church should organize a modern-day exodus. It is the great Leviathan

of violence and misery ... a mechanical idol with flashing eyes and smoking nostrils who spews out blasphemies in the temple of patriarchy which is about to consume the earth.” Just a few choice phrases from her very powerful prose. She really is a pagan and says so very clearly. She finds paganism, the worship of various goddesses, much more inspiring and fulfilling than the Christian gospel. She is the one who says that modern theology cannot be done from the basis of the Bible anymore. So she really has moved outside of Christianity.

But it’s certainly odd to hear something of that viewpoint coming from evangelicals, or at least ex-evangelicals. Virginia Mollenkott, who was a teacher at Nyack College for many years, who as a matter of fact recently came out publicly as a lesbian and really has moved light years away from her original Christian confession, also blames what she calls heteropatriarchy for virtually all social ills, including racism and classism. Here’s what she says: “It is vital for us to understand the ways in which distorted concepts of human sexuality, gender distortions, and misconstructions of our God-language have blocked human freedom and healthy relationships.” Patriarchy is found to be the cause for all social evils.

RADICAL REVOLUTION

I’m not saying that those who practice patriarchy are angels. Men have indeed oppressed women for millennia. Sometimes the things that women, even some of these radical feminists, have to say should stop us male macho guys in our tracks to get ourselves to ask, “What on earth am I doing? Am I really expressing what the Bible says?” But it’s also true that the legal system has been run by sinners as well. We can find many judges, male and female, who are venal and who misuse the system. But do you get rid of the legal system? No, you reform it. That’s also true about the system of patriarchy that God has placed in the universe. It is ultimately reformed by the revelation that Jesus brings of who the Father is and what it means to be a male. But of course what we’re seeing is a call for the very destruction of patriarchy.

It’s very interesting to see how radical revolutions are. They want to start from the beginning. They want to eliminate. But they never succeed, oddly enough. The French Revolution wanted to get rid of all the aristocrats, and so they cut off twenty thousand heads. But in a few years all the aristocrats were back. The people that were cutting off the heads took on the titles of the people whose heads they’d cut off. And the Russian Revolution was to get rid of the owners, the capitalists. It never

worked.

These radical revolutions want to start from the beginning and raze to the ground what has been constructed. Here you have it in so-called evangelicals. Says Mollenkott: “If society is to turn from patriarchy to partnership, we must learn that lesbian, bisexual and gay issues are not just bedroom matters of ‘doing whatever turns you on.’” In other words, this is no longer simply about freedom in the privacy of your own room to do what you want to do. Now, it’s true that we don’t want Big Brother television screens in all our bedrooms telling us what to do. But Mollenkott says that’s not all that it’s about. She says lesbian, bisexual and gay issues are “wedges driven into the superstructure of the heteropatriarchal system.” Indeed, heteropatriarchy is today described as “sin” by some so-called Christian scholars. Anybody who would affirm that the norm is heterosexuality— let’s leave aside for the moment the patriarchal element—anybody who affirms heterosexuality as the norm is guilty of sin, according to two scholars that I have cited here.

On a much less radical note, movements like Intervarsity Fellowship and the Council for Biblical Equality, an egalitarian feminist evangelical movement, are equally opposed to patriarchy. Gretchen Gabelein Hull, a member of the board of the Council for Biblical Equality, speaks of the “sin of patriarchy.” She says, “to Christianize patriarchy is to end it.” One doesn’t reform patriarchy in the light of the Christian revelation of God as Father of our Lord Jesus Christ; one eliminates it.

You also get people, like Tony Campolo and others, who are very close in so many areas, but in this area of sexuality seem to have been seduced by this message of equality and fair play. I don’t believe they see clearly enough what are the consequences of taking such a stand. I don’t want to accuse them of paganism—far from that—but I do want to emphasize that this issue is not simply the issue of democratic and civil rights. The radicals understand this. Jewish feminist, Naomi Goldenberg, who first met feminists in the seventies, realized that when you reject patriarchy, ultimately the God of the Bible has to go. In her book, *Changing of the Gods*, she says: “We women are going to bring an end to God” in the name of true spirituality.

RADICAL DECONSTRUCTION

Well, when you’ve identified a crisis situation of males totally in control, who are really injecting radical sin at every occasion,

this must be wiped out, must it not? We are in a crisis situation, and things need to change. Things have indeed changed. There has been a radical deconstruction in this culture. In the seventies, *Time* magazine said that it was one thing for homosexuals to call for freedom in expressing themselves within their own privacy; it was quite another thing for them to ask for social affirmation and government programs. I quote: "It is one thing to remove legal discrimination against homosexuals. It is another to mandate approval." In the nineties, *Time* magazine invites its readers to understand and "accept homosexuality the way they accepted black Americans, women voters or the automated-teller machines." That was the phrase they used. So, apparently this is quite benign, and something that we should get used to.

I talk about the destruction of patriarchy, and that is clearly a radical feminist notion. But alongside the feminist movement that has taken root in our culture has developed the movement for gay liberation. It seems to me that the homosexual movement and the radical feminist movement have urged one another on to more and more radical positions. This is stated in a well-argued and well-entitled article in *First Things* – "Coming Out Ahead: The Homosexual Moment in the Academy." The author notes that the Office for Multicultural Studies in many universities has not only taken on the cause of radical feminism, but equally of the gay movement; at Harvard each dorm has a designated gay tutor; at Columbia University, the chairman of the English department is committed to "hiring, tenuring and working with" gay and lesbian scholars; and many universities, including Stanford, Chicago and others, offer spousal benefits to homosexual partners of faculty members.

I don't have to actually develop with you the progress of these two agendas; that is for all to see. I want to move quickly to the whole issue of reconstruction. If the crisis is heterosexual patriarchy, and if one approach is to begin to deconstruct the situation that has created that crisis, you surely cannot leave it there. You have to move to a new reconstruction, a new view of sexuality. What is true of this whole sexual movement is true in general.

The philosopher E.R. Norman recently said this: "Pluralism is a word society employs during the transition from one orthodoxy to another. Pluralism is a fundamentally unstable situation." In other words, from the Judeo-Christian culture we've had a deconstruction, and that has been the relativization of all notions. But you don't stay there. You cannot live in a relativized society, and so you move to a new absolutism.

Pluralism is the word society employs during the transition from one orthodoxy, or one absolutism, to another.

This is true as well on the sexual level. The deconstruction of Judeo-Christian sexual norms has given rise to absolute chaos in our society. The more I travel, the more I realize how much we have all suffered from this sexual liberation. It seems like virtually everybody I meet is somehow affected by divorce. Even many Christian people are divorced. Society and our own personal lives have been ravaged by this so-called “liberation,” by this so-called “relativization of norms.”

But now we’re moving to a new reconstruction. Not to worry—a new absolutism is on the way. What is it? Robert Muller, who was undersecretary of United Nations to the general secretary, and a key mover in the so-called “New Age Movement,” was the plenary speaker at the Parliament of the World’s Religions. He was making an appeal to a great global union of all things. He said this: “a new and higher form of humanity [is taking] control of the planet... Homo noeticus is the name I give to the emerging form of humanity.” Homo noeticus—the new rational, spiritual human being.

ULTIMATE GOAL—ANDROGYNY

What is this human being like? Well, this new human of pagan monism is no longer limited by the hard and fast separation of reality into right and wrong, true and false, male or female. Indeed, if the ultimate goal on the theological level is the joining of the opposites, the union of all things within the circle of life, the ultimate goal on the sexual plane is androgyny, the joining of the sexual opposites of male and female.

Am I making this up? Is this just part of my theory that should flow out of a monistic view? Well, perhaps you have heard of Mary Daly. She is an ecofeminist lesbian witch, teaching theology at the Jesuit Boston College, with tenure, who is a radical of the radicals, with two PhDs from major European Catholic universities. She says this: “What is at stake [in this sexual revolution] is a real leap in human evolution, initiated by women to an intuition of being... of human integrity or of androgynous being.” Clearly she sees feminism as in the vanguard. Indeed, Shirley MacLaine, in her book, *Going Within*, claims that her higher self is both masculine and feminine. It makes you think again about the words of Tony Campolo.

Matthew Fox is a pagan Roman Catholic Dominican who was so liberal he was asked to leave the Roman Catholic Church,

and of course he was welcomed with open arms into the Episcopal Church. It's very interesting that on the front cover of his book, *The Cosmic Christ*, is the picture of a naked adolescent youth of uncertain sexuality, who is called Holy Sophia, Holy Wisdom.

Mircea Eliade is an expert in the comparative history of all kinds of non-Christian religions. Mircea recently died. He said that the androgynous being sums up the goal of the mystical, monistic quest. Indeed, the psychologist Carl Jung believed that "homosexuality preserve[d] an archetype of the androgynous original person." So, Carl Jung, who has been very influential in thinking about psychology and who we are as people, argued that there is an ultimate ideal archetype of the androgynous human being.

Let me identify what androgyny is. Androgyny comes from two Greek words – andros, male, and gunê, female. So androgyny is the bringing together of those two, male and female. Hermaphrodite is another joining of Hermes and Aphrodite, the male and female gods, into one. Once in a very long while doctors observe that one person in millions is born with both male and female genitalia. Of course it's sort of a shame to build your entire future reconstruction of who we are as sexual beings on such a rare chance occurrence. Yet spiritually that is exactly what monism leads you to. Since virtually none of us ever get to experience that androgynous reality on the physical level, it becomes really a spiritual notion. I believe that this is one of the reasons why homosexuality is not simply a physical condition, however people get there, but really it is part of the new spirituality. I'll tell you why I think that in a moment.

Virginia Mollenkott, whom I mentioned earlier, says this: "To live in the gender I preferred: this striking phrase causes me to think about the native American shamans who were permitted to live and dress like the other sex without stigma and with a great deal of respect for their spiritual power." Virginia Mollenkott herself has moved into a monistic spirituality, and of course her own lesbianism is part of that move.

SPIRITUAL SEXUALITY

You must admit that androgyny on the sexual level is a very powerful expression of monism, because it relativizes distinctions and finally brings the opposites to a sort of union. In very broad and theological terminology, I would argue this: that homosexuality, in particular androgyny, and in particular various expressions of that, such as bisexuality and androgyny,

express a monistic view of the world, whereas heterosexuality expresses a theistic view of the world. Heterosexuality emphasizes distinction, just as theism emphasizes the distinction between God and the creation. Androgyny emphasizes the union of things, just as the monistic worldview eliminates the distinction between God and the creation.

The radical Episcopalian Bishop Spong produced a book which denies all the orthodox notions of Christianity. Spong is Bishop of Newark on the East coast. He affirms: "Feminism and homosexuality lie at the very heart and soul of what the gospel is all about." In other words, he is saying that this kind of sexuality is deeply spiritual. And it is. Our sexuality is spiritual. Lesbian and gay peoples have always held a shamanistic function and ceremonial office in every society.

Emily Culpepper, a colleague of Mary Daly, is an ecofeminist lesbian witch who teaches at Redlands University. She calls herself an "amazon, pagan, oddwoman, and Nag-gnostic"—a very nice play with words. She sees gays and lesbians as "shamans for a future age." In other words, homosexuals have always had a shamanistic function in society, a spiritual role, and now she is saying that homosexuals and lesbians will have this important role for the future age. She gives a definition of what a shaman is: "a charged, potent, awe-inspiring, and even fear-inspiring person who takes true risks by crossing over into other worlds." She defines shamans as "witches, sibyls, Druids... [who are able] to communicate with the non-human: extra-terrestrial and subterranean... spirit-world of the dead." Now maybe she is taking this to its extremes. Yet she sees, in this radical break with normativity, that homosexuality represents a break with normative theistic spirituality and an opening up for this new kind of spirituality. Indeed, in language we understand more easily, Virginia Mollenkott calls lesbians and gays "God's ambassadors."

What is it about this sexuality that is so spiritual? Well, clearly it is the breaking down of the distinctions between males and females. Apparently bisexuality is becoming a very chic sexuality among young people in our time. Recent articles in major journals and weeklies such as *Time* magazine have indicated that young people today are finding it a fascinating experience to hold off on the definition of who they are sexually and to toy with the very notion of bisexuality. That's why I find statements like that of Tony Campolo, who has such a ministry with young people, to be so dangerous. Bisexuality certainly breaks down those distinctions, because someone who is engaging in bisexuality becomes both male and female.

Homosexual couples experience this same reality, because both couples in a homosexual relationship get to be both the male and the female partner.

THE NEW AGENDA

Do you see what this is ultimately in terms of spirituality? It is the breaking up of the structure that God the Creator has put into the universe. Adultery is horrendous; I would describe adultery as sort of heresy. But homosexuality and bisexuality are really apostasy, a radical turning away of the very structures of creation. At least in adultery there is maintained something of the creational structures, even though God condemns it, just as he would any other kind of perversion. But you see where our youth are being led—to a massive apostasy, away from theism and into a monistic world that is not simply sexual but also spiritual. There is an incredible religious agenda.

It's very interesting how naïve Christian people can be. A member of the Task Force on Sexuality for the Evangelical Lutheran Church of America, defending its acceptance of masturbation and same-sex marriage, said, "We are not coming in with an agenda." There's no agenda? These poor people don't understand that there even is an agenda! But that radical Jewish feminist I mentioned understands quite well that there is an agenda. She said this; "The feminist movement in Western culture is engaged in the slow execution of Christ and Yahweh. Yet very few of the women and men now working for social equality within Christianity and Judaism realize the extent of their heresy." This woman, by the way, has become a witch.

This is the reconstruction of human sexuality for the Age of Aquarius. This is the new human being for the spiritual monistic world of tomorrow. I believe that, while we need to show love and openness to all these poor folk who have for one reason or another been brought into these perversions, ultimately we have to show them that this is part of a massive spiritual apostasy. Perhaps as we talk about sexuality in our times we need to not simply be giving legalistic "taps on the hand" to people who are going beyond the boundaries. We need to be showing people the real issues and the real stakes involved in their sexual choices.

In *Newsweek* magazine Alan Ehrenhalt wrote an interesting article titled "Did Baby Boomers Sell Their Souls to the Devil? Craving excitement and bliss, baby boomers broke all the rules. It's been a troubling revolution to live with." He writes:

My cohort of early baby boomers has been called a lot of names in its nearly six decades of existence—we were the insolent teenagers of the 1950s; the self-centered Yuppies of the 1980s; now we are the aging spendthrifts who will bust the federal budget and bankrupt our children with unreasonable demands for creature comfort in old age. But maybe it would be more appropriate to think of us as the Faustian generation. We didn't exactly sell our souls to the devil—not collectively, anyway—but as we jog toward senior status, it's hard to escape the sense that we were complicit in our own unique kind of unholy bargain.

Most of us born in the early years after World War II grew up in a world of stability and order: lasting marriages, moms at home, fathers with permanent employment, local merchants who knew us and watched us, neighborhoods where the people next door were ever-present and predictable. The three television networks ran essentially the same programs; the bread and soup and cereal all tasted alike. It was snug; it was also, as we all know, widely perceived as monotonous and a little claustrophobic, as well as unfair to many members of society.

“The dull ache will not depart,” Faust says in the first part of Goethe's epic, as he laments the cozy tedium of his cloistered life. “I crave excitement, agonizing bliss.” That does pretty well as a mantra for the best and brightest of the early baby boomers as they reached mid-adolescence in the early 1960s.

Faust was offered a simple form of relief for his confinement: He contracted with Mephistopheles for 24 years of unending novelty, physical gratification and encyclopedic knowledge. The baby boomers didn't sign any such contract, but as they became adults the most fortunate soon found themselves tasting similar treats: the erosion of sexual restraint, the ability to travel virtually anywhere, magic electronic devices that brought instant knowledge and entertainment even Faust never imagined, and most of all, ever-expanding choice—the freedom to make important life decisions and then unmake them at will: new locations, new spouses, new careers, all subject to endless re-evaluation out of a concern that something more exciting might lie around the corner.

Needless to say, this doesn't depict the life course of all the boomers who came to maturity in the 1960s. Beneath the hype and the rhetoric, millions of them managed to do things the old-fashioned way right up to the end of the 20th century: one spouse, one house, one neighborhood, one career. But for large segments of the elite, the ones who went to the best schools and

found their way into prestigious professions—the Bill Clintons of the world, if you like—life really did open up in the 1960s in ways not too different from the ways it opened up for Faust after he met Mephistopheles.

By the late 1980s and early 1990s, a fair number of these early baby boomers began expressing a sort of Faustian bewilderment at the excesses of temptation and the erosion of rules and standards. “I want to live in a place again where I can walk down any street without being afraid,” Hillary Clinton lamented in her mid-40s, when she was First Lady. “I want to remember what I used to be able to do when I was a little kid.” In her own way, she was suffering from Faustian overload.

It was a common enough sentiment among some of my contemporaries as they passed through the trials of middle age, unsupported by any clear set of values or moral compass. Work, marriage and community had lost their permanence; schools that instructed pupils in the minutiae of personal behavior in the 1950s no longer felt comfortable offering guidance on the most fundamental questions of moral conduct. And so, remarkable as it might seem, quite a few of these baby boomers began to feel nostalgic for the limited life they had resisted so vehemently when they were young.

It’s in the nature of human beings to grow somewhat nostalgic as they reach middle age, to look back fondly on the simpler and more innocent days of childhood, to lament the complexities and stresses of life as it has evolved for them. But few generations have lived through a moral and cultural upheaval quite as wrenching as ours has been. If you were born in 1947, as I was, then the odds are you spent your childhood learning one set of social customs and moral rules and the prime years of your youth throwing them overboard. That’s precisely the revolution that the smartest and most articulate among us wanted and fought for—it’s just been a very troubling revolution to live with. If that isn’t a Faustian bargain, I don’t know what is.

The following are excerpts from an article titled “The Debate Over Feminist Theology: Which View Is Biblical?” by Ron Rhodes:

The woman is “in all things inferior to the man,” said first century Jewish historian Flavius Josephus.[1] Rabbi Judah, a contemporary of Josephus, said “a man must pronounce three blessings each day: ‘Blessed be the Lord who did not make me a heathen; blessed be he who did not make me a woman; blessed be he who did not make me an uneducated person.’”[2]

Jewish Rabbis in the first century were encouraged not to teach or even to speak with women. Jewish wisdom literature tells us that “he that talks much with womankind brings evil upon himself and neglects the study of the Law and at the last will inherit Gehenna [hell].”[3] One reason for the avoidance of women was the belief that they could lead men astray: “From garments cometh a moth and from a woman the iniquities of a man” (Eccl. 42:13). Indeed, men were often viewed as intrinsically better than women, for “better is the iniquity of a man than a woman doing a good turn” (Eccl. 42:14).[4]

In view of this low status of women, it is not surprising that they enjoyed few legal rights in Jewish society. Women were not even allowed to give evidence in a court of law. Moreover, according to the rabbinic school that followed Rabbi Hillel, a man could legally divorce his wife if she burned his dinner.

It was in this oppressive context that Christianity was born. Many people—both men and women—have hailed Jesus as a feminist because of His elevation of women in a male-chauvinist society. Moreover, Paul’s statement in Galatians 3:28 — “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (NIV) — has been called “the Magna Carta of humanity.”[5] Because of the Christian’s standing in Christ, it is argued, the subordination of women that was (allegedly) caused by the Fall (Gen. 3) has been replaced with total equality of the sexes in Christ. Any apparent biblical teaching of the need for female submission today is based on misinterpretations by male scholars.

Feminism. To some the word represents liberation and long-awaited justice; to others, divisiveness. Emotions have run feverishly high in the debate over women’s rights, and the past few decades have seen the debate move into the theological mainstream. Today, women are increasingly being ordained as ministers in many Christian denominations; Bibles are being published using “inclusive language;” and those who stand against either of these often find themselves branded as chauvinists.

In this article, my focus will be limited to examining how evangelical feminists are arguing their case from the Bible. I will then show why traditionalists reject this variety of liberation theology. First, however, it is necessary to distinguish evangelical feminism from three other varieties of feminism.

VARIETIES OF FEMINISM

The different subgroups among feminists have been categorized variously. For my purposes, I have chosen to classify them as secular feminists, New Age feminists, liberal Christian feminists, and evangelical feminists. These subgroups should not be viewed as having clearly defined lines of demarcation; rather, they are more like clusters along the theological-philosophical continuum. Along this continuum, it is possible that a feminist may fall between the clusters, thereby sharing some of the characteristics of two different groups.[8]

Secular feminists are humanists who disallow God, revelation, and religion in the discussion of feminism. They view the Bible as a major source of chauvinist ideas and a relic of antiquity that has no relevance to the ongoing debate over the roles of men and women in modern society.

New Age feminists are pagans who are typically involved in the worship of a feminine deity or goddess. (The upcoming Fall issue of the *Christian Research Journal* will feature an article by Norman L. Geisler on neopaganism and feminism.)

Liberal Christian feminists operate within a Christian framework but approach feminism (and theology in general) from a very liberal perspective. They believe the Bible writers were simply men of their times and were limited in their perspectives. Liberal Christian feminists employ a “hermeneutic of suspicion” — that is, they “systematically assume that the Bible’s male authors and interpreters deliberately covered up the role of women in early Christianity.”[9] Using such a hermeneutic, it is easy to sift out from the Bible anything one finds offensive to one’s feminist tastes.

Evangelical feminists are those who generally (not always) hold to conservative views on the Bible and theology but who nevertheless embrace the feminist ideal of abolishing gender-based roles in society, church, and home. They believe the Bible is authoritative and, rightly understood, supports their feminist views.

Historically, the first widely publicized book on the role of women in the church that hinted at the formulation of a specific feminist theology was published in 1968: *The Church and the Second Sex*, by Mary Daly.[10] Following the publication of this book, the market was virtually flooded with books and articles on feminist theology, all of which challenged the idea that female subordination was ordained by God.

In 1975, a conference of evangelical feminists was held in Washington, D.C., that attracted 360 participants from across the United States. The conference formally endorsed the Equal Rights Amendment and established the Evangelical Women's Caucus (EWC), a grassroots "consciousness-raising" organization with chapters in many major cities.[11]

Some traditionalists believe that the emergence of evangelical feminism may be an example of the negative influence of trends in the wider culture on contemporary Christianity. However, Christian feminist Virginia Mollenkott rejects this assessment: "We did not become feminists and then try to fit our Christianity into feminist ideology. We heralded the feminist movement because we were convinced that the church had strayed from a correct understanding of God's will for women." [12]

Has the church strayed from a correct understanding of God's will for women? We shall now examine how evangelical feminists argue their case from Scripture. To simplify the task, I shall focus primary attention on the writings of only a few of the major evangelical feminists. Moreover, because of space limitations, I shall examine only the major arguments and the major Scripture passages they cite in support of their position.

EVANGELICAL FEMINISM: AN OVERVIEW

We begin with the observation that evangelical feminists react against the idea that the male of the human species is most truly representative of God. E. Margaret Howe, one of the more prominent feminist theologians today, notes that this idea is largely based on Old Testament imagery that represents God as "Father," and ignores the Scriptures which typify God as "Mother." The Lord, for example, is portrayed as a nursing mother (Isa. 49:15), midwife (Ps. 22:9-10), and a female homemaker (Ps. 123:2).

In view of the tendency to view God as a male, Howe says the sexuality of God has often been stressed rather than His personhood. But "we are in the realm of mythology," she retorts, "when we conceptualize God as male, rather than female, just as we would be if we considered him to be female rather than male. The being of God transcends the limitations of sexuality." [13]

Jesus Was a Feminist. As noted earlier, many people have hailed Jesus as being a feminist in a first-century, male-chauvinist society. That Jesus considered women on an equal

plane with men is clear, we are told, from the manner in which He taught women. Consider His visit to the home of Martha and Mary (Luke 10:38-42):

Martha took the typical woman's role: "Martha was distracted with much serving." Mary, however, took the supposedly "male" role: she "sat at the Lord's feet and listened to his teaching." Martha apparently thought Mary was out of place in choosing the role of the "intellectual," for she complained to Jesus. But Jesus' response was a refusal to force all women into the stereotype: he treated Mary first of all as a person who was allowed to set her own priorities, and in this instance had "chosen the better part." And Jesus applauded her: "it is not to be taken from her." [14] Feminist Gretchen Hull calls Luke 10:38-42 "the most significant encounter because it taught that women should prefer studying theology over a preoccupation with domestic chores." [15]

Aida Spencer, another feminist writer, discounts the fact that Jesus chose twelve men to be disciples. "If Jesus' choice of twelve male [Jewish] disciples signifies that females should not be leaders in the church, then, consistently, his choice also signifies that Gentiles should not be leaders in the church." [16] But, Spencer argues, since Gentiles are allowed to be leaders in the church, the same should be true for women.

Feminists also cast Jesus in the role of a feminist in His first resurrection appearance. Mollenkott notes that "women were considered too frivolous and untrustworthy to be witnesses in a court of law, or to teach children — let alone men; yet Jesus commissioned women to be the first witnesses of His resurrection and sent them to teach the male disciples that He was risen." [17]

And because of what Jesus accomplished in His death and resurrection, it is argued, women have been delivered from the male domination that was caused by the Fall (Gen. 3).

Female Subordination: A Result of the Curse. Evangelical feminists argue that male headship and female subordination in the marital relationship is a part of the curse. Indeed, in Genesis 3:16 God pronounced judgment against the woman: "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

Mollenkott argues that, "sin enters the human condition in Genesis 3. Only after Adam and Eve have substituted their will

for God's will does the specter of male supremacy and female subordination enter the picture.”[18] Feminist Gilbert Bilezikian thus argues that, “it is proper to regard both male dominance and death as being antithetical to God's original intent in creation. Both are the result of sin, itself instigated by Satan. Their origin is satanic.”[19]

The good news, feminists say, is that in Christ “the life-giving law of the Spirit has set you free from the law of sin and death” (Rom. 8:2). “Theologically speaking,” Howe argues, “the death of Christ released humanity from the curse brought about by sin. Woman is no longer to be subjugated under male headship. The mutual and complementary relationship that Adam and Eve enjoyed before the Fall may now be restored.”[20]

Equal in Christ (Galatians 3:28). One might say that the theme verse for evangelical feminism is Galatians 3:28: “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” Evangelical feminists argue that Paul is not speaking in this verse about the equality of men and women in their spiritual standing before God, but of the practical outworking of that standing in society. Richard and Joyce Boldrey assert that “Galatians 3:28 does not say ‘God loves each of you, but stay in your places’; it says that there are no longer places, no longer categories, no longer differences in rights and privileges, codes and values.”[21] Letha Scanzoni and Nancy Hardesty suggest that in view of Galatians 3:28, “all social distinctions between men and women should [be] erased in the church.”[22]

Mutual Submission. Ephesians 5:21-24 instructs men and women: “Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.”

How can this passage be interpreted to fit the feminist ideal? Feminists generally make verse 21 — which calls for husbands and wives to “submit to one another” — the governing verse of the entire passage. Because of what Christ accomplished at the Cross, the male domination brought about by the Fall has been done away with, and now there is to be mutual submission between husbands and wives in Christ.

(Traditionalists, however, often argue that the Greek pronoun *allelous* [“one another”] may carry the meaning “some to

others” [Rev. 6:4; Gal. 6:2]. Understood this way, Ephesians 5:21 — as an introduction to verses 22-24 — may be paraphrased: “Those who are under authority should be subject to others among you who have authority over them.”[23])

Ephesians 5:22-24 — which calls for wives to submit to their husbands — is problematic for feminists. They explain these verses in any one of several ways. Some argue that a hierarchical model of male/female roles may have been appropriate for New Testament times, but such a model is no longer binding on twentieth-century Christians. Indeed, “an interpretation that ‘absolutizes a given historical social order’ is unacceptable.”[24] Scanzoni and Hardesty suggest that “passages which are theological and doctrinal in content [should be] used to interpret those where the writer is dealing with practical local cultural problems. Except Galatians 3:28 [which is theological in nature], all of the references to women in the New Testament are contained in passages dealing with practical concerns about personal relationships or behavior in worship services.”[25] Thus, passages such as Ephesians 5:22-24 must give way to Galatians 3:28.

Other feminists say that while Paul taught a hierarchical model of male/female relations in Ephesians, this was based on his rabbinic training and he was wrong. Mollenkott is an example of this line of thought and says that passages that teach a hierarchical model should be seen as “distorted by the human instrument.”[26]

Still other feminists deal with these verses by appealing to another possible meaning of the word “head.” It is argued that Ephesians 5:23 — “For the husband is the head of the wife as Christ is the head of the church” — has nothing to do with the exercise of authority. Rather, the Greek word for “head” in this verse must mean source, a meaning supported by two pieces of ancient literature: Herodotus 4.91 and Orphic Fragments 21a.[27]

The meaning of source for “head” is certainly compatible with the Genesis account, it is argued, for indeed the woman does have her source in man.[28] Hence, as Herbert and Fern Miles argue, “there is nothing in the fifth chapter of Ephesians that would even remotely indicate” that wives are responsible to submit to their husbands.[29]

(However, New Testament scholar Wayne Grudem researched 2,336 instances of the word “head” [Greek: kephale] in all the major writings of the classical and Hellenistic Greek periods,

and found no clear instances of such a usage. He says the two pieces of ancient literature cited by feminists — which predate the New Testament by 400 years — are not convincing. Moreover, “all the major lexicons that specialize in the New Testament period give [the] meaning [‘authority over’], whereas none give the meaning ‘source.’”[30]

Speaking in the Church. Evangelical feminists eagerly point out that Paul allowed women to prophesy in the church at Corinth (1 Cor. 11:2-16). However, the apostle Paul added a qualification: “Every woman who prays or prophesies with her head uncovered dishonors her head; the woman ought to have a sign of authority on her head” (1 Cor. 11:5, 10). Howe takes this to mean that Paul’s only concern in 1 Corinthians 11 was that women maintain their sexual identity as women, and that this should be reflected in their manner of dress. “A woman appointed to a leadership position in the church is not adopting a male role; nor, on the other hand, does she stand before the congregation as a sex object. Her hair and shoulders are to be covered because in the redemptive order she stands before God as man’s equal, not as the object of man’s desire. Thus the veil is a symbol of her ‘authority,’ authority invested in her by God as a result of the redemptive work of Christ in whom ‘there is neither male nor female’ (Gal. 3:28).”[31]

In light of these careful instructions, Howe argues, “it would be presumptuous to argue that Paul’s later comments in this letter (14:34-35) preclude a woman from ordination on the basis that she is not permitted to speak in the church.”[32]

Silence in the Church. In 1 Corinthians 14:34-35, the apostle Paul said that “women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.”

Most Christian feminists say the word “speak” in 1 Corinthians 14:34 refers only to general talking or idle chatter and does not include formal lectures, exhortation, or teaching. Hence, women were prohibited by Paul from chattering or disturbing the meeting, but not from formal public teaching or leading.

A cult passage for feminists is 1 Timothy 2:11-12, where the apostle Paul said: “A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent.” One popular feminist theory for explaining this passage is that Paul was prohibiting

women from speaking or teaching because they had not been properly educated. [33] Hence, “because twentieth-century women are better trained and qualified to teach, Paul’s directive doesn’t apply. His prohibition was meant to gradually fade away along with the disappearance of social distinctions between men and women.”[34]

Other feminists interpret Paul’s prohibition as pertaining to women who were teaching error or false doctrine in the church. Seen in this light, the prohibition was not intended to be universally applied. Paul was simply dealing with a specific local problem in Corinth in which some misled women were leading others astray.

The Feminist Approach. From our brief survey above, we may conclude that evangelical feminists sometimes argue their case from the biblical text (e.g., Gen. 3:16; Gal. 3:28). Other biblical texts, they say, deal with local cultural situations of the first century and thus must not be seen as normative for modern society (e.g., Eph. 5:21-24; 1 Cor. 14:33b-36; 1 Tim. 2:11-15).

Evangelical feminists marshal many other arguments besides those we have cited to support their case. But the above is sufficient to illustrate their basic approach. We shall now turn our attention to how traditionalists respond to this brand of liberation theology.

A CRITIQUE

... there are some serious problems that must be addressed. Space limitations regrettably do not allow for a response to each of the passages cited above. I shall therefore limit my critique to a pivotal premise of feminist theology — that is, that female subordination is a result of the Fall, and that in Christ all social hierarchy has been obliterated. If this premise is shown to be in error, then the feminist position on many New Testament passages — including 1 Corinthians 11:2-16 and 14:33b-36, Galatians 3:28, and 1 Timothy 2:11-15 - is in serious jeopardy.

Feminists appeal to God’s judgment against the woman in Genesis 3:16 — “[man] will rule over you” — in their attempt to prove that female subordination was caused by the Fall. A more thorough look at the biblical evidence reveals, however, that this is not the case. Male headship is clearly established in the creation account in Genesis 2 — before the Fall even took place. Man was created first. And the woman was created from Adam’s rib to be his helper (Gen. 2:18). Certainly, both male and female were created in God’s image and were accorded

personal dignity, but God in the creation narrative set them in a nonreversible relation to one another — male in loving headship over the female.

Adam's headship is illustrated in many ways in the creation account. For example, as soon as the woman was created, Adam named the woman: "She shall be called 'woman,' for she was taken out of man" (Gen. 2:23). This is significant, because to name someone or something in ancient times implied having authority over the one named (e.g., Gen. 17:5; 2 Kings 23:34; Dan. 1:7).

It is also highly revealing that when God gave instructions about moral responsibility, He gave these instructions to Adam (Gen. 2:16-17). And after the Fall, God first summoned Adam, not Eve, even though she was the one who had led him into sin. "Adam, where are you?" God said immediately following the Fall (Gen. 3:9). In Romans 5:12, Adam was held solely responsible for the Fall, even though Eve played a significant role.

Certainly one of Adam's failures in the Fall was his abdication of responsibility for leadership. Instead of obeying God and leading his wife, he disobeyed God and followed his wife's lead (by eating the fruit). For this reason, God begins His sentence against Adam, "Because you have listened to the voice of your wife" (Gen. 3:17). In the Fall, therefore, God's intended order of authority was reversed. As Gordon Wenham puts it, "Eve listened to the serpent instead of Adam; Adam listened to Eve instead of God."^[35]

In view of all this, God's judgment against the woman in Genesis 3:16 cannot be viewed as the source of hierarchical social order. Rather it points to the reality that with the entrance of sin the hierarchical order remains (having been established in Genesis 2), but sin's effect will now be experienced within that order. Hence, God's statement in Genesis 3:16 was simply a divine description of what would occur (male domination and oppression as opposed to loving headship), not a mandate which obedient servants of God should attempt to carry out.

Equal in Christ (Gal. 3:28). When Paul says "there is neither Jew nor Greek, slave nor free, male nor female" in Christ (Gal. 3:28), he seems to be alluding to the morning prayer of Jewish men in which they thanked God that they were not born a Gentile, a slave, or a woman.^[36] These three classes had severely limited privileges in society.

Contextually, the verses that precede Galatians 3:28 pertain to justification by faith and how a person comes to be included in the blessings promised in the Abrahamic covenant (vv. 15-25). Then, in verse 26, Paul says “you are all sons of God through faith in Christ Jesus.” For Paul, the term son implies heir (cf. 4:7, 31). “In society these three pairs — none of which were ontologically unequal by creation [that is, they were not unequal in their essence or being as created by God] — are unequally privileged, but in Christ’s offer of salvation, Paul argued, there is no distinction. So then, in Galatians 3:26-28, Paul was saying that no kind of person is excluded from the position of being a child of Abraham who has faith in Jesus Christ.”[37] That Paul was referring solely to one’s position in Christ is evident in the words “sons of God,” “Abraham’s seed,” and “heirs according to the promise.” It takes a great leap in logic to say that positional equality must necessitate functional equivalence.

Elimination of gender-based roles is therefore not a legitimate inference from Galatians 3:28. Ontological equality and social hierarchy are not mutually exclusive. The doctrine of the Trinity illustrates this: Jesus is equal to the Father in terms of His being, but He voluntarily submits to the Father’s leadership. There is no contradiction in affirming both an equality of being and a functional subordination among the persons in the Godhead. Likewise, there is no contradiction in Paul saying that “there is neither male nor female in Christ” and “wives, submit to your husbands.”

The question we must now address (though very briefly) is, How does the hierarchical order established at creation relate to the “female subordination” passages: 1 Corinthians 11:2-16, 14:33b-36, and 1 Timothy 2:11-15?

Speaking in the Church. 1 Corinthians 4:8-10 tells us that the Corinthians had made much of their newfound freedom in Christ. It is possible that the Christian women in Corinth felt that their new position in Christ was incompatible with wearing a “sign of authority” on their heads in church services when praying or prophesying.

Paul emphasized in chapter 11, however, that the woman’s spiritual equality with the man does not in any way do away with the male headship and female subordination established at the Creation. In arguing his case, Paul stated that man “is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man” (1 Cor. 11:7-9). Paul based his argument for female subordination on the

order of creation and the purpose of the woman's creation — not on God's declaration to Eve at the Fall. He indicated that the woman brings honor to the man by fulfilling her role of functional subordination, while man brings glory to God by fulfilling the functional role of leader.

In view of this, Paul's argument in 1 Corinthians 11:2-11 may be summarized as follows: (1) Man is the head of the woman, just as Christ is the head of the church, and as God is the head of Christ. (2) Thus, every woman who prays or prophesies in church must do so in a way that preserves the hierarchical social order given by the Creator, and this is to be accomplished by wearing a "sign of authority" on her head.

Silence in the Church (1 Cor. 14:33b-36). How do we relate 1 Corinthians 11, in which Paul allows for women praying and prophesying in the church, with chapter 14, in which Paul commands women to be silent in church? We noted earlier that many feminists say Paul in chapter 14 was merely forbidding disorderly chatter. Seen in this light, Paul was not prohibiting orderly preaching by women.

This interpretation, however, does not fit the context. Paul instructed women to remain silent because they were women, not because they were engaged in idle chatter or were disorderly. In order to be subordinate, Paul said, women must be silent — just as the law says. Scholars differ as to what passage(s) Paul may have been referring to with the word "law,"^[38] but that is beside the point. The important factor is that Paul was clearly using this word in reference to Scripture — whether he was speaking of the Mosaic law (Rom. 7:22, 25; 1 Cor. 9:9) or to the Old Testament as a whole (Rom. 3:10-19; 1 Cor. 14:21).

Paul's appeal to the law therefore shows that he was not simply repeating something he had learned from rabbinic literature, but was teaching something backed by God's Word. That Paul cites the law shows that his argument for the silence of women in church was theological and universal, not sociological or cultural.

1 Timothy 2:11-14. Another passage in which Paul calls for the silence of women in church is 1 Timothy 2:11-14: "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner."

Paul here builds his argument for female subordination on the order of creation and the order of the Fall. Paul's reasoning is something like this: "Adam was created first as the head; Eve was created second and she fell first; therefore, women are under some restriction." More is involved here than mere chronological priority. Paul saw the priority in time as indicative of the headship of the male, to which the woman, the "helper suitable for him" (Gen. 2:18), should respond.

We gain insight about Paul's prohibition by noting that teachers in New Testament times exercised substantial authority over learners.[39] Teaching doctrine in church was therefore reserved for those men whom God placed in authority to represent Him in spiritual matters. Women are not allowed to teach a church congregation, Paul indicated, for this — by the very nature of teaching — would place them in spiritual authority over men.

How, then, does Paul's command to silence relate to his allowance of women prophesying in 1 Corinthians 11? In 1 Corinthians 11 the women were speaking divine utterances, whereas in 1 Corinthians 14 and 1 Timothy 2 they were not. Women who spoke under divine control and who were appropriately attired were not exercising their own authority over men and so were not in violation of Paul's injunctions in 1 Corinthians 14 and 1 Timothy 2.

I recognize that the question of how to harmonize 1 Timothy 2:11-15, 1 Corinthians 11:2-16, and 1 Corinthians 14:33b-36 has been answered variously by scholars. In my understanding of Paul's theology, it would seem that though women are completely equal with men in their standing before God, they are forbidden to be in a functional position of ecclesiastical authority over men, teaching them in a congregational setting. This implies neither the superiority of the male nor the inferiority of the female. Paul's theology simply reflects the creation order established by God in which man was appointed to function as spiritual head.

Women are not prohibited, however, from teaching men on an individual basis — as apparently Priscilla, with her husband Aquila, taught Apollos (Acts 18:26). (Priscilla was evidently teaching under the headship of Aquila, to whom the authority belonged.) Nor are women forbidden to prophesy in a respectful and submissive manner (1 Cor. 11:5-6). Nor are women forbidden to personally address fellow believers, male and female, to their "edification, exhortation, and comfort" (1 Cor. 14:3). Nor are women forbidden to teach women (Titus 2:3-4)

or children (2 Tim. 1:5; 3:14), or take part in other fruitful ministries (e.g., Rom. 16:3, 6, 12). In short, women are privileged to serve God in many different ways within the authority structure He designed.

We gain perspective on this issue by recognizing that the biblical world view is based on the assumption that a personal God sovereignly designed an ordered universe to function in a particular way. Crucial to this world view is the concept of authority. Romans 13:1 tells us that God is the source not simply of all authority but of the very concept of authority. “That the universe should be ordered around a series of over/under hierarchical relationships is His idea, a part of His original design. He delegates His authority according to His own pleasure to those whom He places in appropriate positions and it is to Him that His creatures submit when they acknowledge that authority.”[40]

Within that authority structure, both men and women are given the privilege of serving Him — but in different ways. Simply because Scripture says women can’t teach men in a position of authority does not mean that their ministries are unimportant. To Paul, all ministries were significant: “The eye cannot say to the hand, ‘I don’t need you.’ And the head cannot say to the feet, ‘I don’t need you.’ On the contrary, parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor” (1 Cor. 12:21-23a).

So, should women be involved in ministry in the church? Absolutely! “That women are gifted for and called to service in the church is plain,” said J. I. Packer, “and gifted persons are gifts that the churches must properly value and fully use.”[41] However, as Packer also notes, this call to service (according to Scripture) is not to involve ecclesiastical authority over men.

It is deplorable that so many men throughout history have misused and abused God’s ordained authority structure by oppressing and dominating women — sometimes justifying their actions by misapplications of the passages discussed in this article. Such misapplications must be condemned as a gross (and sinful) distortion of God’s original design for man and woman.

In an enlightening essay, John Piper said that manhood and womanhood are the beautiful handiwork of a good and loving God. Indeed, God “designed our differences and they are profound. They are not mere physiological prerequisites for sexual union. They go to the root of our personhood.”[42]

RETURN TO BIBLICAL MASCULINITY AND FEMININITY

Addressing the need for a return to biblical masculinity and femininity, Piper suggests that “at the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s different relationships. At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman’s different relationships.”[43]

This call for a return to biblical masculinity and femininity led Elisabeth Elliot to comment that “true liberation comes with humble submission to God’s original design.”[44] Indeed, the noblest achievement of any human being — male or female — is to discover God’s design and fulfill it. Let this be our goal.

NOTES

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Let's look at some thoughts by Sun Myung Moon:

Which comes first, the concept of evolution or the male and female concept? (Male and female.) The concept of male and female came into being from nowhere? Who designed the location of the male and female sexual organs in the center of the body? Did you have a choice? (No.) Who gave you that? (God.) Suppose the female is generally taller than the male. Or exactly the same height. Then there is no fun, no variety. From woman's point of view it is more fun when you make love that her husband has to reach down to her. This means she has to reach up on her tip toes to connect with him. You hug your husband and try to hang onto him so as not to be separated from him. When the wife tries to hang onto the husband so as not to be separated what is the attitude of the husband? Does he brush her aside? When they kiss one another at eighty-five degrees, would the husband resent it or enjoy it? Who is subject between man and woman? (Man.) What about American women? Are you subject?

When Father gives such a talk to us, all the men enjoy it. They feel that Father is the only one to be able to change women who have the bad habit of insisting that they are the subject. You women, do you like men? (Yes.) Man represents heaven and woman represents earth. That is why when you make love between husband and wife the man takes the position of heaven while woman takes the position of earth. Woman is shaped in such a way as to receive, like a container. Women have soft bone structure and soft skin. Men do not like rough skin. This is all relative. It is a good idea. This is the way in which we have to correct the order of living in society in the world. Father is also encouraging that you invite and bring your grandparents to your home, and live with them together and dedicate yourselves to them. Since Father and Mother have become grandparents our Unification Church members should voluntarily come forward to invite True Parents to your home and serve them. This line [indicating to the diagram on the board] should be longer than the length of the earth, the longest line in the world.

If we have that quality of family in the Unification Church they will only prosper. When you live happily with your husband and wife in your family, suddenly True Parents may pay a visit to your home. Since you have only one bedroom, would you tell True Parents that they cannot stay with you. Or would you willingly give your bedroom to True Parents and evacuate to some place else? What is the heavenly way? To offer what you have. The duty as children is that if our parents have no food and no clothes then we should offer ours. Even if you have to

struggle and suffer that should be our attitude. It is our responsibility. You all have your husbands. You blessed men all have your wives. Father is giving you a tip of how to have a happy life as husband and wife. Every morning as you wake up and dress, face one another fully dressed. Then the wife should run into her husband's arms and receive the greatest hug in the world. That is how you should begin your life every day. The sun rises from the east. The sunshine comes from the east. Man stands in the position of the east. Then the wife will really feel happiness. That is how you should begin your day. (10-15-03)

In the May 1988 issue of the *Unification News*, an American Unificationist sister wrote a powerful article praising Helen Andelin. There have been several articles praising the Andelin's in the *Unification News* in the last few years. In her article this sister says that she is a missionary in Panama and leads a *Fascinating Womanhood* class. She writes:

We have found an excellent follow-up program for members of the FFWP. This is a wonderful course for married women to improve their marriages called *Fascinating Womanhood*.

Any blessed sister who speaks English or Spanish (materials are available in at least these two languages) can teach the course after studying the book. We teach the course at our HQ one evening a week for 8 weeks. The course can begin with any session, since the content of each session is fairly independent.)

Our FFWP women members are enthusiastic about the course and many have invited friends and relatives to the course who have subsequently joined FFWP and attended FFWP workshops.

The course is valuable for three reasons. First, we offer the course as a social service "to strengthen the Panamanian family" and the content of the course is of such high quality it is a valuable social service and shows people that we are people truly serious about creating loving marriages.

Second, women become accustomed to going to our center and because they are so positive about the course they begin attending other FFWP activities.

Finally, all our UC blessed sisters have completed the course. They serve as hostesses and report that the course has greatly helped their marriages as well.

This is no quick fix, pop psychology course. The author is a deeply religious and successful wife and mother of 8 children.

The content teaches the art of loving and understanding your husband and how to enjoy being a wife, mother and homemaker by living for others. Her material is convincing, engaging and badly needed. I myself have benefited from the book for twenty years.

In Panama, we would like to offer other courses to practically help strengthen families eventually having a 'Family Institute' where people can study to create good marriages and families I am planning to develop another course based on material from Steven Covey's *7 Habits of Highly Effective Individuals* and the *7 Habits of Highly Effective Families* and our own *True Family Values* book. [I would also recommend Mary Pride's books and Elizabeth Handford's *Me? Obey Him?*]

Information about how to order the *Fascinating Womanhood* book and workbook is at the *Fascinating Womanhood* website: www.fascinatingwomanhood.net.

The FW book is available in English and Spanish. The workbook is available in English only. For Spanish speaking countries, we have translated the workbook and I can send you a *Fascinating Womanhood* book in Spanish, the workbook pages for each session translated into Spanish and our promotional materials for \$40.

If you are reading this and want to contact this sister please write to me at my email address given at my website www.divineprinciple.com and I will forward your letter to her. I can't emphasize enough how wonderful Mrs. Andelin's classes are. The key to its success is that those who are instructors be true to her teachings that women are not to leave the home to work. I believe Unificationist sisters who teach her classes should be even stronger on women not working outside the home than Helen is.

Unificationist sisters who work before or after they are married turn off men. I know there are brothers who ask and even demand that their daughters and wives "go out into the world" and therefore compete with men in the workplace but they are brainwashed by a century of feminism. Deep in their heart and deep in their conscience they want to protect and provide for their daughters and wives but they are ignorant of the forces of darkness in these Last Days that rule the world.

We have got to get men to read Aubrey Andelin's *Man of Steel and Velvet* and other good books on patriarchy so they will be as Father says, "a man should be masculine ... going out into the world is the man's role." Men today do not know what their God-ordained role is. They do not know what the divine order for men and women is. Unificationists must teach the world by word and deed that Sun Myung Moon commands men to be truly masculine and women to be truly feminine. He wants every man to be an aggressive "John Wayne type man." If

Unificationist girls leave the protection of their father and go out into the world they are being, as Father says, “masculine.” They must stay home and prepare to get married and emulate True Parents who had the goal of having at least 12 children when they do marry. Everything a Unificationist girl does must be to achieve her goal of being a professional homemaker. Every action of a Unificationist boy must be to achieve his goal of becoming a patriarch. Sisters earning money, even if it is asking for donations on fundraising teams, is Satan’s strategy to mess with the minds of men and women. It confuses, depresses and emasculates boys and men to see women earn money. Men should never give orders to a woman who is not their wife and no woman should be in authority over any man and never be objective to any man but her husband. A woman’s place is in her house—not the House of Representatives. It is time for fallen man to stop being 16-year-olds stuck in the growth stage. It is time we grow up and become magnificent men in the completed stage like True Father is and we need blessed marriages of young people who are mature like True Parents who have 14 children. We have to emulate them by having big families and teach everyone to have huge families. Let’s get young people to marry early and start procreating more than any other group has ever procreated in history. Let’s build the biggest and happiest families in human history. Let’s build dynasties and empires that impress the world and inspires them to convert to our way of life.

Let’s stop wasting time with juvenile and destructive programs like the STF and get young people to be mature adults who build families on or before the age of 18. Forget about headquarters in far away cities. Build magnificent families and dynasties and communities where you live and our movement will finally start growing in numbers and spirit. It is time to decentralize to the home and those homes must be patriarchal. If sisters work they turn men off in their lives. Women should not be surprised if they work and then wake up some morning and find that their man does not feel any chivalry anymore. He may say he doesn’t love you anymore. Men may find that their wife has decided she loves someone at work or she feels independent and doesn’t need a husband. It is crucial that Unificationists study books on patriarchy like those of Aubrey and Helen Andelin so they will have life long romance. Any one who teaches that Father is for egalitarian marries is a false Unificationist. Ignore and pity them. They will have, as a rule, fewer children and will have much less spirit and joy than those who live and teach patriarchal marriage and family values. There are only two roads to travel. The headwing road incorporates patriarchy into its value system. The quotes I give of Father show he absolutely gives men and women absolute roles. Unificationist men have a wonderful role model in Sun Myung Moon as a patriarch and women have a wonderful role model in Mrs. Moon who is the model wife who has made her career to be her husband’s helper.

It is deadly to romance and love for a woman to earn money. The Andelin’s write, “When a man is made aware of his inadequacy to provide for his family, his masculinity suffers. If he has a natural pride in his responsibility, he will be terribly humiliated to fail in this important obligation and may feel himself to be less of a man than he wants to be.”

“His feelings towards his wife may also suffer. An important principle to recognize is that masculine men have a protective feeling towards women — an inborn desire to protect and shelter them. In fact, a man’s feeling of love and tenderness towards a woman is very closely tied to his desire to protect and shelter her. When she joins the working world, she proves she can make her way without him. This naturally diminishes his protective feelings.”

Professor Thompson’s male bashing

Henry Thompson was a professor at the Unification Theological Seminary. He wrote a male bashing article in the *Unification News* (Feb. 1987): “From time immemorial it seems men have put down women.” All men? How about the millions of men who gave their life in defense of women? And are women exempt from criticism? Have there ever been men who did God’s will and had wives who hindered them? What kind of help did Noah’s wife give? Father says Noah’s wife did was not happy. Father’s first wife, if I heard correctly, threw literal human feces at him.

Thompson writes that men hate women, especially their mothers, and “spend the rest of their lives getting even, getting back at mother by beating up their wives, pushing women to the sidelines of ‘kitchen, cooking and children,’ unaware that they thereby perpetuate the very thing they protest.” Men, he says, “refuse to grow up.” Human history, he says, has been one long nightmare for women who are tortured by men. But how many men have died working at dangerous jobs to build a better world for women? How many have been injured as they walked around construction sites, welded bridges hundreds of feet in the air, dug ditches in 110 degree heat to bring water to those homes where women are living a nightmare cooking dinner? I read a story recently of a man who had never missed work for years at his city’s natural gas plant. He got some kind of flu bug or something and reluctantly had to call in sick that day. On that day his buddies that he had been working with for years were all killed from a gas leak at a site they were working. Human history has been cruel to both men and women.

The whole crew the man worked with were men because even though the feminists have worked relentlessly to make everything “equal” they are fighting mother nature and women are just not going to take jobs like laying gas lines. Feminists talk about equality and even make attempts to get women into traditionally male jobs but women instinctively do not voluntarily train to become plumbers, roofers and ship captains. This is one big indication that the feminist crusade for equality is a joke.

Feminists like Thompson are dangerous. They get themselves in positions of power in society and then relentlessly brainwash everyone for their diabolical beliefs. Many seminaries are really spiritual cemeteries. Thompson says men “through the centuries” have used “brute strength, the strength of the beasts to keep the human female in conditions varying from slavery to a ‘Doll’s House’ to quote Ibsen.” How much impact did this Cain have on the Unification Movement?

Did other professors at UTS challenge and denounce him and make sure UTS graduates are not poisoned by Thompson's lies?

Feminism taught in *Unification News*

In the 1980s there were a few articles in the *Unification News* critical of the traditional family. Henry Thompson had several articles. He wrote, "The Bible is a Living Book. One reason it is a Living Book is that it is reinterpreted for new needs and times. It has been suggested that it is the responsibility of biblical scholars, theologians, preachers and for that matter anyone who takes it seriously, to reinterpret the Bible for each generation. This has been regularly and frequently done."

"Some interpretations, however, persist over generations. One interpretation that has lasted for a very long time concerns I Corinthians 11:3, 'the head of the man is Christ and the head of the woman is her husband.'"

"In Ephesians 5:22-23, the message is repeated. Women are to be subject to their husbands for the man is the head of the woman as Christ is the head of the Church."

"In Colossians 3:18, wives are again told to be subject to their husbands. Verse 19 includes the instruction that husbands are to love their wives and not be harsh with them. This latter point is not heard so often." Oh? Every book I have ever read of a man or a woman who believed in these quotes did their best to live up to them and that includes not being harsh.

Thompson goes on to quote Genesis which says Eve is to be ruled over by Adam and says, "The interpretation through the ages has been that women are subject to men and must submit to them or be submissive to them. In one sense, the interpretation is natural enough. The interpreters have been men!" If you're a man and reading this, how do you feel? If you're a woman reading this, how do you feel about men? The point is clear. Men are jerks. Men are bad. They misuse power.

It is incorrect to think that in the Completed Testament Age men will not be patriarchs. Some truths will continue. Feminists keep experimenting but they just make matters worse. Mary Daly, the feminist theologian, writes what I guess all feminists feel: "As the women's movement begins to have its effect upon the fabric of society, transforming it from patriarchy into something that never existed before — into a diarchal situation that is radically new — it can become the greatest single challenge to the major religions of the world, Western and Eastern. Beliefs and values that have held sway for thousands of years will be questioned as never before." The only result of someone who believes such nonsense is tragedy. Daly, for example, lives a lesbian lifestyle. Nothing will replace the traditional family. Terms used in the church like Parentism, Familyism, Headwing, and Godism mean an ideal world of traditional families. We are not

pioneering new relationships between men and women, but building a world where every person will have a traditional family.

Father says: “You women, tell me, are you in the minus or the plus position? Do you say, ‘No, I do not accept the minus role! I want women to be in the plus position!’ Even if you proclaimed, ‘I am a plus!’ for a million years, the universe would not accept that.” It is crystal clear to me that he is saying men and women are not interchangeable. He says, “You might chant to yourself over and over, ‘I am going to become a man,’ but nevertheless you will look at yourself and see that you are still a woman. That is absolute. Man is a man; woman is a woman. You cannot change it — forever; here on earth and in the hereafter. Is that too tedious for you?”

Father says, “Do you women say, ‘I believe in religion because I want to bring about a revolution in the very order of the universe! We women will become men and the men will become women’? No matter how much you might proclaim such a revolution, the universe will just laugh at you and say, ‘No way. Impossible.’”

“You men, no matter how much you might try to become somebody other than yourselves, you cannot do it. Do you say, “Since we are all created equal, men and women should be exactly the same’? Can you act one day like a woman in your relationships and another day like a man? Yes or no?” Father says “No.” Father is explaining that to be equal does not mean to be the same. Equality means value, not positions. He says, “When God created human beings equal, that means they are equal in the highest possible goal — the achievement of love. In that realm, men and women are absolutely equal: they are the children of God, period.” (9-7-86)

VIVE LA DIFFERENCE

Women have a maternal instinct to deeply love children more than men. He says, “Father cannot compete with Mother in loving a child. Because the mother pours out power more than anyone else and suffers more than anyone else in bearing a child, she more than anyone else loves the child. In this respect, woman occupies the eminent and precious position in the realm of emotion. No matter how much the father loves his baby, he doesn’t know love as much as the mother does. Therefore, women will go to the Kingdom of Heaven of heart. Understanding this, it is not too bad to be born a woman. God is fair.” (*Blessing and Ideal Family*) This kind of explanation is reminiscent of Victorian love for large families and the special regard they had for women caring for children.

He constantly blasts Western women for acting like men. He says, “The sickness of American women” is due to a reversal of roles. Notice that he will use the word “power”: “The master of the American family is woman. Men are overpowered by women in the family. The man dresses the woman instead of the woman dressing the man. It is total inversion. When the husband comes home from work, the wife who has spent idle time at home commands the man to do things. If the wife

greet her husband with a joyful, welcoming heart and invites him to eat right away, happiness dwells with the family.” (*Blessing and Ideal Family*)

Women throughout history have “killed” God’s Adams: “She killed three men: Adam, Jesus, and the Second Advent. Adam represents the center of the family, Jesus the center of the nation, and the Second Advent the center of the world. These three husbands were killed by Eve. The prepared bride must restore the rights of Adam and enable him to gain the elder sonship, parenthood and kingship on the family, national and worldwide levels.”

FOUNDATIONAL TRUTH

Beverly LaHaye writes in her book *The Desires of a Woman’s Heart*, “Unless we accept the Bible’s teaching that woman was created for man, we cannot begin to follow God’s plan for happy marriages. Denial of this foundational truth may be the first step of rebellion against God’s plan for happiness in marriage.”

“Men and women are not interchangeable. We need each other as men and as women, not as androgynous human beings. Most women are not looking for emasculated, wimpy men. What do women want in a husband? Let’s look at several important characteristics.”

She says women want godly husbands: “We want to love and respect husbands because they are godly, but the biblical model of a godly man in leadership and a wife who submits is not followed in today’s world. ‘The Western world,’ writes James Dobson, ‘stands at a great crossroads in its history. It is my opinion that our very survival as a people will depend upon the presence or absence of masculine leadership in millions of homes I believe, with everything within me, that husbands hold the keys to the preservation of the family.’”

“I believe women want a husband who will be loving and respectful to them and at the same time exhibit the strength and courage necessary to lead the family.”

PARTNER

Words can trip us up easily when discussing relationships. We have to define our terms. One of the most popular words used today is “partner.” Homosexuals especially like this word. The feminist author of *The New Victorians* explains the communist/feminist dream of partners: “For many, such an oversimplified view of the sexes and society is ridiculous many young women don’t like the idea of ... archconservatives promoting sexist stereotypes. Young women today want women and men to form equal partnerships in work and family, not to be driven apart and forced into confining gender roles.” Aubrey Andelin defines partners correctly. He says that a husband and wife have a “complimentary partnership” but have separate roles that don’t interchange except in “emergencies”. He says, “In the ideal home the man’s and woman’s duties are distinctly divided. There’s little overlapping except in emergencies. Not only does this follow divine command, but also logic and reason. Every group must be organized to avoid

chaos. This consists of delegating duties to each member, making each accountable for his assignments. A family is a small organization and thus must also follow this pattern.”

COMPLEMENTARY PARTNERSHIPS

“The joining of these roles forms a complementary partnership. Neither the man nor the woman is superior. Both are indispensable and of equal importance. But as we see so plainly, there is a difference of responsibility.”

EMIL BRUNER

Let’s look at some passages of the Swiss theologian Emil Bruner who wrote in *Man in Revolt*:

The primal truth, however, is this: God created man in His own image; male and female created He them. This truth cuts away the ground from all belief in the inferior value of woman. The Creator has created man and woman not with different values but of different kinds, dependent upon one another, a difference in kind which means that each complements the other.

Man and woman have received a different stamp as human beings ... Both are called to be persons, to live in love, in the same degree, but in different ways. The man is the one who produces, he is the leader; the woman is receptive, and she preserves life; it is the man’s duty to shape the new, it is the woman’s duty to unite it and adapt it to that which already exists. The man has to go forth and make the earth subject to him, the woman looks within and guards the hidden unity.

The man must ... generalize, the woman must...individualize; the man must build, the woman adorns, the man must conquer, the woman must tend; the man must comprehend all with his mind, the woman must impregnate all with the life of her soul. It is the duty of the man to plan and to master, of the woman to understand and to unite.”

In these distinctive qualities there lies a certain super- and subordination; but it is a purely functional difference, not a difference in value, it is not a scale of values. The special call to serve where love is perceived as the meaning of life is rather a privilege than a humiliation.

As husband and wife — with their different structure and their different functions — are one in the physical fact of sexual union, so they ought to be one in all their life together; through all the differences of mind and spirit, they should be one in all

they do and are, for one another, and for their whole environment. The husband, for instance, simply because he enters into contact with the outside world, is not the only one who is related to the whole. Just as the wife is of equal value as a member of the Church, of the community of the faithful, so she also, like her husband, should bring her own contribution to the welfare of the nation, and of humanity as a whole. Only her contribution will always be more intimate, less evident to the outside world, more hidden and individual than that of the man If woman is to give her best, and is to make her specific contribution, there must be, even in her public service, some measure of differentiation from man's way of doing things, some space for the more intimate and personal element.

Father says in a book of his quotations titled *Blessing And Ideal Family (Part 1)*:

Marriage opens the door to human happiness. Studying in order to open the door to happiness is very good. However, if that study is for the purpose of becoming rich or powerful, it is a mistake. Study must be for the purpose of attaining true love.

Why do you go to school? Happiness cannot exist without love. Therefore, we can say that the purpose of going to school is to shorten the road to love.

When young women go to university to earn a degree, ultimately it is in order to meet a good husband. There is no other reason. No matter how great a man is, he would be an unhappy person if he could not form a family that is united.

The reason for studying is to meet a true man and to become a true mother. In order to become a true mother, a woman must study for the country and become a true wife who can serve her husband as a true man. If you cannot gain this stature as a person, you will not be able to serve your true husband or have a true son. A woman must become a true wife and, as the homemaker of the family, must get along well with the husband until old age. If the study is for the purpose of becoming a good wife, then wouldn't all university graduates eventually be gray-haired couples? However, among university graduates are there more gray-haired couples or people who get divorced? Needless to say, people who are uneducated live together happily for a longer time.

Did you notice that Father said every woman "must become" a true wife and be a "homemaker" who studies to "serve her husband."

Father teaches, “In walking, men are to step right foot first and women are to step left foot first. Men are to sit in the East and women are to sit in the West. There is always a certain order to anything — the order of setting the table or the order of hanging clothes.” He says, “Man is to look down upon woman from above.”

COMPLETE NOT COMPETE

Beverly LaHaye in *The Desires of a Woman's Heart* writes:

We can't deny, however, that there have been real problems in the church with regard to the treatment of women. As Mary Kassian notes in her book *The Feminist Gospel*, too often men have been authoritarian, domineering, and proud, while women have been passive and insecure. Locked into stereotypical roles of service and behavior, men and women have not thrived according to God's plan. This is not the biblical model; the Bible teaches that women in the church must be treated as coheirs of the grace of life (1 Peter 3:7), equal and yet different, distinct from men but equal and just as vital. We must seek to complete, rather than compete with, each other.

As Christians, our goal is not to “find ourselves,” but to lose ourselves. Paradoxically, it is in losing ourselves that we find life. Jesus told us, “If anyone would come after me, he must deny himself and take up his cross daily and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it.” (Luke 9:23-24)

Christianity is incompatible with seeking full possession of our individual rights. To say we serve Christ while serving only ourselves is antithetical. A life focused on self — me, my, mine — cannot bring happiness. Any woman who emphasizes her personal rights will breed discontent. Men and women alike are called to abdicate their ‘rights’ and lose their lives for the sake of others. This is, after all, the example Jesus Christ left for us.

When a church begins to question the Bible's inerrancy and cultural relevance, it steps onto the slippery slope of moral relativism....

Amen, sister.

To emphasize how different men and women are Father said once, “Man symbolizes heaven and woman symbolizes earth. They are to unite and form parallel lines” (*Blessing and Ideal Family Part 2*). Men are different in that they need to lead. Not every man can lead nations. But every man can fulfill his masculine need for leadership by being the leader of his family. Father said, “A man has to have authority.” But he has to be a leader that goes out into the

community and helps others, not be some martinet. Father says he will hurt his family if he doesn't: "If the head of the household doesn't help others, the family will suffer."

These quotes are in this context: "A woman has to be careful about her mouth. In the family, the problem is usually the woman. Women speak very quickly, like a motorcycle revving. So a woman must be careful with her mouth. Then how about men? A man has to have authority. He must be a person who has authority with which he can judge evil people." And: "The head of the household is responsible for helping others. If the husband, the head of the household, doesn't help others, the family will suffer." (*Address at the Eighth Anniversary of the 777 Couples Blessing*)

On the cover of *Think a Second Time* we read, "Dennis Prager is a true Renaissance man." One of his accomplishments is that he "has coauthored the most widely used introduction to Judaism in the world and is currently teaching the Hebrew Bible verse by verse at the University of Judaism in Los Angeles. Prager has engaged in interfaith dialogue with Catholics at the Vatican, Muslims in the Persian Gulf, and Protestants at Christian seminaries throughout the United States." He writes:

WHY GOD MUST BE DEPICTED AS A FATHER AND NOT AS A MOTHER

Most people believe that the Bible, the book that introduced humanity to God, refers to God in the masculine because of the patriarchy and sexism of the ancient world.

It is true that the Bible was written within a patriarchal context, and it is true that there is sexism in Bible-based religion. But I do not believe that these facts explain why God is depicted as a "father" rather than as a "parent" or "mother" (a neutered "It" would be unacceptable because the biblical god is a personal God).

The depiction of God in masculine terms, I believe, is essential to the Bible's fundamental moral purposes. To understand why, one must posit two premises: that the Hebrew Bible's primary concern is promoting good behavior, and that the primary perpetrators of evil behavior, such as violence against innocents, are males, especially young males.

From these facts I derive three reasons that it is in men's and women's best interests to depict God in the masculine.

Before offering these reasons, a personal note is in order: I strongly support women's equality, and I strongly affirm that God is neither male nor female and that both men and women

are created in God's image (Genesis 1:27). In addition, my own religious life is quite egalitarian, and I regard the notion that either sex is superior as nonsense.

BOYS TAKE RULES FROM MEN

When males are young, they need to feel accountable to a male authority figure. Without a father or some other male rule giver, young men are likely to do great harm. Almost any mother will tell you that if there is no male authority figure to give a growing boy rules, it is very difficult for her to control his wilder impulses. For this reason, a God depicted in masculine terms, not a goddess, not a "Mother in heaven," must be the source of such commandments as "Thou shall not murder" and "Thou shall not steal."

Women who feel discriminated against because of the male depiction of God should reflect on the consequences of a goddess or mother-based religious/ethical code. Any discomfort they feel because of a masculine depiction of God is not comparable to the pain they will endure if boys are not civilized into good men.

The need for male authority figures is illustrated by the current criminal population in the United States. The absence of a father or other male authority in the formative years of a boy's life is the most important contributing factor to his turning to criminal behavior. A widely accepted figure is that 70 percent of the violent criminals in American prisons did not grow up with a father.

If the father figure/rule giver that boys need is not on earth, a loving and morally authoritative Father in heaven can often serve as an effective substitute.

But the last thing that a boy growing up with out a father needs is a female figure to worship. He already has one — his mother — and to develop healthfully, he needs to separate from her, not bond with another mother figure. Otherwise, he will spend his life expressing his masculinity in ways that are destructive to women and men.

MALES NEED A MALE ROLE MODEL

To transform a wild boy into a good man, a male model is as necessary as a male rule giver.

When the Bible depicts God as merciful, caring for the poor and the widow, and as a lover of justice, it is not so much interested in describing God, who is, after all, largely indescribable, but in providing a model for human emulation. Especially male emulation.

If God were depicted as female, young men would deem traits such as compassion, mercy, and care for the downtrodden as feminine, and in their pursuit of their masculinity, reject them. But if God, i.e., our Father in heaven, who is, on occasion, even a warrior, cares for the poor and loves justice, mercy, and kindness, then these traits are also masculine, and to be emulated.

The argument that this is sexist, since girls need moral female models, is both irrelevant and untrue. It is irrelevant because the problem of mayhem and violence is overwhelmingly a male one — and this is the problem with which the Bible is most concerned. It is untrue because girls are able to retain their femininity and their decency with a male-depicted God. Girls, too, view their fathers as rule giver. Of course, girls need female role models — but not to avoid violence.

THE MALE IS MORE RULE-ORIENTED

A third reason for depicting God in masculine terms is the indispensability of law to a just and humane society.

“Law and order” can be code words for repression. But they are in fact the building blocks of a decent society. It is therefore natural and desirable that God be identified with the gender that is more naturally inclined toward feelings and compassion, two essential qualities for a decent personal life, but not for the governance of society. A male depiction of God helps makes a law-based society possible. And the Hebrew Bible is nothing if not law-based.

It is ironic that some women, in the name of feminism, are attempting to emasculate the God of Western religious morality. For if their goal is achieved, it is women who will suffer most from lawless males.

We have too many absent fathers on earth to begin to even entertain the thought of having not Father in heaven.

Toni Grant has a popular radio program and wrote a secular bestseller about this confusion called *Being a Woman* and subtitled “Fulfilling Your Femininity and

Finding Love.” She blasts the concepts of women’s independence from men. She writes:

Today’s woman is an imitation man, at war with actual men, confused and unsettled by it. The contemporary American woman is an Amazon Woman.

At its inception, the feminist movement, accompanied by the sexual revolution, made a series of enticing, exciting promises to women. These promises sounded good, so good that many women deserted their men and their children or rejected the entire notion of marriage and family, in pursuit of “themselves” and a career. These pursuits, which emphasized self-sufficiency and individualism, were supposed to enhance a woman’s quality of life and improve her options, as well as her relations with men. Now, a decade or so later, women have to face the fact that, in many ways, feminism and liberation made promises that could not be delivered.

All human beings have dependency needs, but modern woman has been loath to project her need of man in any way. This failure of modern woman to own and acknowledge the passive-dependent aspect of her personality has resulted in serious dysfunction and alienation between the sexes.

Father poetically speaks of women’s responsibility to create a sanctuary for men. He says, “Each woman should think to herself, ‘I have a huge pool of love within me. No matter how good a swimmer my husband may be and even if he dives down 100 feet, my pool of love is larger than his capabilities to swim it.’ Do you have such a pool of love within your mind?”

“You women must allow your husbands to climb up to the highest peak and dive down freely into your pool of love. Or would you put a rock in the water for him to fall on. You should try to put more water in the pool so it will be deep enough to cushion him.” (7-11-82)

APPEAL VS. REBUKE

At their website www.soulcare.org Sid and Linda Galloway have an article titled “Appeal vs. Rebuke: Responding to Sinful Authorities”. The word “rebuke” means “to criticize sharply.” They write:

This article addresses our loving concern over what we believe is an unbiblical, foundational flaw in the teachings of our friend, Martha Peace, in her books *The Excellent Wife* and *Becoming a Titus 2 Woman*.

PERSONAL REBUKE OR PROCESS OF APPEAL?

If a Christian husband continues in serious sin, how should his Christian wife respond? Sadly, some children today have learned by example from their mothers and fathers, the modern motto of “NO RESPECT, NO FEAR, NO RULES”. Yet Scripture says that the fear of God is the beginning of wisdom. Scripture teaches that all human authorities, yes even unbelieving ones, are in their position because God’s sovereignty allowed it. They are therefore His delegated authorities to ensure some level of order in this sinful world. We are to honor and fearfully respect all of them as unto the Lord. We are to obey them, unless they command us to violate a higher command. If such a sinful command is given, then we are to humbly and respectfully appeal directly to that sinful authority, and if that does not change the situation, then we can and sometimes must appeal above that sinful authority to higher human authorities. Remember, a person in rank under an authority, is never to “rebuke” that authority, who represents God’s hand. The process of appeal is the only biblically, Christ-honoring method of dealing with a sinful authority.

Our Purpose: Martha is a friend whose books contain not only wonderfully biblical truths and applications being used by 100’s of churches, but also a foundational flaw in principle, not just degree, which hinders wives from reflecting the full beauty of God’s design.

Our Concern: We believe that the most Christ honoring, biblical response for any person under the authority of a continuously sinful Christian is the process of appeal, first directly to and then if necessary above that authority, but not personal rebuke. When a rebuke is needed, it should come from those of equal rank or above, not below. Most people recognize this principle when a Christian child tries to “rebuke” a Christian parent, or teacher. While all believers are of equal value, they are not of equal rank, role, or responsibility.

Titus 2:4-5 “that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”

Martha is a long time friend and colleague in the biblical counseling community, whom we love and respect. We have taught at many of the same conferences around the country for many years. The reason we have chosen to compose a lengthy

critique to Martha's writings is actually because they are so good in numerous ways, and are being used by many conservative churches to help enhance their Titus 2 women's ministries. Martha's teachings about many subjects are very biblical and practical.

However, we strongly disagree with Martha's belief that a Christian wife of a Christian husband is to be his active accountability partner and personally rebuke him when he sins. We simply believe that this foundational flaw in her teaching seriously undermines the value of an otherwise excellent set of women's ministry materials. We are convinced that this problem area in her teaching is not just a matter of degree, but of principle, and therefore extremely significant. We believe she is wrong when applying biblical passages regarding rebuke, such as Prov. 9:8; 27:5; Matt. 7:1-5; 18:15-20, Gal. 6:1; Eph. 4:15 to the wife/husband relationship. These passages speak to believers of equal rank, and require taking into account the numerous passages that qualify, if, when, and how, a believer under authority is to respond to a believing authority.

My wife, Linda, and I discovered years ago that in order for a married couple to dance really close, someone has to lead. Failure to fully understand this biblical truth has caused many couples to stumble and fall, too often on top of their children. Our main concern is about the subtle, usually unintentional ways in which modern, "submissive" Christian wives are functionally taking the lead over their husbands. When this occurs, the portrait of the marriage becomes distorted and no longer points upward through God's appointed chain of delegated authority.

When it comes to a Christian wife with a Christian husband, we are convinced by the biblical evidence that such a wife is never to personally rebuke her sinful husband. For a wife to do so is to step out of rank, and try to replace the Holy Spirit, the other men in her husband's church, and the church elders as his source of accountability. Instead, she is to appeal, first directly to her husband, then if he continues in serious sin she can appeal to the men above him (pastoral elders and/or government officials). Please note that many minor issues should be overlooked, and do not even warrant an appeal.

REGARDING A CHRISTIAN WIFE TO A VERBALLY ABUSIVE HUSBAND:

Martha Peace writes, “Also, if the husband was particularly abusive verbally, the wife could gently say, ‘You are sinning in the way you are speaking to me. I will be glad to listen to what you have to say, but you must do it in a loving manner.’” (p. 167)

For a wife to demand of her husband that he “must do it” (say it) the way she likes it or she won’t listen to him is a form of taking subtle authority over her husband. It is a formula for disorder, disaster, and dishonor to the Lord.

PRAGMATISM

Martha also uses the argument of pragmatism (it works) as a source of support for her belief that a Christian wife can and should rebuke her Christian husband. Yes, there are husbands who have turned away from sin because their wife rebuked them. But would the fact that a teenager who argues with her parents and gets her way, mean that such behavior was acceptable biblically? Of course not. The fact that it sometimes appears to work is never justification for an unbiblical, unChrist-like behavior. Actually for the record, from our nearly two decades of counseling experience, we’ve most often found that encouraging a person under authority to even “respectfully” rebuke a sinful authority, ends up either in serious conflict or a reversal of roles. This applies not only to marriage, but for example also to children and their parents. Our God is a God of order, and role reversal is a subtle form of disorder. Disorder leads to dysfunction, destruction, and ultimately dishonor to the reflection of God’s image in families.

I heard an audio CD by Martha Peace on submission and she was wrong in attacking Elizabeth Rice Handford’s book *Me? Obey Him?* and the excellent book *You Can Be the Wife of a Happy Husband* by Darien B. Cooper as examples of books on submission that took the concept too far.

CHEERLEADER, NOT COACH

Galloway writes at his website:

Ladies, do you know how to support your husband practically and effectively for God’s glory? Are you his cheerleader, or his “coach”? (Other men in your church should be his accountability partners, not you.). Is the personal training of

each of your children one of your top priorities? Are the ladies in your church attempting to practice a Titus 2 ministry of mutual accountability?

Wife—Create a Home Refuge of Respect Like Sarah (Titus 2:3-5; 1 Pet 2-3)

A husband's job is to go out into the world to provide for you & fight in spiritual warfare. The best way to encourage your husband to become the spiritual leader is by showing genuine respect as his cheerleader, actively seeking his advice. The job of coach belongs to the Holy Spirit & church elders. Like Sarah, follow his imperfect lead with a "gentle & quiet spirit". Respectfully decline only when cooperation would cause you to violate higher authorities, especially Scripture. Then respectfully appeal to authority, doing your part to bring order, peace, and joy to the home.

Ladies, have you done the same with the other women (Titus 2)? Are you training one another to honor your husbands (or husband to be) as the spiritual leader of the home? Are you his cheerleader or are you trying to be his coach? Are you really his helper? Do you show submissive respect and seek God's guidance through your husband, in order to encourage him to study the Word (1 Pet 3)?

Could it be that one of the reasons so many believers are looking to psychotherapy for practical solutions to real life relational struggles is that too many modern churches have neglected to offer this "whole counsel of God"?

I highly recommend Aubrey Andelin's book *Man of Steel and Velvet* for brothers because I feel he has great insights for men on how to treat the females in their lives. His book is in two parts. The first is the "steel" qualities a man should have such as being a good sole provider and protector and guide. The second part is the "velvet" qualities he needs. Here are a few excerpts that I hope inspire you to get his book and think about his ideas:

Gentleness is a softness of manner and disposition. A man who is gentle is quiet and refined. He is tender and kind with people, mild and smooth in conduct. His temper is not easily provoked. There is an absence of harshness, fierceness or violence. He is not severe or tempestuous.

This gentleness comes to some men seemingly by inheritance. To most, however it must be developed, as it is generally

lacking. Man's firm, rugged masculine nature does not encourage those gentle qualities.

Gentleness is to the steel qualities what mercy is to justice. When justice is meted out alone, it is cold, undeviating, and unsympathetic. Although justice is in reality given for the benefit of the individual, without mercy it appears intent on the suffering or even the destruction of the person. As mercy softens justice, gentleness softens the steel in man.

Because gentleness is strong in the feminine nature, many men avoid being gentle, thinking it a mark of femininity and softness. This may be true if one is lacking in steel. Without a strong masculine nature, gentleness would be offensive in the male. But the careful blending of gentleness with firm masculinity produces a fascinating combination in a man which is attractive and admirable.

Women especially need the combination of gentleness and the firmness of steel. They need the support and strength of steel, but they cannot take it unless administered gently. This man of steel must not be too foreign to their own gentle make-up. Children also require gentleness constantly. A gentle voice, kindly manner and soft expression build good relationships with children.

Gentleness is a God-like quality. ... Many men lack this gentleness of spirit, much to the pain of their families. I remember in my youth such a man. He wanted his boys to grow up to be men, not sissies. Even as small children he spoke to them like a drill sergeant giving orders. He always had a sharp word of criticism for them. His wife and children lived in constant fear and seemed relieved if he had an occasion to be out of town.

One day as we were playing, one of his sons thoughtlessly put his finger in his nose. His father slapped him across the face saying, "Don't you know it's crude to do that? The little boy was almost too astonished to cry. I've thought since how much more crude it was for him to slap a child in the face—not crude only, but cruel.

Bridle the tongue as one would bridle a horse and lead it where it should go. ... restrain and subdue the harsh temperament. ... Tenderness and affection, like gentleness, are usually associated with femininity. Because of this some men hesitate to appear tender, for fear of appearing effeminate. I say again, this may be

so if a man is already a little effeminate. His tenderness may appear offensive. But when a man is strongly masculine and also tender, he can become a hero to his family and society, as was Abraham Lincoln.

PATRIARCHY IN SPIRIT WORLD

According to one book even spirit world is patriarchal. One of the most famous books on near-death experience is *Embraced by the Light* by Betty Eadie who says she was taken by her escorts in spirit world to a place of “exquisite beauty” and “a feeling of wholeness.” She says, “I was led to a room, which was exquisitely built and appointed. I entered and saw a group of men seated around the long side of a kidney-shaped table. I was led to stand in front of them within the indented portion of the table. One thing struck me almost immediately; there were twelve men here— men — but no women.”

“As a rather independent thinker on earth, I was sensitive to the roles of women in the world. I was concerned about their equality and fair treatment and had very strong opinions as to their ability to compete with men on an equal footing in most settings. I might have reacted unfavorably to this council of men and no women, but I was learning to have a new perspective about the differing roles of men and women.” She goes on to say how they showed her how Satan works: “He would try to destroy families, and therefore humanity, by tempting women. This unsettled me, but I knew it was true. His plan seemed obvious. He would attack women through their restlessness.”

She goes on saying, “I was told that once Satan had women, the men would easily follow. So, I began to see the difference in the roles between men and women, and I understood the necessity and beauty of those roles.”

“With this new perspective I had no reaction to the council being comprised solely of men. I accepted the fact that they had their roles and I had mine. The men radiated love for me, and I felt instantly at peace with them. They leaned together to consult with each other. Then one of them spoke to me. He said that I had died prematurely and must return to earth.” She said they told her she had a mission to fulfill, but she didn’t want to go back because it felt so good to be in spirit world.

C. Northcote Parkinson said in *Mrs. Parkinson’s Law: And Other Studies in Domestic Science* that women “suddenly revolted in the name of equality. In the early twentieth century they began to exchange their skirts for trousers. This was, in theory, to demonstrate a new democratic relationship between the sexes.” But democracy in the family does not work. Parkinson argues that women want their cake and eat it too. They want to compete with men in the marketplace and keep the old chivalry too. He writes, “If a woman is to be treated as a comrade, G.K. Chesterton once pointed out, she is liable to be kicked as a comrade A girl in the army should be treated, in theory, like a private soldier, addressed by her surname and ordered curtly to do this or that. A minute’s thought, however, or five minute’s experience is enough to convince any male officer that such a

treatment would be lunacy. It may be theoretically correct to say, ‘Corporal Baker, you are to have these letters ready for signature by midday,’ but one’s actual approach is quite different. ‘Have you a minute, Valerie? Look, we have to get these done quickly. If you don’t want me to face a court-martial, have them finished by twelve. Be a dear and save us all from the firing squad!’”

AGE OF HENPECKED HUSBANDS

Parkinson would just shake his head to see how women have fought to be drill instructors ordering young men around and have become combat fighter pilots. Women have degenerated so much since the time he wrote that they no longer care to be treated like a lady. Deep down they do. He says, “The revolutionary may succeed in abolishing the gentleman, but the woman still wants to be treated as a lady. With the situation thus changed in her favor, she is not always so ladylike as to refrain from using her advantage. In the U.S.A. this is the age of the henpecked husband and the age, in consequence, of the deserted wife.” Father often says the same thing: American women dominate timid men in the home.

Parkinson says if today’s so-called “enlightened” woman were to “visit some more traditional society in which the older values are still upheld” (he is playful and gives it the name of Esperanto; I call it the nineteenth century) “the educated woman” would “show a ready sympathy for the downtrodden. ‘How dreadful!’ she exclaims. ‘Does your husband really order you about? It reminds me of the fairy story about Bluebeard! I never heard of anything so utterly fantastic!’”

“Gradually, however, she is made to realize that her own example is the subject not of envy but of pity. This is made clear to her by the first local woman she comes to know, whose derision is expressed somewhat as follows: ‘All your husband says is ‘Yes, darling’ and ‘No, darling’ and ‘What do you think darling?’ Here in Esperado we like a man who will decide for us and stick to his decision.”

“‘But that is positively medieval! My husband and I decide things together without any real disagreement. He is too nice a man to oppose me just for the love of argument, and he will freely acknowledge, if you ask him, that I often know best. Ours is a true partnership, you know, not a tyranny of one over the other.’”

“All this is received, however, with amusement. The women of Esperanto do not regard the ‘Yes, darling’ husband as a man at all. They suspect, to begin with, that he is impotent. When reassured on this point they doubt whether his virility would come up to an acceptable standard. They prefer a man, in short, who behaves like one. Their rejection of the American ideal is outspoken and prompt.” Father says the same thing. American men are scared of death of their wives. Parkinson says, “When the women of today have sufficiently studied the art of marriage, as their grandmothers did, they will come to realize that they can exert more influence by an attractive diffidence than they will ever achieve by militant assertion.”

Four great quotes by G. K. Chesterton

1. "There are two principles in life, the harmony of which is happiness: the horizontal principle called equality and the vertical principle called authority."
2. "Mankind has not passed through the Middle Ages. Rather mankind has retreated from the Middle Ages in reaction and rout. The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried."
3. "Do not be proud of the fact that your grandmother was shocked at something which you are accustomed to seeing or hearing without being shocked ... It may be that your grandmother was an extremely lively and vital animal, and that you a paralytic."
4. "I believe in preaching to the converted; for I have generally found that the converted do not understand their own religion."

Do Unificationists understand their own religion?

MEN ARE FROM MARS

John Gray writes that men and women are different in his best-seller, *Men Are From Mars And Women Are From Venus*: "The most frequently expressed complaint women have about men is that men don't listen. Either a man completely ignores her when she speaks to him, or he listens for a few beats, assesses what is bothering her, and then proudly puts on his Mr. Fix-It cap and offers her a solution to make her feel better. He is confused when she doesn't appreciate this gesture of love...She wants empathy, but he thinks she wants solutions."

"The most frequently expressed complaint men have about women is that women are always trying to change them. When a woman loves a man she feels responsible to assist him in growing and tries to help him improve the way he does things. She forms a home-improvement committee, and he becomes her primary focus." Gray goes on to say men and women are so different it's as if they were from two planets. Men are Martians who "value power, competency, efficiency, and achievement. They are always doing things to prove themselves and develop their power and skills. Their sense of self is defined through their ability to achieve results. They experience fulfillment primarily through success and accomplishment...They don't read magazines like *Psychology Today*, *Self*, or *People*. They are more concerned with outdoor activities, like hunting, fishing, and racing cars. They are interested in the news, weather, and sports and couldn't care less about romance novels and self-help books."

“They are more interested in ‘objects’ and ‘things’ rather than people and feelings. Even today on Earth, while women fantasize about romance, men fantasize about powerful cars, faster computers, gizmos, and new more powerful technology. Men are preoccupied with the ‘things’ that can help them express power by creating results and achieving their goals.”

“Achieving goals is very important to a Martian because it is a way for him to prove his competence and thus feel good about himself.” And so, Gray explains this is why men give advice to women, when all they want is to be listened to. He says women are “Venusians” who “have different values. They value love, communication, beauty, and relationships. They spend a lot of time supporting, helping, and nurturing one another. Their sense of self is defined through their feelings and the quality of their relationships. They experience fulfillment through sharing and relating.”

“Communication is of primary importance. To share their personal feelings is much more important than achieving goals and success This is hard for a man to comprehend Two Martians go to lunch to discuss a project or business goal; they have a problem to solve For Venusians, going to lunch is an opportunity to nurture a relationship, for both giving support to and receiving support from a friend. Women’s restaurant talk can be very open and intimate, almost like the dialogue that occurs between therapist and patient.”

“On Venus, everyone studies psychology and has at least a master’s degree in counseling. They are very involved in personal growth, spirituality, and everything that can nurture life, healing, and growth.”

“Because proving one’s competence is not as important to a Venusian, offering help is not offensive, and needing help is not a sign of weakness. A man, however, may feel offended because when a woman offers advice he doesn’t feel she trusts his ability to do it himself.”

He spends his entire book giving ideas to help men and women communicate better. The good thing is that he at least sees that men and women are different. Deborah Tannen does the same in her books. The problem is that all these self-help books are superficial. One of Gray’s former wives is Barbara de Angelis who also has best-sellers and an infocommercial teaching how men and women to love. Barbara and John used to give marriage counseling sessions together when they were married. He is one of her five husbands. The last time I saw she was not married but living with a man and has never had children. They are not religious people so they miss the core truths of lasting and happy marriages. There are so many books on marriage, but the Andelins say it best. Do as they teach and there will be little chance of having major problems.

Parents are friends of their adult children, but they are always parents and honored as elders. There will always be a sense of vertical. Father says the English language is too horizontal: “You are proud of English, but it has no vertical implications. It is a flat language ... it is the speech of manual laborers; it is

confusing and degrading. English is inadequate for expressing vertical relationships, such as royalty, parents, teachers, elder brothers or uncles, for which there are ten levels of formality in the Korean language. English has only one word for 'you,' whether the person is addressing his father, an elder brother, a younger brother or a teacher. It is like a flat desert."

One author wrote:

Washington Times columnist Suzanne Fields has been especially outspoken about the dissatisfaction of women with men who wear rings in their noses for feminists to grasp. In a typical column on the subject, she complained about how many "young men, their consciousness dutifully raised, seem more concerned with proving they're 'thinkers' and 'feelers' rather than fighters. There's little status in some circles for a man to be proud to be a man; better he should aspire to be Peter Pan or Alan Alda. Gary Cooper and Alan Lass are dead, and nobody knows what happened to Randolph Scott."

"Today's single, silent young man is too vulnerable to be heroic. He sacrifices himself on the altar of his sensitivity, or cowers behind a diagnosis of his fear to assert himself Over the past decade more men have rushed into print to say how proud they are of crying than have come to the defense of someone in trouble. They're proud of their feminization, and women are struck with paying for it."

NO REAL MEN ANYMORE

Mort Sahl said, "Women want their men to be cops, to be their fathers... to tell them what the limits are When they push, what they're waiting for you to say is, 'This is Checkpoint Charlie, don't go any further' Men in America have fallen apart. The country is gasping for breath And the women are angry because there are no real men anymore."

Because women have left the home by droves in the 20th century and only a tiny percent of American households are the traditional structure of man as sole breadwinner, and woman as homemaker, men have been emasculated psychically and are now wimps. Alexander Solzhenitsyn saw this when he came to America. At his famous speech at Harvard he spoke like a prophet in the Bible saying, "A decline in courage may be the most striking feature which an outside observer notices in the West today This decline in courage shows a lack of manhood Must one point out that from ancient times a decline in courage has been considered the beginning of the end?"

DIVINE ORDER

This divine order of protection that has existed for centuries was thrown out by the philosophies of communism, socialism, and feminism which interchanges, mixes up and blurs the roles of men and women. In the 20th century women protect men. Women have left the home to become cops and fighter pilots.

SUBJECT AND OBJECT

The goal of feminism is androgyny and the goal of patriarchy is division of labor. God made men to lead and women to follow. Father says this many times. Feminists hate the idea that women are objects. They denounce patriarchy as men only wanting “sex objects.” Godly patriarchs do not have a low view of women. Father repeats over and over that women are objects. He does not mean any disrespect when he says this. Aren’t we all objects to the Messiah? Aren’t those in an orchestra objects to the conductor? Those in the so called anti-Moon and anti-cult movement see these kinds of statements of Father as degrading but God wants us to be His objects and He wants mankind to be objects to Sun Myung Moon.

COMPLEMENT ON ANOTHER

On True Parent’s Day, April 18, 1996 Father said, “In this world man stands in the position of king. King is subject. Woman is not subject, no matter how proud a position they possess the object cannot control the subject. American women, be careful. Women need to follow behind their husbands. I can feel that American women don’t feel so good about that idea. No matter how you may feel, you have to take an opposite way from now on. America needs *Divine Principle*. This is not Father’s viewpoint; this is the divine perspective. You have to know that clearly. Women have wide hips like a cushion whereas man has narrow hips and wide shoulders. So you see they complement one another; woman is wide at the hips and man is wide at the shoulders. Combined into one they make a square box, a secure foundation.”

Could Father teach patriarchy any clearer and any stronger? He puts the idea of women following their husbands next to the *Divine Principle* because that is how we apply the *Principle* in our lives. Today theologians argue over every word in the Bible. Even though this quote of Father may not be perfectly translated, I believe we can understand what Father says. In this quote he says men and women “complement each other.” The main point of this book is that Complementarians are right. Even Father uses the word.

Some see Sun Myung Moon’s wife, True Mother, as a career woman and a role model for women to go get jobs and hopefully even lead men at those jobs. I see Mother as being a helper to her husband that Professor Thompson taught against at our seminary. At a conference for professors and intellectuals (the Tenth ICUS) Mother spoke to the women attending the conference. I saw a video of this. She was sweet and feminine. Notice that she spoke to women only. She said:

They say that behind every great man, there is a woman. In this sense, I respect you all very much. You have helped your husbands create many things to help mankind.

I also try to be a wonderful helper for my husband, Reverend Moon. But it is hard because, as you know, his ideals and goals are very high. Sometimes I wonder how good a job I am doing to help my husband. I never get a report card. If you have a chance to ask him, please do so, and let me know his answer!

Anyhow, I gave him twelve lovely children, so I hope he will give me one medal at least.

Did you notice the biblical word “helper” she gave as her role? She went on to explain how the family is the most important place in the world. I interpret Mother’s words as teaching that men lead and women follow. Did what Mother say to those women sound like an elder teaching a younger the role of women helping her husband as taught in Titus 2:2-5? I do. I don’t know how anyone could see it differently.

Feminists often argue that Conservatives are wrong in seeing things as good and evil. They think conservatives base their ideas on fiction and make sweeping broad brush statements that are not nuanced.

Tocqueville wrote eloquently that American women were great because they were not feminists. No one has ever written a better book on America than his classic *Democracy in America*. He discovered that American women were very happy and contented in their traditional, biblical roles:

It is not thus that the Americans understand that species of democratic equality which may be established between the sexes. They admit that as nature has appointed such wide differences between the physical and moral constitution of man and woman, her manifest design was to give a distinct employment to their various faculties; and they hold that improvement does not consist in making beings so dissimilar do pretty nearly the same things, but in causing each of them to fulfill their respective tasks in the best possible manner. The Americans have applied to the sexes the great principle of political economy which governs the manufacturers of our age, by carefully dividing the duties of man from those of woman in order that the great work of society may be the better carried on.

In no country has such constant care been taken as in America to trace two clearly distinct lines of action for the two sexes and to make them keep pace one with the other, but in two pathways that are always different. American women never manage the outward concerns of the family or conduct a business or take a

part in political life; nor are they, on the other hand, ever compelled to perform the rough labor of the fields or to make any of those laborious efforts which demand the exertion of physical strength. No families are so poor as to form an exception to this rule. If, on the one hand, an American woman cannot escape from the quiet circle of domestic employments, she is never forced, on the other, to go beyond it. Hence it is that the women of America, who often exhibit a masculine strength of understanding and a manly energy, generally preserve great delicacy of personal appearance and always retain the manners of women although they sometimes show that they have the hearts and minds of men.

Nor have the Americans ever supposed that one consequence of democratic principles is the subversion of marital power or the confusion of the natural authorities in families. They hold that every association must have a head in order to accomplish its object, and that the natural head of the conjugal association is man. They do not therefore deny him the right of directing his partner, and they maintain that in the smaller association of husband and wife as well as in the great social community the object of democracy is to regulate and legalize the powers that are necessary, and not to subvert all power.

This opinion is not peculiar to one sex and contested by the other; I never observed that the women of America consider conjugal authority as a fortunate usurpation of their rights, or that they thought themselves degraded by submitting to it. It appeared to me, on the contrary, that they attach a sort of pride to the voluntary surrender of their own will and make it their boast to bend themselves to the yoke, not to shake it off. Such, at least, is the feeling expressed by the most virtuous of their sex; the others are silent; and in the United States it is not the practice for a guilty wife to clamor for the rights of women while she is trampling on her own holiest duties.

It has often been remarked that in Europe a certain degree of contempt lurks even in the flattery which men lavish upon women; although a European frequently affects to be the slave of woman, it may be seen that he never sincerely thinks her his equal. In the United States men seldom compliment women, but they daily show how much they esteem them. They constantly display an entire confidence in the understanding of a wife and a profound respect for her freedom; they have decided that her mind is just as fitted as that of a man to discover the plain truth, and her heart as firm to embrace it; and they have never sought to place her virtue, any more than his, under the shelter of prejudice, ignorance, and fear.

It would seem in Europe, where man so easily submits to the despotic sway of women, that they are nevertheless deprived of some of the greatest attributes of the human species and considered as seductive but imperfect beings; and (what may well provoke astonishment) women ultimately look upon themselves in the same light and almost consider it as a privilege that they are entitled to show themselves futile, feeble, and timid. The women of America claim no such privileges.

Again, it may be said that in our morals we have reserved strange immunities to man, so that there is, as it were, one virtue for his use and another for the guidance of his partner, and that, according to the opinion of the public, the very same act may be punished alternately as a crime or only as a fault. The Americans do not know this iniquitous division of duties and rights; among them the seducer is as much dishonored as his victim.

It is true that the Americans rarely lavish upon women those eager attentions which are commonly paid them in Europe, but their conduct to women always implies that they suppose them to be virtuous and refined; and such is the respect entertained for the moral freedom of the sex that in the presence of a woman the most guarded language is used lest her ear should be offended by an expression. In America a young unmarried woman may alone and without fear undertake a long journey.

The legislators of the United States, who have mitigated almost all the penalties of criminal law, still make rape a capital offense, and no crime is visited with more inexorable severity by public opinion. This may be accounted for; as the Americans can conceive nothing more precious than a woman's honor and nothing which ought so much to be respected as her independence, they hold that no punishment is too severe for the man who deprives her of them against her will. In France, where the same offense is visited with far milder penalties, it is frequently difficult to get a verdict from a jury against the prisoner. Is this a consequence of contempt of decency or contempt of women? I cannot but believe that it is a contempt of both.

Thus the Americans do not think that man and woman have either the duty or the right to perform the same offices, but they show an equal regard for both their respective parts; and though their lot is different, they consider both of them as beings of equal value. They do not give to the courage of woman the same form or the same direction as to that of man, but they never doubt her courage; and if they hold that man and his partner

ought not always to exercise their intellect and understanding in the same manner, they at least believe the understanding of the one to be as sound as that of the other, and her intellect to be as clear. Thus, then, while they have allowed the social inferiority of woman to continue, they have done all they could to raise her morally and intellectually to the level of man; and in this respect they appear to me to have excellently understood the true principle of democratic improvement.

As for myself, I do not hesitate to avow that although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply: To the superiority of their women.

Isn't that breathtaking? So much for the feminist propaganda that women were unhappy in the 19th century. Father often talks about the division of labor in a family where the man leaves to be a provider at his job and the woman leaves her home to provide by shopping for what the family needs. He says, "In a family, the man goes out to work and comes back in the evening, pulled by the power of love. The wife too goes out shopping and always comes back pulled by love" (4-14-91). He does not say one is more important than the other. Both husband and wife are loving in their own unique way which has equal value but different function. You will never hear Father talk about women working and men going shopping. He explains how men are not into shopping but women live to shop and find it an art form.

Wonderful women like Helen Andelin are doing their best to get America to restore the biblical tradition of the patriarchal family. Her books such as *Fascinating Womanhood* are required reading. Virginia Mollenkott is a prominent feminist theologian. She is also a lesbian who often writes about lesbianism. In her book *Women, Men and the Bible* she writes, "*Fascinating Womanhood* advises that by cultivating cute, childish charms, women can manipulate men into giving them anything they want. ... on the other hand, *All We're Meant to Be: Biblical Feminism for Today* by Letha Dawson Scanzoni and Nancy A. Hardesty teaches that an honest and equal partnership is the most successful form of male-female relating."

So we have a choice. Helen Andelin on one side and Scanzoni and Hardesty on the other. Millions of women have taken Helen Andelin's advice and have found romance and happiness. How many women have found happiness in following the advice of feminist theologians like Scanzoni and Hardesty? Anyone want to bet on which side has the most marriages and the happiest relationships? Scanzoni and

Hardesty and their comrades in the women's studies departments and departments of religion have hurt more than they have helped. Reading Helen Andelin touches the soul. Reading feminists is a boring and irritating chore.

Mollenkott mentions other pro-patriarchy books such as Larry Christenson's *The Christian Family* and *You Can Be the Wife of a Happy Husband* by Darien B. Cooper and says, "None of these books is based on a careful study of the New Testament against its cultural background, and not one of them pays attention to the context of the passages concerning mutual submission." This is a lie. They correctly interpret the Bible.

She writes, "Many of the books urging female submissiveness for male headship are written by people whose common sense tells them that human beings who love each other ought to relate as friends and equals. Yet they feel torn because they think the Bible insists on a hierarchy in which the male is closer to God than the female and therefore, must rule the relationship."

Feminists read books like the Andelins and are possessed by low spirits to interpret them as saying women have to manipulate men to get what they want and women are inferior to men. It is a lie and false for her to say that those on the right think that men are closer to God than women. Many godly patriarchs would say they think women are closer to God than they are but God has created the family as well as any other organization to have one person be the final decision maker. This does not mean that those who are in leadership in any situation such as the home or business or the military are closer to God than their subordinates. Patriarchy is about order. Satan is about disorder and lower levels of love. Mollenkott and her socialist/feminist comrades genuinely feel that those on the right have less happy relationships than those on the left and they feel that the past generations that lived by traditional values had less happy marriages than feminists have in their love relationships today. I don't believe that but we cannot say scientifically who was happier in the past but social scientists today have done research and found in different studies that the happiest marriages are those who live by values taught in Helen and Aubrey Andelin's books and not those who live by the values taught in Mollenkott's books.

Who believes that Virginia Mollenkott is happier and closer to living God's way of life than Helen Andelin? We have to choose between two ideologies. Someday Virginia will be give up her female lover and find her male soul mate, if not on earth then in spirit world. Eventually the truth will rise and everyone will accept God's universal value of godly patriarchy. Father says, "Every person is destined to go this course, even though it might take billions of years in spirit world to finish it." (8-29-85)

Proverbs 31:3 says "Give not your strength to women, nor thy ways to them that ruin kings." One person wrote about this quote on the Web saying, "Christian men are kings and priests. We are not to give our strength to women. They are not to rule, hold authority or teach but to remain silent and submissive in the assemblies. It is interesting that the above was instruction by a mother to her son."

Mary Pride wrote in her book *The Way Home*: “Feminists have foolishly claimed that woman’s roles as a homemaker is the result of male patriarchal bias. The opposite is true. Non-Christian male patriarchal societies have always enslaved women outside the home; Christianity sets us free” and “Homeworkers who love their husbands and children, instead of trying to escape into a career or becoming gadabouts, are building the precious resource of a home where people will be attracted to the Lord, and where the hurts of God’s people can be healed and they can find new strength. We build up our homes not just for ourselves, not even just for our families, but for the church, and after that for the world.”

THE FEMINIZATION OF THE FAMILY

William O. Einwechter and his wife, Linda are the homeschooling parents of ten children. He wrote the following article that was printed at www.visionforumministries.org titled “The Feminization of the Family”:

Feminism is a radical movement. As such, it goes to the very root of the relationship between men and women and seeks to alter the societal and institutional structures that are perceived to be in conflict with the ideas and goals of feminism. Janet Richards declares that “Feminism is in its nature radical It is the social institutions of which we complain primarily If you consider the past there is no doubt at all that the whole structure of society was designed to keep women entirely in the power of men.”[1] As a radical ideology, feminism’s goal is revolution. Gloria Steinem speaks for feminists when she says: “We’re talking about a revolution, not just reform. It’s the deepest possible change there is.”[2] Feminists want to create a “new society” where the restrictive social conditions of the past have been forever removed.[3] How successful have feminists been in promoting their agenda of social revolution? Davidson says: “Today, feminism is the gender ideology of our society. From the universities to the public schools to the media to the military, feminism decides the issues, sets the terms of debate, and intimidates potential opponents into abashed silence.”[4]

The social institution that feminists have targeted as one of the most repressive to women is the traditional family. By “traditional family” we mean the family structure that developed in Western society under the direct influence of Christianity and the Bible. In the traditional family, the man is the head of the home and the one responsible for providing those things necessary for the sustenance of life. The woman is a “keeper at home,” and the one primarily responsible for the care of the children. The traditional family thus defined is in line with the biblical plan for the home. Feminists hate the family that is patterned after the Word of God because it is contrary to all that

they accept as true. Thus, their goal is the total destruction of the traditional family. Feminist Roxanne Dunbar said it plainly: “Ultimately, we want to destroy the three pillars of class and caste [i.e., sexist] society — the family, private property, and the state.”[5] Feminists seek the overthrow of the traditional family, and in its place they look for a radically different social institution that is shaped by feminist dogma.

When we consider the radical nature of feminism and its agenda to overthrow the family that is structured after the biblical model, we would be wise to pause and ponder how successful the feminists have been in remaking the family according to their own design. The fact is that, in Western society, feminism has been enormously successful in destroying the traditional family. The feminization of the family has already taken place! By the “feminization of the family” we mean the remaking of the family according to the beliefs and goals of feminism. This feminization has occurred in the last thirty years and with little opposition from men. Men have fallen away in fear at feminist charges of sexism, repression, tyranny, and exploitation, as a coward would wither before the charge of a determined enemy on the battlefield. Nothing seems to have terrified men more than the angry glare and words of feminist ideologues.

Now, when we say that the feminization of the family has already taken place, we do not intend to imply that the feminists have fully reached their goals in regard to the family. We mean, rather, that a revolution in family life that is due to feminist influence and in accord with feminist ideology has already come to pass in Western society. Today, the social institution of the family is far more in line with the vision of Betty Friedan than with the teaching of the Apostle Paul. This represents a triumph (at least a partial one) for the feminist’s radical vision of social revolution.

The feminization of the family is seen in at least six areas. First, marriage has been destabilized, and divorce is rampant. Feminism’s “diabolization of marriage” has made divorce “socially and psychologically more acceptable by the idea that it is a reasonable response to a defective and dying institution.”[6] The biblical teaching that marriage is a divine and covenantal institution that binds a man and woman together for life by a sacred vow (Gen. 2:18-24; Matt. 19:3-9) has been repudiated by modern society. The biblical concept has been replaced with the notion that marriage is a mere human institution, an imperfect one at that, and that divorce is a reasonable way to deal with any misery associated with it.

Second, male headship in the family has been replaced by an “egalitarian” arrangement where the husband and wife “share” in the leadership responsibilities of the family. The scriptural idea that the man is head of the family (1 Cor. 11:3-12; Eph. 5:22-23) and lord of his household (1 Pet. 3:5-6) is considered by feminists to be both tyrannical and barbaric, a vestige of primitive man and his ability to physically dominate his spouse. In our day, the overwhelming majority of both men and women scoff at the notion that the wife should submit to her husband’s authority.

Third, the man as provider has been rejected for a new model of joint economic responsibility. The view of our time is that the man is no more responsible than the woman to provide for the financial needs of the family. Feminists believe that the scriptural teaching of the man as the family provider (1 Tim. 5:9) is part of a male conspiracy to hold women down by making them economically dependent on men.

Fourth, the woman as a full-time homemaker is scorned, and the working woman who seeks fulfillment and independence in employment outside of her home is now a cultural norm. The biblical mandate that a woman be a “keeper at home” (Titus 2:4-5) is either unknown or unheeded. Feminist-minded folks consider it to be a demeaning thing for a woman to stay at home and confine her work to the sphere of her house and her family. A career is considered more suitable and meaningful for today’s wife and mother.

Fifth, the biblical norm of a woman as a nurturer of children has been replaced by the feminist ideal of a working mother who places her children in “daycare” so that she can pursue other important matters. The responsibility of motherhood is seen in far different terms than it was in the past. The biblical call to the mother to be with her children, to love, train, teach, and protect them (1 Tim. 2:15; 5:14) is rejected for the feminist vision of the woman who is freed from such constraints on her individuality and own fulfillment.

Sixth, the idea that a large family is a “blessing” is rejected for the notion that a small family of one or two children (and for some, no children at all) is far better. The concept of “family planning” geared at reducing the number of children in the home is advocated by nearly all. The biblical teaching that a large family is due to God’s blessing and sovereignty (Ps. 127; 128) is despised by modern families, even those claiming to be Christian. The feminist’s view that we determine the number of children we will have, that we are sovereign over such matters is

now accepted with hardly a question. Of course, this supposed sovereignty over life and birth leads to a justification of abortion, the ultimate birth control.

Yes, the feminization of the family has taken place in America and in the West! The Christian concept of the family has been replaced by the feminist idea of the family: easy divorce has replaced a covenantal view of marriage; egalitarianism has replaced male headship; man and woman as joint providers has replaced man as provider; the wife and mother working outside of the home has replaced the woman as a keeper at home; the mother as an employee has replaced the mother as the nurturer of her children; “family planning” and “birth control” has replaced the large family.

Two factors have greatly contributed to the success of feminists in overthrowing the family structure and practice that is based on the Bible. The first factor is the cowardice of men; yes, even Christian men. To a degree it is understandable (though still shameful) that non-Christian men have cowered before the feminists, and their attacks on them and the traditional family. But that Christian men who have the truth of the Word of God should have likewise capitulated is a sorry fact indeed. God has called men to defend His truth in the world and to live out its precepts. Yet, a look at the average evangelical Christian home will reveal that it too has been feminized to a large degree. Radical, Christ-hating feminists have transformed our homes, and Christian men have hardly objected to this or contested for the holy ground of a biblically patterned family. Furthermore, Christian husbands and fathers have also shown cowardice in their failure to lead and take up the responsibilities that God has given to them. They have been more than willing to shuck the full burden of leading and providing for their families; they have been more than to happy to share (or unload) these burdens with (or on) their wife. The family has been feminized because Christian men retreated from their duty.

The second factor is the silence and passivity of the church. The feminization of the family has taken place in large measure because the church has mostly been silent on the matter. The church has not met the assault of feminism head on with the sword of the Word of God. Rather, and shamefully, the church has retreated at the feminist onslaught, and has actually bought into many of the alien ideas of feminism. The church has been guilty of teaching such things as egalitarian marriage, “family planning,” and of supporting the idea of a career woman and working mother. Much of the blame must be laid at the feet of preachers and elders who are either deceived or too afraid to

preach or stand for the truth concerning the family as God had revealed it in His Holy Word. The feminists have been successful in altering the family because the church has failed to live and teach the positive scriptural doctrine of the family and has not exposed, denounced, and answered the lies of the feminists.

What should our response be as Christians to the feminization of the family? Our response begins with the recognition that it has happened. Denial will not do us any good. Then, we must take up the task of the de-feminization of the family and the re-Christianization of the family. This task is the work of every individual Christian family; but it is primarily the work of Christian husbands and fathers who have been appointed by God as leaders in the home. Men must lead by precept and example in eradicating all aspects of feminist influence from the life and structure of their family and restore it to a biblical pattern. Men must prove themselves men and shoulder the full load of responsibility given to them by God. Men must stop being intimidated by feminist rhetoric and radicals and fearlessly promote God's order for the family.

The task of reconstructing the family according to God's Word will also require the church to faithfully teach what the Bible says concerning the family, and, in many cases, to alter the structure of their church and ministry (which has also been feminized) to support the family rather than to undermine it. It will require pastors and elders who respect the covenantal institution of the family, and who will stop lording it over the family and persecuting the man who seeks to de-feminize his own family. It will demand pastors and elders who are an example to the flock by de-feminizing their own homes. And it will take teachers and preachers with the courage and conviction of John Knox and John Calvin to expose the poisonous lies of feminist dogma and to declare and defend the biblical pattern for the family from the pulpit.

[1] As cited by Michael Levin in *Feminism and Freedom* (New Brunswick, 1988), 19.

[2] Ibid.

[3] Ibid.

[4] Nicholas Davidson, "Preface," in *Gender Sanity*, ed. Nicholas Davidson (New York, 1989), vi.

[5] As cited by Rita Kramer in "The Establishment of Feminism," *Gender Sanity*, 12 (emphasis added).

[6] Levin, *Feminism and Freedom*, 277.

The Family: A Proclamation to the World

The Mormons have a statement of their belief of how people should order their families called “The Family: A Proclamation to the World.” In it they say, “By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.” They say that men and women are partners who have different roles. They are wrong in saying there may be times when women will have to provide for their families such as disability or death. This is their weak point. You can find several articles or speeches by Mormons at their website about how women should learn a career in case of divorce or death of their husband. Unificationists need to speak strongly against this and go beyond the Mormons and work hard to make sure no Unificationist sister has to leave her home to support herself and her family.

At a Mormon website N. Eldon Tanner says these wise words in his speech “The Role of Womanhood”:

It is of great concern to all who understand this glorious concept that Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is Satan’s way of destroying woman, the home, and the family the basic unit of society.

Marriage is ordained of God, and we must do everything we can to strengthen the ties that bind, to strengthen our homes, and to prepare ourselves by exemplary living to teach our children the ways of God, which is the only way for them to find happiness here and eternal life hereafter.

As we enumerate the many important responsibilities a woman has in connection with her duties as a wife, a mother, a homemaker, a sister, a sweetheart, or a good neighbor, it should be evident that these challenging responsibilities can satisfy her need to express her talents, her interests, her creativity, dedication, energy, and skill which so many seek to satisfy outside the home. It is impossible to estimate the lasting influence for good a woman can have in any of these roles. Let me remind us all of her primary responsibilities.

Women Co-partners with God

First of all, as I mentioned before, she is a copartner with God in bringing his spirit children into the world. What a glorious concept! No greater honor could be given. With this honor comes the tremendous responsibility of loving and caring for those children so they might learn their duty as citizens and what they must do to return to their Heavenly Father. They must be taught to understand the gospel of Jesus Christ and to accept and live his teachings. As they understand the purpose of life, why they are here and where they are going, they will have a reason for choosing the right and avoiding the temptations and buffetings of Satan, who is so very real and determined to destroy them.

A mother ... must realize that every word she speaks, every act, every response, her attitude, even her appearance and manner of dress affect the lives of her children and the whole family. It is while the child is in the home that he gains from his mother the attitudes, hopes, and beliefs that will determine the kind of life he will live, and the contribution he will make to society.

We also believe that women should involve themselves in community affairs and in the auxiliary organizations of the Church, but always remember that home and children come first and must not be neglected. Children must be made to feel that mother loves them and is keenly interested in their welfare and everything they do. This cannot be turned over to someone else. Many experiments have been made and studies carried out which prove beyond doubt that a child who enjoys mother's love and care progresses in every way much more rapidly than one who is left in institutions or with others where mother's love is not available or expressed.

Howard W. Hunter writes in his speech, "Being a Righteous Husband and Father" given at a Mormon website what partnership in marriage really means:

Accept Your Wife as an Equal Partner

A man who holds the priesthood accepts his wife as a partner in the leadership of the home and family with a full knowledge of and full participation in all decisions relating thereto. Of necessity there must be in the Church and in the home a presiding officer. By divine appointment, the responsibility to preside in the home rests upon the priesthood holder (see Moses 4:22). The Lord intended that the wife be a helpmeet for man (meet means equal) that is, a companion equal and necessary in

full partnership. Presiding in righteousness necessitates a shared responsibility between husband and wife; together you act with knowledge and participation in all family matters. For a man to operate independently of or without regard to the feelings and counsel of his wife in governing the family is to exercise unrighteous dominion.

Be Tender in the Intimate Relationship

Keep yourselves above any domineering or unworthy behavior in the tender, intimate relationship between husband and wife. Because marriage is ordained of God, the intimate relationship between husbands and wives is good and honorable in the eyes of God. He has commanded that they be one flesh and that they multiply and replenish the earth. You are to love your wife as Christ loved the Church and gave himself for it (see Ephesians 5:25-31).

Tenderness and respect—never selfishness—must be the guiding principals in the intimate relationship between husband and wife. Each partner must be considerate and sensitive to the others needs and desires. Any domineering, indecent, or uncontrolled behavior in the intimate relationship between husband and wife is condemned by the Lord.

Provide Temporal Support

You who hold the priesthood have the responsibility, unless disabled, to provide temporal support for your wife and children. No man can shift the burden of responsibility to another, not even to his wife. The Lord has commanded that women and children have claim on their husbands and fathers for their maintenance (1 Timothy 5:8). President Ezra Taft Benson has stated that when a husband encourages or insists that his wife work out of the home for their convenience, “not only will the family suffer in such instances, . . . but his own spiritual growth and progression will be hampered”

We urge you to do all in your power to allow your wife to remain in the home, caring for the children while you provide for the family the best you can.

If you are to enjoy the blessings of the Lord, you must set your own homes in order. Together with your wife, you determine the spiritual climate of your home. Your first obligation is to get your own spiritual life in order through regular scriptural study and daily prayer.

As patriarch in the home, exercise your priesthood through performing the appropriate ordinances for your family and by giving blessings to your wife and children.

Because the Mormons teach patriarchy they are strong and have power to witness and grow in membership. In a Mormon book titled *The Latter-day Saint Woman Basic Manual for Women, Part A* we read:

In the true Patriarchal Order man holds the priesthood and is the head of the household, ... but he cannot attain a fullness of joy here or of eternal reward hereafter alone. Woman stands at his side a joint-inheritor with him in the fullness of all things. Exaltation and eternal increase is her lot as well as his.

A Woman's Relationship to Priesthood Leadership in the Home

It is the husband's responsibility to preside and provide leadership in the home. A Melchizedek Priesthood quorum manual explained:

In the perspective of the gospel, "leadership" does not mean the right to dictate, command, and order. On the contrary, it means to guide, protect, point the way, set the example, make secure, inspire, and create a desire to sustain and follow. Literally, the husband is to lead the way.

While the father is the leader in the home, "his wife is his most important companion, partner, and counselor" (*Family Guidebook*). A husband and wife must work together to strengthen their family and teach their children the principles of the gospel. By fulfilling her role as counselor to her husband, a woman can reinforce her husband's position as head of the home and encourage greater family unity.

We also honor the priesthood when we treat our husbands with the same gentleness, kindness, and love they should maintain as bearers of the priesthood. The Prophet Joseph Smith counseled the Relief Society to "teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs a solace of affection and kindness."

To form happy and godly marriages men and women must deeply understand and practice godly patriarchy. In Stephen Covey's book *The Divine Center* he says

patriarchy will be in the Kingdom of Heaven, “the eternal organization will be the patriarchal family.” In his book, *Spiritual Roots of Human Relations*, he says the father is “the head of the home.... He is the patriarch of the home.” He says that this belief is being attacked by Satan, “the home and the family are being ravished and buffeted on every side by almost every institution of society and by all the machinations of Satan.” He teaches that men and women have separate roles but each has equal importance. The word “equal” is feminist’s favorite word, but they incorrectly define it as communists misdefine all good words.

SHE IS NOT TO BE HIS JUDGE

Covey explains wifely submission this way: “The wife is to obey her husband in righteousness, which I believe includes her righteousness, for she is not to be his judge. If she attempts to be his judge and to obey whatever suits her fancy, withdrawing her support or obedience when she disagrees, or if she competes with him for leadership and direction, the patriarchal concept will be distorted. If she ‘punishes him’ in one way or another when he’s ‘off base’ in her eyes, her husband could likely feel that he has atoned and no longer has to change or repent. The wife is called to love and to sustain the husband, and I believe nothing will do more to encourage and chasten him in his own stewardship than consistent acceptance, unconditional love, and steadfast sustaining. If he is absolutely unworthy, or consistently makes unrighteous demands, then she might counsel with the steward over him, the bishop, but she is not to be his judge and punisher.” In other words a husband judges his wife, but she does not judge her husband. God and some other men who are his leaders will judge him.

Covey says, “I have come to believe from my own experience, as well as my observations of others, that children tend not to obey their parents when the father does not in truth or in deed obey the Lord, or when the wife does not in truth or in deed obey her husband, or when the parents do not have this vision of the patriarchal family concept.” There is so much rebellion in America because women are not humbling themselves to their husbands, and husbands make it difficult for women to respect them if they do not humble themselves to God and Christ. America went downhill when women took out the phrase “to love, honor and obey” in the marriage vows. Unificationist sisters should say this phrase in their vows.

One reviewer of Rhoads’ book *Taking Sex Differences Seriously* says:

It might seem odd to have to pen a book like this, but we live in odd times. Throughout history people have known that men and women are different. But recently we have been told that men and women are not different after all. Perceived differences are due to society, not biology, and sex and gender differences are both interchangeable and malleable.

In this view, gender is a social construction. Moreover, one can change one's gender like one changes one's clothes. Male today, female tomorrow, bisexual one day, homosexual the next. This is the brave new world of the gender benders.

The thesis Rhoads offers is simple: men and women are different, and these differences are basic, profound and rooted in our very nature. With a wealth of documentation and research, Rhoads sets the record straight, informing us of the clear scientific and biological case for male-female differences.

Hormones and other chemical/biological determinants cannot be dismissed when assessing gender. Their very presence means that nature has hotwired the human species into two clearly different sexes, and these differences cannot be wished away by social engineers.

And these changes can be found from our earliest moments, refuting the notion that social or environmental factors are the sole explanations for such differences. For example, day-old infants will cry when they hear a recording of another infant crying, but girls will cry longer than boys.

Women tend to be more communitarian, more nurturing and less aggressive than men. Researchers have found that there are universal constants running throughout every known human society, including division of labor by sex, women being the primary child caregivers, and the dominance of men in the public sphere.

Now if sex differences were due to socialization, and not biology (nurture, not nature) then we would expect to see these differences quickly fading, at least in western cultures, where sex role changes have been most dramatic. But this has not been the case.

These differences, in other words are enduring and they are significant. No amount of social reconstruction will make them disappear. If so, argues Rhoads, we are doing great damage to men, women and society when we act as if they do not exist. Forcing little Johnny to play with dolls and compelling little Jennie to play with toy soldiers, in other words, is counterproductive, and may simply make things worse.

Those who seek 50/50 marriages, for example, and attempt a complete equality of roles and jobs usually come to frustration. Conflicts tend to be higher in such households, and child rearing

also suffers as a result. And role-reversal families tend to be short-lived, with most reverting to more traditional patterns.

Those who seek to turn their children into androgynous role models find they only come to grief in their attempts. Children cannot be taught to change what they are by nature.

Rhoads also notes that those researchers who seek to demonstrate the biological and physiological fixity of the sexes have real trouble getting funding and publicity, because of the stranglehold of political correctness and feminist orthodoxy. And the majority of these sex difference researchers happen to be women.

And he shows that if sex differences are indeed true, then there are implications for what sort of family structures we promote. He details the now familiar evidence of how children, and especially boys, suffer in fatherless households. A mother just cannot replicate what a father provides in a home, just as a dad cannot take the place of a mother.

And children need a biological father living in the home, says Rhoads. Step-dads, boyfriends, male role-models just do not cut it. Children need both sexes: they need a biological mother and a father, not a committee, not an alternative lifestyle arrangement.

Career options too need to be reassessed. We need to rethink the wisdom of putting career first and children last. Mums can do certain things dads cannot, and it is not just breastfeeding. Women are the nurturers and child careers throughout the world, not because of male chauvinism, but because of their very natures.

And whole nations need a rethink. Social engineers, like the Swedes and the Israeli kibbutzim, have tried long and hard to eradicate stereotypical sex roles and to enforce androgyny. But both experiments have failed miserably.

And feminism must be rethought. Women are losing their choices, not expanding them, when they follow the feminist script. Women in fact tend to like having babies and raising children—it is part of who they are. So it does no good for feminists to say to women that they should deny these instincts and seek instead careers.

Pregnancy and childbirth can be adversely affected by high-powered careers. The harm of stress impacts not just the mum, but is transferred to the baby in the womb as well. The vital importance of breastfeeding is also jeopardized by careers. Thus we are selling women short, as well as the next generation, when we insist that women can have it all. They can, but not necessarily at the same time.

The debate over day care also arises here. If mothers are best equipped by nature to care for and nurture the young, then we should stop the rush to let strangers raise our children. The benefits to children of being looked after by mom for the first few years are clearly documented. So whose interests do we put first in this regard?

In sum, this is a great book. Feminists will hate it. Social engineers will detest it. And slaves to political correctness will wretch over it. But ordinary men and women will find it a breath of fresh air. And in the stagnant stench of modern ideologies, fresh air is just what we need.

Beverly LaHaye writes in her book *The Desires of a Woman's Heart*, "Men and women are not interchangeable. We need each other as men and as women, not as androgynous human beings. Most women are not looking for emasculated, wimpy men. What do women want in a husband? Let's look at several important characteristics."

She says women want godly husbands: "We want to love and respect husbands because they are godly, but the biblical model of a godly man in leadership and a wife who submits is not followed in today's world. 'The Western world,' writes James Dobson, 'stands at a great crossroads in its history. It is my opinion that our very survival as a people will depend upon the presence or absence of masculine leadership in millions of homes.... I believe, with everything within me, that husbands hold the keys to the preservation of the family.'"

"I believe women want a husband who will be loving and respectful to them and at the same time exhibit the strength and courage necessary to lead the family."

She writes about the differences between men and women:

Deborah Tannen, author of *You Just Don't Understand: Men and Women in Conversation*, found that men turn conversations into competitions for power. Women, by contrast, tend to view conversations as negotiations for closeness in which people seek and give confirmation and support and try to reach consensus. Perhaps it is our need for intimacy and affirmation that has strengthened our communication skills.

Some feminists try to avoid discussion of the very physical, psychological, and social differences between men and women, because these distinctions don't do much to support their ideology. Tannen observes that, "the desire to affirm that women are equal has made some scholars reluctant to show they are different, because differences can be used to justify unequal treatment and opportunity."

It is interesting to note that in spite of the negative impact these findings may have on feminist ideology, Tannen feels compelled to reveal them. She realizes that understanding and honoring the differences between men and women plays a pivotal role in forming and maintaining healthy relationships between the sexes: "Denying real differences can only compound the confusion that is already widespread in this area of shifting and reforming relationships between men and women. Pretending that women and men are the same hurts women, because the ways they are treated are based on the norms for men. It also hurts men who, with good intentions, speak to women as they would to men, and are nonplussed when their words don't work as they expected, or even spark resentment and anger."

It is clear that in spite of feminist rhetoric downplaying the uniqueness of men and women, there's no denying the fundamental differences between us. Woman, of course, is the only sex capable of giving birth to and nursing a child. Our unique brain structure produces subtle and not-so-subtle differences in the way we interpret our surroundings. Our conversational style differs from that of men. When it comes to relationships the crux of life men and women have different needs and experiences.

Unless women become tough and callous, repressing our God-given sensitive nature, we will always be hurt when treated roughly. We are not "one of the boys." We are women, and we want men's appreciation for who we are.

"I'm not saying men should treat us as though we are weak, powerless, incapable, inferior creatures. Far from it we've all seen the power of a determined woman! We want men to encourage us to exercise our influence in a godly way. We want the power to be meek, not weak. This power will free us to live according to our feminine nature as nurturers, supporters, and bearers of culture and civility.

We would like men to understand us as women and to stop competing against us as if we were imitation men. We would like them to befriend, defend, and support us. We would like both men and women to be free to be the friends God designed us to be.

THE FEMINISTS GREAT LIE

Carey Roberts shows in an article at the website www.renewamerica.us titled “Outing the feminist ‘great lie’” the connection between feminism and communism:

This past weekend the Vatican issued a letter to the Roman Catholic bishops which denounced feminism for preaching, “conditions of subordination in order to give rise to antagonism.” According to the Vatican letter, this belief has caused “immediate and lethal effects in the structure of the family.”

Strong words, indeed. So what is the genesis of the feminist attempt to induce antagonism between men and women?

It can all be traced back to the feminist Creation Myth, which goes like this:

Once upon a time, in a land far away, men and women lived in a state of communal bliss. There were no sexual prohibitions, no division of labor, no ownership of property, and most of all, no patriarchy. It was a pure feminist utopia.

Over time, men and women began to pair off, babies were born, and families began to emerge. The development of stable families gave rise to a division of labor between the sexes: Men did the hunting and fishing, and women did the gardening and child-raising.

But the pivotal point in history was the emergence of the concept of private property. Simone de Beauvoir’s book *The Second Sex*, which is required reading in every Women’s Studies program, explains it this way:

“Private property appears: master of slaves and of the earth, man becomes the proprietor also of woman....Here we see the emergence of the patriarchal family founded upon private property. In this type of family, woman is subjugated.”

You say, Where on earth did Beauvoir get these fantastic ideas? From Karl Marx and Frederick Engels.

And how did Marx and Engels come up with this crackpot theory? From an obscure book called *Ancient Society*, written in 1877 by an American anthropologist named Lewis Henry Morgan, who had spent a few weeks studying the Iroquois Indians in upper New York State.

Subsequent anthropologists have refuted Morgan's methods and conclusions. For example, the part about primitive society being a sexual free-for-all — that can be credited entirely to Morgan's wishful thinking.

But that didn't keep feminists from anointing Morgan as their patron saint. After all, he served a useful purpose.

Radical feminists accept Morgan's fable as if it were the Revealed Truth. Once we understand that, the rest of feminist theory begins to make sense.

As feminists see it, the moral of Morgan's account is that once patriarchy took over, women became the mere slaves of men, had no rights, and endured unrelenting physical and sexual abuse.

That's what is known as the feminist Great Lie. This is how columnist Wendy McElroy explains the Great Lie: "Victims of men, of the class structure, technology, government, the free market, the family, the church, Western values...everywhere and always women are painted as victims."

True, life may not have been easy for women, but men had their share of problems, too. If women were in fact the object of untrammelled social oppression, we would have expected women's life spans to have been dramatically shorter than men's.

But the historical record tells a different story. According to research conducted by Ingrid Waldron at the University of Pennsylvania, the life expectancies of men and women over the past several centuries have traced similar trajectories.

Suicide statistics also debunk the feminist enslavement theory. Public health authorities in England and Wales first began to enumerate the causes of death in the late 1800s. As early as 1890, it was found that men's suicide rate was 2.9 times higher than women's. Judging by suicide statistics, we might conclude that it was men, not women, who were more confined by rigid social roles.

1960s-style feminism had the laudable goal of encouraging equal opportunities for women. But now, feminism has morphed into an ugly ideology of female empowerment and gender retribution.

Most fairy tales have a happy ending. But the Marxist-feminist fable has set the stage for protracted gender conflict. And that, sad to say, poses a grave threat to the timeless institution of marriage.

Carey Roberts wrote this insightful article titled “Feminist subversion of the gender system” (www.renewamerica.us) about the history of feminism entwined with socialism:

In recent years, the battle of the sexes has escalated into a full-fledged gender war. This conflict is playing out in the boardroom, the courtroom, and the bedroom.

What is the origin of this feminist assault?

And as early as 1886, Eleanor Marx, youngest daughter of Karl, issued this indictment: “Women are the creatures of an organized tyranny of men, as the workers are the creatures of an organized tyranny of idlers.”

The linkage between socialism and American feminism can be traced back to the earliest years:

Susan B. Anthony held a 1905 meeting with Eugene Debs, perennial socialist candidate in the US presidential elections. Anthony promised Debs, “Give us suffrage, and we’ll give you socialism.” Debs shot back, “Give us socialism, and we’ll give you the vote.”

Helen Keller, well-known suffragette and advocate for the blind, became an outspoken member of the Socialist Party in 1909. She later joined the ultra-radical Industrial Workers of the World. Keller’s 45-page FBI file can be viewed [here](#).

Margaret Sanger, founder of Planned Parenthood, was a member of the Woman’s Committee of the New York Socialist Party. In her book, *Women and the New Race*, Sanger wrote: “no Socialist republic can operate successfully and maintain its ideals unless the practice of birth control is encouraged to a marked and efficient degree.”

Mary Inman was an ardent feminist and Communist in the late 1930s and early 1940s. During that era, the Communist Party of the USA often used the phrase “white chauvinism” to refer to racial prejudice. It was Inman who reworked that phrase to coin the term, “male chauvinism.”

Simone de Beauvoir was a well-known socialist with Marxist sympathies. In *The Second Sex*, she lionized socialism as the ideal for gender relationships: “A world where men and women would be equal is easy to visualize, for that precisely is what the Soviet Revolution promised.”

Betty Friedan went to great lengths to cover up the facts of her Communist past: her membership in the Young Communist League, her 1944 request to join the American Communist Party, and her work as a propagandist for Communist-led organizations in the 1940s.

Gloria Steinem once admitted, “When I was in college, it was the McCarthy era, and that made me a Marxist.” (Susan Mitchell: *Icons, Saints and Divas*, 1997, p. 130) Later, Steinem joined the Democratic Socialists of America.

These are just a few of the feminists who have devoted their lives to the religion of socialist. The accounts of other socialist women are detailed at the Women and Marxism website.

In her book *Red Feminism*, Kate Weigand makes this startling admission: “this book provides evidence to support the belief that at least some Communists regarded the subversion of the gender system as an integral part of the larger fight to overturn capitalism.”

Subvert the gender system. Emasculate patriarchy. Overturn capitalism.

It’s amazing that Weigand, a die-hard Communist and feminist, would reveal this destructive plan for all to see.

But then, who in the world would ever believe it?

Carey Roberts wrote these insights about feminism in an article (www.renewamerica.us) entitled “Air-brushing dads out of the picture”:

When Vladimir Lenin seized power in 1917, he knew full well that the traditional family would fiercely resist his grand scheme to consolidate state power. So he set out to ruthlessly destroy the family.

Lenin banned church weddings. Women were sent out to work in the factories and the fields. Communal dining halls, sewing centers, and day care facilities were established. Abortion was legalized. Divorce became a simple administrative routine.

So it's an interesting coincidence that over the last 30 years, an unholy alliance of feminists and liberals has also targeted the traditional family for radical transformation. In particular, they put fatherhood into their ideological cross-hairs. *Father Knows Best* became an anathema.

Feminists began their campaign by turning the meaning of Patriarch on its head. They changed it from a term of veneration into a word of contempt. Fathers were smeared as "patriarchal oppressors" who imposed "male hegemony" on their wives and children.

Once men had been placed on the defensive, the fem-liberals proceeded to float one myth after another. Sadly, these four claims are now accepted by many Americans without question or doubt:

Men routinely batter their wives. They break up marriages. Fathers often abuse their children. Dads don't pay their child support.

But let's stop to examine the facts:

Women are just as likely to initiate domestic violence as men.

Two-thirds of divorces are initiated by wives.

According to a 2002 government report, "The vast majority of children were maltreated by one parent, usually the mother."

Fathers who have a job and are given access to their children almost always make their child support obligations.

Once the myths were firmly entrenched, feminists began to push through laws that were billed as protecting and empowering women. But they really had the effect of marginalizing dads. These programs included the Violence Against Women Act, no-fault divorce laws, and a draconian child support bureaucracy. And welfare benefits to low-income women were cut off if the father still lived at home.

And the calumnies didn't stop. Fathers were stereotyped as insensitive buffoons and as a bad influence on boys who needed to get in touch with their inner child. In short, dads were non-essential.

These efforts to undermine fatherhood were, by any objective measure, extraordinarily successful. In 1960, only 8% of children did not live with their dads. By 1996, this figure had tripled to 25%, making the United States the world leader in fatherless families.

Among Blacks, the problem reached crisis proportions. In 1950, only 17% of births were to unmarried women. By 1990, out-of-wedlock births reached 65%. So by 1996, 58% of Black kids lived with their mother only.

But the story doesn't stop there.

Family disruption begets social pathology — we know that from what happened in Soviet Russia. The fem-liberals didn't want to be blamed for the social chaos that was certain to ensue.

Somehow they had to cover their tracks.

So they concocted the Mother of All Myths — the Abandoning Dad, the countless hordes of men who would desert family and home to indulge in a midlife fling. (Why adulterous women are routinely given a free pass remains a mystery to me.) This vastly exaggerated urban legend, endlessly recycled in women's magazines and daytime TV programs, would serve to divert public attention away from the disastrous social legislation that spawned father absence.

The rise of fatherlessness in our country did not occur because dads decided one day to get up and leave. It happened because they were pushed out.

But the myths became so deeply engrained, and fathers so completely vilified, that no one is willing to listen to their side of the story any more.

What we have witnessed is a case study in mass re-education and social transformation. Tearing down age-old social institutions without offering a viable alternative — that's the legacy of socialism over all these years.

EMEMY AT HOME

In the book *The Enemy At Home* Dinesh D'Souza writes in his chapter "A World Without Patriarchy" that much of the world accepts the traditional family such as many Muslims do. He says the enemy at home are the liberals who work to destroy the traditional family. He quotes one book saying, "both men and women willingly adhere to the traditional division of sex roles in the home. Men in these societies are not actively restricting and silencing women's demands. Instead, both sexes believe that women and men should have distinct roles." "There is a growing gap between the egalitarian beliefs and feminist values of Western societies and the traditional beliefs in poorer societies." "Most of the world subscribes to traditional values." Here are a few excerpts from his book:

Feminist Ellen Willis calls for a "serious long-range strategy" to "combat what she calls "authoritarian patriarchal religion, culture, and morality ... all over the world, including the Islamic world." Consequently the family has become ground zero in the global culture war.

The campaign to undermine traditional values worldwide is spear-headed by feminist groups like the Association for Women's Rights in Development.

With the help of ideologues like Mary Robinson, the former president of Ireland who served as U.N. high commissioner for human rights, the left works through international agencies to pass resolutions undermining the traditional family. This campaign has been going on since 1979, when the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) first defined women's rights in opposition to the family. These rights were affirmed and extended at the 1994 Cairo conference on population, the 1995 Beijing conference on women, and the 2002 U.N. Convention on the Rights of the Child.

What are the values the left seeks to impose on the rest of the world? ... the elimination of the concept of the husband as the head of the household—this is seen as a violation of gender equality.

The Left's campaign against the traditional family has produced widespread social disruption and political protest in many traditional cultures.

Under-secretary of State Karen Hughes's visit to Saudi Arabia in September 2005. ... Hughes introduced herself as a "working mom" and proceeded to enlighten the Saudis about ways in

which they were being oppressed by Islam. “I believe women should be free and equal participants in society,” Hughes said.

To her amazement, Hughes felt a wave of derision and hostility from the audience. .. these Saudi women were not attracted by Hughes’s “working mom” model because they did not perceive work outside the home to be a form of liberation. What is the joy of going to work and being ordered around by a boss when you can stay home and order around the domestic servants? The attitude of the Saudi women was much like that of the Russian women who, after the fall of communism, declared their freedom as one of *not* having to work.

We see that in its structure of authority, the Muslim family is patriarchal, as the Western family once was. Many of the practices that are perceived in the West as “discrimination” are simply the consequence of a system that assigns different social roles to men and women. Seyyed Hossein Nasr writes [in his book *Islam*], “Islam sees the role of the two sexes as complementary.... The role of women is seen primarily as preserving the family and bringing up the children, and that of men as protecting the family and providing economically for it... Although usually the Muslim male dominates in economic and social activity outside the home, it is the wife who reigns completely in the home, where the husband is like a guest.” There is nothing “Islamic” about this. It is not even “religious.” It is the way that all traditional cultures conceive family relationships. I am not a Muslim, and I grew up in India in a society like this. I can testify from personal experience that traditional systems of this sort do not breed passive, submissive women.

Practices like arranged marriage are also distinctly Islamic. They too are characteristic of patriarchal cultures.

The Liberal assault against family values in traditional culture is typically conducted in the name of universal rights.

It is important to recognize that the cultural left does not view itself as “antifamily.” It views itself as profamily. That is why many liberals are so deaf to heartfelt protests from the Muslim world.

To understand what liberals have accomplished, we need to reconsider the great revolution in family life that has occurred in the United States. According to feminist historian Stephanie Coontz, marriage has changed more in America in the past few

decades than it has during the previous three thousand years. As late as 1960, the traditional family was the unquestioned norm and the predominant reality in America. The divorce rate was 5 percent. Illegitimacy was rare. Virtually all children lived in two-parent households. The vast majority of mothers stayed home to look after their children. How did this change, and why does the cultural left think of the change as “progress”?

The triumph of liberal morality

Today many American mothers work, not because they have to, but because they want to. Many mothers choose to have a career because it is more self-fulfilling than the life of a full-time mom

How did the new liberal morality succeed in undermining the traditional family? Why did the traditional family prove so vulnerable?

Starting in the 1960s, a group of women calling themselves feminists intensified the attack on the traditional institution of marriage. In 1963 Betty Friedan published *The Feminist Mystique*, which portrayed the housewife as the inhabitant of a “comfortable concentration camp.” The only way for women to escape, Friedan said, was to seek fulfillment through full-time careers. Germaine Greer wrote *The Female Eunuch*, which scorned the contented housewife as a sexless “eunuch.” Scholars like Jessie Bernard and Carolyn Heilbrun, and columnists like Gloria Steinem and Helen Gurley Brown, echoed these sentiments. Through academic writings and popular journalism, feminists championed a revolution to overthrow the regnant patriarchy.

Reading these feminist “classics” today, one is struck by their intellectual weightlessness. Even so, the social transformation they sought did occur.

How did feminist groups and their allies on the cultural left achieve these changes so easily? I believe the reason feminism prevailed so easily is that from the beginning, the feminists had the tacit support of many men. Contrary to the predictions of the feminists, the patriarchy offered no serious resistance to women’s liberation.

When Osama bin Laden champions the veil and denounces America as morally corrupt [women in military in Saudi Arabia.] he is appealing not only to traditional Muslims but also to traditional people around the world who support the idea of

the patriarchal family. When Americans attack the Muslim family for being hierarchical, backward, and oppressive, many traditional folk in Asia, Africa, and the Middle East view their cherished values and institutions as being attacked.

D'Souza says it is not Bush's war in Iraq that fuels Muslim hostility:

The cultural imperialism of human rights groups and the left ... that is the deeper source of Muslim rage. In attempting to "liberate" Muslim cultures from patriarchy, the cultural left has provoked a cultural blowback that has strengthened the hand of America's enemy.

We arrive at a sobering truth. In order to crush the Islamic radicals abroad, we must defeat the enemy at home.

Waller Newell wrote an excellent book: *What Is A Man? 3,000 Years of Wisdom on the Art of Manly Virtue* saying that there is "a nobly inspiring tradition of manliness that stretches more or less continuously from classical Athens to the lifetimes of our parents and grandparents" but feminists have succeeded to "come close" to having it "perish." He writes:

...what I call the Myth of the '60s. People of my generation who came of age during that decade entertained the fantastic notion that human beings could invent themselves literally out of nothing, free of any inherited religious or historical traditions, motivated by a desire for the pure, uninhibited freedom to do exactly as one pleased. Like all utopian projects, it was a fantasy that few, if any, of us actually achieved (or, in our heart of hearts, even seriously wanted). But we did manage to establish it as a cultural orthodoxy, passing on to the next generation much of our disastrous presumption in believing that nothing just, good, or true had happened in human history before our time. ... Most of those of my generation who pioneered this ill-fated revolution had themselves received a traditional liberal education in the humanities and sciences. They batted off the very tradition they worked assiduously to undermine. It was their children who became the true children of the revolution, victims of the myth that humans can 'construct' their 'identities' out of nothing. The disappearance of the positive tradition of manliness through relentless simplification and caricature, to the point where it bears no resemblance to its actual teachings, is one by-product of that vast shipwreck of culture.

Vast Experiment

I began this book by remarking that the last three decades had witnessed one of the most remarkable efforts at social engineering in human history—a state-sponsored campaign, organized throughout the education system and in all major public institutions, to eradicate the psychological and emotional differences between men and women. Two generations have been brought up as the products of this vast experiment. From the moment they enter kindergarten to their final courses in university, they are required to subscribe to a new doctrine of human relations without precedent in known experience: that there are no inherent differences in character between men and women.

This doctrine now influences everything in contemporary society from how children and young adults are schooled, to pension plans, gender quotas for hiring, the enforcement of laws relating to domestic violence, and admission to military academies. And yet, as everyone with eyes to see and ears to listen realizes, this pervasive public orthodoxy bears little resemblance to the actual world of boys and girls and men and women in which we all live, and has had virtually no long-acting effect on the behavior of either sex.

Doomed to Failure

The prevailing public orthodoxy forbids us to entertain the thought that men and women, while equal in their intellectual and moral capacities for a successful and fulfilling life, might be different in their temperaments, emotional rhythms and sensitivity to others, and that each sex might be, in some cases, better suited for certain kinds of activity than the other. ... But ... it is plain that many people, especially young men and women, find the idea of a genderless society unbelievable, restrictive, and boring. Moreover, the sheer unreality of this model, its naive and arrogant expectation, perennially doomed to failure by human nature, that some kind of gender-neutral new human personality will emerge from decades of relentless social engineering and propaganda, is arguably increasing tension and hostility between men and women.

TENDER WARRIOR

In the book *Tender Warrior* the author, Stu Weber says, “The pattern of masculine leadership and feminine responsiveness is well established in Scripture. It is also very conspicuous in our world. Stephen Clark, a historian at Yale University,

observes: ‘Men bear primary responsibility for the larger community. Women bear primary responsibility for domestic management and rearing of young children. Every known society, past and present, assigns to the men a primary responsibility for the government of the larger groupings within the society, and assigns to the women a primary responsibility for the daily maintenance of household units and the care of the younger children.’ In our suspicious culture people might expect such a statement from a male sociologist. But Sherry Ortner, feminist scholar, states it even more emphatically: ‘The universality of female subordination, the fact that it exists within every type of social and economic arrangement and in societies of every degree of complexity, indicates to me that we are up against something very profound, very stubborn, something we cannot root out simply by rearranging a few tasks and roles in the social system, or even reordering the whole economic structure. I would flatly assert that we find women subordinate to men in every known society. The search for a genuinely egalitarian, let alone matriarchal, culture has proved fruitless.’” Weber says:

We’re dealing with something very fundamental here. Masculine headship is universally present. It is the anthropological standard. It is the historical practice. Most importantly, it is the scriptural mandate. How then should we respond to it? Accept it and live with it. Trust it and obey it. Take the orders, and follow them. As men under authority.

Still, many in our culture kick against it. It is campaigned against. It is mocked. It is ridiculed. It is legislated out of fashion. But it will persist. Manhood is here to stay. How tragic though that some Christians, who reputedly accept the authority of Scripture, would resist it.

The solution (to this confusion) is manly love. Men must develop a thorough, biblical, manly love. Now what is that? In a word, headship. It is leadership with an emphasis upon responsibility, duty, and sacrifice. Not rank or domination. No “I’m the boss” assertion. Most people who have to insist that they are the leader, usually aren’t.... The key to leadership is serving not “lording” it over.... Harsh dominance is not the way of Christ.

Rudyard Kipling wrote a famous poem about the quality of men being in control of their emotions:

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;
If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with triumph and disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn out tools;
If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on";
If you can talk with crowds and keep your virtue,
Or walk with kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds worth of distance run —
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man my son!

In Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences Stephen B. Clark has an article titled "Men's and Women's Differences: Social Structural Characteristics." One reviewer wrote, "This book is a welcome antidote to the barrage of propaganda from the equalitarian left that blurs the distinction between the sexes and denies the biblical teaching of hierarchy in the order of creation." A reviewer of the book at the now defunct website Patriarch.com wrote, "This book is one of the most important written in the twentieth century." You can read the entire text of the book online at www.cbmw.org. Clark writes:

Today there is a flood of books on women. Most of them are written by women who in one way or another are part of the modern feminist movement. A high percentage of them are Americans. They press for equality between men and women and for the elimination of many of the differences between them which have been part of life in contemporary Western society. Their writings are a symptom of a serious problem area in our society, and are fair warning that it is no longer possible to approach men and women in a traditional way or even with the remnants of a traditional approach.

Developments in ecological studies in recent decades have demonstrated the fragility and complexity of the “natural” environment. Seemingly small changes in our physical environment can produce unexpected even disastrous consequences. The human race is not always adept at foreseeing the consequences of such changes because its understanding of the interrelationships of overall ecology lags well behind its technological ability to produce change.

The radical feminist movement has by its success shown its ability to produce vast social change. However, this could be one of the most destructive changes in the history of human society. The roles of men and women have proven useful in previous societies; in fact, past societies functioned well only when these roles were operating properly. Today a strong movement would destroy these roles without a firmly established understanding of the ecological consequences. The rationale is simply that human nature is “unbelievably malleable.” In essence, the human race is told that it should make such changes simply because it is capable of doing so. In the face of such a claim, human beings would do well to acquire a humble sense of the limitations of human knowledge, and to recall recent lessons about some of the painful consequences of technological change.

For many years now our society has been experiencing a gradual weakening of men’s and women’s roles. Recent ideological and social movements have begun to hasten this process in many countries and this trend will probably continue. One should attempt to analyze the effects of this change. This is a complex and difficult task, but one can already observe in countries where the process is most advanced several destructive social trends that can probably be traced in part to the breakdown of men’s and women’s roles.

1. Family life is weakened. The breakdown of men’s and women’s roles weakens family life in two main ways. First, it

undermines the subordination of the wife and turns her attention to her own life and career apart from her husband's career and apart from the life of the family. This takes away from the unity of the family, and is associated with the family's general loss of order and authority. Secondly, the breakdown of men's and women's roles leads men to take less responsibility for family groupings. As family life becomes an undifferentiated responsibility of husband and wife together with no defined male role of leadership, men often lose the motivation and commitment needed to care for their families. They tend to relate to women predominantly for sexual gratification. The man no longer focuses his desire for accomplishment on the family, but instead directs his interest elsewhere. As a consequence of these two trends—the increasing independence of the wife and irresponsibility of the husband—the family becomes less of a stable, ordered, and cohesive group, and more of a collection of individuals living together. These weaker families then produce weaker children with significant personal problems.

2. Sexual relationships become troubled. Confusion about roles may be a factor in the apparent increase of sexual disorders in Western culture. Evidence indicates that impotence in men is tied to the way their partners relate to them. When wives relate to their husbands in a challenging, aggressive, or dominating way, men often lose interest in sexual relationships and sometimes become impotent. Some social scientists also believe that a breakdown in men's and women's roles is associated with homosexuality and confusion in sexual identity.

3. Women often lose a sense of value. The modern feminist movement ostensibly a movement "for" women—normally devalues the very things that women feel the greatest desire to do: to be a wife and mother and have a home. Moreover, it often devalues precisely those elements of her personality that are most naturally feminine. Ironically, the effect of the feminist movement is largely to make women feel the "disadvantage" of being female more acutely. It puts them under greater pressure to compete with men.

4. Womanly roles are neglected. Our society neglects or institutionalizes roles involving care for personal needs—the roles traditionally filled by women. Thus home and family life becomes less supportive and charitable service is more impersonal and less charitable.

5. Manly roles are neglected. Our society provides less order, discipline, and personal protection in daily life than previous eras. Men are taught to avoid these traditionally male

responsibilities; in fact, many men have become incapable of bearing these responsibilities because they have lost what was once the characteristically male approach to emotions and personal relationships.

6. Men and women develop psychological instabilities. There is some evidence that those groups in modern society most directly affected by the feminist movement have been specially plagued by psychological problems. The lack of social roles appears to make life more difficult for both men and women.

In the Mormon book *Duties and Blessings of the Priesthood Basic Manual for Priesthood Holders, Part B* we see that Mormons have no problem using the “P” word:

The Father as Patriarch

“The Lord expects fathers to lead their families.”

President Spencer W. Kimball said: “The Lord organized [His children] in the beginning with a father who procreates, provides, and loves and directs, and a mother who conceives and bears and nurtures and feeds and trains [, and children who] come to love, honor, and appreciate each other. The family is the great plan of life as conceived and organized by our Father in heaven.”

A Father Is Patriarch of His Family

Heavenly Father has designated the husband or father as the head of the household—he is the patriarch of the family. We are especially blessed as members of the Church because we have the priesthood to help us be effective patriarchs.

The home is the place for the family to progress—both together and individually. To encourage this progression the father should always preside in the home with love, wisdom, gentleness, understanding, and patience. As the patriarch in the home, the father should be the guiding example. Faithful and obedient fathers who lead their families in righteous living on earth will help them be worthy to live together in the eternities.

As patriarchs in our families we should treat our wives and children with the utmost respect.

Meeting Basic Family Needs

As the patriarch of his family, a father is responsible to help family members meet their needs. First, everyone has physical needs such as food, shelter, and clothing.

To Be Wanted and Loved

We can satisfy our family members' need for love and acceptance by showing them affection and telling them we love them.

In the Lord's plan, husbands and fathers are the heads of their homes and the patriarchs of their families. Thus a father should develop a relationship of love, trust, and cooperation with his wife and children and should be concerned about the welfare of each family member. The following questions will help him discover how he might improve:

1. Do I really take time to be concerned about my family?
2. Do I show respect for my family members' thoughts, desires, property, and so on?
3. Do I recognize that each member of my family is an important individual?
4. Do I tell my family members I love them? Do I show them my love?

President N. Eldon Tanner explained, "It is a joyous privilege and blessing, and a heavy responsibility, to be the father and the patriarchal head of a family, with the challenge to teach and prepare its members to go back into the presence of their Heavenly Father, where the family can continue to enjoy eternal life together."

Challenge

Husbands and fathers: Understand your responsibility as patriarch in your home. Discuss this with your wife during the week, and gain her support in helping you fulfill your duties. Honor your father; he remains your patriarch even after your marriage.

Young and unmarried men: Honor your priesthood. Prepare yourself to be a righteous patriarch in your home. Honor your father; he is the patriarch of your family.

STANTON WROTE DOWN HER GOALS

Elizabeth Cady Stanton ended her *Declaration of Sentiments and Resolutions* at the Seneca Falls Convention with this paragraph: “In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislature, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.”

She worked tirelessly for the rest of her life to end patriarchy. The story of the suffragists is like the story of all communists, socialists, and liberals who turned the world from the path it was on in the 19th century to create the nightmare of the 20th. They loved government more than God. And they won a total victory. It took 70 years to get the vote and 70 more years to get a career congresswoman, Pat Schroeder, to get women to be fighter pilots, get shot down and be raped in the Gulf War with complete approval by a Republican President, his Secretary of Defense, Joint Chiefs of Staff and the American people. Will it take another 70 years to get women back in the home and into charity? If it does then I won't see it. But someday my descendents will.

Stanton wrote on a speech she gave in 1866 a note to her daughters saying: “I give this manuscript to my precious daughters, in the hope that they will finish the work I have begun.” Other women did finish her work and we must get our descendents to finish the work of repealing the 19th Amendment and making sure that women understand that they do not have the right to vote in any country. Jesus said we have to carry a cross. Our cross is to teach the truth that used to be common sense and now is looked at as crazy. Stanton was a fighter. Hillary Clinton is a fighter. We must fight harder than these Liberals.

Stanton said these fighting words once: “We do not expect our path will be strewn with the flowers of popular applause, but over the thorns of bigotry and prejudice will be our way, and on our banners will beat the dark storm-clouds of opposition from those who have entrenched themselves behind the stormy bulwarks of custom and authority, and who have fortified their positions by every means, holy and unholy. But we will steadfastly abide the result. Unmoved we will bear it aloft. Undaunted we will unfurl it to the gale, for we know that the storm cannot rend it a shred, that the electric flash will but more clearly show to us the glorious words inscribed upon it, ‘Equality of Rights.’”

She and her army of socialist/feminists crushed men and women with their false equality and false rights. Their ideology rules. Let's be more persevering than the enemy. Let's restore true equality and true responsibilities.

One person wrote:

English satirist C. Northcote Parkinson passed judgment on the campus revolution in America in the 1970's, and blamed the whole thing on women. He told a Los Angeles audience that the trouble in American colleges is based on disrespect for authority learned in the home. "The general movement, I think, begins with the female revolution," he said. "Women demanded the vote and equality and ceased to submit to the control of their husbands. In the process they began to lose control of their own children." Mr. Parkinson said that in his own Victorian childhood, "Pop's word was law, and Mother's most deadly threat was, 'I shall have to inform your father.' Nowadays, the mother can't appeal to the children in that way because they have denied paternal authority themselves."

Women are not supposed to have careers as politicians; they are made by God to have careers as homemakers. The website for Vision Forum Ministries had this article titled "Called to the Home — Called to Rule" by Melissa Keen:

The propriety of Christian, Bible-believing women having careers is a controversial subject in the modern church. However, I believe that God has something to say about everything, even if it is simply a subtly stated principle instead of a direct command or explicit explanation. When tackling any subject, it is vital to use Scripture as the basis for all points of discussion. Following are my personal thoughts and beliefs on the subject and the interpretation of this matter that God has laid on my heart.

In Proverbs 9 Wisdom is personified as a woman who is skillful, industrious, and resourceful. Amazingly enough, she accomplishes all her tasks from her home — "Wisdom hath builded her house... whoso is simple, let him turn in hither" (Proverbs 9:1, 4). She has built her house, decorated it, and furnished it. She has prepared food for her guests, using what she has at her home. Not only is her home fully functioning and productive, but she is also able to invite strangers in to enjoy and benefit from her well ordered, exemplary home.

As Christian women, we have the responsibility to look not only to our God-given realm of the home, but also to expand our ministry to those outside of our home. There are so many possibilities with the skills we are given! First, we are to use them to benefit our family and home. This is where our priorities and loyalties should always lie. Second, we are to extend the boundaries of our home to include others in ministry and hospitality. "Come, eat of my bread, and drink of the wine

which I have mingled,” cries this wise woman (verse 5). I will share more on ministry opportunities in just a bit.

In contrast, the author gives a very different word picture of the foolish woman: “She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets...” (Proverbs 7:11-12). This description appears just two chapters before the chapter describing the wise woman. In Proverbs 9:13, the author continues to contrast these women by saying, “A foolish woman is clamorous: she is simple, and knoweth nothing.”

Lest my views on this subject seem more than a little far-fetched or confined to only one book of the Bible, let us compare these passages with others in Scripture. Titus 2 gives a listing of the desired — nay, required — qualities that a woman of God should exemplify: “That they [the older women] may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Titus 2:4, 5). The older women have the experience and capability in these qualities, and this qualifies them to teach others.

Looking again at the passage above, let me draw your attention to the phrase “that the word of God be not blasphemed.” This is the chief point and objective of the list of qualifications of a godly young woman. I believe Paul is saying that disregarding this exhortation blasphemes the name of God — strong medicine for many, I know. We do not like to think that anything we do could defame God’s Word, but I believe Paul wanted us to think soberly about the great power and privilege women have to live the Word before the world — and to see that we can also blaspheme the Word through disobedience to His commands for women.

Why do we have such a hard time accepting the timeless truth that we as women can indeed find fulfillment in being keepers-at-home? In I Peter 3, Paul decidedly states, “Likewise, ye wives, be in subjection to your own husbands... for after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands” (I Peter 3:1, 5). In my understanding, this leaves no room for a wife to be in subjection or submission to a man other than her husband, such as a boss at work. Jesus Himself taught “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other” (Matthew 6:24). I understand that the context here is money, but Christ’s teaching certainly fits with the rest of the

Scriptural passages studied so far. Therefore, serving another master or submitting to some man other than your own husband is striving to serve two masters. Christ has said that this is impossible. “For either he will hate the one, and love the other; or else he will hold to the one, and despise the other.” “Hate” and “despise” are very strong words, are they not? A woman working outside the home under another “master” is in danger of growing in her heart discontentment, hate, and a feeling of despising who God has created her to be and those whom He has called her to serve.

Yes, young wives and mothers are the specified recipients of this training, but unmarried women can also benefit from the same training and application of these Scriptural truths. This powerfully enables them to be prepared for whatever God has for them, both now and in the future. A young woman who practices “serving two masters”—her father and employer—while she is single will have perfected this for her married life. This development of an independent spirit could result in a miserable marriage for herself, her husband, and her family. As with any art, the best way to master the art of contented submission is to practice it! Who could be a better recipient of this practice than a young lady’s father? Ideally, a daughter’s relationship with her father will be a vivid picture of what her future relationship will be with her husband.

My belief is that God did not intend for His women to pursue careers outside the home. The curse that he put upon Adam — the first curse issued in the world — was that he would have a sorrowful, difficult time laboring for his provision: “And unto Adam he said, ... cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shall eat the herb of the field; in the sweat of thy face shall thou eat bread, till thou return unto the ground.” As for Eve, “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children; and thy desire shall be to thy husband, and he shall rule over thee” (Genesis 3:16-19). The woman who labors to provide for her family while trying to maintain her role as wife and mother voluntarily takes upon herself both the curse of the man and the curse of the woman. The curse of laboring for provision was the curse that God saw fit to place upon the man—not upon the woman. Unfortunately, because of our disobedience in the Church, there are now many women who are forced to suffer under Adam’s curse — women for whom families and churches should be providing (widows, abandoned wives, etc.). This disobedience is expanded when the women laboring outside of the home are not widows or

abandoned women, but wives and mothers in an average Christian home. How can either of these situations do anything but blaspheme the Word of God (which calls Christians to provide for widows and orphans and calls men to provide for and protect women and children)?

As a well-organized keeper-at-home, the godly wife is not only fulfilling the role God has created her to fulfill, but is now further available to assist her husband in his role. “The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life... Her husband is known in the gates, when he sitteth among the elders of the land... Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful, and beauty is vain: but a woman that fear the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.” (Proverbs 31: 11-12, 23, 28-31) Her husband trusts in her implicitly. He knows that her greatest goal in life is to joyfully and lovingly support him in his duties and care for his household. He is confident in her abilities and knows her heart attitude. This allows him to throw his energies into providing for his family. Then, after a tiring day “in the gates,” he cannot wait to return home and enter his haven of rest that his wife has prepared and maintained for him. Notice here where her praises are sung: “Let her own works praise her in the gates.” Could these be the same gates where her husband is known? Therefore, by singing the praises of his supportive wife, her husband is making her known through his influence. What better honor than to be known and praised to the elders of the land? The delight and contentedness of both the husband and the wife in their respective roles in accomplished simply through the tender submission of the keeper-at-home.

In summary, I do not see how a career outside the home in any way honors or obeys God’s design for who we are as women. If we truly believe that He is our Divine Creator, that He has known us since the beginning of time, and that He is the omniscient, watchful, tenderly caring God we know Him to be, then our actions will reflect this. If we trust Him and respect His leading and protection in our lives, we will desire to be exactly what He desires us to be. Let us bring glory to Him in the only way He has created us to do so—by being creative, industrious, joyful, contented keepers-at-home.

—Melissa Keen is a homeschool graduate (age 4 through graduation) who lives at home with her parents, serving her

family and her church community. With her parents and siblings, she works to extend hospitality to visitors through their home. Melissa also enjoys reading, calligraphy, sewing, floral arranging, playing piano, writing, and caring for young children.

“Exegetical Defense of the Woman as Keeper at Home” by William Einwechter:

In Titus 2:3-5 the apostle Paul charges the older women in the church to teach the younger women “to be sober, to love their husbands, to love their children, to be discreet, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” The instruction for women to be “keepers at home” generally has been understood by the church as teaching that the sphere of a married woman’s work is her home. This understanding is reflected by the Puritan commentator Matthew Poole, who interpreted the phrase to mean: “housewives, not spending their time gadding abroad, but in looking to the affairs of their own families.” (1) The Christian woman as a housewife, looking diligently to the affairs of her family, was the standard in Puritan New England:

In seventeenth century New England no respectable person questioned that a woman’s place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth her duty was to “keep at home, educating her children, keeping and improving what is got by the industry of the man.”(2)

However, this view went beyond the Puritans and was the perspective of all branches of the church and a central aspect of Western Christian culture. For example, Lenski, the eminent Lutheran commentator, stated that the phrase “keepers at home” indicates domestic responsibility and that the home is the place of a married woman’s work; she is a “housekeeper” who dispenses “all good things in this domain.” (3)

Nonetheless, in accord with the spirit of our age that looks in disdain upon the notion that the sphere of a married woman’s work is her home, many in the church have rejected the earlier consensus understanding of “keepers at home.” Instead, to be “keepers at home” is interpreted to mean that a wife and mother is “to be busy at home” (NIV), i.e., she “should not be idle or derelict in fulfilling home duties.” (4) In other words, “keepers at home” does not define the married woman’s calling or the sphere of her work, but is simply an admonition not to neglect her domestic duties. Therefore, a wife and mother may pursue a

career outside of the home — as a lawyer, teacher, sales clerk, etc. — as long as she fulfills her responsibilities in the home.

The difference between the traditional interpretation of “keepers at home” and the modern version is considerable. While the traditional interpretation established the home as the sphere of a married woman’s work and calling, the modern understanding says that the term does nothing of the kind. While the traditional interpretation defined a married woman’s “career” as homemaking, the modern view teaches that a married woman may pursue a career outside of the home as long as she does not neglect homemaking. While the traditional interpretation calls the woman to focus her energy, time, and talents in the home in the service of her family, the modern view says that she is not so “restricted” and may go outside the home for her employment. Which is the correct understanding? It is our belief that the traditional interpretation is the correct one. We base this opinion on the meaning of the Greek word translated “keepers at home,” and on the wider Biblical teaching on the roles of the wife and mother.

The Meaning of “Keepers at Home”

The Greek word translated “keepers at home” is *oikourous*. This word is derived from two Greek words. The first, *oikos*, means a house, a dwelling, or, by metonymy, a household or family. The second, *ouros*, refers to a keeper, watcher or guardian, i.e., one who has the oversight and responsibility for something. Thus, the basic significance of *oikourous* is that of a “housekeeper,” that is, one who watches over a household and family, seeing to it that all members are cared for, and all things maintained in good order. *Oikourous* is used only in the New Testament in Titus 2:5; therefore, in seeking to accurately discern its meaning we must look to the Greek literature of the New Testament era. There, the word *oikourous* meant watching or keeping the house. It was employed in reference to a watchdog and to a rooster, but more germane to the context of Titus 2:5, *oikourous* also meant keeping at home, and was employed as a substantive, “housekeeper,” to indicate the mistress of the house. Furthermore, it was specifically used in praise of a good wife. Interestingly, *oikourous* is utilized contemptuously of a man who refused to go out to war, designating him a “stay-at-home” man. (5) The verbal form, *oikoureo*, meant to watch or keep the house. It was used of women to indicate those who were at home to watch over the affairs of a household, and of men to designate those who stayed at home to avoid military service. (6) Other closely related words such as 1) *oikourema*, meant keeping the house and staying at home, and was used to refer to

women as the “stay-at-homes”; 2) oikouria, referred to women as those employed in the work of housekeeping; 3) oikourios, meant the wages or rewards for the work of keeping the house, but also designated, significantly, keeping children within the doors of the house, i.e., keeping them at home. (7)

On the basis of this word study, it is concluded that oikourous was primarily used in the positive sense to indicate both the nature and sphere of a married woman’s work. The nature of her work is to manage the affairs of her household, and the sphere of her work is the home. It is important to note that oikourous and its cognates all included the idea of staying at home. Therefore, we believe that the “keepers at home” are those who stay at home for the purpose of managing their households. Paul’s admonition is definite: Let the older women teach the younger women to remain within the sphere of their own households so that they might properly attend to their duties of caring for their family and managing its everyday affairs.

The Biblical Roles of a Wife and Mother

The fact that “keepers at home” refers to the married woman’s responsibility to stay at home to care for her family is confirmed when the Biblical teaching on the roles of a wife and mother are considered. Her role is so vital to the well-being of her husband and children, her responsibilities in keeping the home so demanding, that it would not be possible to properly fulfill them unless she devotes herself entirely to them. She cannot do what God has called her to do unless she abides at home.

THREE ROLES FOR WIFE AND MOTHER

God assigns three specific roles to the wife and mother. First, she is to be the helper of her husband. “And the Lord God said, “It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18). Here is revealed the primary purpose of the woman in relation to her husband. The Hebrew word “help” (ezer) comes from two roots: the first meaning to rescue or save, and the second meaning to be strong. It indicates one who is able (has what it takes) to come to the aid of someone who is in need. Thus, God created the woman so that she would be able to come to the aid of the man and be his support and help. The word “meet” means corresponding to, suitable, or comparable to. The woman will be man’s counterpart equal to him mentally, spiritually, and physically. Note carefully that “meet” is a word of essence or nature, while “help” is a word of function. This means that in essence the woman is equal to man, but in function she is subordinate to the

man — she is to assist and support him in his calling; or, her calling is to help enable him to be successful in his calling. As Calvin states: “Now, since God assigns the woman as a help to the man, he not only prescribes to wives the rule of their vocation, to instruct them in their duty, but he also pronounces that marriage will really prove to men the best support in life. We may therefore conclude, that the order of nature implies that the woman should be the helper of man.” (8) Other important Scriptures indicate that the woman was made for the man to be his helper, and that his success in due measure is dependent on her love and support (1 Cor. 11:7-9; Tit. 2:4; Pr. 12:4; 18:22; 31:10-12, 23).

Second, the wife is to bear and nurture the children. The bearing and raising of children is one of the central purposes of marriage (Gen. 1:28). By God’s creative design, the woman is the primary caregiver for a child; she is called and equipped by him to nurture the life and soul of a child. She was created with the marvelous capacity of conceiving and carrying life within her. After birth, she is prepared by God to nurse the child and provide the tender love and affection the child so greatly needs. In conjunction with her duty to help her husband, the wife has the great privilege and high calling to nurture the children of the marriage. The English word “nurture” is a beautiful word to describe a mother’s role. It means to nourish both body and soul. It refers to the tasks of feeding and educating a child.

The Scripture is definite in regard to the motherly responsibilities of the woman. When Paul discusses the qualifications for those widows who will receive support from the church, he gives a list of “good works” that should be present in the report concerning her. The first good work on the list is “if she has brought up children” (1 Tim. 5:10). The Greek word translated “brought up” (*tropheo*) is extremely important. It means not only to raise, but also carries with it the idea of personal attendance, that of being with the child to care for and to train. Furthermore, the word “brought up” indicates that the rearing takes place in the home. The noun form of “brought up,” *trophia*, means “brought up in the house, reared at home.” In other words, the good work of the widow in view is that she stayed at home to raise her children! In Paul’s instructions to younger women, he admonishes them to marry and “bear children” (1 Tim. 5:14). To “bear children” means to bring them into the world, but also to nurture and train them. In another text, where Paul discusses the public ministry of the church, he says that women are not to teach but be in silence. However, he quickly points them to the place of ministry God has called them to — “childbearing” (1 Tim. 2:15). This word is a

comprehensive term that comprehends all the duties of a mother — physical care, training, etc. — and could be translated as “motherhood.” Hiebert states:

“Childbearing” denotes the proper sphere in which woman finds the true fulfillment of her destiny. It speaks of the highest ideal of Christian womanhood. It brings out that which is noblest and best within her being. Paul’s thought naturally includes the training of children in a Christian home. It stands in opposition to the sphere of public teaching closed to her. (9)

The motherly nurture of children in their physical and spiritual development is of utmost importance to the kingdom of God. The next generation of God’s servants is largely in her hands. If she is faithful in fulfilling her calling, God will highly honor her, and she shall be counted as one of the true heroes of the Faith.

Third, the wife is to manage the home. In Paul’s charge to the younger women, he exhorts them to “marry, bear children, guide the house . . .” (1 Tim. 5:14). The verb “guide” (oikodespotein) is an expressive term meaning to rule the household, to manage family affairs. It indicates that the sphere of a woman’s authority is the home (as opposed to the spheres of church and state). Furthermore, “guide” is a present infinitive indicating that managing the home is the wife’s constant occupation, her full-time job. In the Biblical description of the virtuous woman, we are told that “she looketh well to the ways of her household” (Pr. 31:27), meaning that she is a wise and diligent manager, supervising all aspects of family life. Additionally, the Scripture says that through her skill as a manager a wise woman secures the well-being of her household, while a foolish woman neglects her managerial responsibilities and her house comes to ruin (Pr. 14:1).

Thus the roles assigned to the married woman by God confirms that “keepers at home” refers to those who remain at home so that they might properly attend to their duties of caring for their family and managing its everyday affairs. When her duties are understood in all their scope and significance, it becomes clear that only by being “keepers at home” can a wife and mother fulfill her high calling from God to be a helper to her husband, a mother to her children, and a manager of her household.

What About the Virtuous Woman?

A common objection to the interpretation that to be “keepers at home” requires a married woman to confine her work, her “career,” to that of her home, is that the virtuous woman of Proverbs 31 did not so confine herself. We are told that she was a “business woman” engaged in pursuits beyond the sphere of her own household, thus justifying the claim that a wife and mother is free to pursue employment and a career outside of the home. But the picture of Proverbs 31 is that of a woman managing her own household, not of a woman leaving the home for employment elsewhere. Actually, the portrayal of the virtuous woman provides strong support for the traditional interpretation of “keepers at home.” She is a wise manager of the resources her husband commits to her care (vv. 14, 16, 24). She is a true helper to her husband enabling him to rise to prominence (v. 11, 12, 23). She cares for the needs of her children and husband, assuring that they are well fed and well clothed (v. 15, 21). She sees that all their property is put to good use (v. 16). (10)

Conclusion

May God be pleased to restore to the church the proper understanding of “keepers at home” so that the Christian family and the Christian church might once again benefit from having the wife and mother in the home filling it with her presence, love, care, and wisdom. We often speak of the home as being the foundational unit of both church and state. We often say, “As goes the family, so goes all else.” So let us give it the priority it deserves, and return the wife to her indispensable role of helping her husband, nurturing her children, and managing her household. We know that a well-ordered home is one of life’s greatest treasures. So let us act accordingly, and return the jewel that truly makes the home a treasure. Let us obey God’s law when he commands the wife and mother to stay at home so that she can properly care for her family and manage her household. Let us give honor to “keepers at home” for to such much honor is due. Our hope for the future of the church and society rests, in large measure, with the virtuous women who are “keepers at home.”

1. Matthew Poole, *A Commentary on the Holy Bible*, 3 vols. (Edinburgh, [1685] 1990), 3:803.
2. Edmund S. Morgan, *The Puritan Family* (New York, 1944), 42.
3. R. C. H. Lenski, *The Interpretation of Paul’s Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to*

Philemon (Minneapolis, 1937), 912.

4. Richard A. Taylor, "Who Are 'Keepers at Home'?" *Reflections* (Spring 1982), 17.

5. Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed. (Oxford, 1940), 1205.

6. *ibid.*

7. *ibid.*

8. John Calvin, *Commentaries on the First Book of Moses called Genesis*, trans. John King (Grand Rapids, reprint ed. 1989), 129.

9. D. Edmond Hiebert, *First Timothy* (Chicago, 1957), 62.

10. The true sense of Proverbs 31:16 is not that she purchases real estate, but that she puts the family's property to good use. The virtuous woman sees a field belonging to her husband that is either sitting idle or is not being used in the most profitable way. So she, literally, "takes" it (not "buys" it; see Hebrew text, and the center column reference of KJV), and sets it to good use by planting a vineyard there.

TRUE PATRIARCHY BRINGS ORDER AND HAPPINESS

Helen Andelin explains that true patriarchy brings order and happiness: "A home where the father presides is a house of order. There's less argument and contention, more harmony. Taking the lead helps him grow in masculinity. Out of necessity he acquires the traits of firmness, decisiveness, self-confidence and a sense of responsibility. When the wife is removed from leadership duties, she has less worry and concern, can devote herself to her domestic duties and succeed in her career in the home."

"Children who grow up in a home where father's word is law have a natural respect for authority, at school, church, and all areas of society. In a world where men lead we would have less crime and violence, less divorce, and less homosexuality. There would be happier marriages, happier homes, and therefore happier people. If the patriarchy could be lived widely, it would be a world of law and order."

Aubrey Andelin writes, "A family is not a democracy, where everyone casts his vote. The family is a theocracy, where the father's word is law. In the home the presiding authority is always vested in the father, and in all home affairs and family matters, no other authority is paramount. This arrangement is not arbitrary or unfair. It's a matter of law and order in the Kingdom of God."

Patriarchy is logical

He says, "There is also a logical reason why the man should lead: Any organization, to have a smooth-running system, must have a leader — a president, captain, supervisor, director, or chief. This is a matter of law and order. The family, a small group of people, must be organized to avoid chaos. It doesn't

matter how large or small the family; even though it be just man and wife, there must be a leader to maintain order.”

“But why should the man lead? Why not the woman? Using logic again, a man is by nature and temperament a born leader, who tends to be decisive and have the courage of his convictions. A woman, on the other hand, tends to vacillate. An even more sound reason for the man to lead is that he earns the living. If he must work diligently to provide the living, he needs jurisdiction over his life to do so. Women and children can more easily adapt. The final say rightfully belongs to the breadwinner.” If the wife follows well, it is easy for the children to follow the parents and respect authority. First Timothy 3:4-5 says, “He [the father] must have proper authority in his own household, and be able to control and command the respect of his children.”

Patriarchy works

Helen Andelin says, “Experience with thousands of women has proved that these teachings bring the results claimed Results have been unbelievable. Women who have thought they were happy before have found a new kind of romantic love come to their marriages. Women who felt neglected and unloved have seen their marriages blossom into love and tenderness, and women who have all but despaired over their situations have found the same happy results. Time and experience have proved these teachings to be true, that whenever these principles are applied, women can be loved; honored and adored, marriages flourish, and homes are made happier.”

“The first step to a happy marriage is to understand that all life is governed by law — nature, music, art, and all of the sciences. These laws are immutable. To live in harmony with them produces health, beauty, and the abundant life. To violate them brings ugliness and destruction. Just as unwavering are the laws of human relationships. These laws are in operation even though you may not understand them. You may be happy in marriage because you obey them, or you may be unhappy because you violate them without an awareness of the laws in operation.”

“Through ignorance of the laws of marriage relationships, much unnecessary unhappiness exists. We find one woman happy, honored, and loved; and another — no less attractive, no less admirable, no less lovable — neglected, unhappy, and disappointed. Why? This book explains why, for it teaches the laws she must obey if she is to be loved, honored, and adored. *Fascinating Womanhood* will teach you how to be happy in marriage.”

Art Buchwald wrote once, “It’s not easy being a man today ... there has to be something between macho and wimp.” Helen Andelin’s husband’s book *Man of Steel and Velvet* explains how men can walk the line between the extremes. True Father, of course, lives it perfectly.

“The Feminism of the Mothers is the Destruction of the Daughters” by Sarah Zes:

I have heard it said that the Heroism of the Fathers is the Legacy of the Sons. I would submit the reverse is also true. In our culture, the Feminism of the Mothers is the Destruction of the Daughters. ... the fruit of feminism. Our culture abounds with ... the fruit of feminism ...: from divorce, to the existence of daycares, to women in the workforce and in the military and in positions of authority in the church and civil government — the list is endless. Feminism has become so prevalent that we are influenced by it probably without even realizing it.

Feminism has affected the way we think — even the way we dress. Did you know that the lack of clothes we see women wear today is an effect of feminism? How many feminists do you know who dress modestly? We as Christian women need to make a distinction in our dress and make a conscious effort to dress modestly and femininely. We need to have a dress standard, and it needs to reflect Christ and not the world.

This influence of feminism is a serious problem. Because the Feminism of the Mothers is the Destruction of the Daughters, we daughters are in just as much danger of being destroyed — by the lies of feminism. The lies which tell us we should be independent from our parents and out from under their authority, training for a career or looking for our ministry outside of the context of our home and family. But Proverbs 14:12 says: “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” We must learn to recognize the lies of feminism and reject them.

LIBERTY IN SUBMISSION

Daughters — my plea is to you. We have been bombarded by an enemy seeking to steal our hearts and turn them away from our parents. We have been pressured by our egalitarian culture to look for our worth in peers, in education, in careers, and in individual ministries outside the home. I encourage you to heed the testimonies of Deborah and Sarah — who being dead, yet speaketh. In the Scriptures, we see that Deborah and Sarah were strong and godly women — and they were under the authority of their husbands. As it says in I Peter 3:5-6: “For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” Let me tell you, there is liberty in submission. There is liberty in submitting to your father. Don’t let your heart be taken captive by the independent spirit of feminism. We as daughters are not sufficient to guard our hearts

— God has placed us under the authority of our fathers to protect our hearts.

So I encourage you — give your heart fully to the Lord Jesus Christ and to your father (or if you are married, to your husband) and be under his authority. Find your mission in being his helpmeet. Your job is to honor and serve him as your leader, your protector, your head. The Word of God tells us as women to delight in being keepers at home and to love children. We are to make our father's (or husband's) home and work as productive as possible.

Our obedience or disobedience to the high calling Jesus Christ has given us as women will affect future generations and even the future of this nation. Instead of being known as a generation where the Feminism of the Mothers is the Destruction of the Daughters, let us instead leave a legacy of faithfulness so that we and our children will be more than survivors of our culture of death — we will be conquerors of it for the glory of God.

—Sarah Zes has the blessing of being the eldest daughter of James and Kathleen, and finds her mission in serving them and advancing their vision. Her energy is employed in this task, as she aids her father in spreading the message of Biblical family renewal through tapes and books, as well as through hospitality. Not home educated until her last two years of high school, Sarah is so thankful to the Lord Jesus Christ for the refining journey He has taken her on from 'Christian feminism' and a career mindset to one of joyful submission and obedience to the calling He has given women to be keepers at home for His glory.

What can be more important than how we define masculinity and femininity? How can we achieve mind-body unity, unity in our marriages, unity in our families and unity of nations if we do not see from God's viewpoint on what true family values are? Father is not the only person speaking out against the madness of liberals. The consequences of liberalism is that people are hurt by their unprincipled advice. We can never be free of the consequences of ignorance of the laws of the universe.

Sun Myung Moon brings order to this chaos we live in. He says, "There is a clear order in the world. A natural heavenly order is coming. Because we have True Parents, we can unify the world through True Love and bring the heavenly order. We can move away from the history and tradition of the false parents and develop the correct tradition" (3-19-05). Father is absolutely consistent in saying men lead women. His words and actions show he is for patriarchy. The numbers of women leaders in the history of the Unification Movement is so miniscule next to the numbers of men it is not worth noticing. Many of those women were single or barren or widowed. Any rational, clear thinking person who reads the thousands

of speeches of Father will notice that he constantly teaches that men are subject and vertical and women are object and followers. It is wrong for anyone to read into Father's speeches and his actions that he is contradictory and speaks with a forked tongue on men and women relationships by saying that women are subject and men are object. The bottom line is that Mother has been the model, biblical, old-fashioned wife who does not lead, provide or protect her family. Father is the ultimate strong, godly patriarch and teaches the same as the Bible. He is absolutely anti-feminist, anti-socialist, anti-egalitarian, anti-communist, and anti-liberal. Father hates liberalism. It is our number one enemy. Anyone who tries to twist Father's words to condone the liberal feminist agenda against the traditional, biblical family is a false teacher who no one should listen to. To fight the liberals he has to date spent over two billion dollars on *The Washington Times* newspaper to counter the liberal *Washington Post*. Father says this about liberals:

This country desperately needs a God-centered president, senators and congressmen. America's intellectual establishment is liberal, godless, secular, humanistic, and anti-religious. We are declaring war against three main enemies: godless communism, Christ-less American liberalism, and secular-humanistic morality. They are the enemies of God, the True Parents, the Unification Church, all of Christianity, and all religions. We are working to mobilize a united front against them. I have proclaimed the goal of uniting the peoples and religions of the entire world.

Please rise above all difficulties, opposition, persecution, and internal struggles. You blessed couples must set the tradition on the worldwide level; then you shall reap the great victory for everyone. We shall return this world to the original, unpolluted condition of the Garden of Eden and to the pure, unstained heavenly four-position foundation. That is our mandate. (8-29-85)

VERTICAL AND HORIZONTAL RELATIONSHIPS

At the website for The Counsel on Biblical Manhood and Womanhood Ted Tripp writes in his article titled "Embracing God's Plan for Authority" about vertical and horizontal relationships:

Because our culture has rebelled against God it tends to present a horizontal relationship between all members of creation. God, Angels, Men, animals are on one horizontal plain. Sweet and seemly interaction between them is presented as them making no demands on one another; as living in mutual respect and cooperation. This same horizontal presentation is made with regard to human authority. Everyone must be a peer. Obedience is the product of persuasion or overwhelming force. Because our culture has no concept of a vertical hierarchy of authority in

which equals willingly place themselves under authority structures that God has ordained, it cannot teach our children how to submit. We do not see submission as dignified and noble; we see it as servile and foolish. We do not believe that it is sweet and seemly for parents to rule and for children to submit.

A biblical picture of authority presents a world in which there is a hierarchy of authority established by God. The Bible describes the relationship between authorities and those under authority as vertical, as in “Therefore God exalted him to the highest place and gave him a name that is above every name,” (Philippians 2:9). With regard to lordship, then, Jesus Christ is not our peer; he is not on the same plain as we are. He is above us. All the relationships that God has established between the governors and those governed follow this pattern. They are vertical, not horizontal. In this vertical hierarchy of authority, it is sweet and seemly to honor and obey those who are above us, and to govern those below us.

The Egalitarians who push for women to be pastors and professors who have authority over men are wrong in their fundamental belief that the Complementarians do not respect women and believe that women are inferior and subhuman simply because they believe in hierarchy. The criticisms of the Left are projection. They are the ones who are disrespectful. The founding fathers of America believed that men and women have the god-given right to have life, liberty and the pursuit of happiness. Feminism is an ideology of death, slavery and profound unhappiness. The proof of the pudding is in the eating. Godly patriarchal families are overall happier than egalitarian families. We all have a choice to make. Either we believe books like those of the Andelin’s are on the side of God or we believe in books like those of Betty Friedan. Unificationists must join in the battle of the books against the Left that pushes women to dominate men. Let’s join those who fight for true masculinity and true femininity.

At the website for The Council on Biblical Manhood and Womanhood (CBMW) they had the following article titled “CBMW leader addresses gender roles at annual SBTS collegiate conference” by Jeff Robinson:

When men and women faithfully fulfill their biblically-ordained roles in the home and church, they are giving the world a picture that reflects the character of God, Randy Stinson told an audience of college students during the sixth annual “Give Me An Answer” collegiate conference last month at The Southern Baptist Theological Seminary in Louisville, KY.

Stinson, executive director of The Council on Biblical Manhood and Womanhood (CBMW) told students that the Bible is clear regarding the roles men and women are to play in the home and

in the church. The Bible is not quite as muddy on the topic as many in the evangelical world insist, he said.

“The Bible is very clear on a number of things regarding gender issues,” Stinson said. “I am taken aback by the confusion on this issue in the culture, confusion over something as basic as what it means to be a man and what it means to be a woman.”

Much is at stake in the debate, Stinson said, particularly an accurate portrayal of the character of God. In Scripture, we learn that God has ordained complementary roles for men and women as part of the fabric of creation, Stinson said. Ephesians 5 makes it clear that when men and women function in these roles in the home, they are reflecting the gospel itself along with the character of God, he said.

“In Ephesians 5, the mystery that is being revealed is this relationship between man and women,” Stinson said. “This relationship—the way it was in the garden before the fall—was always intended to be a picture of Christ and the church, to point people to Christ.

“This isn’t about us. It is about God. This order is reflecting something about God. This is not about ‘who’s the boss?’ It is about Christ and the Church and the gospel. Yes, it does involve authority and submission, not in the sense that it is oppressive, but in the sense that it paints a picture.”

Stinson told students that the Bible’s depiction of complementary gender roles is particularly offensive to most in the culture and some in the church because it involves a structure of authority. But to understand a hierarchy within the home and church as oppressive and restraining to one or both genders is to misunderstand the biblical teaching, he said.

“Authority is a bad word today,” Stinson said. “People don’t like authority. Unfortunately, for those people, the Bible has a lot to say about authority. The Bible has given us clear structures in the home, the church, and in society and the Bible says authority structures have been given for our good. In my estimation, it is the imprint of God on everything. Authority and submission are given by God and the church.”

Stinson unpacked the Bible’s teaching on gender roles in the home and church, showing how a complementarity of the genders is in view from the beginning in the first two chapters of Genesis. The apostle Paul builds his case for male headship

in both the home and the church by grounding his teaching in Genesis, he pointed out.

Gender role confusion is a product of the fall as Gen. 3:16 makes clear, he said. Before the fall, both the man and woman were submitting graciously to God's complementary design, he said.

... while men and women are equal in essence and value and each are equally made in the image of God, both genders are given equally important roles to fulfill to the glory of God.

"This does not violate their full equality," Stinson said.

Within the church, the Bible restricts women from teaching or exercising authority over men, Stinson pointed out. However, all members of the body are gifted and all gifts are of equal value in the service of the church. But the Bible—in passages such as 1 Tim. 2 and 1 Cor. 11—sets clear parameters for how gender roles are to play out in the church, he said.

This structure is the same for both the home and the church, he said. Men are to serve as the spiritual leaders in the home and as elders or pastors that lead the church. This does not denigrate the value of women nor does it keep them from serving in many vital roles that are key to the health of the church, he said.

"Everybody has a place in the body of Christ," he said. "And one place is not more important than the other. It does not reflect your value before God. Your value is not determined by how many accolades you get and how public your role is. Every part of the body is important.

"The two clearest institutions in the Bible are the home and the church. It only makes sense that God would put clear structures in place and make clear what He wants and how He wants those things to work together. Let's not underestimate structure. How you structure things many times will determine how well things will work later on and how it honors God later on."

Since patriarchy has been rejected in the twentieth century there has been a dramatic decrease in the birthrate to the point that many nations are literally dying. Patriarchal, traditional men want children. Feminized, egalitarian men do not. Phillip Longman writes in his book *The Empty Cradle: How Falling Birthrates Threaten World Prosperity* that the solution to this serious problem is patriarchy. In the documentary *Demographic Winter: the Decline of the Human Family* (www.demographicwinter.com) he says that the feminist culture as embodied in feminist Sweden is the route of death to the family and the nation. Only the

patriarchal orthodox Christians, Jews and Muslims Christians are having families beyond the replacement level of 2.1. Be sure to watch this DVD and listen to what he and other scholars are saying. It proves my point that patriarchy is God's number one value.

THE RETURN OF PATRIARCHY

“R. Albert Mohler, Jr., serves as president of The Southern Baptist Theological Seminary—the flagship school of the Southern Baptist Convention and one of the largest seminaries in the world. He is a theologian and ordained minister, as well as an author, speaker and host of his own radio program The Albert Mohler Program, and he serves as one of CBMW's council members.” At his website albertmohler.com he has an excellent article titled “The Return of Patriarchy? Fatherhood and the Future of Civilization.” He teaches:

Will the world soon experience a return of patriarchy? That is the question raised by Phillip Longman in the current issue of *Foreign Policy*.

The magazine's cover features a rather stunning headline: “Why Men Rule—and Conservatives Will Inherit the Earth.” That headline would be surprising in almost any contemporary periodical, but it is especially significant that this article should appear in the pages of *Foreign Policy*, published by the Carnegie Endowment for International Peace. The publication of this article is likely to set a good many heads to spinning.

Phillip Longman is Bernard L Schwartz Senior Fellow at the New America Foundation. He is a well-respected author and researcher, whose books have included *The Empty Cradle: How Falling Birthrates Threaten World Prosperity and What to Do about It* (2004). In his previous works, Longman has projected how falling birthrates throughout advanced societies will lead to financial, political, social, and demographic decline.

In this new article, he presses his argument to the next stage—announcing the return of patriarchy—the concept of male leadership—as essential to a recovery of higher birthrates and reproduction.

“With the number of human beings having increased more than sixfold in the past 200 years, the modern mind simply assumes that men and women, no matter how estranged, will always breed enough children to grow the population—at least until plague or starvation sets in,” Longman explains.

“Yet, for more than a generation now, well-fed, healthy, peaceful populations around the world have been producing too

few children to avoid population decline. That is true even though dramatic improvements in infant and child mortality mean that far fewer children are needed today (only about 2.1 per woman in modern societies) to avoid population loss. Birthrates are falling far below replacement levels in one country after the next—from China, Japan, Singapore, and South Korea, to Canada, the Caribbean, all of Europe, Russia, and even parts of the Middle East.”

Throughout human history, a persistent fall in birthrates has served as a harbinger of cultural decline and a warning of cultural collapse. The reasons for this are many, but center in the fact that the cause of falling birthrates is often a loss of social cohesion and confidence and the effect of falling reproduction rates is a decline in economic prosperity and erosion of the social structure.

Put simply, a significant fall in birthrates means that, in the next generation, there will be fewer workers, parents, consumers, and contributors to the common welfare. As societies age, a greater percentage of the population tends toward the older end of the age spectrum—representing greater dependency and less economic contribution.

As Longman explains, many countries have attempted to address falling birthrates with aggressive encouragement for couples to have multiple children. Singapore offers “speed dating” events to citizens, intended to encourage young people to marry and have children. In Europe, the government often seeks to incentivize children by offering tax incentives and state-financed daycare systems.

In the end, these efforts seldom work. “As governments going as far back as imperial Rome have discovered, when cultural and economic conditions discourage parenthood, not even a dictator can force people to go forth and multiply,” Longman observes. “Throughout the broad sweep of human history, there are many examples of people, or classes of people, who chose to avoid the costs of parenthood. Indeed, falling fertility is a recurring tendency of human civilization. Why then did humans not become extinct long ago? The short answer is patriarchy.”

Longman’s short answer is sure to attract attention and spark controversy. His very use of the word “patriarchy” will set many teeth on edge. After all, the elimination of patriarchy has been one of the central goals of the feminist movement. According to feminist ideology—shared by vast segments of the population—is that patriarchy represents the institutionalized form of male

domination. Therefore, the liberation of humanity from the last vestiges of patriarchy has been a central feminist goal.

Nevertheless, Longman argues that the return of patriarchy is almost assured, given the social crisis that will be produced by a catastrophic fall in birthrates.

“Patriarchy does not simply mean that men rule,” Longman explains. “Indeed, it is a particular value system that not only requires men to marry but to marry a woman of proper station. It competes with many other male visions of the good life, and for that reason alone is prone to come in cycles.”

Longman understands the simple fact that a great deal of cultural capital is required in order to encourage young men to marry and men of all ages to fulfill responsibilities as husbands and fathers. The normative picture of the “good life” for men, at least as presented in the dominant media culture, does not include the comprehensive responsibilities of fatherhood. When men are not stigmatized for failure to be faithful as husbands and fathers, young men will take marriage and parenthood with little significance, as many will avoid marriage and fatherhood altogether.

To some extent, the statistics tell the story. Almost twenty percent of women born in the late 1950s are nearing the end of their reproductive lives without ever having had children. Longman’s assessment is blunt: “The greatly expanded childless segment of contemporary society, whose members are drawn disproportionately from the feminist and countercultural movements of the 1960s and 70s, will have no genetic legacy.”

Beyond this, the falling birthrate contributes to many other social ills. “Falling fertility is also responsible for many financial and economic problems that dominate today’s headlines,” Longman asserts. “The long-term financing of social security schemes, private pension plans, and health-care systems has little to do with people living longer. . . . Instead, the falling ratio of workers to retirees is overwhelmingly caused by workers who were never born.”

The effects within the society are psychological as well as demographic, political, and financial. As Longman understands, declining birthrates can also affect what he calls “national temperament.” He attributes the fact that the American voting population has become more conservative in recent years to anxiety over falling birthrates. Beyond this, we must now add

the fact that millions of voters, who would have been raised by more liberal parents, were simply never born.

For some, the political dynamic will attract the greatest interest. “Among states that voted for President George W. Bush in 2004, fertility rates are 12 percent higher than in states that voted for Senator John Kerry,” Longman reports. That statistic is nothing less than shocking. A twelve percent differential in data like this is highly significant and troubling. Looking to the future, Longman projects a “demographically driven transformation” of many cultures. “As has happened many times before in history, it is a transformation that occurs as secular and libertarian elements in society fail to reproduce, and as people adhering to more traditional, patriarchal values inherit society by default,” Longman argues.

But, why is patriarchy so important? Longman answers that question with great care. “Patriarchal societies come in many varieties and evolve through different stages,” he explains. “What they have in common are customs and attitudes that collectively serve to maximize fertility and parental investment in the next generation.”

A culture of patriarchy directs men to their responsibilities as husbands and fathers. Men who fail in these responsibilities are seen as inferior to those who are both faithful and effective. Furthermore, a patriarchal structure holds men accountable for the care, protection, discipline, and nurture of children. In such a society, irresponsibility in the tasks of parenthood is seen as a fundamental threat to civilization itself.

Longman quotes feminist economist Nancy Folbre, who observed: “Patriarchal control over women tends to increase their specialization in reproductive labor, with important consequences for both the quantity and the quality of their investments in the next generation.” As Longman explains, “Those consequences arguably include: more children receiving more attention from their mothers, who, having few other ways of finding meaning in their lives, become more skilled at keeping their children safe and healthy.”

Clearly, decisions about reproduction are made in connection with many other decisions and priorities in life. Research conclusively indicates that a couple’s ideological commitments are correlated to reproduction. Longman summarizes the data this way: “The great difference in fertility rates between secular individualists and religious or culture conservatives augurs a vast, demographically driven change in Western societies.”

Longman understands that his proposal will be controversial. After all, many persons associate patriarchy with either male superiority or brutal misogyny. Longman understands that these are exceptions rather than the rule. Pointing to the patriarchal excesses of Taliban rebels or Muslim fanatics in Nigeria, Longman states: “Yet these are examples of insecure societies that have degenerated into male tyrannies, and they do not represent the form of patriarchy that has achieved evolutionary advantage in human history. Under a true patriarchal system, such as in early Rome or 17th century Protestant Europe, fathers have strong reason to take an active interest in the children their wives bear. That is because, when men come to see themselves, and are seen by others, as upholders of a patriarchal line, how those children turn out directly affects their own rank and honor.”

Longman’s logic comes down to this—men are far more likely to assume and fulfill these responsibilities if the society values the role of fathers as leaders in the home, as breadwinners, and as protectors of the larger family structure and of civilization itself.

A truly Christian response to this argument must go further than cultural concerns alone can sustain. In the biblical vision, patriarchs establish a trans-generational vision for their families, looking to generations beyond with the promise that the father will give himself to the task of fatherhood and leadership in order to perpetuate the promise and establish the line.

Beyond this, Christians should understand that the Bible reveals a form of patriarchy as the norm—with men called to lead within the marital union and the family, as well as the church.

The publication of this article within the pages of *Foreign Policy* should send a very clear cultural signal. Something serious is afoot when one of the nation’s most influential journals directed at questions of foreign policy takes up the return of patriarchy, especially among conservative Christians, as an issue of major consideration. Throughout his article, Longman is careful to argue for what he observes, rather than what he may or may not advocate. His verdict is clear—societies that follow a patriarchal pattern tend to reproduce at a higher rate and advance, while those who devalue the role and responsibilities of men as fathers find themselves in decline.

The very fact that this argument has now found its way into the pages of a journal like *Foreign Policy* represents a genuine

cultural development. Where this leads is yet unclear, but signs point to Longman's thesis being proved right.

What a powerful argument for patriarchy. There are great arguments for patriarchy besides those of theology and the Bible. Social scientists are discovering the power of patriarchal families versus the egalitarian families.

PATRIARCHS DREAM BIGGER

What a great day it will be when the president of the UTS and leaders of all the other Unificationist organizations speak out for patriarchy like this seminary president does. The essence of Patriarchy is love of wife and children. The more men are encouraged to become patriarchs the more they love their wives and children. They love children so much they want to have a huge family. The only way to get men to be magnificent family men is to get them to believe in patriarchy. Patriarchs think seriously about the distant future. Father teaches us to be confident and not be so concerned with the daily crises we face in this world: "You shouldn't be influenced by the crises in the world. Our path is clear" (10-12-08 rough notes, not a careful translation). Patriarchs think about empires and dynasties; they dream bigger than any other men. The key to world peace is to get men to be patriarchs who will be excited about leading big families and about having big dreams for an ideal world where all women and children are protected. Isn't that the essence of Sun Myung Moon? Isn't that what he teaches? Because feminists have disparaged patriarchy we now have entire nations in decline. Because so many men have been brainwashed by feminists, nations are literally dying out. Do the math. Those who embrace the core values of patriarchy are going to have more godly children who will in turn have more children than the Egalitarians. Eventually those who believe in and love patriarchy will rule the earth because they will simply outnumber the opposition.

This goes for followers of Sun Myung Moon as well. Those Blessed families that believe in the patriarchal model for the family will have more children than those Blessed couples that build egalitarian marriages and families. In time egalitarians in the Unification Movement will be so outnumbered they will have no power. Not only will the Blessed couples who live by the ideology of patriarchy have a greater quantity of children they will have higher quality and happier children than the egalitarians. Patriarchy works. Egalitarianism does not work. Patriarchy is for winners. Egalitarianism is for losers.

LET'S HAVE MORE BABIES

Paul Johnson wrote (4-17-06) an article titled "Let's Have More Babies" saying:

One of the nightmare visions that has faded away in recent years is the "population explosion." Even in the Third World rates of increase are rapidly slowing down. The danger now lies in the opposite direction. Europe in particular is producing fewer and

fewer children, with a high percentage of those who are born coming from immigrant families.

Italy is a sad case. As recently as the 1930s it had one of the world's highest birthrates. This was reflected in Mussolini's plans to colonize Africa and encourage migration to Argentina. Today Italy has one of the lowest birthrates. You can go into villages in northern Italy, whose inhabitants enjoy living standards their grandparents wouldn't have believed possible, and look in vain for children. The Italians are rich in all material things—save life.

Germany is just as sterile. In France things are marginally better, but that's almost entirely owing to the country's huge Muslim minority, now making up about 10% of the population.

Decline in Marriage

Particular groups in society once noted for their philoprogenitive (prolific, love of offspring) urges seem largely to have stifled them. During my childhood Catholics in Britain often had six to ten children. Now two is more likely.

Around 1900 Jews who had immigrated to Britain and the U.S. from eastern Europe often had huge families, with up to 16 children. Indeed, during this period Ashkenazi Jews probably had the highest birthrate in recorded history. Hollywood, for instance, was largely created by the offspring of such vast immigrant families. Now Jewish communities in America and Britain have birthrates well below the replacement rate, which constitutes a threat to their future.

Why is it that so many intelligent, well-educated, well-to-do people in the West are ceasing to reproduce?

Why? The answer is feminism. It is an ideology of death. Father has come to save us from this ideology that hates the patriarchal family. Patriarchal families are famous for being big families. Jewish and Catholic families used to have the image of having large families. They have been digested by feminism. Today the image of big families goes to the Mormons who boldly speak out for patriarchal families. Let's make Unificationists the most famous people for having bigger and happier families than the Mormons. Let's follow True Parents who made a goal of having at least 12 children. The only way this will happen is if the Unification Movement embraces the ideology of patriarchy. I have written a book on this titled *12 Before 40: the Case for Large Families in the Unification Movement*.

The Unification Movement will never split into two groups like the Catholics and Mormons. The movement will not be split between Egalitarians on the Left and

the Complementarians on the Right. Why? Even if some Unificationists make the wrong decision to build egalitarian marriages and push for women to work outside the home, they will eventually be drowned out by those who embrace patriarchy because patriarchal marriages will simply procreate more than those on the Left. Patriarchy wins in the end because it has the most numbers and the most spirit. Unificationist egalitarians will eventually see that those who live by the value of patriarchy brings the most happiness and power and will change just like everyone in the world will eventually see the light.

In a speech titled “True God’s Day” given on the morning of January 1, 1996 Father said some things that I would like to emphasize:

This right-hand side represents man and the left-hand side represents woman.

Man’s love organ is convex and woman’s love organ is concave.

In your love relationship as husband and wife do you want to just sit and look at one another and smile? Or would you rather have a love relationship that is so tight, so sweet, so strong that you would become totally one like a rubber ball, and roll around together? Once you become totally one and begin rolling together like a round ball, when you roll too fast you will shout and scream and God will hear you and come down and enjoy watching you. [Father demonstrates] Interesting? Exciting? (Exciting)

Are you so excited that your five senses stop functioning? Caught by complete surprise your entire bodily functions stop. After you have heard Father’s speech up until this point, and observed Father’s bodily expressions, do you understand the extent of excitement that Father is talking about? (Yes) When you have that kind of love relationship between husband and wife, do you think God will exist among you and mingle with you, or will He remain outside and watch you? God will stay right at the central core. Which is the most enjoyable position, God’s or man and woman’s? (God’s) Does that mean that God participated in the love making action between husband and wife? (Yes) If that is the case, then does the motivation and origin of your love making come from God or man? (God) Universal, sacred, core motivation. This is the ideal motive for the creation of the universe.

Who do you think initiated love making first, God or man? (God) Then to whom did Adam and Eve’s marriage belong? (God) God’s dual characteristics of plus and minus, were manifested in man and woman and originally formed union there. The plus characteristic of God goes down toward the

minus of the union. You can prove this by observing man and woman when they are about to become one—man's right hand usually touches woman's left hand. Woman's right hand touches man's left hand because they are facing each other. That is the way you become one.

This circular motion takes place between man and woman when they hold each other's hands, man's right hand woman's left hand. Wife's right hand and husband's left hand. Then they hold hands and pull and push each other and that is how rotation takes place.

DIVINE LAW

Suppose both husband and wife wake up at the same time in the morning and both are in a hurry. Who should take the bathroom first? (Laughter) Don't laugh. I'm teaching you divine law. Then, according to divine law, who should take the bathroom first? (Husband) Suppose he takes time and doesn't come out and you have an emergency? (Laughter) Well, if he takes too much time, and the wife has no way of stopping herself, then she may go into the bathroom. If the toilet is still occupied then she can relieve herself on the floor. Then if she makes the floor wet she can wash the floor thoroughly afterward. Who is supposed to clean the floor? Who wet the floor? (Laughter) Wife did, therefore she should clean up. Women usually relieve themselves while sitting down. Then while in this position can she shout at her husband and scold him for taking too much time and order him to clean up the floor? Can she say that? Those Blessed couples' husbands, you should never follow your wives with dried rags to clean the floor. If you have practiced such a life, you have to change it immediately.

Man alone is only half a human being. Woman herself is only half a human being. But through marriage they can form a whole human being.

The Western culture, which has been pursuing material, has become like an animal world. Whereas the Oriental culture which has been pursuing spirituality, has become a more noble world. Westerners greet one another by shaking hands horizontally, whereas Orientals greet one another vertically by bowing down. Many Westerners sleep on the stomach. Raise your hand if you sleep on your stomach. In the Orient, those who sleep on the stomach may be considered animalistic. Because cows and other animals always sleep on their stomachs. No matter how smart any animal may be, there is no animal which sleeps on its back exposing its stomach. Only human

beings have this privilege. Human beings lay on their back and stretch out their arms and legs. This is the position to welcome God, telling Him to please come down and be embraced by you. When you sleep on your stomach and kick your legs like this [Father demonstrates] no matter how hard you may kick, God cannot come down, because you are turning your back against God. It is the position in which animals search for their food.

There are many people who constantly eat. They eat while walking, while talking, even while sleeping. It is like animals. As soon as animals secure a certain amount of food they keep it in their mouth and try to run away from other animals to eat it. While still running they eat. But human beings are supposed to have a nice table in front of them with nice china and enjoy their meal. As you take each mouthful of food you have to thank God and invite Him to taste it with you. This meal table can be like an altar upon which we make our offering.

Woman's love organ is for the sake of man. Man's love organ is for the sake of woman. Husband and wife are able to become one through True Love from God. True Love means we have to serve God as our center, not Satan. When there is love making action, we should do so with God together. Since God is an absolute being He wants an absolute object. He does not want a temporary or conditional object. Therefore, can we think of the concept of divorce? (NO) Adam and Eve were not supposed to have many different stepfathers and mothers. Humanity should not know this reality. When children have more stepmothers and fathers it means that the heart of children will have more holes. Incurable holes in their hearts. That is what is happening in America. Therefore America is doomed to perish. If America resists, we have to kick it. Don't be proud of being American. God has left America. The only hope for this country is that Reverend Moon remains here. Therefore God still holds onto America. (Applause)

Father teaches us how to bring order into our disorderly lives. In the above quotes he mentions how women are on the left and men on the right. We learn how the differences between men and women make us attract each other in excitement. He shows us how exciting life is when we are in line with spiritual law. He even gives details like eating at tables instead of while walking. In the paragraph where he says the man goes to the bathroom first instead of the woman we must understand that he really does mean that men are served first before women and in other speeches he teaches that grandfathers are served before younger men. I came across a negative website to Father and the author quoted this paragraph and made it sound like Sun Myung Moon was crazy and disrespectful to women when he talked about her going to the bathroom on the floor. Father is joking about the

woman relieving herself on the floor but outside people and even some followers misinterpret what he says.

He is not joking about men going first. He is also serious about how bad divorce is. He is right in saying that children in divorced homes and those who live in blended families have “incurable holes in their hearts.” Divorce weakens children for life. There is so much divorce that Father is very critical of America. Some outside people think he hates America but he talks the way he does because he wants to save America and not see it fall like so many other nations have. And he is correct in saying that the “only hope” for America is his words of truth.

There are many organizations that ask for donations to help the starving children of the world such as Feed the Children, CARE, World Vision and Save the Children. Father has a relief organization called International Relief Friendship Foundation (IRFF). Their efforts are sincere but what they should be doing is focusing on men with families. They cannot help everyone so they should look for men with families and help these men get a job or build a business so they can support their families. It should be Save the Men instead of Save the Children. It should be Feed the Men instead of Feed the Children. When I see the info commercials asking for people to “adopt” a poor child in countries like Kenya by mail and promise to give a few dollars a month they usually say that after they feed children rice and beans or whatever they have they then put the child in a school. This begs the question. What do they teach these children? Do they teach girls to work or be dependent on men in a marriage and family? I’m sure they don’t teach patriarchy.

We need to not only give money for food but we need to teach men how to earn money. The proverb is true that says, “Give a man a fish; you have fed him for today. Teach a man to fish; and you have fed him for a lifetime.” If we teach women to fish we will emasculate men. When we understand the importance of patriarchy we can better see how to help people. It is understandable that people see hungry women and children and want to give them food and set them up in business but we have to do things in order. The primary focus should be on raising men to be godly patriarchs.

There are poor children in Africa and other countries who have parents who are Unificationists and some of their parents are blessed. These first-gen and second-gen children need help from other Unificationists. When we give we should focus on the men, not the women and children. The men are the key to ending poverty in their families and ending poverty in their country. It is, of course, fine to give some money or aid to a woman or child sometimes, but the main focus needs to be on helping brothers in our movement be successful at providing for their families and in turn helping other families.

Father’s main message is that men and women are different physically and emotionally. He speaks about absolute sex. There are also absolute roles. Father’s core value is patriarchy because it is God’s core value.

Father says, "The divorce rate in this country is said to be more than fifty-five percent. Can the cause of divorce be more often traced to man or woman? Answer clearly. [Both.] That is not acceptable; it is either man or woman. Some thoughtful woman here said, 'Women.' So, individually speaking are there more bad men or bad women in this country? So, in order for that bad country to become good, should men follow women or should women follow men? Woman has to follow man. This is the conclusion" (12-15-91). In the 19th century men got the children in divorce. Father is right in saying that women often get the children in divorce now. This happened in his own family when his eldest son's children was given to his wife, Nan Sook Nim. Nansook Hong wrote a book entitled *In the Shadow of the Moons: My Life in the Reverend Sun Myung Moon's Family* in which she portrays her husband as a violent abuser. She feared for her life. According to the values in my books she should not have divorced her husband but separated until he changed. Blessed couples have no excuse to divorce once they have children.

Father has mentioned several times that it should be a law that children go to the father in divorce. In the case of fathers being drugged out criminals like Father's son was the children should go to another man in the father's family. The divorce court should have put Nansook's children in the custody of someone in Father's family such as in the home of one of Father's son's family until his oldest son recovered. This is one of the most powerful arguments I can make for saying Father believes in patriarchy. He speaks very strongly about this just as the Victorians felt very strongly about the importance of fathers. Sun Myung Moon says:

Women represent the field where the seed is sown. The owner of the child is not the mother. The father is the owner.

CHILDREN BELONG TO THEIR FATHERS

The conflicts within American families usually end in the divorce courts. The justice system nearly always grants custody of the children to the mother who then claims alimony from the father. This is how the fathers have miserable lives. However, we have to eliminate this satanic law and set the heavenly constitution. When people come to clearly understand that the children belong to their fathers, then there will be less than one-third of the divorce cases than presently exist. Without Godism, how can we solve the many family problems? All of the religious, social and political leaders have no solution whatsoever to the problem of broken families. Only True Parents have the solution. (8-1-96)

THREE-DAY CEREMONY

Because the Fall destroyed true patriarchy and uplifted fallen patriarchy Father has the Three-day Ceremony. Men change from being wimpy objects to fallen Eve and assume their rightful position as patriarchs who restore Adam's failure in

the Fall. This is a visible example of restoration of mankind back to true patriarchy. Second Generation and those who grow up as Unificationists should be taught Father's words on patriarchy and believe in the traditional, patriarchal family even though they are not required to perform the 3-day ceremony that restores patriarchy.

In one of the versions of the *Divine Principle* printed by headquarters of the Unification Movement entitled *Divine Principle (Level 4)* they explain the reversal that took place at the Fall this way: "all" the "disorders in the fallen world" originate from the third fallen nature of reversing dominion: "The third major aspect of the Fallen Nature is the nature to reverse the order of dominion. The angel was ultimately supposed to be under man's dominion, yet he dominated Eve, reversing the proper order. Eve was supposed to be under Adam's dominion, yet she dominated him. These reversals of dominion resulted in the Fall. All of the various disorders in the fallen world have their origin in this aspect of the original Fallen Nature."

If every Unificationist believes that "Eve was supposed to be under Adam's dominion" then shouldn't every Unificationist believe that every woman is supposed to be under their husband's dominion? What books do Unificationists read and study that show them how men are to dominate their wives and how wives are to be dominated? Some sisters have written glowing reviews of Helen Andelin's *Fascinating Womanhood* in church literature. I recommend Aubrey Andelin's *Man of Steel and Velvet* for brothers to learn wise insights on how to "dominate" their wives.

To restore, then, all the disorders of the fallen world, we must return to God's original order where Adam and Eve dominate Lucifer and Adam dominates Eve, i.e., God-centered patriarchy.

After the fall, women have been deceived and abused by Lucifer-type men throughout history. Since there have been countless crimes against women by men who had power over them, there is great resentment in women against men. Because of this history and also very personal resentment against men, many women find it difficult if not next to impossible to submit to their husbands. This is a tragedy in God's eyes. Until we can reverse the fallen nature in the family between men and women, we cannot free this world. At the three-day ceremony, the husband goes from the archangelic position to the position of Adam. This must be more than a symbolic ceremony if we want more than symbolic world restoration.

SUBJECT AND OBJECT

Father teaches that the 3-Day Ceremony in his marriage Blessing is about men being in the subject position and women being in the object position:

My mission is what? In the Old Testament era, circumcision was the condition to separate from Satan. It means bleeding

from the man's love organ, taking the archangel's blood out. That is why religions demanded that people live without marriage. At the time of Jesus, the baptism was the condition. In the New Testament era, the entire mind and body were to have been cleansed through baptism. Without unity of mind and body, cleansed, they could not receive the blessing. The era of the Lord of the Second Advent the condition is the blessing, the change of blood lineage. You've done the 3-day ceremony. Satan occupied the Old Testament and New Testament eras, so we have to come out of them. All things and the children, humanity, belong to Satan. Through the 3-day ceremony, the wife gives new birth to the husband, the man. Without going through that, you cannot become a true husband. But on the third day, finally, the husband takes the upper position, the subject position. (10-24-99)

Satan has got many people angry at hearing women as being objects and men leading women. In this ceremony the couple has sex three nights in a row with the woman on top the first two nights and the man on top the third night. One idea I have about this ceremony is that it restores the sexual act of love by fallen mankind. Eve fell with Lucifer in the first act of sex by human beings and then Eve had sex with immature Adam. It seems to me that one aspect of the 3-day ceremony is that the first night could be a reenactment of the Eve's first sexual encounter that was out of order and the second night representing Eve's out of order sexual relationship with Adam. The third night the man takes a true Adam's position and restores the Fall that had Satan dominating Eve with hatred instead of Adam dominating Eve with love.

Father often speaks about how wrong it is for women to dominate their husbands. The blessing restores Adam's position as head of the house and Eve's position to be his helper and follow him. The 3-day ceremony is about leadership. Father constantly teaches that men are not to be like the weak Adam in the Garden of Eden but godly patriarchs like the Third Adam that Father is. In the era of the 4th Adam all men are called by God to become like True Father and lead their families to victory over Satan's lie of feminism that pushes women to compete with and dominate men. Father says, "In order to restore, you must become a person who does things in the reverse way. At the time of the fall, the archangel gave to Eve, right? Next, Eve gave to Adam. Originally, Adam was supposed to dominate Eve with the authority of God's son. And Eve in the position of parent was supposed to have given birth to humankind. We must restore that fundamental and original heart." (*Blessing and Ideal Family*)

John MacArthur is a well-known Christian writer on family. In his book *The Fulfilled Family: God's Design for Your Family* he writes eloquently about the traditional family where the man leads and the woman follows. He correctly sees the wife's place is the home but he, like so many others, take two passages from Proverbs 31 that is often called a description of the ideal wife and mother and have the woman earning money. He writes: "God didn't relegate women to an

insignificant role of subservience; He designed them to bear and nurture children. ... We have a serious problem in contemporary society: no one is home. Recent statistics from the Department of Labor show that about two-thirds of American mothers with children under age six work outside the home. Some fifty million moms are employed outside the home, and millions of preschool-age children are growing up in day-care centers rather than at home. More and more mothers have been entering the workforce since the early 1970s.”

When did the Messiah come to America? The early 1970s. Satan has been successful in attacking the family while Father tries to save the family. It is no coincidence that feminism and socialist economics became so strong while Father began his public ministry in the 1970s. The sexual revolution is from Satan who works to thwart and frustrate Father’s crusade for the biblical, patriarchal family. MacArthur continues:

And the effects are already apparent across a broad spectrum of society. The exodus of mothers from the home has surely contributed to the rising tide of juvenile delinquency, the dramatic increase in adultery and in the divorce rate, and a host of other problems related to the disintegration of the family.

Of course I’m aware of all the economic and sociological argument people have set forth in favor of working mothers. Those arguments are frankly not very persuasive in light of the obvious detrimental effects of so many absentee mothers in today’s society. But more important, the Word of God stands squarely against the modern feminist agenda when it comes to the issue of working mothers. According to the Bible, a mother’s life belongs in the home. That’s where her first, most important, God-given responsibility lies. That is precisely what older women are supposed to teach younger women.

In First Timothy 5, Paul addressed the question of a church’s duty to care for widows. Rather than sending widows into the workplace to fend for themselves, Paul said each widow’s extended family has a duty to provide for her (I Tim. 5:8). In the absence of anyone who can do that, it is the church’s duty to care for the widow (v. 16). In the midst of that discussion, Paul added this: “I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully” (v. 14). ... This is so much God’s design for women that Paul even urged young widows to pursue marriage rather than a career. Consistently, Scripture suggests the wife’s role is to work inside, not outside, the home.

Paul wrote in the New Testament Age. In the Completed Testament Age, in the realm of the Fourth Adam, Unificationists should go beyond Paul. Beyond does not mean feminism but even more patriarchal care for women than Paul gives.

Blessed Couples have a new, unique kind of marriage. They are married in the lineage of God and have the second coming of Christ to follow. I believe this means that no Unificationist woman should have to leave the home to work or have a home-based business earning money. If she cannot get her physical family on her side or her husband's side to support her work as a homemaker then brothers in the Unificationist Movement should provide for her. If she never had children I believe she has the right to remarry (although I respect those who disagree and say that it doesn't matter if they had children or not they should never remarry). If she wants to never remarry and stay single for the rest of her life and join her husband in spirit world that should be respected. Even so, she should dedicate herself to helping other families and not work outside the home. She should be provided for until she reunites with her husband after death. If she is Blessed and has even one child she should not remarry and find a Unificationist community to help her raise her children. Our movement should believe in providing and protecting blessed sisters. This should be the cornerstone of our value system. The whole world should know that is what Unificationists believe and Unificationists will go through hell and high water to make sure every girl and woman has a safe nest for every moment of her life. The last thing we should be known for is that we encourage girls and women to earn money and even worse take welfare from the state or other charities outside our own.

MacArthur continues about this principle of women being taken care of by the church saying:

This principle is germane to the idea of being submissive to "your own husband," because if you are a wife who has a career outside the home, in all likelihood, you're in circumstances that require you to be submissive to someone besides your husband. Remember the principle of First Timothy 2:15 (Women will be saved in childbearing if they continue in faith, love, and holiness, with self-control"). God meant for women to wield their primary influence in the home, in the lives of their own children, and under the headship of their own husbands. Wives and mothers who opt for other career options risk forfeiting the blessing of God on their home and families.

Does that mean women must squelch whatever gifts and talents God has given them and become domestic slaves? After all, that's the feminist caricature of the stay-at-home mom. But it's not at all how Scripture depicts the virtuous wife and mother.

Proverbs 31:10-31 portrays the ideal woman for us. She's creative, industrious, intelligent, resourceful, and enterprising. There's nothing drab or monotonous or suffocating about her career as a wife and mother. Here is one amazing woman.

He then quotes the entire passage and says, "This passage is the definitive biblical answer to those who claim women are automatically stifled in their God-given

role as homemakers.” ... “And far from being imprisoned by her domestic duties ‘she is like the merchant ships’ (v. 14), seeking out bargains wherever they may be found. She’ll go anywhere she has to get the best price and the highest-quality produce or materials. She shops for “wool and flax”—raw materials. These are what she puts on the spindle and distaff (v. 19) to make thread. And with the thread, she makes tapestries and clothing (v. 22).” There are some Christian women who teach their daughters to sew some of their own clothing and make handmade clothes for their family instead of buying everything they need at stores. I think this is wonderful.

After writing good things MacArthur veers off the path into an intellectual swamp by writing, “She is shrewd in business. Having managed the household finances well and frugally, she finds a field that is a good bargain, buys the field, purchases vines, and plants a vineyard. Now she has a home business. She is strong; she is enterprising; she is generous; she is confident. But her home is still where she has cast her anchor.” The passages in Proverbs that has caused so much trouble are, “She makes linen garments and sells them, and supplies sashes for the merchants” and “She considers a field and buys it; From her profits she plants a vineyard.” We cannot read the Bible and take every word literally. We have to pick and choose. The Bible is not the whole truth. It needs to be interpreted in light of more truth that God has revealed. True Mother has never left her home sold things to any merchant. Neither should any female in any Blessed Family. We have to live by absolute values and the core value must be that men are hunters and women are nesters. Anyone who lives differently is of Satan. The moment a woman earns money she is not making her husband her career even if the husband and everyone else says she is. There should never be any reason for any Unificationist sister to be worried about her nest. If she doesn’t understand her role in life and is insecure in her home then what makes us different than the outside world dominated by Satan? We should be 100% in line with the universal principles of God. The second a woman earns money is the second she and her family have broken a sacred commandment of God. Unificationists are supposed to be experts at knowing and teaching the tactics of Satan. We are chosen by God to expose Satan lies. The big lie of Satan is feminism. Once you accept feminism, which America and much of the world has, you immediately descend into socialism. Feminism has the woman castrating the man in his home and socialism has the state castrating the man. Satan’s number one goal in life is to keep Adam weak and Eve disorderly.

MacArthur is an example of how hard it is to find truth. I highly recommend his book. There are many great insights but there is always a mixture with fallen man. There is no mixture in my books. Everything is absolute and consistent in what I write. There are no exceptions or future changes. MacArthur cannot see he is speaking with a forked tongue. He is contradictory. He writes that the Proverbs 31 woman has her husband and children praising her. Many families praise the wife and mother who leaves the home to earn money. This doesn’t make it right. They should pity her, not encourage her. He writes that family means everything to a godly woman. It is what “fulfills her life and satisfies her heart.” But we read earlier how he says that a woman having a money making business is also

fulfilling. He writes, “There’s no way such a woman would ever feel trapped in a dull and dreary existence. The truth is, no wife or mother can ever honestly be called ‘blessed’ or be truly fulfilled if she sacrifices home and family for the sake of a career in any enterprise outside the home.” Somehow he has the exception of her successful home business that requires her to leave the home with her goods and negotiate with merchants for a good price and bring home money. He wants his cake and eat it too. Either she earns money or she doesn’t. How can she be 100% for her family if she is out selling things to merchants? Is she taking her daughters to the marketplace and teaching them how to be businesswomen?

He writes, “All that is wrapped up in what Paul meant when he urged wives to be subject to their own husbands (Eph. 5:22). A woman in the workplace is subject to someone else’s authority. Her priorities easily become confused. She is out of her element. She forfeits her highest calling. But the home is where the truly godly woman flourishes. It’s where she finds her greatest joy. And it’s where she has her most important influence.” And then he undercuts everything he says by encouraging women to work outside the home.

MacArthur can say two completely opposing things and not see his illogic. He honors the Bible as a complete statement of truth in plain language so much that he can’t discern that the Bible is not written in plain language and it needs to be interpreted correctly. Blessed Couples must understand that the final act of the Blessing is the wife putting herself in the position of object. The act of love on the third day with her on the bottom is not about male domination but about male protection. The 3-Day Ceremony is about men becoming 100% hunters and women becoming 100% nesters. She doesn’t spend 10% or 50% or any percent of her time competing with men in the marketplace. That not only blurs sexuality it is often dangerous. How many fathers understand the danger girls and women face alone in the workplace? They are often taken advantage of by Lucifer type men. How many girls and women have been molested, raped, and killed in the workplace? How many have been seduced by men and how many women have fallen in love or lust and seduced men at work? I don’t care how bad an emergency is a woman must make it her number one priority to get herself into a safe nest. If her husband isn’t providing one then everyone involved better take a hard look at the dynamics of their relationships. God didn’t create men without the ability to lead, provide and protect their family. God made women capable of finding a nest and making it a place of nurturing and peace.

There are thousands of books about family giving all kinds of mixed messages. Take the truth from MacArthur and all other books on marriage and families but always be alert to when they step off the straight and narrow path. When it comes to books by Unificationists there should never be any Satanic ideas. Unfortunately at the printing of this edition of this book the Women’s Federation champions women leaving the home and reenacting the Fall by dominating other men. I implore Unificationist women to embrace patriarchy and help men fulfill their role of being hunters. If your man or any man in your family or church or society is not being a professional hunter and taking care of the women in his life and his church then he may be unconsciously castrated by his environment. There are a few men

who are evil and nothing a woman or anyone other man can change. They need to be locked up or supervised but the average Unificationist man has it in him to be a good patriarch and the average Unificationist girl and woman has it in them to be a good helper. It is difficult to be godly but it is more difficult to not be.

The 3-Day Ceremony is about the man being in the aggressive role of provider while the wife is in the passive role of helping her husband by spending the money he gives her to make her home a haven in a hurting world.

The following is an example of Father speaking strongly about the different roles of men and women:

Even though your mind and body are harmonized, you still need your object partner. Hence God created Eve centered on Adam. Without love, we cannot harmonize two entities. So God put everything in Adam, His invisible heart, mind and love. Once God created Adam and gave him everything, God became empty. Adam represented the sung sang, the subjective position, the male part. To get an object partner, God should create Eve as the visible object partner. That is why man stands in the external, visible situation and woman is supposed to receive everything. So she is concave.

God wanted to put his male, subjective, sung sang [internal] point into Adam, and this in Adam was supposed to go to Eve, and then the two would make unity. That is why Eve is totally an objective being. The man is supposed to put everything into Eve, as subject to the object partner. Woman should achieve absolute obedience. Adam is subject, so he should be able to create the harmonious situation. So man is the center of harmony, and woman practices absolute obedience, because Eve is concave and is the conclusion of the creation.

That is why woman, to fulfill the mission of “the field,” should respect and obey all male figures in the family: the grandfather, husband and son. Otherwise, she cannot accomplish woman’s original responsibility. So she has organs in the body that enable her to receive everything. She has a womb to hold sons. No matter how many seeds a man has, without a field, he cannot get fruit.

Once a woman insists on herself and puts herself first, not dealing with the family situation but going out from the family, what will happen to the family? It will all be destroyed. This is the Principle of Creation.

The womb exists between the bones [i.e. pelvic bones]. Man’s sexual organ goes between the two bones. So the woman has to

practice absolute obedience in order to receive God's seed. You have to possess that concept, or you will lose the original situation. If you loved someone before you received the blessing, you should completely forget it. If you remember it, you will be caught in hell. You have to keep your holiness with your body. You have to keep clean.

Without sons and daughters, and raising them up, you can never understand the man's world and children's world. So you have to have as many children as possible.

You have to be able to accept everything from your husband forever, no matter what the situation. Woman's character generally is eager to receive, and man's is generally eager to give.

By delivering children, women can make the condition to enter heaven. Without forming the family four-position foundation, women cannot get into heaven. This is the model of the family in the Cheon Il Guk.

You have to keep your purity. Men work outside the home, so the responsibility for the children is with the mother. So once a mother complains to her husband before the children, the children will have a bad concept of their father. They think God will punish their father. Even though she has difficulties with her husband, she should be one with him to restore harmony. Then the couple can establish equalized value. So the family is vitally important.

You should keep your position as husband and wife. Don't envy the high position of lawyers, businessmen and doctors in the secular world, because in front of God, they cannot compare to you in value. You must be able to keep the discipline of restoration, or you cannot be the owner of Cheon Il Guk.

The era to save the individual is over. We have to go forward to save the family.

Sun Myung Moon

December 1, 2002

East Garden

Translation by Rev. Dong Woo Kim

Unofficial notes by Tyler Hendricks

At Hoon Dok Hae on March 24, 2004 (Michael Jenkin's notes) Father said, "American women, you make yourselves the Queen of your house and make your husbands servants. But this is not right."

In *Blessing and Ideal Family* Father is quoted as saying:

Man acquires the authority of restoration centering on love only in the perfection stage, not the formation or growth stages. That is because the age of Adam and the next period were periods of failure. As a result, in the Old Testament Age, people did not inherit God's formation stage right of love. And centering on Christianity, people did not inherit God's growth stage love. Only after inheriting that formation- and growth-stage love privilege can we stand in the Completed Testament Age realm. The three-day indemnity ceremony establishes that condition.

The first day represents the restoration of fallen Adam and the Old Testament Age. The second day is restoring through indemnity the situation of Jesus and the New Testament Age. The third day is recreating the bride and the bridegroom in the place of Jesus. From there, for the first time, you can start on the proper track. Establishing the indemnity condition in this substantial way is complicated.

The holy wine ceremony establishes the condition of being born from a new mother. In the holy wine there is the blood of indemnity. By drinking the holy wine, you are being purified internally, and by wiping your body with the holy cloth you are being purified externally.

In *God's Will and the World* Father says:

Forty days after the Blessing there is an indemnity ceremony for substantial restoration that ordinarily takes three days. The 40 days is an interval of historical indemnity. In the formation and growth periods people do not have the authority to make restoration centering on love. Only after entering the completion period is that possible. Therefore, Adam's era and the next are the ages of failure. As a result, people could not fully inherit the sphere of God's love on the formation level (Old Testament age) or the growth stage centering on Jesus. Yet only by inheriting the sphere of God's love on the formation and growth stages can people enter the sphere of the Completed Testament age. The Indemnity Ceremony has the significance of symbolically accomplishing this inheritance. The first day is to restore the Old Testament age, or fallen Adam. The second day is to complete Jesus' mission and restore the New Testament age. In the Completed Testament age, represented by the third day, the man stands as the bridegroom in the place of Jesus and

recreates the bride. Then, for the first time, he can assume his proper position as a restored Adam. Restoration requires such concrete and specific indemnity conditions.

WOMEN STAND ON LEFT SIDE

To follow up on the point that on the third day the woman stands to the left of the man. Father often teaches that women are to stand and sit on the man's left just as True Mother does. I believe this ceremony is a ceremony to restore godly patriarchy that was lost in the Garden of Eden.

Philip Lancaster has written a must-read book for Unificationists. I believe anyone going to a blessing should read good books on marriage and family. Lancaster's book *Family Man, Family Leader: Biblical Fatherhood as the Key to a Thriving Family* is one of the best I've seen. Another excellent book for men is Aubrey Andelin's *Man of Steel and Velvet*. Two good books for girls and women are Helen Andelin's *Fascinating Womanhood* and Elizabeth Rice Handford's *Me? Obey Him?* I mention other excellent books and point out some bad books in my other books. I think Lancaster's book would be of great help for men understanding the importance of lineage. And lineage is the core belief of Father and therefore the cornerstone of the Blessing. Blessed couples are supposed to think in terms of thousands of years with millions of descendents who are on fire to build the kingdom of God on earth. Family is the most important thing to us and Lancaster's book touches on many points that brothers need to understand if they are to lead their wife and children to the high standard and great vision of Father.

Lancaster writes:

After the fall God called to Adam Where are you? Remember, Eve sinned first. Adam just went along. But God comes to him and points his finger in his face, as it were, and demands an accounting from him.

The point is that Adam is responsible, even though it was Eve who sinned first. He was in charge. God gave him the commandment. God was holding him accountable. This is the way it works with leadership. The head answers for all those under his authority.

Adam was not only acting for himself. He was the head of the whole human race, not Eve, and when he sinned the whole race fell into sin. "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men..." (Rom. 5:12). This is how seriously God takes headship!

After God's relentless confrontation, Adam played the coward and tried to pin the fault on Eve. "The woman whom You gave

to be with me, she gave me of the tree, and I ate.” We can even hear a subtle attempt to blame God: It’s the woman *you* gave me who led me into sin. So our first father failed to take responsibility. (Now you know where we get it!)

The real sin of Adam lay in listening to his wife’s invitation to sin and then following her rather than being the leader he was created to be.

God designed the man to be the head of the human authority structure—from the beginning.

What we see actually unfold in the garden is that, while he retains his formal authority as representative head of the race, Eve becomes the *de facto* (ital) leader and Adam the follower as they rebel against God.

We find perversity: the breakdown of the proper relationship between the man and the woman.

They both erred in a kind of reversal of roles.

Adam failed in his leadership by not protecting his wife.

A general failure of obedience to God’s created order [father talks about absolute love, absolute obedience] for the marriage relationship. It would not then be too much of a stretch to say that the first sin was Adam’s passivity and his failure to lead and protect his wife.

The passive male is the root of all evil. If Adam had been an active leader-protector instead of a passive follower, the curse would not have been pronounced on the world.

The well-being of the whole creation rests on the proper functioning of the various authority arrangements that God has established. Satan was a high angel who stepped out of his role and rebelled against God’s order. [we are all rebellious especially in last days] He came to earth to wreak havoc with the perfection God had created here. Eve got out from under her human authority, Adam, and instead of seeking his leadership took the initiative in rebellion and led her husband into sin. Adam failed to take the lead in the temptation episode and chose instead to accept the leadership of Satan and of his wife. The story of the entry of sin and misery into the world is the sad tale of a series of failure to submit to God-given authority and to exercise God-given leadership.

Our focus is on the man because, again, he is the one God put in charge and the one He holds accountable. Unfortunately men from Adam onward have inherited his penchant for avoiding the demands of their leadership calling, especially in relationship to their wives and family. Men today have almost totally abdicated their calling as family leaders. Whatever remnant of leadership energy they have tends to be directed to interests outside the home—business and recreation, in particular. But it was a failure of home leadership that thrust the world into darkness, and this is still the most costly form of leadership failure.

Alertness

The first quality Adam lacked was alertness. We, too, often fail in our leadership at home through a lack of watchfulness to danger, or through a general lack of alertness to of alertness to other opportunities to show leadership. We, too, are often asleep at the wheel, just letting things happen and hoping for the best. Are you aware of the temptations your wife and children are facing this week?

Initiative

The second quality needed by both Adam and his heirs is initiative. A man with initiative makes things happen. A man without initiative waits for things to happen to him and to his family. Mr. Adam was your basic passive male. Avoiding action. Reacting to problems in a way that causes the least flack in the short term. “Yes, dear. I’m sure it’s a very good piece of fruit. Whatever you say, dear.” You are the leader, the protector, and the teacher of your family. Each of these roles implies the need for you to be proactive.

Courage

The third quality lacking in Adam but needed by us all is courage. Men seem congenitally fearful of exerting authority in the home. They are afraid they might be wrong in the choices they make. We don’t know what Adam was feeling, buy why didn’t he stand up to his wife? It would have taken courage to contradict her, to correct her. He may have risked her displeasure. There seems to be nothing worse for the average man than to have his wife unhappy with him. The easy thing for Adam was to go along. It was also easier than confronting that wily serpent.

Our nation is cursed today with men who are afraid to be leaders at home. For so many men their greatest desire is simply to keep

peace within the family—no matter what the price. What the wife wants she gets, what the children want they get. Are you willing to risk being unpopular for a time with your wife and children because you take a stand to protect them from evil companions and environments? Is pleasing God more important to you than pleasing men (or women, or children)? One sure mark of a leader is his willingness to take actions that bring him under attack from those who don't share his understanding of what it means to please God.

Vision

A fourth quality lacking in Adam and in too many of his heirs is that of vision. We're talking about long-term vision, the ability to look beyond immediate concerns to the future implications of today's decisions. Surely, Adam was not thinking about the future at all when he took the fruit from Eve.

Men today lack vision. Their time horizons are very short, extending only to the next paycheck, the next vacation, or the next promotion. But godly men must be able to gauge the effects of their present choices on their children's children. They must picture the future. They must see it and allow it to motivate their present actions. Their time horizons must extend even past their grandchildren and into eternity as they learn to weigh every action in light of its eternal implications.

Sense of Responsibility

A final quality absent in Adam but needed by all men is a sense of responsibility. ... For generations men have passed off to their wives primary responsibility for child rearing. Whether you like it or not, you are the lord of your castle, the pilot of your ship. Consider a ship's captain and his crew.

It is perfectly plain in Scripture that God has established an order of authority in this world. Feminism is a lie straight from hell. Men are the God-ordained leaders, and they should act like it.

Men need to rediscover what it means to be a man instead of a woman. We need to re-learn how to be a father like the Father. Adding psychological band-aids to the disease of emasculated manhood will not be enough. Prescribing a list of behavior modifications for fathers to employ in the home will not bring the healing our families and nation need.

Unless Christian men self-consciously ground their behavior on the Bible's view of their identity and their callings, there will be

no long-term renewal. This will involve study, and it will involve a costly commitment to a new way of life.

Blessed is the man who delights greatly in his commandments. His descendants will be mighty on earth; the generation of the upright will be blessed” (Ps. 112:1,2)

In 1900 a study of the descendents of the descendants of Jonathan and Sarah Edwards ... he was effective in populating the world with godly offspring. Over 150 years, this one marriage produced: thirteen college presidents, sixty-five professors, one hundred lawyers, thirty judges, sixty-six physicians, three U.S. Senators, three mayors of large cities, three state governors, and a Vice President of the United States. Edwards descendents authored 135 books and edited eighteen journals and periodicals. Scores entered the ministry, and at least one hundred served as missionaries overseas. Other descendants were leaders in industry and commerce.

Do you see the potential for godly influence when just one man turns his heart to his children? We must elevate our vision beyond just “surviving” the process of child rearing. Our goal must be loftier than to have children who merely profess Christian faith in their adulthood. We must pass on this multi-generational vision of what God can do when fathers do their job in the home.

God’s plan is so simple, and yet so comprehensive! He puts the tools for shaping the world and advancing the kingdom of God into the hands of every man. The truly great men are the fathers. History books record the stories of those who gained notoriety through position, power, or wealth; but the true shapers of history are men in their humble houses, in their shops, and in their fields, with their children by their sides. Each man is privileged by God to be the molder of the future in the form of children God has given him.

Fathers, stop looking for greatness in your work, in what your hands and minds produce, in some passing status or prestige, or in the wealth you accumulate. Your greatest mission is the hearts of your children. IN them lies your potential for true greatness. In them lies your greatest opportunity to bring glory to God.

After his relationship with his wife, a father’s relationship with his children is the most important in his life. It is God’s humble yet effective means for assuring the spread of His kingdom.

Our choice is to either be men like King Jesus, who calls men to be kings, or to be some kind of gender-blended almost-man who wears the mantle of an empty authority. A lot is at stake, for our families and our culture.

Stu Weber in his book *Four Pillars of a Man's Heart* writes, "When men are not men, a civilization falls. When men let their masculinity drift with the winds of culture, everyone loses. When a culture is castrated, it dies." Our culture and our homes are castrated because men are embarrassed to be kings.

SEXUAL REVOLUTION

The sexual revolution of the 1960s was an attack on the traditional family. The first Blessing of mankind was in 1960 of Father and Mother Moon. The feminist movement led by such women as Gloria Steinem and Betty Friedan in the 1960s was a rebellion against God's divine order for the family and Satan's strategy to make it difficult for people to accept Father's Blessing Ceremony. On the Abel side Helen Andelin and others like her spoke out for the biblical, patriarchal family. The feminist crusade for their ideology of androgyny has been wildly successful and we Unificationists are called by God to teach the old-fashioned values and the new insights Father has brought such as Blessed families living as trinities in the countryside. Feminism is about women being on top of men and in front of men. It is an ideology of death—the death of individuals, families and nations. It is an intellectual and spiritual germ, virus or cancer that has been the driving force behind every problem we have. The root cause of our problems is that feminism is the ruling ideology instead of godly patriarchy.

FORMULA

Einstein tried to discover the formula that would explain the physical universe. He looked for a "unified field theory." Sun Myung Moon's words are the formula that explains the root cause of our problems and gives its solution. Father spoke at Yankee Stadium in New York City saying that he came as a doctor to our sick world. He has the cure. What is it? It is the truth. The truth hurts. The truth is that women are to submit to their husbands who are to be godly patriarchs who live by the principles taught in Sun Myung Moon's words. Nothing is more important to Father than everyone attending a Blessing and having their blood lineage changed from Satan's to God's. Satan, evil spirit world and evil people on earth hate the Blessing. They work hard to advance the ideology of feminist/socialism. The core of Father's world vision is for men to be subjects and women to be objects. This is manifested in the 3-Day Ceremony. Every person is mentally sick with fallen nature that makes us rebellious to God's rules and laws. We are divided with our original mind that wants to obey Sun Myung Moon and our fallen mind that wants to rebel. We are split in two between a dark and light mind. Aristotle said, "The pursuit of happiness is the ultimate aim of all human activity." To find true and total happiness means we have to live by universal principles given by God. In this world of perversion it is not easy being a nonconformist.

EMISSARY OF A REVOLUTION

Those in control of our public schools, universities and media constantly preach the lie of feminism. Let me give you one example out of many thousands of books. Terrence Real wrote a book titled *How Can I Get Through to You?: Reconnecting Men and Women*. He is a typical male feminist that is called on as an expert on relationships by television news shows. I have seen him on TV. Men like him are everywhere and they have succeeded in making many people believe patriarchy is a sickness. After praising Betty Friedan and Gloria Steinem he says, “I write as an emissary of a revolution, with the express purpose of engaging as many of you as I can to join in, to empower yourselves and those around you to shake off the illusions we have lived for centuries. For surprising as it might seem, what so profoundly alienates men is no different than what has disenfranchised women—the system of patriarchy.”

FEMINISM IS OVER

This man is an ambassador for Satan. As ambassadors for God we must fight these kinds of powerful people who are leading the world to unhappiness with their false teachings. His revolution is the sexual revolution of the Fall. Feminism is the illusion we have to “shake off.” Terrence Real and his feminist comrades haven’t got a clue to what patriarchy means. He is a social scientist and sees what he wants to see. Abel sociologists are now writing how patriarchal families are superior to feminist families. He mistakenly thinks that godly patriarchs are emotional cripples who can’t cry and be sensitive. The truth is that they are more sensitive than liberal feminist men. I write in depth on this in my other books. He writes, “Patriarchy offers our sons the choice of emotional stoicism and success in the world, or wholeness, connection, and failure.” No it doesn’t. One of the best books on patriarchy is Aubrey Andelin’s *Man of Steel and Velvet*. The title itself shows that true men have a proper blend of toughness and tenderness. Blessed Couples should be exemplary examples and role models of the traditional family where the man is a strong and loving leader and his family follows him.

Mr. Real says, “Patriarchy codes intimacy as feminine. Patriarchy offers the lie of perfect intimacy.” He couldn’t be more wrong. On the back of the book is praise from one of the most famous feminists in history. Jane Fonda says that his book “helped me understand why I’ve been married three times. I hope I get another chance to put his concepts to work. No one has written about the relational problems between men and women in as profound a way as he has.” She is wrong. If she wants to find real happiness she should look to finding a godly patriarch for a husband. Her feminism is the reason she has no husband.

Harville Hendrix, author of *Getting the Love You Want*, writes glowingly of Terrence Real’s book saying, “Terrence Real has written a clear and compelling analysis of the crisis experienced by most couples.” He likes how the book “empowers women” to reject “psychological patriarchy.” Be sure to stay away from Hendrix’s books on relationships. Another popular writing on family, John

Bradshaw, writes how the book “has uncovered the cunning dragoon of psychological patriarchy.” Be sure to stay away from Bradford’s books.

Real ends his book saying, “Doing whatever I can to help foster the growth of [feminism] has become my life’s work. And there are legions out there just like me—researchers, educators, clinicians, each in his or her way, giving voice to one clear, simple, message: Patriarchy is over. We needn’t live like this anymore.” My life’s work is to fight feminists like him. Patriarchy is not over; feminism is over. Right now feminists like him have “legions” on their side but that will not last. Eventually even the legions of hardcore ambassadors for Satan like him will see the truth in the Blessing, will recant their evil teachings and go to a Blessing and gladly perform the 3-Day Ceremony that honors the traditional family. The egalitarian philosophy of socialist/feminism will fade away because it is Satan’s number one lie.

ANTI-PATRIARCHY OF BELL HOOKS

“Bell Hooks (who spells her name without capitals) is one of the most widely published black feminist scholars in the U.S.” Not using capitals is an example of her rebellious nature. In the guise of being creative and being different the Left is only exploring the world of Satan’s world where there are no godly rules to give order and true creativity. In her book *The Will to Change: Men, Masculinity and Love* she writes:

Patriarchy is the single most life-threatening social disease assaulting the male body and spirit in our nation. Yet most men do not use the word “patriarchy” in everyday life. Most men never think about patriarchy—what it means, how it is created and sustained. Many men in our nation would not be able to spell the word or pronounce it correctly. The word “patriarchy” just is not a part of their normal everyday thought or speech. Men who have heard and know the word usually associate it with women’s liberation, with feminism, and therefore dismiss it as irrelevant to their own experiences. I have been standing at podiums talking about patriarchy for more than thirty years. It is a word I use daily, and men who hear me use it often ask me what I mean by it.

Nothing discounts the old antifeminist projection of men as all-powerful more than their basic ignorance of a major facet of the political system that shapes and informs male identity and sense of self from birth until death. I often use the phrase “imperialist white-supremacist capitalist patriarchy” to describe the interlocking political systems that are the foundation of our nation’s politics. Of these systems the one that we all learn the most about growing up is the system of patriarchy, even if we never know the word, because patriarchal gender roles are

assigned to us as children and we are given continual guidance about the ways we can best fulfill these roles.

Patriarchy is a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence. When my older brother and I were born with a year separating us in age, patriarchy determined how we would each be regarded by our parents. Both our parents believed in patriarchy; they had been taught patriarchal thinking through religion.

At church they had learned that God created man to rule the world and everything in it and that it was the work of women to help men perform these tasks, to obey, and to always assume a subordinate role in relation to a powerful man. They were taught that God was male. These teachings were reinforced in every institution they encountered —schools, courthouses, clubs, sports arenas, as well as churches. Embracing patriarchal thinking, like everyone else around them, they taught it to their children because it seemed like a “natural” way to organize life.

As their daughter I was taught that it was my role to serve, to be weak, to be free from the burden of thinking, to caretake and nurture others. My brother was taught that it was his role to be served; to provide; to be strong; to think, strategize, and plan; and to refuse to caretake or nurture others. I was taught that it was not proper for a female to be violent, that it was “unnatural.” My brother was taught that his value would be determined by his will to do violence (albeit in appropriate settings). He was taught that for a boy, enjoying violence was a good thing (albeit in appropriate settings). He was taught that a boy should not express feelings. I was taught that girls could and should express feelings, or at least some of them. When I responded with rage at being denied a toy, I was taught as a girl in a patriarchal household that rage was not an appropriate feminine feeling, that it should be not only not expressed but be eradicated. When my brother responded with rage at being denied a toy, he was taught as a boy in a patriarchal household that his ability to express rage was good but that he had to learn the best setting to unleash his hostility. It was not good for him to use his rage to oppose the wishes of his parents, but later, when he grew up, he was taught that rage was permitted and that allowing rage to provoke him to violence would help him protect home and nation.

We lived in farm country, isolated from other people. Our sense of gender roles was learned from our parents, from the ways we saw them behave. My brother and I remember our confusion about gender. In reality I was stronger and more violent than my brother, which we learned quickly was bad. And he was a gentle, peaceful boy, which we learned was really bad. Although we were often confused, we knew one fact for certain: we could not be and act the way we wanted to, doing what we felt like. It was clear to us that our behavior had to follow a predetermined, gendered script. We both learned the word “patriarchy” in our adult life, when we learned that the script that had determined what we should be, the identities we should make, was based on patriarchal values and beliefs about gender.

Anti-patriarchs erroneously think patriarchy is about violence. To her, men are bad and women are good. Men are violent and women are victims. Everything she says is a lie. She loves Terrence Real:

In How Can I Get Through to You? family therapist Terrence Real tells how his sons were initiated into patriarchal thinking even as their parents worked to create a loving home in which anti-patriarchal values prevailed. He tells of how his young son Alexander enjoyed dressing as Barbie until boys playing with his older brother witnessed his Barbie persona and let him know by their gaze and their shocked, disapproving silence that his behavior was unacceptable:

Without a shred of malevolence, the stare my son received transmitted a message. You are not to do this. And the medium that message was broadcast in was a potent emotion: shame. At three, Alexander was learning the rules. A ten second wordless transaction was powerful enough to dissuade my son from that instant forward from what had been a favorite activity. I call such moments of induction the “normal traumatization” of boys.

To indoctrinate boys into the rules of patriarchy, we force them to feel pain and to deny their feelings.

My stories took place in the fifties; the stories Real tells are recent. They all underscore the tyranny of patriarchal thinking, the power of patriarchal culture to hold us captive. Real is one of the most enlightened thinkers on the subject of patriarchal masculinity in our nation, and yet he lets readers know that he is not able to keep his boys out of patriarchy’s reach. They suffer its assaults, as do all boys and girls, to a greater or lesser degree. No doubt by creating a loving home that is not patriarchal, Real at least offers his boys a choice: they can choose to be themselves or they can choose conformity with patriarchal roles.

Real uses the phrase “psychological patriarchy” to describe the patriarchal thinking common to females and males. Despite the contemporary visionary feminist thinking that makes clear that a patriarchal thinker need not be a male, most folks continue to see men as the problem of patriarchy. This is simply not the case. Women can be as wedded to patriarchal thinking and action as men.

Feminists are so ridiculous it is amazing that anyone would fall for their anti-human nature view. Did you notice the example above for the trauma patriarchy caused Terrence Real’s son? His son is little and innocently dresses up like Barbie and then discovers from other boys that this is not appropriate. These boys are being normal. Terrence Real and Bell Hooks are abnormal. It is abnormal for boys to wear dresses. Feminism is insanity. It violates our conscience and common sense. Real’s son was not traumatized. He was correctly taught in a non-threatening, normal way to act like a boy from other boys. Mr. Real is like so many liberals who haven’t got a clue to how the world works. Anti-Patriarchs are irrational. The truth is that godly patriarchs are the most loving of men. They are not tortured in some “rigid” system of thought. Feminists project their own neurotic views on those who have a healthy worldview. The most violence occurs in non-patriarchal marriages and families. Compare the families and neighborhoods of patriarchs to those of matriarchies that exist in places like Harlem. Which street do you want to walk down? Which homes do you feel most comfortable in? Which has the least dysfunction? Studies show that feminism is inferior to patriarchy.

Bell Hooks praises John Bradshaw’s rotten book *Creating Love*:

Psychotherapist John Bradshaw’s clear-sighted definition of patriarchy in *Creating Love* is a useful one: “The dictionary defines ‘patriarchy’ as a ‘social organization marked by the supremacy of the father in the clan or family in both domestic and religious functions. Patriarchy is characterized by male domination and power. He states further that “patriarchal rules still govern most of the world’s religious, school systems, and family systems.” Describing the most damaging of these rules, Bradshaw lists “blind obedience—the foundation upon which patriarchy stands; the repression of all emotions except fear; the destruction of individual willpower; and the repression of thinking whenever it departs from the authority figure’s way of thinking.” Patriarchal thinking shapes the values of our culture. We are socialized into this system, females as well as males. Most of us learned patriarchal attitudes in our family of origin, and they were usually taught to us by our mothers. These attitudes were reinforced in schools and religious institutions.

Feminists just can't understand that patriarchy is the opposite of "blind obedience" and "repression." Feminism is the most repressive ideology for relationships ever introduced.

Let's look at more of her nonsense about how men have been brainwashed to be scary "dominators":

Clearly we cannot dismantle a system as long as we engage in collective denial about its impact on our lives. Patriarchy requires male dominance by any means necessary, hence it supports, promotes, and condones sexist violence. We hear the most about sexist violence in public discourses about rape and abuse by domestic partners. But the most common forms of patriarchal violence are those that take place in the home between patriarchal parents and children. The point of such violence is usually to reinforce a dominator model, in which the authority figure is deemed ruler over those without power and given the right to maintain that rule through practices of subjugation, subordination, and submission.

Keeping males and females from telling the truth about what happens to them in families is one way patriarchal culture is maintained. A great majority of individuals enforce an unspoken rule in the culture as a whole that demands we keep the secrets of patriarchy, thereby protecting the rule of the father. This rule of silence is upheld when the culture refuses everyone easy access even to the word "patriarchy." Most children do not learn what to call this system of institutionalized gender roles, so rarely do we name it in everyday speech. This silence promotes denial. And how can we organize to challenge and change a system that cannot be named?

I emphasized that patriarchal ideology brainwashes men to believe that their domination of women is beneficial when it is not.

Patriarchy demands of men that they become and remain emotional cripples. Since it is a system that denies men full access to their freedom of will, it is difficult for any man of any class to rebel against patriarchy, to be disloyal to the patriarchal parent, be that parent female or male.

Citizens in this nation fear challenging patriarchy even as they lack overt awareness that they are fearful, so deeply embedded in our collective unconscious are the rules of patriarchy. I often tell audiences that if we were to go door-to-door asking if we should end male violence against women, most people would give their unequivocal support. Then if you told them we can

only stop male violence against women by ending male domination, by eradicating patriarchy, they would begin to hesitate, to change their position. Despite the many gains of contemporary feminist movement—greater equality for women in the workforce, more tolerance for the relinquishing of rigid gender roles—patriarchy as a system remains intact, and many people continue to believe that it is needed if humans are to survive as a species. This belief seems ironic, given that patriarchal methods of organizing nations, especially the insistence on violence as a means of social control, has actually led to the slaughter of millions of people on the planet.

Until we can collectively acknowledge the damage patriarchy causes and the suffering it creates, we cannot address male pain. We cannot demand for men the right to be whole, to be givers and sustainers of life. Obviously some patriarchal men are reliable and even benevolent caretakers and providers, but still they are imprisoned by a system that undermines their mental health.

Patriarchy promotes insanity. It is at the root of the psychological ills troubling men in our nation. Nevertheless there is no mass concern for the plight of men.

Ask feminists to diagnose men's problems and you will often get a very clear explanation: men are in crisis because women are properly challenging male dominance. Women are asking men to share the public reins and men can't bear it. Ask antifeminists and you will get a diagnosis that is, in one respect, similar. Men are troubled, many conservative pundits say, because women have gone far beyond their demands for equal treatment and are now trying to take power and control away from men.... The underlying message: men cannot be men, only eunuchs, if they are not in control. Both the feminist and antifeminist views are rooted in a peculiarly modern American perception that to be a man means to be at the controls and at all times to feel yourself in control.

Patriarchy as a system has denied males access to full emotional well-being, which is not the same as feeling rewarded, successful, or powerful because of one's capacity to assert control over others. To truly address male pain and male crisis we must as a nation be willing to expose the harsh reality that patriarchy has damaged men in the past and continues to damage them in the present. If patriarchy were truly rewarding to men, the violence and addiction in family life that is so all-pervasive would not exist. This violence was not created by feminism.

So far in our nation visionary feminist movement is the only struggle for justice that emphasizes the need to end patriarchy. No mass body of women has challenged patriarchy and neither has any group of men come together to lead the struggle. The crisis facing men is not the crisis of masculinity, it is the crisis of patriarchal masculinity. Until we make this distinction clear, men will continue to fear that any critique of patriarchy represents a threat. Distinguishing political patriarchy, which he sees as largely committed to ending sexism, therapist Terrence Real makes clear that the patriarchy damaging us all is embedded in our psyches:

Psychological patriarchy is the dynamic between those qualities deemed “masculine” and “feminine” in which half of our human traits are exalted while the other half is devalued. Both men and women participate in this tortured value system. Psychological patriarchy is a “dance of contempt,” a perverse form of connection that replaces true intimacy with complex, covert layers of dominance and submission, collusion and manipulation. It is the unacknowledged paradigm of relationships that has suffused Western civilization generation after generation, deforming both sexes, and destroying the passionate bond between them.

By highlighting psychological patriarchy, we see that everyone is implicated and we are freed from the misperception that men are the enemy. To end patriarchy we must challenge both its psychological and its concrete manifestations in daily life. There are folks who are able to critique patriarchy but unable to act in an anti-patriarchal manner.

To end male pain, to respond effectively to male crisis, we have to name the problem. We have to both acknowledge that the problem is patriarchy and work to end patriarchy. Terrence Real offers this valuable insight: “The reclamation of wholeness is a process even more fraught for men than it has been for women, more difficult and more profoundly threatening to the culture at large.” If men are to reclaim the essential goodness of male being, if they are to regain the space of openheartedness and emotional expressiveness that is the foundation of well-being, we must envision alternatives to patriarchal masculinity. We must all change.

Feminism, not patriarchy, creates emotional cripples and is the root cause of our problems. The solution to solving all the pain so many have in their relationships is biblical patriarchy. Reject false teachers like Bell Hooks, Terrence Real and John Bradshaw. They are Cain. The Bible is Abel.

In an interview she was asked, “Let us talk about the concept of patriarchy about which you write and talk a lot. Patriarchy is a notion of society being dominated by men. Clearly, patriarchy also existed before there was capitalism. Do you believe that the overthrow of capitalism has within it the seeds for ending patriarchy and thus the oppression of women?” She responds, “I think that what we see globally is that there have been incredible struggles to combat capitalism that haven’t resulted in an end to patriarchy at all. I also think that when we study ancient societies that were not capitalist we see hierarchical systems that privileged maleness in the way that modern patriarchy does. I think we will never destroy patriarchy without questioning, critiquing, and challenging capitalism, and I don’t think challenging capitalism alone will mean a better world for women.” Feminists are socialists. This alone proves how intellectually bankrupt they are. She is asked, “In terms of your own political development, would you say that your analysis is informed by a Marxist critique of capitalist society?” She answers that she is a communist, “Absolutely. I think Marxist thought—the work of people like Gramsci—is very crucial to educating ourselves for political consciousness.” She is no one to listen to. She is a champion of Satan. Those who are against patriarchy must deal with the fact that they are in company with Communists like Bell Hooks.

AGAINST AUTHORITARIAN DICTATORSHIP

There are critics of Sun Myung Moon who say that he is trying to create an authoritarian dictatorship. Nothing could be further from the truth. Let’s take a moment to look at some thoughts by some Unificationists who explain that the Father is not a tyrant trying to create a totalitarian state.

REPUBLIC OF HEAVEN

Bruce Casino wrote an excellent article called “Thoughts on Unification Theology and Democracy: The Republic of Heaven on Earth?” He began by quoting Father: “True Democracy is the way to win over dictatorship and personality cults. We find in Abraham’s Lincoln’s speech the eternal truth ‘a government of the people, by the people, and for the people shall not perish from the earth.’ The democratization of our nation is, therefore, the topmost priority.” (“Citizen’s Federation for the Unification of the Fatherland: Founder’s Address” May 15, 1987)

Casino writes, “There is a need within the Unification movement to articulate the political ramifications of Unification theology so that the movement’s efforts in the political realm are securely rooted in its theology.”

“The articulation of this political vision is also required in order to respond effectively to attacks on the movement asserting that it intends to establish a global political dictatorship. An article in *U.S. News and World Report*, for instance, asserts that ‘Moon’s bid for political power is disquieting because the church’s theology runs counter to America’s democratic tradition.’ Michael Warder, a former member, is quoted in the same article as stating: ‘Within the Moon movement, there is no foundation for the ideas of freedom, the rule of law and the dignity of the individual as they are understood in the West.’ The article also contains an allegation that the Unification Church is attempting to create ‘a centralized world theocracy.’ The movement is regularly accused of using certain of its activities and organizations as stalking horses to involve conservatives and liberals in its allegedly totalitarian plans.”

He says that the church does not take a stand on politic issues: “there is at present an unfolding of a general Unification utopian vision with the realities of the political and social world. ... Until recently many member’s conception of the ideal world has consisted largely of fuzzy generalizations about a place where no passports are required, everyone is happy, and the sun always shines.”

Casino argues “that close examination of fundamental Unification concepts leads inescapably to the conclusion that democracy is mandated by the religious doctrine of the Unification movement. More specifically, those religious tenets support a republican, democratic system modeled after the American constitutional system, with elected representatives and a separation of powers between legislative, executive and judiciary.” He argues against the “media criticism” that says Moon’s goal is for a “monarchic feudalism.”

He says, “The republican and constitutional form of democratic government is the form of the Unification ideal. Perhaps the kingdom of Heaven could also be called the Republic of Heaven on Earth. According to the *Divine Principle*, ‘Democracy came about in order to replace the political dictatorship of monarchism and to win the sovereignty back to the hands of the people’ (*Exposition of the Divine Principle*, p.445).”

In regard to all the quotes that anti-Moon writers use, he says, “The *U.S. News and World Report* article cited previously attributes certain ostensibly anti-democratic quotes to Rev. Moon as provided to that magazine by former members: ‘The whole world is in my hand, and I will conquer and subjugate the world.’ ‘We must have an automatic theocracy to rule the world.’ ‘History will make the position of Rev. Moon clear, and his enemies, the American population and government, will bow down to him.’”

“These and similar quotes are cited repeatedly by those claiming the movement is anti-democratic. These quotes are described by officials of the church as inaccurate translations of Rev. Moon’s words in Korean. The thrust of these remarks apparently was that the United States and the world would eventually come to respect the Unification movement and be grateful for its efforts. Any

‘conquering’ is to be done by love and service in a democratic context. The ‘theocracy’ remark seems to refer to the Latin root of the word meaning ‘God’s rule,’ that is, the fulfillment of the prayer Jesus taught to Christians, ‘Thy Kingdom come, thy will be done on earth as it is in heaven.’ To the extent that it refers to a political concept it is a mistranslation out of sync with Unification dogma.”

Experts on Korean-English translations

“Linguists who are experts in the Korean language have criticized the misuse of the spontaneous translations offered by Rev. Moon’s interpreters. Casino quotes from two experts who have “analyzed the “Master Speaks” series of Rev. Moon’s talks and compared them with the tape recordings of those same speeches.” These two experts are professors at two prominent universities. W.E. Skillend is a Professor of Korean Studies at the University of London and the other Korean expert is Mark Setton, a lecturer in the Korean language in the Faculty of Oriental Studies of Oxford University. Professor Skillend writes that “The transcripts in the series ‘Master Speaks’ are essentially little more than paraphrases of Reverend Moon’s speeches. They do not in any way pretend to be verbatim translations.”

He goes on to say, “The transcripts are not a reliable record of what Reverend Moon said on the occasions of the talks which they purport to record. The tremendously disparate natures of the Korean and English languages and cultures renders translation extremely difficult ... This problem is further accentuated by the fact that the subject matter of ‘Master Speaks’ involves theological and philosophical ideas which are necessarily complex.” He concludes by saying, “I find it extraordinary that anyone, particularly any court of law, should seek to rely on the ‘Master Speaks’ transcripts as evidence of the teachings of the Unification Church, and irresponsible that any news media should do so” (Affidavit of W.E. Skillend, April 5, 1989.)

Professor Setton of Oxford writes of how difficult it was for Mrs. Choi (pronounced Chay) and the other interpreters for Rev. Moon to translate on their feet from Korean to English: “The interpreter consistently demonstrates a tendency to gloss over detail while elaborating in her own terms on what she deems to be the central themes of the message. The interpreter seems to have been more concerned to be true to the spirit rather than to the actual content of the material, as well as to amplify passages that have particular emotive value. One reason for this could be that she perceived her role as providing religious inspiration rather than giving an accurate account of the content. Consequently, in some cases, it is difficult or impossible to recognize not only corresponding sentences but whole paragraphs in the Korean transcript on the basis of the English transcription.”

Father Moon rarely speaks from a prepared text that is carefully translated beforehand. He has spoken every day for over 50 years and some followers are beginning to translate all this massive material into English since recordings have been taken since 1954. There are over 200 volumes of material each at least a

book length. Father constantly encourages members to learn Korean so they can understand him completely.

Father is an exciting person to be around. He has tremendous energy and passion for God and the noble ideals God constantly reveals to him. He often speaks for long hours. Professor Setton notices the spontaneous atmosphere around the translator and says that this makes it even harder to translate precisely: “interpretation is aggravated by the absence of carefully structured form and content as would be expected in a more formal presentation. It is rapid, highly colloquial, marked by frequent ellipses and lacks the emphatic pauses characteristic of formal speech.”

Spontaneous and emotive

“The spontaneous and emotive nature of his speech also tends to ambiguity and lack of structure. There is usually no attempt to enlarge on the meaning of technicalities and esoteric expressions relating to the teachings of the Unification Church, and consequently this often becomes an additional task assumed by the interpreter on the basis of her own understanding of the Reverend Moon’s theology.”

“In conclusion, even the most able and well-trained Korean-English interpreter ... would encounter great difficulties in rendering the Korean in such a talk into English in view not only of the genealogical and structural unrelatedness of the two languages and the problem of the extemporaneous nature of the Reverend Moon’s presentations and mode of speech but also due to the complexity and specialized nature of the subject.” (Affidavit of Mark Setton, March 28, 1989).

Casino writes, “As Setton notes, the spontaneously translated passages ‘reflect only to a very limited extent the original meaning intended by the Reverend Moon or distort the same.’ It would behoove the Unification Church to have a re-translation done of the passages often cited as anti-democratic by the media if the original Korean tape recordings are available.”

“Indeed, a re-translation of all spontaneous translations would no doubt produce fruitful insights. In any case, the ‘anti-democratic’ quotes have been taken out of context and are highly suspect since they are not verbatim translations of Rev. Moon’s words.”

ANDREW WILSON ON THEOCRACY

Andrew Wilson writes:

I agree [with Casino] that Unificationism supports democracy as the ideal form of government. Casino includes in his article an excellent excursus on “Anti-Democratic Quotes” and points out the difficulties of translation, particularly of the extemporaneous translations used in a sermon setting. In this regard, I want to

throw some light on the infamous quote “We must have an automatic theocracy to rule the world” from *Master Speaks*, “The Significance of the Training Session,” given at Belvedere on May 17, 1973. In 1984, in connection with a court case in the United Kingdom, I had the paragraph in which that quotation appears transcribed from a tape of that sermon and carefully translated from the transcribed Korean text. Mrs. Won Pok Choi’s original extemporaneous translation, the Korean text, and the translation of that text appear on the next page.

Four points about this passage and its translations stand out. First, it is evident that Mrs. Choi’s extemporaneous translation diverges from the Korean text at many points. As expert linguists have noted, a single passage taken from such translations cannot be relied upon unless it is supported by many other passages and is in line with the general trend of thought.

Second, the impression in “Master Speaks” that the Rev. Moon seeks to organize his own political party to defeat Communism and rule the world is false. He actually said that he wanted to organize a coalition of Christians into a political force in order to dissuade people from Communism. In fact he has done this through CAUSA and AFC, joining with like-minded Christians to form a formidable conservative force in American politics. His method — coalition building — is entirely consistent with his respect for democracy.

Third, the Reverend Moon never said “we must have an automatic theocracy to rule the world.” Instead what he said was: “God is active in the realization of all human affairs,” surely not a controversial statement.

Fourth, the phrase in *Master Speaks* “the sons of God must rule the world” is again a misquotation. What the Rev. Moon actually said was that democracies should “produce a succession of uncorrupt politicians.”

Thus, a retranslation from *Master Speaks* demonstrates that, in this case, the accusation is utterly baseless.

THEOCRACY

At wikipedia.org we read:

The term “automatic theocracy” was used in a hasty translation of a speech by the Reverend Sun Myung Moon, by non-professional translating Korean language into English. The

translated passage concerned Rev. Moon's prediction that the people of the earth would voluntarily adopt a God-centered way of life. If enough people freely chose to live in accordance with God's will, this would automatically result in realization of the Kingdom of God on earth. The "theocracy" part of the term was taken by church opponents to have a meaning opposite to Rev. Moon's intended meaning. Critics seized upon the phrase as proof that "the Moonies" intended to impose a totalitarian, anti-democratic regime on any country where they could get a toe-hold.

It was many years after the original speech was given that Dr. Andrew Wilson, a professor in Old Testament studies at Unification Theological Seminary, had the passage re-translated. He discovered that the first translator had compressed a very lengthy portion of the speech into one short paragraph. In particular, she used the term "automatic theocracy" to indicate an "automatic" transition to "rule by God".

It should be noted that theocracy itself is an idea which has many variations, of which is controversial. The meaning intended by the translator was diametrically opposed to the Talibanic interpretation of Sharia law (in Islam), which permits a judge to order forced marriages, excuse honor killings, or sentence a prisoner to flogging, prison, or death.

In the Unification Church view of the Kingdom of God (Unification Theology), all relationships are based on common base (Unification Theology) and mutual benefit.

What the mistranslation led to was a controversy over the church's ideas on government, such as democracy versus dictatorship.

Gordon Anderson has held the title of Secretary-General of the Professors World Peace Academy. In an article called "Bringing Unificationism to Eastern Europe" he said some very insightful things. Unificationists must give leadership to this world. When the Soviet Union and other communist countries fell, followers of Sun Myung Moon were finally allowed to enter and witness. Anderson gave good advice when he warned that members should not teach that "messianism" is a "cult of personality. Human rights are highly prized and democracy recently won. To speak of a political system which would not have these rights, or a new political messianism, or cult of personality around the Reverend Moon would be tantamount to evangelical suicide."

UM Not a Personality Cult

He teaches that members must be grown up and mature and not have any part of them that is psychologically dependent: "Providentially, blessed couples of the

Unification Church are in the position of ‘tribal messiahs’ ... Unificationists must themselves be freed from psychological dependency before they can help East Europeans to overcome it. Yet many church members” look to the UM to give them lots of money or headquarters to take care of them.

He writes, “It is precisely because Unificationism has a teaching of true parentism which goes beyond the supernatural messianism of traditional Christianity, that it has the religio-social elements necessary to address the problem of physical salvation. True parents nurture, guide, and love their children; they do not oppress them by what is frequently called ‘paternalism.’ True love and true parenting can provide discipline and order without violating human rights, and can operate perfectly well in a democratic political system.”

Failure of Socialism

“The failures of all forms of socialism in the twentieth century reveal that to hand over the care of others to ‘higher institutions,’ does not save us; for the people in those institutions have their own sinful nature. History has forced us to realize that there is an enemy within each of us which can only be eliminated by changing ourselves. We must either face ourselves and take responsibility or live with the consequences of deferring our responsibilities to others or ignoring them. Government throws back at us in the form of higher taxes, reduced efficiency, and impersonal care. Mother Nature throws our pollution back in the form of acid rain, toxic water, and toxic soil. The enemy, it turns out, is not capitalism, but what people do with the freedom capitalism requires.”

“The socialist world has collapsed, with the ‘proletariat’ facing its own sin. In a society where everyone has become dependent on the state, which in turn is made up of all the people, no one takes responsibility.” Anderson ends by saying that Unificationists who go to such places as East Germany that have lived their whole lives under a socialist personality cult of communist leaders, need to give “concrete” solutions to their problems. He writes, “Today Eastern Europe has concrete social needs. It will not be enough to teach workshops. Religious instruction must be complemented by concrete social activity. Eastern Europe needs books, teachers, and dedicated examples of productive and Godly living. We should raise money to send our books to libraries ... we should send our best teachers and professors to transmit the democratic tradition.”

Father believes that the best economic system is Free Enterprise—not coercive economic systems like socialism. He made a strong statement on economics to the Soviet Union when communism fell. He gave an interview to the Soviet newspaper, *Za rubezhom*, saying, “I would like to encourage the efforts you are making in business and commerce, to develop a wider-based individual incentive system. When people are stimulated, they are inclined to work hard and produce more. This is the secret of success of the free enterprise systems.” Keep in mind that he founded the *Washington Times* to combat the liberal *Washington Post*.

Not Guilty: The Case in Defense of Men

In David Thomas' book *Not Guilty: The Case in Defense of Men* the inside cover says "America has a new enemy, and that enemy is man. Forced into the corner by male-bashing movies and print, the male gender has become the scapegoat for all that is wrong with society. From Columbus to Clarence Thomas, men have been singled out and categorized as imperialist misogynist or potential rapists. Feminist orthodoxy has stripped men of their individual natures and denied them a voice in the gender debate. For years we have heard only one side of the argument in the battle of the sexes: It's the male oppressor versus the female oppressed, masculine authority suppressing the fragile distaff." "How can men reclaim a voice in this atmosphere of exclusion and hate? . . . taking on the feminists' blitzkrieg in the midst of their love affair with the media, David Thomas seeks to establish an equal voice for the overlooked male." The book forces the reader to reexamine the implications of the male stereotype and the false empowerment it gives women who choose to typify men in this way: With studies showing that almost 50 percent of child abuse incidents are committed by women, why are men perceived almost exclusively as the perpetrators? Why does the public focus much more on spouse abuse by husbands when studies of couples prove that wives resort more often to physical violence?"

He begins his book saying: "Men stand accused. As everyone knows, men earn more money than women. Men run all the world's governments and fill the vast majority of seats on the boards of its major corporations. Men are generals, bishops, judges, newspaper editors, and movie studio heads. To make matters worse, men — if we are to believe the campaigns waged by women — oppress women to the point of open warfare. They beat them, rape them, and attempt to control their powers of reproduction. They stereotype them sexually and enslave them to ideals of beauty that lead thousands of women to undergo surgery or starve themselves half to death. And every time women look as though they are making any progress, men knock them back down again."

"That's what we've been told. So here's a simple question: If men are so much better off than women, how come so many more kill themselves?" He goes on to give data showing men kill themselves at a far higher percentage than women and every year it gets worse for men. He asks two questions about this, "1. Aren't all these suicides telling us something about the real state of men's lives? And: 2. If women comprised four fifths of all suicide victims, don't you think we'd have heard about it by now?" We don't hear about it because "Western society is obsessed with women to the point of mass neurosis." He says in researching the book he looked at the number of articles about women versus men and the number of organizations for men versus women. It is overwhelmingly favorable for women.

He asks, "Are we to believe, then, that men are simply born bad? Or is there something that happens to men that makes them more likely to act in destructive ways than might otherwise be the case? Are women, fundamentally, any better

than men?” He goes on to show that the “all-powerful patriarchs” are hurting deeply and that women are just as mean, vicious and prone to crime as men.

He said his most difficult chapters were the ones on child abuse and spousal abuse. He shows that women are more deadly than men and that no one feels sympathy for a man who is abused by a woman who usually resorts to weapons to hurt him. The abuser will even get sympathy. There is one catchy point I can't help to mention in his part on crime. Statistically women embezzle and commit fraud the same amount as men. In one example he used a woman who stole over three million dollars from other women who listened to her male bashing advertising pitch for investing with her by saying, “You can't trust a man with your money.” She is now serving 17 years in jail.

The world now says that men have “inherent moral and sexual deficiencies.” He quotes the feminist Adrienne Rich: “Men — insofar as they are embodiments of the patriarchal idea — have become dangerous to children.” He goes on to show that women are as cruel or maybe even more evil depending on how you want to look at the statistics. There are a lot of ways to play with numbers. He tries in different ways to show how men are seen as armor plated and always the cause of problems. Father has said many times that it is women who start arguments. Just as we make our enemy to be less human by calling them names men are seen as totally uncaring and if a man ever says he's in pain he gets sneers and contempt, especially if he has been hurt by a woman. His writes that he is not trying to denigrate women but simply to say that its time to see things correctly.

NOT GUILTY SHOWS HOW MEN ARE ABUSED

One person wrote: “He shows in his book that men become desperate because they are routinely ignored and not honored as men and fathers. This atmosphere of inequality does not help women in the long run. It merely makes men desperate. And desperate men do crazy things.”

Thomas is from England. He writes, “In August 1991, the FBI arrested an Englishman called Bernie Downes in Philadelphia. He had fled there with his young daughter after kidnapping her from his former partner's London house. Downes, a small, lightly built social worker with no record of violent behavior, had been so frustrated by court decisions depriving him of meaningful contact with his child that he had taken the law into his own hands.”

“After a massive manhunt, during which the British police claimed that he was both dangerous and mentally unstable (a claim for which there was no genuine evidence), Downes was jailed for four years. His actions, which involved forcing his way into the house where his daughter was living, and tying her mother to her bed with electric cable, were undoubtedly criminal, but they were a perfect demonstration of what happens when men are driven to the breaking point. The stories that follow involve British men, but they might just as well have happened in America: In both countries, legislative procedures and public attitudes are similar, as are their consequences.”

He goes on to say

The time has come for men to get used to the idea of thinking of themselves as a group with shared interests and coherent aims. I deeply regret the splintering of society, but as long as people are putting themselves into little boxes, each with its own, exclusive label, men are only being foolish and unfair to themselves not to play the game too. The men's movement, such as it is, originally developed as a splinter from the plank of feminism, and many of its early members accepted without question the Marxist-feminist notion of the oppressive patriarchy. Their aim, therefore, was to atone for the sins of the past by trying to do better in the future. And, by and large, the way in which they would do better was by becoming more female.

Since then, the Robert Bly school of hairy New Machismo has talked about putting men in touch with the repressed masculine selves that lie within. Read a few of the books of Bly's ilk and you'll discover that there's a regular cast of thousands nestled away inside your soul. There's the child within, the warrior, the priest, the wizard, the hairy man ... they should get together and form a basketball team.

There's a lot of good stuff mixed up with all that mumbo-jumbo. And I know many men who have been helped by the teachings of Bly and men like him. But I don't believe that there's a warrior in me, or a wizard, or anyone else. Inside me, all you'll find is ... me. I may be mixed up and we all may be mixed up. But men are no more mixed up than women, any more than the reverse is true. We're all human. We all live with the knowledge of our own fallibility and our own mortality. In the wee small hours of the morning we all feel alone and afraid. There really are no exceptions.

Some people say that the reason women are still in pain is not because they have had too much feminism, but because they haven't had enough. To me, that sounds a bit like saying the trouble with Russia was that it wasn't communist enough. Truth is, communism doesn't work, feminism doesn't work, and no ism you can think of works, because the world and the people in it are much too complicated to be reduced to a set of simple formulae.

It is, however, true to say that we've only gone halfway down the road to sexual equality. And now it's men who need to be liberated.

As matters stand, we have removed all the legal prejudices against women, without touching the ones against men. Or, to put it another way, we have said that women are the same as men when it suits them to be so, but different when it does not. At work, men and women are — in law, at any rate — equal. At

home they are not. When a woman is an executive, she is exactly the same as a man. When she is a mother, she is not. When a woman wants an abortion reproduction is entirely her affair. When she wants child support, it suddenly becomes the man's responsibility.

I do not blame women for this state of affairs, even if I think that some feminist campaigners have added to the human pain that it has caused. Men's rights are men's responsibility. Men passed the laws that got them into this sorry state of affairs. Men should damn well change them.

The first thing that they can do to help themselves is to stop apologizing. There seems to be no middle way at the moment between the bastard and the wimp. For every man who attacks and degrades women, there's another one who's down on his knees saying he's sorry. A plague on both their houses.

British people, of both sexes, who go to live and work in America often comment upon the incredible anger of American women. There are a number of causes for this. In the first place, women in the States are still denied a number of straightforward, practical rights that are commonplace in Europe. The sex war has always been much more intense in the States, too: The struggle between the bullying man and the ball-busting woman has been as violent as every other American conflict. Then there's the traditional American belief in human perfectibility and, more than that, the sense that people have a right to be happy. Women are not happy, so they look for a reason why, and the obvious one is men. It does not seem to occur to anyone that happiness is not the lot of the average human being, whatever their gender.

Not Guilty goes on to say, "The way I learned it, we were all trying to create a world in which the liberation of both sexes would act to everyone's benefit. A new world order would arise in which men and women would be equal partners as workmates, friends, and lovers. The sun would shine, children would be happy, and glorious formations of flying pigs would wave benevolently at the fairies frolicking at the bottom of the garden."

"We all know now that it didn't work. The pigs are as earthbound as ever. The conflict between men and women has become a sexual civil war. But it was still a nice idea. We could at least try to get a little of the way toward it. And the contribution that men make toward that ideal is to stop being bullies on the one hand, guilt-ridden apologists on the other."

"Meanwhile, those campaigners who accuse us of being bad by definition, those propagandists who maintain that all men are violent and all violence is male, and even those well-meaning young women who assume — as who would not after the sexual politics of the past twenty-five years? — that right is on their side must come to terms with the fact that life is not that simple. Neither sex has the

monopoly on virtue or vice versa. Men do not wear the black hats, nor women the white. We are all of us fallible souls decked out in shades of gray. As a man I stand accused of violence, aggression, oppression, and destructiveness. Members of the jury, I plead: not guilty.”

Thomas writes:

When I started work on this book, one of the issues by which I was most deeply troubled was the sheer amount of evil that men appeared to do. Wherever one looked, from the pictures on the TV screen to the words on a vast array of newspapers, books, and magazines, one was confronted by the violence and abuse wreaked by men upon defenseless women and children. Men harassed, and raped. They punched and abused. They buttfucked little children, for God’s sake. (I apologize for the crudity of the language, but it’s only when you strip accusations of their jargon and technicalities that their horrors become apparent.) There seemed no end to men’s depravity.

I had never done any of these things, nor even wished to. Nor had I ever witnessed any of them. It sounds like the height of naiveté to say this, but in more than a dozen years as a journalist, including several spent as a senior executive on a number of different publications, I am not aware that any of my female colleagues has ever been sexually harassed by me or anyone else. Naturally, I have heard plenty of gossip about goings-on in the business as a whole, but have I ever witnessed an act of harassment? I don’t think so. Nor do I for one moment believe that any of my close friends has ever beaten up his wife or sexually abused his little children. Nor does my wife recall that any of the women she knows has ever made the slightest reference to any such acts. We simply cannot afford to believe such things. Because if we did, we would lose whatever faith we have in the power of love or friendship, or indeed, any of the values that make life remotely tolerable.

And yet, if the reports I read were to be credited — and many of them came from apparently unimpeachable, nay, official sources — the Western world was steadily being overrun by a plague of abusive behavior. One in three children had experienced some form of sexual abuse. One in five women had been the victim of an attempted rape, or was it 44 percent, or even, as some researchers claimed, one in two? One in seven university students actually had been raped. According to a respected academic authority, between 21 and 35 percent of all women had suffered some form of domestic violence. And, in every case, the perpetrators of the terrible acts were men.

Try as one might to deny the claim that all men were rapists, or abusers, or wife-beaters, it was impossible not to feel overwhelmed by a sense of guilt. Trying to be a good man was like trying to be a good German — you could always feel the Nazis (or, in this case, the perverts) in the background. Just as those Germans who were not involved in the Holocaust had to explain, both to the world, and perhaps more important, to themselves, how they could possibly have allowed it to happen, and then had to find some means of atoning for it, so I struggle to resolve my feelings of complicity in the crimes that man was apparently wreaking upon the rest of humanity.

Much of the work done by the men's movement has proceeded from a position of culpability. It is accepted that there is something wrong with men. The only questions remaining are, what, exactly, is the root of the problem, and what should be done to eradicate it? I must confess to having accepted this basic premise when I started work on this book. My early interviews — conversations with psychologists, scientists, therapists, counselors, and even the odd advice columnist — were all directed to discovering why men behaved so badly. Was it something that was unavoidable, a malevolence buried deep within the genes? Or was it a matter of conditioning, an anomaly that might, who knows, be “cured” by changing the way in which we educated and conditioned little boys?

Some of these questions have been examined elsewhere in this book. They remain, I hope, central to any consideration of men today. But there's something else. The more I looked at the subject of male dysfunction, the more it seemed that the view society was taking had become seriously distorted. This distortion took two main forms: In the first place, the accusations made against men had been inflated far beyond anything that was justified by the actual — as opposed to the claimed — evidence. And second, the ways in which women hurt their fellow human beings had been virtually ignored. Men, in other words, were being forced to take the rap for problems that were common to both sexes.

Just consider what happens if one takes all the claims about male malevolence at face value. Take all the estimated figures for female victimization that I have mentioned above and add up the percentages. They come to more than 100 percent. Now, it could be that some women suffer disproportionately, but the same campaigners who come up with these figures also insist that the problems they described are spread evenly throughout society. So, by their criteria, every single woman in the Western

world has either been abused as a child, or raped, or attacked by a male partner.

Who's been doing it? Well, it could be that a few men commit many crimes each. That would be the common sense view. But we're not dealing with common sense; we're dealing with political correctness, which insists that perpetrators are as evenly spread as their victims. So, if we believe their propaganda, we have to conclude that every single man in the Western world has committed at least one of these acts.

Can this be possible? Do you believe that every single man you know, without exception, has actually committed some form of sexual or physical assault on a woman or child? Look around the dinner table at your friends — are they all sex criminals? Think of your father, brother, husband, boyfriend, son, and workmates. Think of the firemen, ambulance drivers, air-sea rescue pilots, doctors, and teachers you've come across or seen on the TV news. Think of the newscaster, come to that, and the weatherman, and the guy behind the camera. If you believe the propaganda, you've got to believe that every single one of them deserves to be locked up.

Let's get specific and name names. How about General H. Norman Schwarzkopf? His leadership of the allied forces in the war against Iraq made him a hero all over the globe. He has devoted his life to the service of his country. He is a devoted husband and father (he has said that his greatest regret about the Gulf was that it took him away from home just as his teenage son was changing from a boy into a young man). And he even has hidden liberal tendencies: On the BBC radio program "Desert Island discs", he picked Bob Dylan's *The Times They Are A Changin'* as one of the eight records he would take with him if marooned on a desert island.

So, think about this paragon of manly virtue, and figure out his perversion of choice. Does he beat his wife? Does he harass junior staff? Does he abuse his kids? Has he raped anyone? If we believe the figures, he must have been doing something. What with him being a man, and all.

Now, the last paragraph may have made many readers feel nauseous and disgusted. That's precisely the point. Because every man has, implicitly, been put in the position of into which I have just put General Schwarzkopf. And the choice before us is either to believe the statistics that supposedly condemn these men, along with every other man in the land, or to consider that

the people who compiled them are either (a) misguided, (b) malevolent, or (c) plain nuts.

I think I know where my vote is going.

Before we go any further, let me get one thing straight. I have no desire whatsoever to try and put the boot on the other foot. I do not believe in some grotesque misogynist fantasy that men are the helpless victims of a vast gang of scheming, manipulative, violent bitches from hell. I just want to say that men do rather less harm than is currently believed and women do rather more. Not all of this harm takes the same form. Not all of it is looked at in the same way by our legal system: By and large, the harm that men do is illegal; by and large, the harm that women do is not. Some of it, perhaps, ought to be. But, in the end, we are all mortal, fallible human beings. And we all work out about equal.

That is not, however the way that everyone sees it.

NEW LEFT, OLD NEWS

The process by which academia, government, and the media came to be persuaded that men — particularly white, middle-class, heterosexual men — were, by definition, an oppressive, possibly violent group unlike any other fascinating one, and it deserves more study than I can give it here. In years to come, historians may wonder why Americans, who were so resistant to conventional Marxism, were so willing to be taken in by the theories of the New Left.

After all, the United States has never wavered from its belief in the profit motive and private enterprise. It has never been possible to persuade the majority of Americans that capitalism is evil, principally because — until recently, at least — it was so clearly delivering improved living standards across the whole range of society in a way that no state-run economy has ever achieved.

Proponents of radical change in America have had to deal with the fact that its citizens have, on the whole, been richer, healthier, and less politically or religiously oppressed than any people in the known history of the world. In an article in the July 1976 edition of *Harper's Magazine*, entitled "The Intelligent Co-Ed's Guide to America", Tom Wolfe described the attempts of American intellectuals to make themselves feel as oppressed (and thus as morally superior) as their European counterparts. They would talk about such heinous crimes as

“cultural genocide,” “liberal fascism,” or “relative poverty” as a means of skating over the fact that real genocide, fascism, and poverty were less prevalent in the United States than anywhere else on earth. He called this process the “Adjectival Catch-Up.”

Wolfe describes a debate at Yale, back in 1965. Speaker after speaker rose to denounce the neofascist police state of America. One of the panelists was the German author Gunther Grass, author of *The Tin Drum*. After a while he remarked, “For the past hour I have my eyes fixed on the doors here. You talk about fascism and police repression. In Germany when I was a student, they come through the doors long ago. Here they must be very slow.”

The point, of course, was that there was no comparison whatever between the fascist fantasies of a few American academics and the terrible realities of a real police state. Yet fifteen years after Wolfe’s piece, with Marxism in ruins all over the world, it is the catch-up crowd that’s winning Marxism in the academic debate all over America. In place of Marx’s idea that the bourgeoisie, as a class, oppresses the proletariat, as a class, they have proposed the notion that men, as a sex, oppress women, as a sex.

As the British author Neil Lyndon has argued in his controversial book *No More Sex War: The Failures of Feminism*, the parallel between Marxism and feminism is a telling one. In 1843 Marx wrote, “For ‘one’ class to represent the whole of society, another class must concentrate in itself all the evils of society.... For one class to be the liberating class ‘par excellence’, it is essential that another class should be openly the oppressing class.”

One hundred and twenty-seven years later, in her book *Sexual Politics*, the feminist writer Kate Millett claimed that men oppressed by means of “interior colonization,” which was more powerful than any form of class distinction. Lyndon remarks, “The dominion of females by males is, she said, our culture’s most pervasive ideology, providing it with its most essential ideas and conceptions of political power.... The long wander of the Marxist Left through the institutions and societies of the modern West, in search of the class which would be the head and heart of society, the class which would be the dissolution of all classes had culminated in the definition of ‘the birthright priority whereby males rule females’... Karl, meet Kate. Kate, this is Karl: you two were made for each other.” Lyndon surely does not mean to suggest that all feminists are Marxist, and even if he does, I do not. The point is that feminism arose in part (and

only in part) from the ideology of the New Left and borrowed the idea of scapegoating a particular group of people as the source of all oppression. The term that was used to define this group was “the patriarchy,” which was the ideological embodiment of male, paternal, oppressive power.

From this it followed that men were, by definition, the bad guys. The British feminist Rosalind Miles has written about “the penis rampant” stalking through history, spreading destruction wherever it goes. She sees all violence as male and all men as violent. In *The Women’s Room*, Marilyn French famously stated that “all men are rapists and that’s all they are. They rape us with their eyes, their laws and their codes.” In the words of the American Adrienne Rich, writing in her 1979 book *On lies, Secrets, and Silence*: “I am a feminist because I feel endangered, psychically and physically, by this society, and because I believe that the women’s movement is saying that we have come to an edge of history when men — insofar as they are embodiments of the patriarchal idea — have become dangerous to children and other living things, themselves included.”

Andrea Dworkin, the controversial activist and author, has gone even further. In her 1987 book *Intercourse* she claims that “normal, ordinary men commit acts of forced sex against women, including women they know, in the same way that most women are beaten by the men they live with — that is ordinary sexual relations.” For Dworkin, men are, by definition, both physically and sexually abusive. In her world there is little possibility of a relationship between a man and a woman that is both loving and mutually sexually satisfying. She states as a fact that “women do not really enjoy intercourse,” and that “intercourse remains a means, or the means, of physiologically making a woman inferior: communicating to her cell by cell, her own inferior status.”

In a later work, the novel *Mercy*, Dworkin’s central character Andrea muses, “I’ve always wanted to see a man beaten to a shit bloody pulp with a high-heeled shoe stuffed up his mouth, sort of the pig with an apple....” Now, imagine that you take out the word “man” and replace it with nigger, or Jew, or faggot. Obscene, isn’t it? Or just add the two letter ‘wo’ and consider what the reaction of the literary world would be to a male author who fantasized about smashing a woman to a pulp.

Mercy, it must be said, is fiction, and any author is entitled to claim that the words he or she writes in such a context represent the views of his or her character, rather than his or her personal opinions. Yet when Brett Easton Ellis wrote *American Psycho*, a

similarly unpleasant study of male violence, critics were in little doubt that he should be held responsible. One publisher rejected the manuscript. Many bookstores refused to stock it, or kept it out of public view. Why then should we feel so much more comfortable with such clear evidence of one woman's hostility toward men?

Ms. Dworkin is much more militant than the vast majority of supporters of the women's movement. Yet many of the ideas she proposes — the notion, for example, that pornography consists solely of the exploitation and objectification of women for the benefit of oppressive males — have been accepted, in somewhat diluted form, by a vast swath of progressive and liberal opinion.

A culture of victimization has grown up in which women are perceived to be the helpless targets of an extraordinary range of male malevolence. In *The London Review of Books*, dated July 23, 1992, Margaret Anne Doodly, Andrew Mellon Professor of English Literature at Vanderbilt University, reviewed *Backlash*, by Susan Faludi, and *The War Against Women*, by Marilyn French. During the course of the review, which ran over several thousand words, she set out the full list of crimes committed by society (i.e., men) against women.

She told her readers that short skirts were an evil male conspiracy designed to infantilize women (of which misconception more anon); that “advertising portrays women as helpless, vulnerable, feckless, silly, so that they will have the humility necessary to take upon themselves the chains of marriage”; that Third World men waste UN handouts on transistor radios; that “the background to all women's lives is fear”; that “individual ‘nice’ men must... collude in woman-bashing in order to preserve the status of manhood”; that people who are opposed to the British monarchy are really woman-haters who want to remove a female head of state; that “the family is where social control of women must take place”; and that men believe “the proper attitude to women is one of contemptuous control, of never-ceasing vigilance, of, in short, permanent hostility.”

What comes across in this extraordinary diatribe against male misogyny is an equally powerful anger toward and hatred of men on the part of Professor Doody herself. This would not be of any great concern — *The London Review of Books*, for all its prestige, is not a publication likely to inflame the general public — were it not for the fact that these extreme ideas are influential

far beyond the boundaries of university campuses and literary magazines.

THE LEGISLATIVE EFFECT

The idea that men monopolize violence has become a basic assumption of modern public life. In 1991 Senator Joseph Biden proposed a *Violence Against Women Act*, the first federal legislation specifically designed to combat the problem of domestic violence. The act would make male abusers subject to federal criminal penalties, which could also be imposed against any man crossing a state boundary in search of a fleeing partner. States would be given incentives to arrest wife-beaters, and federal financing for women's shelters would be tripled.

With the possible exception of incentivizing arrests — a principle that throws up a mass of potential difficulties and abuses of power, irrespective of the crime involved — I do not believe that any of these proposals is inherently objectionable. Anything that can be done to free people from the shadow of domestic violence deserves support. Yet the underlying presumption of the act, which is that only men commit acts of violence in the home, and only women are the victims, is repugnant and discriminatory. Domestic violence is inexcusable, irrespective of the gender of its perpetrator or victim. A beaten husband deserves just as much sympathy as a battered wife.

A straightforward domestic violence Act, which set forward penalties for abusers and granted funds for counseling and protection services in a non-gender-specific manner, would be a genuinely valuable piece of legislation. It would also, as I shall endeavor to demonstrate in a later chapter, bear a much closer relationship to the truth about violence in the home, which is that it is practiced by both sexes. Yet the chances of such evenhanded legislation being adopted are virtually nil, so completely have legislators bought the notion that violence is a uniquely male phenomenon.

Any campaigners who attempt to dispel this notion can expect to come up against three immediate difficulties. In the first place, they will be accused of misogyny. Here I speak, regretfully, from experience. Articles accusing me of waging a campaign against women and women's rights appeared in several British newspapers in the eighteen months prior to this book's publication. As often as not, the writers concerned had never met me or even spoken to me. Invariably, they had not seen a single word of my manuscript. It was simply presumed that any man who spoke in favor of men must, by definition, be

speaking against women. The notion that one's ultimate aim might be to help both sexes by acknowledging that our shared humanity was never for one moment considered.

Second, there is the matter of vested interest. Jaundiced campaigners for the rights of battered men, such as the Minnesotan George Gilliland, contend that there are now thousands of jobs and millions of dollars tied up in women's shelters, domestic abuse counselors (ditto child abuse, sexual harassment, rape counselors, etc.), academic programs, court officials, lawyers, law enforcement officers, and so forth, all of whom are dependent upon the notion of the victimized woman. Any suggestion that the truth of the situation might differ from the accepted version is perceived as a threat to funding, jobs, and power. It is therefore resisted with the utmost energy.

A more charitable view would be that there are very few people getting rich out of violence and sexual abuse. Many women's shelters have to turn away mothers and children who are in dire need of help. If they are resistant to the idea of sharing their funding with battered men, it is only because there is not enough of it to begin with. Whatever the rationale, however, the end result is the same: a resistance to the idea of male victimization.

The final barrier, which may be the biggest one all, is public incredulity. Most of us have opinions formed from a confused mass of inherited prejudice, jumbled information, and contemporary beliefs. The idea of women's oppression makes sense to us on two levels. In the first place it fits with everything we have been told by the women's movement. And in the second, it strikes an older, more conservative chord, which is our instinctive feeling that men are stronger, more aggressive, and somehow more impervious to pain (both physical and psychological) than women. Most people, no matter how progressive they claim to be, are pretty old fashioned when it comes to gender. Surely, we suppose, a woman can't really harm a man. And, in any case, any man who allows himself to be harmed by a woman can't really be a man at all.

These beliefs are irrational, as a moment's reflection demonstrates, when we stop to think about our own experience and that of the men and women we know, we can all think of plenty of examples in which men have been on the receiving end — the divorced father who has lost his family and his home, for example — just as we all know women who have had a raw deal. Yet our preconceptions are awfully hard to shift.

In June 1992, *Life* magazine — which is hardly a banner-waving publication for the feminist Left — ran a cover story entitled “If Women Ran America,” which illustrated the degree both to which men are painted as villainous and to which women are idealized. The article’s author, Lisa Grunwald, painted a depressing picture of life in country run by men, noting that “In 1990 an estimated 683,000 women were raped; at least two million were abused each year by husbands and boyfriends.”

The use of the word “estimated” is crucial here: According to official U.S. government statistic, there were 94,500 reported rapes, or attempted rapes, in 1989 (again, the last year for which I had published figures at the time of writing). That figure is less than one-seventh the quantity cited by Grunwald. Similarly, the total number of all violent crimes against the person — including murders, assaults, and every manner of bodily harm — was 1,646,000, of which the majority were committed against men, rather than women. The most dangerous thing you can be is not female, but black. A black man runs more than twice the risk of becoming the victim of violence than does a white woman.

Needless to say, it is not only possible, but probable that the number of actual offenses far exceeds the number of those reported. And assaults against women are unacceptable and inexcusable, irrespective of their frequency. Even so, you have to wonder where *Life* found the extra 588,500 rape victims and at least 1.5 million battered wives. And you also have to ask yourself how we came to the point where numbers like that can be cited — “and people assume that they must be right.”

In *Manhood Redux* Carlton Freedman wrote, “‘I have never yet seen a family in which a woman was simply a victim of a beating and had no input in that behavior,’ said Dr. Rodney J. Shapiro, a University of Rochester psychologist, in what had to be one of the more intrepid pronouncements of our age, given the fearsome climate that obtains in academia vis-à-vis feminist causes. ‘It is fashionable nowadays to see women who are victims of wife-beatings as total victims. I think that is naive, that it is directed by political interests or current trends rather than clinical truth.’”

“Nothing written here is to be construed as in any way justifying violence in response to non-violent provocation. But it is imperative we understand that it is an extremely rare man who just walks into his house and gratuitously starts battering his wife around — which is the version we invariably hear from the battered women, especially when she has disposed of the alleged beater.”

“Dick Doyle, in his hard-hitting book *The Rape of the Male*, confessed to hitting his ex-wife on two different occasions. The first time occurred as he was driving

home from a dance with her when: ‘for no reason I can conceive, she began slugging me with all her might. As big and strong as she was, and at 50 m.p.h., this was an extremely dangerous situation, and I desperately backhanded her — hard — in an unsuccessful effort to keep her off me. By the time I got the car stopped, she had two black eyes (she bruises so easily a dirty look could do it). She had her sister take pictures of the black eyes and showed them to everyone who would look. A dairy farm would need only one cow if it could get as much milk from it as she got sympathy from those pictures.’”

Their Ideas Don’t Work

In his book *Do As I Say (Not As I Do): Profiles in Liberal Hypocrisy* Peter Schweizer exposes Liberals for being hypocrites, including Bell Hooks. He says, “Yes, we are all hypocrites and I talk about that in the book. But liberal hypocrisy and conservative hypocrisy are quite different on two accounts. First, you hear about conservative hypocrisy all the time. A pro-family congressman caught in an extramarital affair, a minister caught in the same. This stuff is exposed by the media all the time. The leaders of the liberal-Left get a complete pass on their hypocrisy. Second, and this is even more important, the consequences of liberal hypocrisy are different than for the conservative variety. When conservatives abandon their principles and become hypocrites, they end up hurting themselves and their families. Conservative principles are like guard rails on a winding road. They are irritating but fundamentally good for you. Liberal hypocrisy is the opposite. When the liberal-left abandon their principles and become hypocrites, they actually improve their lives. Their kids end up in better schools, they have more money, and their families are more content. Their ideas are truly that bad.” An interviewer asked him, “Is there something about the book that sums something up philosophically about the Left?” He says, “After researching the book I really truly believe that the leading lights of the Left — Moore, Franken, Clinton, Pelosi, Kennedy, etc. — really honestly don’t believe what they are selling us. Their own experiences teach them that their ideas don’t work.” He is right in saying “their ideas don’t work.”

On Bell Hooks he writes:

Someone sent me a copy of a speech delivered by the feminist writer bell hooks (the nom de plume of Gloria Watkins). One of the nation’s leading feminists, she has given thousands of lectures on campuses around the country and her books are assigned in dozens of courses. In her speech, as in her books, she roundly attacked and demonized men, capitalism, and “patriarchy.” In one of her most essays, she fantasizes about killing an anonymous man on the bus, considering it an opportunity to strike a blow against patriarchy. Living a life gripped by a principled hatred of male domination seemed like a pretty difficult existence. But then I ran across a warm profile of Ms. Hooks in the *Chronicle of Higher Education*, which explained that her radical pose is merely a “persona.” “While

bell hooks writes about ‘sexism and misogyny,’” the paper reported, the militant feminist was disappointed because she “longs for flowers from a man” instead of the self-bought lilies sitting on her dining room table. In other words, she tells young women to do without men and reject patriarchy while privately pining away for romance. When asked about this contradiction, hooks admitted that she didn’t really practice what she preached. “I haven’t really tried to take on the identity of bell hooks, she explained. “It’s been very much a writing name, and now more of a writing persona.” I guess that makes it okay then.

I find the words in books by anti-traditional writers like Hooks, Real, Bradshaw, Steinem and Friedan to be vile, offensive, repulsive, disgusting, foul, and morally depraved. They would feel the same about me. Everyone has a choice to make. Either you believe that egalitarian marriages and feminist families are good for some people or you think egalitarianism is a poison that no one should ever get near. I get Warm Fuzzies when I read and see traditional families and I get Cold Pricklies when I read and see anti-patriarchal families. For example, Jim and Michelle Duggar are a famous big family because of a television series about them. They are raising their 18 children with conservative values. How Liberals can look at the website for the Duggar family at www.duggarfamily.com, read their book or watch the TV series and think these people are living in some rigid, neurotic, violent hell shows how much Satan rules this world. Anyone with half a brain and in touch with their original mind and heart and conscience would feel inspired and moved in seeing the genuine happiness of this anti-feminist family.

June Cleaver – TV’s Number One Mom

In the 1950s there were some television programs that have become famous for presenting a more traditional family lifestyle. One of the most famous shows was *Leave It to Beaver*. The mother in the show went by the name of June Cleaver. Social commentators use her to illustrate the ideal ‘50s domestic housewife and mother that feminists hate. Critics call her a “doting” wife who sacrificed her ambitions to be a “homebody extraordinaire” who is not really the perfect wife because she is a stay-at-home mom who can’t possibly have a full life. Feminists will see her as degrading herself by being a mommy like servant to her husband and this can only be seen as a sick male fantasy. The truth is that these popular TV shows were more true and loving and principled than the truly sick degenerate shows that followed (with a few exceptions such as *The Waltons*). The following is a good article uplifting the show:

Ward and June Cleaver
The True Story of Despotism and Discontent
by Karen De Coster

A recent story, widely circulated on both the internet and mainstream news, reported that a private Jewish reform school in New York, Rodeph Sholom Day School, had announced its

intentions of renouncing the upcoming Mother's Day and Father's Day holidays. In other words, celebrations of these traditional holidays were being banned so school officials could "protect the feelings of children raised by same-sex parents."

Indeed, it is shameless that we continue to promote the appalling values of the two-parent, heterosexual household. The children of two-mommy, two-daddy, or even one-mommy-no-daddy families must not be given the impression that they are not living in a "normal" family unit. We must understand that not all children are products of a Leave it to Beaver family.

After all, the Cleaver family, in all its straight-laced purity, could not accurately describe the typical American family, even in the times in which the TV show was produced. The Cleavers certainly don't illustrate the family I grew up in. I do not ever remember Ward Cleaver yelling at the kids (he always spoke calmly), while I ALWAYS got yelled at. Plus, I never thought that anyone could have two sons and keep the kitchen appliances and the carpeting THAT clean. Now I realize it was all pure deception, probably on the part of some 1950's right-wing conspiracy.

In fact, this popular television series, a staple for 50's and 60's nuclear families, was the most misleading and shallow presentation of family life ever produced for the airwaves. Not only did its presentation of a conservative, patriarchal lifestyle do injustice to progressive social behaviors, but it also served as a radical fabrication of family life that was to have adverse effects on generations of children to follow.

To begin, one must look at the intentions of the writers who manufactured such a ludicrous account of family life. In terms of social responsibility, the show's writers took it as fact that this responsibility starts in the home, under the tutelage of attentive parents, making Mom and Dad accountable for their children. From this thesis, one can gather that there was an underlying "conservative" message in terms of child-rearing and promoting individual responsibilities. How evil. This should be deemed outrageous!

Two devices lacking on the show were the emphasis on the true duty of public schooling and its influence in child-raising, and the need for the entire village to step in and help raise its children, as well. After all, without positive indoctrination on the part of the public schools, how could society sway its children to adopt the tolerance and diversity standards

demanded by the community or village? Clearly, this is a perilous oversight that must be further examined.

Actually, many *Leave it to Beaver* episodes saw fit to explain the school system as only support for educational preparation and not a pure system of ingraining, i.e., a raising by the village. However, we know we must force individuals to put their children into the hands of the State Indoctrinators and their paid psychobabblers so that they can mold our children according to the standards of the village. After all, who are these “conservative-types” to think that they know best how to raise their own children? As Hillary said, “it takes a village....” Well, it’s time we turn the kids over to the village. It’s time we allow a variety of alternative lifestyles to be taught and adequately sanctioned by the State at taxpayer expense.

Essentially, the importance of the village in child-rearing was seriously downplayed in this depressing TV series. Any astute observer will notice that Ward Cleaver, the oppressive family patriarch, clearly did not have the best intentions in raising and caring for his pseudo-family. After all, he had too much time for his kids, and he was too involved in their day-to-day problems, and he was always armed with immediate solutions. Ward thought it was his and June’s responsibility to raise the children, and he completely ignored the contributions the village could make to disciplining those brats. Plus, he loved his wife and was ceaselessly faithful (this is particularly disturbing). A good man would have had bisexual relationships on the side, a drinking problem, a nose-ring and tattoos, and illegitimate children elsewhere. Let’s face it: Ward Cleaver was a despot.

Looking back, had the village properly influenced the Cleaver family, we might not have been subjected to this goody-two-shoes influence upon a generation that had to witness this rubbish between the years 1957-1963. Thanks to *Leave it to Beaver*, we now are stuck with a generation of violent and demented individuals.

And June, of course, acted too fulfilled in her role as mother, bearing Ward’s children (gasp!) and keeping his home (bigger gasp!). No woman could possibly be “fulfilled” in this situation. After all, she made three hot meals a day and had dinner ready when her husband got home. And this was all seen as tender loving care and devotion toward a “traditional” family? How can we allow young children to be exposed to such brainwashing? Besides, she spent way too much time in the kitchen, and attending church and school meetings. None of this

was clearly a good influence on the Cleaver kids. Jerry Springer-like parenting was clearly missing in their lives.

Remember, June met Ward as a teenager, and never had the chance to promote her own sexual freedoms and feminist attributes. She was surely a discontented woman masquerading as a homebody extraordinaire who coveted a Betty Friedan-like influence in her life. This made her a very unstable woman. Certainly, the children could have been better raised by Rosie O'Donnell or Ellen DeGenerato, umm, DeGeneres, with a Robert Mapplethorpe inspired upbringing.

Plus, this display of oppression on national TV must have compelled thousands of young female viewers to grow up emulating June and her cloistered ways. Imagine this current generation of would-be feminists being corrupted by such systematic nonsense? Imagine all of the could-be nuclear physicists that have been reduced to operating a Maytag stove or packing the children's Blues Clue's lunchboxes? June Cleaver destroyed an entire generation of female accomplishment.

Thanks to a website called LeaveItToBeaver.org, one is able to ascertain that in one particular episode, Wally lectures to his little brother Beaver, "In a couple of years, you'll go to high school, and then you'll go to college and meet a whole bunch of girls. You'll probably marry one. Then you'll have a whole bunch of kids and a job and everything."

In the typical 1950's fashion, this attitude implies that there is only one lifestyle available to a young man clearly able to make his own decisions as to family choice. Apparently, Wally was not discerning enough to maintain that a "traditional", heterosexual lifestyle was not Beaver's only choice. This shows a degree of intolerance that the diverse society of today would not allow. In the most perverse sense, the Beav was constantly hammered at to be traditional, marry a woman, and have babies like good 'ole Ward and June. Imagine the warped mindsets produced by such babble.

All said, the Cleaver family was clearly dysfunctional. Understand that June was oppressed by the patriarchal views of the times, and these views were then passed down to Wally and the Beav so they could further oppress the women of their generation. I'm sure if Mrs. Cleaver had been allowed choice as opposed to the societal coercion she endured, she would have chosen a much more satisfying career. She certainly would have been able to obtain her PhD in mathematics or intellectual

history, or have found success as a corporate CEO had a male-dominated and autocratic civilization not held her down.

June also would have chosen a much more stable environment in which to raise kids: possibly a one-parent home supported on welfare, or a “Heather has Two Mommies” situation, or even making use of David Crosby’s sperm (as Miss Melissa Etheridge did) to produce the ideal family. And Wally and the Beav could have been better served in some State-subsidized daycare center while mom was away spearheading giant mergers.

Poor June.

And to think that modern TV could have portrayed a prozac-laden June Cleaver as a domestically oppressed, intellectually repressed, and sexually misappropriated housewife having an affair with the school principal and feeding Ritalin to Beaver the first time he threw a spitwad in class. This would have been a much better influence on “the children.”

THE NATURAL FAMILY

Allan Carlson is a prominent writer on the traditional family. He and some friends of his have written a manifesto for family titled *The Natural Family: A Manifesto*. One sentence reads: “We will welcome and celebrate more babies and larger families, where others would continue a war on human fertility.” He elaborates on this manifesto in an excellent book titled *The Natural Family: A Manifesto*.

There are some powerful voices for returning to old-fashioned values. Sun Myung Moon is one of them. He and his wife have 14 children. He pushes us to have big families. I have written a book on this subject titled *12 Before 40: the Case for Large Families in the Unification Movement*.

READ ACTIVELY

To understand and win the battle of minds we are engaged in we must be disciplined in carefully reading Father’s words everyday. And this does not mean mindlessly going through the motions of reading passively. We have to read actively. Low spirits work to make us sleepy when we read Father. They try to make us twist his words into feminism when we read him. Reading Father is difficult. He often speaks in a philosophical and poetic way. It is easy to read him and not remember or understand anything he says. This is evidenced by the rampant feminism in Women’s Federation. Clifton Fadiman and Mortimer J. Adler have written books about how to read classic literature. Fadiman has a book title *The Lifetime Reading Plan*. He says classic books are so good they can and should be reread and studied. Reading Father’s books is a lifetime plan. Father

wants every family to read his words everyday together as family. He doesn't do this to enslave us to him as the ignorant anti-Moon crowd teach, but because his words are the truth that will free us from being enslaved by Satan's false ideas.

REREAD CLASSICS

Fadiman explains that it requires mental muscles to read deep books. It takes focus and concentration. It takes work. We can be lazy when we read some light novel but we have to read Father with the intensity of someone reading a love letter analyzing every nuance of every word and sentence. We have to reread Father like a lover rereads a love letter from his beloved. Father's books must be in every home and poured over like so many billions of people have devoured every line of the Bible. Sometimes you can read Father without stopping and reflecting and sometimes you will come across a sentence or paragraph that strikes you so deeply that you have to go off and meditate on it for hours. The older I get and the more I read Father's magnificent words the more I understand Father and how incredibly profound he is. He doesn't get wiser; I do as I reread him over the years and have life experiences that help me understand him more. The older I become the greater Father becomes.

WISDOM

It is easy to get caught up in being busy with getting all the physical things we need to survive and be entertained but the book of Proverbs wisely teaches, "with all thy getting get understanding." True education is not about everyone understanding algebra. Only a few people have to understand algebra. I don't know why so many involved in educating young people think algebra must be universally taught. What every person needs to learn and what every teacher should focus on is becoming wise. Young people and people of every age need to read and reread words of wisdom that will guide them to make the right decisions in their relationships. The main focus of our study must be the pursuit of wisdom. How else can we find true and lasting happiness, real peace of mind and build a world utopia without finding wisdom and being wise? The book of Proverbs says:

Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. (3:13, 14)

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (4:7)

Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. (8:10-11)

Apply your mind to instruction and your ear to words of knowledge. (23:12)

Father says:

America is a women's world, right? This way of life will last for 70 years, but then it will decline and go away. The idea of 'ladies first' will go away, and men will go first! If American women think they can have a field day and try to continue to enslave men, what will happen? Men will leave women and women will live all by themselves. That's why American men do not want to marry American white women, thinking, 'They are stubborn and arrogant; they are bossy and talk too much!' American men will say, 'I just want to marry an Oriental woman!'

The Three-Day Ceremony

When you finally meet as husband and wife physically, there will be a three-day ceremony. For three nights you will have to go through certain procedures. All the blessed members will have a special lecture and receive special instruction on how to go through the three-day ceremony. This three-day ceremony signifies that the women physically give up their position and physically give birth to their husbands. After the three-day ceremony, then restoration has taken place.

Your position of meeting as husband and wife, on the first and second nights, will be with the wife in the upper position and her husband in the lower position. This represents formation and growth. The fallen action came at the top of growth stage position. However, on the third night, which represents perfection, there should be restoration of dominion. Adam should restore dominion, so the husband is in the upper and the woman in the lower position.

All this will be explained in detail at the time of the ceremony. But in Principle, on the first night you will really purify yourselves and carry out everything as instructed. The husband should make three bows to his wife. The wife receives those three bows, and they will then engage in sexual action, with the woman in the upper position. The second night repeats the first night. However, the third night is different. Until the third night, women are subject and men are in the object role. On the third night there is total restoration of dominion of husband. You men will restore your rightful authority as a husband on the third night. You will receive the three bows, and you are in the upper position. After that, from the third night on, the woman should serve the husband more than the husband serves her.

Once you know how difficult it is to reach to perfection then you should not even conceivably think of the fallen action again. Let's say there is a temptation, a typical temptation. A beautiful woman comes to entice you, or a handsome man comes to woo you. Look at that person as a serpent! Besides your husband or wife, nobody else should be in a position to woo you or entice you. Anyone else is the serpent, the archangel.

Once you know the entire spiritual implications of your blessing, you cannot help being joyful over how precious you are, living in this era, meeting Father and gathered in this particular room.

Preparation for Blessing (II)
May 20, 1978
Lancaster Gate Church,
London, England

Even in the Unification Church tradition and knowing my teachings, what level are you at? [High school.] You can decide what your knowledge level is. Do you know the textbook of that high school level? [hoon dok hae book.] We are talking about something big, (not just hoon dok hae). We easily claim that I am a Unification Church member for twenty or thirty years and I know the Unification Church, but we do not know ourselves, even. We don't know what kind of label we have on our forehead. How can you know Father? So this hoon dok hae material is big enough to embrace the cosmos, even to embrace the king's position. Therefore we have to study it hard. The Unification Church leaders may say "I know Father more than anyone else, but even Rev. Kwak, Dr. Hendricks, Rev. Yang, do you know Father?" [Not enough.] You will not know for eternity. In spirit world there is a lot of work waiting for you. You do not know the spirit world. Without my help, you are doomed to fall into hell.

I have mastered all the books of prophecy, and my mind and body are completely one, so I know all those things. How many times did I test my words before I give them to you; you do not know that secret. So, can you say that you know me? [No answer.] Quiet, huh? If you know or don't, you should answer. Do you know Father? [No.] Then if I give you a high level of teaching, can you understand it? [No.] So, keep yourself humble in front of the word; then you can absorb it. You have to be like a sponge that can absorb water. Your eyes can absorb, utilize all five senses to absorb the teachings. Do you like Father? Show

your hands. [All do.] Does this make me feel good? Even when I see your hands going up, and you answer that you know me, there are many different scores, 10, 20, 30, etc. Do I still feel good about it? [No.] Yet you still want to hear my message, don't you? I have 300 volumes of speeches, covering 50 years. In those books there are detailed directions for your lives. Do you know them? Can you recall ever living according to my teaching, 100%? Do you think my teachings are just my own creation, based upon my intelligence, or that I am delivering the original message of God that has to be stored and practiced by humanity? [The original.] But you don't know what is the original and what God likes.

Then what is the origin of origins that both man and woman like most and must seek for eternity? [God. The love organ. True love.] What is it? [The love organ.] You say, true love. Where does it originate? The love organ. It is the place where true love in its male and female expressions can meet. Where is the meeting place of true love? [Sexual organ.] Sexual organ? What is the sexual organ? Is it concave and convex? I don't know. What does convex mean? Protruding or indented? There are only two shapes. Both man and woman shapes, where true love can be combined and connected, is this organ. Does everyone have one? Touch it! Make sure it is still there. Is it on top of your head? Put your hand on it and make sure it is still there. It is in the center of your body.

Nothing can compare with this place. God produced us for this, and has been waiting for this. No one has made that goal, that power to travel everywhere. God did not find that beautiful couple, that ideal couple. Is that true? Compare the ideal with your own couple. It is a miserable situation. Every love relationship is breaking down, going down to hell, to the bottom of hell. That's why religions teach not to marry but to live an ascetic life. They know somehow that in the last days the Messiah will come and give the marriage blessing to humankind, so they encourage people to be single. The messiah will come as True Parents and repair the broken machines and make them perfect. That is the blessing of marriage.

If you are a son or daughter in a family, can you be extremely individualistic? There cannot be any individualism in a family. There is a hierarchy and order and you cannot ignore that in the family. But in English, the same word, "you," refers to everyone, father, mother, daughter, son. It is a horizontal society. Who created it? In this flat culture, the way to receive God was eliminated. Who made it? Not God, Satan! The owner of absolute individualism is Satan.

My mission is what? In the Old Testament era, circumcision was the condition to separate from Satan. It means bleeding from the man's love organ, taking the archangel's blood out. That is why religions demanded that people live without marriage. At the time of Jesus, the baptism was the condition. In the New Testament era, the entire mind and body were to have been cleansed through baptism. Without unity of mind and body, cleansed, they could not receive the blessing. The era of the Lord of the Second Advent the condition is the blessing, the change of blood lineage. You've done the 3-day ceremony. Satan occupied the Old Testament and New Testament eras, so we have to come out of them. All things and the children, humanity, belong to Satan. Through the 3-day ceremony, the wife gives new birth to the husband, the man. Without going through that, you cannot become a true husband. But on the third day, finally, the husband takes the upper position, the subject position.

Human history has been one of offering, sacrificing and abusing women. Women represent earth. In the Old Testament era, all things were sacrificed. The New Testament era saw the sacrifice of the children. In the Completed Testament era, there should be no road to the cross. This is the era of the realm of the indirect dominion, the completion stage. Because of Christianity's failure, the Lord of the Second Advent could not start his dispensation from the top level. The powerful nations had already disappeared in his eyes. He was cast out into the wilderness, to rebuild beginning from the Old Testament era. The foundation was there to receive me on the world level, but because of their failure we lost everything.

Think of my life. Consider what I have come through, the suffering, pain and agony that I have endured to secure this. But you didn't do anything special and are receiving this. You are like the children of a wealthy family that did not do anything to develop the wealth. So you all need re-education through hoon dok hae.

In Eden there was no religion; we are entering into that era.

That's why the Unification Church sign came down. We transcended it with the Family Federation. There is only one thing of which we can be proud, and that is the liberated, completed, God-centered families. Our tradition is to love the blessed couples worldwide before we love America. It's the same for every nation's people. Ever since I came to America, I have been educating Americans who are in the midst of fights between white and black and among denominations. I finally

sent the leaders of America to Japan and even Korea, and they learned the tradition, and loved the mother nation, and came back to America and practiced this, and loved their enemies more than their own families and own nation of America. They have returned. Was it good or bad? Was this a subjective or objective action? [We stood up.] Did you learn to love your enemy nation than your own family and nation? [Yes.]

Without being taught we have to know where to go and what to do. In our world there are no obstacles anymore and no complaints. That is why we pray in our own name. But without results, we cannot say a word or pray. We can pray only with that result, because the prayer is our report. No more begging to God. God gave us everything. Now we have to utilize it properly. It is not ours. It belongs to God, history and eternity. We should not waste it. Do not use it all necessarily. Be conservative, even with water. Have you thought about loving and conserving water? Have you loved grass? For whom did God create grass? It was for us. It is like a treasure for them. The masterpieces of art worth millions of dollars are not as valuable as one blade of grass created by God. Nature is immeasurably valuable, that we deal with each day. These are things God created by Himself as a gift to humankind for us to be proud of for eternity. If we go to bed, we should be able to say to the sun and nature, good night, I have to take a rest until tomorrow morning, so please take a good rest. As owner, I take this step. As owner, I have to give more love than God. God always loves them, but my love should be added to that. Appreciate the grass, trees and weeds in your garden, even more than the animals. Be full of that gratitude when you go to sleep. Have you felt that way?

When you look at the sun, you should be able to ask, “Oh my dear sun, how many of those Israelites’ faces have you seen? How many suffering faces? No one could understand your sorrow looking at those people, but I can and I will comfort you.” When the winter comes, the sun goes far away. Have you really been waiting for it to come back closer, counting the days on your fingers? The sun is going south, but what about you? Have you been longing for the sun? Even though the trees and grass are longing, are you as a human being? They are not owners, but they are longing. You are owner, aren’t you? Whose sun is it? Does it belong to Adam and Eve? Through restoration, God wants you to be better than Adam and Eve, so can’t you claim those things? When you look at a mountain, if you have a heart of ownership, the mountain will open its arms and welcome you. Have you loved the millions of insects? God created them because He knew Adam and Eve needed them.

Even to the poisonous snakes, love them, feed them frogs. Even poisonous rattlesnakes may prepare to attack when they don't know you, but after many times, they relax when I approach. If I bring a frog; will it bite my hand or just take the frog? If someone wants to kill it, the snake will strike. In that sense, the snake is smarter than we are.

After offering love, we should take the ownership position. I love the ocean, fishing, and mountains. Do I catch the animals and fish just for food? No. In that sense, I am the best scholar studying nature, because of the amount of love I have invested. Without loving nature, you cannot truly love human beings. It takes steps. In your body, what do you love more — your eyes, ears, nose or mouth? God is in the position to like to see your eyes or ears being offered, but He will run away if you offer your love organ. Why? Because if you do, the human race will become extinct. So no matter what, protect it, do not give it as an offering. The five senses should protect it. It is the most precious thing.

All the rights, privileges and blessings have been given you. We can even bless our own children in marriage.

You look spaced out. [No.] It is not just a simple teaching. I am giving you detailed directions on what and how to do it. Since I have liberated all things, this is the time that we have to make sure that everyone related to us receives the blessing, from infant stage to the eldest. This is not a threat; it is vital. If the worst comes to the worst, Father can go to spirit world anytime. So I need to teach you everything. Do you want to dwell with me in spirit world? Do the Christians wish that too? Jesus Christ is trying to follow me, my footsteps, all the way. He stayed in Paradise, because he did not marry. But I gave him marriage. Don't you want to meet the wives of Buddha, Confucius and Muhammad? They sent letters of gratitude to me from spirit world. They pledge that even if their religion disappears, they will follow me. Can you imagine anyone in this world claiming to have married those past saints? The rings I prepared for their marriage cost a great deal per couple. Did I do that because I am crazy? Did I ask you to donate to cover that?

The conclusion is simple, In the 4th Adam era, I will become a son or daughter of filial piety to True Parents. Raise you hands if you commit yourself to this. Wave them. Thank you. Let us conclude in prayer.

Belvedere International Training Center
October 24, 1999
Unofficial Notes by Tyler Hendricks
based upon Rev. Peter Kim's translation
Jae Sa gwa Adam Kwon Shidae Dorae
The Arrival of the Era of the Fourth Adam's Realm

In the era of the Fourth Adam it seems to me that Father is bequeathing his authority to bless our children. As he said above, "All the rights, privileges and blessings have been given you. We can even bless our own children in marriage."

Philip Lancaster gives many insights into patriarchy in his book *Family Man, Family Leader*:

THE FAMILY POLICYMAKER

A large part of the direction a father provides to his household will come through the policies he enacts. These policies will direct his family as they walk through their days, even when he is not around. He articulates the overall plan, the general goals, and the acceptable procedures that provide the family with a definite course of action and guide their decision-making.

Here is a passage from Proverbs that describes how policy making works:

My son, keep your father's command, and do not forsake the law of your mother. Bind them continually upon your heart; tie them around your neck. When you roam, they will lead you; when you sleep, they will keep you; and when you awake, they will speak with you. For the commandment is a lamp, and the law a light; reproofs of instruction are the way of life. (Prov. 6:20-23)

Verse 20 speaks of the "father's command" and the "law of your mother." Verse 23 then creates the picture of these commands being a lamp and these laws a light. As the lamp the father's commands are the source of guidance for the family. The wife's job is to draw the father's general guidance and illuminate the family with the particular application of his commands. He pronounces the policies, and she applies them to the details of home life.

HANDS-ON LEADERSHIP

A father needs to do more than set general policy for his home. He must also act as a program director for the family. The concept of program director suggests immediacy. It is a ‘hands-on’ title. A program director is the one who actually sees that a program is carried out. He receives his orders from a board or an executive, but he is the one on the frontline assuring that the plan is executed. Others may plan the work, but he works the plan. In the case of a father it is the Lord who is his superior, his Chief Executive, his Head and the Lord has appointed the father as the program director for the family.

It may seem at first thought that if the man is the policymaker (under the Lord), then the wife must be the program director. After all, her role is to carry out her husband’s plans for the home. This is true, but we must not view the man’s role as simply setting up guidelines for family operation and then stepping back and letting his wife take over. He must maintain a day-by-day oversight of the actual execution of the policies he sets forth. He must be an involved leader. Yes, his wife assists him by carrying out his plans; but she is his assistant, his helper, and that certainly suggests that he is also involved in the process. She is the *assistant* program directory.

The great challenge to implementing the concept of the father as the hands-on leader in the home is the fact that most fathers are absent from the home for the greater part of most days. His occupation generally requires him to be gone about ten hours a day. On top of this, he may have other commitments like church ministries that take him away from the family all evening once or twice or even more each week.

We meet here the heart of the challenge of modern family life. How do we restore a well-integrated family life, with fathers and mothers doing their part, when so much of life is lived outside the home? Those who home school their children have brought part of life back home, but Dad is usually still gone most of the day. The process of home education cries out for the restoration of the leadership role of the father at a moment in history in which fathers are not there to do the job. Fathers need to consider making changes that enable them to better lead their families. This may mean eliminating those evening commitments to the church or the political action group. A father has no business pouring his energy and time into other callings until he has maximized his contributions to his family.

He may even need to change occupations. If the job requires fourteen hours a day on a consistent basis, thus eliminating the possibility of his directing the affairs of his household effectively, then there is only one solution: he should find another job that permits him to do his most important job. Surely God is able and willing to give a man employment that allows him to be obedient in his family calling.

Just getting the father home more is, of course, no guarantee that he is going to actually become the program director of his family. Whether home a little or a lot he may not be much good to the family if he is emotionally absent from the home. The emotionally absent father is characterized by a lack of interest in what is going on in the home and with the children. He may be distracted by his vocation, his ministry, his hobbies, or that champion motivation-destroyer, the television. He may be passive about the conduct of the household and hoping his wife will take care of whatever problems arise. He may be lazy and without the desire to exert himself by getting involved in the day-to-day hassles of family life.

Such a man needs a good dose of repentance. It is a sin to neglect his role in the home, and no excuses about a lack of role models or a lack of energy can cover up his basic need to get serious about his most important responsibility. If a man is lacking the motivation to lead his family, he needs to pray for his Father in heaven to share some of His Father's heart, to give him an affection and love for his wife and children that will drive him toward involvement. He needs to ask God to turn his heart toward his children, and then begin to take action as that turning is accomplished.

ASSIGNMENT AND REPORT

Now let's get down to some practical application of all these principle. One way in which a man can begin to act like the program director in his home is through a daily assignment and report system. This is especially important for the man who must leave home for the better part of the day to work.

In the morning before he leaves for work (or the night before if his morning departure is too early) the father takes a few minutes with his wife (and optionally the children) to go over the assignment for the day. This would include especially the school schedule, including specific lessons for the children. However it would also encompass household chores, family projects, and other activities planned for the day. The purpose is to have a common understanding between husband and wife. He

is announcing his plan for his household for the day; she is affirming the plan and her intention to carry it out.

When he returns in the evening he take a few minutes once again. This time he checks in with both his wife and children to get a report on how the plan was carried out during his absence. His wife reports on the school lessons and the other activities, making special note of the attitude of the children through the day. Dad looks at some of the schoolwork and asks the children about their day. What is happening here is that he is holding both Mom and the children accountable for their work while he was gone. He in turn is getting the information he needs to be accountable to his heavenly Boss concerning his little domain.

This simple system has the great benefit of keeping the focus on the father as the leader. By verifying the plan before the day starts and checking up on it after the fact, he is at least twice daily functioning in his leadership role. This is good for him as it keeps him involved and responsible. It is good for the children as they realize who is in charge and respect their father as a genuine authority in the home. But this system is especially good for Mom, who is relieved of a great burden God never meant her to bear. She was created to help her husband and carry out his decisions. She was not meant to make the big decisions and enforce them on the children.

Now during the day her role is simply that of carrying out the father's program. The children view her in a different light than if the dad were not involved. She is not the slave driver who is making the children finish their math or the spoilsport who insists that they practice their piano for a full half-hour when they have other things they would rather do. Now she is their helper, the one who assists them in meeting Father's expectations. And if they are wise they will accept her help. She need not get into a big fight with them about doing their work and keeping a good attitude. The power play is not between her and the children; it is between Father and the children.

She is relieved of being the stand-in head of the family as the focus is back where it belongs: on Dad. She can blossom in her nurturing and supportive role when she does

The Mr. Mom household in which the woman works to support the family and the man runs the household and cares for the kids is a perversion of God's order. How is the man reflecting the fatherhood of God by acting like a mother? No, it is *his* calling to provide. Better a family lives poorly on the father's lean wages than that the gifted wife supplant him in his role.

In the Bible's vision of womanhood the wife is under the authority of her husband and derives authority from him. She is a competent helper to her husband who can be trusted as a steward of his family and goods. She is home-centered in her life and work, and she has great influence in the community because of her home-based vocation. Men and women have different callings, and their combined contribution creates the success of home life and the soundness of civilization.

Feminism rejects this balanced, biblical view of a woman's calling in life, and this rejection is not just a serious error; it is also pathetic.

It should be no great surprise to us that God made men and women different because He had different roles in mind for them. Egalitarians rail against this fact, but its truth is evident to every parent. My ten-year-old daughter Alice (my youngest) fills balloons with water, paints faces on them, wraps them in towels, and carries around these "water babies" as if they were the real thing. I guarantee you that this project never occurred to my boys when they were that age, or any other age for that matter. They know that water balloons are for warfare! An experienced parent just laughs at the notion that behavioral differences are the result of socialization and training. They're inborn.

MALE LEADERSHIP THROUGHOUT SOCIETY

As men and women practice their God-given roles within the family, it is only natural that the larger society will reflect and support these roles as well. The principle of male leadership will be expressed whenever groups of people join for a common purpose, be it a church, a voluntary association, or a county council.

Men are to lead and women are to follow. This is part of God's creation order that He established in the Garden at the beginning of history. The hierarchy of Adam over Eve formed the basis of a sound and stable family, and the principle of male leadership that God instituted during creation week flows outward beyond the nuclear family to inform the way in which all societal institutions should be structured.

It would be unnatural for a community group to reverse this pattern. Why would a woman who is used to affirming her husband's leadership and deferring to him at home then turn

around and become the leader of men in the local neighborhood improvement association?

That men are to lead in organizations outside the context of the family is affirmed over and over again throughout the scriptures. Every time the Bible addresses the issue of hierarchy within a social group, men are always designated as the leaders.

The ruling office in the church is that of elder (or bishop) and men hold that office.

If a man desires the position of a bishop, he desires a good work. A bishop then must be... the husband of one wife... one who rules his own house well, having his children in submission with all reverence; for if a man does not know how to rule his own house, how will he take care of the church of God? (1 Tim. 3:1-5)

Furthermore, women are explicitly excluded from the position of authority in the church.

And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. (1 Tim. 2:12-14)

The basis of Paul's command that men lead and women follow in the church is the creation order and the sinful forsaking of that order when mankind fell into sin in the Garden. So church life is consistent with home life in this regard.

Notice again the verses above from 1 Timothy 3. They contain an important principle that explains why there must be a continuity of practice between home and larger society: the home is the training ground for leadership roles beyond the home. The specific point of the text is that a man is not qualified to rule the church until he has proven his leadership ability within his family. But in general this means that family life is a preparation of life beyond the family and that the patterns of home life will become the patterns of life in other places.

It is proper for men to assume the lead whenever people get together since men reflect the headship of God the Father. Because this role is commanded in the home and the church, it follows by strong implication that it applies in the other spheres of life, be it civil government or in the neighborhood or ministry associations.

The wisdom of this application was never questioned until egalitarianism began to make inroads into our culture. Now it is seriously questioned. Christians will often bow to God's commands for home and church, since they are so explicit in Scripture, and yet balk at applying the principle of male leadership beyond that. But it honors God and the order He has established to seek to create society that is not at war with itself, with one standard for home and church and another for everywhere else. If God's people will shrug off the social pressures of feminism, they will see the wisdom of being consistent with the principle of male leadership in every sphere.

GETTING WIVES OUT OF THE WORKPLACE

A vital social aspect of a return to patriarchy will be that married women will leave the workforce and return home. In an earlier chapter we mentioned how men have allowed the civil government to take over so many of the functions that previously were performed by families: child care, education, welfare, care for the elderly, healthcare. In a patriarchal renewal these functions must be reclaimed by families—and as the domain of family government increases, civil government will shrink.

One of the first effects of industrialism was the exodus of fathers from the home. In the last century, women followed suit. Now the ordinary family is both husband and wife working in the marketplace, helping to put bread on the table. As we move slowly back toward a more family-centered way of life, one of the first needs is to get the wife and mother back home. Then the family will be able to begin the process of reclaiming the functions it has lost.

I recognize the challenge involved here. Since the whole structure of our society has changed in the last hundred years to accommodate the new economic order, which tends to fragment the family into the workplace, schools, and other institutions, any progress made at restoring family functions will involve sacrifice, but must be done nonetheless.

The warehousing of babies and young children in disease-infested institutions under the care of strangers is one of the saddest side effects of sending mothers into the workforce. With mother at home there is no need for the daycare center, and the little ones are provided with the best possible care by the person God designed to be their primary caregiver.

When the wife is home during the day, it also becomes possible to think of caring for an elderly parent who may need companionship or supervision. This is one of the chief ways in which children can honor their parents. “But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God” (1 Tim. 5:4).

A mother at home is able to teach her children, thus fulfilling the mandate of Deuteronomy 6:6-9. The educational process was one of the first functions ceded to the state, and its recovery by the family is one of the most costly commitments a father and mother can make in terms of time and energy. But reclaiming the educational role is probably the most effective step parents can take to revitalize their family and help assure that the Christian faith is passed along to the next generation.

Beyond restoring to the family the functions God intended it to perform, there are two other biblical reasons why we must get our wives out of the workplace and back into the domestic sphere. For a wife is her husband’s helper; she is not the helper of another man. The woman was made from the man for the man, to be his companion-helper as he takes dominion over the earth. She is not the helper of men in general, but of the one man with whom she is one flesh (Gen. 2:24). His work takes him outside the home into the world. Her job is a domestic one. When a wife goes to work in the marketplace, she is shifting her dominion focus from her home to the world outside the home, and she is thus, to that extent, taking on the role of a man.

Furthermore, the working wife often becomes the helper of another man, be it her immediate boss or the company owner. She is helping him meet his dominion goals and is enriching his household as he makes a profit off her labor. Jesus said, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other” (Matt. 6:24). While the immediate context of Jesus’ words was the issue of money, the principle illuminates the problem created when a woman works for another man: her loyalties are now divided between her husband and her boss. Her schedule and how she occupies herself during the day are dictated by the demands of her employer, and her husband and children usually get the leftovers of her energy and attention.

One common side effect of women working for and with men in the workplace is infidelity. This is not surprising given human nature: you become close to those you work with every day. And there is a special bond that develops when a woman works

directly for a man on the job. She is fulfilling a very feminine function by helping this man, and he is drawn to appreciate her as she assists him in his labors. The emotional attachments God meant to flower between a husband and wife are thus promoted between a man and woman who are not married to each other.

The second and most critical reason for getting the wife and mother back home is that the home is a wife's God-appointed workplace.

But as for you, speak the things which are proper for sound doctrine: that the older men be sober, reverent, temperate, sound in faith, in love, in patience; the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. (Titus 2:1-5)

Paul is giving instructions to Titus about how Christians should live their lives, instructions he calls “sound doctrine.” He tells the older women to teach the younger women to do several things, all of which center on the home.

In the midst of this he says that the women are to be homemakers. The actual word is a combination of “house” and “guard” (or “keep”) and means someone who keeps or stays at the house; it is often translated “keepers at home.” A related term is used in other ancient literature to mean “working, at home,” and refers to the domestic duties of women. So part of “sound doctrine” is the teaching that married women, are supposed to work in the home and concentrate their attention on their husbands and children.

Notice how important this sound doctrine is: Paul says that the neglect of this teaching will cause the Word of God to be “blasphemed.” This is serious. The Bible says that if your wife is not a keeper at home she is blaspheming the Word of God. God's word must be followed, and it is the husband's responsibility to see that it is.

I am fully aware of how utterly challenging and counterculture this teaching will sound to most Christians today, tied in as we are to the modern economy which depends on working women. There is no way fathers can effectively turn their hearts toward

home if their wives are not even there. But if we are to return to biblical patriarchy, to take up the mantle of leadership in our homes, we must lead our wives in their God given role and protect them from becoming “blasphemous,” whatever the cost, whatever the sacrifice.

Family renewal will depend upon reversing the trends of recent years. Yes, it will take time. But the important thing is for us to believe what the Bible says and to set the direction of our lives in keeping with God’s revealed will. It will take a while to rebuild families, and we may only make a start in our lifetimes, but let’s at least make sure the goal is clear.

CHRISTIAN CITIZENS AND STATESMEN

In a society characterized by godly homes, the civil government will inevitably take on a different flavor. This will be another effect of a patriarchal renewal in our families. As families take back many of the functions they have ceded to the state, the scope of government activities will shrink drastically. As a result, the tax burden on families will be decreased and personal and family liberties will be increased: for example, no more mandatory school attendance statutes or threats of removing home schooled children from the home. These changes will not happen apart from Christian men shouldering the duties of citizenship. Some of us will even need to become Christian statesmen who will help lead the charge to implement the needed changes.

God’s Kingdom in this world begins as the Holy Spirit regenerates the hearts of individuals. Christ’s kingdom is most emphatically *not* established through the arm of government—and those who naively think that by electing the right man as president we will see righteousness reign in America are forgetting that God’s kingdom grows from the inside out (it begins in the heart of individuals) and from the bottom up (godly leaders are a reflection of a godly citizenry). The starting point for renewal in our land is the preaching of the gospel to sinners, not political action.

I really like how he blasts Christians who think patriarchy applies only to the home and church when he says, “Christians will often bow to God’s commands for home and church, since they are so explicit in Scripture, and yet balk at applying the principle of male leadership beyond that.” There is no logic to thinking patriarchy does not apply in every area of life. The Roman Catholic Church, Southern Baptists, and Mormons are absolute on women not holding positions of authority over men in the home and in the church but find it perfectly normal for women to be governors of states, presidents of nations, and CEOs in

business with authority over men. I like their logical thought in teaching patriarchy in the home and church. I highly recommend books by the organization The Council on Biblical Manhood and Womanhood (CBMW). John Piper and Wayne Grudem are the editors of the book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. You can read the entire text of this excellent book at the website for CBMW at www.cbmw.org. The website has many great books, journals, videos and audio CDs for patriarchy in the home and church but they take the stand that the Bible only speaks of patriarchy in the home and church. Lancaster is right in teaching how this is ridiculous and unbiblical.

I agree with Lancaster that the key to success in changing the world is to change things at the grassroots level. Working and focusing on the elite of society such as politicians, professors, and ministers is an inferior strategy to renew and revive this sick world. Our focus should be on our family and our local families instead of depending on big shots to pave the way. Father took down the church sign and renamed his organization to emphasize families. He wants us to focus on working from the lowly, humble bottom up instead of from the arrogant, busybodies who think they are God's champions who everyone else must give money to.

Lancaster writes:

It is my firm conviction that if our nation is to be saved from going the way of decadent Rome and every other empire in history, its deliverance will be found in the restoration of patriarchal families that are part of biblical churches and the propagation of these Christian households by the thousands and millions across the land.

NEEDED: OBEDIENCE NOT SENTIMENTALITY

Pollster George Barna created a stir two years ago when he said at the end of the high-flying decade of Promise Keepers, "Some good things happened among men during the 1990s, but it does not appear that there has been a massive reawakening of the male soul in the last 10 years. (*New Man* magazine)

For a man to get charged up, shout, cry, and even do the wave at a huge rally is not guarantee that any substantial and lasting change is actually taking place in him. Since the time of the great "revivals" of the early 1800s. American Christians have believed that a shortcut to spiritual transformation can be found in the emotions: Get a man excited, and you have a new man. The problem is that this is simply not true, and that's the reason for Mr. Barna's comment. PK produced a lot of sound and fury during its decade of prominence, but it is fair to ask: Where is the fruit today?

We have to understand that simply going to a blessing where there may be hundreds or thousands of people means nothing if the people are not educated on

the meaning of the ceremony. Too often leaders of organizations think that getting groups of people together which makes for great videos and looks exciting is the primary focus. They believe the average person should give them a lot of their money so these so-called leaders can build mega churches or rent hotel rooms and stadiums and put on a show where they stand on the stage and make everyone think that the charisma of a few dynamic leaders is the tactic we must use to get this world to accept God's ideology. There is nothing wrong with having a few big events once in a while but the focus should primarily on the ordinary family and the mundane work of spiritual trinities. The most important thing we can do is focus on building patriarchal families who live next door to their trinity families (or in one house if it is three generations of blood related family members) instead of the hype, Broadway-type shows the headquarters of organizations love so much. Leaders feel they have to do something and foolishly think working top down is more effective and fun than getting regular families to achieve greatness and seeing true leaders arise from these families and communities. It is easy to let other so-called leaders do our job. But often their focus is on feelings instead of serious thought.

Lancaster writes:

We live in an age of sentimentality: the important thing is how you feel about something, not necessarily what you do about it. Sentimentality is *feeling* divorced from *action*.

True Christian faith is not a pious feeling. Faith involves obedience; faith shows itself as faithfulness. You cannot separate the two. "Faith without works is dead" (Jas. 2:26).

While there is nothing wrong with big events, they are often a distraction. What Christian men need today is not an event, but a commitment to walk in truth. Men leave events, but they can't leave their day-to-day lives, and it's what they do there that makes the difference. PK certainly attempted to follow up on its events and understood the need to build lasting change into its followers, but it fell short.

My contention is that the reason it didn't make a lasting impression on the male soul or the national soul was that it failed to ground its challenge to men uncompromisingly in the truths of God's Word. It failed to confront the lie of feminism head on, and it didn't call men to repentance for having flirted with this demonic ideology. It didn't challenge men to return to a fully biblical definition of manhood and family leadership. In short, though it certainly didn't need to use the term, it failed to call men back to biblical patriarchy.

Patriarchy is not something that a man feels at a rally. It is a way of life. The masses of men today don't have the patience for something that is not a quick and easy fix. We want to hear about "How to Renew Your Family and Restore Christian Culture in Three Easy Steps by This Time

Tomorrow.” But getting back to biblical patriarchy will take commitment, sacrifice, and long-term vision; in other word, it will require faith and obedience.

The reason the UM has never grown into a meaningful organization for the average family and never became a national force for change all these years is because, like Promise Keepers, it has been sentimental instead of smart. The leadership of the UM has never understood that the key to success is biblical patriarchy which is in line with Father’s many words of wisdom on the differences between men and women. He is a strong patriarch who teaches patriarchy but his followers have been digested by the feminist culture without knowing what hit them. This blind spot has kept the UM from being an intellectual player. There is not substance to the UM. It is all fluff. It’s all about hugging instead of confronting. The Family Federation so far is about Promise Keeper type of rallies instead of about fighting Satan’s core value of feminism. The vast majority of Unificationists are feminists because they believe in women dominating men. There is a disconnect between the teachings of the *Divine Principle* that clearly shows the Fall of Man was feminism and living the lie of feminism in their homes where girls and women leave the home to earn money and encourage women to get church and political leadership. We can get all emotional at church services, hotel banquet rooms and football stadiums but the end result will be mush people living in dysfunctional families. We should have a higher standard than Phil Lancaster and his friends who teach and live patriarchy. They are the ones who are truly changing America. The movement to restore biblical patriarchy is the most powerful movement on earth. My goal in my books is to get our federation of families and all other families to organize themselves around the words of wisdom in Phil Lancaster’s book. It should be read and lived by every Unificationist. We should inspire Phil Lancaster and all the other teachers of patriarchy about the idea of trinities that are three generations in one home or three non-related families living in a close-knit community.

MARRIAGE COUNSELING

Marriage counseling is big business. Millions of men and women go to secular and religious counselors in the hope of improving and even saving their marriages. Father goes to the root of the problem by saying that if women knew it was in the political constitution of their country that children would automatically go to the father’s side of the family in divorce very few women would divorce. Father says that the philosophy of Godism can “solve the many family problems.” Godism is his philosophy. It is God’s philosophy. Godism teaches that women and children must be under the protection of fathers. A man’s children belong to his side of the family, not the wife’s. Father says “All of the religious, social and political leaders have no solution whatsoever to the problem of broken families” because they do not understand that importance of fathers and his lineage. Lineage means something in a patriarchal culture. It means nothing in our egalitarian culture. Satan wants to destroy lineage. He does this by creating a divorce culture and having fallen judges give the children to the woman. Satan influences marriage counselors to do the very opposite of what they are supposed to do. Let’s talk a little about marriage counseling.

In a previous quote a wise person wrote, “Today many marriage counselors and pastors regard the vow of obedience as an anachronism. They argue that the husband-wife relationship taught in the Scripture is culturally conditioned. Since it was fitting in Bible times for a woman to be submissive to her husband, they say, Christians were enjoined to follow this principle to avoid scandalizing the non-Christian community.” In other words most marriage counselors do not believe in patriarchy today.

NEVER FIGHT

Father makes it clear that husbands and wives must never fight. He commands them to sleep together naked and be in complete harmony. He is crystal clear that men and women have different roles and the man provides and protects women. He said, “When man goes hunting or to work, man leaves woman at home, for her protection.” Can anyone make a stronger statement for patriarchy?

Father often talks about men going out in the aggressive dog-eat-dog world and then coming home to a warm retreat. Father is joking about his ideas of punishment if a husband and wife fight but he is deadly serious about couples not fighting. Father would probably have no interest in psychological strategies of many marriage counselors who have what they believe are good “conflict resolution” techniques. It is not healthy to “vent” and get angry. Some people believe that it is normal for men and women to fight. They think this because they do not know Sun Myung Moon. It is not normal to fight. There should be no reason to fight. There are many religious couples that do not fight because they understand how to relate to each other.

Father is saying that men and women have distinct roles and responsibilities and if each does what he or she is supposed to do then they would never fight. Aren't fights between men and women caused by ignorance of what their roles are? If men and women lived by the values in this book and the good books on traditional marriages I mention why would there be any conflict? If a couple builds a traditional, patriarchal marriage and family as taught in good books on patriarchy then they will find peace and happiness.

There is a book titled *Life Style: Conversations With Members of the Unification Church (Conference series / Unification Theological Seminary)* by Richard Quebedeau printed many years by the Unification Church that has articles and statements by Unificationists. One member named Patricia wrote an article called “Women: guilt, spirituality and family” in which she says, “The most readable and enlightening expose of the pains women experience under patriarchal religion is Sonia Johnson’s book, *From Housewife to Heretic*.” She writes how patriarchy is bad for women. I googled her name. It’s been over 25 years since the book was published. I found a website by her with her using the same name which I assume means she is not married. At her site she never mentions she has ever married. She does mention that she used to be a “moonie.” Those who follow the teachings of such feminists as Sonia Johnson will crash.

A brother wrote in the book *Lifestyle*, “Despite the patriarchal inheritance and the Confucian inheritance, I want to point out that *Divine Principle* is distinct from them and it has some quite novel elements to it...in this relational mode that we are talking about, subject and object positions and masculine and feminine positions can be interchanged.” Because the UM started off being feminist it crashed. It will never amount to anything until it rejects the satanic idea that men and women are interchangeable. Members should be taught that awful books of feminists like those of Sonia Johnson are not “enlightening” but are dangerous for your spiritual health.

Nancy Wilson has books and audio CDs on how to build such marriages and families. Nancy mentions in one of her CDs that she and her husband never fight. This is because they practice what they preach. I encourage Unificationists to listen to her audio CDs and do as she advises. Order Nancy Wilson’s audio CD titled *Women & Marriage* at Canon Press (www.canonpress.org). Helen Andelin gives many testimonies of women in her book *Fascinating Womanhood* who have improved and even saved their marriages by changing their ways and living by the principles of the godly patriarchal family. Unificationists should read good books and listen to good CDs on marriage and family. And we should making our own books, CDs and DVDs that incorporate Father’s insights so every person can learn how to create magnificent marriages and families. I have a suggest reading list and list of audio-visuals to study at the end of this book.

CHAPTER TWO

WOMEN'S ORDINATION IS UNPRINCIPLED

In *Feminization of the Clergy in America: Occupational and Organizational Perspectives* Paula D. Nesbitt, a female ordained Episcopalian priest, writes that research shows that women in seminaries are more liberal than men and there is a backlash to liberalism: “female seminarians tend to be more liberal. Overt backlash movements reasserting religious tradition with strongly circumscribed gender relations as a means of reinforcing social stability have developed in certain religious sectors since the early 1980s, supporting the likelihood that women’s influx into religious leadership and the ensuing pressure for gender-related changes have reached a critical level. Direct attacks against religious feminism by Mormon and conservative evangelical church leaders, as well John Paul II, illustrate their concern with the implications of women gaining greater religious and social power, Yet, for women who have tasted greater autonomy, opportunity and self-esteem as a result of empowering religious ideology, will—or can—they return other than by force to a traditionalist environment? The gendered struggle over religious authority will continue.”

She uses the word “attack.” She and her comrades are the ones attacking God’s way of life. The truth is that the Left is attacking and the Right is defending itself against a vicious assault on traditional family values.

The following is a basic statement of the differences between the two sides. Matt Costella writes in an article titled “Does God’s Word Allow a Woman to Serve as a Pastor in the Church? A Study in the Pastoral Epistles”:

In their simplest form, the views concerning the role of women in local church ministry are most often broken down by scholars into two distinct groups: those who believe women should be permitted to hold positions of pastoral authority in the church and those who believe that only men are permitted to hold such positions in the local church. Those who believe women should be restricted from holding an authoritative, pastoral role in the church embrace what is known as the “historic” or “traditional” view. On the other hand, those who believe women should possess the ability to occupy all positions of leadership within the church embrace what is referred to as the “egalitarian” or “progressive” view.

Yet before noticing what God's Word says about this important issue, the reader must decide whether or not he or she will accept the very words of Scripture as the inspired and inerrant words of God. Many who espouse a progressive view of women in ministry hold a low view of Scripture, viewing the Biblical text as the ideas, philosophies and musings of men (such as the Apostle Paul) rather than the very words of God given to men by the direct act of inspiration by the Holy Spirit. If one concludes that the words of the text under consideration simply reflect the cultural milieu of the apostle Paul and therefore cannot be considered authoritative for the 21st century, then no other argument or investigation into the topic can proceed, for one's beliefs are subject to the conclusions and judgments of men rather than the absolute and unchanging truth of God Himself.

An example of the thinking of those on the Left is Rebecca Merrill Groothuis who writes in her book *Good News for Women: A Biblical Picture of Gender Equality*, "The biblical ideal of equality is for men and women to have equal opportunity for ministry in the church, and shared authority with mutual submission within marriage. The positing of a universal spiritual principle of female subordination to male authority within the home and church runs contrary to the principle of biblical equality." These are false words. Biblical equality is about value, not function. For example, the Bible does not teach that women are supposed to "have equal opportunity" to be soldiers in combat.

John Piper and Wayne Grudem are the editors of the book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. One person said it was "The most thorough argument against ordaining women." Piper and Grudem write:

We are persuaded that the Bible teaches that only men should be pastors and elders. That is, men should bear primary responsibility for Christ like leadership and teaching in the church. So it is unbiblical, we believe, and therefore detrimental, for women to assume this role.

Where in the Bible do you get the idea that only men should be the pastors and elders of the church?

The most explicit texts relating directly to the leadership of men in the church are 1 Timothy 2:11-15; 1 Corinthians 14:34-36; 11:2-16. The chapters in this book on these texts will give the detailed exegetical support for why we believe these texts give abiding sanction to an eldership of spiritual men. Moreover, the Biblical connection between family and church strongly suggests that the headship of the husband at home leads

naturally to the primary leadership of spiritual men in the church.

If God has genuinely called a woman to be a pastor, then how can you say she should not be one?

We do not believe God genuinely calls women to be pastors.

I like the way they say that patriarchy in the home “leads naturally” to patriarchy in the church. If we follow that train of thought then it “naturally” leads to men leading in every other area of life as well. I was reading some books on marriage by members of the Baha’i religion. They tried to combine patriarchy and egalitarianism. They wrote strongly that the man is the head of the home and that he must be the breadwinner who provides for the family. But they go off into some intellectual swamp and talk about women being leaders everywhere else. One book thought there could be exceptions for househusbands. They want their cake and eat it too. I am making an absolute value of patriarchy with no exceptions. Absolute values and commands from God cannot have exceptions. God told Adam and therefore all men to “rule” their homes. Sun Myung Moon says it many times. Once we have an exception to the rule it will eventually become the rule. Then we go down the road of a slippery slope to chaos and confusion. Sun Myung Moon speaks in absolutes. He gives commands, not suggestions. He teaches us the rules and regulations of a godly life. He brings order to this disorderly hell on earth we suffer in. He brings an ideology that will unite every person. His ideology, his theology, his plan is about the universal principles of the universe that are eternal, unchanging and absolute.

To help illustrate the absolute nature of subject and object I would like to give a story I found at a Christian website:

In the darkest part of the night, a ship’s captain cautiously piloted his warship through the fog-shrouded waters. With straining eyes he scanned the hazy darkness, searching for dangers lurking just out of sight. His worst fears were realized when he saw a bright light straight ahead. It appeared to be a vessel on a collision course with his ship. To avert disaster he quickly radioed the oncoming vessel. “This is Captain Jeremiah Smith,” his voiced crackled over the radio. “Please alter your course ten degrees south! Over.”

To the captain’s amazement, the foggy image did not move. Instead, he heard back on the radio, “Captain Smith. This is Private Thomas Johnson. Please alter your course ten degrees north! Over.”

Appalled at the audacity of the message, the captain shouted back over the radio, “Private Johnson, this is Captain Smith, and

I order you to immediately alter your course ten degrees south! Over.”

A second time the oncoming light did not budge. “With all due respect, Captain Smith,” came the private’s voice again, “I order you to alter your course immediately ten degrees north! Over.”

Angered and frustrated that this impudent sailor would endanger the lives of his men and crew, the captain growled back over the radio, “Private Johnson. I can have you court-marshaled for this! For the last time, I command you on the authority of the United States government to alter your course ten degrees to the South! I am a battleship!”

The private’s final transmission was chilling: “Captain Smith, sir. Once again with all due respect, I command you to alter your course ten degrees to the North! I am a lighthouse!”

Many of us in today’s world have little respect for authority. We operate as if rules can be (or should be) changed to fit our personal needs and desires. Commercials egg us on: “Have it your way.” In reality, we can’t always have it our way. We have to conform our lives to a higher truth, a higher authority. Truth is not going to change to accommodate us. We are the ones who must change to conform our lives to what’s true.

RESPECT FOR AUTHORITY

Let’s talk a little about respect for authority. Let’s use the metaphor of a lighthouse. Lighthouses don’t shine several different lights. They show one way to safety. It doesn’t matter how small or big your boat is, every boat, if they are smart, will follow the direction of the lighthouse keeper. If we don’t follow the light our lives become very hazardous. To continue to play with the image of a lighthouse, let’s compare the authority of the lighthouse keeper to the authority of the Messiah. His light is his words of truth that are lifesaving. He is the ultimate leader to all other men who lead their families. All men are supposed to be leaders of their families. Let’s say they are the captains of their ships and their ship is their family.

Lighthouse keepers do not use force or violence to make ship captains make the right decision. The lighthouse keeper’s job is to teach what the true way is and then counts on the common sense of other men to obey him. We don’t expect the lighthouse keeper to have his wife by his side during the storm and they democratically decide where the light is to be shown. The lighthouse keeper is the leader of his home, and he makes the final decision. We also do not expect ship captains to have their wives beside them in stormy weather and together they democratically make decisions about guiding the ship. The final decision is the man’s. Sometimes the lighthouse keeper and a ship captain may ask for help but

he is not required to ask and he is not required to take a vote and submit to majority rule. He may ask for input but he always makes the final decisions and takes responsibility for his decisions unlike Adam who blamed Eve.

Can anyone visualize a lighthouse with two lighthouse keepers and a ship with two ship captains trying to have co-leadership? And can you imagine lighthouse keepers and ship captains asking their wives what they think in the middle of a deadly storm? Would you get on a ship crossing the ocean that had two captains? I don't think you could find one. Do the people on board a ship respect and obey the captain? Does it make any sense to campaign for women to be ship captains? How many women in the world of ship captains are women? If there are they shouldn't be there. Only men should be ship captains. Father says, "If you have two centers, that's not unified. If there are two captains in the boat, then the boat wants to go in two different directions, but it doesn't work. We need one center." (4-7-91) Father repeatedly says the man, not the woman, is the center and they never interchange with the woman being in the center position.

We must be careful to apply patriarchy correctly in our Unification movement. When we assign someone leadership we must make sure that only men are given leadership where both brothers and sisters are involved. Women are given leadership only in organizations that have women members. We do not have co-leaders, co-directors, or co-presidents or co-anything. Either a man is in charge or a woman. I know we like to think Blessed Couples are one and it seems that we are giving respect to women when we give them leadership over men but we are really being unprincipled. Marriages that have women in charge over men are inferior marriages and are bad role models. Women in charge or teaching men castrates men. It weakens our church family and slows the providence. It is also a danger to that marriage because the sister is given a feminist position and it may cause divorce or disunity in her marriage. I know there are dedicated feminists who have seemingly strong marriages. There are many Christian couples who crusade for egalitarian marriages and some may look exemplary but it is like seeing someone crusading for smoking when they have smoked for 50 years and look healthy. They were just lucky but many of those who followed their example were not so lucky.

I don't even think it is proper for a Unificationist sister to be the primary voice of educational CDs or DVDs that are made for both men and women. A sister can be part of an educational video or audio CD that is directed to a mixed audience if she is clearly in a supporting position. For example, in a *Divine Principle* video or CD a brother should be the primary narrator and women's voices can be included occasionally.

I look forward to the day sisters make CDs and DVDs that focus on sisters but not if it is focused on both boys and girls and men and women. For example, the *Divine Principle* should be taught by men because it is something that is for both sexes. I don't think it is wrong for brothers to read books by women or listen to CDs and watch DVDs by women who are addressing women. I have read Helen Andelin's books and many other books by women but women who write, give

public speeches or make CDs or DVDs should speak only to men. Helen Andelin even says in her book that her book is for women and men should read her husband's book *Man of Steel and Velvet*.

EQUAL VALUE

Ship captains are the patriarchs of their world on board their ship. He is the final leader. Does it make any sense to say that because men are ship captains who make the final decisions they are power hungry megalomaniacs who do not respect the rest of the people on the ship? The same goes for the family. Having one ship captain brings order and creates unity. Feminists hate hierarchy because Satan hates the idea that God is his leader.

Men who lead their homes and men who hold leadership in other organizations like the church and state have a choice to make. They can follow the light of truth from God or the lies from Satan. Sadly, most men do not see from God's viewpoint. I am writing this book with the purpose of showing which lights to follow. The words of Sun Myung Moon is the light to take us to a world where we will be safe and secure.

The words of liberal theologians are false lights that direct us to harm. The Bible is being misinterpreted by feminists and many people are listening to their lies. One of the most important passages for patriarchy in the Bible is in First Timothy. Conservative and Feminist theologians fight over this quote. First Timothy 2:9-15 says, "In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works. Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control."

There is one book that some Complementarians wrote that focuses exclusively on this passage: *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15* edited by Andreas J. Kostenberger, Thomas R. Schreiner and H. Scott Baldwin. Craig Keener wrote in a review of the book, "The best defense of the complementarian position to date. This book is well-argued and advances the debate. Nearly every author's contribution is helpful to the case." On the opposite side Catherine Clark Kroeger and her husband have written a liberal version titled, *I Suffer Not A Woman: Rethinking 1 Timothy 2:11-15 in light of Ancient Evidence*. The authors of these two books have the same Bible but see it completely differently in their understanding of what masculinity and femininity are.

In *Women in the Church, a Fresh Analysis of 1 Timothy 2:9-15* there is an article titled "Breakthrough of Galatians 3:28," by Harold O.J. Brown who writes that everyone understood what are the duties and responsibilities of men and women

for almost two thousands years. Now we have the feminists interpreting the Bible differently. He writes:

For about eighteen centuries, I Timothy 2:12, as well as I Corinthians 14:34 and related texts, was assumed to have a clear and self-evident meaning. Then, rather abruptly, some, hardly a quarter century ago, began to “discover” a different meaning in the apostle’s words. Did God suddenly permit “more light to break forth from his holy Word,” as the old Congregationalist put it? Or is there reason to suspect that the many modern interpretations of I Timothy 2 are primarily the result of certain conscious or unconscious presuppositions?

EGALITARIAN VS. COMPLEMENTARIAN

In academic literature on this debate over women’s ordination the Left often calls themselves “egalitarians” and the Right calls itself “complementarians.” The Egalitarians don’t see that Paul is talking about patriarchy. The Complementarians, quite rightly, can’t imagine how anyone could possibly believe that Jesus and Paul were not for men being the heads of their homes and heads of the church. I find all the arguments of Egalitarians to be weak. But no matter how logical and sane the Complementarians are the Egalitarians cannot see the truth just as some Christians cannot see the common sense truth of the *Divine Principle*.

Unfortunately many millions of people have been swayed by the avalanche of books and efforts of feminists to disparage traditional values. Mary Kassian writes, “Egalitarians have effectively closed the hearts of many women to truth by stating again and again that a complementarian position is against women. Women long to hear and to know that they reflect the divine image wholly and completely, that God loves them just as much as He loves men, and that they are first-class citizens in the Kingdom. Second, we need to emphasize that the door to women in ministry is wide open—ministry of many different kinds. A complementarian framework need not hinder any woman from exercising her gifts fully.”

There are no women in authority over men in such conservative churches as the Southern Baptists and the Mormons. It is an absolute value for them that men are the heads of their homes and the church. This firm stand for patriarchy has not kept them from growing by leaps and bounds. Both churches have boldly proclaimed publicly that women belong in the home and can only hold positions of authority in women’s organizations. The Unification Movement needs to do the same.

A conservative Christian, Thomas R. Schreiner, writes in *Recovering Biblical Manhood and Womanhood* in an article titled “The Valuable Ministries of Women in the Context of Male Leadership: A Survey of Old and New Testament Examples and Teaching”: “... women participated in various forms of ministry in

both the Old Testament and the New Testament. The question is whether its argument establishes the case that no restrictions are to be placed on women in ministry. I think not. I propose to prove that women participated in ministry in the Scriptures, but their ministry was a complementary and supportive ministry, a ministry that fostered and preserved male leadership in the church. Thus, the ministry of women in the church was notable and significant, but it never supplanted male leadership; instead, it functioned as a support to male leadership. This view does not rule out all ministry for women. Instead, it sees the ministry of women as complementary and supportive.”

BIBLE PASSAGES

You will find a lot of discussion about several key Bible quotes when you read the books on the topic of women in the clergy. First Timothy 2:11-12, 1 Corinthians 14:34-35 and Galatians 3:28 are the three most analyzed.

1 Corinthians 14:34-35: “Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.”

1 Timothy 2:11-12: “A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent.”

Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

At the website www.cbmw.org Kim Pennington wrote this in an article titled “Able To Teach and Complementarian?”:

God’s original plan for woman was to be a “helper” to man. In Genesis 2:18 God said, “It is not good for the man to be alone; I will make him a helper suitable for him.” Two verses later in verse 20 we are told that of all God’s creatures up to that point, “there was not found a helper suitable” for Adam.” The rest of chapter 2 goes on to describe the creating and naming of Eve, Adam’s helper.

It is significant that in the pre-fall state of existence, God’s perfect plan was to create man and give him a job to do (Genesis 2:15, 19-20) and then to create a helper in woman to assist him in his tasks. Old Testament scholar Dr. Raymond C. Ortlund, Jr. states, “The paradox of Genesis 2 is also seen in the fact that the woman was made from the man (her equality) and for the man (her inequality). God did not make Adam and Eve from the

ground at the same time and for one another without distinction. Neither did God make the woman first, and then the man from the woman for the woman. He could have created them in either of these ways so easily, but He didn't. Why? Because, presumably, that would have obscured the very nature of manhood and womanhood that He intended to make clear" (*Recovering Biblical Manhood and Womanhood*, p. 102).

Ortlund explains the nature of this relationship as, "In the partnership of two spiritually equal human beings, man and woman, the man bears the primary responsibility to lead the partnership in a God-glorifying direction" (*Recovering Biblical Manhood and Womanhood*, p. 95).

Also, in proclaiming His displeasure with the nation of Israel, God said in Isaiah 3:12, "Oh My people! Their oppressors are children, and women rule over them." The implication here is that there is something wrong with this picture. This oppression by children and ruling by women was unnatural and grievous to God.

"But what about Deborah in Judges 4?" some would ask. Thomas R. Schreiner in his chapter, "The Ministries of Women in the Context of Male Leadership," points out that Deborah's prophetic and judging ministry was different from that of her male counterparts:

"Note that Deborah did not go out and publicly proclaim the word of the Lord. Instead, individuals came to her in private for a word from the Lord. The difference between Deborah's prophetic ministry and that of male Old Testament prophets is clear. She did not exercise her ministry in a public forum as they did. Note that even when she speaks to Barak she calls him and speaks to him individually." (Judges 4:6,14) (*Recovering Biblical Manhood and Womanhood*, p. 216).

Third, this pattern of male leadership in the church and home carries through to the New Testament, starting with Christ Himself. The Gospels clearly teach us that both men and women followed Christ during His time here on earth, and Jesus had personal interaction with both men and women: the Samaritan woman at the well (John 4), the woman suffering from a hemorrhage (Matthew 9), Mary and Martha of Bethany (Luke 10, John 11), and Mary Magdalene (Luke 8:2), just to name a few. He also welcomed the worship of women such as when Mary of Bethany anointed Jesus' feet with oil and wiped them with her hair (John 12:1-8). So it cannot be said that Jesus in

any way disregarded or devalued women. However, when He chose twelve leaders to be specially trained to be the foundation of the church, He chose only men (Luke 6:12-16). His choosing of these men to be the foundation of the church will be proclaimed throughout all eternity. In his description of the New Jerusalem or eternal state, the Apostle John wrote in Revelation 21:14, "And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb." Jesus also told these twelve men in Luke 22:30 that their leadership would continue when they would "sit on thrones judging the twelve tribes of Israel."

Some have said that this is insignificant, that Jesus only chose men so as not to upset the religious culture of the day. However, Jesus in other ways greatly upset the religious culture of the day. He was looked down upon for associating with "sinners" (Matthew 11:19). In two of Christ's visits to the temple, He overturned tables and chased out those working at the tables (John 2:12-25; Luke 20:45-48) and in many instances called the religious leaders of the day "hypocrites, blind guides, and whitewashed tombs" (Matthew 23). To borrow a phrase from a popular 20th Century book, this type of behavior is not exactly the way to "win friends and influence people." Jesus was only committed to obeying the will of God (John 6:38). Had the will of God included female apostles, Jesus certainly would have selected some, but He did not. Since He perfectly obeyed the will of His Father, we can only conclude that it was not God's will to put women in that type of spiritual leadership in the early church. Apparently the apostles believed the same thing because in Acts 1:23-25 where a replacement was chosen for Judas Iscariot, only men were candidates for this position. Later, God again chose a male apostle in Paul to carry on foundational teaching ministries of the young church (Acts 9). He could have chosen a woman, but he did not.

THREAD OF MALE LEADERSHIP

Finally, the thread of male leadership in the home and the church is carried on through the Bible in the writings of the apostles. In Ephesians 5:22 (and in Colossians 3:18) wives are told to submit to their husbands as to the Lord. Paul, inspired by the Holy Spirit, gives his reason for this in verse 23: "But as the church is subject to Christ, so also the wives ought to be to their husbands in everything." Paul gives a theological reason, not a cultural reason for this command. The marriage relationship is a picture for us of the relationship between Christ and the church. I realize that it is easy for me, a single female, to sit back and say this command should be followed today. But the command

is a part of the Word of God and therefore cannot be ignored, especially the reason for it. Just because we live in the 1990s, the relationship between Christ and the church has not and will not change. Is the church ever called to lead Christ and He to follow our direction? Hardly not! And what a disastrous situation we would be in if that ever were the case! To upset the male head/female helper dynamic in marriage is to upset one of the purposes of marriage: to illustrate here on earth the relationship between Christ and the church.

1 Timothy 2:12

In 1 Timothy 2:12, Paul clearly states that women are not to teach men or to exercise authority over men in a church setting. Why not? Because of the leader/helper relationship God originally designed. Paul says in verse 13, “For it was Adam who was first created, and then Eve.” Secondly, he says, it was Eve who was deceived and fell into transgression, not Adam, thus indicating again the damage that can be done by upsetting the male headship balance in the marriage relationship.

All kinds of circles have been danced around this verse, so to speak, to say that it does not apply to us today. For example, Gilbert Bilezikian in his book *Beyond Sex Roles* states that this only applied to uneducated women so that they would not teach heresy. In explaining Paul’s reference to Eve in verses 13-14, Bilezikian says:

“In the fateful story of the fall, it was Eve, the lesser-informed person, who initiated a mistaken course of action and who led herself into error. Eve was not created first or at the same time as Adam. She was the late-comer on the scene. Of the two, she was the one bereft of the firsthand experience of God’s giving the prohibition relative to the tree. She should have deferred the matter to Adam, who was better prepared to deal with it since he had received the command directly from God. Regarding God’s word, Adam had been teacher to Eve, and Eve the learner. Yet, when the crisis arrived, she acted as the teacher and fell into the devil’s trap. Her mistake was to exercise an authoritative function for which she was not prepared” (p. 180).

Bilezikian then applies his theory to 1 Timothy 2 by saying that there were “ignorant but assertive women in Ephesus who had created considerable trouble because of their unenlightened exuberance” (*Beyond Sex Roles*, p. 180). First of all, it’s a pretty big leap to impose this theory on the 1 Timothy 2 text. A straight reading of 1 Timothy 2 says nothing about education.

The creation order and Eve's deception are mentioned, but not their level of education or knowledge. What Bilezikian has done is to impose on the 1 Timothy 2 passage his own theory about level of knowledge. A straight reading of the 1 Timothy 2 passage itself mentions nothing about knowledge in and of itself and one would not come up with the above theory from a straight reading of the text.

Second, even though Eve had spent less time with God than Adam had, she was still aware of right and wrong for she repeated God's command back to the serpent (Genesis 3:2-3). Although she misquoted what God had said, she nevertheless knew that it was from that very tree from which Satan was tempting her to eat that God had said, "Don't eat!" She was not "uneducated" in this instance. She knew right from wrong, still made a willful choice to disobey, and was held accountable by God for it (Genesis 3:13, 16). To carry Bilezikian's theory a step further, are we any less accountable or responsible for our actions if we hear God's Word second-hand? Are we any less responsible to obey God's commands if we hear them from preachers or missionaries before we see them in print in God's Word? Does this then mean that areas of the world that do not yet have copies of the Word of God in their own language but who have missionaries present among them are not responsible for their actions until they actually receive a "direct command" from God? It is obvious that Eve had enough "knowledge" on which to make her decision and therefore, there is no "lack of knowledge" on Eve's part that would make Bilezikian's interpretation and application of Genesis 3 to 1 Timothy 2 valid.

Further, if education and knowledge are the issues in 1 Timothy 2:12ff, why didn't Paul say that only "uneducated women" could not teach? Why are they only forbidden to teach men? Would Paul want untrained or uneducated women teaching women and children? God obviously would not want heresy to be taught to other women or to children and yet Paul commands older women to teach younger women (Titus 2). Furthermore, Paul was writing a letter. Unlike parables in which meanings are sometimes hidden or illustrated, letters are straightforward statements meant to be taken at face value by the readers. If Paul said women are not to teach men because of the order of creation, then that's what he meant. God does not hide the meaning of His word, and it's a dangerous step not to take it at face value but rather to impose theories on the text that the author never intended.

Contradictory Teaching?

There's another interesting fact about the writings of the Apostle Paul, which cannot be ignored in gender role discussions. Those who would disagree with the complementarian view often refer to Galatians 3:28 as the basis for their view, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." They argue that since there is neither male nor female in God's eyes, then God does not have specific roles for either sex, and on that basis say Ephesians 5:22 and 1 Timothy 2:12 do not apply to us today. What is hardly ever mentioned, however, is that the same person, the Apostle Paul, wrote all three verses! Was he contradicting himself? Was he schizophrenic? I doubt it! Furthermore, evangelical Christians claim that all of Scripture was inspired by the Holy Spirit. Since that is the case, then God himself moved Paul to write all three of these statements down. In Galatians 3:28 Paul was telling his readers that the purpose of the Old Testament Law was to lead people to Christ, not to exclude Gentiles from the blessings of God. His point with this verse is that no matter what background, whether one was a Jew who grew up knowing the Old Testament Law or a Gentile without that background, in Christ all were one family, equally valuable to God. But nowhere does Paul ever indicate that because of this, equality roles specific to each gender were to be ignored. In his mind all his statements were a unified whole.

In Paul's mind male leadership in the home and church, if carried out in a godly manner, is not in any way a threat to the dignity and value, equality, or gifts and talents of women.

PATTERN OF MALE LEADERSHIP

So we clearly see that from Genesis to Revelation God has established a pattern of male headship in the home and the church and as that pattern was transcendent through the various historical periods and cultures in which the books of the Bible were written, so I believe it transcends all of human history here on earth and is therefore a pattern for conduct that God still expects us to follow today.

Following this pattern for life and ministry is the only way to find true fulfillment.

The Biblical Vision Regarding Women's Ordination

Rodney A. Whitacre is a seminary professor at Trinity Episcopal School for Ministry (www.tesm.edu). He is one of those in the minority of Episcopalians who are against women clergy. www.episcopalian.org is a website for Episcopalians that are fighting against the liberals in their church. This priest writes against women being priests. He wrote an article titled "Women, Ordination, and the Bible." At the seminary he is a professor at they wrote this note to the reader preceding his article given at their website: "This article on the ordination of women is offered as a contribution to the worldwide debate within the Anglican Communion on the rightness of this practice, given the fact that several provinces have been ordaining women, and others are considering it. It is complemented by another article presenting a different approach, written by Dr. Peter Moore. While Trinity has ordained women on its board and faculty and among its alumni, and while many women have trained for ordination at Trinity, there remains a quiet, friendly debate among the faculty as to the biblical basis for the practice of ordaining women as presbyters. While most faculty are in favor, others are not, but given our mutual commitment to the work of training men and women for ministry, we do not fight over this issue and respect each other's right to hold contradictory opinions. We offer this article and that by Dean Moore as contributions to the ongoing debate."

This is a wimpy statement from this seminary. This is no friendly debate. This is a ferocious fight. It's an intense fight over what is the meaning of masculinity and femininity. It is a fight over how to restore the Fall of Man. It is a fight between God and Satan in the Last Days for the very soul of mankind. There has been no greater fight in history. The Cain side has been winning victory after victory in the last 100 years but their days are numbered. Their ideology of women castrating men will fade away just as a 10-watt light bulb in a room fades away when we turn on a 100-watt bulb. The Unification Movement must be that 100-watt bulb. Another analogy would be that the Unification Movement should have members around the world who are absolutely united on the value of patriarchy and their words and example is so powerful that it is like a spiritual tsunami with a 30-foot wave that overpowers the feminist waves that are 3-feet tall. To make the Unification Movement that powerful we must write down a belief in patriarchy like some other churches have done. Then we can alert the media.

Let's now look at the wise words of this Episcopalian priest who is challenging his church to restore patriarchy:

I will argue that women ought not to be ordained for three reasons: the egalitarian interpretation misinterprets the texts and is inconsistent with the rest of Scripture (using Galatians 3:28 as an example); women are nowhere described in the New Testament as holding positions of headship or authority; and the New Testament explicitly teaches that men are to be the head of the family and church. Thus, the supposed contradiction between the headship of men and the equality of men and

women in Christ is an assumption imposed on the New Testament, and in fact perverts its life-giving revelation.

My examination of the egalitarian interpretation begins with Galatians 3.28, the text most frequently cited in support of women's ordination. I will suggest briefly why it supports the equality of men and women before God, but not the interchangeability of their roles in family and Church.

The distinction between slave and free is different from that between male and female. Scripture does not teach that slavery is of divine origin, nor that it is part of the order of creation, as it does of male headship. God is not said in Scripture to have specified the roles between slaves and masters. Indeed, the Bible views slavery as undesirable (e.g., Exodus 21; Leviticus 25; and Paul himself in I Corinthians 7), something it never states or even implies of male headship.

What God has done is to regulate the conduct of slaves and masters, in keeping with their new relationship in Christ, for as long as that relationship lasted. Thus, in coming to oppose slavery the Church was not dissolving a distinction of divine origin, as it does in dissolving the distinction between male and female.

A careful reading of Galatians 3:28 leads to the conclusion that "in Christ, there is no male or female" is consistent with Paul's teaching in other passages that only men are to exercise headship. There is no necessary contradiction between being equal and being under authority.

The New Testament teaching on headship and the distinct roles of men and women is found almost entirely in the writings of St. Paul.

Jesus did not speak directly on the question, but His appointing only men to His inner circle is significant in the light of the rest of the teaching of the Bible.

The most popular verse cited by those who believe women should be ordained is Galatians 3.28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

This is presumably the most popular verse because it seems to say that the distinctions between men and women have been erased in Christ and thus women may have headship in the Church, or even that headship is eliminated altogether.

Being modern Americans, we easily see and accept the unity and equality of men and women, but the subordination of women to men grates on us. It seems so unfair, so easily misused, such a waste of women's gifts. Surely, we think, God didn't intend such inequality.

Yet the same apostle who said that in Christ there is neither male nor female (Galatians 3.28) also grounded the hierarchical relation between man and woman (or, husband and wife) in the relation between God and Christ (I Corinthians 11.3). It is not just a pragmatic, culturally determined judgment about how best to organize the family and the Christian community.

The way we order our lives together is to flow from and reflect the very community of the Godhead. If we do not accept hierarchy, Biblically understood, we will have a false view of both God and reality. These are not secondary issues!

I like how he denounces the egalitarians by saying that their interpretation of the Bible "perverts its life-giving revelation." Therefore the opposition is giving a life-taking revelation. Egalitarianism is an ideology of death. We are in a life and death battle. I'm not being melodramatic. I'm not ranting and raving. I'm not being shrill. I'm not being an extremist. I'm simply pointing out that there is a battle between the forces of light and the forces of darkness. Either Sun Myung Moon's politically incorrect words are the absolute truth or they are not. Either he and his wife are the True Parents of mankind or they are not. God's strategy for world peace and unity requires every single person to hear and accept the teachings of Sun Myung Moon. The longer that takes means the longer there will be thousands of hungry children in Nairobi, Kenya and some rich people committing suicide in Beverly Hills, California.

Sun Myung Moon is not a laid-back guy. He is a workaholic on fire to expose Satan and uplift the truth that will save this world. He teaches us we are in an emergency situation with everyone in pain. He is like a doctor with the medicine to save us and he gives us the medicine to save others. We are all called by God to fight the good fight against feminists. We do not have the luxury to be bored and lazy. Others will criticize our enthusiasm and passion and our big dream of an ideal world as being dangerous religious fanatics that are not open to diversity but that is the cross Jesus told us to carry.

James E. Bordwine is a pastor in the Presbyterian Church (PCA) and author of *The Pauline Doctrine of Male Headship: The Apostle vs. Biblical Feminists*. He wrote an article explaining that Galatians 3:28 does not mean interchanging:

Routinely, one verse is cited that supposedly contradicts the interpretation just offered. In Galatians 3:28, the same apostle writes: "There is neither Jew nor Greek, there is neither slave

nor free, there is neither male nor female; for you are all one in Christ Jesus.” How are we to understand this statement in light of the previous passage, in which Paul makes clear distinctions regarding the roles of men and women in the church? The answer is in the context.

In this chapter, Paul is explaining the nature of the Abrahamic covenant whereby the blessing of salvation came to the world. The apostle views all of those who share in this redemption as represented in Jesus Christ. In this passage, therefore, there is an emphasis on the equality of status for all believers in the one Savior. Whether one is a Jew or Greek, slave or free, male or female, Paul proclaims, makes no difference. The union into which the sinner enters by faith is one and the same for all people, no matter what their circumstances, national origin, social status, or gender. Galatians 3:28 does not speak to role relationships; this verse is not intended to address the respective functional distinctions between men and women. Such an interpretation is wholly foreign to the context. Paul does not contradict himself by teaching that women are somehow functionally interchangeable with men in the Christian community.

Relying on the theology of Creation, Paul explains how the teaching ministry and rule of the church are to be structured. Knowing that God has established distinctive functions for men and women, the apostle urges that they not be confused or joined. Galatians 3:28 does nothing to establish some kind of sexless personhood, as though in Christ the blessings of manhood and womanhood are neutered. Only when men do what men are intended to do and women do what women are intended to do is there reason to anticipate God’s blessings, personal satisfaction, fulfillment, and general well-being. We should acknowledge a distinction in function and, at the same time, recognize the spiritual equality of all people in the Savior. Men and women most certainly are one in Christ, but women may not rule in the church because God did not create them to rule; they have another, equally essential calling.

Former President of the United States Jimmy Carter gave a liberal speech to a liberal wing of the Baptists in England. In a newspaper column about it we read Carter’s take on the Galatians quote:

Fundamentalist movements in any religion have common characteristics, Carter said. Almost all are led by authoritative males, he said, they draw distinctions between themselves as “true believers” and others whose beliefs are considered inferior, and they are militant in fighting any challenge to their beliefs.

Fundamentalists also tend to make their self-definition increasingly narrow and restrictive, to “demagogue” certain social issues, and to see negotiation as weakness, Carter said.

“Rigidity, domination and exclusion” are key words to describe fundamentalist movements, he said.

Carter said “I have been grieved in the last few years because some differences which I don’t totally comprehend have separated us from the Southern Baptist Convention.”

Carter cited as an example the “continued practice of discriminating against women, depriving them of their ability to serve God.”

Jesus treated women as equal to men, a view that was dramatically different from prevailing practices, Carter said, but some Baptists “want to keep women in their place.”

Carter acknowledged that some passages from Paul’s writings have been used to promote the idea that women should be submissive to their husbands and silent in church. But Paul affirmed women in other texts such as Romans 16, where he described some women as deacons, apostles, ministers and saints, Carter said.

“Paul was not separating himself from the lesson Jesus taught,” Carter said. “His clear message is that women should be treated as equals in their right to serve God.” Carter cited Paul’s statement in Galatians 3:28: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

If being Jew or Greek, slave or free does not impact one’s equal opportunity to serve Christ, then being male or female shouldn’t either, Carter said.

“Should we Baptists, Christians, exclude more than half the devout Christians on earth from fulfilling the call of God to service of Christ?” Carter asked.

Baptists must resist rigidity, domination, and exclusion, Carter said. He cited Galatians 5:26 and Ephesians 4:32, saying believers should not provoke one another but be kind and forgiving.

“The vast and diverse Christian world needs to rise above divisive controversies, adhere to the basic Christian message, to

emphasize healing of differences,” Carter said. In drawing close to Christ individually, believers will also draw close to each other, to “follow our Savior, the Prince of Peace, in reaching out to the lost and alleviating the suffering of others.”

Carter is a dedicated feminist activist who believes that anti-feminists are cruel, authoritative, narrow and restrictive. Liberals are sometimes called bleeding-heart liberals because they emphasize emotions and often use the word “healing.” The Left is more feminine than the Right and therefore does not have the guts and stamina to stand up against evil. They are more horizontal than vertical and therefore they should never be given positions of power in society.

Carter talks about “the basic Christian message.” The basic Christian message is the patriarchal family. Carter fights against the basic Christian message. He fights for the basic Feminist message of egalitarianism. Everything Carter says about the Right is projection. He is the demagogue. Unificationists must not be deceived by the overly emotional and intellectually bankrupt arguments of Democrats like Carter.

Beverly LaHaye in *The Desires of a Woman’s Heart* writes:

Biblical feminists’ like to quote Galatians 3:28, claiming that it means that there are no distinctions between men and women.... But, clearly, there are distinctions. Paul was not writing that distinctions such as those between Jews and Greeks, slaves and free, male and female did not exist in the world. Slaves did exist in Paul’s day, and Paul wrote that they were to serve their masters well. If there were no differences between men and women, it would make no difference whether a woman married a man or a woman; but God makes it clear over and over in his Word that homosexuality is an abomination to him. Obviously, differences exist in the world, and we must live with those differences as God has commanded us.

Paul was making the point that men and women are equally sinful and equally redeemable by the sacrificial death of Christ. Missing the point, many feminists continue to argue that men and women are interchangeable. To infer that men and women have the same function in the body of Christ from Galatians 3:28 is taking this Scripture out of context.

She is right. We have to read the Bible in context. We have to discern what is universal and what is temporary in the Bible.

PHOEBE

Feminists teach that women can be ministers because they believe that other women have had authority over men in the Bible. Egalitarians often use Phoebe in the Bible as an example of a woman who was a leader of men.

One website (www.fpcjackson.org) for a church said this:

“I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; for she herself has also been a helper of many, and of myself as well.” (Romans 16:1-2)

Today we are looking at a passage in which Paul commends Phoebe, servant of the church in Cenchrea, the seaport of Corinth. He commends her to the Roman church. We'll see why in just a few moments, but it is a passage that has occasioned much speculation. You see, the word servant that is used for Phoebe in verse one of Romans chapter 16, in some places is translated minister in the New Testament. In other places it is translated deacon in the New Testament, and those who believe in women holding office in the church often appeal to Romans 16:1 as an example of the practice of the early church in regard to women being involved in the eldership or the deaconate.

What role does Phoebe play in the church? Is she an elder? Is she a deacon? Does she have the ministry of the word, or the ministry of the rule, or is she given the authority for the diaconal care in the church? What is it? Well, Paul clearly answers that question for us in three other places in the New Testament. Let's turn there. First, turn to 1 Timothy 2:11-15, where we read: “A woman must quietly receive instruction with entire submissiveness, but I do not allow a woman to teach or exercise authority over a man, but to remain quiet for it was Adam who was first created and then Eve, and it was not Adam who was deceived; but the woman being deceived fell into transgression. But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self restraint.”

Now it's hard to imagine four verses that would evoke a more visceral and adverse response from our generation than those. Paul's words are uncomfortable to read even in our day and age in the context of the Christian Church. But Paul is making two things crystal clear here. First, he's making it clear that women are to be the receivers of instruction in the public assembly or the church; and secondly, he is emphasizing that women are not to teach or exercise authority over men in the public assembly of

the church. You see this in verses 11 and 12. Paul makes it clear that the headship of men and the authority of the elders are never to be challenged by the women of the congregation in the public assembly. Instead, they are to receive the teaching of the elders of the church rather than give it. And that's made clear by verses 12-15 where Paul again emphasizes that women are not to teach men in the public assembly or to hold authority over men in the church. So Paul is explicitly restricting the teaching and ruling ministry of the church to qualified and called men.

And notice that this is a functional restriction, not just an official or title restriction. He doesn't say that it's "ok" for men to hold the titles but women can do the work. He says, "No, the work is to be the work of the elders of the men in the church," and he gives his rationale in verses 13-15. In those three little verses he makes it clear, first of all, that Adam's priority in creation has an impact on male headship in the church. In other words, he's saying that there is a significance in the fact that Adam was created first. Secondly, he speaks of the deception of woman in the fall as one of the reasons why men are to lead in the church. This does not mean that Paul believes that women are more gullible than men; it means that in the role reversal that occurred in the fall, we see the effects of that role reversal. When Eve was tempted by Satan she was the one who carried on the conversation. Where was Adam? He was right there. She doesn't have to go looking for him. She turns and gives him the forbidden fruit. Where was Adam? Why wasn't he speaking up? The roles were reversed and the apostle says that's what happens when we fail to keep the creational roles in the life of the local congregation.

Thomas R. Schreiner gives a scholarly rebuttal to the arguments of liberal Christians about Phoebe in an article titled "The Valuable Ministries of Women in the Context of Male Leadership: A Survey of Old and New Testament Examples and Teaching" that is in the book *Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism*. He writes:

Does not the inclusion of women as deacons, however, prove that they can hold an authoritative office? We have seen that many think that Phoebe is called a deacon in Romans 16:1. It should be noted, however, that the word *diakonos*, as we pointed out above, is often a general term, and thus one cannot be sure that Phoebe was a deacon. And it is very unlikely that the word *prostatos* (Romans 16:2) is being used to say that Phoebe was a leader, as an examination of that verse shows. Paul commends Phoebe to the Romans and says "help her in whatever matter she may have need of you; for she herself has also been a helper [this is the word some think should be translated "leader"] of

many, and of myself as well (NASB).” That Phoebe is being called a leader here is improbable for three reasons. (1) It is highly improbable that Paul would say that Phoebe held a position of authority over him. He says that about no one except Christ, not even the Jerusalem apostles (Galatians 1:6-7, 11), so confident is he of his high authority as an apostle (cf. 1 Corinthians 14:37-38; Galatians 1:8-9; 2 Thessalonians 3:14). (2) There seems to be a play on words between the word *prostatis* and the previous verb, *paristemi*, in 16:2. Paul says to help (*paristemi*) Phoebe because she has been a help (*prostatis*) to many, including to Paul himself. It fits the context better to understand Paul as saying “help Phoebe because she has been such a help to others and to me.” (3) Although the related masculine noun *prostates* can mean “leader,” the actual feminine noun (*prostatis*) does not take the meaning “leader” but is defined as “protectress, patroness, helper.”

With respect to women deacons, we need not come to a firm decision, for even if women were deacons this does not refute our thesis regarding male governance in the church. Even if women were appointed as deacons, they were not appointed as elders (1 Timothy 3:1-7; Titus 1:5-9). Two qualities demanded of elders—being apt to teach (1 Timothy 3:2) and governing of the church (1 Timothy 3:5)—are not part of the responsibility of deacons (cf. also 1 y 5:17; Titus 1:9; Acts 20:17, 28ff.). The deacon’s task consisted mainly in practical service to the needs of the congregation. This is suggested by Acts 6:1-6, where the apostles devote themselves to prayer and the ministry of the Word (6:4), while the seven are selected to care for the practical concern of the daily distribution to widows. Elders were given the responsibility to lead and teach the congregation. Thus, women being appointed to the supportive and complementary role of deacons supports the major thesis of this chapter, as does the exclusion of women from the office of elder. So far, what we have seen is consistent with the Old Testament pattern. Women in the Old Testament functioned occasionally as prophets but not as priests. In the New Testament, women functioned as prophets and probably deacons but not as elders.

Some churches rationalize their actions to ordain women by teaching that women can have authority over men because Paul in First Timothy 2:12 was not making an eternal, absolute and unchanging statement about the role of women, but was writing about a local problem. At the website for the Assemblies of God denomination they give this argument in a written value statement. They write that Paul’s statements about women in I Corinthians 14:34 and I Timothy 2:12 are not “absolute, unequivocal prohibitions of the ministry of women.” I disagree and all Unificationists should disagree with the Assemblies of God’s written value statement advocating women dominating men. They argue that Paul was dealing

with “specific, local problems that needed correction.” Paul, they write, is a feminist who was not giving a “universal truth.” We have to choose which side to be on. The Assemblies of God gives unprincipled advice that hurts men and women and dishonors Christ’s efforts to make the lives of women safer and happier. Here is their statement:

Phoebe, a leader in the church at Cenchrea, was highly commended to the church at Rome by Paul (Romans 16:1,2). Unfortunately, biases of modern English translators have sometimes obscured Phoebe’s position of leadership, calling her a “servant” or “helper”, etc. Yet Phoebe was diakonos of the church at Cenchrea. Paul often used this term for a minister or leader of a congregation and applied it specifically to Jesus Christ, Tychicus, Epaphras, Timothy, and to his own ministry. Depending on the context, diakonos is usually translated “deacon” or “minister.” Though some translators have chosen the word deaconess (because Phoebe was a woman), such a distinction is not in the original Greek. It seems likely that diakonos was the designation for an official leadership position in the Early Church.

Junia was identified by Paul as an apostle (Romans 16:7). But many translators and scholars, unwilling to admit there could have been a female apostle, have since the 13th century masculinized her name to Junias. The biblical record shows that Paul was a strong advocate of women’s ministry.

The instances of women filling leadership roles in the Bible should be taken as a divinely approved pattern, not as exceptions to divine decrees. Even a limited 34-4191 of women with scripturally commended leadership roles should affirm that God does indeed call women to spiritual leadership.

There are only two passages in the entire New Testament which might seem to contain a prohibition against the ministry of women (1 Corinthians 14:34 and 1 Timothy 2:12). Since these must be placed along side Paul’s other statements and practices, they can hardly be absolute, unequivocal prohibitions of the ministry of women. Instead, they seem to be teachings dealing with specific, local problems that needed correction.

First Timothy 2:11-15

The meaning and application of Paul’s statement, “I suffer not a woman to teach, nor to usurp authority over the man” (1 Timothy 2:12), have puzzled interpreters and resulted in a variety of positions on the role of women in ministry and spiritual leadership. Is the prohibition of women teaching and

exercising authority a universal truth, or was Paul reporting his application of divine truth for the society and Christian community to which he and Timothy ministered?

From the above survey of passages on exemplary women in ministry, it is clear that Paul recognized the ministry of women. Yet there were some obvious problems concerning women in Ephesus. They were evidently given to immodest apparel and adornment (1 Timothy 2:9). The younger widows “learn to be idle,... and not only idle, but tattlers also and busybodies, speaking things which they ought not” (1 Timothy 5:13). In his second letter to Timothy, Paul warned against depraved persons (possibly including women) who manipulated “weak-willed”, or “gullible”, women (2 Timothy 3:6, NIV).

A reading of the entire passage of 1 Timothy 2:9-15 strongly suggests that Paul was giving Timothy advice about dealing with some heretical teachings and practices involving women in the church at Ephesus. The heresy may have been so serious that he had to say about the Ephesian women, “I am not allowing women to teach or have authority over a man.” But we know from other passages that such an exclusion was not normative in Paul’s ministry.

We conclude that we cannot find convincing evidence that the ministry of women is restricted according to some sacred or immutable principle.

This attempt to use Phoebe as an example of Paul believing in the concept of women leading men is the kind of nonsense Egalitarians write. Complementarians rip the arguments of egalitarianism to shreds. Feminists like the Pentecostals quotes above let their emotions guide their brain. It is sad there is a division because some believe that Paul is speaking locally instead of universally in Timothy. Fallen man has a difficult time thinking clearly in the Last Days. Satan blinds people to truth.

True Father speaks strongly about the importance of having children. He teaches we cannot really know God unless we are parents like God. Father comes to save us by showing us why we need to have children. His words give even more weight to verse 15 in First Timothy. In an article at www.cbmw.org James Bordwine has an article titled “I Do Not Permit...” where he comments on verse 15. He is the author of *The Pauline Doctrine of Male Headship: The Apostle vs. Biblical Feminists*. He writes:

The final verse says: “Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control” (v. 15). A significant part of Eve’s obligation in the marriage relationship was the bearing of children who would be

the means by which man would rule over God's creation. It was essential that Eve embrace motherhood. By fulfilling their roles, Adam and Eve could preserve the order that God created and expect His blessings. Therefore, when the apostle refers to women being "saved in childbearing," he intends to communicate that women should do what God intends women to do. Paul uses a literary device known as "synecdoche," in which the part is used to represent the whole. He picks that which uniquely belongs to women, the ability to bear children, and uses it as a figure to represent the whole of a woman's calling. This does not mean that women should do nothing but have children, nor that women are regenerated by giving birth. Rather, Paul means that women should not seek to do what God intends men to do: teach and exercise spiritual authority.

Father speaks strongly about the importance of women bearing children. At Chung Pyung Heaven and Earth Training Center on January 3, 2004 he said:

The women are the problem in history. Women who don't want to have children should cut away their breasts, bottoms and love organ because the purpose for those was first for the children. If they don't fulfill that purpose, then they are not needed.

Sometimes outside people will take strong words like these and think Sun Myung Moon is a heartless and insane tyrant who hates women. Father speaks like Jesus. In Matthew 5:29-30 Jesus says, "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell." Jesus' advice is not to be taken literally. He is just trying to express how absolute his values are and how we must be totally serious in doing God's will. Father is not saying women who don't want to have children should cut their breasts off. He is speaking as powerfully and visually as he can to women telling them that it is crucial for their eternal happiness to bear children and if they don't they will be judged. The real judgment will come from themselves later when they fully realize the magnitude of their mistake in not having children. Let's look at more quotes of Father as he tries to teach mankind how they are to fulfill their roles of being a godly man and woman:

As you know from the Bible, woman was created from Adam's rib. That means woman was copied from man, so to speak. Many American women try to control their husbands and sons, but that is not the vertical way. The husband or father represents the vertical connection. The elder son represents the right side, and the mother's place is the left side. That means she cannot control the vertical and she cannot control the elder son. These are not my words; this is the original Principle viewpoint. You American women need to know this point.

According to Oriental tradition, if a woman isn't able to produce children, she may be kicked out of the family. The first priority for a married woman is to bear children. Woman is like a field to receive the seed. That's why you are biologically different from man. Are those differences for your own sake, or for your children? Women's physical characteristics allow her to bear and nurse children.

By raising children, a woman is able to understand God. When a woman understands the significance and value of her husband and then they have a child, their relationship establishes the vertical relationship. On the other hand, a man is supposed to love his wife and daughters, just as he loves God and his own father. In that way the power of love can be circulated in your family.

Because women themselves do not have seeds, they have to receive them from the man. When a wife receives the seed from her husband, a miracle takes place there: either a son or a daughter. The mother provides the flesh of a child, and the father provides the bones. Each person's basic shape is determined by his bone structure, which is from the father.

As females grow up, they start thinking about having children. On the other hand, when males grow up, they tend to think about the world and the universe. This is because man represents God, who is seen as our father, while the earth is represented as a mother. Women have a tendency to desire material goods; they yearn for beautiful and colorful things. Instead of looking upward toward God, they tend to look down to the earth. A man, on the other hand, has the tendency to look up for something bigger and greater. (4-1-89)

[Father draws a diagram on the board.] We have man and woman and then children. It becomes a circle first then a globe, a sphere. Man alone would be only vertical. He doesn't want that. Woman would be horizontal, but she also does not want to be alone. So together they would become a circle. Both want to make it spherical and in order to do that they need children. That's why both of them need children. Those who do not need children, who think, "I will live without children, it's easier", raise your hands. You're like a flat board, not a sphere, only a flat board. The one who doesn't believe in marriage is this, just one straight vertical line. And the woman is this, a horizontal line, all alone. Is there any happiness there? [No.] How can you achieve happiness alone? No way. You have to have an object, or subject or spouse. Those who say, "I only need one arm, because two arms are too tiresome" raise your hands. Do you

want only one leg and have to use some machine to get around? By the same token you should plug up one nostril and cover one eye and so forth. Take off one ear. If that is ridiculous then living alone is also ridiculous. Those Americans who do not believe in marriage always commented on Father, "Oh Father is a male chauvinist" or something like that. The women's lib people say, "Reverend Moon always takes man seriously but never takes women seriously." They have been thinking like this. But when they listen to this explanation like you do now, then they must admit they were wrong. They just didn't understand how small-minded they were.

We know absolutely that man needs woman and woman needs man. It's not just nice to have, but we must have. The same is true of children. If a woman does not give birth to a child then she cannot be perfected without having to go another, much more difficult way. How many children do you want? Do you want just one child? Or maybe you need two and that's all. Which is better to have, less children or more? [More.] Why? First of all, we have children to make a sphere. The more children you have the more ideal a sphere becomes. The surface of the sphere expands larger because everything is full inside. The more sons you have, the surface becomes more beautiful. Here on earth we have fear wondering how we can feed our children, how can we educate them and all these kinds of things. But once we reach the spirit world the point of view is totally different. What do you think? If you have hundreds of sons in the spirit world, would you be worried about what clothes to give them, where to live, what kind of car to have? Actually spirit world has no problem there. What if Father had as many children as there are people in this room here? Among them is all kinds of talent. One day Father would say, "So and so, stand up" and he would sing very nicely. A crowd of people would come to watch him sing. People would think, "Oh, if I go to that family, every day there is excitement." So everyday they would come to visit and see what the excitement of the day was. Does that make you feel good or bad? Too many children is too many headaches don't you think? [No.] Not in the spirit world. The less children you have the happier you are, true or false? [False.] What about the other way? The more the better. Father knows about this better than anyone else, so despite some reservations Father always wanted to have more sons and more sons. Even if you have one filial son or daughter, is it better to have fourteen or one? With fourteen you have fourteen tastes of love. This is truly so.

Father's direction still is: the more children the better.

You need lots of children.

The universe is created in the pair system, made of male and female elements, right? Women should never be found alone. Right next to that woman, on her right side, should be her husband. And right in front of them should be a son, right behind them should be a daughter. Man or woman should never be alone. (3-10-91)

These are magnificent words that everyone should hear and guide their lives by. They are totally politically incorrect but they are the truth. The following are excerpts from articles written in newspapers by reporters who came to Father's speech to all 50 states in America in 2001 that show how strongly he feels about the role of women having children. In one city a reporter wrote this:

Moon said that as part of the movement to restore family ties and moral values, married women have a duty to bear children.

"I encourage all of you—please have more children. That is the contribution and service you can do to the world and God," Moon said. "If you stay away from having children, you cannot enter the kingdom of God. You are bound to go to somewhere else; you can call it Hell."

He also attacked homosexuality. "All those homosexuals, lesbians . . . those who go after free sex—if they practice that type of principle, they are less than animals," he said.

In repeatedly emphasizing the importance of bearing children, he said, "Man alone cannot produce. He needs a wife. . . . Lineage is the most important factor to continuing God's plan."

A reporter for the *Winston-Salem Journal* wrote an article about Father speaking there on his tour on April 3, 2003. He wrote:

Delivering his sermon through an interpreter, Moon talked of a lesson he'd learned while visiting "the spirit world": selfish and greedy people "don't get up in a good place," and humble servants achieve a "much higher place in the spirit world." He suggested that serving God means strong families made up of marriage between one man and one woman who have a God-given duty to produce children.

Such strong families, he said, can end what he called the social ills of homosexuality and drug abuse. Husbands bring "the seed

of life from God” so the wife “can stand as a container, or warehouse or storage house,” he said.

“I love women,” Moon said. “Please don’t get mad at me. It may be my age. But we have to get to fundamentals.”

God created women to bear and raise children, Moon said. “Why do you think God gave you such broad-cushion-like hips, for your own sake, to sit anyplace comfortably? No, for your children.”

Husbands, Moon said, should be responsible to their families and in control of their wife’s bodies. “God created it, but God assigned somebody to be in charge,” he said.

Father said in a speech that was put in a book of quotes of his:

The production center is necessary in order to produce the citizens of the Kingdom of Heaven. Therefore, husband and wife are the factory. If they are the factory, which is better, mass production or a little production? (Mass production is better.) Mass production is better.

Then how many dozens would you like to produce? The more the better? The fewer the better? You women, how many dozens are you going to bear? When God sees birth control, He grimaces. Then what are you going to do?

If the factory automates mass production and there comes to be mass production everywhere, the Kingdom of Heaven will be full. That’s why women are created to bear many children. (*Earthly Life and Spirit World Part 1*)

Father said these incredibly deep insights in a speech. Please read these words very carefully. He is teaching what we are supposed to do from God’s point of view:

The human problem consists of man and woman. There are only two types of human. When man and woman unite there will be the solution. Very simple. We think we have many problems in the world but all of them can be traced to this very point. All problems in the world can be traced to this disunity in the family.

When you’re happy, when the husband and wife are united and children are harmonious, then you can say the family is happy.

You must understand this clearly. The emotional points are the most important. We can simply conclude by saying that the world's problems will end when man and woman unite harmoniously. Where can we find a beginning to all these problems? Many people claim they have a solution. Some say the world's problems must be solved first. Others will say, "No, it is a social problem." But not so; we know it begins in the family. Let the American government become more prosperous, but can they solve the world's problems? With force can they solve these problems? No. Where can world peace come from? It is not even the clan level; the family is the key. Do you think that is true? Stop to think. If you look at your family, you immediately see many problems. Grandparents, parents, brothers all have problems. Couples have problems. Relatives have problems. All eight people have problems. They also individually have a mind and body problem. So the grandparents', parents' and children's generations all have problems. So world peace cannot be found except by looking at the individual.

All the women sitting here: Can you say you have no problems? What is your problem? It is mind and body disharmony. We can complain, "Why did God make me so?" If you do not understand the Fall, you cannot explain it and you will conclude that there can be no God. You will seriously reason, if God is perfect, loving and good and yet made this world, you can only conclude that God does not exist or is a bad being. Without referring to the Fall nothing makes sense and the conclusion that God does not exist can easily be drawn. Goodness, happiness, peace and hope are only empty rhetoric if you do not understand the Fall. Within the individual the mind and body are not harmonized. This is not only for western people, but everyone in the whole world has the same problem. Even a man of religion is no exception. They struggle just as much as others. So that enemy of peace, happiness and hope is in me. No one else. If I cannot solve my problem it is very unlikely that I can build a good family. If the mind and body fight, freedom will make it worse. Americans like freedom. But that freedom is meaningless and freedom will laugh at him: "You like me?"

Look at the Christians. They say, "I will go to church, listen to a sermon and pray a little, then my sins will be erased and I will go to Heaven." They also say the Moonies are teaching heresy. But we are lucky to understand the Fall; we now have hope to find a solution. Therefore understanding the fall is important and gives us hope. Even God cannot solve these problems; only individuals can solve them. Historically no one has been able to do that. Not even God. Man and woman according to the

original formula must unite. In English language you have M and W; it looks easy to become one. Is that true? (Yes). I don't believe it. There is more fighting in the West. The women always claim that they are higher than men. The fact that men let women go above them means they are not worthy to live. But a woman will not become prosperous if she goes above a man. In America who is above whom? Man or woman? It's a problem. Who is up now? Woman. Thank you. That's true. (Laughter). They all laugh their silent support.

After Jesus was crucified, who ascended to heaven, man or woman? Man. Man represents heaven, woman represents earth. If you put it upside down it becomes dark with not so much hope for the future. Jesus' spirit ascended to heaven and the Holy Spirit, representing Mother, came to earth. Women are a receptacle and are to receive. In the West, when you love, the women go above the man. That is wrong; it is not natural. Man who represents God and heaven should be above woman. Should this society dominated by women be corrected or left alone? No.

It's very important that we abide by natural law in order for us to prosper. Why does a man have a beard? It symbolizes power and force. A man with a heavy beard is wild. Women like that. He is strong. But one with a little beard is not so masculine, perhaps a eunuch. Unification Church women know this. Some may not be happy, but this is nature. (1-17-93)

DEBORAH

Another woman in the Bible that equalitarians see as proof that God wants women to lead men is Deborah in the Old Testament. Deborah "led" the Israelites for several years (Judges 4:4-5). John Piper writes in *Recovering Biblical Manhood and Womanhood*:

The only passage that creates any difficulty for such a supportive and complementary view of prophecy is Judges 4, where Deborah commands Barak what to do and is a judge in Israel. But there are several reasons why this is in harmony with the notion of male headship explained in 1 Corinthians 11:2-16: (1) Deborah is a special case because she seems to be the only judge in Judges who has no military function. The other judges also lead Israel into victory in battle, but Deborah receives a word from the Lord that Barak is to do this (Judges 4:6-7). Deborah is not asserting leadership for herself; she gives priority to a man. (2) There is an implied rebuke of Barak because he is not willing to go to battle without Deborah (Judges 4:8). Because of his reluctance, the glory that day will go to a woman

(Judges 4:9), but note that the woman is not Deborah but Jael (Judges 4:17ff.). In other words, Deborah did speak the word of God, but her attitude and demeanor were such that she was not asserting her leadership. Instead, she handed over the leadership, contrary to the pattern of all the other judges, to a man.

When I read the story of Deborah it seems to me that Deborah is weak and Barak is weak. In *Recovering Biblical Manhood and Womanhood*, Piper and Grudem have an article titled “An Overview of Central Concerns: Questions and Answers” in which they say:

Deborah, a prophetess, judge, and mother in Israel (Judges 4:4; 5:7), along with Jael (Judges 5:24-27), was a living indictment of the weakness of Barak and other men in Israel who should have been more courageous leaders (Judges 4:9). The period of the judges is an especially precarious foundation for building a vision of God’s ideal for leadership. In those days God was not averse to bringing about states of affairs that did not conform to His revealed will in order to achieve some wise purpose.

We must also keep in mind that God’s granting power or revelation to a person is no sure sign that this person is an ideal model for us to follow in every respect. This is evident, for example, from the fact that some of those God blessed in the Old Testament were polygamists.

Of course, Egalitarians don’t buy this argument. About Deborah in the Bible Patricia Gundry says in her book *Woman Be Free*, “Now, I have heard this preached on, but only as an example of cowardice in men. I’m not so sure it was cowardice at all.”

Before we leave this discussion of Deborah, let’s step back a little and see how idiotic this whole debate is. Picture the situation. Here is our feminist hero. This lone woman, Deborah, with thousands of male warriors going to war. Can you see her leading those men into battle and doing hand-to-hand combat? Can anyone visualize that? Isn’t her being there the height of stupidity? What kind of army is led by a woman? It has to be a very confused one. There are feminists who work very hard to get women into combat. Currently women in the Army are legally discriminated against for combat duty and God forbid that anyone anywhere is being discriminated against. America has degenerated so far into the madness of feminism that women are cops and women are coming home in body bags from being on the frontlines of war even though it is still illegal. If anyone tries to point out the lunacy of this they are called dangerous extremists who hate women.

IDIOTS

Women cops, women soldiers and Deborah are idiots. Those who approve of them are idiots. Am I exaggerating? The dictionary definition of idiot is “a foolish or

stupid person.” Is having women defend men foolish and stupid or have I missed something? Other words we could use for feminists and their sick ideology would be the following synonyms for idiot given in the dictionary: dumbbell, half-wit, ignoramus, imbecile, jackass, moron, nincompoop, ninny, nitwit, numskull (*or* numbskull), pinhead, simpleton, lunatic, madman, nut, loser, featherbrain, scatterbrain, creep heel, jerk, snake. Antonyms which apply to anti-feminists are: intellectual, sage, thinker, brain, genius. Which side do you want to be on? The feminists who want women in combat because they can’t see any differences between men and women or the traditionalists who do see differences?

It is the height of insanity for any woman to be even near a battlefield. Men and women are getting weaker everyday. It is time for men and women to wake up to feminist crusaders and counter their complete nonsense. Feminists are irrational. They work feverishly to castrate men and put women in dangerous situations.

BIG LIE

There are no bathrooms on the battlefield. How do women go to the bathroom in the field? There is no modesty in the military or the police force. It is a brutal environment. That we even have to have this discussion shows how brainwashed everybody is. If we take the logic of feminism to its conclusion then there would be no separate spheres of bathrooms. We would have unisex bathrooms. Feminism is not about being feminine. It is about making women into some mutant man. It is about sexual perversion and nuttiness. Feminism is Satan’s big lie. It is the lie that women can protect men. If women lead then they are protecting men. If women provide they are protecting men. Feminists have screamed about being equal for so long that people simply gave in to their ridiculous demands. The end result of feminism is complete and total sexual confusion. The final goal is the legalization of every conceivable sexual union sick feminists can come up with.

Liberals are excited about their life with no rules and no boundaries. They freak out if anyone says that there are just some things human beings should not do. The number one thing feminists love is fornication. You can’t watch a major motion picture and not see super stars committing pre-marital sex and actresses show their breasts all the time. It is now considered normal. It is normal to Satan, but abnormal to God.

When feminists use Deborah as a role model then they must see they are campaigning for women in combat which is a slippery slope to unisex bathrooms and legal polygamist marriages. If equal means the same and no one can discriminate then no one should be “forced” to discriminate on bathrooms. Women’s bathrooms have the universal symbol of a stick figure wearing a dress. The reason women wear pants and men do not wear dresses (except for those embarrassing and silly Scottish kilts) is because feminism is about destroying what is feminine. Clothing has now degenerated to unisex ripped jeans and t-shirts. Even the colors of the jeans are the same to make sure they are boring. Satan has the jeans tight to be seductive and he has the knees exposed to be sexy

and he has them torn at the knees to make them ugly and disorderly. There is no beauty, variety or modest dress in Satan's ideal world.

Satan's agenda is to get men and women to be androgynous creatures that have no sense of right and wrong, good and evil, beautiful and ugly. Because women are now some strange version of men there is little interest by men or women in having big families. Nations are literally dying because the feminists have won their victory of destroying the differences between the sexes and now people don't care about having children. Children are seen as a liability to women's careers and to men having the women in their lives support them. Women want to be educated for a career outside the home, not for one inside the home. Everything is turned upside down and the Messiah comes to turn it right side up. He tells women to stop acting like men. He tells them to have many children. He tells them it is time to give up the feminist, sexual revolution and understand that they are equal in value to men but different than men. Sun Myung Moon constantly teaches that men and women are different and some day his words will be known by everyone. Someday the video of him standing at a blackboard putting the letter M above the letter W will be seen on the Internet and it will be on a DVD in every library. Let's work to get videos of Father teaching what true men and true women are into every home for families to study.

Satan works to rape women in every way he can. He destroyed Eve and he is out to destroy every woman with no mercy. He wants to completely devastate men and women and make them totally miserable. He wants women to be raped on the battlefield and die on the battlefield while other men stay home. These men are so weak they can't even support their families. They have to get their wives to be subject or object to other men in the workplace. Some men have to care for their children while their wife earns money by carrying a gun and wrestling with criminals as a police officer and terrorists in Iraq as a soldier.

Satan's number one goal is to end chivalry. His goal is the unisex utopia Gloria Steinem champions where there are no evil Puritan killjoys with all their rules and regulations and where anyone can have any kind of sex with anyone or any group they choose and they can do it in public.

These are the Last Days and this is why I have to write a book pointing out what should be obvious. The truth isn't obvious because men were asleep at the watch when feminism came to town and came up with the bright idea that Jesus loves homosexuals so much he would want them to be able to be legally married. Men were so busy with trying to earn money, get the lawn mowed, and spend their weekends watching football games while they drank beer that they just quietly gave in without a fight when feminists pushed women to become cops. Instead of taking responsibility to guide their families spiritually and intellectually they gave away their power to ministers, public school teachers, university professors, and politicians. These so-called experts missed the boat. They were digested by the indefatigable feminists who kept up the pressure. They were boiled like the proverbial frog. How many men do you know spend their free time after working long, hard hours to build a career and doing the chores around the house like

keeping the house painted to read what the feminists are up to and what the anti-feminists are up to? Studying theology and leading their families with Bible study was important to men in the 19th century but not anymore. The anti-feminist voices have been very small but lately some good people are coming out of their coma and exposing the dangerous siren call of the absurd agenda of feminism. Feminists have had many years to prove their ideas to be helpful and good for people. Those who are not possessed can see that feminism has been not just a joke but it has been the greatest disaster to hit mankind.

If you are reading this and lean towards the egalitarian position and think the Complementarians are too restrictive, I ask you to look at the road you are traveling on. You can't pick and choose how women lead men. Either they lead or they don't. If you think it is just wonderful for women to be pastors and college teachers who have authority over men then you must also think women being chief of police is equally wonderful. If women can be pastors then they can lead men into battle like Deborah. Don't miss the point that Deborah is a hero to Egalitarians. If women are allowed to be clergy then women will be allowed to be U.S. Senators who send men to war. If you think it is good for the church and for everyone if women are ministers then you have to think it is good for America to have women carry guns and fight vicious criminals like women cops do now. If you think that it is human advancement that women are college professors then you have to think it is human advancement for women to lead men at our military academies like West Point for the Army, Annapolis for the Navy and the Air Force Academy. It's your choice but your decision will have a profound effect on your life and the lives of those in your family and church. And it will have an impact on the strength of your nation. Ideas have consequences. The consequences of women having authority over men has been catastrophic for individuals, families, churches and nations.

There is hope mankind will climb out of the rut of feminism because the Messiah has brought words of wisdom to save us from the outlandish words of the feminists. He explains that women are not supposed to be soldiers and they should live a comfortable life at home while the men leave the home and battle it out. Finally Satan's strategy to blur the differences between men and women and to have women dominate men is being exposed to the light of truth. Some day women will go home and act feminine. They will give up wearing pants, earning money and ordering men around. The ideal world will be a world of normal boundaries that Father talks about. Then we can all have real freedom and real love instead of the sad, pathetic relationships men and women have in our feminist society.

Gundry writes in *Woman Be Free*:

We will look at some principles of Bible interpretation and then at those passages which have been used to keep women from full participation in the church and society.

Traditionally, certain Bible passages have been used to restrict women to a narrow place in the church and society. These verses are easily dealt with by those who do not believe in the inspiration of Scripture. They simply disregard them as the work of misogynists or writers with patriarchal bias. The Bible believer has a real problem in knowing what to do with these passages. Should we take them at face value and try to observe them to the letter? This results in action conflicting with other Scripture. Shall we try to interpret them culturally and say they were for then but not for now? Shall we do a little of both and hope for the best? Or is there another alternative? I suggest that we try to discover what the passages were attempting to teach the people to whom they were written, determine the principles implicit in them, and then apply those principles to our lives.

But the interpretation of these verses is important to women, because their personal lives and service in the body of Christ are regulated and bounded by these verses. They deserve careful study. And the results of that study should be made available to every woman in the church.

It is with this conviction in mind that I present the material in this section. I do not claim to know exactly how each of these passages of Scripture should be interpreted. One or two passages are so difficult to explain that virtually no Bible scholar will say he has the final answer.

In interpretation we must assume certain things, but we must not assume unnecessarily. Should we assume that since God revealed Himself to a nation with a patriarchal form of family life that He approves of only a patriarchal system?

Yes, Patricia, God approves of the “patriarchic system.” Patriarchy is not misogynistic. She is wrong to teach that women living by traditional values are restricted “to a narrow place.”

In an article in *Recovering Biblical Manhood and Womanhood* titled, “The Valuable Ministries of Women in the Context of Male Leadership: A Survey of Old and New Testament Examples and Teaching” Thomas R. Schreiner writes, “In my opinion, it is clear that Biblical writers consistently ascribe ultimate responsibility to men for the leadership of the church.”

Many believe the Bible is not relevant today. Anti-traditionalists often put down Paul as being a chauvinist pig. One of the worst books ever written on this subject has to be Thomas Boslooper’s *The Image of Woman*. He was a Methodist hired to be a professor at the Unification Theological Seminary. What he writes is what many Liberals think — Paul is a sexist dinosaur and we must all move up to the sophisticated, modern thinking of the Egalitarians.

Boslooper has a chapter called “Feminist Theologians: Women’s Ordination.” He profiles prominent rebellious women such as feminist theologian Mary Daly. He quotes the feminist theologian Rosemary Radford Reuther who writes that we all need “liberation...from the false polarities of masculinity and femininity” and we need “the exorcism of the demonic spirit of sexism in the Church.” Reuther and Boslooper are the demonic spirits. He saves the worst for last. He has a full-page picture of True Parents (Sun Myung Moon and Mrs. Moon) and then says next to it, “Woman has the right and responsibility to create herself in God’s image and as a fulfilled individual express herself as a mother and as a professional woman.” Boslooper does not see stay-at-home moms as professionals. A Unificationist sister, he says, has “brothers with whom she shares equal rights and responsibilities in every area of life.” Are brothers going to cook and clean 50% of the time? Are Army Rangers and Navy Seals going to be 50% women? Will the cow jump over the moon? This is pure Communism. Boslooper is a feminist and therefore does not know that women are designed by God to be professional at being a stay-at-home mom. If a woman is a professional outside the home she cannot be professional inside the home. A woman working in the marketplace is comparable to a man who is a professional dentist, but also works as a car mechanic. You can’t have two careers and think you are going to be good at both. Something has to give.

Boslooper says, “The time has come to take a fresh look at Hebrew-Christian scriptural tradition, to view the Bible as the record of man’s prejudice against woman” and then to look at it with feminist glasses and see how mankind for thousands of years has not read it correctly. Boslooper spends the rest of his book bashing male patriarchy. Like all Feminist theologians he says “dominion over creation” was men destroying the planet. If women had been “equal” with men then there would have been a “constructive force” instead. Boslooper has discovered that “St. Peter and St. Paul” look like the greatest “male chauvinists of history” if we read the Bible “strictly literally and somewhat casually.” Boslooper is finally leading us to the promised land of men/women harmony. What is this magical breath-taking insight? We have to throw out all those interpretations that men were the head of the house. Boslooper quotes one line out of a passage of 13 lines on men and women relationships, Ephesians 5:21, which says that men and women are to “be subject to one another” which, to all feminist theologians, means men don’t lead women. What it really means is that men and women have equal value. The next 12 lines are the most famous in the Bible for man being the “head of the wife.” But these 12 lines are now to be ignored because of the one line that supposedly cancels out the rest. Feminists see what they want.

Boslooper’s particular area of focus is getting women to compete with men in sports and hopefully beat them. He has no sympathy for men feeling threatened when women beat men at sports. He quotes somebody saying this nonsense: “The healthy relationship is for the male to recognize that physical prowess in a woman, even though it may exceed his, makes her just that much better a woman.” The choice is yours. After all the years and all the hundreds of books by feminists, it still never ceases to amaze me how they keep thinking the earth is flat. For the life

of them, they cannot ever use logic or common sense. Maybe in something like bowling a woman can beat a man but in many sports a woman will never win. He has a picture of Chris Evert, the tennis player. Boslooper apparently wants her to compete with men and if she beats them they should not have fragile egos. Men need this to grow and to respect women when they compete and win over men. The problem is that if you did not separate women and men, Chris Evert, who for years was the best women's player in the world, would never bother to even try to compete because she would always lose. I watched her in an interview once and she said that the best players in the world are ranked. I think it was one to a thousand. She said every man on that list could beat her easily. She said every top male player for colleges could beat her. She would only start winning at mid-level college team players. If men and women were not separated, how many women would go to the Olympics? How many women would make it on the Olympic basketball team? How many top women college basketball players could get in the NBA? The best of men will always be better than the best of women in sports and every area of life outside the home.

Boslooper incorrectly reads the Bible, thinking that it is against women because it keeps them in the home. He says, "Biblical tradition ... keep women in a position inferior and secondary to men." He says "Jewish, Roman Catholic and Protestant religious communities" have "discriminated against women." Women in Godly patriarchal marriages are not "inferior" or "secondary." They are treasured so much that men die for them. In Boslooper's sick world, women get to be cops and soldiers so they can have the honor of protecting and dying for men like Boslooper.

Boslooper teaches that western civilization unfortunately went with Aristotle instead of Plato. A syndicated columnist, Kingsley Guy, wrote an article about this topic explaining how the Democratic party is descended from Plato and the Republican party is from Aristotle, "In 1994, American voters opted for change the battle lines have been clearly drawn Republicans say they are for strong families, small government and private property rights." Democrats are "collectivists who favor Big-Brother government, and who are hostile to traditional family values and private ownership of property In a much broader historical context, the battle lines can be traced all the way back to the 4th century B.C., and the point-counterpoint between Plato and Aristotle in ancient Athens Aristotle's social thinking helped form the intellectual foundation of 18th century classical liberalism and modern bourgeois capitalism. Plato's helped form the basis of 19th century socialist doctrine, epitomized by Marx Plato thought women deserved equal political rights and were capable of joining the ruling class. Aristotle argued that women were not suited for politics or leadership positions in society. While women were due great respect, Aristotle insisted a woman's proper place was in the home." He says he may sound "politically incorrect" but these "long-dead, white male, toga-clad egghead thinkers have had a profound influence on ... 20th century America." Ideas are powerful, and Boslooper taught Plato at the UC seminary.

Liberal Marxists like Boslooper teach against the stay-at-home mom. There are more and more books by women on the joys and importance of being a full-time wife and mother. One woman has written a book and made a dynamic organization about women being professional homemakers. Jill Savage wrote a book entitled *Professionalizing Motherhood*. She has created a popular website for stay-at-home moms www.hearts-at-home.org. She and her organization hold meetings and conferences where thousands of moms come to learn how to become better at their god-ordained career in the home. This is from the back cover of her book:

“So what do you do?” How many stay-at-home moms cringe at this common question? Jill Savage has founded Hearts at Home to provide professional conferences and resources to affirm the profession of motherhood, and to train, equip, encourage, and renew mothers as they move forward in their mothering career.

As Jill transitioned from her career as a teacher to become a stay-at-home mom, she realized that though there were books on mothering skills, discipline, marriage, etc, there was a lack of resources that provided the vision and encouragement to set a career course for herself as a mother (as she had done in her professional life) and then provide a framework for developing and sharpening her motherhood skills.

Professionalizing Motherhood is first of all a call and recognition that motherhood is not only a valid career choice, but also a worthy and significant profession. Secondly, it is a resource for professional moms to evaluate and move forward in their chosen career. It begins by establishing the mission of the job, discussing the need for developing a network of “co-workers,” exploring the dynamics of marriage within the role of a professional mother, understanding one’s value in Christ, and finally taking care of one’s needs. It also includes practical homemaking skills and an emphasis on understanding the importance and value of the profession of motherhood.

Jill’s honest, vulnerable, and encouraging style makes her an effective communicator. She shares her personal experiences and struggles, offering transparency as the reader recognizes real life struggles and challenges. Readers will be equipped and encouraged, learning that they are not alone and that they, too, can find victory in their life through Christ.

Professionalizing Motherhood will revolutionize the reader’s approach to the valuable career of motherhood.

Jill Savage writes:

“SO WHAT DO you do?” That is certainly the question of the day, isn’t it? It is also a question that makes some of us who stay home cringe whenever it is posed to us. We don’t know how to answer it. Some of us choose to be creative with a response such as, “I’m currently researching the development of children.” And yet others of us respond with, “Oh, I’m just a mom.”

Aren’t both of those responses telling? The first type of response indicates that the terms wife and mother are not important enough. They alone do not indicate a “real profession.” By using a creative title we hope we will be respected more, valued for our knowledge in some area, and interesting enough for continued conversation. I’ve talked to far too many women who have attended social gatherings with their husbands or former coworkers only to find that when they mention they are “stay-at-home moms,” the conversations come to a halt. It is as if the other person determines that you can’t possibly have much to offer to the conversation because you are not “educated enough” or “sharp enough” to contribute . . . after all, you are “only” a mom—how hard can that be? Conversely, with the second response, we ourselves are suggesting that we are “second class.” The word just implies that our responsibilities are somehow inferior to those of other people. Because we receive no monetary compensation for our position, we begin to buy into the lie that we are not contributing as we should. We are indeed “just moms.”

I believe it is time for a new response. I believe we need to remove the “just” from our response. We need to stand up straight, offer no apology for what we do, and respond with, “I am a wife and a mother, and I love my job!” With great pride in our chosen career, we must share with people that we are in the profession of motherhood.

Mrs. Savage is one of many women who have written books on the art of full-time motherhood. Stay-at-home moms are professionals and I hope the Unification Movement can get all its women to be professional stay-at-home moms. Any Unificationist sister who is working and has an able bodied husband should go home. All other sisters should pray for and work to get into a trinity or community of Unificationists that will take care of them so they do not have to work outside the home competing with men and taking jobs away from men.

MOTHERHOOD

Doug Phillips wrote this statement on motherhood around the time of Mother’s Day in 2008 at his website www.visionforum.com:

Only women can be mothers. Have we forgotten this fundamental?

Only a woman can carry in her body an eternal being which bears the very image of God. Only she is the recipient of the miracle of life. Only a woman can conceive and nurture this life using her own flesh and blood, and then deliver a living soul into the world. God has bestowed upon her alone a genuine miracle — the creation of life, and the fusing of an eternal soul with mortal flesh. This fact alone establishes the glory of motherhood. Despite the most creative plans of humanist scientists and lawmakers to redefine the sexes, no man will ever conceive and give birth to a child. The fruitful womb is a holy gift given by God to women alone. This is one reason why the office of wife and mother is the highest calling to which a woman can aspire.

This is the reason why nations that fear the Lord esteem and protect mothers. They glory in the distinctions between men and women, and attempt to build cultures in which motherhood is honored and protected.

In his famous commentary on early American life, *Democracy in America*, Alexis de Tocqueville explained:

Thus the Americans do not think that man and woman have either the duty or the right to perform the same offices, but they show an equal regard for both their respective parts; and though their lot is different, they consider both of them as beings of equal value. They do not give to the courage of woman the same form or the same direction as to that of man, but they never doubt her courage; and if they hold that man and his partner ought not always to exercise their intellect and understanding in the same manner, they at least believe the understanding of the one to be as sound as that of the other, and her intellect to be as clear. Thus, then, while they have allowed the social inferiority of woman to continue, they have done all they could to raise her morally and intellectually to the level of man; and in this respect they appear to me to have excellently understood the true principle of democratic improvement.

De Tocqueville contrasted the American understanding of women, with European sentiments:

There are people in Europe who, confounding together the different characteristics of the sexes, would make man and woman into beings not only equal but alike. They could give to both the same functions, impose on both the same duties, and grant to both the same rights; they would mix them in all things — their occupations, their pleasures, their business. It may readily be conceived that by thus attempting to make one sex equal to the other, both are degraded, and from so preposterous a medley of the works of nature nothing could ever result but weak men and disorderly women.

THE WAR ON MOTHERHOD

America's glory was her women. De Tocqueville believed this when he wrote:

As for myself, I do not hesitate to avow that although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply: To the superiority of their women.

But this birthright would be exchanged during the last century for a mess of pottage. Perhaps the greatest legacy of the 20th century has been the war on motherhood and biblical patriarchy. Feminists, Marxists, and liberal theologians have made it their aim to target the institution of the family and divest it from its biblical structure and priorities. The results are androgyny, a radical decline in birthrate, abortion, fatherless families, and social confusion.

Incredibly, the biggest story of the 20th century never made headline news [i]. Somehow we missed it. It was the mass exodus of women from the home, and the consequent decline of

motherhood. For the first time in recorded history of the West, more mothers left their homes than stayed in them. By leaving the home, the experience and reality of childhood, family life and femininity were fundamentally redefined, and the results have been so bad that if this one trend is not reversed, our grandchildren may live in a world where the both the true culture of Christian family life and the historic definition of marriage are the stuff of fairy tales.

Many “isms” have influenced these trends—evolutionism, feminism, statism, eugenicism, Marxism, and more. But in the end, the philosophical gap between the presuppositions of the Atheists, eugenicists, and Marxists of the early 20th century, and the presuppositions of the professing Church in the 21st century, have narrowed dramatically. The goals of the state and the goals of the mainstream church have so merged, that the biblical family with its emphasis on male headship, generational succession, and prolific motherhood are a threat to the social order of both institutions.

Less than one hundred years ago, the architects of the atheistic communist Soviet state anticipated the death of the Christian family. They explained the need for destroying the Christian family with its emphasis on motherhood, and replacing it with a vision for a “new family.” Lenin wrote:

We must now say proudly and without any exaggeration that part from Soviet Russia, there is not a country in the world where women enjoy full equality and where women are not placed in the humiliating position felt particularly in day-to-day family life. This is one of our first and most important tasks...Housework is the most unproductive, the most barbarous and the most arduous work a woman can do. It is exceptionally petty and does not include anything that would in any way promote the development of the woman...The building of socialism will begin only when we have achieved the complete equality of women and when we undertake the new work together with women who have been emancipated from that petty stultifying, unproductive work...We are setting up model institutions, dining-rooms and nurseries, that will emancipate women from housework...These institutions that liberate women from their position as household slaves are springing up

where it is in any way possible...Our task is to make politics available to every working woman.

In his 1920 International Working Women's Day Speech, Lenin emphasized:

The chief thing is to get women to take part in socially productive labor, to liberate them from 'domestic slavery,' to free them from their stupefying [idiotic] and humiliating subjugation to the eternal drudgery of the kitchen and the nursery. This struggle will be a long one, and it demands a radical reconstruction, both of social technique and of morale. But it will end in the complete triumph of Communism.

Lenin's comrade Trotsky played a key role in communicating the Marxist vision of what he called the "new family." Lenin and Trotsky believed in the overthrow of Christianity by destroying the biblical family. They sought to build a new state, free from historic Christian presuppositions concerning the family. This meant denigrating the biblical notion of male headship and hierarchy within the family. It meant eliminating any sense that there should be a division of labor between man and wife. This required delivering women from the burdens of childbirth and childcare. It meant adopting tools like birth control as guarantors that women could be free to remain in the workforce. Trotsky said this:

Socialization of family housekeeping and public education of children are unthinkable without a marked improvement in our economics as a whole. We need more socialist economic forms. Only under such conditions can we free the family from the functions and cares that now oppress and disintegrate it. Washing must be done by a public laundry, catering by a public restaurant, sewing by a public workshop. Children must be educated by good public teachers who have a real vocation for the work. Then the bond between husband and wife would be freed from everything external and accidental, and the one would cease to absorb the life of the other. Genuine equality would at last be established...

The most disturbing part of quotes like those above is how similar they sound in sentiment and spirit to voices today from individuals who claim to be a part of the Church of Jesus Christ. Even more disturbing is how many of the anti-family social reforms are presuppositions of modern Christians in America. Presuppositions which have been fully accepted.

How America's Conscience Was Seared Toward Motherhood

But motherhood is not easily defeated. It was here from the beginning and it has always carried the Church and civilization forward. Motherhood not only perpetuates civilization, it defines it.

At first Jamestown was a bachelor society struggling for survival. But she became a civilization when the women arrived. Plymouth, on the other hand, began as a civilization—families of faith committed to fruitfulness and multiplication for the glory of God, an impossibility without motherhood.

Motherhood is not easily defeated because God has placed reminders of its importance in the very bodies of the women He created. To defeat motherhood, the enemies of the biblical family must do more than make it a social inconvenience, they must teach women to despise themselves by viewing their own wombs as the enemy of self-fulfillment. This means minimizing the glorious gift of life which is only given to womankind. It means redefining what it means to be a woman.

But even this is not enough. To defeat motherhood the enemies of the biblical family must sear the conscience of an entire generation of women. This is done through the doctrines of social emancipation from the home, sexual liberation, birth control, and abortion — all four of which cause a woman to war against her created nature. Instead of being the blessed guardian of domesticity for society, she is taught that contentment can only be found by acting, dressing, and competing with men. Instead of being an object of respect, protection, and virtue, she sells herself cheaply, thus devaluing her womanhood. Instead of glorying in a fruitful womb she cuts off the very seed of life. Sometimes she even kills the life.

Years of playing the part of a man hardens a woman. It trains women to find identity in the corporation, not the home. It teaches them to be uncomfortable around children and large families—the mere presence of which is a reminder of the

antithesis between God's design for womankind and the norms of post-Christian societies.

But women are not the only ones with seared consciences. Men have them too. Consider that fifty years ago a man would have winced to think of female soldiers heading into combat while stay-at-home dads are left behind changing diapers. Today's man has a seared conscience. He no longer thinks of himself as a protector of motherhood, and a defender of womankind. He comforts himself by repeating the mantras of modern feminism, and by assuring himself of how reasonable and enlightened he is — how different he is from his intolerant and oppressive fathers. But in his heart, modern man knows that he has lost something. He has lost his manhood.

To be a man, you must care about women. And you must care about them in the right way. You must care about them as creatures worthy of protection, honor, and love. This means genuinely appreciating them for their uniqueness as women. It means recognizing the preciousness of femininity over glamour, of homemaking over careerism, and of mature motherhood over perpetual youth. But when women are reduced to soldiers, sexual objects, and social competitors, it is not merely the women who lose the identity given to them by the Creator, but the men as well. This is why the attack on motherhood has produced a nation of eunuchs—socially and spiritually impotent men who have little capacity to lead, let alone love women as God intended man to love woman—as mothers, wives, sisters, and daughters.

Motherhood Will Triumph

There is an important reason why motherhood will not be defeated — The Church is her guardian. As long as she perseveres — and persevere she will — motherhood will prevail.

The Church is the ultimate vanguard of that which is most precious and most holy. She holds the oracles of God which dare to proclaim to a selfish, self-centered nation: “Children are a blessing and the fruit of the womb is His reward.” Psalm 127:3.

The Church stands at the very gates of the city, willing to receive the railing complaints of feminists, atheists, and the legions arrayed against the biblical family, and she reminds the

people of God: “Let the older women teach the young to love their children, to guide the homes.” Titus 2:3-5.

It is this very love of the life of children, this passion for femininity and motherhood which may be God’s instrument of blessing on America in the days to come. As the birth rate continues to plummet, divorce rates rise, and family life in America dissipates to the point of extinction, life-loving families will not only have an important message to share, but they will have an army of children to help them share it.

The Question:

Teacher: Susie what do you want to be when you grow up?

Susie: I want to be a doctor.

Teacher: How wonderful! And what about you Julie?

Julie: I want to be a soldier.

Teacher: How commendable! And what about you Hannah?

Hannah: When I grow up I want to be a wife and mother!

Teacher: [dead silence]...

After years of society belittling the calling of motherhood, something wonderful is happening — something wonderfully counter-cultural! In the midst of the anti-life, anti-motherhood philosophies which pervade the culture, there is a new generation of young ladies emerging whose priorities are not determined by the world’s expectations of them. They have grown up in homes where fathers shepherd them, where children are not merely welcome, but where they are deeply loved. Some of these women have been home educated, which means that many of them have grown up around babies and their mothers. They have learned to see motherhood as a joy and a high calling, because their parents see it that way.

And when asked about their future, these girls know their own minds. These are the future mothers of the Church. Young women who are not afraid to say that the goal of all of their education and training is to equip them to pursue the highest calling of womanhood, the office of wife and mother.

The Cost of Motherhood

Once a lady went to visit her friend. During the visit the children of the friend entered the room and began to play with each other. As the lady and her friend visited, the lady turned to her friend and said eagerly and yet with evidently no thought of the meaning of her words: “Oh, I’d give my life to have such children.” The mother replied with a subdued earnestness whose quiet told of the depth of experience out of which her words came: “That’s exactly what it costs.”

There is a cost of motherhood. And the price is no small sum. And if you are not willing to pay this price, no amount of encouragement about the joys of motherhood will satisfy.

But the price of motherhood is not fundamentally different from the price of being a disciple of Jesus Christ. In fact, Christian mothers see their duty as mothers flowing from their calling to Jesus Christ. And what is this cost?

Christian motherhood means dedicating your entire life in service of others. It means standing beside your husband, following him, and investing in the lives of children whom you hope will both survive you and surpass you. It means forgoing present satisfaction for eternal rewards. It means investing in the lives of others who may never fully appreciate your sacrifice or comprehend the depth of your love. And it means doing all these things, not because you will receive the praise of man — for you will not — but because God made you to be a woman and a mother, and there is great contentment in that biblical calling.

In other words, Motherhood requires vision. It requires living by faith and not by sight.

These are some of the reasons why Motherhood is both the most biblically noble and the most socially unappreciated role to which a young woman can aspire. There are many people who ask the question: Does my life matter? But a mother that fears the Lord need never ask such a question. Upon her faithful obedience hinges the future of the church and the hope of the nation.

In 1950, the great Scottish American preacher Peter Marshall stood before the United States Senate and he explained it this way:

The modern challenge to motherhood is the eternal challenge — that of being a godly woman. The very phrase sounds strange in our ears. We never hear it now. We hear about every other kind of women — beautiful women, smart women, sophisticated women, career woman, talented women, divorced women, but so seldom do we hear of a godly woman — or of a godly man either, for that matter.

I believe women come nearer fulfilling their God-given function in the home than anywhere else. It is a much nobler thing to be a good wife than to be Miss America. It is a greater achievement to establish a Christian home than it is to produce a second-rate novel filled with filth. It is a far, far better thing in the realm of morals to be old-fashioned than to be ultramodern. The world has enough women who know how to hold their cocktails, who have lost all their illusions and their faith. The world has enough women who know how to be smart.

It needs women who are willing to be simple. The world has enough women who know how to be brilliant. It needs some who will be brave. The world has enough women who are popular. It needs more who are pure. We need women, and men, too, who would rather be morally right that socially correct.

As we approach America's national Mother's Day celebration, lets remember that we are fighting for the Lord, and it is He who prioritizes motherhood and home as the highest calling and domain of womanhood "that the word of God be not blasphemed." Titus 2:5.

May the Lord fill our churches with faithful mothers.

Beverly LaHaye writes in her book *The Desires of a Woman's Heart* a part called "Feminism's Toxic Influence" in which she says:

Unless we accept the Bible's teaching that woman was created for man, we cannot begin to follow God's plan for happy marriages. Denial of this foundational truth may be the first step of rebellion against God's plan for happiness in marriage.

Our world is reeling from the ravages of feminist rebellion against God and God-given authorities. Women are taught to resent male authority as well as every other authority in their lives. The liberal feminist line teaches that women and men are interchangeable, and some in our churches are misinterpreting Galatians 3:28 to mean that there is no difference between men and women with regard to spiritual authority. However, a contextual look at this passage reveals that it speaks of equal access to God and equal entitlement to God's spiritual promises and blessings. It does not live up to the feminist ideal of identity of function.

USURP MEN'S ROLES

A man's role as leader is threatened when the woman refuses to give him the support he needs in the challenging task of undertaking godly leadership. We continue to see women usurp men's roles in the home and in the church, which squelches men's ability to lead, protect, care for, and provide for their families, churches, and communities.

But sometimes men are their own enemy in the struggle over roles. They are often as confused as women as to what their roles should be. Afraid of being regarded as politically incorrect and chauvinistic, men often retreat into the safety zone of indifference, listlessness, and apathy. I believe that men must rise above the worldly criticism and solve this problem by developing and living according to biblical convictions on their calling and responsibility as men, regardless of whether or not they get the encouragement from women to do so.

Mrs. LaHaye is right in saying, "Some men are their own enemy." I have had feminist men email me saying they are not emasculated because their wives work to help make the mortgage payment every month. They tell me that in today's economy it is impossible for a man to make enough money to be the sole breadwinner. I also get lectured by weak men that their wives and families are doing just great and no harm is being done to anyone by having the little wife be a doctor, lawyer, nurse, professor, or assembly line worker. In fact, they say their wives would be bored out of their minds if they had to focus on encouraging their husband, teaching their children at home, caring for the elderly, volunteering to help the poor and witnessing to the lost about the *Divine Principle*. These men encourage their daughters to be police officers and soldiers.

When you hear men defend the feminist lifestyle keep in mind that deep in their heart of hearts and buried deep in some recess of their original mind they do not believe a word they say. Their conscience is buried under an avalanche of feminist propaganda against the traditional family. Men will say one thing because everybody is saying it but their innermost true self is rebelling. They are in

conflict and don't know it. This is why many men will turn to drink, depression, affairs and laziness. They are not in tune with their true nature because they are dupes of Satan. They are weak. God did not make men weak so they are in a state of denial and disconnect.

On the one hand men say the politically correct things such as encouraging their daughters to compete with men in the marketplace but unconsciously hate women for doing so. Just because feminists say they are happy and even happier than traditionalists does not make it so. The truth is that we live in a terrible last days where people are sabotaging happiness with a disconnect between their original mind and their fallen mind. Men are confused. They push for women to compete with them and then deep down resent it when they do. It's a lose/lose situation and Satan loves the show. It's time to get off Satan's merry-go-round and return to patriarchy. One book I read that went into detail on how all the major religions believe in patriarchal order said this about Islam: "For Muslim folklore, one of the signs of the end of history is a reversal of this order. When women rule, the Judgment Day is nigh."

A confused mind does nothing. As more women keep leaving the home the lower the birth rate drops. Want the birthrate to go up? It's simple. Get men and women to reject feminism and go back to the old-fashioned belief that opposites attract. When women stop thinking about the men they work with in the marketplace and start thinking about their man at home then we will see the return of big families. It was natural to have big families in the early days of America before feminism invaded. Did anyone starve? No. Were there lots of big homes to house all the children in big families? Yes. So let's not pay attention to liberal men moaning and groaning about how hard it is to make money and how they can't afford to have many children. They don't really mean it. They are lost souls fighting mother nature and losing.

Matt Costella writes in an article titled "The Role of Women in the Local Church: Does God's Word Allow a Woman to Serve as a Pastor in the Church? A Study in the Pastoral Epistles":

(Titus 2:4-5).

From this text, it is evident that women are to teach other women and that God has prescribed an order of conduct for women which, if followed, glorifies Him and causes His name to be glorified rather than reproached or blasphemed.

Women are to teach other women

An accurate understanding of 1 Timothy 2:12-14 is the key to a proper understanding of a woman's role in the local church. Verse 12 states, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." At this point it is necessary to note two prevalent, but inadequate, arguments that

promote an egalitarian view of women in the local church. First, some claim that this verse is simply an opinion of the apostle rather than an authoritative proclamation of God for all ages. However, as previously noted, such a view falls short and must not be tolerated by those who accept the inerrancy and inspiration of Scripture. Nicholas does a superb job addressing this issue in his book, *What's a Woman to Do ... In the Church?*, and concludes by stating that “what really is at stake in the evangelical egalitarian controversy is not women’s liberation” but, rather, “the trustworthiness of the Scriptures, since the most ardent advocates of egalitarianism in marriage and the church reach their conclusions by denying the infallibility and inerrancy of the Bible.”

A second argument prevalent among egalitarians is that Paul was simply giving a temporal, local command only for the church at Ephesus due to the culture in which this church was enveloped. In other words, this injunction only applied to the local church at Ephesus. Some argue that Paul’s command was issued to the church as a result of the status of women within the Ephesian culture and the prominence of the pagan fertility cult within the city. S. M. Baugh answers this argument in an article entirely devoted to the question of whether or not Ephesus was as “feminist” as many think. He compellingly debunks this view of Ephesus and the egalitarian argument:

Paul’s injunctions throughout 1 Timothy 2:9-15, then, are not temporary measures in a unique social setting. Ephesus’s society and religion—even the cult of Artemis Ephesia—shared typical features with many other contemporary Greco-Roman cities. ... Hence, we have every reason to expect Paul to apply the restriction of women from teaching and exercising official rule over a man to “every place” (v. 8). ... Exegetical treatments can proceed with the assumption that Ephesus was not a unique society as we read today S. M. Baugh, “A Foreign World: Ephesus in the First Century,” Essay in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9-15*, edited by Andreas J. Kostenberger)

While such a standard of male headship might not be popular or politically correct within today’s culture, such are the norms God has established for His church, and those who are His children will only honor and glorify Him by subscribing to His standards with a willing heart and mind.

Ann L. Bowman in her article titled “Women in Ministry: An Exegetical Study of 1 Timothy 2:11-15” has a powerful argument by quoting Paul alluding to Adam who should have stopped Eve from leading him. She writes:

First Timothy 2:13-14 gives the reason why this command is set forth and necessary in the local church: “For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.”

Verse 14 relates the fact that Eve usurped authority over her husband by partaking of the fruit in disobedience to the clear command of God. Kent writes, “Thus the fall was caused, not only by disobeying God’s command not to eat, but also by violating the divinely appointed relation between the sexes. Woman assumed headship, and man with full knowledge of the act, subordinated himself to her leadership and ate of the fruit (Rom. 5: 19) (Homer A. Kent Jr., *The Pastoral Epistles*).

In verse 14 Paul used the same line of argumentation, that is, argument by analogy. In this case, however, he referred to the Genesis 3 account of the Fall of mankind. First Timothy 2:14 states, “And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.” In this verse Paul was not suggesting that women are more easily deceived than men or that women are less intelligent. Both Scripture and history witness repeatedly to the ease with which both men and women may be deceived, especially with regard to doctrine. Paul was actually referring here to the entire account of the Fall, and so he used the word “deceived” to draw attention to the connection with Genesis 3.

REVERSAL OF ROLES

In Genesis 3, the serpent tempted the woman to disobey God by eating of the fruit that had been forbidden to her. The serpent deceived her and she ate. Immediately after her own fall into sin she offered the forbidden fruit to her husband. He willingly ate and also fell into sin. In this scene a reversal of roles has occurred. The ultimate responsibility before God rested with Adam, who allowed himself to be knowingly led astray by his wife.

That God considered Adam ultimately responsible, rather than Eve, is clear.

ROLE REVERSAL

Paul's point is that this role reversal that caused such devastation at the beginning must not be repeated in the church. The woman must not be the one who leads the man in obedience to her. Thus when the teaching of the Word of God in the assembly occurs, a qualified male elder should fill the role of teacher.

John Morris is a priest and professor who wrote an article titled "Thoughts on Women's Ordination" (www.orthodoxytoday.org) saying:

During the last part of the twentieth century, Feminism swept through society like a raging forest fire and has become one of the most significant developments in modern history. It is not an exaggeration to state that feminism has redefined almost every aspect of contemporary American culture.

That is one major reason why every American Protestant group that has begun to ordain women has also begun to feel pressure from many of the same people who successfully campaigned for women's ordination to recognize homosexual and lesbian relationships as equal to heterosexual marriage. Thus, the ordination of women to the priesthood is not simply the acceptance of women priests. It leads to a complete distortion of the Christian Faith and the creation of a new religion that has only a very superficial resemblance to any form of traditional Christianity.

Feminists and their supporters have demanded and received changes in the English language, which, like Orwell's "Newspeak," more correctly express the prejudices of their movement. Thus, it is no longer acceptable to say "mankind." Instead one must say "humankind." A postman is now a letter carrier. A fireman is now a firefighter and even clergymen are now clergypersons. In schools, young girls learn to be assertive and to reject traditional feminine qualities while boys are urged to "get in touch with their feminine side." In every place where feminists have gained a footing, their ideas have overwhelmed traditional beliefs in many different ways including religion. Not only have feminists demanded and received admission of women to the ordained ministry, they have also successfully persuaded many Christians to redefine their understanding of God to conform to the feminist ideology.

Since the adoption of feminism is surrender to the forces of political correctness, it is only natural that those Christians who

have done so should affirm the morality of homosexual relationships.

Before a person can hold leadership he or she must have built a model, exemplary, and big family. If a brother or sister has not accomplished creating a magnificent marriage and excellent children in a traditional family where the man is the provider and the wife the nurturer, he or she should not hold any position of leadership in our movement. First Timothy 3:4-6 says, “He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God’s church?”

The Mormons are growing by leaps and bounds even though they are absolute on not having women ministers because they say the Bible says it is wrong. This is extremely politically incorrect. There are many denominations of Christianity that take great offense to the idea that women cannot be ministers. But the Mormons are breaking records in growth while many of those churches that believe in the commonly held feminist view that it is good for women to be pastors are declining.

Happiness

Liberals like to say they are happy. I don’t how many times I’ve read how happy they say they are in their books, magazine articles, speeches and sermons. They think they are free and not restricted by what they see as the narrowness of the Right. The reality is that the morale is low in many of those churches that have women who call themselves reverend and pastor.

Dean Kelley, the author of *Why Conservative Churches are Growing* says of the mainline churches that have become liberal:

Most of these denominations had been growing uninterruptedly since colonial times. ... they have begun to diminish, reversing a trend of two centuries.

Morale throughout the mainline ranks is low. One major study concluded that “The liberal Protestant community is mired in a depression, one that is far more serious and deeper than it has suffered at any time in this century.”

He writes that, “Missionary zeal has been almost lost.” When you make women leaders over men you demoralize men and demoralized men do not lead their families in witnessing. Conservative churches have spiritually stronger men than liberal churches. Women in leadership over men castrates and emasculates men.

At the website www.reclaimamerica.org Sam Kastensmidt wrote an article titled “Mainline Liberal Denominations Facing Decline” saying:

As the culture war rages within America, it seems as though clear trends have been established in American churches. Congregants seem to be flocking to churches that offer conservative biblical doctrine and orthodox Christianity — rather than the denominations which fail to embrace absolutes.

As these denominations have abandoned Scripture, many of their members have jumped ship to find more conservative churches.

Dave Shiflett, author of *Exodus: Why Americans are Fleeing Liberal Churches for Conservative Christianity* writes, “Due to the increasing abandonment of biblical absolutes in some mainline denominations, Americans are vacating progressive pews and flocking to churches that offer more traditional versions of Christianity.”

“Progressive churches are progressing, it seems, ever closer to oblivion.”

One of the most popular writers on the egalitarian side is Patricia Gundry. She writes in her book *Woman Be Free*:

Many Christian women are uncertain about what their relationship to the feminist movement should be.

Part of the problem is that feminism does not consist of one group but several. The movement can be loosely divided into two wings — the moderate and the radical.

But from there the camps divide. Radicals, an outgrowth of the student movements of the sixties, would go on and change society drastically. They see the nuclear family, marriage, and capitalism as enemies of women and would modify them severely or do away with them altogether. On the other side of feminism are the moderates who want to work through legal and peaceable channels to give women equal opportunities in education, jobs, and under the law.

The Christian woman who chooses to work for equal opportunities for women need not fear that she is automatically aligning herself with a group of wild, extremist, anti-everything women.

“Change society radically?” That is what all feminists have done. They have brainwashed America to reject patriarchy in the 20th century and the result is that the 20th century was the worst century in history. There is no such thing as good feminism and bad feminism. It is a waste of time talking about different types of feminism. The core value of feminism is the belief that it is proper for women to compete with men outside the home. They believe it is good that women have authority over men. Some are more strident about it than others but in the end they all share the same core value of unisexism.

EQUALITY

The mantra of feminists is the word equal. This is their favorite word and they haven't got a clue to what it really means. The *Declaration of Independence* says, “We hold these truths to be self-evident, that all men are created equal.” The Founding Fathers of America understood what the word means but egalitarians do not.

When Traditionalists say they believe that women have equal value to men but different roles the Egalitarians don't agree. Patricia Gundry writes: “The statement that being inferior in position does not mean one is inferior in essence is not convincing.” Egalitarians cannot understand that Complementarians do not think women are inferior to men. Equal but different is a concept a liberal cannot grasp.

Feminists think that both men and women suffer in conservative churches. Gundry writes these false words, “Women who feel they must be inferior to their husbands are victims of our rigid role stereotypes, and their husbands are co-victims, for they consider themselves failures because they cannot fit into the scheme of always being superior to their wives.” Those who live egalitarian marriages are the victims of Satan. Arguing with hard-core liberals is like those who argued many years ago about the idea that the earth is round. The majority thought it was flat because they couldn't understand the formula or theory of gravity. To them it was obvious common sense that if the world was round like a big ball then we would fall off. This is where we are today when we try to talk about concepts like patriarchy and equality. Feminists think they are logical, fair and balanced but they are dupes of Satan's idea of what is common sense and logical.

APPLES AND ORANGES

You will often find liberals comparing their battle to win the minds of people that women should be allowed to be ministers with the struggle black people went through with slavery and being discriminated against. Women's liberation, to them, is the very same thing as black liberation from the degrading institution of slavery that did not respect black people and saw them as inferior. Name me one plantation owner who died for one of his slaves? There are countless men who have believed in patriarchy and given their lives and limbs for their wives.

Here are some examples of what you will read from the Left. Patricia Gundry in her book *Women Be Free* alludes to women being slaves like black people used to be slaves:

Ask a black preacher if the subject of slavery in the Bible looked the same to a white churchman in the seventeenth or eighteenth century as it did to a slave. Most white churchmen firmly believed that slavery was biblical and just. They lacked the slave's perspective.

To still the doubts and discredit abolitionists working to free the slaves, pro-slavery clergymen sought to prove that slavery was biblical.

Many texts from both Old (e. g., Leviticus 25:44-46) and New Testaments were quoted to support slavery.

There are striking parallels between many of the arguments for slavery and those for the submission of women to men. It was a recognition of these similarities that sparked the early feminist movement among women abolitionists.

But all of those misuses could have been avoided if the church had used sound interpretative principles and allowed freedom within itself for diverse views and honest questioning.

An egalitarian book titled *The Welcome Table: Setting a Place for Ordained Women* edited by Patricia A. Habada, has an article by Fritz Guy titled, "The Moral Imperative to Ordain Women in Ministry." We read: "Making maleness a prerequisite for ordination is the same kind of moral issue that slavery was a century and a half ago and that racial discrimination was a generation ago. Would it not be a moral issue if the church were to refuse to ordain ministers who were not Caucasian?"

This comparing slaves to women rights is another example of the lack of depth in the thinking of the Left. It is a case of apples and oranges here. There is no connection between the two. Unfortunately, it is an effective argument to many people who do not study this issue and they are moved by the feminist's illogic. Logic says it's one thing to discriminate and judge on skin color and another to discriminate on sex.

Men and women are very different and God has divided the labor between them. This leads us to the next topic of debate — the teaching of liberal churches that men and women are not very different and can and should interchange roles and women can lead men in the church.

In *The Role of Women in the Ministry Today* H. Wayne House writes:

The equalitarian or egalitarian view. This position holds that since men and women share the image of God, and thus are equal in essence, no functional distinctions can be made between men and women. All Christians should be able to exercise any gift or ability they possess in identical contexts.

Two major problems exist in the thought of some current evangelical feminists. The first is a low view of biblical inspiration; the second is an improper method of biblical interpretation.

Feminist authors and scholars have attempted to undermine the traditional and standard understanding of the roles of men and women in the home and in the church through a variety of methods: giving unusual meanings to words, raising questionable grammatical points, and the like. Each of these methods has been found wanting and not worthy of solid biblical and evangelical scholarship.

The Mormons write about their stand for patriarchy at their websites. One article titled "Why can't women be ordained to the LDS Priesthood?" by W. John Walsh and Jenny Scoville Walsh states:

Since women can't receive the priesthood, doesn't that make the Church sexist and against women?

Why can't women be ordained to the priesthood?

Since men hold the priesthood, are LDS women at the beck and call of their husbands?

The Church promotes the interest of women by teaching an exalted view of womanhood.

A proper understanding of the relationship between women and the priesthood will reveal that the Church reveres and respects womanhood and offers women every possible blessing.

The most important and fundamental unit of the Church is the family. An ideal family consists of a husband and a wife acting together as full and equal partners raising children. While the world teaches that men and women do not need one another, the reality is that only by forging a perfect spiritual, emotional, mental, and physical union can men and women find perfect happiness in the Celestial Kingdom. The scriptures teach us:

“Neither is the man without the woman, neither the woman without the man, in the Lord.” (1 Corinthians 11:11)

In the family, there are many responsibilities. While some of these responsibilities are jointly shared, others belong solely to either the husband or the wife. President Spencer W. Kimball taught:

“Men and women had full equality as [God’s] spirit children. We have equality as recipients of [his] perfected love for each of us. ... Within those great assurances, however, our roles and assignments differ. These are eternal differences—with women being given many tremendous responsibilities of motherhood and sisterhood and men being given the tremendous responsibilities of fatherhood and the priesthood—but the man is not without the woman nor the woman without the man in the Lord (see 1 Corinthians 11:11). Both a righteous man and a righteous woman are a blessing to all those their lives touch....

“Men and women are complementary. I have mentioned only a few of the special blessings God gives his daughters in helping them to become like him. His sons have their own special opportunities. And in his wisdom and mercy, our Father made men and women dependent on each other for the full flowering of their potential. Because their natures are somewhat different, they can complement each other; because they are in many ways alike, they can understand each other. Let neither envy the other for their differences; let both discern what is superficial and what is beautifully basic in those differences, and act accordingly. And may the brotherhood of the priesthood and the sisterhood of the Relief Society be a blessing in the lives of all the members of this great Church, as we help each other along the path to perfection.” (*The Teachings of Spencer W. Kimball*)

By bearing and nurturing children, women are saved because they have learned to perform Heavenly Mother’s work:

“Women shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” (1 Timothy 2:15)

“For wives are given unto their husbands to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.” (*Doctrine and Covenants*)

Since “Gender is an essential characteristic ... men and women cannot exchange their natural roles.” As noted by President Kimball above, “these are eternal differences.” President David O. McKay counseled: “It is surprising how eagerly the young women and some married women seek calls to go on missions. We commend them for it, but the responsibility of proclaiming the gospel of Jesus Christ rests primarily upon the priesthood of the Church. In this connection, we advise that mothers who have dependent children, that means children who are in their teens or unmarried, should not be called on missions even though the grandparents are willing to take care of the children. No nobler work in this world can be performed by any mother than to rear and love the children with whom God has blessed her. That is her duty, and that is far greater than going out into the world to proclaim the gospel because somebody else can do that who does not bear the responsibility of rearing and loving the children who call her mother.”

PROCLAMATION ON THE FAMILY

Let us now emphasize some very important points about the gospel as taught by The Church of Jesus Christ of Latter-day Saints. First, Latter-day Saints do believe that fathers preside over their families. The Proclamation on the Family states:

“By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families.”

Wives have a responsibility to follow their husband’s counsel and instructions. It should be mentioned that they have a responsibility to follow their own husband’s counsel, the husband they personally chose and selected, and not anyone else. No other man, whether he holds the priesthood or not, has any authority over them (e.g., congregation leaders only issue callings to women with the approval of their husbands).

Enemies of the Church often state that Latter-day Saint women are “under the thumb” of their husbands. Such descriptions are not only untrue, but offensive to Latter-day Saint men. This condescending attitude also tends to irritate Latter-day Saint women who don’t appreciate such disrespect regarding their chosen lifestyles. As noted above, a husband has no power or authority to compel his wife to do anything. Yes, he presides, but only as long as it is accordance with her wishes. If a wife chooses not to follow her husband’s counsel, then there is absolutely nothing he can do about it. A Husband only governs a wife as far as she chooses to be governed.

Finally, since these issues are utterly foreign in faithful LDS families, it seems a little bizarre that we are talking about them in the first place. In homes where the gospel is taught and followed, you will find a greater degree of happiness and satisfaction in family life than you will anywhere else. Latter-day Saints simply have a program that works.

Mormons boldly proclaim they have the happiest families on earth. They confidently say they “have a program that works.” Can Unificationists say they are the happiest and have a better plan? I give a better plan than theirs in my *Practical Plan for World Peace* book.

Here is part of an article about the Mormons (1996) that shows the leader of the Mormons has the guts to say on *60 Minutes*, the most famous show on television, that a woman’s place is in the home and not in the pulpit:

Mormon Church President Gordon Hinckley said that although women are forbidden the faith’s priesthood, they still can contribute by “working hand in hand with the priesthood.”

Hinckley also reiterated that where possible, mothers should forego full-time jobs in favor of raising their children at home.

“It is well-nigh impossible to be a full-time homemaker and a full-time employee,” Hinckley said in a sermon directed to the women of the 9.6 million-member Church of Jesus Christ of Latter-day Saints.

Hinckley said that even though women do not hold leadership positions over men “I know of no other organization in all the world which affords women so many opportunities for development, for sociality, for the accomplishment of great good, for holding positions of leadership and responsibility.”

Mormon women have their own auxiliary, the Relief Society, and also can serve in leadership roles in programs for children and young women. But only men can serve as bishops of local congregations, for example, or in the all-male hierarchy of the church.

“It was the Lord who designated that men in his church should hold the priesthood,” said Hinckley.

Hinckley said only men hold the Mormon priesthood “because God stated that it should be so. That was the revelation to the church.” The Mormons are experiencing explosive growth because they witness. Where does their passion to evangelize come from? It comes from their ideology of traditional family values

that Liberals have trashed for the last 40 years. Feminists despise the patriarchy in the Mormon church. Sonia Johnson left the Mormon Church and wrote a book *From Housewife to Heretic* denouncing patriarchy:

When we love ourselves and men enough and are proud and angry enough to come forth and refuse to be oppressed one moment longer, only then will we be credible. Doormats—or old shoes—inspire no respect in anyone, including and most especially and most seriously themselves. When we do not value ourselves, no one else does either. So we must make it difficult—make it wretched and miserable—for men in power to fight us. We must stop allowing them to walk across our faces with their cleated boots while we apologize for being in their way. Only then will they—and we—respect us. It is time to desegregate the Old Boys' Club.

She is at war with patriarchs. When she wins her war what will her “new world” be like? Feminists don't know really, but it will be wonderful. Once patriarchy is destroyed, utopia will blossom. Johnson writes: “Women are locked in a life-and-death struggle with patriarchy. But while it is showing signs of senility, we are fresh and new to the world, as if we were just being born—because many of us are, young and old alike. Young and old women alike, we represent a new world of youth and vigor.” Feminists are deluded into thinking they are “fresh and new.” Their “new world” is the old world of slavery to Satan's lies that end in pain and sadness. They are exhilarated to live outside God's boundaries and the result is chaos and confusion. Her anti-patriarchal crusade has made things worse than they ever were.

Rusty Lee Thomas is father of 10 children. He founded Elijah Ministries and wrote these powerful words at his website:

PATRIARCHY

The urgent need for Biblical manhood

Most of us are aware of the great crises that confront America today. Each and every one of us could articulate a long litany of “woe” that has befallen our beleaguered nation. You can name your poison: abortion, homosexual agenda, failed public schools, corrupt government, complacent church, family breakdown, and unjust laws, just to name a few, but by far, the greatest crises of all is the lack of true godly righteous male leaders. There has been an unprecedented assault against the mere thought of male leaders as a legitimate answer to what ails us. Men in general, and fathers in particular are increasingly viewed as superfluous to our families, church and our nation. Men as leaders are considered antiquated, expendable or part of

the problem in America. Masculinity has become suspect and even treated with hostility in our cultural discourse.

FEMINIZED NATION

The bottom line is, we have become a feminized nation. Biblical manhood has been neutered by a two-pronged attack. It comes from without (the man-hating, Jezebel spirit perpetuated by the Feminist Movement) and from within (men who passively submit to being feminized). A feminized man is one who reacts to situations and people as a woman, instead of as a man. It is the cultural script that cries out for men to be more “sensitive, a nineties kind of guy.” It asks the profound question, “why can’t a man be more like a woman, surely this will solve our problems.” We’ve come a long way, baby, from the days of Henry Higgins of *My Fair Lady* who once lamented, “why can’t a woman be more like a man.” In either case, both are wrong as a model for men and women. It is not what we can be like as men and women, it is what we are supposed to be like according to God’s design.

Unfortunately, for us, this present confusion is responsible for most of the social ills that are now plaguing our land. It is also a sign of God’s displeasure and judgment upon a disobedient nation. In Isaiah 3, the Lord chronicles His dealings with a nation whose sayings and doings are against Him. Besides removing the stay and staff of bread and water, He also removes the mighty, valiant, and honorable men and turns the nation over to weak, inept, wicked rulers. The height of this chastisement is culminated in Isaiah 3:12, “As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”

The tragic irony that has befallen us, as men lose their Biblical moorings and the feminist movement continues to spread, is that we think this state of affairs is a sign of being progressive and enlightened, little realizing we are falling deeper and deeper into the curse of God. This delusion must be shattered and we must return to this profound truth, that God judges and restores nations based on leadership. When a nation comes to a place where they despise patriarchy and embrace feminism as a model of leadership, that nation is not only void of sound leadership, it is also indicative of greater woes that will surely come upon us, if we do not turn from our wicked ways.

Therefore, it behooves men to summon the moral courage to throw off the feminist suppression that seeks to destroy the male

inclinations to direct, protect, and provide for women and children. Men must boldly face the destructive cultural forces that deny, demean, and seek to emasculate them and say, “enough is enough.” Men must wrest back from the government and from the Feminist Movement their God-ordained role that He assigned to them in the Holy Scriptures. It should be quite evident by now that civil government makes a terrible substitute for a husband and a dad. And yet, this nation continues to think patriarchy is obsolete and expendable to our own demise and dismay.

Of course, to the politically and religiously correct crowd that excuses men who are irresponsible, self-gratifying, and pleasure-seeking and that encourages female dominance which seeks to manipulate and control the male, this notion of patriarchy is absurd, outdated, and outlandish. But like Mr. Hardenbrook [*Missing from Action: Vanishing Manhood in America*] points out, “without its recovery,” America is history. For the tragic truth is, missing in action men, are responsible for the children in our land becoming vulnerable to abortion, gangs, sexual promiscuity, violence, drugs, anger, and the sugar-coated poison of the homosexual movement. The reality is, weak men and dominating females are producing a generation of violent, out-of-control predators or passive sissified wimps. This trend must end in Jesus’ name!

GOD’S ANSWER - THE ELIJAH MANTLE (Malachi 4:5,6)

When Elijah the Tishbite burst on the scene in 1 Kings 17, he was thrust into a nation and culture that was very similar to ours. It was a nation that had abandoned God and His Holy Law as the standard for life. The people of God assimilated the true worship of Jehovah with a pagan idol called Baal. Baal was the god of greenery. This idol seduced Israel with a promise of prosperity, if they would simply tolerate other gods. As a result, (just like in our time), materialism ruled the day. That is why it wasn’t a coincidence when Elijah pronounced an imprecatory prayer that would stop the heavens from raining. Elijah was putting the axe of God’s truth to the tree of Israel’s harlotry, Baal promised increase of crops, herds, and fruits and along comes Elijah who God uses to bring a drought that would expose the empty promises of this idol.

Meanwhile in Israel’s government, Ahab and Jezebel were the wicked rulers, who are excellent Biblical examples of the weakness of men and the dominance of women that is so evident in our culture. Under their corrupt leadership, moral

wrongs became civil rights. Child killing flourished and sodomites were established in the land. Sounds familiar, doesn't it? This is the condition of Israel when God sent Elijah with a prophetic mantle to turn His people back to Him. By the way, this one man who pronounced the sanctions of God upon an whorish land, did indeed bring an entire nation back to faith in God. We would do well to also remember that Elijah's imprecatory prayer is the New Testament example of an effectual fervent prayer of a righteous man (James 5:16-18). It makes one wonder, if men of God today called out to God to bring forth His righteous judgments upon this spoiled, wicked nation, if we would turn from our wicked ways and find healing for our land (Isaiah 26:9)?

By now, you maybe questioning the significance of the prophet Elijah as it relates to Biblical patriarchy and the answer to our problems. The relevance is contained in Malachi 4:5,6. The prophet Malachi spoke the last oracle of God under the Old Covenant. He reminds Israel that they are to maintain a life of holiness by remembering the Law of God that was given by Moses. (America would do well to remember to uphold the righteousness contained in God's Law as well). The prophet continues with a promise of a great fathering revival that the Lord would send through Elijah the prophet before the coming of the Lord.

Thus are the last words uttered in the Old Testament that was followed by four hundred years of silence. Four centuries passed and the heavens were quiet. There was a famine for the word of God (Amos 8:11). All of a sudden, at the dawn of the New Testament, the heavens were opened and God sent His messenger in the person of Gabriel to speak once again. His message is quite profound and everyone should take notice, especially men. The message concerned the call on John the Baptist as he was to prepare the way for the ministry of Jesus Christ. Listen carefully to Gabriel's words to Zacharias, John's father, as he reveals the mantle that was to define his son's ministry, "And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 17)

Brethren, when God repeats Himself, it is not an indication that God has a stuttering problem. In Luke 1:17, the Lord is reiterating the same message in Malachi. He highlights the same two distinctive marks that are evident in both passages, holiness of life contained in repentance and conformity to God's Law and a fathering revival contained in turning the father's hearts

back to their children. What is so astounding in all this, is the fact that these two conditions was the preparatory ground that John was to preach for the world to receive the Messiah into the earth. It is also crucial to understand that these two dynamics must continue to advance His way and Kingdom in the earth. Why do you think the enemy, through the feminist movement rages against the proper restraints of God's Law and the mere mention of patriarchy? The enemy knows the Scriptural importance concerning patriarchy and the role of men as fathers. He understands the profound connection between the role, place, and influence of godly men as good fathers and the progression of God's saving grace in the earth. Now it is high time for the Church of Jesus Christ and men in particular to recognize this awesome truth as well.

Men, I adjure you by the mercies of God to repent of the irresponsibility, pleasure-seeking, and self-gratification that has paved the way for Jezebel to feminize us. Let us reclaim the glory of our manhood and honor the patriarchal system that God ordained for His pleasure and for mankind's benefit. It will restore to us our male identity, bring healing to our homes, and ultimately restore our land.

It is imperative that we as men turn our hearts back to God, to love our wives, and to care for our precious children. All these duties is what true patriarchy is all about. Let us return to rebuild the family altar that has been torn down by our abdication and been replaced by the altars of Jezebel. This will not happen by flexing our muscles or by misusing our authority to bully our wives and children, but it will happen when we flex our knees in humble submission to the will of God. Remember, "I Am that I Am" created you and He alone is your source for male identity. Patriarchy was His idea, and you don't need to apologize for it. This world with all its booze, sex, drugs, feminism, homosexuality, and machismo is all distortions and a deception that keeps males from becoming real men.

In light of this, I beseech you, O man of God to rise up to direct, protect, and provide for your family once again, not just physically, but spiritually as well. A physical enemy can only destroy the body, but a spiritual enemy can destroy the soul. For the sake of your children and for the future of this nation, you must return to being the "gatekeeper" in your home. You must watch over what is coming in and what is going out of the family. Father, do you know what kind of music your children are listening to, are you aware of what they are watching on TV, do you know the character of their friends who influence them, and what they are being taught in school?

Our children need the boundaries that only a godly Dad can build into their lives. They need a godly example of a Dad who prays for them, that leads in worship, and that takes the time to read the Bible and other inspirational books to them. Men, become the family leaders and see yourself beginning what may be many generations who will be “mighty in the land.” Each of you need a vision of being a founder of a Christian dynasty for God.

LESSON – TO BE LIBERAL MEANS TO LOSE

Unificationists must understand that if we live by Liberal values such as having women be ministers we are violating divine principles of the universe and will suffer the consequences. We are competing with other ideologies and if ours has a lower standard then others will win in the competition to win and keep converts. The Mormons are so strict about women not being ordained and holding positions of power over men in their church that they excommunicate anyone who challenges this core value. They are growing while Unificationists are declining. We should be growing because Mormons are being converted to our beliefs. This will only happen when Unificationists accept patriarchy in the church and even better believe in patriarchy in society. Liberal churches are declining in numbers because they fight against the divine principles of the universe. One of the key principles of God is for women to be objects to their husbands and never be subject over men. Let’s take a look at how liberal Christian churches are declining and conservative churches are growing in membership. Right now the Unification Movement is in the liberal camp because it encourages women to lead men. My hope is that this book will reverse this trend and we can begin to grow and become a dynamic movement that will be attractive to Mormons and other conservative churches. This will only happen when we become more patriarchal than they are.

The Lutherans are split between the Evangelical Lutheran Church in America (ELCA) that ordains women ministers and the Lutheran Church — Missouri Synod, the next largest Lutheran body in the United States that does not ordain women. At their website www.lcms.org they write, “What are the main differences between the Missouri Synod and the Evangelical Lutheran Church in America (ELCA)? ... Differences between the LCMS and the ELCA on the authority of Scripture also help to explain why the ELCA ordains women to the pastoral office, while the LCMS does not.”

The Presbyterians are split between Cain and Abel. The liberal Presbyterian Church (USA) ordains women and has lost 1 1/2 million members since 1965. The Presbyterian Church in America is on the Abel conservative side. At their website www.pcanet.org they say, “The PCA is one of the faster growing denominations in the United States.” Why? They do not ordain women. At the website www.covenantseminary.edu for their seminary, Covenant Theological Seminary, they say, “...Presbyterian Church in America policy restricting the office of teaching elder or preacher to men.”

At the website for the Presbyterian Church (USA) a liberal woman, the Rev. Aída Meléndez Diego, an ordained Minister writes:

We live in a distressing historical moment: human beings are divided, more than ever.

One of the divisive issues dividing our churches these days is the presence of women in the ministerial capacity, which stimulates heated controversy, not only among men ministers, but among laity, both men and women as well. It is one of those issues, in which humans are not yet fully clear or fully ready to accept freely or comfortably. It is one of the many issues and situations in which women have been ignored or postponed through centuries of misinterpretation and intentional or unintentional misapplication of God's original plans and purpose for both men and women at Creation.

For centuries the role of a priest or a minister of the word and sacraments was one of the "*exclusive privileges*" just for men. (Still prevalent in the Roman Catholic Church, some evangelical denominations and sects, in the eastern orthodox churches, and some non-Christian religions).

Talking or writing about this topic is not an easy task to undertake without touching on the relational behavior between man and woman.

The Baptists are divided over the ordination of women between the Southern Baptists on the Right and the American Baptists on the Left. The American Baptist denomination has a website for women in ministry www.abwin.org. At a link they give a reading list of feminist books such as John Bristow's *What Paul Really Said About Women*, *Women In The Church: A Biblical Theology Of Women In Ministry* by Stanley Grenz, *Wrestling with the Patriarchs: Retrieving Women's Voices in Preaching* by Lee McGee, *Not Without a Struggle: Leadership Development for African American Women in Ministry* by Vashti McKenzie, and *Women At The Crossroads: A Path Beyond Feminism & Traditionalism* by Kari Malcolm. The titles say a lot about where the liberals are at. Bristow's book says there is a "theology of women in ministry" meaning there is a history of women leading men. The opposite is the truth. How about the title "Wrestling with the Patriarchs"? They started the fight against patriarchy. "Not without a struggle" is correct but it is now the struggle of those on God's side against the lies in her book. "A path beyond feminism and traditionalism" makes as much sense as saying a path beyond heterosexuality and homosexuality. Either women lead men or they do not.

MEMBERSHIP STAGNATION

At the website www.pastors.com there was an article titled “Denominations: conservative ones grow as Mainline decline” by Art Toalston that said:

According to the data, Southern Baptists, up 5 percent during the 1990s, are among the denominations experiencing growth, whatever measure is used.

The once-a-decade study, begun 50 years ago, garnered media attention across the country—and atop the findings, as noted by *The New York Times*, is that, “Socially conservative churches that demand high commitment from their members grew faster than other religious denominations in the last decade”

And denominations described in the media as “mainline Protestant” or “liberal” — such as the United Presbyterians, United Methodists and Episcopalians—were continuing their decades-long erosion in membership.

“I was astounded to see that by and large the growing churches are those that we ordinarily call conservative,” Ken Sanchagrin, a professor and chairman of the department of sociology at Mars Hill (N.C.) College and director of the Catholic-affiliated Glenmary Research Center which published the study, told *The Times*.

“And when I looked at those that were declining,” Sanchagrin continued, “most were moderate or liberal churches. And the more liberal the denomination, by most people’s definition, the more they were losing.”

The study, while published by the Glenmary Research Center in Nashville, Tenn., was sponsored by the Association of Statisticians of American Religious Bodies, with the Lilly Endowment, Inc., as the primary source of funding.

Among the denominations showing significant growth in the Glenmary study, and outpacing the 5 percent growth recorded among a reported 41,514 SBC churches, were:

* Presbyterian Church in America, with 1,441 churches, up 42.4 percent.

* Christian and Missionary Alliance, with 1,878 churches, up 21.8 percent.

* Evangelical Free Church, with 1,365 churches, up 57.2 percent.

* Conservative Christian Churches and Churches of Christ, numbering 5,471 churches, up 18.6 percent.

Among the denominations continuing in decline during the 1990s:

— Presbyterian Church (U.S.A.), with 11,106 churches, down 11.6 percent.

— United Methodist Church, with 35,721 churches, down 6.7 percent.

— Episcopal Church, with 7,314 churches, down 5.3 percent.

— United Churches of Christ, with 5,863 churches, down 14.8 percent.

American Baptist Churches USA, another prominent national body, also declined, by 5.7 percent.

The mainline/liberal findings drew comment in a news release issued by the Institute on Religion and Democracy, a Washington-based organization, which describes itself as seeking reform of mainline denominations “in accord with biblical and historic Christian teachings.”

There is “nothing astounding” about the losses in such denominations for nearly 40 years, said Mark Tooley, who directs the IRD’s United Methodist studies initiatives. “Churches that allow themselves to be defined by the secular culture’s definition of ‘inclusivity’ and ‘tolerance’ really have little to offer that will change hearts or inspire great loyalty, much less create membership growth.”

Tooley said liberal theology “brings spiritual malaise and membership stagnation almost everywhere it is tried. Liberal theology, with its de-emphasis on traditional Christian belief in favor of social activism, is committing demographic suicide. The future of Christianity belongs to robust orthodoxy, Protestant, Catholic and Orthodox.”

The liberal United Methodist Church has lost 1,000 members a week for the last 30 years. They have lost millions of members because they are liberal. The Episcopal Church has lost millions of members because they are so liberal. There are some in the Episcopal Church that hate to see what has happened and are

trying to restore sanity but they are not in power. There is a book about the decline of the Left whose title says it well: *The Empty Church: The Suicide of Liberal Christianity* by Thomas Reeves. He's right. Liberalism is suicide.

Feminists disparage the traditional, biblical family by saying patriarchy is a conspiracy of cruel, Hitler-like, control-freak, misogynistic, sexist, hateful, fundamentalist, selfish male supremacist chauvinist pigs who find pleasure in being heartless tyrants who get sadistic delight in lording it over women by being disrespectful and suppressing female individuality and preventing them from reaching their full potential. The lie of feminism is their portrayal of patriarchy as men who want to be iron-fisted, inflexible, narrow-minded, oppressive, cruel, vicious, violent, crude, ruthless dictators that lock women into the rigid role of being mindless sex object slaves who are only good at cooking for their insensitive kings and being breeder baby-making machines that are always severely, extremely, and unjustly limited to only be "just" housewives who are barefoot and pregnant doormats. God has given common sense boundaries for us to live in. He is not interested in boxing us in or fencing us in. Within the divine order for men and women in the traditional family where the man is the breadwinner and the woman is the homemaker we can find ultimate creativity, fun, romance, fulfillment and joy. The term "women's liberation" is a misnomer. Satan's idea of freedom in feminism results in bondage.

SOFT PATRIARCHS

In his book *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands* Bradford Wilcox shows that conservative Christian men who consciously live by biblical, patriarchal traditional values have the most loving and happiest families in America. He is a distinguished sociologist of religion who has written a powerful argument against the feminist lie that says men who lead their families by the core value of patriarchy in the Bible are mean-spirited and violent. One article about him titled "Affectionate Patriarchs" says, "In the popular imagination, conservative evangelical fathers are power-abusing authoritarians. A new study says otherwise." "Wilcox has challenged stereotypes about evangelical family life." The article says:

You quote feminist sociologists Julia McQuillan and Myra Marx Ferree as saying that evangelicalism is "pushing men toward authoritarian and stereotypical forms of masculinity and attempting to renew patriarchal relations." How does your work challenge their conclusions?

McQuillan and Ferree—and countless other academics—need to cast aside their prejudices about religious conservatives and evangelicals in particular. Compared to the average American family man, evangelical Protestant men who are married with children and attend church regularly spend more time with their children and their spouses. They also are more affectionate with

their children and their spouses. They also have the lowest rates of domestic violence of any group in the United States.

Journalists such as Steve and Cokie Roberts and Christian feminists such as James and Phyllis Alsdurf have argued that patriarchal religion leads to domestic violence. My findings directly contradict their claims.

Domestic violence is an important problem in our society, but we should not confuse the matter by blaming conservative religion. The roots of domestic violence would seem to lie elsewhere.

Now, it is true that evangelical fathers take a stricter approach to discipline than most other fathers. For instance, they spank their children more than other fathers do. But their disciplinary approach is balanced by their involved and affectionate approach to fathering. In my view, this neotraditional style of fathering can in no way be called “authoritarian or stereotypical.” Indeed, I describe it as innovative in my book.

Why do many scholars have prejudices against evangelical men?

When most scholars and journalists look at evangelicalism and family life, all they can think about is evangelical gender-role traditionalism. They fixate on the fact that a majority of evangelicals believe that husbands should be the heads of their households, and that husbands should also be the primary (but not necessarily sole) breadwinners.

What they fail to see is that evangelicals also embrace “familism.” Familism is the idea that the family is one of the paramount institutions in our society and that persons should take seriously their responsibilities to their spouse, children, and parents. Familism is associated, for instance, with strong support for the marital vow and, hence, with a high level of disapproval for divorce. Evangelicals register the highest levels of familism of any major religious group in the United States, with the possible exception of Mormons.

Wilcox says, “My personal observations led me to believe that they were strict but affectionate parents.” He shows that patriarchal dads are the best dads in America. Charles Colson in his review of the book says, “He came to a conclusion that doesn’t surprise us: that is, conservative Protestant men come closest to the ideal of what a husband and father should be. Contrary to popular stereotypes, these

men are more affectionate and more ‘engaged emotionally’ with their wives and children. Their faith directly inspires their view of their role in the family.”

Wilcox writes in his book *Soft Patriarchs*:

Commenting on a 1998 Southern Baptist statement advocating male headship in marriage, journalists Cokie Roberts and Steve Roberts argued that this way of thinking: “can clearly lead to abuse, both physical and emotional.” Patricia Ireland, then-president of the National Organization of Women, accused Promise Keepers of being promoters of a “feel-good form of male supremacy” intent on keeping women in the “back seat.” John Gottman, a psychologist and a leading scholar of the family, warns that conservative Protestantism is pushing fathers away from a warm, expressive style of parenting: “As the religious right gains strength in the United States, there is also a movement of some fathers toward authoritarian parenting patterns of discipline.” Likewise, sociologists Julia McQuillan and Myra Marx Ferree contend that the “religious right” is “pushing men toward authoritarian and stereotypical forms of masculinity and attempting to renew patriarchal family relations.” These journalists, feminists and scholars infer that the conservative Protestant subculture’s gender traditionalism, and especially its emphasis on male authority in the family, translates into an authoritarian style characterized by low levels of positive emotion work and familial involvement along with high levels of corporal punishment and domestic violence.

He goes on to prove that critics of biblical, patriarchal marriages are dead wrong. He says:

Critics of conservative Protestant parenting have charged that this subculture’s approach is authoritarian. In a provocatively titled 1991 presidential address to the Society for the Scientific Study of Religion, “Religion and Child Abuse: Perfect Together,” Donald Capps argued that conservative Protestant parenting is abusive and authoritarian. He said that children are “betrayed, exploited, and abused in the name of religion”—a religion that draws on notions of divine sovereignty and human sinfulness to describe corporal punishment as a valuable form of parental discipline. Gottman and other leading scholars of the family, such as historian Philip Greven and sociologist Murray Straus, have made similar charges. But these charges have been made without careful recourse to empirical data. ...

Overall, then, these findings paint a striking picture. Churchgoing conservative Protestant family men are soft patriarchs. Contrary to assertions of feminists, many family

scholars, and public critics, these men cannot be fairly described as “abusive” and “authoritarian” family men wedded to “stereotypical forms of masculinity.” They outpace mainline Protestant and unaffiliated family men in their emotional and practical dedication to their children and wives and in their commitment to familism, and they are the least likely to physically abuse their wives.

He ends his book by saying that his research shows that the “new man” of the 20th century is “less committed to their marriages” than patriarchal men. He predicts that the future of non-patriarchal marriages “will be less stable than those of neotraditional fathers. They will be attracted to the conventional forms of religious life found in mainline Protestant, liberal Catholic, and Reform Jewish congregations.” He predicts that more and more men will adopt patriarchy:

Motivated by a desire to both transmit their faith to the next generation and protect their children from a society they see as degraded and degrading, these soft patriarchs will combine involvement and affection with strict discipline and vigilant oversight. They will also have a strong commitment to marriage and will be unusually attentive to the emotional and familial ideals and aspirations of their wives. However, they will do less household labor than men committed to the new fatherhood, partly because they wish to signal their commitment to gender differences. Neotraditional couples will also have the lowest levels of divorce, both because of their moral traditionalism and because of the emotional investment in their wives and children.

These soft patriarchs will be found in conservative Protestant churches, traditional Catholic parishes, Mormon temples, and Orthodox synagogues. [And Family Federation?] They will abide by an absolutist vision of the family that they believe to be divinely ordained and that attempts to articulate universal moral principles that govern family life in all times and places. These soft patriarchs will be ever in search of new strategies in their effort to defend traditional ends. Their “battle against modernity” in the service of “the truth and authority of an ancient faith” will undoubtedly look increasingly quixotic to many as the twenty-first century proceeds, but as far as they are concerned, “the future is in God’s hands.”

David Warren writes in an article titled “Father’s Day”:

Surprise, surprise: surveys show that religious men, and especially evangelical Protestants, make more affectionate and reliable fathers. The surveys are themselves surveyed in a new

book by a sociologist at the University of Virginia, named W. Bradford Wilcox (who is incidentally Catholic).

More subtly, he shows that while evangelical family men are stricter than the “mainstream” and “secular” types, and less inclined to do housework, they devote more time and emotional energy to their wives and children; are downright well-disposed towards them, and less likely to abandon or hurt them. They are, in the title of his book, “Soft Patriarchs” — “devoted” as opposed to “authoritarian” — the opposite of the ogres depicted in the official feminist demonology.

By contrast, it would appear to have been demonstrated, the farther one gets away from hard-line, “Judeo-Christian” religious belief and practice, the worse it gets for women and kids.

“Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands” performs the useful function of giving a veneer of scientific credibility to a thesis so glaringly obvious that only intellectuals could miss it. If you want men to behave, you don’t try to turn them into whimpering sycophants of women’s liberation. You make them fear and love God, and understand their manly place in the grand scheme of the Creation. You let them play their family role, as husband and father; you defer to it; you find it neither necessary nor wise to subvert it. You do not whine about who does the housework.

But what am I saying? That fathers should be paternal; that mothers should be maternal; that children should be obedient. ... It is the sort of thing that may have seemed self-evident to another generation, but has been made almost counter-intuitive by decades of feminist, nihilist, and abortionist propaganda.

Father’s Day is a silly commercial spectacle like all the others. ... If we wanted to put it to good use, however, we might consider giving it an ideological twist. Father’s Day should be the day when we remind ourselves of the value of patriarchy. It should be a day to defy political correction, and recall that every advanced human civilization, including the one that made everything around us that is any good, has been essentially patriarchal.

There are many books written since the sexual revolution of the 1960s that denounce patriarchy. These books try to present the case for what they call “egalitarian” marriages. Del Birkey is one of many Christians who has tried to combine the Left’s obsession with their idea of equality to the Bible. There are

many books that refute these books. Christian scholars for and against patriarchy argue over passages in the Bible and they look at human history differently. I can't go into detail over all the different views these writers have on passages in the Bible. I don't buy the arguments of the anti-patriarchists that the Bible does not support the ideology of patriarchy and that we have to blame patriarchy for all the bad that has happened in human history.

Birkey hates patriarchy. In his book *The Fall of Patriarchy: Its Broken Legacy Judged by Jesus & the Apostolic House Church Communities* he gives what he believes to be logical and sensible arguments against patriarchy. He doesn't convince me but he and his feminist friends have convinced many other Christians that the Bible is anti-patriarchal. Birkey and all the other anti-patriarchy books are just another example of the madness of the Last Days where Satan makes so many people believe in his ideology of feminism. The ideas of so-called egalitarians are so ridiculous that it is hard to even take the time to honor their lies with a rebuttal. But since they have become so powerful and made feminism the ruling ideology of America and much of the rest of the world we need to confront them. I doubt if many people feel any desire to read some of the books written by these two sides. I have tried to give some of the ideas of those on the Cain and Abel side of this debate over patriarchy and hope I have been successful in being persuasive for the traditional family.

Birkey is a perfect example of the Christian Left unable to think logically. For example, Birkey questions the research of Wilcox in his book *Soft Patriarchs*. He writes:

A fundamental assumption of the author is his claim that the data contradicts the many sociologists and scholars who argue that patriarchal religion leads to domestic violence. His dissenting conclusion about the nexus between patriarchal teaching on gender hierarchies and domestic violence will necessitate strong debate. The fact remains that many other questions needing further debate will be judged by others, issues about collecting the data, the criteria used, and about relevance, clarity, breach of interrogations, and categories assumed. I cite these concerns for further study, which this strenuous work by W. Bradford Wilcox will surely elicit.

I am not a professional sociologist like Wilcox but I feel that Wilcox makes an excellent case for how he did his research and in his critique of others who have done research on this topic. In this battle for the mind and for civilization that we are in today the strategy we need to have to win a victory for truth is to get a strong minority to take leadership in all areas of life. The majority of leaders in America are against patriarchy. George Bush, his Vice President Dick Cheney, and as far as I know all of the chiefs of staff of the military believe that women should be soldiers and put in harms way in Iraq. The Democrats are basically feminist but it is painful to see the Republicans dominated by so much liberal thinking.

How do we get people who believe in the traditional family to get elected? Our focus should be on working from the bottom up. It is OK to spend some effort on trying to get those in power in government, the churches, the colleges, and the media to see the lies of people like Del Birkey and Betty Friedan but I question if many of them will ever be able to have ears to hear the truth. I don't spend any of my time trying to get people in leadership to change their views. I focus on the ordinary person who has not taken the time to study this and is open to hearing the truth. Most leaders are not open. They are confident. They have read some books and made up their minds on where they stand. I think it is a waste of time trying to get politicians and ministers and professors to hear the truth. They are arrogant. They are not humble anymore than the leaders around Jesus were interested in hearing what he had to say. The followers of Sun Myung Moon have had little success in getting big shots to accept the *Divine Principle*. What few ministers who have joined after all the millions of dollars spent of them don't leave their Christian churches. How pathetic is that! I've met a few of these ministers. How they can accept Father as the Messiah and go back to their church and live off tithes of Christians is beyond me to figure out.

Wilcox's book alone proves that I am correct about patriarchy. And yet Del Birkey writes that Wilcox is wrong. Birkey is a professor. I am not going to waste my time tracking down this guy and then try to convince him he is wrong. I am not saying that I know what any individual person would do and that it is 100% for sure that he would completely change his worldview if he read my book or if I talked to him but I am pessimistic enough to not want to try. I doubt if many people in general are open to hearing about the traditional family. In the Last Days we are in the terrible situation where most people are brainwashed by Satan. Most people deeply believe women should be police officers. Even so, everyone will eventually see the madness of women police chiefs dominating men in police forces and we will turn the clock back to the time when not only were there no women police officers chasing bad guys it was the norm for most people that women should not be protecting men and children from violent men. When I was a boy I lived in that world. It has been breathtaking to see in my lifetime the dramatic changes in our world. It was generally thought unthinkable that women would be ministers in the mainline church I grew up in. Now that church has women in leadership over men.

I am not intimidated that most people at the time of the printing of this book disagree with me. The small minority of us who are trying to change our sick culture and get the traditional family to be the norm as it was at the time of Thomas Jefferson know we are on the side of God and with God all things are possible. Those who teach the traditional family are now seen as obscure and fringe but in time the pro-patriarchy ideology of the Andelins and Campbells that I champion in my books will be the ruling ideology. And in time every person will believe that women should never take leadership over men like George Washington believed.

Birkey and his liberal friends hate the traditional family because they have been influenced by the pioneers of the communist family values in books by Marx, Engels, and Stanton. They see the biblical, patriarchal family as the cause of all the tragedy of human history. The result of Marx and Engels is Lenin who became an evil patriarch and Birkey who pushes for values that bring more tragedy to the family than godly patriarchs have ever done. Marx and Christian feminists like Del Birkey look at human history and see that patriarchy has been the norm. Very few women have held positions of leadership over men for the last 6000 years. Those men who held leadership for the last 6000 years were fallen men and some of them were vicious and cruel. The problem is not that men held leadership positions in the home and society. The problem is that there were not enough good patriarchs like Washington and Jefferson. As a professor Birkey is a leader in his classroom and the President of the United States is the leader of America's armed forces. Both of them make mistakes and those mistakes cause great harm. What we have to do is make men good leaders. The solution to our problems is not getting women to lead men but to get godly men to lead. Birkey is throwing the baby out with the bathwater.

I don't buy Birkey's argument that patriarchy is inherently violent anymore than I believe that men in general are basically violent. Millions of good men have fought evil men and evil armies. The most violent neighborhoods in America are those where there is a lack of male leadership in the home. The most violent places in America is where there is a predominance of matriarchy such as we see in many inner city communities.

Birkey writes, "The reality of gender violence is exceedingly distressing. Worldwide, men are by far the most violent gender; women worldwide are the abused gender. Violence remains the most unconcealed expression of male rule: from male control to wife battering, incest and rape, to cultures in which a male can even legally murder his wife, sister, or mother. Sexual violence is about male dominance, and male dominance is about patriarchy." I guess he is not aware that women are violent too. What is his solution to those males who are violent? Put women in charge of men? The last thing we need is women cops. Just as it obvious that capitalism provides for wealth and prosperity better than socialism it is obvious that godly patriarchal families provide more happiness than non-godly patriarchal families and more happiness than equalitarian and matriarchal families.

I challenge anyone to read Wilcox's book with an open mind and not come to the conclusion that Birkey is wrong. Not only does Wilcox's social research look impressive but just looking at the families of those who write about the traditional families should be enough to want to guide your life by their values. At the end of this book I list and talk about some videos and audio CDs by those who trying to teach the world the joy of traditional families. These people look great. I have not found any videos of liberals. In their books they say they are happy but I know they would be happier if they stopped trying to live a life of so-called "equality." I see magnificent marriages and families in the videos of traditional families like the Campbells and Botkins that I list at the end of this book. I don't believe the liberals have happier and more godly families than their opposition has. For what

it's worth, I am happier and my wife would tell you she is happier since we were converted to the ideology of the traditional family. The first thing we did when we were won over by the Andelins and others was to put my wife in the home as full-time mom instead of having her in the workplace. Since then we have never seen a woman who works that is truly happy.

Birkey would have you believe that women dominating men and earning money as ministers and pastors is the path to true love. Birkey would have you believe that the Bible does not teach patriarchy. He is wrong. Don't buy into the stupid arguments of liberals who are blind to the truth that the core value of the Bible is godly patriarchy. From Genesis to Revelations the Bible is all about mankind falling and Christ coming to save us from the misuse of love that happened in the Garden of Eden. Eve became a feminist and dominated her husband. Adam became a feminist and followed her. The fall of man is about feminism. The Messiah comes to abolish feminism and get men to take their rightful place as a godly patriarch in their homes and in society.

Here are some quotes of Del Birkey the author of the diabolical book *The Fall of Patriarchy: Its Broken Legacy Judged by Jesus & the Apostolic House Church Communities*. Every word you are about to read is Satan's lie:

Domination of man over woman is the result of sin. The first mention of man ruling over woman occurred AFTER Adam and Eve ate the forbidden fruit. It was not part of God's original design, but resulted from their sinful, fallen condition.

"He will rule over you" was spoken to Eve, not Adam. It is not an imperative, but future tense. The fact that her husband would rule over her was a consequence of sin that God told Eve would occur. It was not addressed to Adam, let alone a commandment given to him! Rather, God warned Eve of what would happen as she turned toward her husband for what she really needed from God.

Adam's statement, "the woman you gave to me, SHE gave me the fruit and I did eat," emphatically blamed Eve for his own violation of God's commandment. This shows his alienation from and rejection of his wife. He was more concerned about himself than about her.

Scripture nowhere directs a husband to rule over his wife, nor a wife to obey her husband.

No command of Scripture anywhere directs a husband to govern his wife.

The New Testament instructs wives to “submit” to their husbands, not to “obey” them. Obedience was instructed for children and slaves

The Greek words to “obey” (hupakouo) and to “obey a ruler” (peitharcho) are not used in any New Testament command for wives! Nor is a husband ever described as “ruler,” archon, but “head,” kephale, which means source of life, as Jesus Christ is the source of life for His bride, the church.

The New Testament teaches that a married couple should come to a decision by mutual responsibility, equal authority, and consensual agreement.

I Corinthians 7:3-5 is the ONLY passage that directly addresses how a married couple should make a decision, and it tells them to decide the matter “by consent” or “by agreement.” It is also the ONLY passage which uses the word “authority” (exousia) regarding husband and wife, and Paul gives it to both equally!

Nowhere does the Bible tell husbands to break an impasse by making the final decision. That would leave the couple in disagreement. As Abraham Lincoln said, “a man convinced against his will is of the same opinion still.” The same is true of women! Agreement is essential for effective prayer and Christian service, because without it there is no true unity. The New Testament urges Christians to be of one mind in Christ.

We should base our marriages on mutual love and respect, not a power struggle. Both husband and wife should defer to the other. Decisions should be made by mutual agreement. The process of coming to agreement will build Christian character into both partners as they listen to each other, consider each other’s needs, and seek the mind of Christ.

Patriarchy is the inevitable theological result of the biblical Fall, Birkey argues, leading to devaluation of and violence against women worldwide. As a fallen system, patriarchy cannot be a legitimate component of biblical Christianity.

I have become keenly alert to its perverse consequences. Foremost is the unimaginable worldwide violence patriarchy terrorizes upon women and young girls. And even among Christians, the undiagnosed and irreconcilable legacy of patriarchal domination and devastation persists in whatever ecclesiastical guise it is wrapped.

What you just read is false. Doug Phillips writes the opposite of Birkey. Earlier we read Mr. Phillip's "The Tenets of Biblical Patriarchy" where he says:

God ordained distinct gender roles for man and woman as part of the created order. Adam's headship over Eve was established at the beginning, before sin entered the world. (Gen. 2:18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him." Gen. 3:9; 1 Cor. 11:3,7; 1 Tim. 2:12-13)

Either you believe Del or Doug. I'm with Doug's interpretation of the Bible that patriarchy was God's original ideology. Before the fall happened God said in Gen. 2:18 that women are to be men's helpers. Birkey does not interpret this as proof of patriarchy but it is clear to those of us who believe in the traditional family that the Bible is crystal clear in making the man the head of the house. And if every man is supposed to be the head of his home then logically women are not supposed to be leading men outside the home.

In his book *Man and Woman in Biblical Law: a patriarchal manifesto* Tom Shipley writes that patriarchy:

was mandated by God ever since the original creation of man and woman.

How Feminism Denies the Gospel

"Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was created first and then Eve."—I Timothy 2:11-13 NAS

One of the recurrent claims in "Christian" feminist literature is that the order of creation of Adam and Eve has no bearing upon the mutual relation of men and women, that Adam's *temporal precedence* to Eve, and her being made "*for him*" (Gen. 2:18; I Cor. 11:9), in no way institutes an authority relationship between them.

Eve herself is included in the words of Romans 5:18, "by the offense of one judgment came upon *all*." There is none, except Christ, who escapes the imputation of Adam's sin. This includes Eve, *even though chronologically she was the first to sin!* Even feminist commentators acknowledge that it is *Adam's* sin, and not Eve's, which is imputed. Ruth Tucker, for example, states: "For all the blame that Eve has endured over time for being the first sinner, the Bible clearly states, in Romans 5:12-14, that by one man—Adam—sin entered the world. If Eve was the first to

eat the fruit, as Genesis 3:6 reports, then why did Paul emphasize in Romans that sin entered the world through Adam?" (from "Women in the Maze," pg. 47)

Another feminist commentator has this to say: "(I Timothy 2:14) does not exonerate Adam as innocent of responsibility in the fall, and it does not say that Adam did not become a transgressor also. In fact, Paul places the responsibility for the fall *upon Adam only*. (Rom. 5:12-14, 18-19; I Cor. 15:22) —Gilbert Bilezikian," "Beyond Sex Roles," pg. 297. Paul *does indeed* "place the responsibility for the fall *upon Adam only*." But these two feminists are so zealous in their cause to place Adam in a bad light next to Eve that they fail to see that the significance of this fact runs counter to their contention that there was no authority/subordinate relation between Adam and Eve prior to the fall. Romans 5 conclusively *proves Adam's authority over Eve prior to the fall*. If there had been an *equality* of authority between Adam and Eve prior to the fall, instead of a hierarchy, the sin imputed to all of their descendants would logically have been attributed to *both Adam and Eve*; or, since Eve was the first to sin, attributed to Eve alone. But—as Tucker and Bilezikian correctly note—it is attributed to Adam alone. Eve sinned first. Afterwards, Adam joined in her sin. But the imputation is not reckoned against *the first sin*, nor to their *mutual sins*, but to the *one sin of the one man*. If Adam was not the lawful authority over Eve *before* the fall, then Adam's sin could not logically be imputed to Eve or his other descendants. If Adam's authority over Eve is denied, then the imputation of Adam's sin to his other descendants is denied as well.

Tamper with the doctrine of patriarchy, and you tamper with the Gospel. There is no rational way around this fact. Patriarchy and the Gospel are bound together like the twin strands of the double helix.

Feminist doctrine is, therefore, a veritable witches' brew of satanic poison aimed right at the heart of Christianity. How true it is that "a little leaven leavens the whole loaf." We must be aware of the extent to which the Christian revelation is perverted by the tenets of feminism and we should not hesitate to call feminism a grievous heresy and blasphemy.

Much of feminist argumentation today has the aim of convincing Christians that patriarchal hierarchy is *not* a part of God's creation purpose for mankind; that patriarchy is even a *sinful* departure from "God's intended egalitarianism between the sexes;" and there is especially an emphasis that *before the fall* there was no hierarchy between man and woman and that,

hence, Christ actually died partly to overturn the “sin” of patriarchy.

This theme turns up over and over again in almost every book by so-called “Christian feminists,” —an oxymoron if ever there was one. It will be beneficial to examine the biblical material which focuses on the *pre-fall* establishment of patriarchal hierarchy by God. There are at least six very powerful aspects to the creation record in Genesis 1 and 2 which teach us that patriarchy is God’s will.

Feminists, however, deny this truth explicitly: “But what do the Scriptures actually say about male headship prior to the fall? The fact of the matter is, there is no reference to headship in the creation account...If such an organizational structure had been established between Adam and Eve, it would be hard to imagine that it would not have been mentioned.”—Ruth Tucker, “Women in the Maze,” pg. 34.

Tucker’s book is appropriately named, for her work leads the biblically unlearned into a labyrinth of distortions of the Word of God. Contrary to Tucker and other “Christian” feminists, the teaching of male headship is *pervasive* in the creation account. As mentioned above, there are at least *six* aspects of the creation account which teach patriarchy:

1. Genesis 2:18, which tells us that the woman was made “*for* (the man).”
2. Genesis 2:21-23, which tells us that the woman was made *from* the man.
3. The temporal *sequence* of the creation of the man and woman.
4. Adam’s naming authority and his naming of woman, both in her generic and personal aspect.
5. God’s act of bringing the woman unto the man.
6. The name of “Adam” itself.

Each of these aspects of Genesis teaches God-ordained patriarchy. As we will see, the first three are explicitly and unambiguously proclaimed and exegeted in Scripture itself. The other three are, in my view, equally clear in their significance though not made the object of exegesis by other Scripture. In this article, we will consider Genesis 2:18. The explicit declaration of God’s *purpose* in Genesis 2:18 that the woman was made *for* the man *intrinsically* involves the creation of a *hierarchy*—with the man as the head and the woman as the subordinate. In *effecting* this purpose, God differentiated the woman from the man in a *manner* that was appropriate to serve

this purpose. That is to say that the sexual differentiation of Eve from Adam served God's purpose of creating the woman *for* the man—an inherently *hierarchical* concept. Feminist commentators despise this truth, but there is simply no rational denial of it. It is an elementary, basic, fundamental fact of our creation as man and woman.

That this ordinance *did not cease* with Adam and Eve is obvious in that sexual differentiation continues to manifest itself in us, their descendants. There is no reasonable way to restrict the hierarchy here to just the first husband and wife. Since sexual differentiation itself served the purpose of effecting the first patriarchal hierarchy, the same is therefore true with *all* husbands and wives. We may conclude, therefore, that Genesis 2:18 is sufficient in and of itself to establish the doctrine of God-ordained patriarchy.

But Genesis 2:18 does not exist by itself. In the New Testament, the apostle Paul refers to Genesis 2:18 in I Corinthians 11:9: "Neither was the man created for the woman, but the woman for the man." It is clear from Paul's language that Genesis 2:18 is the referent. Paul's summary, based upon this passage, is "the head of every man is Christ, and the head of the woman is the man. This is an explicit declaration of hierarchy between man and woman—a patriarchal, not a matriarchal hierarchy." Feminists have gone to utterly ludicrous and ridiculous extremes to repudiate the plain teaching of God's word here. Suffice to say, anyone with a modicum of common sense can understand the plain meaning of Paul's words. Tucker's statement cited above is representative of how feminists put on the blinders when the Bible presents truths they do not want to see. Genesis 2:18 *is* a reference to male headship prior to the fall, explicitly exegeted by Paul, and only a rebellious heart and uncircumcised ears prevent Tucker and other feminists from hearing what God says here.

The "organizational structure"—let's call it "patriarchy"—*is* mentioned in the fact that the *explicit* language of Genesis 2:18 is that the woman was made "*for* (Adam)." Feminists try to evade the plain significance of this fact, but the apostle Paul in his divinely inspired commentary on this passage, in I Corinthians 11:3, 8-9, declares what feminists, in slavery to their sin, cannot bear to acknowledge—that the woman was made for the man, who is the head of the woman. This same fact Paul reiterates in Ephesians 5:22-24: "Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife as also Christ is the head of the church...Therefore, just as

the church is subject to Christ, so let the wives be to their own husbands in everything.”

As is clear from I Corinthians 11:3, 8-9, these truths are grounded in God’s creation purpose. If the implicit significance of Genesis 2:18 is not immediately clear to feminists, Paul’s *explicit* commentary on it *ought* to settle the question once and for all. But—alas!—hearts in rebellion against God are deaf even to the explicit testimony of God’s word. Feminists resort to all manner of equivocation and scripture-twisting to reject the Bible’s plain teaching about this subject.

God did not merely make a replica of Adam, a clone. God made a woman, a being from Adam’s own substance; the same as himself in many crucial ways (most importantly, being also in the image of God), yet different. Through an act of sexual differentiation, God created a being *suited* to be an appropriate helper *for* the man and subordinate to him. Inherent in this differentiation and appointed function is the creation of patriarchal hierarchy.

Note the parallelism to God’s own creation of Adam in Genesis 1-2. Adam assuredly knew of the *mode* of his own creation; and he assuredly knew that there was a father/son *authority* relation between himself and his father, God, instituted thereby. The point I wish to stress here is that there is a direct connection between Adam’s *mode* of creation and his subordinate status to his father, God.

Everything about Adam’s creation stressed God’s *authority* over him, including the *derivation* of his soul from Him. Now Genesis 2:21-23 informs us that Eve’s creation was not *ex nihilo*, but from the man, as a result of Divine action, even as the man was from God. Obviously God is primary in all of this. Yet it is also clear that this *mode* of creation, being an analog of Adam’s own creation from God, stresses Eve’s subordination to Adam, her own immediate source of existence, as Adam’s mode of creation stresses his subordination to God.

God’s creative actions here are not just utilitarian in nature but *meaningful*. They do not just illustrate His power but His *purpose* and *will*, as well. The apostle Paul’s citation and explication of this passage in I Corinthians 11 is clearly to the effect that the *mode* of Eve’s creation institutes an authority relationship between the man and the woman, with the man as the head and the woman as the subordinate.

Now again, as I said concerning Genesis 2:18, if the implicit significance of Genesis 2:21-23 is not immediately clear to feminists, Paul's *explicit* explanation of its meaning *ought* to settle the question once and for all. Feminists, however, in slavery to their sin, cannot bear to acknowledge that the woman is *of the man* who is, therefore, the head of the woman.

And, again, it is to be noted that all of this occurred *before the fall*. Patriarchal hierarchy is inherent in the creation itself.

Since temporal precedence is a basis of God's authority, then there is a good reason to believe that God is stressing Adam's authority over Eve by creating her subsequent to Adam rather than simultaneously. We learn also from Genesis 2:16-17 that God also communicated His commandment to Adam prior to Eve's creation, the implication being that Adam afterwards passed this commandment along to Eve, thus placing Adam in the position as teacher and instructor of the woman.

What is implicit in these Divine actions is the stress on the authority of the man over the woman. Again, the distinguishing of the male and female in their descendants logically implies that this fact applies to future husbands and wives after them. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, *for Adam was first formed, then Eve.*—I Tim. 2:11-13.

In the apostle Paul's Divinely inspired comments here, we see *explicitly* that temporal precedence of Adam, indeed, has significance—in this instance in the church (Paul is instructing Timothy *as an ordained elder* in the church). Thus, there is significance in Adam's temporal precedence in the relation of men and women *in general* beyond the scope of marriage, at least in the church.

The inference the apostle Paul draws here from the order of creation of Adam and Eve as pertaining to the church assuredly means that it has significance in the marital relation, as well—indeed even *more* so. To reiterate what was said in the previous articles, if the implicit significance of the man's temporal precedence in Genesis 2 is not obvious to feminists, Paul's *explicit* and Divinely inspired exegesis of the fact *ought* to settle the question once and for all. But—alas!—on this point also, feminists, in bondage to their sin, cannot bear to acknowledge even the explicit testimony of the holy Scriptures, preferring instead to twist the Scriptures unto their own destruction.

Marriage in nearly the entirety of the ancient world, and certainly in biblical Israel, was a family affair. Almost all marriages entered into by virgins were arranged by the parents, especially the fathers. The bringing of Eve unto Adam paralleled the reality of everyday family life that every Israelite would have immediately recognized. God acts in a dual role, both as a father to his son/groom (Adam) and as a father to his daughter/bride (Eve). As Israelite fathers would arrange marriages for their sons and daughters, and *give a daughter* to a man to marry, so God gave his daughter, Eve, to His son, Adam; secondly, as an Israelite father would *get a wife* for his son, so God got a wife for His son, Adam.

As among Israelite families there was a transfer of authority over the woman from the father to the husband, so it was with Adam and Eve. The transfer of authority over the woman is so basic here, so fundamentally presupposed, that no Israelite in Moses' day would ever have conceived of this incident in any other light. It is part of the "warp and woof" (as the late Francis A. Schaeffer used to say) of the biblical text.

This same insight is expressed by Stephen B. Clark in his book, "Man and Woman in Christ". A sixth element of Genesis 1 and 2 which infers a Divinely instituted patriarchal order from the very beginning is the very name of "Adam." Stephen B. Clark observes: "It is the man who is called 'Man' or 'Human' and not the woman. He bears the name which is the designation of the whole race, and...he keeps that name even after the woman is formed and he is no longer the only human. What we meet at the end of Genesis 4 is Human and his wife. Feminists today strongly object to using "male" terms to refer to groups that include men and women or to an individual of intermediate gender (for example, using 'Man' or 'Mankind' as the term for the human race). Here there is a similar linguistic situation: The term for the human race in Genesis is the proper name of the man who is half of the first human couple. Some object to such usage on the ground that it makes men seem more important than women, or at least makes men the part of the human race that is the most important to take into account...Part of this interpretation involves understanding the significance of the document's language. Genesis clearly uses the word 'Man' or 'Human,'— the term for the race—as a name for the male partner (Adam). He is the embodiment of the race. The woman (Eve) is the mother of all human beings, but she was not the embodiment of the race. Rather, she was the woman (wife) to the man who was the embodiment of the race. That too indicates a kind of subordination." — "Man and Woman in Christ," pg. 25.

Indeed it does.

Consider now what we have examined thus far in the way of biblical evidence to the effect that patriarchy was God's original intended order. There are three facets of Genesis 1 and 2 which are explicitly exegeted by the apostle Paul in which he infers God-ordained patriarchy: 1) that the woman was made *for* the man, 2) that the woman was made *from* the man, 3) that Adam was formed *first* and *then* Eve. I have now pointed out three other facets which also logically infer a God-ordained patriarchal order: 4) Adam's *naming* of Eve, 5) God's act of bringing the woman unto the man, and 6) the very name of Adam.

What shall we say, then, to the feminists' contention that there is no indication in Genesis of any God ordained patriarchy before the fall? Quite simply, it is a satanically inspired lie. Patriarchy *permeates* the creation narrative. It is there at virtually every turn. The problem (from the feminist perspective) is not that there is so *little* evidence of God-ordained patriarchy, but that there is *so much*.

I pointed out in the first article on feminism that the doctrine of original sin provides a seventh (theological) basis for the doctrine of patriarchy. There is one final observation on this issue which I believe provides one more indication that patriarchal authority was in effect *prior* to the fall, this one in the area of typology. In Genesis, we are told that Eve was seduced by the lies of the serpent and ate the forbidden fruit. Note well that, *at this point*, nothing happens. Next we are told that Adam also ate of the fruit: "*then*," the scripture says, the eyes of them both were opened and they knew that they were naked. *Why* were not Eve's eyes opened immediately upon eating the fruit? *Why* was not Eve enlightened about her nakedness until *after Adam* also ate of the fruit? Because, as long as Adam, *her head*, remained sinless, a "covering" was provided for Eve. Covenantally, Eve was "in" Adam, who was sinless before God. That changed immediately when Adam also sinned and darkness flooded the souls of them both.

As I said in the first article on feminism, patriarchy and the Gospel are bound together like the twin strands of the double helix. Tamper with the doctrine of patriarchy and you tamper with the Gospel.

We have now seen *eight* separate exegetical or theological factors which prove that God instituted patriarchy for the human

race from the very beginning prior to the fall into sin. Patriarchy, therefore, is neither sin nor the result of sin but the righteous order of God. It is an inherent aspect of His creation and *deviations* from patriarchy are either sin or the result of sin. I would not doubt that there are yet more aspects of Genesis 1-2 proving God-ordained patriarchy that your present writer has failed to discern, yet these are sufficient to conclusively establish the point.

Today feminism pervades our culture and deep inroads have been made even into the believing Church. These inroads have been accomplished through the persistent proclamation of feminist propaganda. *We also* need to speak up and make our collective persuasion felt. The eight aspects of patriarchy delineated here provide potent source for this persuasion and should be proclaimed and taught to the Lord's people that the light of God's truth may shine among us.

The following is an excellent article for patriarchy and how we must stand up for it and not be digested by our feminist culture. It is written by Russell D. Moore, the Dean of the School of Theology for The Southern Baptist Theological Seminary in Louisville, Kentucky. This is an example of the kind of teaching that should be coming out of the Unification Theological Seminary in New York. When this happens the Unification Movement will begin to grow like the successful Southern Baptists are growing:

After Patriarchy, What?

Why Egalitarians Are Winning the Evangelical Gender Debate

New York Times columnist Maureen Dowd points out that the phrase "I want to spend more time with my family," coming from a man leaving a government position or a political campaign, can usually be translated: "The 21-year-old has given 8x10 glossies to *The Star*." [2] In the same way, evangelical debates over gender rarely have to do simply with teaching roles in the church or teaching roles in the home. They tend more often to sum up, more than we want to admit, one's larger stance in the evangelical response to contemporary culture.

If evangelical theology is to regain a voice of counter-cultural relevance in the contemporary milieu, the gender debate must transcend who can have "Reverend" in front of his or her name on the business card. The gender debate must frame the discussion within a larger picture of biblical, confessional theology. And in order to do that, complementarians will have to admit that the egalitarians are winning the debate. The answer to this is not a new strategy. It is, first of all, to discover why evangelicals resonate with evangelical feminism in the first

place—and then to provide a biblically and theologically compelling alternative.

Evangelical Theology and the Eclipse of Biblical Patriarchy

One of the most important pieces of sociological data in recent years comes from the University of Virginia's W. Bradford Wilcox in his landmark book, *Soft Patriarchs, New Men: How Christianity Shapes Fathers and Husbands*. Wilcox's book describes how evangelical men actually think and live. He brings forth the demographic statistics and survey results on issues ranging from paternal hugging of children to paternal yelling, from female responses about marital happiness to the divisions of household labor. In virtually every category, the most conservative and evangelical households were also the "softest" in terms of familial harmony, relational happiness, and emotional health.

Unlike many secular university researchers, Wilcox actually studies real live evangelicals, rather than simply speculating on how such "misogynist throwbacks" must live. He has read what evangelicals read, listened to evangelical radio programs, and otherwise immersed himself in an evangelical subculture that few academics seem to understand. Wilcox demonstrates that his results are not an anomaly. It is not akin to discovering that nineteenth century slaveholders had less racist attitudes than northern abolitionists. Instead he shows that the "softness" of evangelical fathers is a result of patriarchy, not an aberration from it. When men see themselves as head over their households, they feel the weight of leadership—a weight that expresses itself in devotion to their little platoons of the home.

Wilcox argues that churches strengthen fatherhood in ways that directly and indirectly bolster soft patriarchy. Wilcox finds that, "the discourse that fathers encounter in churches—from Father's Day sermons to homilies on the Prodigal Son—typically underlines the importance of family ties in general and father-son ties in particular." Moreover, the educational and social programs of conservative Protestant churches tend to endow fatherhood with "transcendent meaning," he argues. Wilcox notes that this emphasis is grounded in evangelical insistence, from Scripture, that human fatherhood is reflective of divine fatherhood. In studying evangelical writings on the discipline of children, from Focus on the Family's James Dobson, for instance, Wilcox notes that several theological truths frame the question. Conservative evangelical dads view their children as sinners in need of evangelism. They also see disobedience to parental authority as dangerous "because they view parental authority as analogous to divine sovereignty, and

they believe that obedience to parents prepares a child to obey God as an adult.”

Nonetheless, Wilcox’s volume is not undiluted good news for evangelicals and their Catholic and Orthodox co-belligerents in the gender wars. Several other recent works have challenged, convincingly, the notion that grassroots evangelicals hold to male headship at all, at least in practice. University of North Carolina sociologist Christian Smith, for instance, in his *Christian America*, contends that American evangelicals speak complementarian rhetoric and live egalitarian lives. Smith cites the Southern Baptist Convention’s 1998 confessional wording on male headship and wifely submission as expressive of a vast consensus within evangelicalism. But, he notes, the Baptist confession could just as easily have affirmed “mutual submission” within an equal marital partnership, and it would just as easily have fit the views of the evangelical majority.[5]

This is because, Smith argues, evangelicals have integrated biblical language of headship with the prevailing cultural notions of feminism— notions which fewer and fewer evangelicals challenge. He ties this “softening patriarchy” to specific feminist gains within evangelicalism—gains that few evangelicals are willing to challenge—such as growing numbers of wives working outside of the home. While some evangelicals express concern about what dual-income couples might do to the parenting of small children, very few are willing to ask what happens to the headship of the husband himself. How does the husband maintain a notion of headship, when he is dependent on his wife to provide for the family?

Likewise, in her *Evangelical Identity and Gendered Family Life* Oregon State University sociologist Sally Gallagher interviews evangelical men and women across the country and across the denominational spectrum and concludes that most evangelicals are “pragmatically egalitarian.”⁶ Evangelicals maintain headship in the sphere of ideas, but practical decisions are made in most evangelical homes through a process of negotiation, mutual submission, and consensus.

That’s what our forefathers would have called “feminism”—and our foremothers, too.

And yet Gallagher shows specifically how this dynamic plays itself out in millions of homes, often by citing interviews that almost read like self-parodies. One 35-year-old home-schooling evangelical mother in Minnesota says of the Promise Keepers movement: “I had Mike go this year. I kind of sent him.... I said, ‘I’m not sending you to get fixed in any area. I just want you to be encouraged because there are other Christian men out there who are your age, who want to be good dads and good husbands.’” This “complementarian” woman doesn’t seem to recognize that she is “sending” her husband off to be with

those his own age, as though she were a mother “sending” her grade-school son off to summer youth camp. Not surprisingly, this evangelical woman says she doesn’t remember when—or whether—her pastor has ever preached on the subject of male headship.

Unlike some other ideas within evangelicalism that begin in the academy and “trickle down” to the grassroots of congregational life, evangelical views on gender may have a reverse effect: a thoroughly feminized grassroots theology may be “bubbling up” to the academy and the denominational leadership. Baptist feminist theologian Molly T. Marshall, for instance, claims that most Southern Baptists oppose women in the pastorate, not because of some exegetically or theologically coherent worldview, but because they have never seen a woman in the pulpit. Thus, the very notion seems foreign and strange. That is less and less strange as conservative evangelicals, and Southern Baptists in particular, are seeing a woman in the pulpit—at least on videotape—in the person of Beth Moore, preaching at conferences and in their co-educational Bible studies on a weekly basis.

So what would appear to be the future for the evangelical gender debate? Again, the answer may come from a secular social commentator, Alan Wolfe, who notes, “when conservative Christianity clashes with contemporary gender realities, the latter barely budes while the former shifts ground significantly.”[8] The question is why. Complementarianism must be about more than isolating the gender issue as a concern. We must instead relate male headship to the whole of the gospel. And, in so doing, we must remember that complementarian Christianity is collapsing around us because we have not addressed the root causes behind egalitarianism in the first place.

In *Evangelical Feminism*, University of Virginia scholar Pamela Cochran identifies concessions to the therapeutic and consumerist impulses of American culture as what led to the “egalitarian” gender movements within evangelicalism in the first place.⁹ Tracing the “biblical feminist” movement from its early days in the 1970s through the contemporary era, Cochran shows that the dispute between “complementarians” and “egalitarians” was not simply about the interpretation of some biblical texts, no matter what evangelical feminists now say. To make the feminist project fly, she argues, evangelicals needed a more limited understanding of biblical inerrancy and an embrace of contemporary hermeneutical trends, such as those that had made possible the liberation theologies of mainline Protestantism. The therapeutic and consumerist atmosphere of evangelicalism enabled this process because it displaced an external, objective authority with an individualistic internal

locus of authority. Thus, for the leadership of the evangelical feminist movement, “the primary community of accountability was feminist, not evangelical.” The question was not whether evangelicals should be accountable to this feminist community but how much.

Traditionalist evangelicals should worry in light of the Wilcox, Gallagher, and Smith studies. Most evangelical Christians do indeed hold to some sort of “traditional” family structure. But, without an overarching theological consensus, what happens when the “traditional” is no longer the norm, even in the evangelical subculture? This is especially pertinent when more and more evangelical publishing houses and parachurch ministries are pushing feminism with all the fervor of a tent revival. Unless evangelical churches are willing to be counter-cultural against not just the secular culture but also the evangelical establishment itself, the future of complementarian Christianity is bleak.

After all, complementarian churches are just as captive to the consumerist drive of American culture as egalitarians, if not more so. The biblical evangelistic impulse that leads conservative evangelicals to oppose revisionist “innovations” such as soteriological inclusivism can also be misconstrued to drive them to mute the hard edges of the biblical witness on intensely personal issues such as gender roles—for the sake of winning the lost. When this is combined with a softening of evangelical language into more therapeutic tones, the question regarding a move toward feminism is not whether but when. Wilcox rightly identifies the origins of this shift in evangelical thought in the pastoral care movement of the twentieth century, which sought to “integrate” Christian faith with the so-called insights of contemporary psychotherapy. The “integration” was easier imagined than accomplished, however, because, as Wilcox points out, the individualistic categories of therapy are inherently anti-hierarchical. Thus, evangelical seminaries are now filled with “Christian counseling” students planning for state licensed practices, while evangelical church members are more and more dependent on secular pediatricians, child psychologists, and marital therapists for advice on what the Scripture reveals as an aspect of the “mystery of Christ” unveiled in the biblical record.

This therapeutic orientation of contemporary evangelicalism is the reason, Wilcox explains, evangelicals don’t seem to speak often of male headship in terms of authority (and certainly not patriarchy), but usually in terms of a “servant leadership” defined as watching out for the best interests of one’s family—without specifics on what this leadership looks like. Thus, “headship has been reorganized along expressive lines, emptying the concept of virtually all of its authoritative

character.”[11] This understanding of “servant leadership” (read as titular, undefined, non-authoritative leadership) is precisely the model of “complementarianism” several other recent works have observed in the evangelical sub-culture.

Evangelical Theology and the Recovery of Biblical Patriarchy

As gender traditionalists seek to address the encroachments of practical egalitarianism, we must understand that the debates before us are about far more than the meaning of kephale or the hermeneutics of head coverings. For too long, the evangelical gender debate has assumed that this was merely one more intramural debate—on our best days along the lines of Arminian/Calvinist or dispensationalist/covenant skirmishes and on our worst days as an theological equivalent of a political debate show with a right- and left-wing representative. And yet, C.S. Lewis included male headship among the doctrines he considered to be part of “mere Christianity,” precisely because male headship has been asserted and assumed by the Christian church with virtual unanimity from the first century until the rise of contemporary feminism.

If complementarians are to reclaim the debate, we must not fear making a claim that is disturbingly counter-cultural and yet strikingly biblical, a claim that the less-than-evangelical feminists understand increasingly: Christianity is under-girded by a vision of patriarchy. This claim is rendered all the more controversial because it threatens complementarianism as a “movement.” Not all complementarians can agree about the larger themes of Scripture—only broadly on some principles and negatively on what Scripture definitely does not allow (i.e., women as pastors). Even to use the word “patriarchy” in an evangelical context is uncomfortable since the word is deemed “negative,” even by most complementarians. But evangelicals should ask why patriarchy seems negative to those of us who serve the God of Abraham, Isaac, and Jacob—the God and Father of Jesus Christ. As liberationist scholar R.W. Connell explains, “The term ‘patriarchy’ came into widespread use around 1970 to describe this system of gender domination.”[12] But it came into widespread use then only as a negative term. We must remember that “evangelical” is also a negative term in many contexts. We must allow the patriarchs and apostles themselves, not the editors of *Playboy* or *Ms. Magazine*, to define the grammar of our faith.

It is noteworthy that the vitality in evangelical complementarianism right now is among those who are willing to speak directly to the implications and meaning of male headship—and who aren’t embarrassed to use terms such as “male headship.” This vitality is found in specific ecclesial

communities—among sectors within the Southern Baptist Convention, the Presbyterian Church in America, the charismatic Calvinists of C.J. Mahaney’s “sovereign grace” network, and the clusters of dispensationalist Bible churches, as well as within coalition projects that practice an “ecumenism with teeth,” such as *Touchstone* magazine. These groups are talking about male leadership in strikingly counter-cultural and very specific ways, addressing issues such as childrearing, courtship, contraception and family planning—not always with uniformity but always with directness.

Authentic biblical patriarchy is necessary because the problem is not that evangelicals do not hold to “traditionalist” notions of gender and family, but rather where they find these notions. Wilcox correctly argues that patriarchy is “pervasive, at least symbolically, in the world of conservative Protestantism” since “God the Father stands at its Trinitarian core, transcending heaven and earth.”[13] It seems, however, that the symbolism is not well fleshed out in evangelical churches, since “patriarchy” in conservative evangelicalism is so loosely, if at all, tied to the Fatherhood of God.

There is some progress here in evangelical complementarianism, largely in response to egalitarian claims for “mutual submission” within the Godhead. Complementarian theologians such as Bruce Ware and Peter Schemm have demonstrated convincingly that the Trinitarian “bungee-jumping” of egalitarians such as Gilbert Bilezikian and Kevin Giles have erosive implications not only for male headship, but also for an orthodox doctrine of God. Randy Stinson of the Council on Biblical Manhood and Womanhood has demonstrated a dangerous trajectory within religious feminism when it comes to the God/world relationship. But there is more here to be said about the Fatherhood of God—a Fatherhood that is not just eternal and abstract but realized in a divine relationship with Jesus as the representative Man, an historical Father/Son covenantal relationship that defines the covenantal standing and inheritance of believers. Patriarchy then is essential—from the begetting of Seth in the image and likeness of Adam to the deliverance of Yahweh’s son Israel from the clutches of Pharaoh to the promise of a Davidic son to whom God would be a Father (2 Sam 7:14; Ps 89:26) to the “Abba” cry of the new covenant assembly (Rom 8:15). For too long, egalitarians have dismissed complementarian proof-texts with the call to see the big picture “trajectory” of the canon. I agree that such a big-picture trajectory is needed, but that trajectory leads toward patriarchy—a loving, sacrificial, protective patriarchy in which the archetypal Fatherhood of God is reflected in the leadership of human fathers, in the home and in the church (Eph 3:14-15; Matt 7:9-11; Heb 12:5-11). With this

being the case, even the so-called “egalitarian proof-texts” not only fail to demonstrate an evangelical feminist argument, they actually prove the opposite. Galatians 3:28, for example, is all about patriarchy—a Father who provides his firstborn son with a cosmic inheritance, an inheritance that is shared by all who find their identity in Christ, Jew or Greek, male or female, slave or free.

This understanding of archetypal patriarchy is grounded then in the overarching theme of all of Scripture—the summing up of all things in Christ (Eph 1:10). It does not divide God’s purposes, his role as Father from his role as Creator from his role as Savior from his role as King. To the contrary, the patriarchal structures that exist in the creation order point to his headship—a headship that is oriented toward redemption in Christ (Heb 12:5-11). This protects evangelical theology proper from both the impersonal deity of Protestant liberalism and from the “most moved mover” of open theism. Indeed, the evangelical response to open theism would have been far more effective had evangelicals not severed the issues of open theism and egalitarianism. Open theism is not more dangerous than evangelical feminism, or even all that different. It is only the end result of a doctrine of God shorn of patriarchy.

Many egalitarians are quite willing to concede what some complementarians are afraid to say: a rejection of male headship means a redefinition of divine Fatherhood and divine sovereignty. Nicola Hoggard Creegan and Christine Pohl write of the “open theist proposals” offered by Gregory Boyd, John Sanders, and Clark Pinnock: “The openness of God critique of classical orthodoxy, however, is interesting because it owes much to feminist efforts at the dismantling of Calvinism and yet attempts also to stay true to the biblical narrative—more true, openness theologians claim, than Calvinism is.”[17]

Authentic Christian patriarchy also has immediate implications for the welfare of the family. There is a growing trend among the weaker segment of complementarians to seek to indict complementarianism for not writing more on the issue of spousal abuse. On the one hand, the charge is a red herring, since complementarian evangelicals speak to the issue all the time. On the other hand, the charge itself reveals a tacit acceptance of a fallacious egalitarian charge: that male headship leads to abuse. This is akin to an evangelical theologian saying, “I believe in penal substitutionary atonement but I wish to make very clear that I also oppose child abuse.” Such a statement assumes the liberationist critique that penal substitution is cosmic child abuse. Instead, patriarchal evangelicals should speak loudly against spousal abuse precisely because, as

Wilcox's study demonstrates, traditional views on gender roles actually protect against spousal and child abuse.

Ironically, a more patriarchal complementarianism will resonate among a generation seeking stability in a family-fractured Western culture in ways that soft-bellied big-tent complementarianism never can. And it also will address the needs of hurting women and children far better, because it is rooted in the primary biblical means for protecting women and children: calling men to responsibility. *Soft Patriarchs* is, in one sense, a reaffirmation of what gender traditionalists have known all along—male headship is not about male privilege. Patriarchy is good for women, good for children, and good for families. But it should also remind us that the question for us is not whether we will have patriarchy, but what kind.

Right now, Western culture celebrates casual sexuality, cohabitation, no-fault divorce, “alternative families,” and abortion rights. All of these things empower men to pursue a Darwinian fantasy of the predatory alpha-male in search of nothing but power, prestige, and the next orgasm. Does anyone really believe these things “empower” women or children? Instead, the sexual liberationist vision props up a pagan patriarchy complete with a picture of a selfish, impersonal, cruel deity. And ironically, the kind of patriarchy feminists rightly oppose—the capricious use of power by men to objectify and use women—is itself the product of changes the mainstream feminists championed. It does not bear the imprimatur of divine revelation but of the Darwinist/Freudian myth that sex is the measure of all things. This turns out to be a patriarchy too, but there is nothing “soft” about it.

Egalitarians are winning the evangelical gender debate, not because their arguments are stronger, but because, in some sense, we're all egalitarians now. The complementarian response must be more than reaction. It must instead present an alternative vision—a vision that sums up the burden of male headship under the cosmic rubric of the gospel of Christ and the restoration of all things in him. It must produce churches that are not embarrassed to tell us that when we say the “Our Father,” we are patriarchs of the oldest kind.

2. Maureen Dowd, “No, Karl Didn't Ice Her,” *New York Times*, 24 April 2002.

5. Christian Smith, *Christian America What Evangelicals Really Want*.

6. Sally K. Gallagher, *Evangelical Identity and Gendered Family Life*.

8. Alan Wolfe, *The Transformation of American Religion: How We Actually Live Our Faith*.

9. Pamela D.H. Cochran, *Evangelical Feminism: A History*.

11. Wilcox, *Soft Patriarchs*, *New Men*, 173.

12. R.W. Connell, *Masculinities*.

13. Wilcox, *Soft Patriarchs*, *New Men*.

17. Nicola Hoggard Creegan and Christine D. Pohl, *Living on the Boundaries: Evangelical Women, Feminism and the Theological Academy*.

He mentions Beth Moore in his article. She is a popular speaker in the Southern Baptist Church. Many men come to hear her speak. One woman wrote on the web in a blog:

The very fact that this woman teaches men still doesn't seem to be of any concern for many people. I find that sad, considering God was extremely clear on women's positions and the teaching of God's Word. If a Bible teacher can't understand such clear commands, how in the world can she understand the deeper things—and obey them?

SCAM

Jesse Peterson is a rare conservative black minister who writes in his excellent book *Scam* that women clergy are disorderly:

We also must deal with the issue of women in the pulpit. Sorry, but I can find nothing in the Bible that gives any legitimacy to women being preachers and ministers over men and women. In fact, the Bible clearly states that only men should be preachers within a church. One example:

“Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” (1 Timothy 2:11-14)

Again, many feminist-dominated churches have turned God's order on its head by placing women in ministerial positions. This is an evil that must be overturned. If we ever wish to recover any spiritual life within churches, we must insist that only men be preachers.

I have seen, as I'm sure you have, black women preachers such as Juanita Bynum or Taffi Dollar, wife of Creflo Dollar, preaching with apparent great authority. We are seeing more and more of this, particularly in the black community. I've had several women preachers on my radio show, including Rev. Renita J. Weems, Ph.D., a speaker and author; Rev. Sandra Sorenson of United Church of Christ; and, most interesting of all, Sonia Brown, along with her husband Tom, of Tom Brown Ministries in El Paso, Texas.

All accused me of judging them when I pointed out areas in which they were falling short. They twisted the Bible to have meanings that aren't there, just so they could be comfortable and feel like they were in agreement with it. Amazing what the mind will come up with to justify itself.

God is not pleased that men have given up the leadership in their homes and in the churches too. This is the devil's plan—to reverse God's order and to create chaos. He's doing a great job of it so far, with the help of weak male church leaders and ambitious women.

The return of men to their proper roles as leaders in the family and in our communities is the only remedy which will cure what ails America. For without order, there is indeed chaos. And without order, families, communities, and nations are destroyed.

ONLY REMEDY

Unificationists need to speak out, like he does, against women being ministers. Jesse Peterson is right in saying that patriarchy is order and feminism is chaos. I like how he explains it that women leading men is the “devil's plan to reverse God's order and to create chaos.” His words are powerful and true. Jesse Peterson is absolutely right in saying that “the only remedy” that will “cure what ails America” is “the return of men to their proper roles as leaders in the family and in our communities.” Patriarchy is the root solution to our root problem of the breakdown of the family.

Ministers in Skirts

At www.patriarchspath.org Douglas Wilson posted this penetrating article titled “Ministers in Skirts”:

Believers very rarely fight strategic battles. When provoked, they sometimes fight effectively and well in tactical skirmishes, but do not do well outside their tactical radius. When some outrage can no longer be ignored, battle may be joined and the outrage attacked. But scarcely any believers see a pattern in the general mayhem. Very few generals can stand on a hill and consider all the movements of all the troops.

In our cultural wars, this is why the issue of women in the pulpit, or on the elder board, has been handled the way it has been— which is to say, ineffectively. Many good folks have dedicated themselves to fighting this thing as though it were a tactical issue. But it is not. In the current climate of unbelief, the proper exegesis of the Pauline teaching on the role of women in the Church will never settle anything.

The words seem plain enough. “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety” (1 Tim. 2:11-15). But here is the catch: the words are plain only to those who are willing for them to be plain. For those reckoned among the unwilling, the passage is full of mysteries.

Because woman is the glory of man, a wife should go to the local congregation with a covering of hair, a humble woman’s glory. And why is this? “For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (1 Cor. 11:8-9). It may fill all us moderns with regret, but such teaching cannot in any way be reconciled with feminism of any kind. But for those in the Church who want to conduct some kind of dialogue with feminism, the words present an exegetical obstacle course. How can we keep this wording, and thus remain evangelical, and at the same time get around what it says, and thus be theologically trendy? We need to look at the original Greek!

But the existence of debate within the Church tells us far more about the muddiness of our hearts than it does about the obscurity of any text. Those Christians who do see what these passages say will frequently be sucked into a tactical debate because they foolishly believe that their opponents have accepted the authority of the text. But this is not the case at all. Evangelical feminists have not accepted the (patriarchal) authority of the text; they are simply at that early stage of subversion where open defiance would be counterproductive of their purposes.

So what is our strategic position? How has this debate gotten a foothold? Why is there such an interest, in evangelical circles, to admit women into the leadership of the church? The answer is that we do not want feminine leadership; we want more feminine leadership. The men in our pulpits for many years have been simply jury-rigged women; when the request comes to bring in the real thing, on what principle will the request be denied? We cannot say that we must have masculinity in the pulpit because we do not have that now.

For well over a century in the American church, the norms of spirituality have been the standards set by a saccharine Victorian feminism. In the early part of the nineteenth century, like two mobs converging on a quiet crossroads, two revolutions merged to

produce this effect, and we have not yet recovered any understanding of what life in the Church was like before this happened to us.¹

The first was the rise of a sentimental and domestic feminism. Prior to the industrial revolution, the role of women in America was at the center of the economy. Women managed the home, manufactured the cloth, processed the food, fed the entire family, etc. But with the rise of industrialized wealth, the role of women shifted from producing to consuming. The women were, in effect, disestablished—and became decorative. Middle class women became a new leisure class, with money to spend, and time to fill. And one of the things they began to do was to write and read sappy novels.

The second factor was the sentimental revolt of ministers against the strictures of theological Calvinism. The older Calvinist establishment was perceived as austere and harsh (and in the Yankee culture of New England, it frequently was). This revolt had manifestations on both the right-wing and the left-wing. The left-wing anti-Calvinists were the Unitarians, who captured Harvard in 1805. The right-wing anti-Calvinists were the revivalists, typified by leaders such as Charles Finney, who were greatly swelled with a humanistic, democratic spirit which they all thought was the Holy Ghost.

All this occurred while the churches of New England were in the process of being disestablished, no longer receiving funding from tax revenues. More important than the loss of tax money, however, was the fact that these Congregational clergymen, long accustomed to their role as a central part of the Establishment, found themselves outsiders, now having to compete for parishioners, just like the lowly Baptists and frontier Methodists.

The women with time on their hands provided a ready audience for these ministers, and the anti-Calvinist ministers provided a suitably sentimental gospel for the women accustomed to their feminized literary entertainment. So an alliance was formed between the clergymen and the women, and a new spiritual norm was established within the Church.

All these developments, centered largely in New England, were not followed for the most part by the more conservative and agrarian South. But the new regime of feminization came to the Southern church as well. The War Between the States decimated the strong masculine leadership of the South for all intents and purposes.

The men were no longer leading because the men were dead. Since that time (exaggerating only slightly) southern churches have been run by three women and the pastor.

The literature of the nineteenth century was not reticent in propagating this new sentimental view of the gospel. In these stories, we see an iron regime of domesticity—feminine tastes and values are set up as the standard of godliness and as a genuine regenerative influence. The unregenerate man in the stories was of course worldly wise, and something of a rake, unless he is converted to . . . what? Until he was converted to see it her way, and came around to bask in the gospel of the feminine aura.

We are so besotted that current “traditional values” Christians are actually reprinting and circulating this nineteenth-century treacle as though it represented a biblical view of the world. But Elsie Dinsmore represents nothing of the kind. She simply stands for an early form of feminism, and conservatives who hail her piety are revealing that they do not know what has happened to the Church. Another example is the ancestor of our moronic WWJD bracelet—that book entitled *In His Steps*. The book was in many ways typical of the genre; the divine influence is mediated through a woman. Men can be converted by listening to a pretty voice. It reminds me of a time in boot camp when we were all entertained at chapel by a visiting singing group of lovely women. When the altar call was given, one poor sailor, thoroughly revived, went forward over the tops of the pews.

As a result of all these factors, a standard of feminine piety has been accepted as normative in the Church as the standard for all the saints, both men and women. Clergymen, trying to live up to their reputation as the third sex, have labored mightily to be what they need to be in order to maintain this standard. But try as they might, men are no good at being women. However hard they try, their attempts ring hollow. The pressure is therefore on to make room for those who can be feminine in leadership more convincingly: women. When the standards of Christian leadership are all feminine, the individuals most obviously qualified to be Christian leaders will be women. This poses a dilemma—why should we exclude women from leadership when they are so obviously qualified for what we call leadership? At that point we divide, with some calling for them to be included, with other reluctant conservatives admitting that women could do as good a job, or better, but still, we have to submit to this arbitrary pronouncement of Paul. For now.

When the background is understood, it explains many things about the contemporary Church. It explains why Promise Keepers, a

masculine renewal movement, was so easily diverted into a maudlin and weepy sentimentality. It explains why ministers cannot teach on certain subjects from the pulpit. It explains why Christians cannot articulate why women in combat is an abomination. It explains why the masculine virtues of courage, initiative, responsibility, and strength are in such short supply. We cannot resist the demand to let pretty women lead us for the simple reason that we are currently being led by pretty men.

So a skirmish here or there about women's role in the Church will never settle anything. This is why this particular debate, or that particular controversy, will always end, once again, in a stalemate, with the cause of the feminists slightly advanced. The pattern will repeat itself, again and again, until the conservatives finally cave in. They must cave because the feminist opposition is consistently able to appeal to shared assumptions and presuppositions. Until that changes, nothing significant will change. And when it changes, we will see a strategic battle joined.

We have not failed because our exegetical skills are rusty. We have failed because we have forgotten what masculine piety even looks like. When it occasionally appears among us, we are entirely flummoxed by it. But God gave the pattern of feminine piety to complement, not to rule. Headship has been given to men. When such headship is challenged, everything is out of joint, and nothing but repentance can put things right.

For a final example, in more ways than one, consider last year's evangelical attempts to sandpaper the Bible to a finer and more delicate texture. The reader may recall the situation was an attempt by the folks responsible for the NIV to alter the language of Scripture—fixing some of those pesky and troublesome gender spots. When the plan became public, there was a dust-up and howls of protest from all over. And the tactical skirmish was won by the good guys . . . for the present.

But with regard to the underlying issues, nothing changed. With regard to the contributing cultural pressures, nothing changed. With regard to the state of the Church, nothing changed. So when we consider all this, and the condition of the modern Church, there is really no reason to object to any such modifications in the NIV. There is really no reason to object to women in the pulpit of evangelical churches.

This is because modern evangelicalism has been covenantally castrated for well over a hundred years. It is high time they got some ministers, and a Bible, to match their effeminate condition.

WOMEN IN MINISTRY

Nancy Wilson posted this insightful article on www.patriarchspath.org titled "Women in Ministry":

Scripture encourages older women to teach younger women to be husband-lovers and children-lovers (Tit. 2:3-4). In the twentieth century, given modern media and transportation, etc. what does this look like? Are there any limits to ministry a woman may have to other women? What are the dangers and blessings associated with teaching women?

First of all, notice the nature of the teaching in the Titus passage is to be very home-centered. This is not narrow; it gives women a very broad spectrum of subject matter that can be covered. Teaching women to be "into husbands" and "into kids" must include many topics, ranging from personal holiness to methods of education. Just about any aspect of the faith taught in Scripture can be useful to the wife and mother. Any Bible-centered study could be used as a real tool, for a good Christian woman will be a good wife and mother.

But what else do we learn in Scripture? What other principles are laid out for Christian women that can come to bear on this subject of women in ministry? Today we have women in the Christian world who write books, edit women's magazines, travel on speaking tours, have radio or television shows, lead seminars, etc. If the teaching itself is biblical and Christ-centered, is it automatically to be assumed that the ministry is biblical and Christ-centered?

The first question to ask and answer is, "Who is this woman's husband?" Next we must ask many subsidiary questions. Is she fulfilling her ministry to him? Is he her priority? Is she helping him? Is her house in order? Is he leading her in this ministry? Is her identity as a Christian woman centered around her relationship to her husband?

If the answer to any of these is "no," then her ministry is likely independent of her husband, and it is much like a separate career; but because it is "Christian," it is somehow seen as a valid ministry. In contrast, because Scripture clearly teaches that the husband is the head of the wife, a Christian woman in ministry should clearly be seen as under her husband's visible headship. In other words, her ministry should be visibly connected to him.

This can be a real help to him, for her teaching can be a complement to his work. He can protect her from becoming too committed to ministry outside the home; he can see objectively whether she is keeping her priorities straight; he knows how she is doing spiritually and whether she is even qualified to teach. He can protect her from many temptations and lead her in her ministry to other women. This protection is a blessing. When people listen to or

read her teaching, it is organically connected to the head God has placed over her. This is obviously difficult if husband is always across the country, or if his name is merely listed in the book with the other “credits” in the fine print.

Scripture teaches that a wife is specially created by God to be a helper to her husband. When a woman in ministry becomes successful, independent of her husband, many temptations will accompany such success. She will be tempted to put her “ministry” ahead of her first calling as a wife and mother. She will be tempted to find more satisfaction and gratification in her “ministry” than in her calling to be a wife. Then comes the temptation to accept more and more speaking engagements, to like the financial independence, to work harder outside the home, get used to being successful apart from her husband, and to become more independent of him.

In some cases, husbands’ careers are considered inferior because they are not as lucrative, so the husbands quit their jobs to manage their wives’ “ministries.” This is so backwards. How can we expect God to bless a ministry that is in essence run by wives and supported by husbands? This is especially tragic when the career is Christian in name and the teaching is about being a “home-centered” wife.

Women have often been vulnerable to deception, and frequently they are self-deceived. The woman who sacrifices her own home, while teaching other women to be respectful and submissive wives, has been deceived and is deceiving others. This eventually becomes apparent when we read about the divorce. She has torn down her own house with her own hands.

By the time she recognizes the trap she is in, it is often too late. To quit and go home would be a public scandal; to openly confess sin would be humiliating; to ask for help would be to admit weakness; to fold up the ministry might put other women (or men) associated with the ministry out of a job. Then she realizes the cost is too great, so she continues to live the lie.

The church today needs godly teaching for younger women. It must come from godly older women. But godly older women need to be submissive to Scripture and submissive to their husbands first. Then, in a husband-centered context, they are protected from the hazards and temptations of the “ministry.”

At www.patriarchspath.org Rev. Jeffrey A. Ziegler posted this article titled “Covenant Versus Matriarchy”:

“He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.” (Psalm 105:8-10)

The sovereign Lord and Creator of all things visible and invisible advances his rule through-out time and history by means of the covenant, denoting that the God who created the universe reveals himself in history by laying down immutable ethical requirements, or law. In relationship to the law, God effects visible, concrete sanctions, which include blessings for obedience and curses for disobedience. Hence over time God's covenant-keeping seed is blessed and exerts dominion over the tribes and kindreds of the earth, even while the covenant breakers are accursed, diminished and eventually disinherited. Thus, the covenant is the great pivot around which history revolves.

In Genesis 12:1-3, 13:16, 17:1-13 and 22:17-18, the Abrahamic covenant is depicted. Promised to Abraham is greatness, honor, material wealth, increase, and a godly offspring, in order to bless and govern the nations according to the rule of God. It is instructive to note that God does not make covenant with Abraham alone, but also with his children. Turning to the New Testament and Galatians 3:14-29, we find that through the finished work of Jesus Christ, all that are elect in God are now counted as Abraham's seed and are heirs according to the same covenant promises and world-changing mission. Hence, a sacred trust has been passed to the generations of the saints.

According to our theme verses in Psalm 105, the Abrahamic covenant will be enforced for at least a thousand generations. Practically speaking, Christians must plan for the perpetuation of the Faith for many generations to come. The sacred trust of the covenant must not be passed only to the next generation, but that generation must be given the advantage of standing on our shoulders and advancing the Faith even further than we.

The Abrahamic covenant must be fulfilled comprehensively in time and history. Even the language of the Great Commission is draped over the structure of the Abrahamic covenant and renders the nations of the earth subdued to Christ's imperial throne. The task for the Christian parent is to transmit the covenant to his children and thus further the great engine of divine conquest.

Obstacles

There are myriad strongholds of indolence, ignorance and iniquity to be mastered as Christian Reconstruction progresses in time and history. Chiefly, the lack of confessional orthodoxy and the penchant for heresy in evangelical circles, the deleterious effects of dualistic and escapist thinking, and the rampant moral cowardice and compromise exhibited by American Christianity are all hellish fortifications that must be vanquished.

Nonetheless, while these issues are critical, I am far more concerned with the major impediments to godly patriarchal families transmitting the covenant to their offspring. Notice the covenant is

made with Abraham and his seed or children. Abraham is the federal head of his family and consequently patriarchal authority is established for the objective of covenantal succession. Covenantalism practically applied places on godly fathers the great weight, authority and responsibility for the covenant and its application.

Therefore, the great threat in our time to the perpetuation of the covenant is an anti-Biblical matriarchal perversion of Christianity and its resultant feminized culture. The prophet Isaiah warns of horrific results when women are ruling and ordering a nation (Is. 3:12). Traditionally, these verses have been interpreted in terms of women governing in civil polity. This was the dominant theme and backbone of Knox's arguments against Mary Queen of Scots. But the scope of Isaiah's warnings take in more than civil polity. In a larger sense, they address culture or a nation's state of being. A feminized, matriarchal culture strikes at the very core of covenantal succession for it decapitates patriarchal authority.

Feminized Ministers

Prior to the rampant Romanticism of the nineteenth century, Christian ministers were valued and esteemed for doctrinal precision and explicit dogmatics. The man of God was noted for his theological prowess, depth of education and skills in declaring and applying the truth of God's inscripturated will. In the twentieth century, his role has been feminized. Now, theology, doctrinal integrity, knowledge, and expository preaching are regarded as obsolescent. In other words, rigid beliefs are not conducive to warm spirituality. Instead, the modern cleric is esteemed for "motherly-nurturing skills." His religion is sentimentalized and ethics have become whimsical and based on "feeling God."

Matriarchal pulpits breed men who, rather than acting as the federal head of the family, take on womanly traits and call this "holiness." Notions of having a sweet and tender demeanor, domestication, sensitivity, and pietistic selfish introspection are highly regarded over leadership, courage, strength and law based ethics. Hence, families lack patriarchal leadership. Morality at best is subjective and what morals there may be are cultivated for the appearance of civility and not for honoring God. Accordingly, the immutable tenets of covenantal thought are circumvented in favor of an evolving ethic of feeling and emotionalism.

Ultimately the matriarchal-feminized religious paradigm attempts to change the nature of God from an august, all-powerful, transcendent being, to a sentimental, "seeker-sensitive" deity, who pines away for man "because he [God] is lonely." Hence, this feminized aberration of truth is actually a rival of orthodox Christianity and is an overt devilish attempt to abort covenantal succession through the destruction of fatherhood.

Conclusion

The Fifth Commandment requires the honoring of father and mother. Connected with the command is the promise of long days and inheritance. This command is much more than good manners and gentility shown to one's elders.

Rendering honor to father and mother means proper care, respect and diligence concerning the sacred trust of the covenant. Jacob was loved by God and thus esteemed the covenant, whereas Esau was hated by God, and consequently, sold out the covenant for a mess of pottage.

Fathers, we are compelled to throw off all extra-Biblical feminized ideas of "holiness" and are required to take the spiritual helm of the family. Fathers must catechize their children in the most holy Faith! Rise to the calling of you patriarchal covenantal responsibilities! Teach your children to rally to the covenant! Impart the indomitable spirit of the reformation to steel their minds! Raise their eyes to glimpse the radiant glory of the covenant and let the vision of Christ returning to a world made righteous salve their souls. Teach them to honor their fathers and mothers, not only in a direct familial sense, but also in an historical sense: their fathers in the Faith. Introduce them to Luther, Calvin, Beza, Knox, Owen, Cromwell, Charnock, Edwards, Whitefield, Hodge, Warfield and more. Let the fires of heritage forge their vision of destiny and kingdom conquest!

This covenant will be "commanded for a thousand generations."

I challenge Unificationists to be as clear and strong as those churches that have an absolute policy of not ordaining women.

CHAPTER THREE

WOMEN GETTING THE VOTE WAS AN UNMITIGATED DISASTER

At its website, Vision Forum Ministries (www.visionforum.com) had the following article titled “Biblical Patriarchy and the Doctrine of Federal Representation” by Brian M. Abshire:

From a biblical perspective, all human culture, in one way or the other, represents the effects of the underlying rebellion of sinful men against the rule of a sovereign God. Pagan cultures seek to de-throne God by worshipping and serving false gods (Rms. 1:20ff) incurring His righteous wrath on all their institutions (Rms. 1:26ff). Cultures given grace to repent of their ethical rebellion enjoy His blessings; i.e., personal peace, economic prosperity, healthy families, and stable social systems (Deut 28:1ff).

For those cultures in transition, remnants of the older worldview often struggle with the implications of the newer worldview. Hence, in ancient Rome, the perversion, moral decay and political tyranny of the Imperial system persecuted the upstart Christian covenant community that offered its members’ families justice, freedom and moral restraint. Yet even as the Roman patrician class died out due to sodomy, abortion and infanticide, the Christian community gained both economic and social power as God blessed the labor of their hands, and the fruit of their wombs.

We now live at the other end of the spectrum; after fifteen hundred years of Christian civilization, Christendom largely abandoned the Dominion Mandate in the 19th century and Western civilization returned to the ancient, pagan ideals of autonomous Man, rejecting the yoke of God’s Law. At first, this transformation promised freedom from the “tyranny” of Christian morality; but a hundred years later, we can now see that, the promise was a lie; our political governments have become new tyrannies, our economy ravaged by oppressive taxation, our popular culture sunk into a moral cesspit.

The Christian family, especially the role of the father, has been under relentless attack by the forces of secular humanism. Egalitarianism, though arising originally in a legitimate desire to allow all men, regardless of race, to enjoy the benefits of

Christian civilization, eventually came to enthrone the will of the individual and to decry ANY differences—including biological ones. In the past fifty years women were “liberated” from the home and promised that they could “have it all” including family, career and autonomy if they adopted humanist values. However, humanism has largely destroyed the American family; birth rates plummeted to sub-zero replacement levels, divorce rates skyrocketed, and millions of children, the victims of broken homes, are now at risk of multigenerational poverty, crime, and drug addiction; in effect becoming cultural parasites.

CONSISTENT, COMPREHENSIVE WORLDVIEW

The solution begins of course with personal regeneration and a lifetime process of sanctification. Yet, despite all the books, radio programs, seminars and special events that “focus on the family” unless Christians return to fundamental biblical presuppositions we will only see the family and the broader culture continue to decline. Let there be no mistake; ultimately, the kind of culture we build (or the kind that our children inherit) will be dependant upon whether we understand and apply a consistent, comprehensive biblical worldview. Christians conquered the pagan Roman Empire NOT through guerrilla movements, political action campaigns or sending our best and brightest young Christian minds to the prestigious philosophical academies specializing in Greek philosophy; no, the Christian church WON because we applied the Lordship of King Jesus FIRST in self-government, then in our homes and in our relationships with one another.

In the great battles of the 19-20th centuries, Christians lost all the institutions they had built to godless humanism as they saw their once world-conquering faith reduced to an empty, religious experience that had little effect on either their own lives, or the broader culture. By 1973, the humanists declared victory by declaring the murder of unborn children a constitutional “right.” They now control the economy, the political system, most of the media and popular culture.

However, one encouraging sign of God’s providential care of His people is that since 1973 He has begun to reawaken tens of thousands of Christians to the need of developing a consistent, comprehensive biblical worldview. One application of that worldview has been an attempt to recapture the biblical concept of the family, especially the father’s role.

While one cannot really yet call it a “movement”, the term “patriarchy” has made a return describing an attempt to develop

a counter-cultural model of the Christian family and by extension, a just Christian social order. Those who self-consciously identify themselves as supporting “patriarchy” are not yet united in just what this term entails but there are enough people affirming this view that many in the wider Christian community now believe them to be a “serious threat” that needs to be addressed. Books, web sites, journal and magazine articles are appearing in various places critiquing the “patriarchs.” Since the contemporary cultural model of the Christian family is clearly dysfunctional (i.e., 75% of children growing up in the “average” evangelical home will leave the faith by the age of twenty-five and divorce rates for Christians are approaching secular norms), many Christians are looking for an alternative model. While examining the reasons why the Christian family has crumbled so quickly is beyond the scope of one brief essay, it is worth our time to examine “patriarchy” as a viable, biblical alternative.

First, the name itself often leads some Christians to have a negative disposition before they have even considered the position. The word “patriarchy” conjures up images of a stern, Old Testament figure (perhaps with a long white beard), ruling his family with an iron hand, squelching individual initiative, oppressing women and micromanaging every aspect of his children’s lives. Since most will reject that image, we then also reject the concept, without actually evaluating what a “patriarchy” might be and whether or not it is something of which God might approve.

The word “patriarchy” simply means “rule by fathers” and stands in opposition to such alternative ideas as “oligarchy” (rule by elites), “monarchy” (rule by one—usually a king), “aristocracy” (rule by a privileged class), or “democracy” (rule by the “people”) etc. In all the above “systems,” rule by SOMEONE is inevitable; somebody must have the final authority for making decisions. Modern humanist culture has indoctrinated most people, including Christians, to assume that “democracy” is somehow the “best” form of government with the idea that everyone is “equal” and should have an “equal” say in everything. This idea of “democracy” has even infiltrated the Christian home with a widespread elimination of distinct roles between men and women and a subsequent devaluation of the authority of the parents. However, it might be interesting for the average Christian to learn that the men who gave us our “democratic” institutions, ushering in the most productive, freest and socially responsible cultures in the world’s history ALL rejected “democracy.”

The Reformers saw “Democracy” as an ancient Greek heresy contrary to biblical social and political theory. Instead, the greatest theologians of the Reformation affirmed the doctrine of “federalism” or “representation” based upon the model found in Genesis. In this view, one man stands for the group. Theologically it referred to Adam representing the entire human race (yet unborn) and therefore when he sinned, we all sinned in him. The corollary to this was Jesus being the Second Adam, standing in for His Elect; if we all died in Adam; we are all saved in Christ. Through federal representation, His death could atone for all His people’s sins (Romans 5:12-19).

The Reformers applied the doctrine of representation to the social and political realm when battling against the “divine right of kings.” They saw the biblical office of king as simply one of representation; the king as the supreme executive of a nation has a responsibility to those he represents. Hence, the king was not above the law, but under the law as God’s magistrate. Therefore, ungodly kings could be deposed and the people could choose a new representative. The Reformers found biblical warrant in the way that the Hebrews governed their republic in Scripture; the “elders” of the twelve tribes ELECTED the king; which was how Saul and David received their kingships (1 Sam 11:15, 2 Sam 2:4, 3:17, 5:3, etc.). Each tribe elected “elders” to rule over them and these elders then chose the king. Granted God first anointed the king; but the elders had to CONFIRM their “calling.” Solomon’s son Rheoboam LOST the Ten Northern Tribes because he insisted on being a tyrant so they refused to acknowledge him as king and Israel became a divided nation (1 Kings 12:16).

Hence, our modern concept of representative government, wherein the people choose leaders for themselves, is a direct application of the Reformation theology of Federal Representation and biblical precedent. Americans in particular are the direct heirs to this theology; the Declaration of Independence is a legal document listing the abuses of the English king and justifying removing him as our Federal “head.” The Constitution of the United States is an attempt to work out this same Federal theology in determining the proper balance between individual, God given liberties with the necessity for sound political government.

Thus, theoretically, the people elect as their representatives members of congress, the president, governors, mayors, city council members, sheriffs, judges, etc., to rule IN THEIR PLACE. Please note that this is NOT technically “democracy;” the President of the United States does not have to conduct a

referendum before making an executive decision; nor do the members of congress have to conduct an opinion poll before making a law. Each sphere of our government has legitimate, lawful authority to act in their given areas in the name of the people. If we, the people, disapprove of their actions on our behalf, then we recall them from office by electing someone else. We even derive our term “federal government” from the theology of representation.

Granted, in our modern political system we daily see horrible abuses of power from all three branches of our government; but these men derive their lawful authority to act (when they act lawfully) because they are the representatives of the “people.” They stand for us and act in our name. Hence, the older word to describe our form of government was “Republic” not “Democracy.”

Now what has all this to do with reforming the Christian family and evaluating “Patriarchy?” In effect, Western civilization WAS a “patriarchy” up until recent times and assumed as the normal means of governing not only households, but also entire nations. The English proverb “every man’s home is his castle” represents the cultural assumption, handed down from antiquity, that the father, as head of his household, WAS the federal representative of his own family to the broader community. In some sense, both monarchies and aristocracies were both developments of this same principle of patriarchy.

Until the twentieth century, Americans almost universally held to this doctrine of representation in some form or the other. The reason why women were not allowed to vote had nothing to do with women being considered “inferior” or “too emotional” (these values arose during the Victorian era and were themselves theologically and socially deviant) but rather because the husband and father was ASSUMED to represent the family to the broader community. By definition, there could only be ONE representative of the family just as there could only be ONE representative of the Human Race to God!

However, by the end of the 19th century, American Christians had largely stopped thinking in theological terms. Instead, an emotive, subjective religious “experience” (called Pietism”) emphasizing individual conversion replaced the comprehensive Christian worldview of the Reformation. As Christians failed to think biblically about all of life, they were unable to withstand either the new philosophies gaining ground in the universities or deal effectively with the changing social conditions of the Industrial Revolution. By the 20th century, American Christians

saw the “height” of Christian activism as banning alcohol while at the same time affirming a woman’s right to vote. Both ideas were unmitigated disasters; God has not allowed the civil magistrate to outlaw wine and God does not allow women to vote (cf. 1 Tim 2:11ff). But by ignoring God’s law, American Christians both destroyed their own credibility (the Prohibition era is STILL a matter of public ridicule and repealing prohibition set the legal precedence for pornography, sodomy and the acceptance of other moral failures) and the integrity of own families.

In regards to a woman’s right to vote; if husband and wife are truly “one flesh” and the husband is doing his duty to represent the family to the wider community, then what PRACTICAL benefit does allowing women to vote provide? If husband and wife agree on an issue, then one has simply doubled the number of votes; but the result is the same. Women’s voting only makes a difference when the husband and wife disagree; a wife, who does not trust the judgment of her husband, can nullify his vote. Thus, the immediate consequence is to enshrine the will of the individual OVER the good of the family thus creating divisions WITHIN the family.

Granted, many wicked men can (and have) abused their lawful authority, treating their wives with contempt, condescension and not always governing their homes according to God’s law. Yet do irresponsible or even sinful fathers justify undermining the divinely authorized family structure? One might argue that this was the actual intention; as men rejected God in the 19th century, they sought to build socialist utopias in the 20th. One of the bulwarks against socialism was and is the Christian family; self-governed men and women working diligently at their calling and given freedom from interference from the State will prosper economically and socially while raising sober, responsible children. Socialism however, must control EVERY aspect of society and therefore the independence of the Christian family is a direct threat. Hence, socialism must destroy the family and their interdependence, to remove it as an impediment to humanist control. No matter that, in doing so, the State destroys the wealth of that society, or that their interference in the family creates asocial deviants who clog the court systems and require building ever larger prisons; when men suppress the truth of God they become fools (Rms 1:20ff).

Rediscovering the biblical concept of “patriarchy” is a first attempt in countering modern, dysfunctional humanist cultural values. The godly family IS the foundation of the social order; God created the family FIRST, and then out of the family came

the state AND the church. Furthermore, there can be no legitimate doubt that the father, in the home, has genuine authority from God to govern the family; and both the wife and the children are required to submit to his lawful governance (cf. 1 Cor 11: 8ff, 1 Tim 2:11ff, Eph 5:22, 33). Not even the church is to take precedence over the father in lawfully governing his home (cf 1 Cor 14: 34).

However, biblical patriarchy cannot simply mean elevating the role of the father or it risks creating domestic tyranny in place of political tyranny. There are of course pagan concepts of patriarchy that are just as destructive to a divinely guided social order as the biblical one that reinforces and encourages it. Swinging to an ungodly extreme of the social pendulum will not bring about genuine revival.

The doctrine of representation provides a necessary theological presupposition that encourages genuine reformation in the family, and the establishment of a stable social order. The model for the Christian family is NOT the post-war “Father Knows Best” or “Leave it to Beaver” where an “all-wise” father governs a “ditzie” wife who vacuums in a cocktail dress. Instead, we must rediscover the father’s role in governing the family wisely and justly according to Divine Law as he represents the family to the outside world. We must also understand and accept that with authority comes responsibility; the family belongs to God, not the father. The father cannot govern any way he pleases but only as a wise steward of God’s people; and like unjust, tyrannical kings, God CAN and WILL depose us if we do not fulfill our responsibilities according to His law.

For example, biblical patriarchy never excuses, justifies or motivates godly men to devalue, denigrate or relegate godly women to “second-class” status in the home. Women are NOT inferior to men even if they are subordinate in their roles. Husband and wife are to be “one flesh;” which is more than a quaint euphemism for marital intimacy but rather a spiritual union of two individuals (1 Cor 6:16-17). Granted the wife is to respect her husband and submit to him (1 Ptr 3:1) but the husband is also required to treat her with grace, kindness and respect granting her honor as a joint-heir of the Kingdom, lest God refuse to hear his prayers (1 Ptr 3:7). In pagan patriarchy, the wife was often little more than a domestic servant and child-bearer (as in ancient Greece, the “cradle” of “democracy”) but in the biblical view, God praises the godly woman for her industriousness, creativity, aesthetics and business acumen (Pvbs 31:10ff). A wise man, understanding his duty as

representative, will therefore lawfully utilize all the assets of the family, including his wife's wisdom, gifts and concerns, for the common good of the family.

Furthermore, the biblical patriarch will understand that as the federal head of his family, he has a divine obligation to work, self-sacrificially for the sanctification of his wife just as Christ works for the sanctification of His church (Eph 5:23ff). While he has responsibility to provide for the physical welfare of his wife and children, fundamentally his most important task is to present his wife "perfect" in Christ and bring his children up in the "discipline and instruction of the Lord" (Eph 6:1ff). In both these tasks, he must not "vex" those under his care by being arbitrary, capricious, or self-serving. God gives the biblical patriarch his position of authority FOR the benefit of those under his authority.

The biblical patriarch thus assumes personal responsibility for teaching his wife and children; out of his "secret" worship, meditating on the Divine Word, (Josh 1:8) God equips him to minister to his entire household through family worship (Deut 6:4ff). Furthermore, as the federal "head" of his family, he adjudicates disputes, resolves problems and maintains justice in the home. Having argued in other places that the primary function of headship is judging rather than legislating, we will not duplicate that material here. However, our basic assumption is that the Moral Law of God is sufficient legislation; the task of any person in authority is to APPLY that law wisely and justly; i.e., the king to the political realm, the elders to the ecclesiastical realm and fathers to the family realm. Thus, the primary task of the biblical patriarch is to study the Law of God, meditate on it, immerse himself in it and then APPLY it to every area of his life and the lives of those under his care.

Furthermore, biblical patriarchy understands that as sons and daughters mature and get married, they form NEW covenant relationships that supersede their previous households (Gen 2:24). Godly marriage requires a transition of authority from the father, to the son. There is still a family relationship; albeit a transformed one. In pre-industrial cultures wherein most economic activity was family based, the setting up of these new households did not negate the broader family relationships; often sons continued working with and for their fathers. This meant that the "grandfather" retained SOME authority (as the head of the family business) while recognizing the legitimate family authority of his sons over their own households. Since the Industrial Revolution, most men no longer work for their fathers and often move far away from them in search of better

economic opportunities. While this sociological process has brought individual prosperity, it has been at the expense of the wider family; in earlier eras, families lived in close proximity, and the extended family provided work, welfare, and education for ALL of its members. With the fragmentation of the family due to industrialism and urbanism, the “nuclear” family is often unable to survive on its own. The State then steps in at taxpayer expense, to provide the social necessities that once the family provided.

Our point here of course is that in a biblical patriarchy, there are limits to lawful authority. While direct authority as a father ends when the children form new households, yet, there are also legitimate OTHER spheres of authority (such as a family business) that the biblical patriarch can lawfully employ. For example, a godly patriarch might well disinherit a rebellious, prodigal son, reducing the son’s status to that of a “servant” as a way of encouraging repentance (cf. Luke 15:19 with verse 31).

Only as a man demonstrates “domestic competence” in his own home is he then authorized by God to minister to the broader community (I Tim 3:1ff, Titus 3:5ff). Men, who have not demonstrated that their own wives and children are growing in godliness, grace and sanctification must never be entrusted with the souls of those outside their own homes (as in the church).

Different men will of course work out these basic principles in different ways; for example, finding an alternative to post-industrial economics, some men might establish a family business that employs his wife and children in profitable enterprises; others may have to work outside the home to provide for their households. Some men may decide that certain activities are counter-productive to the spiritual welfare of his family while other men decide differently; e.g., whether a wife may work outside the home or not until God blesses them with children. The basic principle is that God’s law is sufficient and we must not make rules where God Himself has granted liberty.

Since we are now three generations into the modern humanist interpretation of the family, rediscovering biblical patriarchy is fraught with danger. Since so many modern Christian men are too lax in leading their families, failing to teach and protect them, they risk losing them to humanist culture. In response, other men will be too strict with their families and hence risk “vexing” their children. There is also the danger that some men will over-react against the common emasculated concept of the modern “father” and will overcompensate by denying any authority other than their own; including lawful authority in the

church and State. The simple fact is that ALL Men will sin; they will sin against God and they will sin against their families. However, the divinely required methodology of dealing with that sin is by meditating and applying the unchanging standards of God's law, being humble before Him, recognizing and confessing that sin, and then through repentance, taking the appropriate course of action.

Thus, we ought to expect that in the process of trying to rediscover biblical patriarchy, some men will struggle with finding the proper balance. Some will confuse their own personal values with Scriptural ones—attempting to bind other's consciences without lawful warrant. Some men will no doubt err by being too protective of their children. Yet the solution is NOT to undermine the concept that the father is the federal representative of his family, both to God and to the world, but rather instruct him in his duties before God and encourage him in fulfilling his divine mandate.

Some of the ridicule, animosity and sheer contempt hurled at the "patriarch" movement is inexcusable and often made by those who seem to have accepted current cultural values as universal norms. Even the worst examples of modern "patriarchy" show more biblical warrant than the unconscious adoption of secular humanism commonly held by many "Christian" families. For example, some "critics" are aghast that some fathers want their sons to work in the family business rather than allow them to "explore" other "alternatives." Granted, a godly father as representative of the entire family will understand the doctrine of "calling;" that God has uniquely gifted each of his children and one of the parent's most vital roles is to assist the children in discovering and preparing for that calling. Some men might be tempted to value their personal pride over the calling of their sons—just as some former athletes insist that their sons must play sports, even if the sons do not have the gifts or the desire. However, the abuse of power does not negate the legitimate authority God delegates to any institutions; even David refused to assassinate the murderous Saul because he was "God's anointed." In the end, who is best qualified to help a young man find his calling—some stranger with unbiblical values, or his own father who loves and wants his son to be a success?

Others criticize the "patriarchs" for "idolatry" in elevating the family as the "center of life." However, what IS the center of "life?" Granted, the sovereign Lord has ultimate claim to all our love, worship and service, but this God established the family as the basic element of community; it was not good for the man to be alone, so God created the family. In the family, we find both

unity and diversity; many members but still one—just as there is one God in three persons. Many Christian critics appear to have unconsciously enshrined the post-industrial, segmented “family” with its emphasis on individualism as the ideal without questioning the underlying presuppositions.

THEOLOGY OF PATRIARCHY

Some have criticized the “patriarchs” for having the view that “the mother’s role is to bear children, cook food and keep her mouth shut.” If this accusation were true, then it would be a serious blow against “patriarchy;” however, one searches in vain for those “patriarchs” who espouse such a view. The godly “patriarch” lives with his wife in an understanding manner (cf 1 Ptr. 3:7ff) and represents HER views to the world as a part of his greater duty as her federal head. Yes, undoubtedly, many ungodly men tyrannize their wives; but the problem is their own personal sin — NOT the theology of “patriarchy.”

Finally, some criticize the “patriarchs” for not wanting to invest in an expensive college education for their daughters because we “we need more young ladies in law, school, medicine, the arts and so on.” Again, this criticism assumes a modern cultural value and established it as the norm despite the fact that it has no biblical warrant and constitutes social suicide. Even the radical feminists today admit that women cannot adequately function as both a “career” woman and mother. A simple examination of the birth rates for professional women shows that the more highly educated a woman becomes, the LESS likely she is to get married and the LESS likely to have children. Thus, this writer is actually encouraging brilliant Christian women to take a course of action that will mean cutting off their genetic inheritance for future generations! We do not need MORE female Christian lawyers, doctors or artists, but MORE godly women raising MORE godly children who will fill the earth and subdue it to the glory of God. And does it really make economic sense to invest tens of thousands of dollars for a woman to get an advanced education (often having to go into debt to finance that education) that she will NOT use if she accepts that her highest calling is to be a wife and mother? Thus, this “reformer” is actually encouraging a sociological system that impoverishes the family and reduces its ability to exercise godly dominion.

God requires fathers to govern their own households as a part of the Dominion Mandate and with the vast changes to social structure since the Industrial Revolution, many Christians have erred in trying to fulfill this duty. However, “teachers” in the

church are supposed to assist godly fathers in their dominion duties, not berate them because sometimes not every father gets it completely right. Yes, there are individual men who are insecure, intolerant and imperious; but the problem is not “patriarchy” but personal sin. The modern dysfunctional American family structure that so many “Christians” want to defend is a dinosaur, about to become extinct. Right now, cultures with strong, patriarchal views, rejecting the modern fragmented understanding of the family, have dramatically increased birthrates over the humanist West; and they are about to conquer Europe, Japan and the United States in the coming century through immigration. While Western “families,” exalting in the quest for self-fulfillment and individual actualization, decline, those who retain the older concept of the family, even pagan perversions of patriarchy, are increasing and multiplying.

Therefore, let those who earnestly seek a return to the biblical family carefully search the Scriptures to develop a consistent and comprehensive Christian view of the “patriarch’s” role. Let them meditate on the doctrine of “representation” and understand both the legitimate authority of the father, as well as the limitations of his role. Let fathers govern their homes wisely and justly for the benefit of the entire family not giving in to pride or arrogance. Let the “patriarchs” raise strong, self-governed sons who have discovered their calling and who will work diligently at fulfilling it. Let the “patriarchs” raise godly, modest and temperate daughters who rejoice in their duties as wives and mothers, teaching their children and managing the households. And as for the critics; let us not worry about them—they and the children they never bore, raised nor disciplined, will soon be a thing of the past.

He is correct in saying that women getting the vote was an “unmitigated disaster.” Let’s look at an argument he had for women not voting. He said in the article above:

In regards to a woman’s right to vote; if husband and wife are truly “one flesh” and the husband is doing his duty to represent the family to the wider community, then what PRACTICAL benefit does allowing women to vote provide? If husband and wife agree on an issue, then one has simply doubled the number of votes; but the result is the same. Women’s voting only makes a difference when the husband and wife disagree; a wife, who does not trust the judgment of her husband, can nullify his vote. Thus, the immediate consequence is to enshrine the will of the individual OVER the good of the family thus creating divisions WITHIN the family.

He is right in saying the vote divided the family. The most famous painter in American history is Norman Rockwell. He had several paintings showing a husband and wife disagreeing over a political party or presidential candidate. The fundamental unit of society is the family, not the individual. And a family is to be united and speak with one voice. Allowing women to vote destroyed the family because it destroyed the head of the house. It gave women the power to protect the family. The essence of government is force. Only men are qualified to deal with force in defense of the individual, family and nation. Women are not made to be able to fight the bad guys. Therefore they have no right in being in positions of power to lead and dictate to men how and when and where to fight. And getting the vote opened the door to women being actual police officers and soldiers. There have even been cases of husbands and wives belonging to the two opposing parties and running for office. Giving women access to government power is Satan's ultimate tactic to blur the differences between male and female and demoralize and destroy masculinity and femininity and therefore the family and nation. The man is to be the head of his house and represents his family at the voting booth. The wife may influence her husband at home but the husband and wife present a united front to the world.

Vision Forum is a great organization led by Doug Phillips dedicated to restoring traditional values. At their website www.visionforum.com they have a link titled "biblical patriarchy." When you click on the link it takes you to a list of speeches and articles about godly patriarchy. The following is excerpts from one of those articles titled "Should Christians Support a Woman for the Office of Civil Magistrate?" by William Einwechter:

With more and more women entering the political sphere and running for political office, the conscientious, biblically oriented Christian is confronted with the question of whether or not he should give his support and vote to a woman. This question becomes more pressing for many when the "best candidate," i.e., the most conservative, pro-life candidate in a particular race is a woman. A number of years ago, we in Pennsylvania were confronted with this issue when an articulate, pro-life, politically conservative woman (who was also a wife and mother) ran for governor of our state. Many Christians enthusiastically supported her. But not all of us were confident that this was the right or consistent thing to do. The following essay grew out of the concern over her candidacy, and seeks to address the larger questions of the acceptability of women magistrates and the Christian's responsibility before God in regard to supporting a woman for political office.

In approaching this matter, we need to first understand that these questions can only be answered from Scripture. Mere human opinion or reason is not sufficient for the Christian. The Word of God is the only infallible, authoritative standard for directing

us into the paths of righteousness. Only the Bible has the power to equip us for every good work (2 Tim. 3:15-17). The duty of every true follower of Jesus Christ is to obey His commandments (John 14:15), and, in fact, the sign that we are really His disciples is that we continue in obedience to His Word (John 8:31; 1 John 2:3-5). So then, if we are to be faithful to Christ, we must search the Scriptures to see what the Lord says in regards to the issue of women civil rulers, and whether it is permissible for Christians to support a woman for the office of civil magistrate. Second, we should recognize that the issue here is not the character or ability of the woman seeking the office; nor is it her spiritual condition, her views on the issues, or even if she is the “best” available candidate. The point in question is this: does the Word of God give us the liberty to place a woman into a political office where she will in some sense bear rule over us in the civil sphere? Or, to state it more precisely: is it biblically proper for a woman to hold political office, and thus rule over men? Has God ordained women to be civil leaders, or has He reserved this authority for men only? I believe that the Bible gives a definitive answer to this question: women are not permitted by God to hold political office and rule over men in the political sphere. There are four lines of evidence in the Bible that establish that women are not to hold political office. I will first set forth the biblical evidence that prohibits a woman from bearing rule.

The Biblical Doctrine of the Headship of Man Disqualifies a Woman for Civil Office.

The scriptural revelation of the creation of man and woman, and the scriptural commentary on their creation establishes the headship of the man over the woman. The text of Genesis 2:7 and 2:18-24 teaches us that man was made first, and then the woman was made to be man’s helper and companion. The Bible instructs us that this order of creation was by God’s design, and that it establishes the positional priority of the man over the woman in regards to authority and leadership. In setting forth the authority of the man over the woman in the context of the local church, Paul appeals to the creation order saying, “For Adam was formed first, then Eve” (1 Tim. 2:13). In another passage, Paul states the divinely ordained order of authority and headship: “But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3). Therefore, the Apostle Paul teaches that God has decreed that the order of authority be as follows: God-Christ-Man-Woman. Each one in this “chain of command” is under the headship (i.e., authority) of the one preceding him or her. Later on in this same text, Paul, as in 1

Timothy 2, calls upon the order of creation to show man's headship over the woman. He says, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (1 Cor. 11:8-9). The Bible explicitly states that the man has headship over the woman, and that this headship is not based on cultural factors, or even the fall; rather, it is based on the created order established by God Himself.

Now it is also plain in the Bible that God has ordained that the order of the headship of man must be maintained in each governing institution set up by God. There are three primary institutions established by the Lord for the ordering of human affairs. These are the family, the church, and the state. Each of these institutions has authority to govern within its appointed sphere. We could say, then, that there are three "governments" in the world: family government, church government, and state government. In each of these governments, God has commanded that men bear rule. The man has headship in the family (Eph. 5:22-24), the church (1 Tim. 2:11-14; 1 Cor. 14:34-35), and also by implication and command, in the state as well (1 Cor. 11:3; Ex. 18:21)

Could it be that the man has headship only in the family and the church but not in the state? No, this could not be, lest you make God the author of confusion, and have Him violate in the state the very order He established at creation and has revealed in Holy Scripture! If one is going to argue for the acceptability of women bearing rule in the civil sphere, then to be consistent, he or she also needs to argue for the acceptability of women bearing rule in the family and the church. Now it is true that some attempt to do just that; but their denial of male headship for the family, church, and state is really a rejection of the Word of God and is a repudiation of God's created order. And it is not sufficient to contend that it is acceptable to support a woman for civil ruler when she is the best candidate, unless you are also prepared to argue that it is acceptable to advocate a woman for the office of elder because she is better suited than the available men in the church; and unless you are also prepared to say that the wife should rule over her husband if she is better equipped to lead than her husband is.

Father often speaks against individualism and for the family. Here is an example of him speaking about family being more central than the individual:

The wife and children will come to obey the husband. This must happen before we really can enter the Kingdom of Heaven. So, this will be the predominant pattern in the Unification Church in

the future: centering on the mother, the children will become one and eventually come to the father and return. So the family is the unit, not the individual. (1-10-93)

Elizabeth Cady Stanton in 1848 wrote her goal of women getting the power of the vote and therefore the power to rule over men. She relentlessly pounded away in speech after speech and book after book that women were slaves under patriarchy. In one speech she said her revolution was the greatest “the world had ever seen, because it goes deep down to the very foundations of society.” The traditional family is the very foundation of society. Her crusade was to destroy the foundation of Judeo-Christian ethics—the traditional family.

She said, “...A question of great magnitude presses on our consideration, whether man and woman are equal, joint heirs to all the richness and joy of earth and Heaven, or whether they were eternally ordained, one to be sovereign, the other slave.... Here is a question with half the human family, and that the stronger half, on one side, who are in possession of the citadel, hold the key to the treasury and make the laws and public sentiment to suit their own purposes. Can this be made to change base without prolonged discussion, upheavings, heartburnings, violence and war? Will man yield what he considers to be his legitimate authority over woman with less struggle than have Popes and Kings their supposed rights over their subjects? No, no.” She was not intimidated by men in power. She fearlessly attacked the ideology of patriarchy in the home and society.

Stanton writes, “This is woman’s transition period from slavery to freedom and all these social upheavings, before which the wisest and bravest stand appalled, are but necessary incidents in her progress to equality.” They were stronger fighters than their opposition, especially women who were uncomfortable to fight against them because they were gentle and feminine. Feminists have been pounding away with their mantra that women are slaves in patriarchy for so long that virtually everyone believes their lie.

Feminists are unfeminine. They are pushy and noisy. Stanton continues, “Conservatism cries out we are going to destroy the family. Timid reformers answer, the political equality of woman will not change it. They are both wrong. It will entirely revolutionize it. When woman is man’s equal the marriage relation cannot stand on the basis it is today.” When women got the vote it did change the marriage relation and now men are not the leaders. She goes on, “But this change will not destroy it We shall have the family, that great conservator of national strength and morals, after the present idea of man’s headship is repudiated and woman set free.” She was wrong. When you destroy “man’s headship” you destroy the family.

She says that when men are not the head of the family and democracy has been achieved then marriage will be lifted to its true height: “To establish a republican form of government and the right of individual judgment in the family [she loves individualism] must of necessity involve discussion, dissension, division, but the

purser, higher, holier marriage will be evolved.” Are marriages “higher” and “holier” in her egalitarian marriages or in patriarchal marriages? The relations between men and women are worse today in our egalitarian culture than in her day when patriarchy was the norm.

The UM needs to fight this evil teaching. Unificationists must denounce democracy in the family and women voting. Stanton fought for divorce to be made easier and women to be independent financially to keep men from having any power over women. She taught Satan’s lie that men should not be the sole provider. She wrote it is a “false theory” that has been in “the minds of the human family for ages that woman is born to be supported by man and to accept such circumstances as he chooses to accord to her. She, not like him, is not allowed to control her own circumstances. The pride of every man is that he is free to carve out his own destiny. A woman has no such pride.”

When you get on this slippery slope of Satanic logic you always end with a denial of life and love. She criticizes her fellow Victorians for having large families calling it “a mere animal function that we share in common with the beasts of the field” that becomes “noble, healthy and happy” only if people stop just “adding numbers alone with but little regard for quality.” The result of this kind of thinking is that nations are now not procreating enough to replace themselves. Nations are literally dying because of the kind of thinking of Stanton putting down having many children. Stanton says that if men would not make women have so many children they could focus on quality instead of quantity. The truth is the opposite. As the family size decreased the quality became less.

She and her comrades won the war of ideas and now True Parents have to fight against a culture that values small families. Voices like Mary Pride who teaches that big families are of God are tiny voices in the wilderness today.

Stanton predicts that when women get the vote and end patriarchy men and women will have “health and happiness” and “a joy and peace that passeth all understanding shall yet be ours and Paradise regained on earth. When marriage results from a true union of intellect and spirit and when Mothers and Fathers give to their holy offices even that preparation of soul and body that the artist gives to the conception of his poem, statue or landscape, then will marriage, maternity and paternity acquire a new sacredness and dignity and a nobler type of manhood and womanhood will glorify the race!!”

I don’t see a nation of happy marriages. I see dysfunctional marriages and families. Egalitarians today think her revolution has created happier marriages than those in the past even though sociologists have proven the opposite. Communists, socialists, and feminists have a great idealistic dream but the result is a nightmare. Egalitarian marriages lead to the death of the family and the death of the nation.

Let's look at men and women who wrote words to counter the nightmare Stanton wrote of. Antisuffragists wrote many books and articles. One of my favorites is *Feminism: Its Fallacies and Follies* by Mr. and Mrs. John Martin. They give some good arguments against feminists and suffragists. They wrote the book in 1916 before women had the vote. He wrote the first half of the book; she wrote the second half. In her part she says that feminists have been like a child on a crying spell for 60 years and men should not give in to them: "Woman suffrage propaganda flourishes because it is the only remedy now being publicly offered as a cure for women's discontent. Because it does not comprehend the nature of her disease and refuses to admit what really ails her. Therefore it is a quick remedy, and will make her rather worse than better if she adopt it. It only tends to increase the force of that pressure which is driving her away from the home and which, when her trouble is correctly diagnosed, is itself the underlying cause of the distress."

"Nevertheless we who are opposed to votes for women, for reasons which seem to us wholly adequate, have most of us taken with regret the position of standing in the way of the gratification of their wishes — no matter how childish they seem to us — as expressed by so many women. There is no disguising the fact that it is our opposition alone, not that of our good-natured American men folk, which has prevented and will prevent suffrage from being given to women. Most mothers have found it expedient, however, when a child cries long and earnestly for something which, after all, cannot do it a great deal of harm, to grant its request. It seems the only way, for the moment to stop its crying, and the only way for it to learn how mistaken its desires were and how worthless their object. Therefore the writer would feel inclined to yield to the importunities of suffragists, who certainly have wailed piteously and kept up an unconscionable racket, for some sixty years or more — a long crying spell for a child of any age — were it not for the fact that to grant their plea means to work an even greater injustice upon other — and in her judgment — wiser, women who do not desire to vote."

She says women do not make things better when they enter the business world: "Suffragists assure us that their very presence in man's savage and barbarous world would soften and civilize it. Yet women have entered business by the thousands; have they altered business by their influence? They have entered journalism in shoals; have they effected any change in newspaper methods? Is the press any the less vulgar, less sensational, less prying, less scrupulous, for her presence in the editorial office? The press is susceptible to pressure, but it must come from the box office, from the advertiser, from the reader. Woman in the home, as reader, as buyer, as wife of an advertiser can affect journalism; as employee of the press she has no influence."

Volunteer instead of voting

Mrs. Martin says women should put their energy into volunteer work — not politics: “Women who are burning to be useful may be reminded that there are, in New York City alone, over eight thousand civic and philanthropic organizations, all shouting for helpers; and they never ask whether one has a vote or not. Yet one meets women who seem to be positively yearning to take part in ‘municipal housekeeping’ — whether they have made much of a success of their home housekeeping or not. The latter is so sordid! And, of course, there is nothing sordid in hiring street cleaners and garbage collectors or in superintending city dumps! Any work is inspiring if only it is not done at home! They would like to give the ‘feminine touch’ to city management.”

One of the most famous women campaigning for women to get into government was Jane Addams, the founder of Chicago’s Hull House, a community center for the poor. She crusaded for woman suffrage so women could influence legislation to solve domestic problems. She was also a pacifist and received the Nobel Peace Prize. In “The Modern City and the Municipal Franchise of Women” she wrote in 1910 that it was “going badly” in the cities and people there had “not yet learned to arrange its affairs satisfactorily. Unsanitary housing, poisonous sewage, contaminated water, infant mortality, the spread of contagion, adulterated food, impure milk, smoke-laden air, ill-ventilated factories, dangerous occupations, juvenile crime, unwholesome crowding, prostitution and drunkenness, are the enemies which the modern cities must face and overcome, would they survive.” Government, she says, must solve these problems: “personal welfare is now being considered a legitimate object of government.” People, she said, must “submit to a minute regulation of their affairs” because there is so much “selfishness” that must be “curbed” so they can develop “higher social feelings.” Women need to get into government because “men of the city have been carelessly indifferent to much of the civic housekeeping, as they have always been indifferent to the details of the household.” She says men are more concerned with “enemies” outside America and want to spend tax money on stupid things like “increasing the national navy” instead of dealing with the “details” of “health and welfare of young children” and men do not have “a responsibility for the cleanliness and comfort of other people.” Women have always swept their homes and should now form a “Bureau of Street Cleaning.” Women have always kept their homes “from the days of the cave dwellers...clean and wholesome” and should now create a “Bureau of Tenement House Inspection.”

JOHN LOTT

America went downhill fast when women got the vote because men listened to women and created our welfare state. The distinguished writer John Lott wrote a paper titled, “How Dramatically Did Women’s Suffrage Change the Size and Scope of Government?” published in the September, 1998 issue of the *Journal of Political Economy*. He proves that America went dramatically downhill because women got the vote. America went from having a limited government that the

founding fathers of America envisioned to being a big government, welfare state. He begins by saying:

This paper examines the growth of government during this century as a result of giving women the right to vote. Using cross-sectional time-series data for 1870 to 1940, we examine state government expenditures and revenue as well as voting by U.S. House and Senate state delegations and the passage of a wide range of different state laws. Suffrage coincided with immediate increases in state government expenditures and revenue and more liberal voting patterns for federal representatives, and these effects continued growing over time as more women took advantage of the franchise. Contrary to many recent suggestions, the gender gap is not something that has arisen since the 1970s, and it helps explain why American government started growing when it did.

One person wrote on the web:

John Lott has demonstrated a strong correlative link between women's suffrage and increased per capita state expenditures. The average increase in voter turnouts of 26 and 33 percent that occurred 25 and 45 years after the enactment of women's suffrage in a US state mirror the 24 and 31 percent increases in state spending over the same periods of time. He also concluded: "The two consistent results were: allowing female suffrage resulted in a more liberal tilt in congressional voting for both houses, and the extent of that shift was mirrored by the increase in turnout due to female suffrage. The effects are quite large."

Lott begins by giving the following two quotes:

It is not really surprising that this welfare state should breed a politics not of "justice" or "fairness" but of "compassion," which contemporary liberalism has elevated into the most important civic virtue. Women tend to be more sentimental, more risk-averse, and less competitive than men—yes, it's Mars vs. Venus—and therefore are less inclined to be appreciative of free-market economics, in which there are losers as well as winners. College-educated women—the kind who attend Democratic conventions—are also more "permissive" and less "judgmental" on such issues as homosexuality, capital punishment, even pornography. (Irving Kristol, "The Feminization of the Democrats," *The Wall Street Journal* (September 9, 1996))

Citing marriage as “a very important financial divider,” the American Enterprise Institute’s Doug Besharov suggests more married women did not vote for Dole because of a widespread sense of societal insecurity: “It is not that they distrust their husband, but they have seen divorce all around them and know they could be next.” The Polling Company’s Kellyanne Fitzpatrick is categorical: “Women see government as their insurance.” (Perhaps significantly, of the 24 million individuals working in government and in semi-governmental non-profit jobs, 14 million—58 percent—are women.) (*The Richmond Times Dispatch*, December 5, 1996)

Lott says: “For decades we have known that women vote differently than men. In the presidential elections from 1980 to 1996 the gender gap—the difference between the way men voted and the way women did—was: 14 points in 1980, 16 in 1984, 15 in 1988, 5 in 1992, and 17 in 1996 (Langer, November 8, 1996). According to Voter News Service election day exit polls, if men alone could have voted in the 1996 presidential election, Robert Dole would have been elected president by carrying 31 states.” He says that, “in the United States, with expenditures remained remarkably constant until the 1920’s.”

Lott writes:

We propose that giving women the right to vote changed the size of government. We examine several indicators of the size and scope of government, from state government expenditures and revenues to voting index scores for Federal House and Senate members from 1870 to 1940.

Conclusion

Giving women the right to vote dramatically changed American politics from the very beginning. Despite claims to the contrary, the gender gap is not something that has arisen since the 1970s. Suffrage coincided with immediate dramatic increases in state government expenditures and revenue, and these effects continued growing as more women took advantage of franchise. Similar changes occurred at the federal level as female suffrage led to more liberal voting records for the state’s two Congressional delegations. In the Senate, suffrage changed voting behavior by an amount equal to almost 20 percent of the difference between Republican and Democrat senators. Suffrage also coincided with changes in the probability that prohibition would be enacted and changes in divorce laws.

Lott quotes one paragraph from Irving Kristol’s article on how the welfare state is driven by feminism. Here is the rest of what he said:

Social issues and the culture wars that rage around them are often relegated to a position of secondary importance behind economic matters in political campaigns. As the culture wars have gained in intensity and prominence, however, social and economic issues have become intertwined, signaling a major shift not only in American politics, but also in American society.

Though both the media and the public were bored by the Republican and Democratic conventions, these were nevertheless among the more significant conventions in our political history. They gave signs of major changes now under way in the parties, a kind of slide into what, for want of a better term, we may call postmodern politics. As would be expected, the change is less obvious in the case of the Republican Party—it is, after all, our conservative party. But it was there. In the case of the Democratic Party, the change has already achieved a visible momentum.

This change can be roughly summarized as follows: The traditional attitude of both parties toward the welfare state has now been infused with contrasting cultural agendas. The economics of the welfare state is no longer a simple matter of arguments about balancing receipts and expenditures—though many conservatives still see it that way. The economics is now being integrated into the culture wars we are living through, so the issue of what kind of welfare state we shall have is now but an aspect of a profound division over what kind of country we are, and what kind of people we are, and what we mean by the “American way of life.”

Outside the Mainstream

Unsurprisingly, the Republican Party is not only resistant to such thoughts—it positively distrusts them. Republican eyes go blank at the very mention of “culture.” The party’s historic intimacy with the business community has led it to respect economists but to be suspicious of “intellectuals.” The party’s establishment has nothing against religion so long as it doesn’t interfere with golf on Sundays, and it regards those who take religion seriously, who talk earnestly about “values” and “virtues,” as “outside the mainstream.” Nevertheless, 20 percent of the delegates to the Republican convention described themselves as Christian conservatives—that is to say, they see their religious beliefs as telling them something important about the way we should conduct our lives. They know that there is a “culture war” going on because of the frustrations—even the

constant abuse—they experience. And they are the most dynamic force within the Republican Party.

At the 1992 Republican convention, Pat Buchanan asserted that there was a “culture war” going on in the United States, and for this he was excoriated, his speech being denounced as “inflammatory” and “extremist.” The Republican establishment quickly distanced itself from such distracting belligerency, and worked to retain the traditional conservative focus on economics and foreign policy. In 1996, this establishment was well prepared to stay on track, and the proceedings slithered along smoothly as the convention happily focused on the familiar issue of taxes.

Democratic Culture Wars

In contrast, this last Democratic convention was in effect a “culture wars” rally, though the organizers were careful to spin out much empty rhetoric about “family values,” without going into specifics. This irritated the media, which finds it almost impossible to think that “family values,” whatever they are, have anything to do with politics. At the same time, most of the journalists and commentators did have preconceptions as to what American politics is really about. They knew that a “newly energized labor movement,” represented at the convention, signaled a revival of the old liberal, now renamed “progressive,” coalition, a topic they have been writing about for years. What they preferred not to know is that only about 12 percent of American workers belong to unions today, and that at least half of these are white-collar workers who are employees of government (at all levels). What kind of labor movement is this? The majority of union delegates to the Democratic convention would describe themselves as “professionals.”

Nor was it mentioned even in passing that 50 percent of the Democratic delegates were women, had to be women, by virtue of an affirmative action, sexist quota. Why such a quota? No one asked, even though there seemed to be no evident political difference whatsoever between those women and their male counterparts. It is too bad the question was not raised because it might have alerted an inquiring mind to the deeper meaning of this self-imposed quota. It pointed to a major transformation of the Democratic Party. Specifically, it pointed to the feminization of the party—not only in the delegate count, which is of no great significance, but in the ethos that pervades the party, and in the policies that naturally flow from this ethos.

As Steven Stark recently wrote in the *Atlantic Monthly*: “Although many media accounts still give the impression that the [gender] gap [between the parties] is greatest on women’s issues’ such as abortion and an Equal Rights Amendment, men and women do not differ much on these issues. Rather, the gulf today tends to be on issues involving the existence and expansion of the welfare state.”

The American welfare state has had a feminine coloration from the very beginning, Mr. Stark points out. In Europe, the welfare state was created by trade unionists and socialists for the benefit of working people. In the United States, our welfare state was shaped, in large part, by the child welfare establishment—an establishment that provided “suitable” careers for women at a time when such careers were few, and devised appropriate policies that were women-oriented. (Various left-wing historians have made the same point, approvingly.) The result was a welfare state for dependent women and children and for the burgeoning “helping professions” that attend them.

It is not really surprising that this welfare state should breed a politics, not of “justice” or “fairness” but of “compassion,” which contemporary liberalism has elevated into the most important civic virtue. Women tend to be more sentimental, more risk-averse, and less competitive than men—yes it’s Mars vs. Venus—and therefore are less inclined to be appreciative of free-market economics, where there are losers as well as winners. College-educated women—the kind who attend Democratic conventions—are also more “permissive” and less “judgmental” on such issues as homosexuality, capital punishment, even pornography.

PC Redefined

This helps explain the amazing degree to which the Democratic convention was bathed in a pre-political pathos involving what journalists would once have called “sob stories” or “heartbreakers”—terms that contemporary liberalism has made politically incorrect. Some political commentators, even some liberal commentators, were vexed at such made-for-TV soap opera, and wanted to know where the political agenda was. Well, they were looking at it, but didn’t realize it. The message was: If terrible things happen to innocent people, government—and only the federal government, at that—is morally obliged to come to their rescue. Forget prayer, forget stoicism; hope is incarnated in the welfare state.

So powerful is this theme in our culture today that even the Republican convention had to make some gestures in this direction. But everyone understood that this was little more than copycat opportunism, while politicized compassion constitutes the very heart and soul of the Democratic Party.

This passion for compassion was so strong that it moved the Democratic delegates to ignore resolutely the issue of illegitimacy. The issue simply wasn't mentioned, even though illegitimacy—especially among teenage girls—and its sociopathic consequences are at the center of public insistence on the need for welfare reform. Both President Clinton and the convention refused to recognize this fact, even though Mr. Clinton had just signed a welfare reform bill. On welfare, the Democrats are, and will remain, in a state of denial. We should take seriously the hints from the White House to the effect that the president will gut the very welfare reform he just signed by manipulating the regulatory requirements. He will most certainly do it, after the election.

What Kind of Family?

It goes beyond this, however. We know that married women, and especially married women with children, tend to be much more conservative than single women. So when Democrats talk about the family, they never—but never—say anything that might suggest a household consisting of a mother, a father, and children. Assertions to the effect that “we are all one family” are a rather transparent rhetorical effort to delegitimize the traditional family as being the family, from which all other households are deviants, to a mild or radical degree.

The current breakup experienced by the American family is having a profound effect on American politics, as well as on American society. One can go further and say that the social problems we are confronting, problems either created or exacerbated by our welfare state, are making the welfare state a cultural issue as well as an economic one. The Christian right understands this, as does the secularist left. The “culture wars” are no political sideshow. Today, and in the years ahead, they will be energizing and defining all the controversies that revolve around the welfare state.

One person wrote on the web, “The Nineteenth Amendment caused government spending to skyrocket. Professor John Lott of the Law School University of Chicago proved statistically that it was women’s suffrage, and nothing else, which caused this unbridled government growth. Spending too much for government

destroyed private property rights, plunged the US into huge debts and destroyed personal savings.”

Feminism is a mental virus that wreaks havoc to all Three Blessings. It is like a cancer that spreads throughout every aspect of life. This virus from Satan is the root cause of every problem from divorce to financial decline. Let’s look at the result of women leaving the home and creating a welfare state that weakens individual, family and national economics.

If America had not gone down the road of the feminized welfare state in the 20th century it would be a debt-free nation. Men became like women and created the nightmare of debt we have.

It is crucial that the UM does not become feminized like the Democratic Party. We must fight against the trend of the welfare state that women leaders and feminized men push for. Charles Colson and Nancy Pearcey had an article in *Christianity Today* (November 11, 1996) titled, “Why Women Like Big Government” saying:

Men tend to want to shrink government, cut taxes, slash spending. But growing numbers of women support government social programs. Why? Because with the staggering increase in divorce and illegitimacy they and their children are more likely to be recipients of such programs.

In a recent *Atlantic Monthly* article, Stephen Stark notes that far more women than men supported the Clinton health-care plan because women are less likely to be covered by existing insurance plans (more of them work part-time). Likewise, women are more concerned about Medicaid and Medicare because they live longer. Finally, women are more likely to support Great Society programs aimed at the needs of the poor because mother-headed families tend to be poorer than father-headed families.

In short, the widespread breakdown of marriage and family has left increasing numbers of women without adequate economic support. Which in turn, Stark writes, has “led more women than men to be dependent on and supportive of government welfare programs.”

It’s a vicious cycle. Feminism gets women out of the home to compete with men. This breaks down marriage and family because it emasculates men. Then feminists push for big government to take care of them now that many men give up on being patriarchs who provide and protect their wives and children. As they achieve their goals of having big government programs replace patriarchs this demoralizes everyone even more. It is time to get off this satanic merry-go-round

and return to the values the founding fathers of America knew and most people have forgotten—limited government and patriarchal families.

Milton Friedman correctly teaches in his brilliant book *Capitalism and Freedom* that government's sole functions are limited "to protect our freedom both from the enemies outside our gates and from our fellow-citizens: to preserve law and order, to enforce private contracts, to foster competitive markets." It is very difficult for most women to understand this concept. They want to be taken care of and don't care who does it. John Lott is right in explaining that men are more inclined to understand that true economic security means keeping the government from regulating the economic activities of its citizens.

The result of women getting the vote is men became weak and women became disorderly. America became weak militarily because it was feminized. Many thousands of women knew how dangerous socialist/feminist/pacifists like Jane Addams were. They wrote books and articles against the relentless nagging and yelling of the suffragists. Finally men became exhausted fighting them and gave them the vote. New York State Representative Fiorello La Guardia in frustration told them: "I'm with you. I'm for it. I'll vote for it. Now don't bother me." Men gave in and bought the argument that they were unfit to be the final decision makers.

One of the most powerful arguments against the vote was that it would give women power that they should not have. That is the power to decide how government force is used. They shouldn't decide because they can not back it up by personally using force. Women are not made to fight; they are not made to be warriors. Since the women got the vote they have gone down a slippery slope where they are now fighting wars. The Martins explain how women shouldn't have anything to do with force because they cannot back up their vote. By getting their foot in the door, they have thrown it open and lost all protection from men. They write, "At a time when half the world is at war [they are talking about WWI] and the truth is made plain that the governments of all nations rest upon force, and that no law is worth a scrap of paper more than the force of the gun behind it, woman suffragists propose that women shall encumber government with special laws, which they themselves could not enforce, and which men must, therefore, be prepared to die for if necessary. The male voter is committed to the task of backing up his vote with his fist and his gun in case it can be enforced in no other way. A woman's vote has no guaranty behind it and therefore she can never be a citizen in the same sense that a man is a citizen."

"As boys playing 'soldier,' with sticks for guns, the woman voter carries a gun that won't go off. She casts her ballot when and where men suffer her to do so. She can neither secure the ballot nor hold it without consent. She may rail at this as much as she likes; but such is the case, and nobody is to blame for it except Nature, which made her the weaker. It is true that not every man could enforce his vote; the cripple could not. But, after all, disabled men are a handful; while disabled women (physically) are the whole sex. Moreover, the man's disability

may be temporary and he may one day recover his strength. But womanhood is an infirmity from which women rarely, if ever, wholly recover.”

“Many women think that they want the vote because they do not quite know what voting is about. They don’t realize that its object is to make laws. And laws, as every woman knows, are a nuisance. Who wants to be always making laws, always trying to rule and repress and regulate other people’s affairs? What pleasure can there be in perpetually worrying your fellow-beings with more laws; have they not troubles enough already!”

Mrs. Martin’s words of wisdom fell on deaf ears. She is a feminine woman. Feminists won and today we have women like Betty Friedan who are not feminine. Compare the two. Betty says we shouldn’t have fought communism in Vietnam: “Women are closer to life, I think. If women were 50 percent of the United States Senate, we would not have continued the Vietnam War year after year.... Those kinds of changes will take time — we’re still electing women officials who are really imitation men — but you will get a change in political behavior. Men will change, too, because they will have to share more and more of women’s work, including the rearing of children. In the last analysis, women are going to be the ones answering the question: What is it worth to die?” And women don’t want to die as readily as men will fight and die for freedom. If women were in the majority in the congress and we had a matriarchy do you think they would keep 37,000 troops of the U.S. Army in Korea? Wouldn’t they want to spend the billions of dollars on domestic issues instead of the military? This is why they should not be politicians.

The anti-Suffragists were called Antis. They knew women should not get the vote because it would destroy the family and endanger America, especially since the Bolsheviks took control of Russia in 1917. They knew that socialism was wrong and that problems must be solved through local organizations. Maybe the vote was inevitable to give women self-esteem. It was the wrong way to do it though. The experiment of Prohibition was called The Noble Experiment. Like Prohibition, women voting, hurt everyone and made matters worse. America declined domestically until now we have an epidemic of AIDS and divorce. Our foreign affairs have been a disaster. We were asleep at Pearl Harbor. We won that war but a few years later as men became weaker, we lost half of Korea and as time past and men became totally feminized, we lost all of Vietnam.

Admiral Fiske was a prominent leader and writer in America. In a speech in 1925 he “upbraided the peacemakers. He said the effeminization of our country was responsible for the unpreparedness with which we entered World War I. He cited Germany, Russia and Japan as strong, virile nations over against England, France and the United States as effeminized. When asked how we could get virile again, he responded, ‘Nothing can be done, or if it can I don’t know what it is. No man respects and admires women more than I do, but some women have faults and the fault most commonly found is a seemingly insatiable desire to interfere in matters they do not understand. War they understand least and from it they instinctively recoil. There is danger in this situation. Women now have the vote and outnumber

the men. There must be some action by the men which will bring women to realize that it is for their comfort and protection that all wars are fought. It is to the interest of women that they permit men to obtain the necessary armament. Only in this way can they be assured of the comfort and protection they need. In spite of themselves we must protect the ladies!”

Men did not teach the ladies. Richard Reeves wrote, “By the middle 1970’s, after a history of relatively low interest, women began participating in politics — talking and voting — at the same levels as men. And since there were more women — they live longer — their political ideas were inevitably going to become more important than men’s. They had become the majority in a country where the majority rules. Of course there could only be a majority if it was made up of people who disagreed about something with a minority. What American women and men disagreed about was militarism: they disagreed about going to war.”

“Polls, surveys, and political scientists — and years of plain conversation — showed that, whatever the situation, women were more opposed to military action than men.”

Gloria Steinem in the following quote shows how women were becoming more powerful and less understanding of power. She was young when the Korean War broke out. America had degenerated to the point it approached the war half-heartedly. America was stronger during the Korean War because women were not as influential to be pacifists in politics then. Steinem went along with the war. Later she would be a voice against Vietnam along with countless other women who had weakened America so much it totally lost that war. She said, “Women are more inclined to mistrust violence. We’re not trained for it. And it’s usually been used against us.... In high school, I remember the guys going off to the Korean War. Some of the girls cried, but there was a feeling it had to be done. Moreover, there was feeling it was the right thing to do. I don’t think that’s true anymore, for women or for men.”

Jeanette Rankin was the first woman to serve in the U.S. Congress and the only member to vote against U.S. entry into both World War I and World War II. Rankin was defeated in 1919 due to her antiwar stand. She was reelected in 1941 but served only one term, again because of her antiwar views. She was the only person in Congress to vote against the United States entering WWII after Pearl Harbor. President John Kennedy said of Miss Rankin “She was a blind isolationist and an impractical pacifist who refused to recognize the harsh realities of world conflict and national security.” When she cast her lone vote in not declaring war on Japan the top leaders of both parties went to her on the floor of Congress and tried to explain to her how important it would be if there was a unanimous vote and to have total unity in going to war. She refused.

The Anti-suffragists often wrote of how illogical and dangerous women would be when they got into the public realm. Miss Rankin is one of the most dramatic

examples showing that women have no place in government. The following quote is representative of the argument of those wonderful ladies who fought against the feminist campaign for the vote. It is from a magazine that is now out of print. It was written by Ella Winston in 1896. She said in her article "Foibles of the New Woman": "When woman revolts against her normal functions and sphere of action, desiring instead to usurp man's prerogatives, she entails upon herself the inevitable penalty of such irregular conduct, and, while losing the womanliness for which she apparently scorns, fails to attain the manliness for which she strives. But, unmindful of the frowns of her observers, she is unto herself a perpetual delight, calling herself and her kind by the new epithets 'new,' 'awakened,' and 'superior,' and speaking disdainfully of women who differ from her in what, to her judgment, is the all-important question of life: 'Shall women vote or not?' To enumerate her foibles is a dangerous task, for what she asserts today she will deny tomorrow. She is a stranger to logic, and when consistency was given to mortals the New Woman was conspicuously absent. Her egotism is boundless. She boasts that she has discovered herself, and says it is the greatest discovery of the century." This is a perfect description of feminists like Jeanette Rankin.

Mrs. Winston goes on to say that women had for the "past forty years" been "demanding of man" and "he has graciously granted her" those things. "She wanted equality with him, and it has been given to her in all things for which she is fitted and which will not lower the high standard of womanhood that he desires for her. This she accepts without relinquishing any of the chivalrous attentions which man always bestows upon her. The New Woman tells us that 'an ounce of justice is of more value to woman than a ton of chivalry.' But, when she obtains her 'ounce of justice,' she apparently still makes rigorous demands that her 'ton of chivalry' be not omitted." Women cannot expect to compete with men and be treated tenderly as ladies.

She says, "Woman asked to work by man's side on his level; and today she has the chance of so doing. The fields of knowledge and opportunity have been opened to her; and she still 'desires that of which her grandmother did not dream,' because, like an over-indulged child, so long as she is denied one privilege, that privilege she desires above all others. She has decided that without the ballot she can do nothing, for, in her vocabulary, ballot is synonymous with power." A house divided, falls. She goes on to explain how illogical women are. She says, "The New Woman is oftentimes the victim of strange hallucinations. She persists in calling herself a 'slave,' despite her high position and great opportunities." She says people are "weary" of the "constant" complaining of "would-be female politicians" who ignore their "privileges and the silent testimony of countless happy wives." Women she says are not to "make the laws, she trains and educates those who do, and thus is indirectly responsible for all legislation." This is a common theme in antifeminist literature a hundred years ago. Women are to be "indirect" and men "direct." Women are to be educators. The 20th century went to public schools because women got into government and changed the direction men were going. One of the problems in the 19th century was that men put women too high on a pedestal. They gave up too much power to women in educating their children and in church activities. Schools and the churches became

feminized. Men gave up spiritual leadership. They incorrectly saw women as purer and more spiritual. They got too caught up in physical work. Hardenbrook gives the history of this sad development in his book, *Missing From Action*.

Sarah Hale was one of those ladies who wrote and influenced Americans that women were spiritually superior. She was wrong on this but she was right about the dangers of the feminist suffragists. She goes into the argument that suffragists are illogical in that they can't back up their vote by being a soldier and fighting for their vote. The New Woman, she says is inconsistent when she says, "She who bears soldiers need not bear arms." She says the so-called New Woman, "has not the aversion to being represented by men on the field of battle that she has to being represented by them in the legislative hall and at the ballot-box."

She goes into the argument that women are more powerful in the home than in politics. If she leaves it the home will collapse and things will get worse. She explains how ridiculous it is for women to fight for prohibition laws saying, "When we read of women assembling together, parading streets, and entering saloons to create, as they say, 'a public sentiment for temperance,' it is but natural to ask, 'What are the children of such mothers doing in the meantime?' And it will not be strange if many of them become drunkards for the coming generation of reformers to struggle with. The New Woman refuses to believe that duty, like charity, begins at home, and cannot see that the most effectual way to keep clean is not to allow dirt to accumulate."

She explains that women are different than men:

It was the New Woman's earliest, and is her latest, foible that woman is superior to man. Perhaps she is. But the question is not one of superiority or inferiority. There is at bottom of all this talk about women nature's inexorable law. Man is man and woman is woman. That was the order of creation and it must so remain. It is idle to compare the sexes in similar things. It is a question of difference, and the "happiness and perfection of both depend on each asking and receiving from the other what the other only can give."

For woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.

Sentimental and slavish as this may sound to many ears, it is as true as any of the unchanging laws governing the universe, and is the Creator's design for the reproduction and maintenance of the race.

What a great lady this is. The women of the UM should follow in her footsteps and fight feminism.

One man, Henry Wood, gave a speech at an anti-suffragist meeting in 1918 during WWI saying, “this was no time to unman the Government by this foolhardy jeopardizing of the rights of both sexes one wonders at the spectacle of strong, masculine personalities urging at such an hour the demasculinization of Government ... that this from now on is a man’s job — the job of the fighting, the dominating, not the denatured, the womanlike man.” He said, “The woman suffrage movement was hopelessly given over to pacifism in its extreme socialistic form.” In closing he said that “for any sentimental or political reason it is a damnable thing that we should weaken ourselves by bringing into the war the woman, who has never been permitted in the war tents of any strong, virile dominating nation.”

One of the main arguments against women getting the power of the vote was that it would destroy the home. Traditionally the man represented the family. The family had one voice. With the vote, the family would have two different voices. One Brooklyn antisuffrage group in 1894 wrote, “the household, not the individual is the unit of the State, and the vast majority of women are represented by household suffrage.” They correctly saw that there would be an escalation of the war between the sexes that one book said “would rip the family in half. Pointing to the higher divorce rate, for example, Alice J. George warned that ‘Woman Suffrage Is The Last Straw In Many A Family.’ And without the family, American society would crumble Fundamentally, then, the antis were defending the spheres assigned to each gender.”

Francis Parkman was a leading historian in his day who is best known for his book *The Oregon Trail*. In “The Woman Question,” (*North American Review*, October, 1879) he wrote, “High Civilization, ancient or modern, has hitherto rested on the family. The family, and not the individual, has been the political unit, and the head of the family, in esse or in posse, actual or prospective, has been the political representative of the rest. To give the suffrage to women would be to reject the principle that has thus far formed the basis of civilized government.” He is right. Women voting is uncivilized.

In *American Journey* Richard Reeves writes, “Howard Phillips, a former federal official, was the national director of a lobbying group called the Conservative Caucus. In a speech to a ‘Pro-Family’ conference of California Citizens for a Biblical Majority in June of 1980, he said: ‘The family is increasingly being eliminated as the basic unit of self-government in America and being replaced by state control over the individual In the eighteen-hundreds, legislation was enacted which freed the wife of economic dependence on the husband. [Women] were given property rights We saw how women were liberated from the leadership of their husbands politically ... we had one family, one vote. And we have seen the trend toward one person, one vote. And the ultimate extension of this philosophy has been the sexual liberation of the woman from the husband as our government and as our established elites in America have condoned adultery,

promiscuity and other forms of immoral behavior which undermine the family....”

One of the most distributed magazines of the Antis was *The Woman Patriot*. Even after 1920 it continued for years to fight as it said in its masthead, “against Feminism and Socialism.” In one issue it said, “The suffragists are bringing us to the culmination of a decadence which has been steadily indicated by race suicide [low birth rate], divorce, breakup of the home, and federalism, all of which conditions are found chiefly in primitive society.” They were right. America’s birthrate plummeted and divorce skyrocketed. One woman liberal writer of today said this about the efforts of the Antis, “How do you explain this hostility? The tempting answer is privilege and paranoia — a defense of male power and a hysterical fear of change. But this quick answer does not help us understand exactly what the antis were afraid of nor, still more puzzling, why so many women opposed their own enfranchisement. If we listen to what the antis said, we can hear beneath the furious, sensationalistic, often silly rhetoric a profound fear of social disorder.” Now women have “hysterical fear” of patriarchy. Everything has been completely turned around. Today we have women like Gloria Steinem who says, “We don’t just want to destroy capitalism, we want to tear down the whole f.....g patriarchy.”

THE LOST GENERATION

Men lost patriarchy when they gave the vote to women in 1920. The nation should not have rejoiced over that. The *Kansas City Star* proclaimed: “The victory is not a victory for women alone, it is a victory for democracy and the principle of equality upon which the nation was founded.” The Democratic candidate for President, James Cox said, “The civilization of the world is saved.” The opposite was the truth. It was a victory for Satan and civilization was not saved. It became lost. The World War I generation has also been called “The Lost Generation.” Ernest Hemingway popularized the term in his novel, *The Sun Also Rises*, that had the line “You are all a lost generation.” One encyclopedia said, “The ‘Lost Generation’ were said to be disillusioned by the large number of casualties of the First World War, cynical, disdainful of the Victorian notions of morality and propriety of their elders and ambivalent about Victorian gender ideals.” Rejecting the patriarchal values of the Victorians will make you disillusioned and cynical.

1920 — TURNING POINT

The 1920s was the greatest turning point in human history. The Messiah was on earth and Satan worked feverishly to make people weak and disorderly so they would reject him. He did everything he could to make it hard for the messiah. He gave the world his values — anti-patriarchy and anti-capitalism. He made women lose their femininity by taking away their role of mother. He made women have fewer children. He made their clothes skimpy. He enticed them to rebel and go into the workplace and to vote. One book said it this way:

There were many kinds of American deaths during the First World War — not only 115,000 doughboys, not only the Wilsonian illusions of worldwide capitalist democracy, but also the Victorian concepts of manliness and womanliness. The men who returned home found themselves in a bewilderingly new culture. Amid the raucous beat of the Jazz Age, the flapper danced and drank and smoked, talked bluntly of sex and often did something about it, demanded the right to a home and a career. In short, she was saying that she was as good (or as bad) as any man.

The flapper brought with her a sudden shift of cultural generations. Older feminists regarded her as a traitor to their ideals of equality. And men responded with discomfort or dismay. They still understood their role in old-fashioned manly terms — as patriarch of the breakfast table, as breadwinner in the marketplace, as roughrider on the range.

These notions were becoming daydreams, however. An increasingly liberated younger generation of middle-class women was over-turning the Victorian code of “purity.” An increasingly urbanized, bureaucratized society was rendering patriarchy into a masculine mystique. In the history of American sex roles, the 1920s marked the beginning of modernity.

There began an increase in divorce and a drastic decline in the birthrate. One book said:

The American family was in crisis. Social scientists were persuasively documenting the situation, and then, in 1903, the president of the United States himself gave a name to it. With his talent for the pungent phrase, Theodore Roosevelt announced that Americans were committing “race suicide” ... If people read the divorce and birth rates as evidence that the home was tending toward collapse, how did they explain the peril? There was a “theme” to who to blame, they blamed the women. According to the *New York Times*, for example, nine-tenths of New York mothers had undermined their household systems by buying ready-made food at delicatessens. Others blamed the wives decisions to take jobs outside the home. Ida Tarbell, herself a famous journalist, rebuked those of her sex who perverted their feminine qualities by doing the business of men. Professor Ward Hutchinson told the American Academy of Medicine that the employed woman “commits a biologic crime against herself and the community Any nation that works its women is damned and belongs at heart to the Huron-Iroquois confederacy.”

Later this book says, “‘A race is worthless and contemptible,’ said Theodore Roosevelt, ‘if its men cease to be willing and able to work hard and, at need, to fight hard, and if its women cease to breed freely.’ He was echoing the truisms of three Victorian generations before him. Social progress began at home, the warm greenhouse lovingly tended by a woman. When the last Victorian generation, born in the 1850s and 1860s, discovered rising divorce rates and declining birthrates, it saw the ethical order being undermined. And it blamed women, at least certain women.”

One person wrote that one of the greatest revolutions in history took place in fashion. Modesty ended in 1920 when women started showing lots of skin:

The flapper’s short skirt was probably the single biggest change in women’s clothing in all of Western history. Through centuries of changing styles, women’s legs had always remained hidden. In the Victorian era, skirts touched the floor, and legs could not even be mentioned in polite company. As late as 1918, women greeted returning soldiers in skirts not much shorter.

Behind these fashions lay a shift to a new conception of women’s nature, and of the relations between men and women. Changes in the social landscape were making Victorian notions of separate spheres obsolete.

PATRIARCHY AND ARRANGED MARRIAGE

When women gave up the traditional values of the past for feminism they gave up the protection of patriarchs. The tradition of chivalry in courtship was replaced by dating. Patriarchal cultures favor arranged marriages over dating because fathers matter. Michael Gilbert writes in his book *The Disposable Male*:

The majority of the world’s marriages are still arranged. Those with a direct stake, aside from the bride and groom, are their parents, whose genetic future rests on the fruitfulness and endurance of their children’s union. Preferring their own instincts—or the seasoned calculations of a matchmaker—rather than the huckster called love, in many cultures parents impose lifelong intimate partnership on their children.

Barely half the men in the world and a little over a third of the women get to choose their spouse. This gender disparity arises because, in stark evolutionary terms, the family of the bride is generally understood to have the precious asset, thus the more valuable bargaining chip. ... In some cases, the bride and groom will not set eyes on each other before they are united in eternal union. As in, forever.

Since the turn of the century the patriarchal family has been destroyed and the individual is now supreme. Women felt they did not need men to protect them because they would compete with men in the marketplace. Gradually the idea that girls would focus on getting themselves ready for their career as homemakers gave way to planning a career outside the home. In *Your Girl* Vicki Courtney writes:

I am a collector of old magazines. I own quite a few *Seventeen* magazines dating back as early as 1950. It is amazing to compare the *Seventeen* magazines from the 1950s and 1960s, prior to the onset of the women's liberation movement, to *Seventeen* magazines of today. Sprinkled throughout the earlier magazines are multitudes of advertisements for Lane hope chests, engagement rings, and sterling silver flatware. One ad for silver flatware read, "You've chosen your pattern—you've bought your first piece. It's a symbol of the home you'll have someday."

She goes to say the ads disappeared in the 1970s and were replaced with "ads for makeup, hair care products, and raunchy clothing lines."

In a recent newspaper article where I live the top academic high school seniors were interviewed. Every one of the girls were going to college and graduate school to become everything from dentists to college professors. One girl had been admitted to Annapolis military academy. She had high test scores in math and had been a cheerleader. Not one of the girls said her goal was to be a full-time stay-at-home mom. These girls are planning to take jobs away from men. Some think that feminism's goal of getting women to work outside the home does not take jobs away from men. Is the high school senior going to the elite naval academy taking a job away from a man? Yes. When you see a female cop is she taking a job away from a man? Of course she is. Sadly you will see the same thing at the Familyfed.org website. There you will see some Second Gen sisters graduating from High School and planning on becoming a professional of some kind. In other words they are going to have a career. I have never seen a sister who said her goal was to be a helper to her husband, stay-at-home mom and have a ton of kids. The First Gen parents have blended in to the world around them. They should have kept their children out of schools and home-schooled their children. First Gen fathers should never let their daughters live away from their home attending some stupid, liberal college that indoctrinates women to have careers outside the home.

Vicki Courtney writes:

We have the women's liberation movement to thank for the fact that few men open doors for women and surrender their seats to women. Women have been taught that they are far too independent for that. For heaven's sakes, we wouldn't want men to respect us, would we? Besides, why bother with that kind of

respect when women can get respect for so much more—like plunging necklines, bare midriffs, and painted-on jeans. Now that’s progress! In times long past, men had to pay a cover charge to see women dressed like that. I must remember to pen a thank-you note to Ms. Friedan and Ms. Steinem for spearheading a movement that has redefined respect when it comes to the opposite sex.

It would be easy to view motherhood as a low-ranking job, given the limited attention it receives in our society. I’ll admit it was hard for me to view motherhood as a worthy call after being thoroughly brainwashed by feminist ideology.

A recent Barna study revealed that only 4 percent of teens look to the Bible when making moral decisions in life. A whopping 83 percent said they make moral decisions based on “whatever feels right at the time.”

In a textbook for a college course on marriage and family titled *Marriage and Family: The Quest for Intimacy* the authors put down the traditional family saying “If we define a traditional family as one that is composed of an employed father (the breadwinner), a stay-at-home mother (the homemaker), and children, then it is clear it is now the choice of a minority of Americans. Most people no longer regard that arrangement as practical.” They teach that women working is better than staying home, “On the whole, then, wives who work outside the home are mentally and physically healthier than those who do not.” This is the reason why no one should take a college course on marriage and family in our colleges and universities.

A liberal reviewer of this horrible textbook writes: “Offering the most positive and practical approach to the study of marriage and family life with a manageable amount of sociological theory and research citations, this text is centered around the theme of enhancing intimacy within marriage and the family. While providing a comprehensive overview of the progression from dating to marriage and family, the authors systematically draw out principles that students can use to protect and nurture their own intimate relationships, making this not only a text, but a practical guide for students as well.” This is Satan’s guide to marital and family unhappiness.

The old-fashioned treatment of women as the “weaker sex” who needs to be protected began to end in 1920. It was normal to read in etiquette books published before 1920 that men should give their seat to any woman on a crowded train or ship. One of the most popular etiquette books in the 19th century was by Arthur Martine who wrote *Martine’s Hand-Book of Etiquette, and Guide to True Happiness: A Complete Manual for Those Who Desire to Understand the Rules of Good Manners, the Customs of Good Society, And to Avoid Incorrect and Vulgar Habits*. In 1866 when he wrote his book he says this to men who see a woman without a seat on a crowded train: “Should you see a lady come alone, and if the

seats in the car all appear to be filled, do not hesitate to offer her yours, if you have no ladies in your company. And should a lady motion to seat herself beside you, rise at once and offer her the choice of the two seats. These are but common courtesies that every well-bred man will at times cheerfully offer to the other sex.”

Times have changed. Now we have to deal with feminism that has soured the relations between men and women by rejecting chivalry. In the popular best-seller *Miss Manners' Guide to Excruciatingly Correct Behavior* published in 1983 we read this by the author Judith Martin: “In one area alone, Miss Manners has noticed, women have achieved total equality. Even in the most unenlightened of men are now allowing women to stand up on crowded buses while they, offering no argument at all, sit in comfort. This is a complete triumph for equality because it is extended to all women.” Because all men used to give up their seats for women they didn’t think twice about giving up their seat on the lifeboats on the Titanic.

Vicki Courtney writes:

Whatever happened to Old-Fashioned Chivalry?

If the Titanic were to sink today, only a little more than a third of men would give up their spots on the lifeboats to women outside of their immediate families. This is according to Pittsburgh’s *Post-Gazette’s* “Titanic Test,” where two hundred men were interviewed. This should come as a relief to many feminists who have long scorned the preferential treatment gentlemen have historically extended to women in the name of good manners and chivalry. How ironic that they find disrespect to be the indicator of respect. On a recent flight, while wrestling to get my bag in the overhead bin, a nice gentleman came to the rescue. He kindly asked if he could help, and of course, I welcomed his assistance. I thanked him for being one of a dying breed of gentlemen (just loud enough for the other male cads who had remained seated). He commented that he had been trained from an early age to be courteous and extend a hand to women in need. He shared that, at times, women have smirked at him for opening a door or offering a seat. I wonder if these same women would smirk at him if he were to offer his seat on a lifeboat while on deck of a sinking ship. Somehow I doubt it.

Chivalry is a word that sparks imagery of the Middle Ages and the days of wandering knights. It was a point of honor for knights to protect others, even at the cost of personal hardship. Respect for women was an important part of the knight’s code and formed a basis for many of the rules of politeness in our culture today. Unfortunately, those rules are not always followed.

She writes in her book of a time her family was on a bus in Disney World going back to their hotel after a long day of walking. Her husband and son gave their seats to women but the other men on the bus did not give up their seats to women who were struggling with small children. Most men today do not even give up their seats to pregnant women. This is the result of feminists destroying patriarchy.

In the book *Boundless As the Sea: A Guide to Family Love* we read:

Just as the bodies of men and women are constructed differently, so their roles in marriage and family differ. A man is endowed with a mind and body fit for hard labor and an aggressive public life. A woman has the sensitivity necessary to nurture the relationships within the family. The complementarity of male and female makes for a strong and delightful attraction. In their love men and women should honor each other's distinctive roles and contribute their different abilities for the welfare of the whole family.

Feminism has not increased the love between men and women.

The general respect accorded to women has degenerated in our society in spite of and perhaps because of increased consciousness of "equality." Women's sensibilities are no longer considered more delicate than men's. Phrases like "Don't swear in front of a lady," once common parlance, are no longer heard. There is longer a consciousness of protecting or shielding women, even when they are nurturing impressionable children. The worst possible language is thrown around on the street in front of mothers. Society shrugs. If we are all equal, then we must all be the same. The role of wife and mother no longer commands as much special respect and support as it once did.

When I was eight months pregnant, I was riding to New York City on a suburban commuter train. The clientele of the train was predominately male, white, and well-heeled. No one offered me a seat. I stood for forty-five minutes, obviously pregnant, while men hid behind their newspapers. The conductor could not refrain from loudly remarking upon the men's collective rudeness. If motherhood is no longer a valued role, how can we expect anyone to respect or make special allowances for it?

The sense of the specialness and uniqueness of women and their ameliorating role in the family and society have eroded in the name of career and sexual equality. True respect has eroded.

Erich Fromm said [in his book *The Art of Loving*] that equality used to mean “that we are all God’s children, that we all share in the same human-divine substance, that we are all one. It meant that also that the very differences between individuals must be respected...” That sense of equality has been lost, he said: “Equality today means ‘sameness’ rather than ‘oneness.’ Equality is brought at this very price: women are equal because they are not different any more.” That is a high and unnatural price to pay for so-called equality. The differences between men and women are a free gift of nature which can humanize the public arena as well as the private.

Families of true love honor the natural diversity of roles and personalities and end by achieving true equality.

A female student (class of 2007) wrote this in her college newspaper:

Don’t patronize women with your seat-giving

The women of Texas A&M do not need to be “allowed” onto the buses before males or “allowed” to sit whilst the men so heroically stand in order to illustrate their masculine prowess and of course their extreme thoughtfulness by being sensitive to the fact that women must not exert themselves by such strenuous activity—as dare I say, standing or waiting in line for a bus. The notion that a true “gentleman” physically protects his “lady” (i.e. door-holding, bag-carrying and seat giving) from the external world is extremely patronizing. Furthermore there is absolutely no need in the 21st century for this denigrating, outdated concept of chivalry to be practiced at all. As anybody who has ever waited in a line, they know the philosophy of first come, first served—and as it should be. I never see males giving other males their seats or carrying their bags and if a female ever offered her seat to a male, he would laugh and loudly protest so as to not be emasculated. When men refuse the same acts from women they are reserving the right to be polite and friendly only for themselves and women are then reduced to the receivers of male generosity. How can women ever be considered fully equal when we are constantly being shown that we are inferior through such condescending acts?

Why would men care to treat women as women when they dress like men is an insightful idea from a woman who wrote in the website ladiesagainstfeminsm.com:

What would happen if Christian women rejected the feminist culture? It was obvious to me that dressing immodestly was

wrong, and I was concerned over the immodest dress that flooded even Christian circles, but modern-day woman's clothing mimicking men's wear was not so obvious to me until this summer. Is it any wonder that men do not even notice a woman walking out a door and offer to open that door for her when she looks and acts the same as everyone else? I am not saying this is the sole reason most men do not open doors for women, but I am saying that when we as women continue to dress, look, and act like men, we can not be surprised if we are treated like men.

In an article written in 2003 by Bernard Chapin titled "Is Chivalry Dead?" he says, "There are a great many burdens to shoulder in the modern world and surely one of them is whether or not we adhere to social mores. The challenge is whether we successfully can adapt to how the world actually functions in the face of what we learned as children. For men, one of the biggest obstacles is whether we should still incorporate the virtues of chivalry into our daily behavior. Chivalry is a practice that is in transition and may be, in a hundred years, just another quaint artifact of an obsolete age—like the horse and buggy are to us today. Males are currently taught that women's equality has negated the need for chivalry. It seems our attempts to be chivalrous can be interpreted as attempts to assert superiority and return women to an inferior position in our polity. Chivalry was once deemed an obvious virtue but now it is shrouded in controversy."

He writes that in today's world both men and women often react negatively to any sign of chivalry. So he picks and chooses when he will be chivalrous: "My chivalry is situational. I hate to admit it but I let individual women be the determinant as to how I'll act on any particular day. The more feminine they are, the more that I'll do for them. Women who sport a haircut like mine or dress or act like men I do not treat with deference. I treat them exactly as I would treat my male peers. Personally, I think that's how it should be. I regard courtliness as being something reserved for the worthy and not a thing to be granted to everyone by fiat." This is the sorry state of men and women relationships in our feminist culture.

The book *Emma* is a famous 19th century novel. He writes, "Danielle Crittenden sums up the dynamic perfectly: 'I happened to watch the movie *Emma* with a thirty-two year old single woman friend of mine, who afterward exclaimed sorrowfully, 'There are no Mr. Knightleys!' But if there are no more Mr. Knightleys, then it's because there are no Emma Woodhouses, either. The two can only exist in a world in which each supports and reinforces the character of the other.'" The 19th century value system of chivalry is dead. Women now compete with men and often lead men in business, church, government and the military. And now feminists have created a chilling environment with affirmative action laws and sexual harassment laws that have created a dysfunctional workplace. He writes, "Now, by virtue of affirmative action, we are the second sex of our state. It is harder for men to find work and the tables have been tilted against us when it comes to promotions and advancement."

“Chivalry is a form of self-sabotage for men. It is a way of keeping us down. Why should we defer to the privileged members of our state? When we interview for employment our credentials cannot merely be equal to those of female applicants; they must be superior. With sexual harassment laws, women now have the power to destroy any man they don’t like or who once wounded their pride. There is a superiority in which no male can share.

“A few years ago I was walking out of a bar in Wicker Park and I held the door open for a group of girls. It was, as far as commercial doors go, rather heavy. The lead girl shooed me away with her hands and said snippily, ‘I can do it.’ I let go of the door at once and it hit her with a large thud. She pushed on it two or three times before successfully opening it. I laughed about the incident for the rest of the night. Why shouldn’t I? Those who honor me I will honor. Those who do not I will avoid.”

I rest my case that chivalry is dead.

In 1895 William Crowell Doane wrote in *The American Review* how ridiculous it was that feminists complained about how the traditional wife lives a life of slavery, “The slavery of American women exists only in the warped imaginations and heated rhetoric of a few people, who have screamed themselves hoarse upon platforms or written themselves into a rage in newspapers. There is no freer human being on earth today, thank God, than the American woman. She has freedom of person, of property, and of profession, absolute and entire. She has all liberty that is not license.”

A man wrote at the turn of the century: “President Roosevelt, in his address before the Mothers’ Meeting in Washington in 1905, said: ‘The primary duty of the husband is to be the home-maker, the breadwinner for his wife and children (and, may I add, to be her protector from violence); the primary duty of the woman is to be the helpmeet, the housewife and mother.’ In these words Mr. Roosevelt has gone to the heart of the woman question. The call to woman to leave her duty to take up man’s duties is an impossible call. The call on man to impose on woman his duty, in addition to hers, is an unjust call. Fathers, husbands, brothers, speaking for the silent woman, I claim for them the right to be exempt in the future from the burden from which they have been exempt in the past. Mothers, wives, sisters, I urge you not to allow yourselves to be enticed into assuming functions for which you have no inclination, by appeals to your spirit of self-sacrifice. Woman’s instinct is the star that guides her to her divinely appointed life, and it guides to the manger where an infant is laid.”

In *Feminism: Its Fallacies and Follies* John Martin writes:

The woman’s movement is a movement towards progressive national degeneration and ultimate national suicide. Already the evidence is conclusive that the effects of Feminism upon the inalienable function and immemorial duty of woman — the

bearing of children — are so appalling as to threaten the perpetuation of the best part of the nation. The one duty to society which women alone can discharge is the bearing of children.

The “devouring ego in the ‘new woman,’” warned Anna Rogers in the *Atlantic Monthly*, has created “the latter-day cult of individualism; the worship of the brazen calf of Self.” Instead of acknowledging that “marriage is her work in the world,” she has tried to enter the masculine realm with ambitions for education, careers, and other public activity. “Apparently her whole energy is to-day bent upon dethroning herself.” A woman who would leave the pedestal “has the germ of divorce in her veins at the outset.” Mrs. Rogers gave ferocious articulation to the thoughts that hovered in the cultural atmosphere of 1907. According to one report, “no magazine article for a long time has been so widely exploited and discussed.” The “new woman” was the enemy of marriage, the home, and therefore civilization. Indeed, outside her feminine sphere, how much of a woman was she? “That is the Woman Question in a sentence,” said Lyman Abbot. “Does she wish to be a woman or a modified man?”

She said, “Advocates of the traditional female role in the early twentieth century” did their best to “drown out the siren call of the new woman.” Of course the siren was Satan. All historians say that the 1920s were a major turning point. Because we know the *Principle* we can understand God’s view and the forces behind history. When the UM teaches the parallels of history it should explain how Satan worked to destroy the family and society with anti-patriarchy and anti-capitalism. Patriarchy and capitalism go together like a horse and carriage. Anti-patriarchs are always socialists who hate capitalism. Socialists want to destroy the men leading in society as well as the home.

Over a million American men have died in wars. Millions more men have fought and died for freedom around the world. Women have suffered as their men went to fight. At the horror of Valley Forge when thousands of men were dying in agony that winter they would receive letters from their wives asking them to come home and help them. One of the most powerful words I have ever read was in a book called *George Washington and the American Revolution*. In the chapter describing the agonizing death thousands of men were facing while others were suffering from frostbite and disease at Valley Forge we read, “As one officer was to report, he was handed letters every day by veterans who stood with tears in their eyes as he read the pathetic pleas of their wives: ‘am without bread, and cannot get any, the committee will not supply me, my children will starve, or if they do not, they must freeze, we have no wood, neither can we get any. Pray come home.’” Women have suffered as well as men in human history. But women must not be in control because they are too pacifist. Father teaches women to be strong and able to make it without their man if he has to go off and fight. If this

happens then women must band together as trinities instead of trying to do it alone.

Age of Rebellion

Beverly LaHaye wrote in her book *The Desires of a Woman's Heart*: "Because of the character education promoted in books, women's magazines, and the popular *McGuffey's Reader*, America's crime rate actually declined for a whole century. Only during the 1920s — an age of rebellion — did the crime rate begin to rise again. Women of the nineteenth century had a tremendous civilizing effect on their society."

She also wrote, "Feminist philosophy is dangerous not merely because their suggestions ultimately would cause harm to women, but because the motivation behind the movement is clearly rebellion. In their desire to be equal or superior to men, feminists reject God's plan for male leadership in the home and in the church. This rejection is regrettable in the secular world and even more unthinkable in the Christian church, where it has begun to take root."

Elizabeth Elliot wrote, "Adam and Eve made a mess of things when they reversed roles. She took the initiative, offered him the forbidden fruit, and he, instead of standing as her protector, responded and sinned along with her. It's been chaos ever since. No wonder that the further we move from the original order the more confused we become."

One book said this about the argument the Antis had about women taking power from men:

...if politics were taken away, little would remain. Man's power to rule was what evened the balance between the sexes. Without it, man would be shorn of his manhood and the balance between the sexes destroyed. "What woman wants a man whose power of law-giving is no more than equal to her own?" She has her great gift from God to serve as mother of men, "the exemplar and expounder of all noble, moral and spiritual gifts." His birthright is equally inalienable. If he robs himself of it, "what would become of that mutual homage and respect which is the natural bond between the sexes? No, let him keep for himself something by which we may still reverence him, the horns of Moses, his manly power of law-giving!"

The Antis, like the suffragists, did not really question the basic patriarchal norms that expected the male to be provider, authority, stoic, protector, or lawmaker. On the other hand, since the Antis' view all of these roles depended primarily on the male's greater physical strength, and since they believed that governments operated by rule of force, the question of how man

could harness this brute force and yet not lose his manhood was crucial. By employing it to enforce the dictates of a civilized state, man's brute strength was transmuted into a special social virtue. Man the animal became man the governor.

According to the Antis' formula, not only was government the rule of force (and therefore man's work), but political life, in which the business of government was carried out, was "modified war." The attention they lavished on depicting the horrors of political life is understandable given their belief that suffrage meant more than voting. It meant entering the field of politics One step will lead to another, they predicted, "first suffrage, then office, one barrier after another disappearing and then promiscuous commingling," until both sexes are debased." The slippery slope of the vote has plunged men and women to a lot of "commingling."

Elihu Root was one of the most famous men in America at the turn of the century. He held such positions as Secretary of State, Secretary of War and U.S. Senator from New York. The clarity and masculinity of him stands in contrast to the Secretaries of Defense we have had lately that approve of women being fighter pilots. In 1915 he wrote to Alice Chittenden, president of the New York State Anti-Suffrage Association, "Suffrage, if it means anything, means entering upon the field of political life, and politics is modified war. In politics there is struggle, strife, contention, bitterness, heart-burning, excitement, agitation, everything which is adverse to the true character of woman. Woman rules today by the sweet and noble influences of her character. Put woman into the arena of conflict and she abandons these great weapons which control the world, and she takes into her hands, feeble and nerveless for strife, weapons with which she is unfamiliar and which she is unable to wield. Woman in strife becomes hard, harsh, unlovable, repulsive; as far removed from that gentle creature to whom we all owe allegiance and to whom we confess submission, as the heaven is removed from the earth." In closing, Root affirmed that the functions of men were by no means superior to those of women. What he was expressing was simply a variation of the theme that 'the hand that rocks the cradle rules the world.'

He said, "The true government is in the family. The true throne is in the household. The highest exercise of power is that which forms the conscience, influences the will, controls the impulses of men, and there today woman is supreme and woman rules the world."

The universal thinking that women voting is wonderful and that we have progressed is equal to the belief that the earth is flat and that doctors don't need to wash their hands before surgery. To challenge the view that women can lead men make one seem as crazy and dangerous as someone who used to say the earth is round and invisible germs exist. The women who fought against the suffragists, the Antis or Anti-suffragists or Anti-feminists as they were called, started out living in an atmosphere where the idea that women would rule over men was like

saying the earth is flat. But as the suffragist/feminists kept pounding out their lie, people began to listen to Satan's lie and eventually it was all turned around. It took 70 years. Now after 70 years we have crude women like Gloria Steinem. America has hit rock bottom. No idealistic suffragist would believe it if she had been told that the result of her campaign would be women cops out alone with men cops and getting shot.

Look at some of the titles of books and articles by these precious men and women against voting and see how accurate they were in seeing how evil the feminists are and the terrible consequences that would come if America gave women the vote:

“Woman Suffrage Would Unsex Women” by Charlotte Perkins Gilman;

“Woman Suffrage Would Increase Divorce” by George Gilman

“Indirect Influence is Enough” by Beatrice Hale

“Women are Different from Men” by Harriet Laidlaw

“Women Would Take the Offices from the Men” by Fola La Follette

“It Would Make Woman Less Attractive” by Hutchins Hapgood

“Woman's Place Is In the Home” by Inez Milholland

“Women Are Already Overburdened” by Sadie American

“The Ballot Means the Bullet” by Haynes Gillmore

“Woman Suffrage Would Increase Corruption” by Lincoln Steffens

“Women Cannot Defend Their Right to Vote” by Maud Nathan

“Woman Suffrage Unnatural and Inexpedient” by Octavius Frothingham

“Woman Suffrage a Menace to the Nation” by Helen Lewis

“Woman's Profession as Mother and Educator” by Catherine Beecher

“Women's Suffrage: The Reform Against Nature” by Horace Bushnell

“Women Competing With Men,” in *Woman Patriot* magazine May 31, 1919

TERRIBLE TRIPLETS

Here are some titles showing their insight that feminist suffragists were also socialists and naive to communism:

“Socialism, Feminism and Suffragism, the Terrible Triplets, Connected by the Same Umbilical Cord, and Fed from the Same Nursing Bottle” by B.V. Hubbard

“Suffrage and Socialism” by Margaret Robinson

“For Home and National Defense Against Woman Suffrage, Feminism and Socialism” by Alice Wadsworth in *Woman Patriot* (April 27, 1918)

“Shall Bolshevik-Feminists Secretly Govern America?” *Woman Patriot* magazine.

These are just a few of the thousands of books and articles during 70 years of intense debate. An editorial in *The New York Times* (February 7, 1915) (it was conservative then. Now Father has to build a conservative voice against the feminized big papers in America) said, “The grant of suffrage to women is repugnant to instincts that strike their roots deep in the order of nature. It runs counter to human reason, it flouts the teachings of experience and the admonitions of common sense.” Even Queen Victoria herself criticized the suffragists for unsexing women: “The Queen is most anxious to enlist everyone to join in checking this mad wicked folly of Women’s Rights with all its attendant horrors Women would become the most hateful, heartless and disgusting of human beings were she allowed to unsex herself; and where would be the protection which man was intended to give the weaker sex?”

Queen Victoria was right. Women have got the vote and now we have “disgusting” women like Gloria Steinem and Pat Schroeder pushing women into war where they are raped by their fellow male soldiers and by the enemy. The Antis knew women’s lives would get worse if they got the vote and took power into their hands. They knew that America would be in danger because women can’t see long range and would make mistakes in judging how to use power. They knew women are too timid and would resort to pacifism instead of fighting evil.

Chesterton said women should not bloody her hands. This reminds me of the scene in *Macbeth* where Lady Macbeth calls upon the spirits to “unsex” her so she can commit murder. Chesterton wrote in one essay: “Two things are quite clear about the vote. First that it is entirely concerned with government; that is with coercion. Second, it is entirely concerned with public quarrel to desire a vote means to desire the power of coercing others; the power of using a policeman That woman should ask for a vote is not feminism; it is masculism in its last and most insolent triumph.”

He says that government is not as important as family: “The two or three most important things in the world have always been managed without law or government; because they have been managed by women. Can anyone tell me two things more vital to the race than these; what man shall marry what woman, and what shall be the first [things] taught to their first child? Yet no one has ever been so mad as to suggest that either of these godlike and gigantic tasks should be conducted by law. They are matters of emotional management; of persuasion and disuasion; of discouraging a guest or encouraging a governess The old-fashioned woman really said this: ‘What can be the use of all your politics and policemen? The moment you come to a really vital question you dare not use them. For a foolish marriage, or a bad education, for a broken heart or a spoiled child, for the things that really matter, your courts of justice can do nothing at all.’” Women, he says, should not use “legalist machinery” — to “surrender to regimentation and legalism. Woman would be more herself if she refused to touch coercion altogether. That she may be the priestess of society it is necessary that her hands should be as bloodless as a priest’s.”

Chesterton predicted that women in government will make people focus too much on government, and he was right. Government is the focus of our society: “The immediate effect of the female suffrage movement will be to make politics much too important; to exaggerate them out of all proportion to the rest of life.” He says men made government seem so great that women are now interested in it: “We males permitted ourselves exaggerated fusses and formalities about the art of government...The Suffragettes are victims of male exaggeration, but not of male cunning. We did tell women that the vote was of frightful importance; but we never supposed that any woman would believe it.”

MONA CHAREN VS. ELLEN GOODMAN

Mona Charen is Abel; Ellen Goodman is Cain. Mrs. Charen wrote about her frustration that women, even many Republican women, were bowled over by Clinton and saw him as more attractive instead of putting their thinking cap on and seeing that conservatives are right and liberals are wrong. She wrote: “‘We never should have given the women the vote,’ grumbled a well-known conservative at a recent Washington D.C. gathering. The pundit was joking— but the persistent gender gap in polling has led many conservatives to despair about what they perceive as soft-headedness on the part of American women.” She goes on to say she is the person “who lamented giving women the vote. I’ve been frustrated by their credulousness regarding the president and willingness to believe that something with a nice name — like the Violence Against Women Act — is necessarily a nice law.” She says women need to be educated. This is exactly what the anti-suffragists knew would happen if women got the vote. They would weaken America. Mona Charen says she’s joking about women not understanding government. I’m not. With rare exceptions, like Mona Charen, women don’t understand government force. The real violence against women was the 19th amendment that gave women the vote and ushered in a century that has brought more violence to women than any before.

The liberal feminist columnist, Ellen Goodman, wrote an article praising those women who fought for the vote. She said they were “a small band assembled in Seneca Falls, N.Y., in 1848” who wrote their goal down on paper saying “that it was the duty of women to secure to themselves their sacred right to the elective franchise.” They worked tirelessly for seventy years and won. Goodman writes that they never stopped even though they were ridiculed. The *Washington Post* said in its 1906 obituary of Susan B. Anthony that she was “a leader of that circle of masculine womanhood that clamored for ‘woman’s rights’...” Doesn’t that say it best? Masculine women nagging. Isn’t Father saying the same thing?

Goodman goes on saying, “If women voted, it was said, they would lose their femininity, the home would fall apart, children would be neglected. ‘Woman,’ wrote one newspaper, ‘should not unsex herself by dabbling in the filthy pool of politics.’” Goodman sees progress; I don’t. I see women cops and children on drugs. After the 1996 election, Ellen Goodman wrote of how women were the deciding factor in getting Clinton reelected. She says, “Much was made of the ‘feminizing’ of this campaign the Republicans based their campaign on anti-government, anti-taxes Democrats made a much more concerted and successful attempt to speak the female language.”

The exit polls showed that this was the “first time in American history that men alone would have elected a different candidate than women alone. Men chose Dole 44 percent to 43 percent, while women chose Clinton 54 percent to 37 percent.”

One current book against the Antis said, “...beginning with the start of World War I in Europe and continuing through America’s years of participation some opponents of suffrage engaged in smear campaigns. The most common charge during the war years was that [the suffragists] were somehow pro-socialist (after 1917, pro-Bolshevik).” It wasn’t a smear campaign; it was campaign for God. Suffragist’s efforts, whether they intended it or not, brought socialism and helped the Bolsheviks. The author continues: “Mrs. James Wadsworth, the leader of antisuffragist forces in the last years of their fight to halt women’s enfranchisement, painted the suffrage movement as a dangerous and un-American outbreak intimately connected with ‘socialism,’ and other aspects of radicalism. Antisuffrage publications, including *Woman’s Protest* and *Woman Patriot* made the same point and identified suffragists as ‘pacifists and socialists.’ Other critics underlined the theme: ‘If the Kaiser can get the pacifists, socialists, and suffragists to weaken America ... the cause of America ... will be lost.’” America did become weak. The suffragists castrated the men of America. As women became more powerful, the men became weaker. Mrs. Wadsworth was right in saying that socialism/feminism is “dangerous” and “un-American.” She loved America and knew that our freedoms and the safety of women and children come from strong men fighting and dying for those freedoms. Women getting the vote would emasculate men and therefore endanger women and children and America. Are women and children safer today than in Mrs. Wadsworth time before the vote?

The leading suffragist countering Mrs. Dodge and Mrs. Wadsworth was Alice Paul. She said women need “a place of equal responsibility and equal power with men of the nation.” She was a militant who went dragging and kicking as police would take her to jail for her demonstrations.

Wadsworth said the anti-suffragists were warriors in a battle against the “two great enemies of our civilization — Feminism and Socialism.” Both Dodge and Wadsworth were active in volunteer organizations. Wadsworth took over Dodge’s position and held it until the vote came in 1920. As its new leader, one of the first things she did was revamp the anti-suffrage monthly *Woman’s Protest* into a weekly, named *Woman Patriot*. On its masthead she broadcast their creed: “For Home and National Defense Against Woman Suffrage, Feminism and Socialism.”

Suffragists accused the Antis of being idle, elitist, bridge-playing socialites who never left home. The Antis continually pointed out that they did not make a fetish of the home. They urged women to be volunteers. Mrs. Josephine Dodge was the first president of a national organization against the vote started in 1912. At one of their meetings she said, “We believe that women according to their leisure, opportunities, and experience should take part increasingly in civic and municipal affairs as they always have done in charitable, philanthropic and educational activities and we believe that this can best be done without the ballot by women, as a non-partisan body of disinterested workers.” Another Anti said forcefully, “Do not mistake me. No woman should spend all her time at home. Public needs and social duties must be attended to.”

After 1920 Antisuffragists continued to fight against feminism. They correctly denounced the labor movement, pacifists, socialists, and feminism. One liberal book said, “The Daughters of the American Revolution, which had metamorphosed into a superpatriotic and right-wing organization, also provided an outlet for former Antis interested in red-baiting feminists. One pamphlet distributed by the DAR decried the ‘six objectives of Communism, Bolshevism, Socialism, Liberalism and Ultra Pacifism’ as the abolition of government, patriotism, property rights, inheritance, religion, and family relations.” Red-baiting? No. Just telling the truth.

Satan won the 70 year battle to give women power over men. Father was born in 1920 with mankind sliding down the slippery slope of socialism/feminism for another 70 years. By the time he called for champions to help him everyone was brainwashed with Satan’s lie. It is incredibly difficult for Father to deal with such spiritual cripples in today’s society.

One Unificationist brother from Canada, Paul Angus Sullivan, wrote an extraordinary article in the *Unification News*, saying women should not have got the vote. The following are excerpts from brother Paul’s excellent article:

Whence American Manhood?

The tragic state of affairs within America and Canada today are directly opposite to the fact and intent of our forefathers and the constitutions of this continent. The condition of this continent relative to our forefathers is filthy. Our youth are rude and callow, the femininity, grace and graciousness of our women has been replaced with carping feminist prattle and by girls & women who insist on being referred to as guys, weight-train to have bodies like boys and comport themselves like men, but are as spiritual as Ophelia.

Canada and The United States of America have fallen from being the greatest Christian civilization in history to being the continent of pornography to the world. That is to say we are now anti-Christ's. We have fallen from being the greatest economic engine in all history to being a continent of welfare wimps and socialists.

At one time the central concern of the people was their virtue, today the highest concern in the public discourse is values, relativistic secular values! How the mighty have fallen. A cursory look at women's TV and the massive sales of women's 'literature' like Gothic novels or the massive sales of *The National Enquirer*, and men's magazines, too, reflect the dumbing-down of this continent.

In the last US presidential election we had Ross Perot, George Bush and William Jefferson Clinton: So, we had a man's man, a man who was the incumbent president and a lady's man. If the result of this election does not confirm the fact that women and children should not be made to suffer the onerous task of being enfranchised, nothing will. Governance is man's responsibility before God. See 1 Tim. 2:12. The Western World slides down the suffragettes' toilet to the glee of the WCTU. Simply said, it should be obvious that a ship can't have two captains, as the Swiss constitution clearly foresaw.

The suffragettes as Eve's minions brought down North American manhood.

The feminization of North America into a whimpering, whining, hedonist matriarchy goes back to the collapse of cowardly wimps at The Battle of Suffragette in WCTU (Women's Christian Temperance Union) lands. Feminism demeans not just men, women, and children but the family unit itself, the essential building block of this or any other nation. Feminism justifies lesbianism, unmarried parenting (fornication), divorce, homosexuality and so, a multitude of evil. It is witchcraft. It is a

result of confounding. Hosea: “The people die for want of knowledge.” Without the truth & a stubborn maintenance of morality, the people become confounded. Confounding occurred during the death of every nation throughout all of history.

Rant and rave, throw an hysterical tantrum, but men and women are different. They have different functions and roles. The Bible says they have different obligations to God, they have been different since Eve and they will be different forever: Rude opinion cannot alter an absolute. But today, feminist rationalization dictates up is down, right is wrong and so women are men and men are women. Said the Bard: “Forgive me this my virtue when virtue is vice and vice is virtue.”

There are always, & everywhere, more women born than men. Women outlive men, and women have more leisure than men. So it should be apparent, that women outvote men. Is it a coincidence that since women were enfranchised the Western World’s wealth has vanished, & manhood disappeared, problems multiplied and virtue vanished? It’s a coincidence?

All of the above suggest: Due to the massive duty & obligations of fatherhood, relative to other functions the vote should be limited to the family unit, with the husband voting or empowering his wife to vote for the family. He must have attained at least twenty-five years of age, & not until the birth of the first child. The exit polls in the USA show unequivocally that Clinton & Gore were elected over Bush or Perot by a preponderance of the votes of women, youth and minorities.

Patriarchy or matriarchy. Here is a quote from Paul’s Epistle 1 Timothy 2:11-12: “ I permit no woman to teach nor to have authority in the councils of men, but to remain silent”. Why did he say this?

It is the wise, not the popular who should be elected, and it is the wise, not the popular who should be voting, and it is the wise, not the popular who should fill, at least, the upper houses.

This reversal of righteousness, this deification of witchcraft is the first cause in the creation of the playboys, wise guys, homosexuals, lesbians, molesters, fornicators and the multitude of emasculated entities.

The suicide rate for boys between 10 & 19 is up 200% from 1960, the suicide rate for young men between 20 and 29 is up

350% in the same time period. It's about time to wake up. Can you list the cardinal virtues? Can you list the theological virtues? Why can't you? Isn't co-ed no-ed?

When Christ instructed His followers to pray for the Kingdom Of Heaven On Earth (KOHOE) He meant that mankind could and would evolve into a paradise as was God's original intention for Eden. The foundation for this was accomplished by Christianity and Canada and The United States Of America were the growth stage of this process.

Canada and The United States Of America were evolving these circumstances and to a great extent living them until external influences outlined above conspired with us to fall in 1913 and 1917. It is important to clearly understand this if we wish to rectify the forces opposed to the KOHOE and the True Family model which rectifies the Adam/Eve history of fallen mankind.

That mission, and sacred trust of all the "New World's" was to protect the foundation and growth stages of the KOHOE for mankind would do the right, given the right set of circumstances, due to the force of our original mind's desire to please God and others, and the intrapersonal directive force of one's own conscience. The Kingdom Of Heaven On Earth is this conduct in these circumstances. Women and youth must repent of the vote. As woman has usurped the ballot box, man may pick up the cartridge box, as Ruby Ridge, Waco, Montana & Oklahoma prove beyond a reasonable doubt!

SARAH PALIN IS OUT OF ORDER

Anna Sophia and Elizabeth Botkin wrote these wise words at their website www.visionarydaughters.com (9-6-08):

WHY SARAH PALIN INSPIRES US

The nation is aglow over the manifold triumphs of women over the last century, reaching their climax during this year's election. Women have never been so close to holding the "highest" position in the country, that of Chief Executive, and woman's collective journey has been a major political theme this month. In Senator Hillary Clinton's speech at the Democratic National Convention, she made an impressive statement, putting a face on how far our nation has come: "My mother was born before women could vote. My daughter got to vote for her mother for president."

Powerful women on all sides are taking big strides — and will be bequeathing quite a future to their daughters. That means us. How should we see this future, and how should we respond to their example?

In the opinion of just two of these American daughters, this picture is troubling, and brings with it promises of more trouble. Part of the tragedy, as we see it, is that it's not just secular feminists who are excited about this future. Christians across the nation are cheering the entrance of Mrs. Palin, forgetting that, according to the biblical qualifications for a civil magistrate, she as a woman is not qualified to hold this office (Ex. 18:21, Pro. 31:23, 1 Tim. 2:12).[1] We believe that Mrs. Palin's appointment as civil ruler, and indeed the feminist strides that made it possible, are a judgment from God (Isa. 3:12). We're already suffering from one consequence of this judgment more severely than America realizes.

An exultant Ann Coulter scored a bulls eye in (unwittingly) identifying this judgment in the title of her first piece on Palin:

“The Best Man Turned Out To Be A Woman.”

To be honest, we're impressed with Sarah Palin. She is a remarkably talented, well-spoken woman. She has many fine policies. And we like her practical, moose-hunting style of femininity. But it is not a day to rejoice when the best man in the room happens to be a woman — nor is it a cause for cheer when men can't compete with women in doing their own job. During this year's unprecedented election, the key players have been strong women and flaky men. This is a sign of judgment. The scenario is reminiscent of Gloria Steinem's boast, “We are becoming the men we wanted to marry.” Men have been stepping into the background — women are trying to become the men they wish existed. We challenge any young woman to see this as a happy prospect. It's hard to be inspired by the abdication of real men and the subsequent rise of pseudo-men.

(Interestingly, Gloria Steinem has little confidence that American women will go for Palin, who, in Steinem's words, “opposes everything most other women want and need.”[2] We believe she underestimates the inconsistency of Evangelical feminists. Ms. Steinem, on the other hand, remains one of the most consistent men in the room; she will not compromise her radical left-wing principles just to support another woman.)

American Christians may be turning their ears from the plain teachings of Scripture to harken to what they believe is “the crying need of the moment.” They may decide our desperate need for a conservative VP trumps the teachings of Scripture. But we know from Scripture that we are to fear God, and not men — not even liberals. It has been rightly noted that people usually get the government they deserve. If we continue to make pragmatic compromises based on fear of man, God may see fit to continue chastising us with the government we deserve. God is on the Throne, regardless of who is in the White House, and He declares: “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” (Psa. 3:6)

The people are right that America has desperate, crying needs. However, Mrs. Palin’s nomination for the Vice Presidency is not answering the cry — it is making it louder. Looking back over the last year, what’s glaringly obvious is that *what America needs is more qualified male leaders*. The real cry of the moment is: Give us men!

Seeing women in leadership does not inspire men to be better leaders. We believe Sarah Palin’s example will not inspire men to be men — it will inspire them to make way for more Sarah Palins.

So how are strong women supposed to respond when men are not being men?

The example of the prophetess Deborah, though set in a time of more severe judgment than ours, gives interesting insights. She was living in a time when “the children of Israel again did evil in the sight of the Lord” (Judges 4:1), “Village life ceased” (Judges 5:7), and the leaders had not been leading (Judges 5:2). Despite the desperation of the time, Deborah clearly did not become a civil magistrate or “judge” in the modern sense of the word, nor did she run for any kind of office, nor did she sit in the gates (Judges 4:5). Even when pushed toward positions of leadership, Deborah never actually took the reins of authority, but rather extended them to Barak and stood supportively behind him (Judges 4:6, 4:14). Deborah succeeded in bringing a man into leadership, rather than take the leadership herself.

So why are we inspired by Sarah Palin? Because her example puts a stronger fire in us to answer the cry, the way we believe God intended. We are more inspired than ever to help our father,

brothers, husbands and sons to fill the role we are not called to fill.

It has rightly been observed that women have already been elected to the highest position they can hold, and that any “promotion” in the civil sphere would be a step backward. Their womanly sphere is where this hurting nation needs them most.

So let us resolve to give the world what it really needs, in the way that only women can give it. We have our work cut out for us, building strength into our men; It will call out every gift and talent within us. In doing so, we’re not just answering the cry — we’re obeying God, Who holds our first allegiance.

Mrs. Palin, you have inspired us to take stronger action for our God and for our country.

As for us, we don’t aspire to become the presidents we wish we could vote for. We aspire to raise them.

Footnotes:

1. Many excellent, timely articles have already been written on the qualifications for civil magistrate and the role of women — go here for a directory.

2. “Palin: Wrong Woman, Wrong Message,” by Gloria Steinem

William Einwechter writes (www.visionforum September 8, 2008):

Sarah Palin and the Complementarian Compromise

Sarah Palin’s selection by John McCain to be his running mate in his bid for the presidency of the United States is not only a surprise political move, it also carries with it implications of historic proportions. If Senator McCain is successful in his candidacy, Mrs. Palin will become the first woman to fill the office of vice president of this country and be in place to assume the presidency, if necessary. She will also be in line to take up the Republican nomination for president in the future. If John McCain becomes president and chooses to serve only one term, it is quite possible that the next presidential election (2012) will be between Hillary Clinton and Sarah Palin. But Palin’s nomination to the vice presidency is not only an historic occasion for our

country, it is also a watershed moment for evangelical Christians, particularly those who claim to be complementarian in their views of men and women (i.e., those who believe that men and women have different but complementary roles according to the revealed will of God).

The Dilemma Facing Complementarians

One would surmise that the nomination of Palin would create a dilemma for politically conservative Christians who say they believe that God has given a woman the distinct and important roles of wife, mother, and keeper at home. How so? On the one hand, Palin is a political conservative who seems to hold the right position on the issues most important to Christians; she purports to be pro-life, pro-second amendment, pro-marriage, pro-family, and she herself is a professed evangelical Christian.

More to the point is the fact that Sarah Palin is a professing Christian, a wife, and a mother of five children, one of her children being a baby with Down syndrome. The inescapable dilemma for these politically conservative complementarians, it would seem, is how to reconcile their support of Palin's candidacy with their professed support of Palin's biblically mandated roles of wife and mother. In addition to these considerations, the complementarian must face the question of whether or not it is biblically proper for a woman to rule over men in the civil sphere; after all, in their view, women are not to serve as pastors, and women are to submit to their own husbands in the home.

But, as it turns out, there is no real dilemma here for the complementarians. Sarah Palin the vice presidential candidate and Sarah Palin the mother of five presents no necessary contradiction in their system. A wife and mother of five children who is called by God to be a keeper at home (Titus 2:5), and who, in their view, is not qualified to be the head of her home or to be the elder of a local church (simply because she is a woman), is qualified and free, they believe, to seek the vice presidency of the United States of America. How can this be? Two recent blog entries by David Kotter^[1] and Albert Mohler^[2] reveal how this all fits together in their worldview.

Their First Argument: Biblical Standards Do Not Apply to Civil Magistrates

First, David Kotter tells us that since there are no biblical standards that define the qualifications for civil magistrates today, Christians are free to support Palin's candidacy. The state, argues Kotter, is strictly a secular institution, and God does not require civil leaders to be Christians or even to be

ethical. He says that when we vote on November 4 we will not be electing a “national minister or pastor in chief.” We agree on that. But what is Kotter’s point? I am not sure, but since he follows this point with the statement that, “A president is not held to the same moral standards as an elder of a church,” he implies that there are no explicit biblical standards of ethics, faith, character, or gender that Christians are bound to follow when casting their votes for their civil leaders. In Kotter’s view of things, Christians are at liberty to follow political expediency when it comes to voting and supporting political candidates.

Their Second Argument: Egalitarianism Is Biblical in Public Life

Second, both Mohler and Kotter say that the doctrine of male headship and the existence of distinct and separate roles for men and women only apply in the home and in the church. In the sphere of politics and civil government, these complementarians argue for egalitarianism (i.e., they say that the doctrine of male headship is not relevant here, and all public roles and positions are equally open to men and women). Mohler writes: “The New Testament clearly speaks to the complementary roles of men and women in the home and in the church, but not in roles of public responsibility.” Kotter states: “The Bible calls women to specific roles in the church and home, but does not prohibit them from exercising leadership in secular political fields.” This means, to them, that it is perfectly acceptable for a woman to be a judge, legislator, governor, vice president, or president of the United States.

Their Third Argument: Historical Examples Like Queen Victoria, and Exceptional Biblical Cases Like Deborah Are Valid Guides, Even Though Old Testament Precept Is Not

Third, they infer that both biblical and historical examples demonstrate that God is pleased when gifted women govern in the civil realm. David Kotter holds up the biblical examples of the Queen of Sheba and Queen Esther, as well as the historical example of Queen Victoria, as support for women magistrates. Al Mohler uses Queen Elizabeth I and former Prime Minister Margaret Thatcher as his examples. According to these men, if God was pleased to raise up such women in the past, we can expect God to raise up gifted women in our day to lead us and rule over us. They both seem confident that Sarah Palin is one of these gifted women.

Their Conclusion: National Leadership for Mothers is as Pleasing to God as Faithful Service in the Home

Fourth, both Kotter and Mohler emphasize their respect for the homemaker, and they say that they are thankful for those women

who fulfill the “monumental” tasks that God has given women in the home. But Mohler also notes that it is okay for wives and mothers to pursue careers outside of the home, both in business and in politics, if they fulfill their roles in the home first. Kotter concludes, based on the three points above, that a wife and mother exercising national leadership in political office is just as pleasing to God as a wife and mother faithfully serving her family in the home. Apparently Mohler agrees with him, and says he is “thrilled” with Palin’s candidacy. What is confusing here is how they can praise women who stay at home and fulfill their enormous tasks and, yet, at the same time praise a woman who leaves her home to fulfill the demanding life-style of high political office.

What shall we say to their arguments in support Palin’s bid to be vice president? Well, David Kotter rightly pointed out that we should “think biblically” about a female vice presidential candidate, and that we should “look to the Word of God” as our guide in sorting through issues like these, e.g., whether it is biblically proper for a wife and mother to pursue a career in politics. With these admonitions we fully agree. The problem is that neither Kotter nor Mohler give us any real biblical guidance for sorting through these issues. Kotter appeals to two ambiguous biblical examples, says that the Bible does not prohibit women from holding civil office, and suggests that, unlike the case of church leaders, the Bible gives no guidance to Christian voters concerning the qualifications they should look for in those they would place over them in the state. Let us consider the position and arguments of these complementarians with the Word of God as our guide.

The Sufficiency of Scripture and the Biblical Requirements for Christians Selecting Civil Magistrates

First, every Christian should recognize that *the Bible does give explicit teaching on the qualifications for civil magistrates*^[3]. The two primary passages are Exodus 18:21 and Deuteronomy 1:13. These texts teach that if God’s people have the privilege of choosing their magistrates, they should choose wise and able men who fear God. Significantly, both of these texts specify that civil leaders must be *men*. There are a host of other passages that teach what God requires in civil magistrates (Deut. 16:18-20; 17:14-20; 2 Sam. 23:3; 2 Chron. 19:6-7; Neh. 7:2; Prov. 29:2; Rom. 13:1-6), and in every one of these texts men, not women, are in view. In the light of this, it is strange that Kotter and Mohler dismiss the notion that the Bible speaks directly to the subject of qualifications for civil rulers. It would seem that if we are to “think biblically” about voting, and it is important to “look to the Word of God” for guidance in our ever-changing political situation, these texts are where we should begin. It is

true that on November 4 we will not be electing “a national minister or pastor in chief,” but neither was Israel when God revealed the qualifications that they should look for in the men who would be their judges and civil leaders.

The reason why Kotter and Mohler think that the Bible does not specifically define the qualifications for civil rulers is based, most likely, on a theological construct that denies the applicability of the Old Testament with its precepts, principles, case laws, commandments, and wisdom directives to guide our vision of Christian ethics. And, so, when it comes to voting ethics, only the New Testament counts. And since Kotter believes that the New Testament has nothing specific to say on the issue, he concludes that there are no ethical requirements for secular governments.

This means that there are no ethical requirements for voters, and Christians can dismiss Exodus 18:21 and Deuteronomy 1:13 and vote for whomever political expediency seems to dictate. The problem for those who take this approach is that the New Testament teaches (in 2 Tim. 3:16-17) that the Old Testament passages that relate to voting ethics do apply today because they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (i.e., how to cast a righteous vote) so that the believer in Jesus Christ can do the good work of voting for those whom God approves. It is troubling that Christian teachers would set aside and/or ignore the instruction in righteousness contained in the Old Testament texts that directly speak to the qualifications of civil leaders, because Jesus Christ emphatically denied that He had come to destroy (i.e., to repeal, abolish, make invalid) the law or the prophets, and because He commanded His disciples to teach and do even the least commandments of the law (Matt. 5:17-19). If we are to be Christ’s disciples when we support candidates or vote, we must continue in His Word (John 8:31). The question then, is, “Does Sarah Palin meet the biblical standards for civil magistrates?” According to the Word of God, she does not because God’s law says that we should choose *men* to be our civil leaders^[4].

The record of some of our finest and most influential Reformation Bible commentators stand in opposition to Mohler, Kotter and others arguing for a semi-complementarian, semi-egalitarian position on the jurisdictional roles of men and women. These men not only believed that all of the Bible informed our view of ethics, but that there was harmony between the Old and New Testaments on the issue of the role of women and the jurisdictional governments established by God. In his commentary on 1 Timothy 2:11-13, John Calvin explains that it is improper to use the example of Deborah to argue for women holding public office given that such is against the

“ordinary system of government” ordained by God and revealed in his Scriptures. The great reformer John Knox, put it this way: “To promote a woman to bear rule, superiority, dominion, or empire above any realm, nation, or city, is repugnant to nature, contumely [an insult] to God, a thing most contrary to his revealed will and approved ordinance, and finally, it is the subversion of good order, of all equity and justice.”

Male Leadership and the Creation Order

Second, the conclusion that God’s Word instructs us to choose men to lead us in the civil sphere stands in stark contrast to the complementarian position. According to complementarians like Kotter and Mohler, the doctrine of male headship and of role distinctions between men and women only apply to the spheres of family and church. This is a curious doctrine for which there is no support in Scripture. On the contrary, everything in Scripture supports the view that the distinction between men and women in terms of headship and roles is an essential distinction that applies to every area of life. The difference between men and women in terms of their place, calling, and function is based in God’s plan for them and is expressed in the creation order (Gen. 1:27; 2:18; 1 Cor. 11:8-9; 1 Tim. 2:13). This creational difference is as essential and unchanging as the physical differences between men and women. Manhood and womanhood are facts of humanity, and the significance of each can only be interpreted in light of God’s plan for each, and that plan is revealed in Scripture. Neither human reason or human experience can define the assigned roles of men and women, nor determine the relationship they sustain to each other in terms of authority and submission; only the Creator’s Word can do that.

The Bible is clear that man’s headship over the woman is an essential and all-encompassing part of God’s plan and part of His established order of government in the world. This fact is made explicit in 1 Corinthians 11:3: “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” By its very nature, this order must apply in all areas of life; it is an essential order that knows no exceptions. Complementarians would agree that in every area of the divine government God is the head of Christ, and in every area of life the head of man is Christ. But, incredibly, they argue that the order of male headship has only limited application, and that there are many areas of life where it does not apply, and one of them is the civil sphere. They justify this interpretation by stating that 1 Corinthians 11:3 is in the context of church order. This is true, but the place in which this text appears and the sweeping statements in the text itself show that Paul is establishing the theology that the world is governed

according to a divinely given order, an order that he will presently apply to church order. The fact that Paul is *not* giving a principle that *only* applies to church order is evident from what he says about Christ and God, and Christ and men.

The Bible Does Strictly Prohibit Women From Leadership as Civil Magistrates

Furthermore, Kotter is simply wrong when he says that the Bible does not strictly prohibit women from holding the office of civil leader, and Mohler is surely mistaken when he states that women serving as officials in government is no affront to Scripture. As we have seen, the Bible strictly prohibits women from holding civil office by declaring that rulers ought to be men. What Kotter should have said is that since He believes that Exodus 18:21 and Deuteronomy 1:13 no longer instruct us in righteousness, because these verses only applied to Israel, we can safely set these verses aside and vote as reason and experience dictate.

But do Kotter and his fellow complementarians realize what they have done to their own argument for male headship in the church? The New Testament does not explicitly forbid women from the office of elder either. Nowhere does the New Testament state: “Women may not be elders.” But, in spite of this, complementarians still maintain that women are forbidden to serve as elders; and they do so on the basis of the general role relationship of men and women established at creation and by the stated qualifications for elders given in 1 Timothy 3 and Titus 1. In other words, they build their doctrine of male elders *in the same way* that those who are against female civil rulers build their doctrine of male civil magistrates, i.e., by means of the biblical order of creation and the biblical qualifications for the office that require the leaders to be men. How can this procedure of interpretation and logic be correct in one case and wrong in the other? In rejecting the biblical arguments for male headship in the state, they are laying the ax to the root of their own doctrine of male headship in the church.

The problem with a complementarian position that is egalitarian in the public sphere is that it is unbiblical, illogical, and dangerously inconsistent. This inconsistent complementarianism is theologically unable to withstand the rigorous consistency of the evangelical feminism that says that complete equality exists between men and women in terms of authority and roles in every area of life. That compromised complementarianism cannot sustain itself in the battle with feminist egalitarianism is evident. Their *open endorsement of egalitarianism in the public sphere*, in response to the Palin nomination, can only expose the inconsistency and weakness of their semi-complementarian

system. They do not seem to understand it, but, by their enthusiastic support of a wife and mother of five children (one being an infant) for vice president, they are jeopardizing their own ability to defend complementarianism in the home and in the church. How so? They have denied, at least in part, the biblical doctrine of the created order of male headship, and the biblical doctrine of the unique, non-transferable roles of men and women in God's plan.

The Elevation of Experience Over Scripture; Fundamental Hermeneutic Principles Violated

Third, the examples used by David Kotter and Albert Mohler to support their contention that female magistrates are according to God's will are not only an inconsistent and selective use of Scripture and an elevation of the authority of experience, but are also a fundamental violation of biblical hermeneutics. It is a curious thing that Kotter would appeal to the examples of the Queen of Sheba and Queen Esther to justify female rulers. A queen is a king's wife, and normally the position of queen is not considered a political office. There is no indication that Esther exercised any ruling authority in Persia beyond the management of her own household and her personal influence on the king. The analogy of Esther actually applies to John McCain's wife, Cindy, and not to Sarah Palin, his vice presidential choice. Furthermore, there appears to be an inconsistency in David Kotter's use of the Old Testament. Apparently, it is okay to use Old Testament *examples* to establish the propriety of female rulers, but it is not okay to use Old Testament *instruction* from the law of God to disprove the propriety of female rulers. If Old Testament law is off limits in this debate, then so are Old Testament examples. Those who reject the authority of the Old Testament on this issue, should appeal only to New Testament examples of women rulers. But since there are none (unless someone wants to use Governor Pilate's wife, King Herod's wife, or Governor Felix's wife), we can conclude, if we are consistent with a New Testament only hermeneutic, that Scripture does not approve of women magistrates.

Their use of examples of women rulers from history is also pointless. History is not a self-interpretive phenomenon, and the experience of history is not the final standard of faith and practice for Christians. Scripture is our only infallible standard of truth and the measure by which the facts of history must be interpreted. History presents us examples of every kind of civil leader one can think of. There have been capable female rulers and bad female rulers. What should we conclude from this in regard to the biblical doctrine of the civil magistrate and the role of women in the civil sphere? Nothing. "To the law and to the

testimony, if they speak not according to this word, it is because there is no light in them” (Isa. 8:20).

The method of those who use examples such as Deborah or Esther to prove the normative character of women magistrates violates the basic principle of interpretation that narratives and examples are not the basis for interpreting or overturning the meaning of didactic (direct teaching) texts, rather, the opposite is the case. The example of a woman like Deborah cannot be considered normative because it contradicts the explicit teaching of the law of God in Exodus 18:21 and Deuteronomy 1:13. The example of Deborah no more proves that we ought to vote for a woman for civil office, than the example of Abraham proves that a man should take his son to a mountain to sacrifice him to demonstrate his devotion to God, or the example of David proves that a man may have more than one wife.

The Devaluation of Christian Womanhood

Fourth, the praise that Kotter and Mohler give to the woman who chooses to focus all of her energies on being a wife and mother is not only blunted by their endorsement of Sarah Palin, a woman who has made a different choice, but is also subverted by the message their perspective sends to the Christian community: the choice between full time homemaking and a full time career is one each wife and mother is free to make in accord with her own ideas of calling and “fulfillment.” Rather than upholding the biblical role of the woman, they have undermined it; rather than exalting biblical womanhood, they have cheapened it; rather than standing for biblical complementarianism, they have compromised it. According to Scripture, the woman was created to be man’s assistant in his dominion task (Gen. 2:18), to function under his headship (1 Cor. 11:3; Eph. 5:22-23), to be a mother and nurturer of children (1 Tim. 2:15; 5:10, 14), and to manage her home (1 Tim. 5:14). These “monumental” tasks require married women to be “keepers at home”^[51] (Titus 2:5), i.e., they are to stay at home to give their full time and attention to the enormously important roles that God has given to them. But, according to these men, the roles of wife and mother are limited in time and scope, leaving them free to be “CEOs in the business world” and “officials in government.”

Why this Evangelical Compromise Is So Significant to the Future of the Church

The nomination of Sarah Palin to be John McCain’s vice presidential running mate has electrified social conservatives and “thrilled” the hearts of partial complementarians like Albert Mohler. But those of us who seek a biblical reformation of the

family and the defeat of feminism's vision for women look at the matter in a very different light. Sarah Palin identifies herself with the anti-Christian philosophy of feminism. She uses feminist terminology, identifies with feminist political objectives, publicly praises liberal icons of the feminist movement, and has built her lifestyle around the feminist ideal of motherhood and careerism. She represents the feminist lie that a woman can do it all; that she can be a wife and mother and pursue a full-time career outside of her home and still meet all her responsibilities in the home. She personifies the feminist image of the tough, take-charge woman who is fitted to rule and govern in any sphere she chooses. She establishes the feminist principle that if a woman can do something, and she wants to do it, she ought to do it; there should be no constraints placed on her by her family, her church, or her society. She validates the feminist notion that it is fine for a mother to leave the care and training of her children in the hands of others while she seeks her own version of success in the world. Sarah Palin has brought to light the degree to which feminist ideology has triumphed in American culture and in the American church.^[6]

In commenting on the evangelical church's enthusiastic embrace of the candidacy of Sarah Palin, Doug Phillips wrote these very sobering words: ". . . the widespread acceptance of a pro-life professing Christian Republican, self-proclaimed feminist mother of an infant and four children as a candidate for the highest office of the land is the single most dangerous event for the conscience of the Christian community of the last ten years at least. The IQ of the Christian community has dropped 50 points. In order to win an election they have sold the core of what is right and true about the defining issue of our generation—the family! Once this threshold is passed, it will be virtually impossible apart from widespread repentance to recapture this ground."^[7]

Albert Mohler and David Kotter (and other semi-complementarians) are Christian men who have done much good for the kingdom of God and for the family. They do desire God's order for the family and the church. But the fundamental compromise and inconsistency of their view on the role of the woman in the public sphere has led them to praise and support the feminist vision of womanhood as it is personified in Sarah Palin. This feminist vision is the arch enemy of the biblical vision of the godly woman who is the helper of her husband, the nurturer of her children, and the keeper of her home. And so, intended or not, their stance is a tragic betrayal of the cause of restoring Christian womanhood and the biblical family.

By arguing that the absence of a formal and express prohibition against female magistrates means that women can be

magistrates, they have undermined the integrity of their argument for an all male eldership because there is no formal and express prohibition against female elders. By selectively and with insufficient explanation drawing from one or two obscure examples in the Old Testament, while dismissing or simply ignoring clear examples and precepts, they have modeled an improper approach to Scripture. By defending the propriety of a mother of young children ruling over the nation, they have undermined the doctrine of male headship and women as keepers at home.

In addition, their theology of the state is problematic. It introduces human autonomy into Christian ethics and undermines the doctrine of the full sufficiency and authority of *all Scripture* to define righteousness for *every* aspect of life. Both this theology and its conclusions as applied to the doctrine of the female magistrate are certainly inconsistent with historical interpretation of Scripture of orthodox Christianity as articulated by men like John Calvin and John Knox, both great fathers of the faith whose considered opinions on these matters should not be lightly dismissed or ignored.

I pray that our semi-complementarian brothers will recover their biblical moorings before it is too late. Otherwise, the standard for their daughters and the next generation of Christian women may very well be the feminist Sarah Palin, not the biblical Sarah (1 Pet. 3:5-6), not the virtuous woman of Proverbs 31:10-31, not the woman of Titus 2:4-5.

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1. David Kotter, "Does Sarah Palin Present a Dilemma for Complementarians?" Gender Blog of the Council on Biblical Manhood and Womanhood (September 3, 2008) at www.cbmw.org.
 2. R. Albert Mohler, Jr., "An Unexpected New Motherhood Debate," Blog (September 2, 2008) at www.AlbertMohler.com.
 3. For a discussion of these texts, see "Biblical Standards for Choosing Civil Magistrates."
 4. For a more detailed defense of this conclusion, see "Should Christians Support a Woman for the Office of Civil Magistrate?"
 5. For an exposition of the biblical concept of keeper at home, see "Exegetical Defense of the Woman as Keeper at Home."
 6. For a presentation of the feminist vision for the family and the degree to which it has been successful, see "The Feminization of the Family."
 7. This quotation is taken from a private e-mail correspondence dated September 2, 2008.

“But What About Deborah?”

Why the Example of Deborah Does not Support the Candidacy of Sarah Palin”

by William Einwechter, October 2, 2008:

The nomination of Sarah Palin to be the vice presidential candidate for the Republican Party has thrilled evangelicals, whether they are egalitarian^[1] or semi-complementarian^[2] in their views on men and women. Some have been extravagant in their praise of Mrs. Palin’s candidacy, while others have been more measured. But there has been a near unanimous agreement that Mrs. Palin is an excellent choice for vice president, and that her place on the Republican ticket enables Christians to confidently support John McCain for president, in spite of his questionable “conservative” record. Some evangelicals have even been sent into what one might call political ecstasy over Sarah Palin.

But some Christians have serious doubts and concerns about the biblical propriety of Sarah Palin’s quest for the vice presidency. Their concerns center around the biblical teaching on the great importance of the roles of a wife and mother in her home and how these roles can, in good conscience, be reconciled with Palin’s own circumstances: five children, one an infant with special needs and one a daughter facing a “crisis pregnancy.” The fact that Mrs. Palin, who professes to be a Christian, is a feminist^[3] and embodies the anti-Christian feminist vision for womanhood deeply troubles those who desire to rebuild the biblical family and restore the beauty and splendor of Christian womanhood. In addition, there are a number of us who believe that God has ordained the order of male headship for every sphere of government: family, church, and state. Therefore, as we understand Scripture, it is a violation of God’s law for a woman to seek the office of civil magistrate (doubly so if she is a wife or mother), or for Christians to support her for office or vote for her.^[4]

Evangelicals who have enough biblical sense to feel the weight of these concerns, and yet still believe that they should support Mrs. Palin and the McCain/Palin ticket (otherwise Obama might be elected!), seek to find some biblical justification for their position. In this search, all roads seem to lead to Deborah. In Deborah they see the answer to their dilemma. Here, they believe, is the example of a godly woman who exercised political leadership in Israel. Her ministry was obviously God-approved, and so the story of Deborah proves that, at least during extraordinary times, God calls women to serve as rulers,

kings, and judges, and to lead men and nations. Therefore, from their perspective, the Christian debate about Mrs. Palin is over, and all the concerns of the previous paragraph are no longer valid. In their view, Sarah Palin is a Deborah for our day.

Although the example of Deborah may seem to settle the matter for many, the issues at stake in Mrs. Palin's candidacy have such a potential impact on the cause of biblical family reformation and the truth of biblical authority that the scriptural account of Deborah requires faithful biblical interpretation, and its application to the question of women magistrates in general, and to Sarah Palin in particular, requires careful thinking. This essay seeks to accomplish these things and answer the questions: Does the example of Deborah establish the biblical propriety of female civil magistrates? Does it provide Christians with a biblical justification for their support of Mrs. Palin?

Does the Example of Deborah Establish the Biblical Propriety of Female Civil Rulers and Sarah Palin's Candidacy?

There are a number of issues that we need to explore in regard to this question. We have to determine the historical context of the book of Judges. We have to decide what the office of "judge" entailed. We need to determine what Deborah's role was and whether or not we are justified in saying that she filled the role of a "judge" and/or the office of a civil magistrate. We need to understand how historical examples relate to the direct instruction of the law of God. We need to consider the ramifications of the view that Deborah's example establishes the rightness of female magistrates and how that view affects our understanding of the role of women in the family and in the church.

The Historical Context of the Book of Judges

1. The historical context of the book of Judges. The book of Judges records the history of Israel from the death of Joshua until the birth of Samuel (Judg. 1:1; 21:25; 1 Sam. 1:1-28).^[5] This is one of the darker periods of Israel's history. It was marked by lengthy seasons of apostasy, sin, and lawlessness (Judg 17:6; 21:25). It contains a uniform cycle that goes from sin in Israel, to oppression by other nations, to repentance by the people and prayer for God's mercy, to deliverance from foreign oppression by the power of God through specially chosen leaders that were called "judges."

What is important to note, for the purposes of this essay, is the recurring phrase in Judges that "in those days there was no king in Israel" (Judg. 17:6; 18:1; 19:1; 21:25). This indicates that there was neither a central government nor a chief magistrate to give unity and direction to the whole nation.^[6] In the days of the

judges, Israel was a loose confederation of tribes that were governed by “elders.” These elders consisted of the rulers of the individual tribes and the local elders in the towns and villages; the government of the people in terms of civil law and justice rested in their hands (Judg. 2:7; 8:16; 11:5; 21:16; Ruth 4:2; cf. Num. 32:28; Deut. 5:23; 16:18; 19:12; 21:2-6, 19-20; 22:5-8). The men who were the appointed civil leaders in Israel at that time of Judges were also called the “governors of Israel,” i.e., those who make or decide law, rulers, civil leaders, commanders (Judg. 5:9, 14; cf. Deut. 33:21; Ps. 60:7), and “princes,” i.e., those who have dominion in the civil sphere, rulers, chiefs, captains (Judg. 5:15; 10:18; cf. Deut. 1:15).

In defining the role of the judges in the book of Judges, and in determining Deborah’s place and function in the historical setting of Israel’s government in the time of the judges, these historical facts must be kept in mind. If we set aside the structure of Israel’s civil government in that day, we are in danger of drawing faulty conclusions concerning the nature of the judges and the nature of Deborah’s service to Israel.

The Function of the “Judges” in the Book Judges

2. The function of the “judges” in the book of Judges. It is significant to note that the “judges” in the book are not identified with the elders of Israel. This means that the judges were not part of the normal, structured government of Israel, and so, whatever the exact nature of their public leadership was, and it may have varied, they were not civil magistrates; they did not govern in the civil sphere. Evidence of this fact is seen in the story of Gideon, one of the most illustrious of the judges. After his great victory over the Midianites, he was offered the position of chief ruler of Israel, but he categorically turned down the offer.

Then the men of Israel said unto Gideon, ‘Rule thou over us, both thou, and thy son, and thy son’s son also: for thou hast delivered us from the hand of Midian.’ And Gideon said unto them, ‘I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.’ (Judg. 8:22-23)

Further evidence is provided by the example of Samson, one of the most well known of the judges. There is no indication whatsoever from the Bible that he ever held any civil office or carried out any of the duties related to the office of civil judge or ruler, yet the text says, “he judged Israel twenty years” (Judg. 16:31). In fact, none of the men who served as judges are ever pictured in the text of the book of Judges in the role of a civil magistrate (i.e., of ruling as elders, princes, or governors). Or, as Richard Schultz expresses this fact, “There is no clear textual

evidence that these individuals ever exercised any judicial authority. . . .”^[17]

What, then, was the role of the judges? In answering this question, we should begin by defining the word “judge.” The Hebrew word has three basic senses: 1) to act as a lawgiver, to rule, to govern; 2) to decide controversies, to establish justice and equity; 3) to execute judgment, to punish the guilty, or to defend the cause of the oppressed.^[18] The particular sense in which this word is used in any given text must be determined by the context. According to its usage in connection with the judges of the book of Judges, the word should be understood in the third sense. The judges were men who were used of God to defend the cause of an oppressed Israel by executing judgment on the enemies of Israel. Hence, when the text says that they “judged Israel” it does not mean that they governed Israel as civil rulers, but that they carried out God’s judgment on Israel’s oppressors and defended the people from further oppression.^[19]

We ought to make this deduction concerning the meaning of the word “judged” because of the way the term is used in Judges in relation to the judges. The biblical text indicates that the judges functioned as national deliverers, i.e., they were men who were raised up by God to fight against the enemies of Israel in view of breaking the yoke of Israel’s foreign oppression (Judg. 2:14-19; 3:9-10, 15; 1 Sam. 12:8-11). The author of the book of Judges explains the role judges played during this period as follows:

...the hand of the LORD was against [Israel] for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed. Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them (Judg. 2:15-16).

In fulfilling this role, they are pictured as men of war leading the armies of Israel, i.e., they were military commanders. This role is clearly portrayed in the cases of Othniel, Ehud, Gideon, and Jephthah. Othniel is the first judge of this period, and the description of his service as a judge is instructive and representative of the others:

And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb’s younger brother. And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim (Judg. 3:9-10).

The role of Tola, Jair, Ibzan, Elon, and Abdon is obscure in the biblical text, but based on the example of the other judges, we can assume that they fulfilled a similar military role in Israel. Shamgar and Samson were also judges, and although they did not lead any armies, they were men of war who defeated the enemies of Israel single handedly. This leaves us with Deborah and Barak. What were their roles? Which one was the judge, or were they both judges? We will consider these questions in the next section.

The Role of Deborah in the Book of Judges

3. The role of Deborah in the book of Judges. If we are going to understand the role of Deborah in the book of Judges, we must carefully consider what the text actually says about her. We must not read our own ideas into the text, superimpose our own system of government on the text as a grid to understand Deborah, nor assume that because the text says she “judged Israel” that it means she judged in the same way as Othniel, Ehud, Shamgar, Gideon, Jephthah, and Samson. She must be understood in her own historical and biblical context. How does the biblical text describe Deborah and her role in Israel? It says:

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment (Judg. 4:4-5).

This text reveals three things about Deborah. First, she was a “prophetess.” This is the feminine form of the Hebrew word for “prophet.” The biblical role of a prophet was to speak the Word of God to Israel in terms of God’s will (law) for Israel, and His plan for the future (prophecy; cf. Deut. 18:15-22). Up until the time of the judges, the term prophet had been applied to only two men: Abraham (Gen. 20:7) and Aaron (Exod. 7:1); Moses is compared to a prophet but is placed in a class by himself (Num. 12:6-8; Deut. 18:15; 34:10). The word “prophetess” had only been applied to one woman: Miriam (Exod. 15:20). In other words, the prophetic role had not been exercised since the days of Moses. This makes the statement that Deborah was a prophetess all the more remarkable.

What did she do as a prophetess? If her role was similar to a prophet, then she spoke the Word of God and prophesied of the future. The story of Deborah indicates that she did both: She gave the Word of God to Barak, and she prophesied that Israel would win the upcoming battle with Sisera (Judg. 4:6-7). She may also have carried out a ministry similar to the only other prophet mentioned in the book of Judges (Judg. 6:8-10), who rebuked the people for their sin and called them to repentance. But Deborah does not appear to have exercised her prophetic

role in the towns and villages of Israel or by going out and preaching to the people. Instead, the text reveals that she ministered at her own dwelling and gave the Word of the Lord to those who came to her.

Second, she was “the wife of Lapidoth.” This is actually an obscure phrase, and its meaning is disputed. Some believe that it reveals the name of her husband. Others, believe it gives the place where she is from, i.e., she is “a woman of Lapidoth.” Others think that it refers to the fact that she made wicks for the lamps of the Sanctuary. Because of the ambiguity of this phrase, it is uncertain whether or not she was a married woman. Most likely, the text is identifying the place of her origin.

In Judges 5:7, Deborah refers to herself as “a mother in Israel.” There is debate over what this actually means. It could indicate that she was married (or she may have been a widow at the time of Judges 4-5) and was a mother of children. But it could also be figurative, indicating that Deborah saw herself as one who had a maternal concern for Israel. Regardless, the phrase does point to Deborah’s consciousness that her role was consistent with her female gender. What she did for the house of Israel was consistent with what a godly mother would do for her own household in times of distress. It also suggests that Deborah did not presume to take headship in Israel or usurp authority over the men.

Third, the text says that she “judged Israel at that time.” It is important to understand that the function of Judges 4:5 is to explain how she judged Israel: The people of Israel came up to the place where she dwelt seeking “judgment” from her. What, then, does it mean that she “judged” Israel? There are a number of things to consider in answering this question. Note, first of all, that her judgment was tied to her gift of prophecy. Her judgment was a charismatic function related to her prophetic role. There is no indication in the text that her judging was based on a position (an office) she held in the civil government of Israel; she is never identified as an “elder,” “governor,” or princess. Next, consider the fact that the place of her judgment was under a palm tree and not in the gates of the city, the place where the elders (the civil rulers and civil judges) normally governed (Deut. 16:18; Ruth 4:1-2; Prov. 31:23). Finally, note that her judging was not related to defending the cause of Israel against foreign oppressors by fighting against them, but it appears to have involved settling disputes and questions of law for the children of Israel. If we take the words of the Scripture as our guide, we see that the judging ministry of Deborah was not that of an appointed civil magistrate or a military leader, but of a divinely inspired woman giving God’s Word to those in Israel who sought her out.

Therefore, the Hebrew word for “judged,” as it is used in reference to Deborah, means to establish righteousness and equity. It describes the action of deciding controversies and discriminating between persons and between right and wrong in civil, religious, domestic, and social disputes or questions (the second sense of the word “judged” as defined above). The word “judged” is applied customarily to the action of a civil ruler, but it is not an action that only official rulers can carry out.

We must remember that the particular meaning of a word has to be determined by its immediate context. In the context of Judges 4, the word “judged” does not mean to rule as a civil magistrate (the first sense of the word “judged” as defined above), or to execute judgment (the third sense of the word “judged” as defined above), but it is applied to a prophetess giving divine guidance to Israel and settling the disputes of those who came to her. Matthew Henry gives an insightful explanation of Deborah’s ministry in Israel:

She judged not as a princess, by any civil authority conferred upon her, but as a prophetess, and as God’s mouth to them, correcting abuses and redressing grievances, especially those which were related to the worship of God. The children of Israel came up to her from all parts for judgment, not so much for the deciding of controversies between man and man as for advice in the reformation of what was amiss in things pertaining to God. Those among them who before had secretly lamented the impieties and idolatries of their neighbors but knew not where to apply for the restraining of them, now made their complaint to Deborah, who, by the sword of the Spirit, showing them the judgment of God, reduced and reclaimed many. . . .^[10]

Since Deborah is specifically identified as a prophetess (and not as a civil ruler), and since her judgment is tied to her prophetic gift, Henry’s view admirably fits the context. As a prophetess, Deborah did not bear the sword to enforce her decisions or counsel as an elder or civil magistrate would have done. While her word was to be heeded, she did not dispense justice through civil sanctions or punishment. Furthermore, there are no biblical examples of prophets enforcing their counsel through civil punishment either. Rather, the prophet was the mouth piece of God communicating the consequences of disobedience with the promise that God would vindicate His Word through judgment by providential or miraculous means. It is the civil magistrate’s decisions and judgments that are enforced by civil sanctions. But, the prophet brought a message from God with enforcement coming from God Himself. In Judges 4:4-5, we do not see a civil ruler issuing or enforcing orders, but a godly woman giving divine counsel, answering questions, and settling disputes for those who voluntarily sought it.

In view of the context, in view of the nature of Israel's civil government in the days of Deborah, and in view of the description of her ministry, it is best to conclude that Deborah was not a civil magistrate and held no formal position of civil leadership in Israel. She had an important ministry, and at times she may have rendered judgment on questions of civil law, but she was a prophetess, not an "elder" or a "governor." There is no evidence that Deborah ever sought or held the office of a civil ruler. With this conclusion the Reformer John Knox is in full agreement:

Such as have more pleasure in light than in darkness, may clearly perceive, that Deborah did usurp no such power nor authority, as our queens do this day claim. But that she was endued with the spirit of wisdom, of knowledge, and of the true fear of God: and by the same she judged the facts of the rest of the people. She rebuked their defection and idolatry, yea and also did redress to her power, the injuries that were done by man to man. But all this, I say, she did by the spiritual sword, that is, by the Word of God, and not by any temporal regiment [government] or authority, which she did usurp over Israel.^[11]

Deborah Was Not a "Judge" in the Sense that the Book of Judges Defines that Role

4. Deborah was not a "judge" in the sense that the book of Judges defines that role; that specific role belonged to Barak. We are also justified in concluding, from Judges 4:4-5 and from the rest of the account of Deborah and Barak, and from the description of the actions of Othniel, Ehud, Shamgar, Gideon, Jephthah, and Samson that Deborah was not one of the judges of the book of Judges.^[12] This conclusion is based on the following considerations.

First, she did not fulfill the role of a warrior or lead Israel into battle. When it was time for Israel to rise up and throw off the yoke of Jabin, king of Canaan, and judge the enemies of God's people, the Lord did not call or appoint Deborah to fight Jabin or command the armies of Israel. Instead, God used her, as His prophetess, to call and appoint Barak to that position (Judg. 4:6-7; 5:12). And although Deborah accompanied the army at Barak's request, she did not lead the army into the battle or direct the fight once it began; the text leaves no doubt that Barak was the military commander.^[13] It was the faith, courage, and leadership of Barak during the battle itself that brought deliverance to Israel (Judg. 4:10-17; cf. Heb. 11:32) and judgment on Jabin. As a warrior and the actual military commander that led Israel to victory, Barak should be considered the "judge" in keeping with how the term is employed during this era (Judg. 2:16; 3:10).

Second, the author of Hebrews points to Barak, not Deborah, as the “judge”(agent of deliverance) of their time. When the writer of Hebrews is recounting the victories of faith wrought through the judges of the book of Judges, he does not mention Deborah at all; instead, in a list of other judges who helped to rescue Israel from pagan oppressors, he names Barak. He says: “And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae . . .” (Heb. 11:32). Thus, the New Testament connects Barak with the other judges and affirms that he was one of the deliverers of Israel who brought God’s vengeance on the heathen and freedom to the oppressed.

Third, it is clear that the other prophet mentioned in the book of Judges (Judg. 6:8-10) was not a judge. This unnamed prophet declared the Word of God in his day, but it was Gideon who was called of God to be the judge and lead the army of Israel. We see some similarities between this picture and the time of Deborah. She was a prophetess who gave God’s Word to Israel, but when the time for deliverance from oppression came, it was Barak who was called to lead the army of Israel. In both cases, a distinction appears between the prophet or prophetess and the judge. Deborah played a different role as prophetess than the one Barak fulfilled as a man of war who commanded the armies of Israel and brought deliverance from the Canaanites. Strictly speaking then, Deborah was not a “judge” (Judg. 2:16; 3:10).

Richard Schultz concurs with the conclusion that Barak, not Deborah, was the judge:

A unique usage of spt [judge] in Judges (as a verbal part.) occurs in 4:4 with respect to Deborah, who is explicitly described as a prophetess . . . and who takes no leadership in the battle other than to assure Barak of victory (4:14) or, following the victory, to lead the song of Praise (5:1, 12). . . she is not being portrayed as judge (like Barak) in chs. 4-5 but rather as the divine spokesperson.^[14]

Deborah’s role as a prophetess, according to Schultz, was that of “issuing the call to Barak to lead Israel into battle (4:6), thus designating him as the next individual to lead Israel.”^[15]

Deborah was a great woman, and she played a significant role in the victory of Israel over Jabin, but her role was fulfilled as a prophetess (Judg. 4:4); she was not an “elder” or “governor,” and she was not one of the “judges.” The unique prophetic role of Deborah in the book of Judges does not support a doctrine of female magistrates, and, therefore, does not validate the candidacy of Sarah Palin to be vice president of the United States. In fact, the example of Deborah is a rebuke to Mrs. Palin’s political aspirations.

The Example of Deborah Must be Harmonized with the Didactic Portions of Scripture

5. The example of Deborah and its normative significance and application must be harmonized with the didactic portions of Scripture. We must be very careful in how we use biblical examples and narrative texts. They should not be used to establish doctrine or practice by themselves; and, specifically, they should never be used to overturn the clear teaching of Scripture contained in the law and the prophets in the Old Testament, and the words of Christ and His apostles in the New Testament. In other words, the significance of examples and narratives must be determined by other passages that speak more directly to the doctrine or practice in view. This principle of hermeneutics is formally stated in the Westminster Confession of Faith: “The infallible rule of interpretation of Scripture is the Scripture itself: and, therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.” This principle teaches that the example of Deborah ought to be approached cautiously, and its normative significance and application must be determined by passages that speak more clearly.

The example of Deborah is often used to prove that women can serve as civil rulers. But as we have endeavored to show, the text does not support the interpretation that she was a civil magistrate in Israel. Therefore, it is our decided opinion that Deborah cannot be legitimately used as an example to support the doctrine that women are permitted to serve in the office of civil ruler. Nevertheless, we recognize the likelihood that some will reject this interpretation. But, the crucial hermeneutical principle we are discussing here means that, even if it can be proven that Deborah was a civil ruler, her example cannot be considered normative or a standard of Christian ethics unless it is searched out and shown to be so by other Scriptures that speak more clearly on the subject. What do other Scriptures have to say on the subject of female magistrates? Since we are talking about examples and narratives, we will begin with those. In the Bible, every positive example of civil rulers, besides the example of Deborah (which we believe is not an example of a civil ruler) present the rulers as men. Esther was not a civil ruler and cannot be used in that regard. She was a queen, i.e., the wife of king Ashasuerus, and she exercised no civil authority beyond her own personal influence on the king. Therefore, if we were left to examples alone to settle this issue, we would have to conclude that it is God’s will that men are given headship in the civil sphere.

But we are not left to examples. On this matter, God has revealed Himself in a definitive fashion. He has specifically instructed His people to choose men to be civil rulers (Exod. 18:21; Deut. 1:13; 16:18; 17:15). Furthermore, whenever Scripture addresses the subject of civil magistrates, it always does so in terms of men and never in terms of women (2 Sam. 23:3; 2 Chron. 19:5-7; Neh. 7:2; Prov. 16:10; 20:8, 28; 29:14; 31:4-5; Rom. 13:1-6). But this is still not all. The Bible also establishes the doctrine of male headship based on the creation order (Gen. 2:18; 1 Cor. 11:3, 8-9; 1 Tim. 2:12-13), and this created order is upheld, as we would expect, in an explicit manner through the passages that teach that men are the head of the home (Eph. 5:22-24), the officers of the church (1 Tim. 2:11-3:12), and the rulers and judges of the state (Deut. 1:13).

There can be no question that all these texts, particularly when taken as a joint witness, speak far more clearly to the issue of women civil magistrates than does the (disputed) example of Deborah. John Knox explains the hermeneutical principle we are discussing here and shows how the example of Deborah cannot be used to prove or establish a doctrine of female rulers:

. . . particular examples do establish no common law. The causes were known to God alone, why he took the spirit of wisdom and force from all men of those ages, and did so mightily assist women against nature, and against his ordinary course: that the one he made a deliverer to his afflicted people Israel: and to the other he gave not only perseverance in the true religion, when the most part of men had declined from the same, but also to her he gave the spirit of prophecy, to assure king Josiah of the things which were to come. With these women, I say, did God work potently, and miraculously, yea to them he gave most singular grace and privilege. But who hath commanded, that a public, yea a tyrannical and most wicked law be established upon these examples? The men that object the same, are not altogether ignorant, that examples have no strength, when the question is of law (Examples against law have no strength when the question is of law).^[17]

For of examples, as is before declared, we may establish no law, but we are always bound to the law written, and to the commandment expressed in the same. And the law written and pronounced by God, forbiddeth no less that any woman reign over man, than it forbiddeth man to take a plurality of wives, to marry two sisters living at once, to steal, to rob, to murder or to lie. If any of these hath been transgressed, and yet God hath not imputed the same: it maketh not the like fact or deed lawful unto us. For God being free, may for such causes as be approved by his inscrutable wisdom, dispense with the rigor of his law, and may use his creatures at his pleasure. But the same power is not

permitted to man, whom he hath made subject to his law, and not to the examples of fathers. And this I think sufficient to the reasonable and moderate spirits.^[18]

To sum up, even if Deborah was a civil ruler (and the evidence indicates that she was not), her example cannot be used to establish the principle that Christians ought to support a woman for the office of civil magistrate, because such a doctrine flies in the face of so many other Scriptures that speak more clearly on the issue; these other Scriptures require civil leaders to be men. It is a very dangerous practice to seek to build doctrine and practice on examples alone, especially on examples that contradict the explicit teaching of God's law. The hermeneutics and arguments of those who are using Deborah to justify Christian support for Sarah Palin are setting a terrible precedent that will reap a bitter harvest in the future.

If Deborah's Example Is Used to Justify Female Civil Rulers, It Can Also Be Used to Justify Female Church Rulers

6. If the example of Deborah is used to justify female rulers in the state, then it can also be used to justify female teachers and rulers in the church. We must speak very carefully here and emphasize again that Deborah does not constitute proof for a doctrine of female rulers. We have sought to prove that Deborah was not a civil ruler but a prophetess who gave divine guidance to those in Israel who sought her out. However, what needs to be understood by those who teach that Deborah's example establishes the propriety of female rulers (at least under some circumstances), is that, in making their argument, they have done more than simply prove that women can serve as civil magistrates. They have also established, whether intended or not, that women (at least under some circumstances) may serve as teachers and leaders in the church.

How is this so? Since, in their view, Deborah was a ruler in Israel who spoke the Word of God to Israel (i.e., to the Old Testament church), is it not logical to deduce that a woman may rule in the church and teach God's Word in the New Testament church also? Thus, on the basis of the same method and rationale of those who argue that her example proves that a woman may serve as a civil magistrate, she also becomes an example of the propriety of female teachers and female elders in the church. And, since those who would use Deborah as an example of a female ruler have already established the principle that texts that speak more clearly cannot be used against the example of Deborah as a civil ruler, then, logically, the New Testament texts that speak more clearly about the role of women in the church cannot be used to deny a gifted woman the right to preach and teach in the church either.

This is precisely the position of evangelical feminists. They argue that the example of Deborah establishes the rightness of women governing in both church and state. In fact, they seem more concerned to use her example to validate women elders and preachers, than to justify women civil magistrates. And, if the details of the text of Judges are understood, and the arguments of the semi-complementarians for Deborah's validation of female civil rule are accepted, then it is hard to avoid the conclusions of the evangelical feminists. If the headship of men in the civil sphere falls or is compromised by Deborah, then the headship of men in the church falls or is compromised by Deborah. The semi-complementarians who argue that under normal circumstances men should govern in the civil sphere, but under abnormal circumstances it is permissible for women to govern, logically need to concede the same for church leadership (and, for that matter, family leadership). If God's order can be set aside in the civil realm and women installed as civil rulers when men fail to give proper leadership, then it is permissible to set aside God's order in the church and install women as church elders when men fail to give proper leadership in that sphere. If Sarah Palin can be accepted as a biblically legitimate candidate, according to the model of Deborah because we live in extraordinary times, then Sarah Palin can also be accepted as a church elder, if she should seek that office, for the same reason.

Evangelical feminists are rigorously consistent in their doctrine of egalitarianism: It applies in every area of life. Semi-complementarians and their compromised position on male headship will not be able to win the debate against their egalitarian opponents in the long term because their position is not biblical. Semi-complementarians have already conceded egalitarianism in the public sphere; which sphere will they surrender next? On the basis of their endorsement of the example of Deborah as a standard for female rule over men in the state, it seems that the sphere of the church is in danger of falling next (we think that in various ways this has already begun), unless they repent and return to a biblical complementarianism that recognizes man's headship in all spheres of life.

Conclusion: The Example of Deborah Does Not Establish the Propriety of Female Rulers or the Candidacy of Sarah Palin.

We conclude, on the basis of biblical exegesis and the application of sound principles of hermeneutics and logic, that the example of Deborah does not establish the biblical validity of female civil rulers. We also conclude that there will be grievous consequences from accepting the faulty argument that

the story of Deborah confirms the biblical acceptance of female rulers. We, therefore, urge Christians to think biblically and not use Deborah as justification for female magistrates in general, or for the candidacy of Sarah Palin in particular; because to do so is to corrupt the Word of God, undermine the authority of God's law, violate a critically important principle of hermeneutics, and further encourage human autonomy in Christian ethics. We must not jettison the law of God by throwing off the counsel of the Scriptures as unpopular, antiquated, or unclear. It is God's Word that illuminates our steps; Christians must not resort to doing that which is right in their own eyes.

In addition, we believe that it is foolish (if not blasphemous; cf. Titus 2:5) to compare the feminist Sarah Palin to Deborah and to use Deborah to validate her candidacy. Deborah was a prophetess who stood for God's law in a corrupt society. Mrs. Palin is not a prophetess, and instead of standing for the authority and truth of the law of God, she has violated God's law by her feminist life-style and her support of public policy positions that are contrary to God's law.^[19] Deborah was a great prophetess; Sarah Palin is only another Republican politician.

Furthermore, we contend that it is presumptuous to argue that since we live in a period of history like unto the period of the book of Judges, we can assume that God has raised up Sarah Palin for us in the same way that He raised up Deborah for Israel.

How do those who make this claim justify it? How do they know that the plan of God for Israel in the days of the Deborah is the same plan that He has for America today? How do they know that Sarah Palin is a Deborah for our day?

Perhaps she is something else entirely. Perhaps she has been raised up to test the Christian church, to see if our allegiance is to the Republican party and its agenda, or to Jesus Christ and His kingdom; to see if we are willing to sacrifice the biblical doctrine of Christian womanhood, and support a woman who embodies the feminist vision of womanhood for the sake of winning an election; to see if we are willing to compromise on the authority and sufficiency of Scripture for the sake of political expediency? Perhaps she is a manifestation of God's judgment on the church in terms similar to Isaiah 3:12 (in the context of Isaiah 3:12 the women who ruled over the men were foolish women; they were not wise and godly women of the faith and character of Deborah)?

Whatever the case, this much is clear: We cannot presume to know the secret will of God, and then act on our presumptions and say we are doing God's will. Rather, we are commanded to obey the revealed will of God by doing all the words written in the law of

God (Deut. 29:29). It is only by obeying God's law (Deut. 1:13) that we can know how to vote (or not vote) in this or in any election.

Finally, we reject the perspective of those who say that even though it is normal for men to rule in the civil sphere, we have to be willing to allow for an exception from time to time and not cling so tenaciously to God's created order for men and women, or to His commandments. This sounds like pure sophistry to us. Where in Scripture is such a thing taught? If we must be willing to make exceptions in regard to female magistrates, then we must also be willing to do the same in regard to God's appointed order for the church and the family.

But they seriously err who use the example of Deborah to argue that Sarah Palin is an exception that we need to embrace. The fact is that Sarah Palin is not an exception in our current political circumstances in America. She is part of a host of women who have moved into high positions of leadership in American civil government. To support Sarah Palin is not to yield to a Deborah-like anomaly, but to validate the whole feminist agenda of women ruling over men in the civil sphere.

1. Evangelical egalitarians believe that there are no gender distinctions between men and women in terms of roles or leadership possibilities. They contend, therefore, that women can serve in all positions of leadership in the church and the state, and are of equal standing (in terms of authority) with their husbands in the home. Egalitarians argue that every woman is free to choose her own course in life according to her own gifts and desires, and is not limited by divine law to fulfill a specific role or submit to any order of male headship. Another name for these evangelicals could be "Christian feminists" because they have sought to integrate the worldview of feminism with Christianity.

2. Semi-complementarians believe that there are gender distinctions between men and women. They teach that men have the headship in the spheres of family and church, and that men and women have separate but complementary roles to fulfill. They are designated semi-complementarians because they believe that the role relationships between men and women are strictly limited to the family and the church and have no application beyond those two spheres. Therefore they believe that there are no gender distinctions in what they call the public sphere, e.g., politics and civil government, business, law, or education. In the words of Wayne Grudem, they are "two-point complementarians" (Evangelical Feminism and Biblical Truth [Colorado Springs, CO: Multnomah Press, 2004], p. 518). The

biblical position is three-point complementarianism: 1) family, 2) church, and 3) state.

3. Not only do Sarah Palin's lifestyle choices demonstrate that she is a feminist, but she herself claims the title. In a recent interview with CBS news anchor Katie Couric, Mrs. Palin stated, "I'm a feminist who ... believes in equal rights, and I believe that women certainly today have every opportunity that a man has to succeed, and to try to do it all, anyway. And I'm very, very thankful that I've been brought up in a family where gender hasn't been an issue. . . ."

4. For a fuller presentation of this perspective see "Sarah Palin and the Complementarian Compromise."

5. Although Samuel brings to an end the period of the judges he himself is not considered a "judge" when compared to his earlier contemporaries. Samuel was a Levite, priest of God, and a prophet of the Lord. Samuel is a transitional figure in the history of Israel, even as Joshua was a transitional figure in Israel. Both were men with singular gifts and callings. He is also similar to Moses in that both he and Moses fulfilled an utterly unique role in Israel's history. Moses was the giver of the law and the founder of Israel's theocracy. Samuel was the first great prophet of Israel and the founder of Israel's kingship in that he anointed Israel's first kings at God's command. Both Moses and Samuel functioned as prophets, priests, and civil judges. None of the judges of the book of Judges come close to the role of Samuel, he is in a class of his own. In regard to 1 Samuel 7:15-8:3, it is best to see Samuel's role as a judge in terms of Deuteronomy 17:8-13. As the leading priest in Israel, he functioned as a supreme judge who handled the cases that had proved too difficult for the local elders and judges in the gates. Samuel, as a priest, fulfilled the role of judge given to him by God in Deuteronomy 17:8-13 by traveling to three locations: Bethel, Gilgal, and Mizpah. Here he held court to decide the cases the local elders could not resolve. In this role, he functioned not as a "judge" in the book of Judges, but as a supreme court judge according to the structure of civil government set forth in Deuteronomy 17.

6. This phrase refutes the notion that the "judges" functioned as the chief magistrates of Israel. It makes no sense to say that there was no king in Israel if the "judges" acted in a capacity similar to kings.

7. Richard Schultz, "shapat," in *New International Dictionary of Old Testament Theology and Exegesis*, 5 vols., ed. Willem A. VanGemeren (Grand Rapids, MI: Zondervan Publishing House, 1997), 4:218.

8. Francis Brown, S. R. Driver, and Charles Briggs, *Hebrew and English Lexicon of the Old Testament*, (Oxford: Oxford University Press, 1907), p. 1047; Samuel P. Tregelles, *Gesenius' Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1949), p. 844.

9. The text of Ruth 1:1, “Now it came to pass in the days when the judges ruled. . . .” does not contradict this conclusion. The Hebrew text states, literally, “in the days when the judges judged.” If the judges were deliverers, then the sense is something like this: “Now it came to pass in the days when the judges were raised up by God to deliver Israel.”

10. Matthew Henry, *A Commentary on the Whole Bible*, 6 vols. (Old Tappan, NJ: Fleming H. Revell Company, reprint of 1708 edition), 2:138.

11. John Knox, *The First Blast of the Trumpet against the Monstrous Regiment of Women*.

12. Deborah does not fit the model of these six men, the only judges whose work for Israel is actually described in the text. Furthermore, the work of these men does not fit the description of Deborah's work — giving counsel and deciding controversies (Judg. 4:4-5). It seems suspect to argue that Deborah was a judge when she did something none of the other judges are recorded as doing — settling disputes — and she did not do what these judges are recorded as doing — leading Israel into battle! The only consistent, revealed aspect of the judges' role in the book of Judges is that they were men of war who brought God's judgment on Israel's enemies and delivered the nation from foreign oppression. Deborah does not fit this revealed description of the judge's work, but Barak perfectly fits this description.

13. The account of the battle clearly places Barak in the position of the leader. It is Barak, not Deborah, that “called Zebulun and Naphtali” (Judg. 4:10); it is Barak who “went up with ten thousand men at his feet” (Judg. 4:10); Heber showed Sisera that “Barak the son of Abinoam was gone up to mount Tabor” (Judg. 4:12); Deborah tells Barak that “the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?” (Judg. 4:14); it is Barak that leads the way down from mount Tabor with “ten thousand men at his feet” (Judg. 4:14); it is “with the edge of the sword before Barak” that the LORD overthrows Sisera (Judg. 4:15); and it is Barak who “pursued after the chariots” (Judg. 4:16, 22). Emphasis added to the biblical quotations.

14. Schultz, “shapat,” *New International Dictionary of Old Testament Theology and Exegesis*, 4:216.

[n:15] Ibid.

16. After the deliverance of the Jews through Esther's courage and influence, it was Mordecai, not Esther, who was raised to high political office and given authority to govern (Esther 8:2, 9, 15; 9:4; 10:2-3).

17. John Knox, *The First Blast of the Trumpet against the Monstrous Regiment of Women.*

18. Ibid.

19. For example, in a recent interview with CBS news anchor Katie Couric, Mrs. Palin endorsed evolution as an accepted principle which should be taught in government schools.

Couric: "Do you believe that evolution should be taught as an accepted scientific principle, or one of several theories?"

Palin: "Oh, I think it should be taught as an accepted principle and I say that also as the daughter of a school science teacher ... evolution should be taught in our schools. I won't deny that I see the hand of God in this beautiful creation that is earth, but that is not part of a policy.... Science should be taught in a science class."

Doug Phillips on CBMW Compromise

Doug Phillips wrote the following article titled "Vision Forum Responds to CBMW Compromise: Part I – Revisited: USA Today's Challenges to Semi-Complementarians" (9-25-08) saying:

There is a great deal of confusion in the press today. What do Christians really believe about the priority of motherhood, children, and role distinctions?

The gushing and virtually unqualified support by conservative and Christian leaders of a mother of young children and a self-identified feminist^[1] for the second highest political office in the land has caused the press, liberals, and many conservative Christians themselves to ask important questions about the intellectual integrity of the arguments being advanced by pro-Palin Christian conservatives. And rightly so, for many of the same conservative leaders who have previously distinguished themselves by opposing the very type of egalitarian feminist model of family and leadership embodied in the candidacy of Sarah Palin are now talking like full-fledged egalitarians when it comes to the 2008 presidential election. There appears to be a fundamental and historic shift in the cultural and political agenda of social conservatives and Christians.

Furthermore, the picture being sent to the world is that Christians and conservatives are placing partisan political objectives over principle.

The message being conveyed is this: Our theological commitments are secondary to our partisan loyalties.

These are valid concerns. Here is why:

1. For years, conservative Christians have been outspoken in their opposition to the political vision of the radical feminist movement. Now they are supporting a woman for the second highest office in the land who is a self-identified feminist who wants to make feminist objectives a part of her political agenda.^[2]
2. Christians and conservatives have historically opposed the feminist philosophy which marginalizes the role of motherhood and home in favor of careerism and political ambition. Now these same conservative Christians are not only supporting for vice president the mother of young children who went back to work three days after the birth of her still-infant child, but they are arguing that she is a model example of Christian womanhood for the young ladies of America;^[3] that this mother of young children is perfectly qualified to serve both as Commander in Chief and Chief Executive of the United States.
3. In the past, conservative Christians have opposed the manipulative rhetoric of the feminist movement. Now they are championing the cause of a woman who uses her campaign speeches to praise the icons of the feminist movement for their role in the cause of feminism;^[4] who attempts to marginalize those who raise concerns about the propriety of her dual role as mother and governor by calling them “Neanderthals” who should be taken back to the “cave”;^[5] who agrees that her own husband is playing the role of “Mr. Mom”;^[6] and who uses the very phraseology of feminism (e.g., “shattering the glass ceiling”) to explain her personal mission.^[7]
4. Most of all, conservative Christians have opposed as unbiblical the feminist ideology of egalitarianism which formally opposes God-ordained role distinctions between men and women — role distinctions which are rooted in the creation order itself. Now some are claiming the creation order principle never applied to the role of men and women in the civil realm in the first place. Some have gone so far as to argue that biblical ethics no longer apply to the constitutional system of government under God which our Framers established.^[8]

To many liberal commentators, these conservatives and Christians now sound like liberals and feminists — at least as to their advocacy of egalitarianism in the public sphere.

One such commentator is Dr. David Gushee who, in a recent *USA Today op-ed*, asked five probing questions to conservatives and Christian leaders. Dr. Gushee’s point was essentially this: Christians

must formally acknowledge that a historic change has occurred in their theological commitments and policy objectives, or reasonable observers must conclude that that their position lacks intellectual integrity.

Dr. Gushee is spot on.

But the Council on Biblical Manhood and Womanhood disagrees. Now David Kotter of CBMW has offered a response . In our view, Mr. Kotter's response fails to address the core inconsistencies with the arguments that CBMW and other Christian organizations and leaders are advancing. Readers of Doug's Blog will remember that Pastor William Einwechter has cogently addressed the theological problem of the new semi-complementarianism/semi-egalitarianism of organizations like CBMW in his article "Sarah Palin and the Complementarian Compromise." Now Pastor Einwechter has responded to Dr. Gushee with a new, helpful article, "The Sarah Palin Predicament Resolved."

I want to remind readers that Vision Forum Ministries has a deep respect for our friends at organizations like the Council on Biblical Manhood and Womanhood, and we remain profoundly grateful for their many excellent efforts over the years to defend the biblical doctrine of complementarianism as applied to the church. So much of their work has been heroic and timely.

It is our view, however, that they have erred by overtly embracing an egalitarian perspective of the roles of men and women in the public arena. Furthermore, we would argue that the position they are presently advocating: (a) utilizes theological arguments in direct contradiction to arguments used by CBMW in the past to defend the complementarian worldview; (b) that the same arguments they are using to deny that the principles of complementarianism apply equally to all three of the jurisdictions (family, church and state) will soon be used to undermine complementarianism in the local church; and (c) that their legitimization of a mother of young children to serve as president of the United States undermines, if not altogether destroys, their view of complementarianism in the family because of the absurdity of the claim that a woman can lead a nation as chief executive and still properly prioritize her non-optional, biblically-required duty to serve as a helpmeet to her husband.

Over the course of the next two weeks, I will be devoting separate blog posts to each of the questions proposed by Dr. Gushee and will interact with the published response of CBMW to Dr. Gushee. I begin today with the first question.

Question One

Is it now your view that God can call a woman to serve as president of the United States? Are you prepared to renounce publicly any further claim that God's plan is for men rather than women to exercise

leadership in society, the workplace and public life? Do you acknowledge having become full-fledged egalitarians in this sphere at least?

CBMW Answers

The Bible calls women to specific roles in the church and home, but does not prohibit them from exercising leadership in secular political fields. Therefore we must be careful to not go beyond the teaching of the Bible. A president is not held to the same moral standards as an elder of a church. While it is a blessing from God to have ethical or even Christian political leaders, the Bible places no such requirements on secular governments. Even though the Bible reserves final authority in the church for men, this does not apply in the kingdom of this world.

Vision Forum Ministries Responds

1. Dr. Gushee has identified a genuine inconsistency in the position of our semi-complementarian/semi-egalitarian friends. In our view, this inconsistency cannot be justified on the grounds of Scripture, nor of sound reason.

Also, I think it is important to begin by observing that our friends at CBMW have not provided clear answers to several key points raised in the five questions by Dr. Gushee. The question was asked: “Do you acknowledge having become full-fledged egalitarians in this sphere at least?”

No answer is given by CBMW. Yet it seems clear that this is exactly what has happened. At this point, there is no clearly distinguishable difference between the feminist understanding of male/female distinctions and civil leadership and the position of CBMW. As to their view of the jurisdiction of the state, both are full-blown egalitarians. If substantive differences exist between the two positions, they are not immediately apparent, and the burden of proof is on CBMW to explain to us what they are.

2. CBMW responds by making four assertions: (1) the Bible does not prohibit women from serving as civil magistrates; 2) Presidents are not held to the same moral standards as pastors; (3) The Bible does not establish any ethical standards for the leadership of “secular governments.”; and (4) the leadership distinctions between men and women which apply in the Church do not apply in “the kingdom of this world.” In this blog post, I will address the first claim.

First, the claim that the Bible does not prohibit women from serving as civil magistrates is false. In fact, the Bible has a great deal to say about the requirements for civil magistrates, which you can read about [here](#), [here](#), and [here](#). It is true that there is no verse that says, “a woman may not be a civil magistrate,” but it is also true that there is no verse which says “a woman may not be an elder.” The case for the biblical requirements for elder and civil magistrate are both based on: (1) the

doctrine of the creation order distinctions between men and women; (2) the positive commands about the distinctive role differences between men and women; (3) the negative commands and warnings directed against those who would violate this creation order principle; and, importantly, (4) the positive commands which specifically require that both civil magistrates and elders be male.

Second, the undefended assertion that the Bible does not prohibit women from being civil magistrates is irresponsible in light of the fact that such a perspective is inconsistent with the majority view of orthodox Christianity throughout Church history articulated by such great Reformers as John Knox and John Calvin, the former of whom write that: “To promote a woman to bear rule, superiority, dominion or empire above any realm, nation, or city, is repugnant to nature, contumely to God, [and] a thing most contrary to his revealed will and approved ordinance. . . .”^[92]

Third, to get around the many commands of Scripture found in the Old Testament, semi-complementarians must argue that the general precepts and patterns found in the Old Testament are largely obsolete and inapplicable to modern society. (The one exception to this rule is that they want to be able to cite the Israelite prophetess Deborah as an example of a civil magistrate, an argument which: (a) shows their inconsistency, and (b) has been defeated by Reformers and present-day theologians like William Einwechter)^[101]

3. The arbitrary restriction of the doctrine of complementarianism and the creation order to the realm of church and family is not only illogical, it is a departure from CBMW’s position in the past in which they formally opposed women in combat, freely citing extensive precepts from the Old Testament, building their argument around the doctrine of the creation order itself, and showing the clear link between complementarian responsibilities in the home and those of manly civil responsibility through military service.

Below are segments from their position paper on “Women in Combat: A Resolution From CBMW,” which was adopted on November 23, 1996:

WHEREAS, God created male and female with specific and complementary characteristics (Gen. 1:27), declaring them “good” (Gen. 1:31) so that male and female in relationship constitute a complete expression of the divine order for humanity, yet without blurring or denying the meaning or significance of gender-based distinctions established by God in the created order; and

WHEREAS, The equality of male and female as to dignity and worth, following from their creation in the image of God (Gen. 1:27), is fully consistent with and is in no way contrary to gender-based distinctions as to roles and responsibilities which are also established in the created order; and

WHEREAS, God, by creating Adam first (Gen. 2:18; 1 Cor. 11:8) and also by creating woman for man (Gen. 2:18,20,22; 1 Cor. 11:9), has set the gender-based role and responsibility of males in the most basic unit of society (the family) to be that of leader, provider and self-sacrificial protector (also cf. Eph. 5:25; 1 Peter 3:7), and likewise has set the gender-based role and responsibility of females to be that of help and nurture (Gen. 2:18) and life-giving (Gen. 3:20) under male leadership and protection (cf. 1 Peter 3:7); and

WHEREAS, Intentional rejection of the connection between male headship in the family and the male protective role that defines and justifies service as a soldier in military combat necessarily strikes at the complementary nature of male and female relationships established in the order of creation, and unavoidably undermines the order, structure, strength and stability of families within any society that determines to ignore, deny or erase this gender-based distinction; and

WHEREAS, The pattern established by God throughout the Bible is that men, not women, bear responsibility to serve in combat if war is necessary (Gen. 14:14; Num. 31:3,21,49; Deut. 20:5-9,13-14; Josh. 1:14-18; 6:3,7,9; 8:3; 10:7; 1 Sam. 16:18; 18:5; 2 Sam. 11:1; 17:8; 23:8-39; Ps. 45:3-5; Song of Sol. 3:7-8; Isa. 42:13); and

WHEREAS, Biblical examples that record women serving in combat (Jud. 4:4-23) are presented as contrary to proper and normal gender-based distinctions between male and female roles and responsibilities, and as caused by a failure of male leadership that is worthy of shame (Jud. 4:9-10); and . . .

Note that the 1996 statement by CBMW wisely reminds the Church that those rare and non-normative examples of role reversals in the Scripture such as Deborah (Jud. 4:4-23) are reminders of male abdication “worthy of shame.” They are not meant to be examples for emulation, CBMW argues, nor does their inclusion in Scripture justify the suspension of the duty of men, not women, to lead. Yet this is precisely what semi-complementarians such as CBMW’s Executive Director David Kotter are attempting to do in 2008 by excluding the numerous patterns and precepts found in Scripture that demonstrate the complementarian mandate for male leadership in the civil jurisdiction while attempting to justify support for Sarah Palin based upon the non-analogous and non-normative example of the Israelite prophetess Deborah.^[11] CBMW has done an about-face on Deborah by using her example to justify Sarah Palin’s bid for the vice presidency while stating in 1996 that it was a sign “worthy of shame.”

Note also that, in the 1996 Resolution, the Old Testament patterns and precepts are widely invoked to build the case that gender distinctions apply to the civil responsibility of military service. Why in 2008 are the Old Testament passages on qualifications, male responsibility, and civil jurisdiction ignored or dismissed as irrelevant? Has the Word of God changed over the last twelve years?

Furthermore, if CBMW was correct in their 1996 Resolution that these principles apply to non-elected representatives of the United States military serving the federal government, how much more should these same principles apply to an elected Commander in Chief who would preside over all of the military?¹²¹

Finally, note that in 1996, CBMW was willing to reach the conclusion that it is the duty of men, not women, to lay their lives on the lines in military service because: (a) women are to be nurturers and helpers “under male leadership and protection,” but not leaders; (b) God requires men to be leaders, providers, and self-sacrificial protectors. In fact, CBMW even argued that placing women in combat “unavoidably undermines the order, structure, strength and stability of families within any society that determines to ignore, deny or erase this gender-based distinction.”

We believe that excellent organizations like CBMW cannot reasonably argue that having women serve in military combat “unavoidably undermines the order, structure, strength and stability of families within any society that determines to ignore, deny or erase this gender-based distinction,” but that promoting a mother of young children to rule over a nation (including her husband) as Chief Executive and Commander in Chief of the military does not. The argument strains credulity.

1. Mrs. Palin has been a member of “Feminists for Life” for several years.

2. During a September 17 townhall meeting in Michigan, Mrs. Palin praised Title IX’s broad application to schools across America, a development that conservatives strenuously fought against in the 1980s with President Reagan famously vetoing this push in March, 1988, though his veto would be later overridden by Congress. Mrs. Palin declared, “I’m a product of Title IX in our schools, where equal education and equal opportunities in sports really helped propel me into . . . the position that I’m in today. . . . Now if we have to still keep going down that road to create more legislation to get with it in the 21st century to make sure that women do have equality, especially in the workplace, then [we will do so].” See: Michael Cooper, “Palin Unscripted,” New York Times Political Blog, September 18, 2008.

3. On August 29, Janice Crouse of Concerned Women for America said the following of Governor Palin in an official press release: “Here is a woman of accomplishment who brings a fresh face to traditional values and models the type of woman most girls want to become.”

4. Following Senator McCain’s announcement of Governor Palin as his running mate on August 29, she declared, “[I]t’s fitting that this trust has been given to me 88 years almost to the day after the women of America first gained the right to vote. I think — I think as well today of two other women who came before me in national elections. I can’t

begin this great effort without honoring the achievements of Geraldine Ferraro in 1984, and, of course, Senator Hillary Clinton who showed such determination and grace in her presidential campaign.”

5. Following Trig’s birth earlier this year, Gov. Palin “assured them she would not take much time off: she had returned to work the day after giving birth to Piper. ‘To any critics who say a woman can’t think and work and carry a baby at the same time,’ she said, ‘I’d just like to escort that Neanderthal back to the cave.’” As reported by: Jodi Kantor, Kate Zernike and Catrin Einhorn, “Fusing Politics and Motherhood in a New Way,” *New York Times*, September 7, 2008.

6. In a September 19 story entitled, “Shadow Governor,” CNN journalist Randy Kaye reported, “When she’s busy with state business, it is Todd Palin who cooks, carpools, and juggles the five kids.” In an exclusive interview with Sandra Sobieraj Westfall of *People Magazine*, Governor Palin agreed with this assessment. When Westfall asked, “So will your husband be on leave now indefinitely to be Mr. Mom?” Governor Palin responded: “I would say so, yes.” See: Sandra Sobieraj Westfall, “John McCain & Sarah Palin on Shattering the Glass Ceiling,” *People Magazine*, August 29, 2008.

7. Mrs. Sarah Palin’s stated the following on August 29 when John McCain introduced her as his running mate: “It was rightly noted in Denver this week that Hillary left 18 million cracks in the highest, hardest glass ceiling in America, but it turns out the women of America aren’t finished yet, and we can shatter that glass ceiling once and for all.”

8. David Kotter writes, “A president is not held to the same moral standards as an elder of a church. While it is a blessing from God to have ethical or even Christian political leaders, the Bible places no such requirements on secular governments. Even though the Bible reserves final authority in the church for men, this does not apply in the kingdom of this world.” As noted in: “Does Sarah Palin Present a Dilemma for Complementarians? Part 1,” *Council on Biblical Manhood and Womanhood*.

9. John Knox, *The First Blast of the Trumpet against the Monstrous Regiment of Women*.

10. William Einwechter offers a brief discussion of the Deborah question in his article, “Should Christians Support a Woman for the Office of Civil Magistrate?” and has addressed the issue in several helpful sermons. Stay tuned to Doug’s Blog as well as the Vision Forum Ministries’ website for a forthcoming article by Pastor Einwechter that thoroughly examines the Deborah controversy.

11. Kotter mentions Esther, the Queen of Sheba, and Queen Victoria as examples from which we seeks to justify women as civil magistrates in “Does Sarah Palin Present a Dilemma for Complementarians? Part 1.” In his followup article, “Does Sarah Palin Present a Dilemma for

Complementarians? Part 3,” Kotter notes both Esther and the prophetess Deborah as positive Old Testament examples which he believes are justification for women serving as civil rulers today. To read William Einwechter’s refutation of this position, see: “Sarah Palin and the Complementarian Compromise.”

12. While Sarah Palin is running for vice president, should the McCain-Palin ticket win on November 4, Mrs. Palin would assume the presidency, if John McCain’s were to pass away during his term of office — a point which has dominated headlines since Senator McCain announced Mrs. Palin as his running mate. Aside from this, given her political clout, Mrs. Palin is already being widely touted as a strong Republican candidate for president in 2012.

William Einwechter wrote an article titled “The Palin Predicament Resolved—A Response to *USA Today* (9-23-08) saying:

David Gushee has written an insightful article on “The Palin Predicament” (*USA Today*, September 15) and asked some very cogent questions of evangelical leaders who espouse a “complementarian” view of the roles of men and women (i.e., that men and women have separate but complementary roles). Mr. Gushee points to the essential contradiction in the view of those who say that Sarah Palin is qualified to be the vice president of the United States, but is unqualified to lead her own household or serve in a leadership position in the church. He wonders how those who “have spent most of their careers arguing that the primary responsibility of women is to tend to their homes and families” can now enthusiastically endorse a “mother of five with a grandchild on the way” whose political career does not permit her time to make her family her primary responsibility.

But Professor Gushee’s purpose is not only to ask questions; his ultimate purpose is to issue a challenge to conservative evangelicals. His challenge is simple: Because of your open support of an evangelical woman for vice president, are you also willing to rethink your faulty, “archaic theological vision” that prohibits you from allowing devout Christian women the full exercise of their gifts in all spheres of life, including the family and the church?

What I appreciate about Gushee’s article is the irenic yet penetrating way he exposes the flawed views and logic of the Christian leaders, denominations, and ministries that permit women to serve as governors of states and leaders of nations but forbid these same women from serving as leaders in their homes and churches. David Gushee lays bare the fundamental inconsistency of “two-point complementarianism” (i.e., the view that the headship of men and the separate roles of men and women apply in the family and in the church but do not apply in the social or civil sphere).

My appreciation, however, is not based on an agreement with David Gushee’s perspective on men and women in terms of roles or authority.

It seems clear from what Professor Gushee has written that he is egalitarian in his views on men and women, and sees no problem with women serving in positions of leadership in family, church, or society. My appreciation is based on the fact that he has exposed from his own theological perspective the inconsistency of two-point complementarianism that I have sought to expose from my own theological perspective (see “Sarah Palin and the Complementarian Compromise”). I agree that the acceptance of egalitarianism in the social and civil sphere conflicts with a complementarianism that limits itself to the spheres of the family and the church.

My own theological perspective is that of the historic Reformed faith as expressed in the Westminster Confession of Faith (1646) and the London Baptist Confession of Faith (1689). This perspective is founded on the theological presupposition that the Bible is the infallible Word of God and that man cannot truly know the meaning or significance of anything (theological or otherwise) until he submits himself to biblical revelation. Therefore, the ultimate standard of truth and ethics is the Word of God, not human reason or experience.

Consequently, I (and other Christians of the Reformed faith) believe that the question of the role relationship of men and women can only be answered by turning to Scripture. The Bible teaches that there is a positional priority (not an essential priority) of man over woman in terms of headship and authority, and there are distinct roles assigned to men and women by the Creator (Gen. 1:26-28; 2:18; 1 Cor. 11:3, 8-9; Eph. 5:22-25; Col. 3:18-21; 1 Tim. 2:8-15; Titus 2:3-5; 1 Pet. 3:1-7). This created order extends to all spheres of life. Hence, when we submit ourselves to God’s interpretation of His own purpose in making mankind male and female, we arrive at a full complementarian view. This full complementarian perspective is three-point complementarianism because it advocates male headship and the distinction of male and female roles in family, church, and state. This biblical complementarianism keeps the lines of authority clear and the fulfillment of roles free of any internal contradictions.

And so, Sarah Palin does not present a predicament to Christians who hold to full complementarianism. We have rejected, on biblical grounds, the propriety of her quest for the vice presidency from the beginning. We believe that her political career violates her calling to be a wife, mother, and keeper at home (Titus 2:3-5). We believe her candidacy violates the biblical requirement that civil magistrates be men (Exod. 18:21; Deut. 1:13; biblical narratives, like the story of Deborah, do not provide clear examples of female rulers, and they should not be used to overturn the explicit doctrine contained in the many other passages that speak definitively to the issue).

Those holding to consistent male headship in every sphere (i.e., those who are full complementarians) think that the five questions Professor Gushee’s asks partial complementarians are valid questions that they

need to answer. We also believe that their answers will only serve to show the internal inconsistency of their views on male headship and on the roles of men and women. Gushee's questions are as follows:

1. Is it now your view that God can call a woman to serve as president of the United States? Are you prepared to renounce publicly any further claim that God's plan is for men rather than women to exercise leadership in society, the workplace and public life? Do you acknowledge having become full-fledged egalitarians in this sphere at least?
2. Would Palin be acceptable as vice president because she would still be under the ultimate authority of McCain as president, like the structure of authority that occurs in some of your churches? Have you fully come to grips with the fact that if after his election McCain were to die, Palin would be in authority over every male in the USA as president?
3. If you agree that God can call a woman to serve as president, does this have any implications for your views on women's leadership in church life? Would you be willing to vote for a qualified woman to serve as pastor of your church? If not, why not?
4. Do you believe that Palin is under the authority of her husband as head of the family? If so, would this authority spill over into her role as vice president?
5. Do you believe that women carry primary responsibility for the care of children in the home? If so, does this affect your support for Palin? If not, are you willing to change your position and instead argue for flexibility in the distribution of child care responsibilities according to the needs of the family?

Although David Gushee's five questions were not specifically framed for those who hold to full complementarianism (one that applies in all spheres), we would answer his questions as follows: First, we do not believe that God's Word permits a woman to serve as vice president of the United States. We reject egalitarianism in family, church, and public life. Second, Mrs. Palin is not an acceptable choice as vice president. We also believe that it is unbiblical for her to be directly under John McCain as his vice president and devote herself to his success. We believe she should be directly under her husband's authority and work for her husband's success. Third, our view on women and leadership is thoroughly consistent. We cannot and will not support a woman for the office of civil magistrate or for the office of church elder/pastor. Fourth, since Mrs. Palin is under the authority of her husband, she must submit to him 'in everything' (Eph. 5:24). This all-inclusive submission to her husband's position as head, not only would "spill over" into her role as vice president, it also, as part of God's order, effectively precludes the validity of her serving as vice

president in the first place. Fifth, because we believe that Scripture calls women to nurture and train their children and to manage their homes, we cannot endorse a mother of five children pursuing a career outside of her home; the Bible says that this causes the “word of God to be ‘blasphemed’ (Titus 2:5). The responsibility of caring for children is a responsibility that the family cannot give to others.

We also agree with Professor Gushee’s perspective that Sarah Palin’s nomination offers conservative Christian leaders the chance to reexamine their views on the role relationship of men and women, but for very different reasons. Gushee hopes that it will cause conservative evangelicals to jettison their “archaic theological vision that wounds millions of devout Christian women and restricts the full exercise of their gifts.” But instead of Gushee’s feminist inspired hopes, we hope that it will cause conservative evangelicals to rethink their inconsistent two-point complementarianism and see that God’s order for men and women applies to all spheres.

We hope that Sarah Palin’s nomination will cause Christians to see the extent to which feminism has infiltrated the Christian home and the Christian church. We hope that it leads Christians to reexamine what Scripture says about the beauty and glory of God’s plan for women so that they can be delivered from the anti-Christian vision of feminism that has deceived the church, and wounded millions of Christian women and Christian homes by leading wives and mothers to exercise their notable feminine gifts in ways and in places and for persons never intended by God.

A woman’s glory is not found in doing everything that a man can do. Her glory is found in doing those things to which she is called: loving and supporting her own husband, loving and nurturing her own children, and managing her own home for the glory of God.

Scott Brown writes (www.scottbrownonline.com):

Searing the Conscience of the Church

Will Christian young ladies find a role model in Sarah Palin? We should beware because she does not promote the biblical vision of womanhood. She is not keeper at home (Titus 2:5). She is not a helper to her husband (Genesis 2:18). She is building the kingdom of another man not her husband (Prov. 31). Her lifestyle proclaims, “you can have it all – wife, mother, executive.”

Exalting this role model praises things that are contrary to the express will of God. Consider how the Sarah Palin candidacy is working to further sear the consciences of American Christians against the explicit principles and commands of

scripture regarding biblical manhood and womanhood. This is one of the most significant attacks against the Christian conscience in a long time. This candidacy, which is an apologetic for females in authority, destroys the biblical vision of motherhood and home life. It happily and flauntingly rejects the creation order.

Consider that men who are applauding this, are leading the church into more confusion and error. It is alarming to me that they sweep explicit commands and principles under the carpet and pretend they are not there. They seem to do this for some greater good like ending abortion or stopping Obama.

The conscience is a very precious asset. It is a personal and detectable influence. This is the blessing of a conscience - it keeps you from a purely theoretical understanding of scripture. The conscience works in your heart to make the work of Christ real and visible in the world. It produces repentance and leads you to make adjustments. The conscience is a safeguard against false Christianity because it keeps our faith true.

But the conscience can be compromised. In 1 Tim 1:5 we read of a “good conscience” and in 1 Tim 3:9 “a pure conscience.” But in 1 Tim 4:1-2 we learn that we can have “a seared conscience.” This means that you can mistreat it and desensitize it. You can kill its sensitivity and have no feelings against sin. This is a devastating condition for we also learn in 1 Tim 1:19 that this kind of conscience “can cause shipwreck.” Hebrews 5:14 teaches us about how the conscience can be trained and dulled, “But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.” If our consciences have not been exercised by scripture, but activated and excited and influenced by the role models of our culture, our consciences will be seared as they seem to be now. The conscience is a precious tool in the hands of God. But when it is dulled, the glory of God is diminished in the world.

Joe Morecraft gave a magnificent speech titled “Women Civil Magistrates?” (9-15-08) you can hear at www.sermonaudio.com. The following is the text:

How can anyone not like Sarah Palin? How can anyone keep from admiring her as a mother of five and as a wife, for her apparent faith in Christ, her pro-life stand, her intelligence, her eloquence, her effectiveness as governor of Alaska, her love for moose hunting and her beauty, although she is not a constitutionalist. I would take her over Obama, Biden, and McCain anytime. She is a gifted, extraordinary Christian

woman, who should not be running for Vice President of these United States anymore than she should be serving as Governor of Alaska. I pray that God would give her a significant and Biblical role in the advance of His kingdom in her family, church and nation.

I must say, however, that I question her wisdom in giving such whole-hearted support to John McCain for president in the light of his socialistic, unconstitutional and unbiblical, hence, unworkable, answers to America's critical problems; and in the light of his long-standing pro-abortion track record on matters of judicial appointments, stem cell research, funding for Planned Parenthood, and more.

Now, do not misunderstand me. I am not recommending that you vote for Obama, with his socialistic, unconstitutional and unbiblical answers to America's problems, his long-standing pro-abortion stance, and his desire, which he expressed in Berlin, Germany, that all walls be torn down between Christians, Muslims and Jews, because of the equality of all religions.

Also, I do not intend to tell you whom to vote for. This sermon today is not political propaganda, it is the preaching of the all-sufficient word of God, and I pray God would bless it to your hearts. Because the Bible is the inerrant word of God, whatever it asserts to be true on any subject is true. The Bible is divinely authoritative on everything about which it speaks and it speaks about everything. Do you believe that? Are you willing to look seriously at what it says about women civil magistrates? Are you willing to submit your every thought to be governed by that Word? Are you willing to have your mind changed by that Word no matter what it will cost you?

When heard in the light of the history of Calvinism and Presbyterianism, this will not be a radical sermon. It will be run-of-the-mill compared to Reformed preaching for generations. But, today it is controversial, sadly, among evangelical and Reformed Christians; it will anger some and it will cause some brothers and sisters to view me as divisive and destructive to the conservative cause in America.

By far the most famous book on the Bible's teaching regarding women civil magistrates was written by the great Scottish Reformer of the 16th century, John Knox, whose theology had such a dominant influence on the American mind of 1776. His book, written in 1558, was entitled, *THE FIRST BLAST OF THE TRUMPET AGAINST THE MONSTROUS REGIMENT OF*

WOMEN. It hit Scotland and England like a nuclear bomb. Its target was Mary Guise, the queen regent of Scotland and later Mary, Queen of Scots, both of whom were enemies of the Protestant Reformation, and Bloody Mary Stuart, Queen of England, who was worthy of her name as a persecutor of Protestantism. (The fourth Mary that plagued Knox, was the Roman Catholic cult of the Virgin Mary, the Queen of Heaven, that continues to have such a central place in the Roman Catholic Church today.)

The reason for this hostility to our view is largely the pragmatism, egalitarianism, ignorance of the Bible, and unwillingness to be consistent with the Bible that pervades American churches today. By pragmatism, I mean, the idea that the end justifies the means, that whatever works is best. By egalitarianism I mean that fundamental belief of American society that all people are equal so that whatever avocations are open to men should be open to women, including politics and the military. By ignorance of the Bible, I am referring to the abysmal ignorance among Christians regarding what the Bible teaches in respect to politics, civil government, church government and the social order in general. And by unwillingness to apply consistently the Bible to the critical issues of today, I am referring to those who are not willing to challenge the status quo, or the consensus of opinion, because of fear of repercussions.

I must add that some consistent Christians will honestly disagree with my exposition of some of our Scriptural texts today. They want to do the right thing. They are courageous in standing for the right; but, they disagree with our interpretation. I pray that I can cast some light on their position that will help them to change their mind about some things. I pray that God would give me humility, wisdom and discretion in my sermon today, and that His Spirit would lead me into His truth, protecting me, and all of us, from error. I pray for you today that you will be open-minded to the truth of God, and that you will be willing to follow that truth wherever it leads you.

My point today is that just as the Bible does not allow women to usurp the governing headship of the home from their husbands, Ephesians 5; and just as it does not allow women to become elders and usurp the government of the church, I Tim. 3; so the Bible does not allow women to become civil magistrates and usurp the government of the state. I would go one step farther and say that since voting is a key element of civil government, that women suffrage is also unbiblical. And the Reformed Presbyterian Church in the United States is one of the few

denominations that does not practice women suffrage in its congregational meetings.

There is nothing novel about this view, nor is it chauvinistic. In the 19th century this view was the consensus among godly and thoughtful women in this country. This almost forgotten attitude can be beautifully illustrated in Augusta Jane Evans, a native of Columbus, Georgia, and one of the most celebrated women authors of the 19th century, who pled for the improvement and education of women. In his excellent book, *SOUTHERN TRADITION AT BAY*, (p. 273), Richard Weaver has written: “She was the first of a long line of Southern women novelists, who...managed to capture the popular imagination and to create characters of universal appeal,” from 1833 to well into the 20th century. Her novels, all of which are explicitly Christian, also reveal two of her most seriously held convictions: the morality of the Bible is fixed, absolute and permanent; and “the emancipation of women [recommended by the radical feminists of her day] entailed her degradation and would lead to the dissolution of society.” — Weaver, p. 274

In her great novel, *ST. ELMO*, through her main character, Edna Earle, she battles to save a Christian moral and social order, “taking her stand on the principle that woman can be most influential in society as a woman.” — Weaver, p. 275

Believing that the intelligent, refined, modest Christian women were the real custodians of national purity, and the sole agents who could arrest the tide of demoralization breaking over the land, she addressed herself to the wives, mothers, and daughters of America; calling upon them to smite their false gods, and purify their shrines at which they worshipped. Jealously she contended for every woman’s right which God and nature had decreed her sex. The right to be learned, wise, noble, useful, in woman’s divinely limited sphere. The right to influence and exalt the circle in which she moved. The right to mount the sanctified beam of her own hearth-stone; the right to modify and direct her husband’s opinion, if he considered her worthy and competent to guide him; the right to make her children ornaments to their nation, and a crown of glory to their race; the right to advise, to plead, to pray;...the right to be all the phrase “noble Christian woman” means. But not the right to vote; to harangue from the hustings [A raised platform on which candidates stood to address the electors]; to trail her heaven-born purity through the dust and mire of political strife; to ascend the rostrum of statesmen, whither she may send a worthy husband, son, or brother, but whither she can never go, without disgracing all womanhood. — Weaver, p. 395

In her book, *A SPECKLED BIRD*, published in 1902, Augusta Jane Evans' character, Eglah Allison, granddaughter of a Confederate general, sums up Miss Evans' view of woman's proper sphere:

Indeed, I have the most affectionate and jealous regard for every right that inheres in my dower of American womanhood. I claim and enjoy the right to be as cultured, as learned, as useful, and—if you please—as ornamental in society and at home as my individual limitations will permit. I have no wrongs, no grievances, no crying need to usurp lines of work that will break down the barriers God has set between men and women. I am not in rebellion against legal statutes, nor the canons of well-established decency and refinement in feminine usage, and, finally, I am so inordinately proud of being a well-born Southern woman, with a full complement of honorable great-grandfathers and blue-blooded, stainless great-grandmothers that I have neither pretext nor inclination to revolt against mankind. — p. 119f

In her last novel, *DEVOTA*, published early in the 20th century, which she wrote at seventy-two years of age, she develops the thesis “that it is treason for woman to desert her God-given sphere.” — Weaver, p. 279. (These are descriptions of the typical Southern Christian woman one hundred years ago. Few women have survived the ravages of the 20th century.)

By the way, consider what Queen Victoria said in 1870 —“The Queen is most anxious to enlist anyone who can speak or write to join in checking this mad wicked folly of ‘women’s rights,’ with all its attendant horrors on which her poor feeble sex is bent, forgetting every sense of womanly feeling and propriety.”

Where did this modern, and humanistic view of women in politics originate? It arose out of the antichristian egalitarianism of the 18th century European Enlightenment (Endarkenment), that moved Europe off its Christian foundation onto a humanistic one, and the bloody French Revolution of 1789, that sought to expunge Christianity from France with its rallying cry: “Liberty, Fraternity, Equality.” This revolutionary faith believes that legislation and human rights must disregard all distinctions of sex and treat both sexes with total equality in every respect. This radical theory of human rights, which most people in our country believe, including most Christians, teaches that “every human being is naturally independent, owes no duties to civil or ecclesiastical society save those freely conceded in the ‘social contract’; is the natural equal of every other human except as he

or she has forfeited liberty by crime. — If these propositions were true, then, indeed, their application to women would be indisputable. — They can quote the Declaration of Independence in the sense these radicals hold it: ‘We hold these truths to be self-evident; that all men are by nature equal and inalienably entitled to life, liberty and the pursuit of happiness.’ It is true that this document, rationally interpreted, teaches something wholly different from the absurd equality of the radical, which demands for every member of society all the specific [privileges, liberties and rights] which any member has. The wise men of 1776 knew that men are not naturally equal in strength, talent, virtue, or ability; and that different orders of human beings naturally inherit very different sets of rights and [privileges]... But they meant to teach that in one very important respect all are naturally equal. — It is the equality embodied in the great maxim of the British Constitutions: ‘that before the law all are equal.’ — This is the equality which is thoroughly consistent with that wide diversity of natural capacities, virtues, station, sex, inherited possessions, which inexorable fact discloses everywhere and by means of which social organization is possible. But in place of this...our modern politician now teaches, under the same name, the equality of the Jacobin...which absurdity claims for every human the same specific powers and rights. — Our fathers valued liberty, but the liberty for which they contended was each person’s privilege to do those things and those only to which God’s law and providence gave him a moral right. The liberty of nature which your modern asserts is absolute license: the privilege of doing whatever a corrupt will craves... The fathers of our country could have adopted the sublime words...LEX REX, the Law is king. — But now...the supreme law is the will or caprice of what happens to be the major mob, the suggestion of the demagogue who is most artful to seduce.” — Robert L.Dabney, *DISCUSSIONS*, Vol. II, p. 114-116, 5f.

I am not naïve regarding how this sermon will be received by some people, or regarding how this will effect the reputation of our church; and so, I do not preach on this subject in a light-hearted manner because I believe that the election of 2008 will be one of the most destructive elections in our history, whoever is elected. And the enthusiastic support of Sarah Palin by evangelical and Reformed Christians is most disconcerting. Doug Phillips is exactly correct when he says that “the widespread acceptance of a pro-life professed Christian Republican, self-proclaimed feminist mother of an infant and four children as a candidate for the highest office of the land is the singular most dangerous event for the conscience of the Christian community of the last ten years at least. — In order to

win an election they have sold the core of what is right and true about the defining issue of our generation—the family! Once this threshold is passed, it will be virtually impossible apart from widespread repentance to recapture this ground.”

If Mrs. Palin is elected Vice President, and then perhaps President, four years from now, it will result in another blow to the family as defined in the Bible, although she would never intentionally want to do such a thing. It will split churches, and cause churches to compromise their historical stance. Her husband is “a stay-at-home Mr. Mom,” which is most certainly not the role of the husband and father according to Ephesians 5. Regardless of what she thinks, she has placed her incredibly demanding career above her God-given calling of raising five children. She is leaving the impression that this is what young women should aspire to be, rather than aspiring to being the helpmeets of their husbands, the nurturers of their children, and the keepers of their homes. As Titus 2:5 exhorts older women to encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, being subject to their own husbands, that the word of God may not be dishonored. I guarantee you that with all the heavy demands of a national office, a mother who is vice president will not be able to raise her children faithfully and effectively. As Bill Einwechter has written: “By defending the propriety of a mother of young children ruling over the nation, they have undermined the doctrine of male headship and women as keepers at home.”

Now let’s consider some Biblical passages that have to do with our subject.

God’s social order for men and women is clearly revealed in the Bible, and it excludes the official leadership of women in home, church and state.

The social order revealed in I Corinthians 11:1-12

“Be imitators of me, just as I also am of Christ. (2) Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you. (3) But I want you to understand that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. (4) Every man who has something on his head while praying or prophesying disgraces his head. (5) But every woman who has her head uncovered while praying or prophesying disgraces her head; for she is one and the same with her whose head is shaved. (6) For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have

her hair cut off or her head shaved, let her cover her head. (7) For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. (8) For man does not originate from woman, but woman from man; (9) for indeed man was not created for the woman's sake, but woman for the man's sake. (10) Therefore the woman ought to have a symbol of authority on her head, because of the angels. (11) However, in the Lord, neither is woman independent of man, nor is man independent of woman. (12) For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God." I Corinthians 11:1-12

Notice the main points of this text:

First, the apostle Paul tells us to receive this text because it is truth he received from Christ by the Holy Spirit which he transmits to us by the inspiration of that Spirit. This is "revealed tradition" as opposed to the traditions of men. Paul goes so far as to say in I Cor. 14:37—"If anyone thinks he is a prophet or spiritual, let him recognize that the things which I wrote to you are the Lord's commandment."

Second, God, who created all human beings—male and female He created them, Genesis 1:27—has an order and arrangement by which He wants human society to be structured, rejection of which spells death for that society. He has revealed all the necessary elements of His social order in the Bible, which is His revealed will for us. This social arrangement is representative or covenantal in nature, based on a "headship" principle.

God is the head of Christ.
Christ is the head of every man.
Man is the head of woman.

Just as Jesus is the head of every man, whether he is single or married, saved or lost, regardless of whether he is recognized as such, so man is the head of woman. The word used for males in the first phrase—Christ is the head of every man—is the same word used in the second phrase—and the man is the head of a woman. As Wayne Mack has written: "Christ is the head of every man, whether he is a Christian or not, whether he is a husband or not. Likewise in the plan of God, man is to be head of woman whether that man is husband or not and whether the woman is a wife or not. He is talking about the relationship of the sexes and he says very clearly that the head of the woman is the man. He does not merely say that the head of the wife is the husband."— *THE ROLE OF WOMEN IN THE CHURCH*, p. 13.

So then, as God has authority over Christ, Christ has been given the authority over all men; and man has the God-given authority over woman. Just as man is to reflect God's image, woman is to reflect God's image in her role as man's counterpart, completing him. Just as the faithful life of man brings praise and honor to God, the faithful life of woman brings praise and honor to man under God. Woman is man's glory because he is incomplete without her—However, in the Lord, neither is the woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

Contrary to all the radical theories of human equality swirling around us that give to human beings natural and absolute autonomy, the Bible teaches us that “there are orders of human beings naturally unequal in their inherited rights, as in their bodily and mental qualities; that God has not ordained any human being to this proud independence, but placed all in subordination under authority, the child under its mother, the mother under her husband, the husband under the ecclesiastical and civil magistrates, and these under the Law whose guardian and avenger is God Himself.”— Dabney, *DISCUSSIONS*, Vol. II, p. 107

This subordination of woman to man, which does not imply the inferiority of woman to man, relates to human society generally: home, church and state.

Third, the woman gives public testimony to her glad submission to God's social order revealed in the Bible by having a symbol of authority on her head, I Cor. 11:10. That symbol of authority is her beautiful long hair, as contrasted with man's shorter hair—Does not even nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering, I Cor. 11:14.

The social order implied in Ephesians 5:22-25

“Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her...”

This passage makes the point that in the home the husband is responsible for loving headship, i.e., covenantal representation, governing authority, leadership, protection and provision. And the wife is to be in loving and respectful submission to his headship. But this passage also has implications for the place of women in the church and state as well, for she is to be subject to her husband in everything, v. 24. This includes what happens inside the home and outside the home, in church and in society and its institutions. Just as it is improper for a woman to have dominion over her husband in the privacy of the family, so it is improper for her to exercise dominion over her husband in the church or state. If she cannot be the head of one family, she cannot be the head of a number of families. In other words, a woman may not occupy a position in the church or state which she cannot hold in her own home. If she may not rule in the home, she may not rule in church or state.

Just as Christ is the covenant head of His church, representing, loving and being in charge of her, so the husband is the covenant head of his wife, representing her and all their children and dependents. Douglas Wilson has written: “Each home is to be a small republic, with a representative head who represents that family, and who in a covenantal sense is that family. But the modern family, even when it has not disintegrated, insists upon functional parity between husband and wife. But despite of what we think, a husband is a head and a lord—his fiefdom may be tiny, and he is frequently not worthy of it. — The man is an individual, a private person, but as husband he also holds a public office... He and his wife are both individual citizens of this small republic, and they each have their individual perspectives. But he is a public person, and is called to function in that role as the representative head of his household. — “When understood in a household, the applications of this foundation truth [of covenant headship], not surprisingly can be found everywhere. And at every point, they will reveal how much this knowledge of headship and submission is completely out of step with the spirit of the age.”— *ANGELS IN THE ARCHITECTURE*, p. 113f.

We are told that “in the old days” society did not care what women thought about things, it only wanted to hear what the husbands had to say. Now, we are more enlightened, we want to hear from both wives and husbands. The problem with this viewpoint is that it fails to recognize the covenantal relation of husband and wife as a household. The real question is: what does the household, the familial republic, think? We discover this by asking the representative spokesman, the covenant head. Doug Wilson says, “He would answer for his family, and in

speaking, represented them. In other words, the issue is not whether men vote as opposed to women. The issue is whether families can vote. In our modernist blindness and folly, we did not enfranchise women, we disenfranchised the household. And consider where it has gotten us. When husbands and wives agree, voting the same way, all we have done is multiply the entire vote tally by two. And when they disagree, all that has happened is that their votes cancel out the voice of their household.” — Wilson, p. 116-117

Some people wrongly use Ephesians 5:21 to cancel out our interpretation—...and be subject to one another in the fear of Christ. However, this important text teaches us that the submission God requires of the wife to her husband grows out of the mutual readiness in the church generally to renounce one’s own will for the sake of others because of their common subjection to the revealed will of Christ.

The reason for the functional subordination of women in home, church and state is the order of creation and the nature of eve’s involvement in the fall.

Let a woman quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression. — I Timothy 2:11-14

The New Testament is explicit on the issue of the functional subordination of women to men in church government: women may not share in the government of the church, nor may they be placed in any authoritative role over men in the church: they may not teach men, hold office or lead in worship—“Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” — I Corinthians 14:34-35. In this text, “women” means “women,” and not simply “wives,” Matthew 27:55; 9:20; and the Greek word translated “husbands,” is, in fact, the more general word for “men.” In other words, if women have questions they are to ask “their own men at home,” which could include their husbands, brothers, uncles, fathers, sons, or elders; but they may not ask their questions publicly when the church meets.

Why these restrictions on women in the church? They are to quietly receive instruction with entire submissiveness. They are not allowed to teach or exercise authority over a man, but to remain quiet. They are to keep silent in the churches. They are not permitted to speak. Rather, they are to subject themselves...and if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. Now what is the reason for these restrictions? Is it because of the inferiority of women? Or is it because maleness is superior to or more ultimate than femaleness? Absolutely not. These are not the reasons the Bible gives.

The reasons the Bible gives for this functional subordination of women to men in family, church and state are two: the creation and the fall—"For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression." — I Timothy 2:13-14.

The order of creation: Adam was created then Eve.

God's social order requires the subordination of woman to the leadership of men because of the order of creation: Adam was created first, and then Eve was created. In other words, the reason for this order of society is not because women are the weaker sex, but because of God's sovereign ordering of creation and society according to the good pleasure of His will. This principle specifically excludes women from holding office in the church or voting in the church, since both of these actions are key elements of governing. And, by implication it excludes women from holding public office or voting in civil issues for to do so is to exercise authority over man, who was created first in God's order of things.

God created man first, and then He created woman, who was taken from the body of man, Genesis 2:22. The purpose of the woman's creation and existence is to be a helpmeet for man, "in a sense in which the man was not originally designed as a helpmeet for the woman. Hence, God, from the beginning of man's existence as a sinner, put the wife under the kindly authority of the husband, making him the head and her the subordinate in domestic society."— Dabney, *DISCUSSIONS*, Vol. II, p. 106

William Hendricksen has written: "In His sovereign wisdom God made the human pair in such a manner that it is natural for him to lead, for her to follow; for him to be aggressive, for her to be receptive... The tendency to follow was embedded in

Eve's very soul as she came forth from the hand of her Creator. Hence, it would not be right to reverse. Why should a woman be encouraged to do things that are contrary to her nature? Her very body, far from preceding that of Adam in the order of creation, was taken out of Adam's body. Her very name—Ish-sha—was derived from his name—Ish, Genesis 2:23. It is when the woman recognizes this basic distinction and acts accordingly that she can be a blessing to the man, can exert a gracious yet very powerful and beneficent influence upon him, and can promote her own happiness, unto God's glory."— *NEW TESTAMENT COMMENTARY: Thessalonians, Timothy, Titus*, p. 109-110

Robert L. Dabney explains the implications of the phrase in Genesis 1—male and female He made them:

In order to ground human society God saw it necessary to fashion for man's mate, not his exact image, but his counterpart. Identity would have utterly marred their companionship, and would have been an equal curse to both. But out of this unlikeness in resemblance it must obviously follow that each is fitted for works and duties unsuitable for the other. And it is no more a degradation to the woman that the man can best do some things which she cannot do so well, than to the man that woman has her natural superiority in other things. But it will be cried: "Your Bible doctrine makes man the ruler, woman the ruled." True. — It was essential to the welfare of both husband and wife, and of the offspring, that there must be an ultimate human head somewhere. — ...to be governed under the wise conditions of nature is often a more privileged state than to govern. — Now, a wise God designs no clashing between his domestic and political and his ecclesiastical arrangements. He has ordained that the man shall be head in the family and the commonwealth; it would be a confusion full of mischief to make the woman head in the ecclesiastical sphere. — *DISCUSSIONS*, Vo. II, p. 111-112

The nature of the fall: Eve was deceived not Adam.

Eve fell because she was deceived by Satan, whereas Adam sinned without being deceived, I Timothy 2:14. This means that whatever woman's strength, she is not constitutionally fitted to be an official governor in church or state. She listened to Satan

and sinned before Adam, to whom she gave the forbidden fruit. Eve was the leader and Adam was the follower. As Hendricksen said: “She led in the way of sin, when she should have followed in the path of righteousness. — Hence, let none of her daughters follow her in reversing the divinely established order.”— p. 110

Eve was deceived into leading when she should have been following. So we see what happens with role reversal between men and women: disaster! Adam had the responsibility for leading, and he was equipped to deal with Satan’s temptations. He was not deceived. He sinned deliberately against better knowledge. Eve was not given the role of leader and was in fact unprepared to discern Satan’s lies. She was deceived by him.

Satan saw that the best way to seduce Adam was through Eve. Woman represents human grace and beauty in a special degree. That which is beautiful in creation apparently enralls her more than it does man, Genesis 2:9; 3:6. Her appreciation of beauty and her aesthetic sensibilities were more susceptible and alert to the impressions of the attractive. This is not to say that woman is instinctively less holy or more sinful.

Trent and Smalley have explained in their book, *THE LANGUAGE OF LOVE*, in a chapter entitled, “Are Men Really Brain Damaged?” (p. 35-36) that between the 18th and 26th week of pregnancy, something happens that forever separates the sexes. Researches had observed a chemical bath of testosterone and other sex-related hormones wash over a baby boy’s brain. This does not happen to the brain of a baby girl. Here is what happens:

The human brain is divided into two halves, or hemispheres, connected by fibrous tissue... The sex-related hormones and chemicals that flood a baby boy’s brain cause the right side to recede slightly, destroying some of the connecting fibers. One result is that, in most cases, a boy starts life more left-brained oriented.

Because little girls don’t experience this chemical bath, they leave the starting blocks much more two-sided in their thinking. And while electrical impulses and messages do travel back and forth between both sides of a baby boy’s brain, those same messages can proceed faster and be less hindered in the brain of a little girl. — What occurs in the womb merely sets the stage for men and women to “specialize” in two

different ways of thinking. And this is the major reason men and women need each other so much.

The left brain houses more of the logical, analytical, factual and aggressive centers of thought. It is the side of the brain most men reserve for the majority of their waking hours. It enjoys conquering five hundred miles a day for family vacation trips; favors mathematical formulas over Harlequin romances...and generally favors clinical, black-and-white thinking. It is the side of a man's brain that cannot wait to buy the latest copy of some how-to magazine for the latest fix-it technique; memorizes batting averages and box scores; and loves to sit for hours, watching back-to-back games and yelling at referees.

On the other hand, most women spend the majority of their days and nights camped out on the right side of the brain. It is the side that harbors the center for feelings, as well as the primary relational, language, and communications skills; enables them to do fine-detail work; sparks imagination; and makes an afternoon devoted to art and fine music actually enjoyable. It pulls over at rest stops and historical markers on purpose; does not vaguely care about football or hockey games unless they personally know the players or their wives...and would rather read *PEOPLE* than *POPULAR MECHANICS*, because it is more relational.

What we have said in no way implies the sexual inferiority or superiority of men or of women. Her Biblical role is not degrading, nor is it a less dignified position than that of man. "You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life..." — I Peter 3:7.

Some have tried to use Galatians 3:28 to refute our position—"there is neither Jew nor Greek, there is neither slave nor free man, there is neither male or female; for you are all one in Christ Jesus." However, this verse is not saying that these distinctions have no meaning at all; rather, it is saying that the blessings of salvation are equally enjoyed by all in Christ by grace through faith, regardless of race, social status, or sex. While the responsibilities of the government of church and state are laid on the shoulders of men, the privileges of salvation in

the church are equally shared and enjoyed by men and women. No conflict exists between Galatians 3 and I Corinthians 14 or I Timothy 2. Galatians 3 is concerned with the privileges of salvation all believers share in Christ; and I Corinthians 14 and I Timothy 2 are concerned with duties and responsibilities not all believers share.

Rather than being restrained and restricted by the requirements of God's social order, women are actually freed from the demands of governing authority to give themselves entirely to the high calling of helpmeet. As Susan Hunt and Peggy Hutcheson have written: "When women insist on role interchangeability...everyone loses."— *LEADERSHIP FOR WOMEN IN THE CHURCH*, p. 10,11.

It should be pointed out, to get a complete picture, that not all male members of the church are allowed to hold office or to vote in the church, and by implication in the state.

In both testaments we see the principle of maturity and godliness of leadership, Exodus 12, Isaiah 3, I Timothy 3, and I Thessalonians 5:12f. In Isaiah 3, we learn two things about government in the hands of immature and ungodly males: (1) it is detrimental to society; and (2) it is a sign of God's judgment on that society. The Lord said concerning disobedient Israel: "I will make mere lads their princes and capricious children will rule over them, and the people will be oppressed", Isaiah 3:4. Paul said to Timothy concerning governors in the church: "He must be one who manages his own household well, keeping his children under control with all dignity, but if a man does not know how to manage his own household, how will he take care of the church of God?" - I Timothy 3:4,5.

This principle of mature leadership means that only adult male heads of households and not immature males still dependent upon their fathers and still under their father's authority, or males that are capricious and therefore ungodly, should be placed in positions of authority or allowed to vote in church or state. The rule of the church and state must be in the hands of mature, responsible, godly leaders, not in the hands of immature or ungodly people. As holding office, so voting is by its very nature, an expression of government, therefore it should be reserved for responsible, mature Christian men, not boys.

The Bible sets forth the authority and ministry Christian women do have in church and society.

First, a godly wife is her husband's crown and joy—"A virtuous woman is a crown to her husband", Proverbs 12:4. She is of inexpressible value to her husband—"Who can find a virtuous woman? For her price is far above rubies."— Proverbs 31:10.

Second, covenant children are to honor their mothers just as much as they honor their fathers—Honor your father and mother., Exodus 20:12. They are to submit to the teaching of their mothers just as much as they do to their fathers—"My son, hear the instruction of your father, and forsake not the law of your mother" Proverbs 1:8. "The eye that mocks at his father, and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it" Proverbs 30:17.

Third, I Timothy 5:9-15 tells us many things that Christian women may do for Jesus Christ—"Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work. But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thus incurring condemnation, because they have set aside their previous pledge. And at the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. Therefore, I want younger women to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan."

What do we learn here about the responsibilities and ministries of Christian women: (1). They are to have a reputation for good works. In fact, they are to devote themselves to every good work. (2). They are to bring up children. In fact, she shall be saved through the bearing of children, if they continue in faith and love and sanctity with self restraint, I Timothy 2:15. (3). They are to show hospitality to people. (4). They are to serve people, meeting the needs of others, as they are able. (5). They are to assist those who are in distress. (6). They are to practice self-discipline. (7). They are not to be idle and are not to neglect their responsibilities at home. They may not go from house to house to gossip, but they may go from house to house to minister, encourage, comfort and serve. (8). They are to keep house. A woman's home is "her kingdom and neither the secular nor the ecclesiastical commonwealth. Her duties in her home are to detain her away from the public functions. She is not to be a

ruler of men, but a loving subject to her husband.”— Dabney, *DISCUSSIONS*, Vol. II, p. 106

Titus 2:3-5 gives us more responsibilities Christian women have at home and in church—“Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.”

Notice: (1). Older women are to be reverent and respectful in their behavior, as models for younger women. (2). Older women should encourage and teach younger women how to be faithful Christian women, wives, daughters, mothers and home-makers. (3). Married women should love their husbands and their children. They should be sensible, pure, kind homemakers. And (4). Wives should be subject to their own husbands so that the word of God will not be dishonored.

The qualifications for public office according to the law of God

The Law of God in the New Testament clearly requires that office-holders in the church be godly and mature men, I Timothy 3. The New Testament forbids women to be ministers, elders or deacons. By implication, elders in the gates, i.e., civil elders, are to be no less qualified than elders in the church. But we are not left only with implications.

Some evangelicals today are saying that whereas qualifications are presented in the Bible for governors in the home and in the church, the Bible gives no qualifications for civil magistrates. The argument is that since the civil magistrate is a secular institution, God does not require civil office-holders to be Christian in character, worldview or political opinion. Likewise, they say, that although the eldership in the church is to be confined to men, no such gender restriction is in the Bible regarding civil magistrates.

Nothing could be farther from the truth! As Pastor Bill Einwechter has clearly shown in his article, “Sarah Palin and the Complementarian Compromise: A Response to Our Brothers Al Mohler and David Kotter: “...the Bible does give explicit teaching on the qualifications for civil magistrates. The two primary passages are Exodus 18:21—“Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place these over them, as leaders of thousands, of hundreds, of fifties and of

tens”—and Deuteronomy 1:13—“Choose wise and discerning and experienced men from your tribes, and I will appoint them as your heads.” These texts teach that if God’s people have the privilege of choosing their magistrates, they should choose wise and able men who fear God. Significantly, both of these texts specify that civil leaders must be men. There are a host of other passages that teach what God requires of civil magistrates (Deuteronomy 16:18-20; 17:14-20; II Samuel 2:23; II Chronicles 19:6-7; Nehemiah 7:2; Proverbs 29:2; Romans 13:1-6), and in every one of these texts men, not women, are in view.” The teaching of the Bible is explicit and extensive regarding the qualifications for public, civil office. Non-Christians are disqualified. Women are disqualified, even Christian women. Christian women, then, are not to put themselves forward as candidates for civil office.

You might ask: in the light of all these texts spelling out the qualifications for public office, how can evangelicals claim that the Bible gives no such qualifications? It is because of their flawed Biblical hermeneutic that says that Old Testament texts do not apply. They say that since Mosaic Law was confined to Israel of the Old Testament dispensation, it is now abrogated for Christians today. However, Jesus had a much different opinion. He said in Matthew 5:17-19—“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven.”

When we enter the voting booth, we must not do as most professed Christians do in America today—leave the Bible outside the voting booth. Rather, as Christians, we want our every thought and action to be held captive by the Word of God, so then the question must be as we cast our votes, not is this person winnable, nor will voting for this person defeat her opponent, but does this candidate for office meet the biblical qualifications for civil magistrates? Are you willing to be that faithful to Christ this November?

And then there was Deborah of the Old Testament... The civil role of Deborah in the history of Israel during the time of the judges (Judges 4:1-5:31)

The historical context

Once again Israel had degenerated into apostasy. Once again they repented and cried out to the Lord for deliverance from their sin and from the judgment that sin brought on them, 4:3. In grace and in answer to Israel's cries for deliverance, the Lord proves Himself once again to be a God of mercy and covenant faithfulness by providing Israel with deliverers in a great woman named Deborah and her husband, General Barak, whom He would use to defeat Israel's enemies and bring them to victory and peace.

Deborah puts any contemporary woman magistrate in the shade! Judges 4:4 describes her as a prophetess, the wife of Lappidoth, [who] was judging Israel at that time. She carried out her divinely-assigned functions under the Palm Tree of Deborah between Raham and Bethel in the hill country of Ephraim, i.e., in the heart of Israelite territory where life still had some tranquility in it, 4:5. "The sons of Israel came up to her for judgment", 4:5. She also was a gifted song-writer and singer, who co-authored the song recorded in 5:1f with Barak, and who sang it along with Barak.

Although she was a "prophetess," i.e., a Spirit-inspired mouthpiece of God with the divine gift of prophecy, and an administrator of justice, and a deliverer of Israel, at least spiritually and morally, as well as a popular personality throughout Israel, the Bible emphasizes the fact that she was a woman...the wife of Lappidoth [Barak]. She identifies herself as a mother in Israel, 5:7. It is more than interesting to note in Deborah's song, 5:24, that, rather than identifying herself as the most blessed woman in Israel, whom God had raised up as Israel's judge and deliverer, she identified Jael, who held no other position than that of the wife of Heber the Kenite, as most blessed of women.

The significance of Barak

Barak means "lightning bolt." Historically, Jewish rabbis have identified him as Lappidoth, Deborah's husband. Whatever the case, she would not rule without him, being always associated with him, 4:4, 6, 9; 5:1, 12. Although she was a judge in Israel she called upon Barak to lead Israel's armies into battle against Sisera. She refused the role of Commander-in-Chief of Israel's armies. However, she did agree to be present at the battle as a popular figurehead and symbol of God's deliverance.

The meaning and function of a “judge”

“Judges” were not merely civil officials who rendered judgments in disputes; they were primarily “deliverers” or “saviors,” empowered by the Holy Spirit, whom God raised up to deliver His covenant people, spiritually and nationally, and frequently militarily in times of national disaster. As Judges 2:18 says: “And when the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.” Judges had civil and spiritual functions—as adjudicators and as prophets. They were not considered as heads of state, like kings. In fact, at some points, Israel had more than one judge. To simply say that a judge was chief civil magistrate is not adequate. Israel did not have chief civil magistrates until the days of the kings.

The true identity of Deborah and her place in the plan of God

Why did the Lord raise up Deborah, a woman, to judge and deliver Israel? That is an appropriate question in the light of the fact that according to Mosaic legislation, God’s social order called for the rule of men in family, church and state. How are we to explain a female judge, prophetess and savior of Israel? There are at least two answers to these questions.

To remind Israel of his judgment

When Deborah arose to power in Israel, Israel was under divine judgment because of her apostasy. Such passages as Isaiah 3 tell us that one of the signs of God’s judgment on an apostate nation is that their oppressors are children, and women rule over them, Isaiah 3:12. God wanted to remind Israel that His mercy was free and undeserved but not cheap. Judgment is always there for the unrepentant.

It is most certainly true that Deborah is God’s answer to the cries of His people, 4:3, just as King Saul was God’s answer to Israel’s cries for a king, I Samuel 8:5; 9:16. In giving Deborah and Saul to Israel, God acted in total sovereignty, for Deborah was disqualified by her gender and Saul was disqualified by his character. Both cries were answered by God in such a way as to remind Israel of God’s righteous judgment upon all those who chose to trust in the state rather than in the goodness and faithfulness of God.

To humble Israel

God was using this woman, Deborah, to humble Israel, especially the male leadership of Israel, and to cause Israel to look totally to Him as their Deliverer, who magnifies His strength, and who humbles human strength, by using a woman as the instrument by which He defeats His enemies and saves His people. Deborah's testimony to General Barak, who asked her to go into battle with him as a popular figurehead and symbol of God's presence, was: "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the Lord will sell Sisera into the hands of a woman" Judges 4:9. In fact, God would save His people and defeat His enemies through two godly women: Deborah and Jael, 5:24.

The use of Deborah by critics of the biblical view of women civil magistrates

The first response most people give to our view that the Bible disqualifies women as civil magistrates is: But what about Deborah? It is most often offered not as a question but as a refutation: how can your view be correct, since Deborah was a God-appointed civil magistrate?

Those are fair questions, although they usually represent a failure to apply a basic principle of Biblical hermeneutics: the legal and didactic portions of the Bible must be used to explain the historical portions and not vice versa.

The Bible contains many historical facts. Which are to be used as examples and models for our behavior and which ones should not be so used? We are dependent upon the commands and prohibitions of God's Law and the instructional and doctrinal texts that interpret those historical facts for us.

We used this principle the other Sunday when we studied Psalm 30, which has as its historical context the events described in II Samuel 24 and I Chronicles 21. As we saw, these two historical chapters have several numerical disagreements regarding details of the events described. How did we deal with those disagreements?

First, we went to the didactic portions of the Bible to show that the Bible itself teaches its inerrancy, i.e., that what it asserts to be true on any subject is true, and that what it describes as having happened, did in fact happen.

Second, when we came to the numerical disagreements between II Samuel 24 and I Chronicles 21, we did not interpret them so as to show that the Bible does in fact have errors; rather we tried honestly to explain and harmonize these two chapters in a way that was demanded by the Bible's teaching on its own inerrancy. In other words, we tried to interpret the historical in the light of the didactic.

Reversing this basic principle from allowing the legal and the didactic to interpret the historical to allowing the historical to interpret the legal and the didactic leads to many false doctrines and heresies. For example, the reversed principle is the basis for the charismatic movement. Its argument is: in the book of Acts we see the historical facts that the apostolic church experienced speaking in unknown tongues and the performing of miracles, therefore these same facts should be experienced and practiced by the church today; and the legal and didactic portions must be interpreted so as to support this viewpoint.

But Biblical hermeneutics require that historical events in the Bible do not stand alone, isolated from their divinely-given interpretation. It is God's revealed interpretation that gives any historical fact its meaning. That Jesus was crucified is an historical fact. We know the meaning of His death only because of the legal and didactic portions of the Bible. By taking that central fact by itself some have taken it to mean only that it teaches us how far love for others must go, or some other moralistic meaning.

Now, we apply this principle of interpretation to Deborah. The legal and didactic portions of the Old Testament—the Mosaic legislation in the Pentateuch—teaches that only men, not women, should be elected to civil office. When we come to Deborah, we must not interpret that historical event so as to contradict what we learned in the Mosaic legislation: women should not be chosen for public office.

Hence, God's sovereignly raising up Deborah to public office to accomplish His predestined purposes does not present her as a model for women any more than God's predestining Judas' actions in betraying Jesus or Pilate's actions in crucifying Him are models for us.

God does what He pleases. As Deuteronomy 29:29 tells us: "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this Law." So then, whatever God

sovereignly chooses to bring to pass, our clear duty is to observe all the words of this Law.

It is certainly true that Deborah's role in Israel's history was out of the ordinary. It is equally true that the period of Judges was an abnormal and temporary time in Israel's history. Mosaic legislation had already laid the groundwork for a more stable and mature form of civil government for Israel after the age of Judges, in Deuteronomy 16 and 17. Although there were periods of short-lived and shallow repentance the whole period of the Judges was marked by the description set forth in the last sentence of the book of Judges 21:25—"In those days there was no king in Israel; everyone did what was right in his own eyes." Therefore, we should not use as our model for civil government the civil government of Israel during those dark ages.

Some have tried to justify Deborah and Sarah Palin by the argument: "desperate times call for desperate measures." I have several problems with this statement as it applies to Deborah and Sarah Palin. First, this is a mere assertion without any Biblical basis. Second, if the principle—"desperate times call for desperate measures in Deborah's case"—justifies women holding political office today, then how does this apply to the church in desperate times? Deborah was also a prophetess. Does that mean that in desperate times women preachers, elders and deacons could be justified, when men abdicate their role? Do desperate times justify disobedience to the Word of God? Or are desperate times caused by disobedience to the Word of God?

My wife, Becky, answers this objection: "What is at the root of all the controversy among Christians about a woman running for political office? I can understand why the world would disagree with the biblical perspective that women may not hold civil office. Those people who do not bow the knee to King Jesus have no qualms about disputing God's order for life. But when Christians look for loopholes to prove themselves justified—"desperate times demand desperate measures" is the catch phrase—their belief in the adequacy of God's Word comes into question. GOD IS NOT DESPERATE! He has a plan that is 'no fail.' We only contribute to the winning side when we follow the revealed instructions He has given us in His Word. Life becomes so complicated when we invent 'short-cuts' to try and 'help God' succeed in making our lives better. Why can't we humble ourselves and remember what we were taught as children? Trust and obey for there's no other way..."

So then, how do we properly apply the case of Deborah to the American Election of 2008? Not by condoning, encouraging and

supporting women to run for political office! How then? In two ways.

First, the candidacy of women for political office, like the holding of the office of elder and deacon by women in the church, is a sign of God's judgment on America! Don't brush off lightly what God says in Isaiah 3 regarding what God does when He begins to judge a culture for its apostasy:

For behold, the LORD God of hosts, is going to remove from Jerusalem and Judah both supply and support, the whole supply of bread, and the whole supply of water; the mighty man and the warrior, the judge and the prophet, the diviner and the elder, the captain of fifty and the honorable man, the counselor and the expert artisan, and the skillful enchanter. And I will make mere lads their princes and capricious children will rule over them, and the people will be oppressed, each one by another, and each one by his neighbor; the youth will storm against the elder, and the inferior against the honorable. — For Jerusalem has stumbled, and Judah has fallen, because their speech and their actions are against the LORD, to rebel against His glorious presence. — O my people! Their oppressors are children, and women rule over them. O My people! Those who guide you lead you astray, and confuse the direction of your paths. — Isaiah 3:1-12

For some people, the worst thing that can happen in 2008 is the election of Obama to the U.S. presidency. The reality of the situation is that the worst thing that could happen is God's continuing and intensifying judgment falling on us regardless of who is elected this fall, because of our long-standing national apostasy.

I received an e-mail from Doug Phillips just this morning that not only confirms that [Sarah Palin's] election would be a sign of divine judgment upon our nation, but that also presents another, closely related, viewpoint:

I believe the Sarah Palin issue is not only a judgment, it is a great gift from the Lord. I don't need to explain to any of you how it is a judgment. Let me offer my thoughts on why it is also a gift.

In my view, this issue has forced questions that have long been lingering. It has revealed the true loyalties of Christians in leadership to partisan politics over historic, sound, biblical exegesis. It is separating the

men from the she-men, the women from the he-women...

The impoverished, illogical and ridiculous arguments of men who should know better, have opened the door for us to have a platform to make intelligent, biblical and systematic arguments in defense of orthodoxy and the biblical vision for the family. We have never had a better opportunity to make our case and we must do so.

This is not a time to merely encourage—we must fight, articulate, defend, and take advantage of this historical opportunity. Having read many of the arguments that were made by anti-suffragettes before the adoption of the 19th amendment, I am saddened by the fact that there were few clearly biblical voices at that time. This time, we can speak to the issue. At least we leave a record for a less emotional season.

Second, the candidacy of women for public office, like women officers in the church, serve to humble American men and Christian men. Where are the Christian men in the critical battles we are fighting today for the future of our nation? As Gary DeMar rightly asks: “Why did Sarah Palin run to head the PTA? Where were the worthy men? Why did she run for mayor of Wasilla? Where were the worthy men? How did she beat an incumbent governor in the primary and go on to win the governorship? Where were the worthy men in this long election process? — Sarah Palin’s candidacy is an indictment on the many men who have compromised their principles.” Men in this congregation, where are YOU in this battle for the future of America?

Becky makes this response: “Perhaps Satan’s ploy to divide Christians on this issue will backfire, however. Perhaps there are some Christian men who have been so distracted in their attempts to get ahead in business or who have felt they were doing their civil duty simply by casting a vote (if they have time) who now will be stirred to action and run for local, state or national offices. Maybe it took a courageous but misguided woman to shame them into it! Are there men complaining about the disastrous choices facing us in this election? I challenge them to give voters an alternative to a woman running and run themselves or at least, finance and promote uncompromising men who will run. — If Sarah Palin turned her back on this candidacy because of a conviction that she has been called to reign in another sphere, as queen of her home and of her

husband's heart, she would do more to rebuild our nation than anything she hopes to accomplish in public office, preferring the exceeding great riches available to her through a bold admission of God's claim on her life as a wife and mother. My heart sank as I watched the news and saw a little girl standing behind the reporter who was speaking. She was holding a sign that said, 'I want to be like Sarah Palin when I grow up.' Multiply that by x times and think about the future..."

Pray for Sarah Palin that she would honor God with her life. Pray for evangelical and reformed churches that they will not be swept away in the tide of popular opinion, but that they will firmly stand on the solid rock of the Bible. Pray that Christians will return to their roots. Pray that God will raise up Christian men to places of influence in civil government. Pray that men will no longer abdicate their governing role in the home. Pray that churches will elect ministers, elders and deacons who are truly, thoroughly, and tenaciously Reformed by the Word of God. Pray that American Christians will learn how to vote and to govern as Christians held captive by the word of God. Pray that God would vastly increase our numbers.

In closing, if you think that our view hides a low view of women, listen to these moving words by Robert L. Dabney assigning to Christian women the highest of honor and responsibilities in the restoration of the American Republic, after the devastation of the South in the War Between the States, in his article: "The Duty of the Hour." He writes:

...never before was the welfare of a people so dependent on their mothers, wives and sisters, as now and here. I freely declare that under God my chief hope for my prostrate country is in their women. Early in the war, when the stream of our noblest blood began to flow so liberally in battle, I said to an honored citizen of my State, that it was so uniformly our best men who were made the sacrifice there was reason to fear that the staple and pith of the people of the South would be permanently depreciated. His reply was: "There is no danger of this while the women of the South are what they are. Be assured the mothers will not permit the offspring of such martyrs to depreciate."

But since, this river of generous blood has swelled into a flood. What is worse, the remnant of the survivors, few, subjugated, disheartened, almost despairing and, alas, dishonored, because they have

not disdained life, on such terms as are left us; are subjected to every influence from without, which can be malignantly devised to sap the foundations of their manhood and degrade them into fit material for slaves. If our women do not sustain them they will sink. Unless the spirits which rule and cheer their homes can reanimate their self-respect, confirm their resolve, and sustain their personal honor, they will at length become the base serfs their enemies desire. Outside their homes, everything conspires to depress, to tempt, to seduce them. — Only within their homes is there, beneath the skies, one ray of light or warmth to prevent their freezing into despair.

There, in your homes, is your domain. There YOU rule with the scepter of affection, and not our conquerors. We beseech you, wield that gentle empire in behalf of the principles, the patriotism, the religion, which we inherited from our mothers. Teach our ruder sex that only by a deathless love to these can woman's dear love be deserved or won. Him whom is true to these crown with your favor. Let the wretch who betrays them be exiled forever from the paradise of your arms. Then shall we be saved, saved from a degradation fouler than the grave. Be it yours to nurse with more than a vestal's watchfulness, the sacred flame of our virtue now so smothered. Your task is unobtrusive; it is performed in the privacy of home, and by the gentle touches of daily love. But it is the noblest work which mortal can perform, for it furnishes the polished stones, with which the temple of our liberties must be repaired. — Such is your work; the home and fireside are the scenes of your industry. But the materials you shape are the souls of men, which are to compose the fabric of our church and state. The politician, the professional man, is but the cheap, rude, day laborer, who moves and lifts the finished block to its place. You are the true artists, who endue it with fitness and beauty; and therefore yours is the nobler task. — *DISCUSSIONS*, Vol. IV, p. 120-122

As R.J. Rushdoony wrote in the last chapter of his book, *INTELLECTUAL SCHIZOPHRENIA*: “The end of an age is always a time of turmoil, war, economic catastrophe, cynicism, lawlessness and distress. But it is also an era of heightened challenge and creativity and of intense vitality. And because of

the intensification of issues, and their world-wide scope, never has an era faced a more demanding and exciting crisis.”

I write in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon* that American Unificationists might want to consider voting Republican because the elections have been so close. Later we can change the party or make our own when we are powerful enough to get who we want into office. In the case of Sarah Palin I could not vote for her to become the Vice President because she is a beautiful ambassador for the dysfunctional feminist family which is the core value of Marxism. I refuse to vote for any woman. If that means the Democrat man wins then so be it. Anything is better than a woman in authority. I am sympathetic to those who vote on principal for a third party such as the Libertarian Party or Constitution Party knowing their candidate has no chance of winning. Each has its good and bad points and this makes deciding who to vote for a real dilemma. In the election of 2008 I decided to not vote at all. In the transition to the Ideal World we have to make difficult decisions. Voting is very difficult because the candidates don't know Father, and the Unification Movement has not presented a clear political platform. I think what I write should be our basic core values politically. I think the family is the most important thing. Next I believe churches should not even exist and governments should not be socialist. We need wise men to run the government. The threat to countries is more from the inside than outside. The feminist/socialist agenda is more deadly than terrorists from outside. Statism is a deadly enemy to a nation's existence. Attacking the traditional family is a deadly threat to a nation's security and strength. So far the few Unificationists who write books seem to me to have no political plan and are pushing for feminist families. I hope what I write will inspire followers of Sun Myung Moon to unite on the values of limited government and traditional families.

CHAPTER FOUR

GODLY PATRIARCHS PROTECT WOMEN

WOMEN ARE NOT TO PROTECT MEN BY BEING IN THE MILITARY, FIREFIGHTING, AND POLICE

Women should never be in the military, fire department or police department. Women should not protect men and their nation. Women defending and protecting men is the height of insanity. The madness of the Last Days is seen most clearly in the Democrats and liberal feminists around the world trying to get women into combat and onboard submarines. It is Satan's ultimate castration of men.

Women in Combat

At the Republican National Convention in Houston, Texas August 17, 1992 Pat Buchanan said, "The agenda Clinton & Clinton would impose on America" is "women in combat – that's change, all right. But it is not the kind of change America wants. It is not the kind of change America needs. And it is not the kind of change we can tolerate in a nation that we still call God's country. ... We stand with President Bush ... against putting American women in combat."

The number one priority for men is to protect women and children. American men have done this since the founding of America. Feminists have introduced the idea in the 20th century that women can also take that role. As women left the home in the 20th century the country has declined to where we have the tragedy of American women returning home in body bags and injured in wars in Iraq. In the Gulf War two women were captured by Iraqi men soldiers. One was definitely sexually assaulted. There are conflicting reports if the other one was. The one who was molested wrote a book, *She Went To War*, and pushed for women to be in combat even though she was abused. Her personal life is one of divorce and having only one child. This is the pattern of many families in the 20th century – small families and divorce.

SHE WENT TO WAR

In her book *She Went To War*, Rhonda Cornum tells her story of how she was shot down in the Gulf War and only she and another man survived the crash. She had

broken bones. In the truck taking them to a prison camp, she was molested in front of the captured male American soldier. He could do nothing but watch. She wrote that she appreciated other Iraqi soldiers who helped her undress and dress when she had to go to the bathroom. They were decent and tried to avert their eyes. She writes, "I appreciated what these men had done for me "But she was not happy about the soldier who had molested her and another soldier who had taken her wedding ring. This ring was from her second husband who was also in the military. Her first husband has custody of their daughter because her career protecting them and us keeps her from caring for her one child and from having more children. Kory, her second husband, is physically big. She writes that of the two Iraqi soldiers she was angrier at the one who took her ring than the one who molested her.

Earlier she told how she screamed in pain in the truck while her molester was taking off her flight uniform because of her broken bones and injuries. She writes "I did not appreciate the guy kissing me and touching me – I would've loved to let Kory spend a few minutes with him. And for the soldier who had taken my ring, I wished only the worst. I imagined our guys going in there and blowing up everything. I resented that they took my ring. I didn't have any problem with them capturing me; we would have done the same thing if we had shot down an Iraqi helicopter. Obviously, the military exists to break things and kill people, but stealing was not acceptable."

Did you follow this logic? Her ring means more than her private parts. Her husband is supposed to protect her by beating up the bad guy. "Guys" are supposed to blow away the enemy. This is a woman who has an advanced degree. She's even a M.D. This is the result of our schools producing doctors – brainless people completely out of order.

On the back of her book an admiral writes, "her performance both before and during the war and captivity fully validates that women can be warriors in every sense of the word." This was by Vice Admiral William Lawrence who was a former Superintendent of the U.S. Naval Academy and a P.O.W. in North Vietnam. I appreciate this admiral's patriotism and service to America but it is sad to see many leaders in the military wimping out concerning the feminist agenda.

An excellent book on the madness of feminism is *Why Women and Power Don't Mix: The Perils of Feminism* by J.P. McDermott. He writes that feminists "argue that women should be allowed to perform any combat role, as a right. The following example epitomizes the astounding lengths to which feminists may go with feminist illogic to rationalize their desires, or what they perceive as their needs. It is also an appropriate example of the type of feminist arguments we are continually faced with."

"Shortly after the Persian Gulf War, despite attempts to scuttle it, the story came out in the press about Major Rhonda Cornum being sexually violated while held captive by the Iraqis." She said, "Everyone's made such a big deal about this indecent assault. But the only thing that makes it indecent is that it was non-

consensual. I asked myself, ‘Is this going to prevent me from getting out of here? Is there a risk of death attached to it? Is it permanently disabling? Is it permanently disfiguring? Lastly, is it excruciating?’ If it doesn’t fit one of those five categories, then it isn’t important.”

RAPE

McDermott writes, “In this case, feminist Major Cornum used feminist logic in an attempt to ease her concerns that women won’t be allowed in combat for fear that those who become prisoners will be raped, and will suffer the normal, negative consequences of being raped. In other words, for the right to fight in combat alongside men, she is willing to deny that being raped is either excruciating or even important!”

“Rape is a serious crime, and should continue to be considered so. It should be punished severely because rape is one of the most traumatic events anyone (male or female) can experience. Most of us wouldn’t want to live in a society where rape was classified only as ‘indecent,’ as Major Cornum would have us believe, rather than as important or excruciating. Such a society would dehumanize all of us, and would further de-feminize women.”

Weak Link

A reviewer wrote, “In *Weak Link: The Feminization of the American Military*, army veteran Brian Mitchell argues that women have had a profoundly disruptive and negative effect on the fighting capabilities of the American armed forces. Mitchell shows how the service academies have had their morale, traditions, and standards shattered by the enrollment of women. “

We read in *The Weak Link*: “Despite proud boasts that women can easily ‘do Ranger school, ‘ no woman presently in service has done anything like it. Not one of them has ever walked day and night through freezing rain, up and down the Tennessee Valley Divide with a 70-pound ruck on her back and a 23-pound machine gun in her arms. Not one of them has gone nine days without sleep, with a single cold meal a day and nothing over her head but a canvas cap.”

“Such are the discomforts of not combat but training. Combat – the business of barbarians, Byron’s ‘brain-spattering windpipe-slitting art’ – is many times worse. Of his time as a Marine Platoon commander in Vietnam, James Webb wrote: ‘We would go months without bathing, except when we could stand naked among each other next to a village well or in a stream or in the muddy water of a bomb crater. It was nothing to begin walking at midnight, laden with packs and weapons and ammunition and supplies, seventy pounds or more of gear, and still be walking when the sun broke over mud-slick paddies that had sucked our boots all night. We carried our own gear and when we took casualties we carried the weapons of those who had been hit.’

“When we stopped moving we started digging, furiously throwing out the heavy soil until we had made chest-deep fighting holes.... We slept in makeshift hooches made out of ponchos, or simply wrapped up in a poncho, sometimes so exhausted that we did not feel the rainfall on our own faces. Most of us caught hookworm, dysentery, malaria, or yaws, and some of us had all of them.”

“We became vicious and aggressive and debased, and reveled in it, because combat is all of those things and we were surviving. I once woke up in the middle of the night to sounds of one of my machine gunners stabbing an already dead enemy soldier, emptying his fear and frustrations into the corpse ‘s chest. . . .”

CIVIC RELIGION OF EQUALITY

The *Weak Link* ends by saying we must have the guts and sense to stand up against the “civic religion of equality”: “An armed force half female may seem unthinkable, but our civic religion of equality demands it and the military’s official non-position on women in combat allows it. The American public is being lulled into the mistaken belief that women can, indeed, perform as well as men in all military jobs. Certainly nothing said publicly today by any admiral or general would contradict that belief. One hopes that before we arrive at full sexual equality in the military, before the next war, brave men in uniform will stand up and speak out. Thus far, however, the brave march of folly has proceeded at a measured pace, and few have shown the selflessness, understanding, courage, or concern to fall on their sword to stop the disastrous triumph of ideology over reality.”

WOMEN FIGHTER PILOTS

Recently the Senate voted women the right to be fighter pilots. Even conservative senators voted for this absurdity. The argument is that women don’t need strength in the cockpit. Typical of this century is a total lack of reality. What happens when women are shot down and become POWS? Some pilots in the Vietnam War were prisoners and tortured brutally for seven years. A woman would have the added torture of being gang raped for those seven years. Another argument against this is that when they landed after being shot down, they may have to fight men in hand-to-hand combat. In the movie *Bat 21* Gene Hackman plays the true story of a 50-year-old man that was on a reconnaissance plane over Vietnam and was the sole survivor when they were shot down. Hackman had to kill a man in self defense. War is hell, but conservatives like Pat Robertson are for women combat pilots and fall for Satan’s feminist ideology. Another argument against women fighter pilots is that it ignores the basic truth that men are more aggressive than women. My wife cannot kill a spider. My young sons can crush it without thinking.

A woman general, Jeanne Holm, wrote a book, *Women in the Military: An Unfinished Revolution*. She pushes for women to be in combat. In her book she tells the story of how Congress passed legislation allowing women to be combat pilots. It is sad to see men voting for this abomination. Several senators were even Republican like Warner and Roth. General Norman Schwarzkopf advocated

women as fighter pilots. When the debates were going on Phyllis Schlafly, bless her heart, led some conservative women to fight against it in Washington D.C. A few prominent people testified against it, such as a former Marine General. But congresswoman Pat Schroeder and others were on a roll. She said, "There were a lot of cowardly lions roaring in the cloakroom, but they wouldn't go out on the floor and vote against it...The Persian Gulf helped collapse the whole chivalrous notion that women could be kept out of danger in a war." How can one find words to express the sadness of how low America has fallen when comments like these of Schroeder dominate our social thinking. She spits on the concept of men being "chivalrous." She dismisses it as a "notion." Because there is no safety in the "rear" during combat, women, according to feminist logic, should be on the front lines. Everyone is so brainwashed by feminism that it never even occurs to anyone that women have no business being in the military at all.

To help understand this point, let's compare the military to a football team. No woman is qualified to be on a professional football team. Our military has a far more important game to play than football. If America loses at its defense, there may not be another game to play. Psychologically, just having women in the military shows our enemies that we are not serious and emboldens them to plot to overtake us. There should only be men in the military, just as there are only men on the Dallas Cowboys football team. There are no Cowgirls. The coach is a man and the President should be a man. The President is the Commander-in-Chief. That is his first responsibility.

SLIPPERY SLOPE

Every job on any military base and ship should be done by a man – everything from nurses to janitors to cooks to instructors. Every man in the armed forces should be skilled at killing with their hands and with weapons. Every military man should be able to carry another man. (As well as every police officer and fireman). No women should be allowed on a military base, just as no woman should be allowed in a football team's locker room. Our culture is so confused in these Last Days that female reporters go into team locker rooms. Letting women into the military is just a slippery slope to combat. Schroeder worked tirelessly to get women into combat in her 24 years in Congress. Finally she got women to be combat fighter pilots. As the cancer of feminism grows it is just a matter of time before women will be placed in combat. Women cops are in combat duty every day, so why not in the Army? It's like everyone is asleep in some Hollywood horror movie like the *Matrix* or *Dark City*.

What Schroeder and her army of feminists don't understand is that the Gulf War showed us that women have no business being in the military at all. Two women were taken hostage and one wrote a book telling of how she was molested. Many women have lost life and limb in the Iraq War. What is our military fighting for? For the sick ideology that women protect men? For women to be taken prisoners and raped? For women to be sent home in body bags? America has lost all sense of the most basic things on earth. We are supposed to be God's chosen nation that

fighters for freedom. We are called to use our freedom to act within God's laws. And in God's design men and women are different, not interchangeable.

In Holm's ridiculous book she quotes Marine Corps General Robert Barrow. He served 41 years and became the highest-ranking general in the Marine Corps. He fought in the terrible Chosin Reservoir campaign in the Korean War and fought bravely in Vietnam. He was awarded the Navy Cross and many other decorations. President Reagan attended his retirement ceremony. He said at a congressional hearing: "Exposure to danger is not combat. Being shot at, even being killed, is not combat. Combat is finding ... closing with ... and killing or capturing the enemy. It's KILLING. And it's done in an environment that is often as difficult as you can possibly imagine. Extremes of climate. Brutality. Death. Dying. It's ... uncivilized! And WOMEN CAN'T DO IT! Nor should they even be thought of as doing it. The requirements of strength and endurance render them UNFIT to do it. And I may be old-fashioned, but I think the very nature of women disqualifies them from doing it. Women give life. Sustain life. Nurture life. They don't TAKE it."

Holm writes, "Women in combat units, Barrow added, would 'destroy the Marine Corps ... something no enemy has been able to do in over 200 years.'" She also quotes him as saying about the intense lobbying done by military women on the Hill, "They have their own agenda and it doesn't have anything to do with national security."

She introduces this quote by putting him down saying that he said it "caustically." Then she quotes a military woman saying in the audience to another, "I think the General's agenda has more to do with maintaining the macho image of the Marines than with national security." This great patriot is given no respect by feminists who are on a roll. Of course, this woman was not caustic. Feminists always see themselves as wonderful and their opponents as, Senator Kennedy called anti-feminists, "Neanderthals." Well, dear reader, take your pick.

There are women in the military and in the hardworking ranks of feminism that say they love America and want to serve their country for noble reasons. And there are surely men in the military who are there just for the paycheck and could care less about national security or anything that is noble. My son was in the Navy and he knew plenty of men who fornicated with prostitutes without protection, drank themselves into oblivion and never read a book in their life. Even so, those men are better than any woman in any position in the military, even in the kitchen. The military and police mean hand-to-hand combat. It is not a place for a woman to climb the corporate ladder to success. America has sunk so low that there has even been a woman Marine Corps general who was head of a military base.

HOLLYWOOD

Hollywood has made several movies about women in the military such as Goldie Hawn in *Private Benjamin*. Demi Moore in *G.I. Jane* was a Navy Seal. America's sweetheart, Meg Ryan, felt the call to act in a totally different kind of role in an

obnoxious movie she made. She played a single mom who gave her life fighting not only the enemy but men she was leading in the Army. No one questions any of these ridiculous movies. Siskel and Ebert give *G.I. Jane* two thumbs up. Sometimes they are all thumbs. They have lost sight of what is reality and what is god-centered. The idea of a woman in the Navy Seals, the elite fighting force of the Navy, is as realistic as a woman playing in professional football. It's as if everyone has gone mad. The world has lost all sense of discerning what is proper and moral. It is complete chaos.

Pat Schroeder says she will fight to crush conservative values until she draws her last breath in her book that is wrongly titled, *Champion of the Great American Family*. She writes in that book, "My work in Congress has been largely to counter the conservative policy of retreating to a romanticized past. Conservatives have fought against removing the barriers women encountered in the universities and workplace. They have fought enlightened social policy and thus have added to the tremendous stress families are under." To make sure that society does as she wishes she wants to use the force of government police. She uses the euphemism "require" saying that Americas want "a sensitive legislature" that will "help" businessmen and military leaders to "require" them to "meet their responsibilities."

She criticizes conservative women: "many women leaders of the conservative movement have run through every door opened for women, never said thanks, fought furiously against the opening of further doors, but then have run through the newly opened doors as fast as they could. Out West we'd call that rude and hypocritical." This is an often used tactic of liberals against conservative women who fight to stop the avalanche of legislation and media attention feminists dump on people. Notice that Schroeder says that her opponents fight "furiously." There is a connotation of unlady like behavior in that word. She calls them "rude" and "hypocritical" because they do not fall down and grovel in thanks to the liberals who have "opened doors" for women. No one is saying it has been perfect in human history between men and women. Some changes needed to be made in the laws and in some views of women. But those changes would have happened without women leaving the home to campaign for them. Men were on a course to improve the laws and views towards women and sadly have let feminists be "rude" and were wimps in front of feminists acting "furiously." The feminists threw the baby out with the bathwater in their zeal for the idiotic dream of equality. And overall society is worse off because of what they did. Feminists have become the epitome of those who paved a road to hell with good intentions. They lost all sense of what is "proper" behavior, of what the Bible teaches, of the most basic common sense morals and values mankind should live by.

WIMPS AND SISSIES

Dick Cheney was Secretary of Defense under President Bush senior and Vice-President under President Bush junior. As Secretary of Defense he wimped out and said, "Women have made a major contribution to this [Gulf War] effort. We could not have won without them." The truth is the exact opposite. But the truth is

not popular in the politically correct Last Days. America could have always won its wars without women leaving the home. There was no need for Rosie the Riveters in World War II. They just got a taste of being away from home and Satan enticed them with his message that the home is not a worthy place of work. Even in the transition to the ideal world we must not treat women as men. Twenty-one females lost their lives in the Persian Gulf War. Many more women have died in the Iraq War. America is so desensitized to the feminist agenda that practically no one was upset to see mothers in fatigues say good-bye to their children as they went off to defend the millions of men who stayed behind. And no one objected when some of those mothers came back in body bags. The best way a woman can serve her country is to serve her family and only after her family is in order and not dysfunctional in any major way can she volunteer her time away from the home. She should never get paid for any work done outside the home. And when a woman does leave her home she should be in an environment that is safe from physical dangers and evil and manipulative men.

If America was really principled and strong it would have a military with absolutely no women. In 1948 women were capped at 2%. That is like being a little bit pregnant. It was a slippery slope to now where there is a sizable minority of women and they are clamoring every year to be a higher percentage, to have more women in leadership ordering men around, and eventually to be in combat so they can advance to the highest levels. This is a campaign to crush the spirit of our fighting men. It is a sick drive to dominate men – all in the name of fair play and patriotism. The forces of evil always have high-minded, noble and common sense arguments – in their mind. Sadly America keeps giving in to feminist demands. It is wrong for women to lead men, but it is especially wrong to have this upside down philosophy be the norm in our military. Women's presence has lowered the standards. We are a joke. But it is not a laughing matter. If America were Godly then it would have no feminist president and congress like we have now. Would Saddam Hussein have attacked Kuwait if America was a strong world policeman?

BODY BAGS

Why did he attack? He felt America would not respond. And there were many in Congress who were against President Bush coming to the aid of a small nation who was being raped by a bully. If America had been strong, tyrants like Saddam Hussein would never act like Cain killing Abel. America should be in a strong parental role and stop the smaller bullies of the world. And if we have to fight, how much more effective would we be if we had no women distracting our warriors? There would probably have been less death in the Gulf War if there had been only men instead of the tens of thousands of women getting in the way.

Evil men get emboldened against weakness. That is the lesson of history. Stalin saw Truman as weak and sent his tanks into Eastern Europe to brutally take away millions of people's freedom. Truman did nothing. It is heartbreaking to see the Hungarian freedom fighters throw rocks at Soviet tanks in 1956 when they rose up against their invaders. America did nothing.

JUDGING IS DIFFICULT

It is so hard to discern all the devious ways Satan works to teach his values. It is not always so clearly seen as good and evil because both sides have good and bad qualities. For example, it is true that Patricia Schroeder has been able to have what looks like a successful family, while her chief opponent, Newt Gingrich, the Republican, who became the Speaker of the House, had several divorces. It is true that Bob Dole divorced his wife and married a woman who decided a career was more important than having children. Elizabeth Dole even ran for President. It is confusing in the Last Days. Those on God's side are not perfect and are not united on every Godly aspect of life. We have to see things in perspective. Overall, those on the Conservative side have a better ideology than Liberals and have better marriages and families. The general happiness of women like Mrs. LaHaye and Mrs. Andelin are far greater than Betty Friedan and Gloria Steinem. Mrs. LaHaye specifically criticizes Betty Friedan in her writings. We must have the guts and will power to keep fighting the good fight until we win.

One of the biggest arguments of the feminists for getting women into combat is because men in the military often advance faster and higher because they are put in areas that women cannot go and of course are then trained better and rewarded for it. The fact that the military is not the place for any woman because she is born without the innate capacity to persevere physically and mentally like a man on the battle field, makes the argument that the military is unfair to women who want to build a successful career, ludicrous. Alan Keyes has been a Presidential candidate for the Republican Party and correctly says, "Our military forces are not fit subjects for questionable social experimentation. Military preparedness should be our top priority. As President, I would try to be a line of defense between our military establishment and those political and other forces who seek to impose politically correct agendas at the expense of military judgment" one of which is the idiotic notion of women in combat.

The opposite of Alan Keyes is Senator Warner who said in an interview that women should also be combat fighters, not just combat pilots. He said, "If women are going to take the risks in the rear, and they are willing to take the risks in the forward positions, can we as a matter of law deny that?...There is no safe area now in a combat zone, front or back." This shows that men and women have hit rock bottom in America. Women should not be allowed to even go to war and women should not be "willing to take the risks." If suffragists had seen that the result of their efforts would be Pat Schroeder they would never have given women political power.

General Norman Schwarzkopf led the Gulf War and told Congress that he did not believe in women fighting ground combat but, "I have no doubts that women could perform in Army cockpits – any cockpits." Senator Kennedy said that, "the issue is not whether women should fly high-performance aircraft. They already do ... as instructors of [male] combat pilots." He said, "The real issue is whether we select our combat pilots based on ability or on gender." He is wrong. Kennedy says the laws against women in combat "are no longer relevant to this world. "

“This world” is sick. Senator Roth fought along side with Kennedy to get women as combat pilots. One of his arguments was to point out a *Newsweek* poll that showed that 63 percent of Americans were for women combat pilots. The majority is often wrong. He said we should get rid of “an antiquated barrier” that “makes no sense at all” and “impairs the maximum effectiveness of our armed services.” Senator Roth is one that “makes no sense at all.”

Kennedy said, “Barriers based on sex are coming down in every part of our society. The armed forces should be no exception. Women should be allowed to play a full role in our national defense, free of any arbitrary and discriminatory restrictions. The only fair and proper test ... is not gender but ability to do the job.” This is the talk of a wimp with no sense of what is “fair” and “proper.”

Our woman general, Holm, ends her book saying that women should be able to “pursue a career based on their individual qualifications rather than sex stereotypes and male norms unrelated to the job.” God made men and women to be opposite so they would complement and attract each other. Feminists think men have made “male norms,” but it is God who has made women to be “weaker” than men.

Holm teaches Satan’s view that women can handle combat. She writes that the Gulf War “helped destroy many old myths and preconceived notions about women’s ability to perform in the stress of a combat environment, and did much to ease concerns about the effectiveness of mixed male-female forces.” No it didn’t. She says, “The hard-liners who have held sway over policy decisions are having to face new realities and changing national attitudes.” She is excited about the future because she sees America becoming more feminist, “And there is growing evidence of new attitudes within the services as a new generation of leaders matures – leaders unencumbered by the baggage of the past who are willing to challenge antiquated arguments and stereotypes.” In other words the future brave new world will not have the “baggage” of Biblical values.

Women, she says, “have earned the right to be treated as members of the first team rather than as a protected subclass excluded from the heart of their military profession.” So that is where women have degenerated to. They see any effort of a man to be chivalrous and protective as seeing women as a “protected subclass.”

Judith Stiehem wrote a disgusting book about how the Air Force Academy was forced by wimps in Congress to admit women. Her book’s title, *Bring Me Men and Women: Mandated Change at the U.S. Air Force Academy*, is a play on the words “BRING ME MEN” that appear prominently on a building there.

Stiehem’s book shows how pathetically ignorant women like her are today about what masculinity and femininity mean. She disparages men by saying, “Is it not possible, moreover, that men’s aversion to women’s suffering is based on their feeling that a suffering woman implies men’s failure to be protective? Thus the pain men feel may derive not from sympathy but from a feeling of failure.” The whole concept that men care for women is dismissed and men are really low life’s

who just feel macho pride. How sad it this? I don't have the words to express how painful it is that men and women have degenerated so far in their view of each other. Her opinion of men is why so many men have given up on being gentlemen and chivalrous. The cultural atmosphere is filled with feminist nonsense that women are not to be protected and therefore men feel less protective every year.

DISGUST FOR CHIVALRY

This ridiculous feminist continues her male bashing and disgust of chivalry saying:

The fact, of course, is that in war men on both sides terribly and regularly hurt women on the other side. Half the victims in any war are “noncombatants”— largely women, children, and the elderly. Quite obviously, a desire to avoid hurting women does not control men's behavior. At best, men do not want “their” women hurt. In fact, men do not object to having women in combat so much as they object to having women on their side. This is important. It means that even if some women are physically able and are so moved by logic or by their sense of justice as to insist upon sharing war's risk, their offer will probably be refused. Men do not want women's assistance in the waging of war.

But chivalry is not the only reason men are reluctant to have women fighting by their side. In extremis they do not want to depend on individuals whom they perceive as small and weak. Probably everyone in combat would be comforted by compatriots larger and stronger than they, and men's chances of having a (physically) bigger “buddy” do increase if women are eliminated as combatants. Nevertheless, physical size is not required for combat effectiveness.

DAVID AND GOLIATH?

The last sentence is one of the most idiotic sentences that has ever been written in human history. And yet on the back cover of her book is a glowing review from a man, the governor of Colorado – the state where the Air Force Academy is. “Physical size is not required for combat effectiveness.” Yeah, right. She then gives what she thinks is a logical example to prove her point – little David and big Goliath. It would be laughable if it weren't that more and more people progressively live in a fog of feminist logic. She writes:

We have been taught this fact by the biblical story of David and Goliath and by the small enemies of our past (the Japanese and Vietnamese for example); this we know, too, from the technological nature of our warfare. At present, women may be less competent than men to handle some military equipment,

mainly because it is now built for a male “standard.” A redesigning of military equipment, then, might greatly enhance women’s performance.

More important to victory than size is organization, cooperation, pooled effort. Relatively small and weak but well-motivated men have always fought effectively. One might think that women, too, if properly equipped and integrated into military units, could be effective as combatants.

She says in her book that all arguments against women in combat are “silly.” The reverse is the truth. She begins her book with three quotes of what she sees as dinosaur thinking, but they are the only words in her book that are true:

The kind of women we want in the Air Force are the kind who will get married and leave. – A major at the U.S. Air Force Academy

I disagree with the admittance of women to the academies. This is just another step taken for political reasons that will tend to weaken our combat capability. – An Air Force general stationed in the Midwest

Maybe you could find one woman in 10,000 who could lead in combat, but she would be a freak, and the Military Academy is not being run for freaks. – Gem William Westmoreland in *Family Weekly*, September 25, 1976.

Thus spake the brass – in private and sometimes in public. The 1975 federal legislation mandating women’s entrance into the service academies displeased them; in fact, among senior officers the decision was widely deplored. For once again (the obvious analogy is school integration) important governmental institutions were told by the federal government to change themselves in a fundamental (some said revolutionary) way. Moreover, they were told to do so at a specific time and they were under close public scrutiny. There was little hope that their change or failure to change could go unnoticed, nor was there much about the change that would be voluntary. It was required, and most of those charged with implementing it were opposed.

Feminists always mix the apples and oranges by equating the discrimination of race with ability. Her book is about the integration of women into the Air Force Academy. Comparing black men and white men versus men and women at our elite military colleges is done constantly and most people nod their head like people used to believe that the earth was flat.

In *Slouching Towards Gomorrah – Modern Liberalism and American Decline*, Robert H. Bork says the following trenchant remarks:

The Soviet Union attempted to create the New Soviet Man with gulags, psychiatric hospitals, and firing squads for seventy years and succeeded only in producing a more corrupt culture. The feminists are having a similarly corrupting effect on our culture with only the weapon of moral intimidation. The contention that underneath their cultural conditioning men and women are identical is absurd to anyone not blinded by ideological fantasy. Males are almost always larger, stronger, and faster. Females are almost always the primary careers for the young.

The ineradicable differences between the sexes are not merely physical. “Men are more aggressive than women,” James Q. Wilson writes. “Though child-rearing practices may intensify or moderate this difference, the difference will persist and almost surely rests on biological factors. In every known society, men are more likely than women to play roughly, drive recklessly, fight physically, and assault ruthlessly, and these differences appear early in life.”

The early kibbutz movement in Israel had the same ideology as today’s radical feminists: sexual equality meant sexual identity, and sexual differentiation was inequality. For a brief period, the ideologues attempted to raise children apart from their families and to raise boys and girls in ways that would destroy sex roles. The program was as extreme as the most radical feminist could want. But it collapsed within a very few years. Boys and girls returned to different sex roles. The American sociologist Melford Spiro, who studied the kibbutz, wrote that he had wanted to “observe the influence of culture on human nature or, more accurately, to discover how a new culture produces a new human nature.” He “found (against my own intentions) that I was observing the influence of human nature on culture.

Feminism is fiercely anti-capitalist and pro-socialist.

A magazine called *Now* said, “NOW is the time to take back control of our lives. NOW is the time to make reproductive freedom for wimmin of all classes, cultures, ages and sexual orientations a reality. NOW is not the time to assimilate to bureaucratic puppeteers who want to control, degrade, torture, kill and rape our bodies. NOW is the time to drop a boot heel in the groin of patriarchy. NOW IS THE TIME TO FIGHT BACK. NO GOD, NO MASTER, NO LAWS.”

That short paragraph expresses the rage, the nihilism, and the incoherence of feminism today.

In *The Hite Report on the Family*, Shere Hite calls for a “democratic revolution in the family.” The family is not a religious institution and there is no need to “show respect and reverence for a ‘religious’ tradition which has as its basic principle, at its heart, the political will of men to dominate women. This is not religion, this is politics.” She continues with the basic feminist fallacy: “There is no such thing as fixed ‘human nature.’ Rather, it is a psychological structure that is carefully implanted in our minds as we learn the love and power equations of the family—for life. Fortunately the family is a human institution: humans made it and humans can change it.”

The hostility towards the traditional family goes hand in hand with the feminists’ hostility towards traditional religion. They see religion as a male invention designed to control women.

FEMINISM CONQUERS AMERICA’S ARMED FORCES

What has happened to education at all levels is paralleled by the ongoing feminization of the military. Because of the political strength of the feminist movement, women are assigned jobs close to combat and, in some cases, placed in combat roles. The result is certain to be additional lost lives — of men as well as women and perhaps lost battles. Feminists advance two arguments for this disastrous policy. One is that putting women in combat is crucial to women’s self-esteem and to men’s respect for women. That has never been true in the past and it is impossible to see why it should be true now. The other, more effective argument in today’s egalitarian culture is that combat roles are important to military advancement. With that observation feminists have framed the terms of the debate as one about fairness and the equality of women. The question of whether equality in the military is worth the loss of additional lives and the decrease in our armed forces’ fighting capability has virtually been ruled out of bounds as sexist. It has been entirely ruled out of bounds within the military. The military is to be used as a means for reforming society and not exclusively as the means of defending our country and our interests around the world. The inevitable result is that training standards are lowered, and that fact is then ferociously denied. That has apparently already cost one woman her life.

Navy Lieutenant Kara Hultgreen, one of the first female fighter pilots, was killed in October of 1994 on an approach landing to a carrier ship off the coast of San Diego. As she approached the

landing deck, she over-corrected a mistake and plunged into the ocean. The episode triggered another debate concerning women's roles in the military. Congresswoman Pat Schroeder and columnist Ellen Goodman seized on reports that engine failure caused the Lieutenant's death. Goodman said: "So it was the engine after all. Not the pilot. Lieut. Kara Hultgreen did not die on the altar of political correctness or reverse discrimination (41) But that is apparently precisely what did happen. Two formal investigations and a confidential Mishap Investigation Report cited "multiple instances of pilot error. The reports faulted Hultgreen's badly overshoot landing approach, her excessive over-correction and then her failure to follow the standard, designated procedures for recovering from a single-engine landing emergency," which resulted in her ejecting directly into the ocean. (42) The press, by and large, refused to investigate, and almost everything reported on the case was untrue. "While the Navy was saying publicly that Hultgreen was blameless, privately it had reached a different conclusion: Pilot error, not engine failure, was the principal cause of the crash. Political expedience, however, made it unwise to say so. And the real media story ... was that so few reporters wanted to know." (43) Lieutenant Hultgreen had failed the carrier landing phase of her training in April. Just after her failure, an admiral announced that he wanted to open combat positions to women, and it needed to be done quickly. Hultgreen took the training again, and passed. The Navy distributed a four-second video to the networks but had a twelve-second version that was passed around among present and former naval aviators, who were said to be appalled by what they saw. Ironically, Hultgreen herself felt the pressures of militant feminism and gender quotas and wanted no part of it. On behalf of female naval aviators, she had earlier appealed to Rear Admiral Robert Hickey, saying, "Guys like you have to make sure there's only one standard. If people let me slide through on a lower standard, it's my life on the line. I could get killed." (44) Yet Hultgreen was permitted to continue although she had recorded seven crashes in combat conditions during training. That record would have grounded a male pilot. (45) Unfortunately, those in the best position to testify on this subject, our career officers, would destroy their careers if they spoke objectively, so they are forced into silence or to repeating the feminist line. An official committee on Women's Issues headed by an admiral has recommended that "disagreement with the women-in-combat policy disqualifies officers from positions of leadership." (46)

The extent to which the armed forces have been intimidated by feminists and their allies in Congress is made clear by the case of Lt. Commander Kenneth Carkhuff. On July 26, 1994,

Carkhuff's superior officer recommended him for early promotion ahead of his peers because he was an "extraordinary department head," a "superior officer in charge" with "unlimited potential ... destined for command and beyond." Six weeks later that same superior revised Carkhuff's fitness report to downgrade him in every category and to rate his "overall performance as unsatisfactory," so that he could not recommend him for promotion or even retention in the Navy. The intervening event that caused this drastic reevaluation was that Carkhuff, in a private conversation with his commanding officer, had said that his religious views made him doubtful about putting women in combat, though those views also required him to lead women into combat if ordered by his superiors. That remark led to the revised report, which criticized him for "His inability to fully employ and impartially judge the female members of his helicopter unit." The superior summed matters up quite succinctly: "A bright future has been lost and otherwise superb performance completely overshadowed by this glaring, irreconcilable conflict with Navy policy-" (47) Even if you are willing to lead women in combat, your thought that that might not be suitable is sufficient to end your career. The Navy's Separation Board voted to discharge the Lieutenant Commander. The Navy threw away a man of great ability and gained peace with the feminists. With such threats hanging over their heads, it is not surprising that career officers do not speak out about the performance of women in combat positions. It is not just the Navy that has been cowed. Though it is not discussed publicly, training in the other services has been made less arduous in order to accommodate women, and problems experienced in the field go unreported. David Horowitz offers specifics: (48)

"Gender norming" is now the rule at all three service academies, so that women are measured against other women, rather than against men who outperform them. # The official position at West Point is that there have been no negative effects from the admission of women. But a Heritage Foundation study by Robert Knight draws on the sworn courtroom testimony of a West Point official that women cannot perform nearly as well as men and that the men's training program has, for that reason, been downgraded. For example, men are no longer required to run carrying heavy weapons because women are unable to do that. # William S. Lind, former defense adviser to Gary Hart, testified to the Presidential Commission on the Assignment of Women in the Armed Forces that the Army has not released detailed information on problems with female troops during the battle with the Iraqis. Pregnancies due to sex during the preceding phase, Desert Shield, was the primary reason the non-

deployability rate of women was many times higher than that of men when the troops were called to battle in Desert Storm. # Three “top gun” flight commanders had their careers destroyed because they were present at or performed in the Tom Cat Follies, which included a rhyme denigrating Pat Schroeder. President Bush and Vice President Quayle were also lampooned, but only parodying a fiercely feminist congresswoman was considered a grave offense. (49)

In physical fitness tests, very few women could do even one pull-up, so the Air Force Academy gave credit for the amount of time they could hang on the bar. Female cadets averaged almost four times as many visits to the medical clinic as male cadets. At West Point, the female cadets’ injury rate in field training was fourteen times that of the men, and 61 percent of women failed the complete physical test, compared to 4.8 percent of men. During Army basic training, women broke down in tears, particularly on the rifle range. (50) Since Desert Storm’s pregnancy problems, it has been reported that Navy ships have had to be recalled from missions because of the pregnancy of female sailors. A male and a female sailor on the aircraft carrier USS Dwight D. Eisenhower, both married to others, videotaped themselves having sex in a remote part of the ship. There had been thirty-eight pregnancies since the crew went aboard the Eisenhower, fourteen of them after the ship was deployed. The Navy said there was no indication that any of the pregnancies resulted from sex on board the ship. (51) Those who wish to may believe that. Only someone who has never been with troops could not anticipate this result or fail to realize that it will be a major problem forever. The troops in question are very young, at an age when their hormones are, to put it mildly, fiercely insistent. Effects on morale can be particularly adverse.

The presence of women among male troops weakens combat readiness. All-male units in the field experience bonding that enhances unit cohesion and effectiveness. When women are introduced, men stop relating to each other and begin trying to attract the women. Nor can morale be improved when accusations of harassment are always a threat. Male officers leave the office door open or have a third person in the room when dealing with a female subordinate. An accusation of sexual harassment by the woman, even if unproven, would severely damage the man’s service career, and both the man and the woman are acutely aware of that fact. They could hardly not be sensitive to the issue when, for example, Representative Pat Schroeder demanded and got sexual harassment training for all personnel in order to rid the Navy of bad attitudes. The Israelis, Soviets, and Germans, when in desperate need of front-line

troops, placed women in combat, but later barred them. Male troops forgot their tactical objectives in order to protect the women from harm or capture, knowing what the enemy would do to female prisoners of war. This made combat units less effective and exposed the men to even greater risks. In the Gulf War a female American pilot was captured, raped, and sodomized by Iraqi troops. She declared that this was just part of combat risk. But can anyone suppose that male pilots will not now divert their efforts to protecting female pilots whenever possible? Our military seems quite aware of such dangers, but, because of the feminists, it would be politically dangerous to respond as the Israelis did by taking women out of harm's way. Instead, the American solution is to try to stifle the natural reactions of men. The Air Force, for example, established a mock prisoner of war camp to desensitize male recruits so they won't react like men when women prisoners scream under torture. (52) There is a very considerable anomaly here. The military is training men to be more sensitive to women in order to prevent sexual harassment and also training men to be insensitive to women being raped and sodomized or screaming under torture. It is impossible to believe that both efforts can succeed simultaneously. It is clear that mindless feminist ideology is inflicting enormous damage on the readiness and fighting capability of the armed forces of the United States. Every other career is open to women. There is no reason why access to combat roles, for which they are not suited, has to be open as well. But political intimidation by radical feminists is so powerful that there seems little prospect that the continuing feminization of the U.S. military can be reversed. At least not until some engagements are lost, or won at unacceptably high costs, and women and the men who tried to protect them begin coming back in great numbers in body bags.

Perhaps the most vicious aspect of radical feminism is that it necessarily criticizes and demeans women who choose to work primarily as mothers and homemakers. They are made to feel guilty and told that their lives are essentially worthless. But feminists are not concerned with the human suffering they inflict. As Maggie Gallagher put it: "America today is a nation full of ironies.... [including a] female elite more fiercely committed to the good name of feminism than to the welfare of women." (53)

After watching human nature undo the culture that had been forced upon the young women of the Israeli kibbutz, the sociologist Melford Spiro reached very sensible conclusions. No social role should be denied anyone on the ground that it is inconsistent with the current system of sex-role differentiation.

But to attempt to impose sex-role identity is an insult to basic human dignity. If the political or media influence of a group seeking to impose sex-role identity results in a measure of success, “the ensuing social and psychological dislocations for the larger society can be expected to be as serious as those attendant upon the reverse kind of strait-jacketing.... Attempts to convince women that sexual equality ... is worthwhile only in the ‘identity’ meaning of equality, and that ‘feminine’ careers - even if they achieve equality in its ‘equivalence’ meaning - are unseemly pursuits imposed on them by a sexist society, may (if successful) deprive them of important sources of human gratification.” (54) If women are persuaded by this ideology but continue to feel powerful countervailing emotions, Spiro notes, that may cause “painful feelings of guilt and depression That individuals and groups must be identical in order to be equal is surely one of the more pernicious dogmas of our time, and the fact that, ironically enough, it has become a liberal dogma does not make it any the less so.” (55) It should be a source of great pride to bear the next generation and to train that generation’s minds and morals. That is certainly a greater accomplishment than churning out tracts raging at men and families. It is fine that women are taking up careers, but the price for that need not be the demoralization of women who do not choose that path. Gallagher put the point succinctly: “Liberal feminism triumphed by telling a lie about nearly all women - and men. The work women do in families may not perhaps, seem great compared to oh, inventing a new morality, or discovering the cure to cancer. But it compares quite favorably, in value, meaning, and social productiveness with being a vice-president for public affairs of General Motors, say, or a partner in an advertising firm. And it is necessary that we start saying so.” (56) Saying so can be a problem. Radical feminism has a truly impressive capacity for moral intimidation. It is very difficult for men to counter its progress or point out its untruths and its manifold harms. To do so is to be exposed to heated accusations of being hostile to women and their rights, wanting to take away the gains women have made, and wishing to reduce them to subordinate positions. Most men, afraid of such allegations, choose circumspection. That is why Kate O’Beirne, Washington editor of *National Review*, said, “In the end, our girls are going to have to fight their girls.” True, but after that, some males in the academic world, in the military, and in Congress are going to have to summon up the courage to begin to repair the damage feminism has done.

41. John Corry, “The Death of Kara Hultgreen,” *The American Spectator*, June 1995, p.40. 42. Robert J. Caldwell, “Navy files cast doubt on gender neutral,” *San Diego Union-Tribune*, May

14, 1995, p. 43. Corry, p. 40. 44. K. L. Billingsley, "Dancing with the Elephant," *Heterodoxy*, March/April 1995, p.12 45. Much of this material is taken from Billingsley, "Dancing with the Elephant" and K.L. Billingsley, "Feminist Forced March," *Heterodoxy*, June 1995, pp. 1, 13. 46. Cal Thomas, "Navy's thought police," *World*, June 17/24,1995, p.17. 47. Ibid. 48. David Horowitz, *The Feminist Assault on the Military*, Center for the Study of Popular Culture, Studio City, CA, 1992, pp. 21-3. 49. Ibid., p.16. 50. Billingsley, "Feminist Forced March," pp.9-10. 51. Dana Priest, "Navy Punishes Two for Sex Aboard Ship," *Washington Post*, February 19, 1995, p.A13. 52. Horowitz, *The Feminist Assault on the Military*. Testimony before the Presidential Commission on the Assignment of Women in the Armed Forces also claimed that the military is desensitizing male soldiers to screams of women prisoners being tortured. "Major Mom," *World*, September 26,1992, p.7. 53. Maggie Gallagher, *Enemies of Eros: How the Sexual Revolution Is Killing Family, Marriage, and Sex and What We Can Do About It* (Chicago: Bonus Books, 1989), p. 270. 54. Spiro, p.109. 55. Spiro, pp.109-10. 56. Gallagher, p.148.

WOMEN IN SUBMARINES

Elaine Donnelly is President of the Center for Military Readiness, an independent public policy organization that specializes in military personnel issues. Her father served on the submarine USS Menhaden. At her website www.cmrlink.org she had the following article about the insanity of putting women on submarines:

SERIOUS QUALMS IN CLOSE QUARTERS

Despite frequent denials that anything is about to change, the Navy is conducting an informal test of female sailors on submarines. A group of 144 female and 218 male ROTC midshipmen, participating in 48-hour, two-night "career orientation and training" trips, are going to sea this summer on five Trident nuclear submarines.

The women will sleep in a separate 9-man compartments in the enlisted berthing areas. Each ship captain will determine arrangements for their access to shower and lavatory facilities. A switch sign may be used for periodic access by both sexes, or one of the two heads – 50% of the enlisted facilities—will be reserved for the women's use. If the women enjoy the excursion and disaster does not occur, the experiment will be declared a "success."

Military and individual civilian women have gone on single-day or longer trips on submarines, usually berthed in separate

officers' quarters. Overnight, two-day stays with substantial groups of female midshipmen are something new – and inexplicable.

For many compelling reasons, women have not been assigned to submarines in this country. Norway, Sweden, and soon Australia assign a few women to small submarine crews, but brief coastal deployments are nowhere near as demanding as American requirements. Nevertheless, in a June 3 speech before the Naval Submarine League, Navy Secretary Richard Danzig said that the admirals in attendance should prepare to get in step with the rest of society, lest they be “left behind.”

Secretary Danzig noted that women are gaining power in Congress, and the sub force might lose support if it remains a “white male bastion.” He praised submariners for their “god-like” ability to patrol the oceans undetected. But then he warned the silent service not to go the way of the mythological figure Narcissus, who was so enamored of himself he could not move.

Narcissus, a handsome young man, angered the gods by rejecting the love of the nymph, Echo. He fell in love with his own reflection in a pool, and eventually pined away and turned into a flower. The condescending analogy, combined with the epithetical “white male preserve” label, constitute an extraordinary affront to the submarine community.

Thus begins another cycle of sexual politics and “fem fear,” a pattern of intimidation that is all-too common at the Pentagon. For civilians trying to force feminism on the military, submarines are a tempting “last frontier.”

The community is vulnerable to political pressure, because of its distressing inability to keep the fleet above 50 boats. Pacific Submarine Force Commander Rear Adm. Albert H. Konetzni described the problem as “a national disaster.” Feminist-leaning members of the Senate Armed Services Committee include Mary Landrieu (D-LA) and Olympia Snowe (R-ME). Senator Snowe chairs the Subcommittee on Seapower, which authorizes ship procurement budgets.

Connect the dots, and the outline that emerges suggests potential capitulation. It would not be the first time that Navy leaders, at the behest of a civilian secretary, tried to curry favor with female politicians by compromising the interests of an entire service community. And the submariners didn't even have a sex scandal.

The 1992 Presidential Commission on the Assignment of Women in the Armed Forces, on which I served, heard many reasons why women should not be deployed on submarines. We visited two SSN attack submarines, and chronicled many of the comments heard from officers, crew members, and Vice Adm. H. G. Chiles, then-Commander Submarine Force, U.S. Atlantic Fleet. More recent findings reinforce their concerns:

1. Close quarters in a submarine, which have been compared to the inside of a clock, magnify personnel stress and friction. In a letter to the presidential commission, Adm. Chiles explained that there is little privacy, and body contact is usually unavoidable during maintenance, training drills, and any emergency: “The 688 class [SSN attack] submarine is cramped, and so close to the allowable weight margin that additional internal changes could be prohibitive.”

ATTACK

Submarines routinely “hot bunk” about 40% of the crew, which means that a single berth is used by two or three men on a rotational basis. Sailors sometimes have to sleep in noisy torpedo rooms, and desirable bunks (away from passageways) are strictly assigned by rank and/or seniority. Setting aside preferred accommodations for the exclusive use of women would be a serious blow to crew morale.

2. Loneliness caused by limited communications makes submarine life especially difficult. There is no mail or electronic communication between port calls, except for one-way, 40-word “family-grams.” Adm. Chiles warned that “The 60-77 days spent submerged on routine SSBN patrols and SSN operations result in stresses that are exacerbated by [close quarters]....The inherent loneliness could lead to sexual problems aboard ship and marital problems at home....Stress is unavoidable on each sailor and his family. We should not impose more.”

In an eye-opening *Navy Times* article titled “Swedish subs serve as model to U.S. fleet,” a Royal Swedish Navy officer was unconcerned about the lack of privacy on small, 30-person Swedish subs. Men and women change clothes, bunk and shower in the same spaces. “Love relationships” occurring while underway are conducted “professionally,” and treated with wary acceptance. Swedish sailors of both sexes said, “it’s the natural way of doing it.”

In an editorial letter published in the same July 5 edition, an American female officer insisted that men and women on subs

should be trusted to act “very maturely.” “The opinion of wives,” she said, “should not even count.” Some sailors may agree, but most families will not.

3. Elitist policy makers play with fire when they throw ordinary human beings into an emotionally volatile, 100% oxygen environment, and then insist there be zero tolerance of sparks. When sexual misadventures occur while deployed under the sea, creating problems unique to women, the consequences are far more serious than they are on the surface.

Capt. Craig Quigley, a spokesman for Secretary Danzig, recently told the *Baltimore Sun* that airlift evacuations from surface ships are a “very unusual occurrence,” and a woman could be removed from a submarine “the same way we airlift a man with appendicitis.” Never mind that acute, life-threatening illness is rare in men, but pregnancy and other medical conditions requiring evacuation of women are very common indeed.

During a recent deployment of the carrier Theodore Roosevelt, for example, 45 of 300 women did not deploy or complete the cruise due to impending childbirth. Eleven of the 45 were flown off the ship while underway— probably in safe, carrier onboard delivery (COD) aircraft.

COD aircraft do not operate on submarines. As Adm. Chiles pointed out, mid-ocean helicopter evacuations of female submariners would be extremely hazardous for all concerned. A 1998 study found that in 1996, 4 in 10 pregnancies among enlisted women on sea duty ended in miscarriage or abortion. Possible birth defects caused by early exposure to a sub’s nuclear reactor are a legitimate concern.

4. The unplanned loss of any sailor from a small-crewed submarine imposes considerable strain on fellow crewmembers, especially in technical areas, because replacements are usually not available. Women are capable sailors, but during Operation Desert Storm, enlisted women were almost four times as non-deployable as men, primarily due to pregnancy or child-care problems. The Center for Naval Analysis recently found that female sailors’ “unplanned loss” rate (23-25%) is more than two and a half times the rate for men (8-10%). If proportionate losses and evacuation rates are extended to covert submarines, the negative effects on morale, safety, and national security could be significant.

5. The presidential commission learned that many tasks assigned to junior crewmembers are strenuous. Predictable physical strength deficiencies among female submariners would impose greater burdens on others, especially in emergencies.

Some advocates suggest they might be satisfied if women were assigned to larger submarines only. But limiting female sailors to “boomers” alone would create an unworkable career path, and lead to demands for more incremental change. Others insist that deployments of women on combat ships have been totally successful. No one close to the situation would dare say otherwise. The pregnancy policy imposed by former Navy Secretary John Dalton forbids negative comments about its consequences.

Nor does anyone talk about the harmful effect of unprecedented social experimentation on chronic recruiting and retention problems. Reconfiguration or building of new submarines to accommodate women would be expensive. But short-term construction costs pale in importance when compared to the price of avoidable problems, such as increased non-deployability and attrition rates.

The submarine force is a key element of strategic deterrence. Sexual politics is no excuse for compromising its safety and effectiveness. Radical change could happen overnight, however, because the law exempting women from combat ships was repealed in 1993. Unless Congress or the next president intervenes, “fem fear” will likely be used as an excuse to alter submarine culture. Will the Navy SEALs be the next community to be unfairly stigmatized as a “white male bastion?”

Decisions about submarine assignments must be based on reality, not Greek mythology or utopian fantasies. The silent service should not be burdened with unsound policies that undermine efficiency, discipline, and family morale, while failing to improve readiness and deterrence in a still-dangerous world.

Since the above article was written the Navy now has women on submarines.

ELAINE DONNELLY

The *Detroit News* had the following article:

Michiganian takes offensive against women in combat

by George Cantor

Elaine Donnelly dismisses the description of her activities as a crusade. "I just write a little," she says.

"A little" may not be quite the suitable phrase. In a whirlwind of newsletters, faxes and opinion articles issued from her Livonia in-home office, Donnelly is a writing machine.

Her Center for Military Readiness has become a formidable adversary of those in the military, Congress and the feminist movement who want to send American women into combat. Among top military brass, who have come under tremendous political pressure to advance women into command positions in combat specialties, Donnelly is a major annoyance. Among women in the armed forces and the feminist movement who are dedicated to the concept, she is a threat to gender equity.

But there is also substantial evidence that among many veteran officers, who speak publicly only at risk of their careers, she has become something of a hero.

"The issue of women in combat is now the acid test, the fulcrum of activism in regard to the military," Donnelly says. "You don't cross the feminists if you want a future. That's a career-killer in today's armed forces, ever since Tailhook."

She is also in the process of being sued for libel by a U.S. Navy pilot, one of two women trained to fly the F-14, a carrier-based fighter. The other one, Lt. Kara Hultgreen, was killed in October 1994 when her plane crashed while attempting to land on the carrier Lincoln.

Donnelly insists it was not engine failure, the official position of the Navy, but pilot error that was responsible for the crash. Through military sources, she obtained training reports that she says indicate Hultgreen was pushed through the program despite a performance rating that would have washed out a male candidate.

In a letter forwarding that information to Sen. Strom Thurmond, chairman of the Armed Services Committee, Donnelly indicated that a similar low rating was given to the other pilot, whom she referred to as "Pilot B."

That woman, Lt. Carey Dunai Lohrenz, was subsequently taken off carrier duty. She is suing the Navy for sexual discrimination, as well as Donnelly.

"All these (Donnelly) actions have the effect of working to exclude women in the armed forces from a career path to top command," says Patricia Ireland, president of the National Association for Women (NOW.) "They also reinforce the stereotype that women are weak, inferior and in need of protection."

"This is the core issue within the military right now," says New York-based writer Stephanie Gutmann, who wrote a cover

story on the issue for the *New Republic* in February. “Those on active duty and retirees, both men and women, are passionate in their opposition to women in combat.

“Their feeling is that the top brass has turned its back on the ranks and capitulated to a group of civilians who don’t know what they’re talking about. Every study has come back indicating that women do not want to serve in combat, that this is being pushed by a small group of goofy university ideologues who represent almost no one.

“But if you oppose them, they label you a ‘biological determinist’ and accuse you of believing in inherent sex roles. And they have persuaded the military that if there are any problems with these programs, deny them.”

Donnelly claims widespread support within the military. She shows a recent letter from a two-star admiral (with identity crossed out) who claims to have been on the Lincoln the day after Lt. Hultgreen died. He says he viewed the taped rerun of her landing and has no doubt the crash was a result of pilot error.

“The situation was caused by the pilot, and her unfortunate attempts to correct the difficulty simply made a bad position deadly,” he wrote. “In short, she took a lease on the farm in training, then ‘bought it’ that day. This is not a matter of political correctness, but a simple issue of survival.”

He sent along a \$500 contribution to Donnelly’s defense.

But a former resource sponsor for Naval aviation training, who now works in private industry in the Detroit area, disputes Donnelly’s interpretation of Hultgreen’s training record. Although he testified to Congress about this case, he also wishes to remain anonymous.

“Some people take longer than others to pass the standard,” he says. “Some male pilots took more than Lt. Hultgreen, some took less. Of course, this was a highly visible thing and received closer scrutiny. It was metered because it was of interest to so many people. We wanted to get women out front in this effort. But that is far different from saying that she was given special consideration.

“The Navy would not do that. Landing on a carrier at night is the most demanding, most stressful flying you will ever do in your life. You can’t let a person out whom you would not trust with your life. Eight out of nine male pilots could not have recovered from the situation in which Lt. Hultgreen died.”

Donnelly, the mother of two grown daughters, came to this role through her opposition to the Equal Rights Amendment (ERA) in the 1970s.

It was her fear then that the ERA would be interpreted as making women eligible for the military draft.

Donnelly's interest in military issues deepened subsequently while serving a three-year term ("I was the token conservative") as an appointee of President Ronald Reagan on the Defense Advisory Committee on Women in the Services. She also was a member of a presidential commission to study whether women should be assigned a combat role in the armed forces and was a clear voice in opposition on its final report.

"I want to make it clear that I am definitely not opposed to women taking a leadership role in the military," Donnelly says. "But not in combat. What infuriates me is that the women who are pushing the hardest for this have little concern for the enlisted women who will have to pay the price. This is simply careerism for a few well-connected female officers.

"I think we are looking at two issues here. First, what does sending women into combat tell us about what kind of people we are? Are we really ready for this as a nation, as a culture? In prisoner-of-war training exercises, which are like someone coming at you with a fire hose, it has been shown repeatedly that males can be broken down if they think women soldiers are being sexually assaulted. In combat situations, they will show greater concern for protecting female soldiers.

"That's the way they have been brought up. Do we really want to change that? Do we really want to desensitize the entire American male population toward women? Because that's what it will take. Nothing less. In the Israel Defense Forces, they use women as trainers for male soldiers. But they never send them into combat. Because they saw the demoralizing effect it had when women's bodies were desecrated in their war for independence. The Israeli officers I spoke to can't understand why we'd even be debating such a thing."

The second issue for Donnelly is military preparedness. She asks if this country is sacrificing unit cohesiveness by waiving the laws of biology; the probability that women in their 20s will get pregnant in the middle of military campaigns and that the impulse for healthy young men and women to have sex is heightened in tense, emotional situations.

"More than that, though," Donnelly says, "is the question of whether the military has adopted the position that excellence is optional. That it is a social laboratory rather than a fighting force, and other concerns must take a back seat to gender equity.

"The women who want this make a big issue of the high-tech nature of modern war, that it isn't fought in the trenches with machine guns and bayonets. So upper body strength isn't important anymore. But they still have to carry that high-tech equipment into the field, and the backpacks weigh 80 pounds or more. The weight of a combat soldier's equipment hasn't changed much since the army of Julius Caesar. Eighty pounds

still weighs 80 pounds no matter what the feminists would like you to believe.”

Both Donnelly and Gutmann also have compiled evidence that leads them to argue that a double standard is being imposed on training exercises and that women are passed on with a far less rigorous standard than men.

Quoting a U.S. Marine recruiter, Gutmann wrote: “Invariably the guys went down to Officer Candidate School with a near-perfect physical score while the women just cleared the minimum – even after using what the brass calls gender norming. For example, in the Marines fitness for women is tested with a flexed arm hang instead of pull-ups, half the number of sit-ups and a slower run.”

The belief that gender-norming was affecting the quality of America’s military readiness led Donnelly into the Kara Hultgreen case and her legal problems. The lawsuit is being pursued by a Colorado-based organization called “Women Active in Our Nation’s Defense, Their Advocates and Supporters.” The group was founded by a friend of former U.S. Rep. Pat Schroeder, a leading advocate of women in combat.

“It’s no fun having papers served on you and having to raise \$250,000 for legal defense,” Donnelly says. “But if they want to pursue this, I can’t wait to get into open court and bring the testimony about these training records before the public.

“To me, the military has bought into what I call the Amazon myth – that women can hardly wait for the chance to get into combat if the men would only let them. Movies like *Courage Under Fire* may be effective drama, but they’re just untrue. Women were not assigned to combat situations in the Persian Gulf War.

“A majority of women say they would leave the military if asked to take a combat role. That’s where the truth is.”

In *The American Spectator*, Kristin Moorefield at *The American Spectator*, wrote:

Recently, *The Washington Times* reported that the Navy plans to mothball nine more destroyers, a move which would reduce the fleet to 300 ships, a nadir not seen since the Depression. Devotees of Mahan might quail at this latest development, but not the intrepid Secretary of the Navy, John Dalton. These days, Dalton has a weightier matters on his mind – namely, making the Navy “a model for gender relations.” His latest target is F-14 Naval flight officer Lt. Patrick “Jerry” Burns, whose career, if Dalton has his way, will be mothballed along with the destroyers.

Last May, after 17 years of Navy service, Burns was recommended for a promotion to the rank of lieutenant commander by a selection board of senior Naval officers. Yet the day after Burns returned from a six-month tour of duty on the USS Constellation in October, he learned that the Secretary of the Navy had taken the unusual step of blocking his promotion. His crime? As a Naval whistleblower in 1995, he put his career in jeopardy to save the lives of two of his female trainees.

When he served as an instructor in Fighter Squadron VF-124, Burns released the training records of Lt. Carey Lohrenz, one of the first women pilots – along with Lt. Kara Hultgreen – selected for the F-14 Tomcat Training program. According to the records and contrary to official claims of “gender-neutral” training, the female pilots had been granted extraordinary concessions. Flight schedules were eased up to accommodate Lohrenz and Hultgreen, they were given additional opportunities to qualify at each phase of training, and a number of errors that would have led to a wash-out if committed by a male pilot were overruled by the commanding officer. As later acknowledged the Inspector General’s report on gender integration in the carrier wing, the Navy lowered aviation standards in order to “win a race” with the Air Force to produce the first female combat pilot. When instructors like Burns voiced their concerns about the danger this posed to the women and the air crews that served with them, they were told by Commander Tom Sobiek, “You don’t understand. These women are going to graduate regardless of how they perform.”

Burns became sufficiently alarmed that he began to keep copies of the pilots’ training records and alerted the chain of command. “I... specifically told individuals that I expected a catastrophic mishap to take place concerning one of these individuals sometime during their fleet tour,” Burns later testified. Nonetheless, the women were qualified as aircraft carrier fliers in 1994. Less than three months later, as is now well known, Lt. Kara Hultgreen was killed while attempting to land on the carrier USS Abraham Lincoln. Subsequently, the Navy launched a disinformation campaign designed to portray the crash as the result of mechanical failure. Several investigations later, it was revealed that pilot error was really responsible.

At this point, Burns had seen enough. “While the mishap that killed her was the result of pilot error, Kara was not to blame,” Burns said. “The blame for Kara’s death rests squarely at the feet of the senior officers and policy makers who pushed her through F-14 training. To me, integrity and the moral authority

it conveys is what constitutes true leadership. Our sailors and Marines do not follow us into combat because we pay them to. They follow us into harm's way because they trust our judgment and our integrity. They trust that we as officers would never willingly endanger them unless it were necessary for the safety and the welfare of our nation to do so. We betrayed that trust." In early 1995, Burns passed on his copies of Hultgreen's and Lohrenz's training records to Elaine Donnelly at the Center for Military Readiness, an organization which has been critical of the lowering of standards in the gender-integrated military. Shortly thereafter, Lohrenz, who ranked 113 out of 113 pilot trainees, washed out of the F-14 program.

What did the "women in combat" agenda cost? By its own conservative estimate, the Navy spent \$30,000 to \$40,000 extra during Lohrenz's tactics phase alone. Lohrenz's tendency to claim aircraft problems and abort missions – something she did on 10 separate occasions – forced the Navy to take the unprecedented step of having a spare aircraft turned-up and ready on all her sorties. Given that Hultgreen and Lohrenz received additional training during all phases, the total cost to the Navy for training the two pilots was between \$210,000 and \$280,000 above and beyond the approximately \$1 million already required to train each as Naval aviators.

The collateral damage to standards for Naval aviation has been costlier still. A case in point is Lcdr. John Bates, a squadron mate of Kara Hultgreen's, who lost control of his F-14 in Hawaii in 1995 and was forced to eject. The cause of the mishap was pilot error of the same type that had killed Hultgreen. His commanding officer, Cdr. Fred Killian, faced an impossible situation – he had no way of revoking Bates's flight status without giving the lie to higher-ups' official exoneration of Hultgreen's performance. Bates was allowed to continue to fly, and in January of the following year, he crashed another F-14 in Nashville, Tennessee, killing himself, his radar intercept officer, and three civilians on the ground. Cdr. Killian, then the most experienced F-14 aviator in the Navy, was subsequently relieved of his command.

Hundreds of thousands of dollars have been wasted, six people are dead, and at least one career has been destroyed – all to produce two female combat pilots, one of whom was killed and the other who subsequently washed out. Now the career of an exemplary naval officer is in doubt. None of this has improved combat readiness one scintilla. Given the record, maybe Secretary Dalton should spend less time playing gender politics and pay more attention to our rapidly disappearing Navy.

Here is another good article that criticizes the military for fighting human nature and endangering the security of America:

Our Latest Quagmire

Today's Army is fighting a losing war against human nature

by Richard Cohen

My drill sergeant was a short fellow with a wild look in his eye. He had a fierce temper and no sense of proportion. When our barracks once flunked inspection, he called it the worst day he could recall in the whole history of the United States Army. I wanted to say something about Little Bighorn but, to tell you the truth, I was afraid. The man was a beast.

So it comes as no surprise to this onetime trainee that some of the female trainees at the Aberdeen Proving Ground said they had sex with their drill sergeant because they were afraid not to. This was the man, after all, who was more than just their supervisor. He was their lord and master, in almost total control of their lives. In basic training, you do what you are told.

We have been told the last few years that everything is now different and that my experience, as a result, is worthless. Somehow, the beasts have been tamed. They remain marvelous trainers of troops, but they are now sensitive and warm-cuddly types who feel the pain of their troops rather than, as was the case in my day, inflicting it.

What's more, all the old rules regarding men and women have been changed. Males and females can now be thrown together in their most sexually rambunctious years and almost everyone will behave because, of course, they have been told to. Aberdeen either shows that the military is deceiving itself or that something was terribly wrong at this one base. The court-martial there has elicited testimony that drill sergeants vied with one another to see who could have sex with the most recruits. Trysts were held both on and off the base at private homes, at motels. Some of the sex allegedly was rape; all of it was against the rules.

Frankly, I haven't the foggiest whether Aberdeen is your normal training facility or whether it is unlike any other in the Army. I do know, though, that the Army has mixed together some awfully impressionable young women and some awfully tough

men and tried, in the name of a wonderful ideal, to make things work.

But have they? Some specialists suggest they have not and even the Army chief of staff, Gen. Dennis J. Reimer, said the Army should reconsider the joint training of men and women. Others say that the Army, and indeed all the services, should reconsider their commitments to steadily increase the percentage of women in the ranks. After all, men and women ought to be equal, but they are not the same. Maybe upper body strength should not matter. Maybe. But it does.

Whatever comes out of the Aberdeen mess ought not be preordained by an ideological commitment to the status quo. It comes as no surprise, really, that the company commander of the troubled Aberdeen unit, Capt. Scott E. Alexander, said he never knew anything was amiss. To complain or question current doctrine is, we were told in a recent *New Republic* article by Stephanie Gutmann, a career-ender. In some ways, the military has become the most politically correct institution in the country. The question is whether that has affected its fighting ability.

And fighting war is what the military is all about. It is not the place where an ideology, unproved no matter how worthy, should be imposed so that the rest of society will follow. The rest of society is not expected to engage in combat. The rest of society is a place where the natural aggression of young men is a menace; in the Army, it's essential to the job at hand: killing.

The Army, especially basic training, is unlike almost anything in civilian life. Aberdeen may amount to nothing more than a sordid anomaly, but it's also possible that the scandal is a warning to both the brass and the civilian leadership that they are attempting the impossible a fight not against a few bad men, but against a more formidable foe: human nature.

SEX AND THE SOLDIER

Stephanie Gutmann wrote an article in *The New Republic* (2-24-97) called "Sex and the Soldier" that exposed the ridiculousness of women in the military. She now has a book called *The Kinder, Gentler Military: How Political Correctness Affects Our Ability to Win Wars*. Her book is excellent. She did her homework and shows very clearly how America's military has been weakened by feminism. Many times she had to wade through the official PR which she always saw through. She writes about them once saying: "... the most dutiful dispensers of the party line, and I gloomily prepared myself for an hour of exchanges in the 'Yes,

comrade, the grain harvest is indeed the best it has ever been – another tribute to Big Brother’s wisdom’ vein.” The following are some excerpts from her book:

Five or ten years from now, if we find ourselves in an air and ground war with Iraq or North Korea or somebody else we haven’t noticed yet, and we get utterly whipped, you can blame Presidents George Bush and Bill Clinton, Secretaries of Defense Richard Cheney, Les Aspin, and William Cohen, the Congresses who wrote and passed the bills they signed, and the Pentagon leadership who just ginned nervously and sat on their hands while all of this was going on.

...

One of projects mesmerizing the brass throughout the nineties was the integration of women. If they’d thought about this and kept their eyes on the readiness, war-fighting ball, things might have worked out OK. Instead, the nineties were a decade in which the brass handed over their soldiers to social planners in love with an unworkable (and in many senses undesirable) vision of a politically correct utopia, one in which men and women toil side by side, equally good at the same tasks, interchangeable, and, of course utterly undistracted by sexual interest.

To bring in more women the services doubled recruiting budgets and retooled advertising campaigns. In 1991 the Marine slogan “We’re looking for a few good men” was replaced by “The Few, the Brave, the Marines.”

...

‘For reasons to be discussed later, the brass were so frantic for “numbers,” and photo ops featuring women with stars on their sleeves, that they actually began to undercut the pillars – trust, fairness, stoicism, and a concern for “the unit” over oneself – on which a successful military stands. The thinking seemed to be “If the warrior culture frightened away women, then the warrior culture had to be changed,” and over the decade, in hundreds of ways little and big, it was. The new policies big and small “have rendered a ready room atmosphere so different now that it is nearly unrecognizable,” according to former F- 18 pilot Robert Stumpf. “The emphasis has shifted dramatically from how to administer death and destruction to the enemy, to how to ‘get along,’ and how to prevent killing each other in the air. Pilots are hampered in their ability to train as warriors by the policies of their senior leaders.”

...

In the chase for women and to cajole them along once they managed to bag a few, the obsequious services (less so the Marines) allowed double standards (de facto, de jure) to influence everything from recruiting, to basic training graduation, to moral conduct, to promotion qualifications. Women were allowed to come into basic training at dramatically lower fitness levels and then to climb lower walls, throw shorter distances, and carry lighter packs when they got there.

In the Gulf War, physical disparities were often glaring: Men in many units took over tearing down tents or loading boxes because most of the women simply couldn't or wouldn't do these chores as fast. Moral standards were double-tracked, too, with women being able to do things that would (and did) get men court-martialed.

“At least one riddle had been explained – why the brass had officially decided to use the word gender instead of the word sex. Gender; a trendy, academic word, has been used to mean behavior and self-image learned from one's society, a society determined to keep women “in their place.” The word sex, on the other hand, suggests sex differences that are hardwired, basic, primal, dictated by chemistry and hormones, as stubborn as the tides.

Given the military's new project, it's very important that the folks in charge remain wedded to the idea that sex differences are just a societal construct, erasable with a few strong lectures and a bit of “sensitivity training.” Achieving a force that recruits, assigns, and promotes in a “gender neutral” way means believing that (after the requisite amount of sensitivity training, of course) men and women can eat, sleep, tent, march, and haul loads together like a merry band of brothers without the fireworks and histrionics that have characterized sexual ... er, gender... relations throughout human history.

...

In other words, we are in the middle of a huge social experiment.

...

There is one iron rule governing military reporting these days: People on active duty do not tell reporters the truth if the truth is something they know their COs will not want them to say. Many, many service people have ruined or lost their careers testing this rule. “We live,” one soldier commented, “in a politically correct fishbowl.”

“It's becoming like Mao's cultural revolution,” says ex-Army officer John Hillen. “Everybody knows it's a system built on a

thousand little lies, but everybody's waiting for someone that's high-ranking who's not a complete moral coward to come out and say so."

...

We are particularly lulled because the last war, our first "coed war," seemed so easy – at least from the TV screen. You push a few buttons on a plane and, bam, they're on the run! Proponents of putting women in infantry and artillery with men (i.e., "in combat") have spent the last decade saying serenely that "technology will level the playing field." Anybody can push buttons, right?

But our recent engagements in Iraq (limited by Saddam Hussein's mobility) and in Kosovo (where bombers had to wait for clouds to clear) showed we're decades and decades from a bloodless, push-button war. If we want women to be in direct combat this year or next, we will have to square our consciences and our desire to win with the prospect of putting them up against enemy soldiers like the hulking Serbian farm boys we saw on TV throughout the 1999 air war.

Still, the pro-women-in-combat forces were psyched. Schroeder and other activists all over the nation argued that if the Combat Exclusion Law was in place to protect women from danger, it was now obvious that they were already in danger, so why not just go all the way and ditch the law? "The Persian Gulf War," said Schroeder, "helped collapse the whole chivalrous notion that women could be kept out of danger in a war. We saw that the theater of operations had no strict combat zone, that Scud missiles were not gender-specific – they could hit both sexes and unfortunately did." Said one pilot, "Women serving in combat is a moot issue. We were there."

"In the eyes of Congress and the nation, Desert Storm did more than vanquish the Iraqi Army," opined NBC producer Naomi Spinrad. "It wiped out cultural taboos that American women should not be wounded, captured, or killed facing an enemy." (The women-are-capable-of-dying-too argument, again.)

Of course, there were other issues to consider before deciding to put women on front lines as combatants (like whether as a whole they would make adequate support for the soldiers they flanked, whether they could march with an eighty-pound pack and an eight-pound rifle and still have the energy to hit the ground and begin shooting), but these questions traversed very dangerous territory indeed. The arguments that remained unsaid involved the real career-killing assertion that perhaps, just maybe, men simply make better soldiers than women and that

the hassle of combing the ranks for that one woman who could perform to “male” standards would cost more in time and money than the services had to expend.

...

By then it was the summer of 1992 and Tailhook the news story got the personal focus it had been lacking in the form of Paula Coughlin, who decided to come out of the shadows. In press coup terms, her public debut was spectacular. On June 24, she appeared on the front page of the *Washington Post*; that night she began a three-part series about Tailhook on ABC's *Nightly News* with Peter Jennings. Jennings listened in his fatherly way as Coughlin wept and told her story.

Among the national audience was President Bush. He called Coughlin the next day to invite her to the White House and was photographed consoling her – and, some reporters say, crying himself. The next day, Secretary of the Navy H. Lawrence Garrett III was told to pack his bags because he had visited the Rhino Room and had not exerted influence to stop the events under way.

...

In 1993, Paula Coughlin announced her intention to resign her commission because, as she stated in a letter obtained by *NBC News*, “covert attacks on me ... have stripped me of my ability to serve.” She retired in the Virginia area and eventually won \$5.2 million and \$400,000 in suits against, respectively, Hilton Hotels and the Tailhook Association. By 1998, the Navy – and a year later the Air Force – began to experience what the *Navy Times* described as an exodus from the services.

The military's gender problems are heightened by the fact that training, drilling, and commanding soldiers is a rough process. It needs to be – you are, after all, preparing a person to accept an order that could end his life. Hazing is much maligned these days, and now forbidden in the services, but it is a key part of that rough culture, and the services drive it out at their peril. Young men challenge each other. That's the way they are. They thrive on competition and that is useful for an army. Doing something like jamming metal wing pins into one another's naked chests is, among other things, a response to conditions of the battlefield. It's a way a unit tests its own strength, a way to identify weak links and to ensure that one's buddies can be trusted.

But when the new gender-integrated military tries to mimic the cold, Spartan military discipline, it runs right up against the SH

problem once again. As C.J. Chivers puts it: The “institutional intimidation” of military life can often appear to “kind of overlap with sexual harassment.” There has always been an objectification in military life – that state modern women are trained to resist body and soul. But about three quarters of the military experience is all about objectification – about turning oneself into a faceless, identical soldier, part of what Air Force pilot Kelly Flynn called a “seamless unit,” a gear in a mighty machine, a dark hangar filled with rows and rows and rows of men sitting on what appear to be shelves, numbered below them, like tools waiting to be taken down off a shelf, like chickens sitting passively in a darkened hatchery. There is no room for emotion in this process, no room for histrionics, no room for negotiation, no room for consensus; it is inexorable; it is the essence of war. Being a soldier is an inherently invasive process: The Army takes your life; it takes your body; it makes you its chattel. Paratroopers on a plane line up and shuffle toward the open door; the pace must move steadily and they must jump at precisely the second they are told to jump. A well-trained group of paratroopers looks, in fact, like a line of bottles on an assembly line, moving at nice, regularly spaced intervals, then off, off, off, into a bin. Nothing about this process takes notice of the individual; in times of war, “refusing” a jump, and therefore throwing off troop placement when the unit is reassembled on the ground, is a court-martialable offense.

Much of the way military elders have handled and spoken with their troops is an arrogant tone of ownership. “What are you little runts doing on MY bus!! If you’re going to put your sad little asses on MY BUS, you follow MY RULES,” roars the first drill instructor the new Marine recruit encounters when he gets off the bus at Parris Island. The Marines particularly – the service that has best retained the old traditions – still hew to the politically incorrect, invasive, concept of training as transformation. They even had a recruiting slogan about it: “The Marines build men – body, mind, spirit.”

But when an older male commander grabs one of “his men” by the scruff of the neck, it has one meaning – fury, rough affection, everything mixed together. If he does the same to a young woman of eighteen or nineteen who is considerably shorter, and lighter, it feels like a different act. Suddenly it is freighted with meanings, none of them good, some abhorrent. When a man physically dominates a woman, there are connotations that are worrying to both the discipliner and the discipline.

Dress inspection, where the drill sergeant walks down the line of soldiers standing at attention, used to be a demonstration of the ownership and of the recruit's acceptance of his status as chattel. The drill sergeant would grab a belt buckle to see if the private had stenciled his name inside. He would yank a shirt that wasn't tucked into the pants.

...

Unjudgmental sixties. For the military recruit or new convert, searching, as youth so often is, for a new world, a new start, a new role to try on, the sheer physical starkness of military and monastical life was what set it apart – empty, undecorated halls; narrow pallets; long communal eating tables; unvarying uniforms – and was exactly what signaled, “This is a new place; we do things differently here.” And, of course, a life of collective renunciation, of shared miseries, cements a group's bonds– “We few, we happy few, we band of brothers; / For he today that sheds his blood with me / Shall be my brother,” were the words Shakespeare's *King Henry V* used to rally his troops in the hours before a battle.

...

But the brass have responded to their, “image problem” by simply pouring gas on the fire. There are very few ads – some aired during the NBA playoffs, for instance – that show a man's world; most are scrupulously gender-balanced. In some of its displays and literature the Army even uses the image of a woman wearing a helmet, BDUs, army boots, carrying a rifle, walking forward, shoulders hunched menacingly. The Army is about 22 percent female and none are “ground-pounders,” but the Army still uses a lone female looking very much like an infantryman to represent itself to the world!

As we have seen in our “engagements” in Vietnam, Kosovo, and Somalia, morale is everything. ...

Right now, morale is at rock bottom.

Amazon books had the following review of her book:

When the Marines dropped their famous slogan, “We're looking for a few good men,” and replaced it with “The few, the proud, the Marines,” they weren't just eliminating a worn-out ad campaign – they were pursuing a controversial social agenda. “The nineties were a decade in which the brass handed over their soldiers to social planners in love with an unworkable (and in many senses undesirable) vision of a politically correct

utopia, one in which men and women toil side by side, equally good at the same tasks, interchangeable, and, of course, utterly undistracted by sexual interest,” writes journalist Stephanie Gutmann. *The Kinder, Gentler Military* – an expanded version of a cover story Gutmann wrote for *The New Republic* – is a devastating critique of the military’s sex-integration efforts. She reports of women “allowed to come into basic training at dramatically lower fitness levels and then to climb lower walls, throw shorter distances, and carry lighter packs when they got there.” This has led to problems in the field: during the Gulf War, says Gutmann, “men in many units took over tearing down tents or loading boxes because most of the women simply couldn’t or wouldn’t do these chores as fast.” Liberals will accuse Gutmann of hostility to feminism, but her strong blend of reporting and analysis overcomes that charge by describing the frustrations of women who want to contribute to the military’s old-fashioned warrior culture, not its newfangled Peace Corps mentality. The Pentagon doesn’t want you to read *The Kinder, Gentler Military*; that’s all the more reason why you should. – John J. Miller

In the magazine *Commentary* (February 2000), Francis Fukuyama, author *The End of History* and the *Last Man*, wrote:

Stephanie Gutmann’s new book, *The Kinder, Gentler Military*, debunks the received wisdom [that resistance to raising the proportion of women in the military is inherently sexist] through first-rate reporting on the reality of the contemporary military. There is, as it turns out, a simple reason why academic studies and official commissions cannot get at the truth in this area: in the wake of the 1991 Tailhook scandal, which ended the careers of many navy officers who were found to have been insufficiently vigilant in rooting out sexual harassment, the military has become one of the most politically correct of all American institutions.

The reviewer of *Publishers Weekly* wrote:

Gutmann offers a strong set of firsthand observations as well as military studies to make the case. She begins her expose with visits to co-ed training camps... ..Elsewhere the author presents startling statistics on the new, gender-integrated physical training....Gutmann is not in the camp of those who would ban women from the services altogether....She presents common-sense solutions, such as returning to the separation of the sexes in training and the elimination of sex-based recruitment quotas.... Gutmann is not subtle in making her argument: if ten years from now the U.S. gets utterly whipped in a war, she says,

Americans will know who to blame: presidents Bush and Clinton, as well as the Congress that authorized today's integrated armed forces.

One reviewer wrote:

The Kinder, Gentler Military is a devastating critique of how and why the military – the most tradition-bound, masculine institution in the United States – spent the 1990s in a tortured attempt to reform its time-proven warrior culture in favor of a new, politically correct value system, a system that is decimating morale in our armed forces.

“Our armed forces are deeply mired in an expensive, resource-draining, time-consuming, morale-flattening project, one that has nothing to do with military readiness and everything to do with politically correct politics,” charges Stephanie Gutmann. “That project...has used quotas, double standards, and coercive policies to recruit greater numbers of women, promote them faster, and put them closer to combat with little thought to the fact that this is, in effect, an attempt to meld two dissimilar populations – men and women – in an institution that requires sameness, interchangeability, standard issues, known quantities.”

In *The Kinder, Gentler Military*, Gutmann scouts the field – the bases, the boot camps, the ships, and the flight lines – to observe what is often called the “New Military.” She then shows why the complete integration of women into the military is physically and sociologically impossible and how the pursuit of this unrealistic ideal is profoundly demoralizing to soldiers of both sexes and a sure setup for battlefield disaster. While the politically correct stance on this hot topic is pro-integration, Gutmann's fresh and informative take on the practical and political inner workings of the nation's military will command national attention.

Unflinching, compassionate, and balanced, *The Kinder, Gentler Military* is a persuasive argument in a compelling public debate.

From the inside flap of her book we read:

READ THIS BOOK Stephanie Gutmann is an acute observer, with an impish ability to poke fun at hypocrisy and farce that reminds one of Tom Wolfe at his best. The careerists may squirm, but thousands of active-duty military– including, I predict, many women – will be thanking her for saying what

needed very much to be said. – James Webb, former Secretary of the Navy, author, *Fields of Fire* and *The Emperors General*

Stephanie Gutmann fires a fully-charged broadside at feminist zealots and social engineers in *The Kinder, Gentler Military*. The book is bound to trigger a fierce counterattack. – Lt. General Bernard E. Trainor, U.S.M.C. (Ret)

Gutmann's brilliant book must be read by all caring Americans and its cogent message be urgently transmitted to all lawmakers. – Colonel David Hackworth (Ret.), author of *About Face* and *Hazardous Duty*

The following are some thoughts of readers sent to Amazon:

1. As the wife of a retired Marine Corps Warrior and the mother of a female Marine, and two sons in the Navy I believe the military under the Clinton Administration has gone to hell. This book explains the many failures now thriving in today's military. The worse thing that happened was the feminization of the military along with the political correctness. My husband was allowed to be a man, not a castrated G.I. Joe. This book needs to have a major push on exposing it to the public so the public can be aware of its truthful contents. A must read for every citizen.

2. Ms. Gutmann's book is an exact accounting of how the world of "political correctness" has destroyed our military. Ms. Gutmann also exposes the many politicians and military brass that betrayed the military man and woman. As a former Women Marine, I find this book essential reading for every citizen who loves this country. What has happened to our armed services?

3. There are a few words I can use here to describe this book: sickening, appalling, shocking. Not the writer, not the book, but the SUBJECT is seen in that light. Stephanie Gutmann has taken a politically taboo topic and hammered it into perspective in a way that damn well better shock the reader. Those of us who have put it on the line in combat, or in other dangerous situations created by military service, take our hats off to her. She has written what should be required reading for every hand-wringing liberal politician who, for politically correct expediency, has helped create these policies which have turned our fighting forces into nothing but uniformed day care centers and our ships into different versions of The Love Boat. Somebody MUST step forward and pipe up before it's too late. THE EMPEROR HAS NO CLOTHES. Thanks, Stephanie. I

wish you luck in getting this book into the hands of those who need to read and heed what you have said.

FIELDS OF FIRE

James Webb was Secretary of Navy under President Reagan and resigned when he did not get the amount of ships he felt the Navy needed. He was wounded twice as a Marine in Vietnam and is one of the most decorated soldiers receiving the Navy Cross as well as many other medals. He is a best-selling author and many consider his novel, *Fields of Fire*, to be the classic book on Vietnam. He is a graduate of Annapolis and in 1996 he gave a speech there criticizing the Navy's leaders for being wimps and letting two women bring down two great Admirals.

In Webb's speech he blasted the Navy brass for not standing up to Paula Coughlin and other women who got some influential people to destroy the Navy because of the actions of a few drunken sailors. He was courageous for doing so.

Maggie Gallagher

Maggie Gallagher says, "Personally, I believe those who say gender-integrated training and the push to demasculinize the military have resulted in things like lower standards, higher outlays, reduced productivity and lessened 'unit cohesiveness.' But even worse, they attempt to strip from men whatever vestiges of protectiveness toward women and children remain. 'If we can't win a war without our mothers, what kind of sorry fighting force are we?' Sally Quinn once put it in the *Washington Post*."

The writer Jared Taylor writes:

The idea of making combat soldiers or firefighters out of women is so stupid that only very intelligent people could fall for it.

There is an excellent book about sex differences called *Brain Sex*, written by Anne Moir and David Jessel. Every high school student in America (as well as every congressman) should be made to read this book. An enormous amount of suffering would be avoided if people were taught early in life that men and women are, by nature, different.

Michael Levin

Michael Levin in his excellent book *Feminism and Freedom* has a chapter about women in the military and occupations that require strength. He says that the "message being sent to our allies and potential enemies by persistence in the unisex experiment is a question little discussed within the American military and intelligence community." "When I asked a senior member of the American

intelligence community for his best guess about foreign perceptions of the unisex experiment, he replied, ‘They think we may have lost our marbles.’”

He shows the illogic of women in combat with the following argument: “no one is willing to claim there could be an all-female enforcement hierarchy ranging from patrol person through judge up to prison guard. To admit that an all-female military is inconceivable already closes the theoretical case against egalitarianism, since all the order-preserving organizations in human history have been all-male. It also begins to close the practical question of the limits to the use of women in the military and police. The use of women in these services will always depend essentially on the presence of men to back them up. All that remains uncertain is the point at which the female presence begins to render these services ineffective.”

About women being cops he says, “When asked how a small female officer is to disarm a 200-pound psychotic, the NYPD Information officer replied that ‘the purpose of the Police Department is to serve the public.’ The New York Board of Education justifies the use of female guards in its violence-plagued schools on the grounds that children feel comfortable with women around.” Levin give some excellent arguments against women being cops, fire fighters and soldiers. His whole book is an excellent attack on the illogic and stupidity on the dangerous feminist crusade. Steven Goldberg said of the book, “Michael Levin’s book is an astonishing achievement. The crucial moral and political questions raised by current gender issues are finally given the rigorous analysis they need and deserve.” Sidney Hook wrote, “Michael Levin challenges” the “feminist movement. His intelligence analysis is admirable, his courage awesome.”

Phyllis Schlafly wrote about the Hultgreen incident: “A hidden system of affirmative action double standards in the U.S. Navy does not benefit anybody. It can send courageous young women like Kara Hultgreen to her death. It is unjust to the men who are passed over for assignment. Worst of all, the integrity and morale of the Navy are casualties when they see their senior officers acquiesce in the feminists’ demands, cover up their mistakes, and then lie about what they are doing.”

I will end this discussion of women in combat with some articles and quotes from some who see the total folly in the feminist agenda of women in combat. Phyllis Schlafly wrote the following at her website www.eagleforum.org (8-11-99):

Since the duty to provide for the common defense is the most important duty of the Federal Government, there is no more important issue to place on the table during the presidential debates than how our armed services will be used (or misused). Most of the current problems have been caused by executive or administrative orders, and they can be reversed the same way.

Will the next President put a stop to social engineering in the military, mixed-gender basic training, dumbed-down standards and gender-norming to accommodate the physical capabilities of

women, redefining “combat” to accommodate the feminist policy of assigning women to combat duty, lying about “equality” in the armed services, destroying the careers of male officers who dare to tell the truth, and putting women in places where they don’t belong such as on submarines?

“The Feminization of the U.S. Military” August 11, 1999:

Add to this list of problems the career-ending punishment of a serviceman with a superior record because he objected to spending 48 hours secluded with a female not his wife. Whatever happened to common sense, as well as standards of honor, morality, and patriotism? For 25 years, the feminists have been demanding a gender-neutral military. What they really want is for feminists to give the orders, with the men cowed into submission, and Bill Clinton is helping them to pursue their goal.

Gender-integrated basic training has resulted in lower standards, more injuries to women, more resentment among men, and scandalous examples of rape and sexual harassment. Only the Marines have not yet fallen for the idiocy of integrated basic training.

In 1997, a Pentagon commission headed by former Senator Nancy Kassebaum-Baker called for sex-segregated basic training. She served the ball right up over the plate, but the Republican Congress struck out, created another commission stacked with feminists, and caved in to their demand to continue coed basic training.

At Minot Air Force Base, N.D., the practice is to send two officers down to the base of the missile silo, where they spend 24 to 48 hours secluded in a space about the size of a school bus, with one bed and one bathroom behind a curtain. The Minot missile force has 250 men and 83 women, resulting in the high probability of mixed-gender two-person crews.

Lt. Ryan Berry, a Catholic and married, objected to being so cozy for so long with a woman not his wife. He was punished by his commanding officer, who spouted the feminist mantra that “equal opportunity” is the Air Force’s top priority.

The latest foolishness is the Navy toying with the notion of putting female sailors on submarines. Navy Secretary Richard Danzig floated this terrible idea in a June 3 speech to the Naval Submarine League when he warned the submarine force that it

was in danger of remaining a “white male bastion” and ought to get in step with the rest of society.

The Navy has already sent some female officer candidates on unprecedented two-day-and-night “career orientation” trips aboard submarines. The close quarters and psychological strain of submarines are even more unsuited for coed coziness than the coed tents which the U.S. Army uses for our “peacekeeping” forces in Bosnia.

On attack submarines, three men often share a single “hot bunk” in rotation. It’s hard to say which option would be more destructive of submarine teamwork and morale: a “hot bunk” manage a trois or giving female sailors preferred, exclusive accommodations.

We already know from Lt. Berry’s case that “equal opportunity” for women means indiscriminate assignment that flouts common sense, the realities of human nature, the dignity of marriage, and respect for the wives at home.

The purpose of the military is to defend Americans against the bad guys of the world. The warrior culture, with tough, all-male training, is what attracts young men into the armed services and motivates them to sacrifice personal comfort and safety while serving their country in uniform.

It’s no wonder that the services can’t fill their recruitment goals for a feminized military. Dumbing down the physical and psychological requirements so that Clinton’s political appointees and the medaled brass can continue to tell us that women and men are performing equally is destructive of morale for many reasons, not the least of which is that it is a lie.

Although the Constitution gives Congress the responsibility “to make rules for the government and regulation of the land and naval forces,” most of this destructive social experimentation to create a gender-neutral military has been implemented, not by law, but by executive orders and regulations. We need a real man in the White House with the courage to stand up against the radical feminists.

Which one of our aspiring Commanders-in-Chief will promise to overturn the feminist agenda and rebuild our once-great military into what it used to be: a fighting force that can defend America?

SEX IN THE MILITARY

Edwin Feulner wrote the following essay at The Heritage Foundation titled “Sex In The Military: What Did They Expect?” saying:

If you think about all the recent stories concerning sex scandals in the U.S. military, you have to either laugh or explode with rage at the harm that’s being done by the naiveté and cowardice of our leaders in Washington.

Think about it: Before the Clinton administration began training men and women together and placing large numbers of women in combat-support roles in the military, it received ample warning from experienced military leaders of the consequences that might follow.

In public testimony, the military brass told Congress something that should be fairly obvious to anyone: If you place young men and women in the prime of their sexual lives in the kind of close, prolonged proximity characteristic of all military duty, sparks are going to fly. No kidding!

Attachments are going to form, sexual activity will ensue, followed by pregnancy (is this beginning to sound familiar?). The fact that there are lots of males and relatively few females will foster clandestine social competition, poisoning the work atmosphere with undercurrents of distrust and animosity, not to mention lust. Regardless of whether the situation erupts into overt rape, it will always be disruptive and undermine the cohesion, morale and discipline so vital to the success of life-and-death military missions.

None of this is intended to excuse any of the behavior that has been uncovered. But the horror being expressed is a bit like parents being shocked – shocked! – to find that clean-cut Johnnie got straight-laced Suzy pregnant when they were allowed to spend a weekend together in the mountains. Both children must be held responsible for their actions, and face the consequences. But what did you expect? None of this is too difficult to figure out.

Or is it? Remember: Military leaders had to explain all of this to Congress and the Clinton administration, and were ignored. Why?

Because the government still provides a haven for certain leftover, discredited, 60s-era ideologies that don’t recognize normal human behavior as given. On the contrary, they see it as

the result of social conditioning. People aren't the way they are because of any innate qualities – they're all products of their environment, the behaviorists say. Simply change their conditioning, and people will change. They'll become radical feminists!

That's right. Radical feminists and their harebrained ideas about humanity are behind the current fiasco. When matters everyone else has understood since the dinosaurs were explained to feminist lawmakers like former Rep. Patricia Schroeder, D-Colo., and others, the reaction was eye-rolling skepticism. Surely, feminists wondered, this "urge" can be controlled. What happened, they wondered, to the much-vaunted "military discipline" (something they had heard about long ago at summer camp)? Just impose that discipline thing, you know – and the problem will be solved.

Believe it or not, our leaders went along with this. Why? Because the current leadership of the United States not only contains a number of people who have been rendered sexually naive by their obtuse ideologies – it also contains an even greater number who are scared spineless of the first group.

Never mind that traditional military doctrine has never contended that "military discipline" could overcome the sexual urge; in fact, quite the contrary. It has always insisted that the close quarters of combat duty was no place to mix the sexes. Never, in literally thousands of years of military experience, has this wisdom been disproved.

Get real, people: Men and women are too much of a distraction to each other to work at optimum efficiency in close military operations where life and death are at stake.

Is this so hard to understand and deal with?

The above article gives a good case for not having any women in the military.

Edwin Feulner wrote an article called "Casualties of the Navy's Thought Police" (8-17-95). The following is an excerpt:

Now, the Navy must cope with tragedies like that of Kara Hultgreen, the first woman promoted to fly a Navy fighter jet, who was killed earlier this year while attempting a carrier landing. After first claiming that "engine failure" caused Hultgreen's crash, the Navy later admitted that pilot error was involved. Now they say Hultgreen was qualified for flight duty

despite errors in previous carrier landings that would have disqualified male pilots.

A growing number of critics, both inside and outside the military, think the Navy is sacrificing too much on the altar of political correctness, including the high training standards that might have saved Hultgreen's life.

The following articles are from the website for the Clare Booth Luce Policy Institute (www.cblpolicyinstitute.org):

Feminists' experiment with the military

Women have always served in our military with honor and distinction. There was commonsense separation of women and men in their living quarters and the natural privacy and modesty most men and women want was the norm. But in today's armed services women are forced to live beside men day and night in foxholes, tents, and other absurdly close quarters inevitably leading a small but very visible number of servicemen and women to behave in sexually inappropriate ways. Feminist influence has changed the military by insisting that men and women be treated exactly the same in all circumstances. Some have said that love (or at least lust) rather than war is what is really damaging the United States military today.

According to Suzanne Fields, a Luce Policy Institute campus speaker and nationally syndicated columnist with *The Washington Times*, in Bosnia, an American servicewoman turns up pregnant every third day. At least 15 women were recently evacuated from the USS Eisenhower because they were in a family way and another 24 weren't able to deploy because they were expecting. Sexual harassment complaints are becoming as frequent as reveille, starting with the Commander-in-Chief whose sexual harassment case is now awaiting a decision by the Supreme Court. The specter of the draft dodger Bill Clinton claiming exemption from prosecution because he was on active duty adds to the circus atmosphere of some of the current military sex scandals. And yet the feminists want to give Clinton a free pass but have the full weight of the law fall upon a lowly NCO.

The experiment demanded by radical feminists has failed – our new coed battle units in tents, foxholes, and other quarters that don't allow for privacy clearly are not working out. The five servicewomen recruits from Aberdeen Proving Grounds base in Maryland who claim they were intimidated by investigators into charging rape by their drill instructors, show that some military

women have become pawns in this game of feminist social engineering. Feminists contend there wouldn't be so many problems if servicewomen overseas were allowed to obtain abortions at their military facilities. And at the mere mention of separate training for some, feminists' backs bow, their brows curl and they howl about entrenched sexism in our society and the necessity to make men and women the same (not just equal, but indistinguishable). The truth that the feminists do not want to acknowledge is that the military is not a little stage on which they can act out the latest in feminist farce. Rather it is a deadly and serious world unto itself which must be maintained at a high level of readiness. This starts with training full of exercises, and unit building. Training need not include Lamaze birthing classes for the time when your fellow sailor is in delivery in your tent. Nor should training include even consensual sex outside of holy matrimony, a principle which reporting on the Aberdeen Proving Grounds incidents seemed to take lightly. Whether the feminists are demanding bigger government which takes money from every family's paycheck, or the absolute sameness of treatment in the military that has resulted in lost privacy and sexual misbehaviors, the women the feminists represent end up the losers.

"Feminist Follies" Fall 1996:

Equality the Feminist Way: Destroy VMI

This past July, while the nation was watching the Olympics and enjoying the sun, an outrageous decision was handed down by the United States Supreme Court. As a result, Virginia Military Institute (VMI), the nation's oldest military college, will never be the same again. In a demoralizing decision, the Supreme Court ruled that VMI's single sex admissions policy unconstitutionally discriminates against women. Founded in 1839 and rich in tradition and southern history, VMI is one of only two state supported military schools in the nation. Feminist groups hailed the decision as a triumph for women everywhere. They were especially proud that their own Ruth Bader Ginsburg, a lifelong liberal feminist, wrote the court's opinion. Before the Supreme Court announced its decision, feminists advocated equality with "no ifs, ands, or buts." "Women's rights groups demanded that they be allowed to apply for admission to VMI because alternatives lacked the "rigor, discipline, and physical and mental hardships, based stereotypes that women are frail, weak little creatures and simply can't stand up to it." In her opinion, Justice Ginsburg wrote that there are women who are capable "of all the individual activities required of VMI

cadets. ... and can meet the physical standards VMI now imposes on men.”

VMI plans to comply completely with Justice Ginsburg’s contention that nothing should be different at a coed VMI and says that a woman who attends VMI will have her hair cut, a minimum of privacy, and the same physical standards required of a man. Yet, the same feminists who claimed that they wanted equality before the VMI lawsuit was decided are now complaining that they want women treated differently from the men at VMI. Karen Johnson, Vice President of NOW, says that the short haircut is just a way of being vindictive. She claims VMI’s plans to cut all cadets hair the same is analogous of Nazis shaving the heads of female prisoners to shame them. Now that the ACLU has forced VMI to admit women, they’ve changed their tune to say that true equality “means making some allowances that recognize the differences in the sexes.” If these feminists want, as they say they do, simply to help women, then they are failing miserably. Instead they have ended VMI as we know it simply to advance the agenda of gender politics. The traditional male VMI cadet simply cannot discipline women the way that he disciplines male cadets – in the adversative system of education that so uniquely characterizes the VMI experience. VMI men do not treat women that way. So the feminists’ greatest victory was not in gaining admission for women to VMI – it was in destroying the institution of VMI, whose traditions and methods of operation offended them. Justice Antonin Scalia, the only justice voting against forcing VMI to admit women, wrote, “I do not think any of us, women included, will be better off for VMI’s destruction.” Justice Clarence Thomas, whose son attends VMI, did not take part in the decision.

“Sacrificing Safety and Military Readiness in the Name of Safety” (August 17, 1999):

A divided congressional commission endorsed sex-integrated recruit training in the Army, Navy, and Air Force. Coed basic training was first implemented by the Clinton administration in 1994. Because the military leadership has capitulated to political correctness, the placement of some women in the services is creating an atmosphere that is diminishing morale and leading to dangerous situations in the event of conflict. Dissenters from the endorsement wrote, “Not only is there evidence of serious problems in gender-integrated basic training, but there is also substantial evidence that gender-separate training produces superior results.”

Consider a few facts showing the problems with a fully integrated military:

In today's armed services women are forced to live beside men day and night in foxholes, tents, and other absurdly close quarters inevitably leading to a very visible number of servicemen and women to behave in inappropriate ways.

Women have always served in our military with honor. There used to be commonsense separation of men and women in their living quarters and the natural privacy and modesty most men and women want was the norm.

In preparing the report, commission members visited and talked with many female trainees on military bases around the nation. Most of the female trainees told the commission that they enjoyed coed training because the men were very helpful. The males would do things like lift heavy objects and in return the females would do the mens' ironing or some other domestic service. As written in the report, "Gender-integrated training may be reinforcing, rather than eliminating, stereotypes."

In a recent report by the Congressional Commission on Military Training and Gender related Issues, military trainers were asked if discipline had declined during the five years of coed training. Seventy-six percent of male trainers and 74 percent of female trainers said discipline had either "somewhat" or "significantly" dropped.

America must ensure that the military is as cohesive and effective as possible and national security must be the first priority. These priorities must take precedence over feminist game playing about gender equity. Women can be effective members of the military if decision-makers will implement commonsense policies rather than feminist nonsense. The truth that radical feminists and liberals do not want to accept is that the military is not a stage in which they can act out their latest political farce. It is a deadly serious world unto itself that must be maintained at a high level of readiness.

Radical feminism looking for yet another way to demonstrate that women are the perennial victims of Western European culture – scorned and oppressed by a patriarchal society. To understand why gender equity programs are absurd, you have only to confront the false or exaggerated assumption on which they are based – the corrective measures they employ. The fundamental premise of gender equity can be summarized as follows: There are no inherent differences between men and

women, other than those that are anatomical – no emotional or mental traits that are inherently masculine or feminine (1). All such distinction are artificial constructs of a male dominated society. If, for example, boys were given dolls to play with and girls were given guns, men would be society's nannies and women would be its soldiers. Each would take on the mental and emotional characteristics currently attributed to the other. Such a view ignores the recorded anecdotes of boys who, when given a doll, go around pretending to shoot things with it.

The following is from the website www.ae.utexas.edu:

This makes for a “glass ceiling” in women's military careers and a clear case of discrimination. In *Ground Zero*, Linda Francke contends that this type of gender discrimination is nothing new; and is, in fact, “traditional” for men to demean women in this way. She continues by asserting that, “from top to bottom a male-dominated military establishment persists in its repression and persecution of women, and it conspires to protect the few remaining male-only units in the name of a ‘conservative male culture’ that cannot come to terms with the presence of women in ranks.” Francke claims that men have been “obsessed” with the issue of women as prisoners of war (POW). Looking at the testimony of Major Rhonda Cornum, who was a POW in Desert Storm, Francke shows how Cornum's experiences were twisted to portray her as a victim at the hands of her captors. Francke points out, however, that most people ignored Cornum's words: “Getting raped or abused or whatever is one more bad thing that can happen to you as a POW. There's about four hundred bad things I can think of, and it's not the worst of them”. Cornum's claim that being a POW is just an “occupational hazard” illustrates the hardened mentality many claim is typical of today's female soldier.

Former Congresswomen Schroeder cited an example of a woman communication specialist who claimed she had seven minutes to live before the first bomb would strike her antenna: “In other words, because of exclusion laws, women can be killed first, but they cannot hold a combat job”. Indeed five of the women killed during the Gulf War were in rear locations that saw little if any action.

An article in *Stars and Stripes* reported that one woman was evacuated from Bosnia for pregnancy every three days.

Finally, proponents' claims that the modern battlefield nullifies our current definition of combat are unfounded. The idea that modern technology reduces warfare to pushing buttons and

targeting the enemy from miles away, thus reducing the amount of physical strength required for combat, is too simplistic. According to one Army physiologist, “Pat Schroeder can say what she wants, but a ninety pound shell casing is still a ninety pound shell.” No matter how technological war has become it still will be grueling, and remember, despite all of the smart-bombs and advanced weapons, troops on the ground were still required to forcibly remove the Iraqi army from Kuwait. History dictates that marching troops into another country’s capitol and hoisting their flag is the only way to truly win wars.

Two problems arise with women in combat that uneducated idealists try to deny. One, women as a whole, lack the physical ability to handle combat, and two, women will never escape their own sexuality. These are the facts and they are undisputed. Women offer little to the readiness and effectiveness of ground combat units. Lowering standards and conducting sensing surveys to prove women will be successful in a combat unit will all be worthless when the bullets are flying and G.I. Jane is too afraid to lay on suppressive fires or too tired to hump a 100 pound rucksack to the objective. It is unfortunate that the military is so dominated by the politically correct mentality that it has to succumb to the inane ideologies of an ignorant minority that hold to promoting blind equality. War is, and, never was about equality. It has always been about survivability, and to survive on the battlefield you must have the strongest, most efficient army, not the fairest and most diverse.

The Heritage Foundation is a conservative think tank that had the following article from their website www.heritage.org:

“TAILHOOK” AFTERMATH: DON’T FEMINIZE THE FLEET
by John Luddy

As the Navy, Congress, and the American people consider the now notorious “Tailhook” sexual misconduct case, perspective is required. Twenty-six women have charged that they were sexually assaulted by a number of officers at last September’s annual convention of the Tailhook Association, the professional organization of naval and marine aviators. If the charges turn out to be true, then those guilty should be punished to the fullest extent of the law. Sexual misconduct represents a grave breach of professionalism and has no place in the military. However, the uproar surrounding this incident threatens to harm the effectiveness of the Navy as a fighting force. Promotions of fleet commanders have been held up, and some in Congress, such as Representative Patricia Schroeder, the Colorado Democrat, are saying that the only way to prevent sexual misconduct in the

military is to put women in combat. The result is plummeting morale and disarray in one of the finest fighting forces the world has ever seen.

This is going too far. Concern about eradicating sexual misconduct in the military should not be allowed to destroy the very reason for the military's existence: to protect the security of all Americans. The culprits, if they are guilty, should be punished, but the Navy as a whole should not be condemned. Nor should the Navy be forced to embark on some social experiment – by putting women in combat positions, for example – which not only will do nothing to stop sexual misconduct, but will also weaken the team cohesiveness and fighting ability that is the key to winning battles and wars.

Tailhook and its Aftermath

The Tailhook saga began last September in Las Vegas at the convention of the Tailhook Association, named for the device that stops landing aircraft on the decks of carriers. Lt. Paula Coughlin says that she was forced to run a gauntlet down a hotel hallway filled with Navy officers who grabbed her breasts and tried to remove her clothing. After the Navy investigated this incident, it was discovered that possibly seventy officers engaged in such assaults on at least 26 women (fourteen of them fellow officers) at the Las Vegas convention. The damage from this incident has been compounded by the presence and alleged complicity of senior officers, by failures throughout the chain of command to respond adequately to complaints, and by revelations that reports of misconduct from earlier conferences were ignored. Navy Secretary H. Lawrence Garrett III resigned on June 26, invoking the Navy's tradition of bearing full responsibility for the actions of his men. Although Garrett has not been accused of participating in or condoning the events at the Tailhook symposium, which he attended, his handling of the subsequent investigation has been widely criticized.

Tailhook and Congress. The initial congressional response to the Tailhook affair is damaging the morale and combat effectiveness of the Navy. From June 4 to July 2, Congress delayed the promotions of roughly 4,500 Navy and Marine officers above the rank of Navy Lt. Commander and Marine Corps Major in order to determine whether any of them was involved in the Tailhook incident. Many changes of command were postponed, including those for the forces responsible for the waters off Yugoslavia, and the naval base at Guantanamo Bay, where thousands of Haitian refugees are currently being housed and processed. The House Appropriations Committee,

chaired by Pennsylvania Democrat John P. Murtha, on June 29 voted to double its original cut of 5,000 positions from Navy headquarters. Murtha said that this action was “directly connected to the obstruction and arrogance of the Navy.”

Representative Schroeder meanwhile has tried to use the outcry over Tailhook to bolster her case for placing women in combat positions. For example, in a June 28 interview on Cable News Network concerning the Tailhook incident, Schroeder criticized the Navy’s handling of the issue, implying that the real problem was the unequal treatment of women. She said: “If you’re the best for the job and you want the job, you get it...,” meaning, of course, a combat job.

The idea of Schroeder and other liberal lawmakers seems to be that the military is the proper place for social engineering, no different from any other workplace, and perfectly suitable to applying the feminist principles of absolute equality between the sexes. Representative Barbara Boxer, the California Democrat, said in a June 28 television interview concerning the Tailhook controversy: “The thing about the military is, it has always been a place for opportunity, first for people of color – they broke the color barrier – and then for women. We have more work to do here and in other areas, but we’ve got to make sure we move forward.” Moving forward for Boxer, of course, is putting women into combat. In her view, the military is more important as a vehicle for curing social ills than as a fighting machine.

Unfortunately, military leaders are showing signs of caving into the kind of pressure generated by Schroeder and Boxer.

Example: When asked whether the problem of misconduct would be solved by placing more women on ships, the Chief of Naval Operations, Admiral Frank Kelso, replied on June 28 that he was waiting for the report of the Presidential Commission on the Assignment of Women in the Armed Forces, which is due in November. He failed to speak out against placing women in combat. In fact, in several appearances before this Commission, not a single senior Navy officer has argued strongly against allowing women into combat.

Example: Rear Admiral Leonard N. Oden, the commander of the Naval Training Center in Orlando, Florida, describes an experimental co-educational “boot camp” for recruits as incredibly successful. Mixed gender recruit platoons are outperforming their all-male counterparts in training. But peacetime training is far removed from combat. The fact that the sexes have separate sanitary and housing facilities, totally

impossible to accomplish in combat units or aboard combat ships in war, is not made clear.

Military Leaders Must Hold the Line. In this emotionally charged atmosphere, the Navy's leaders must follow three courses of action. They must: 1) expeditiously but fairly investigate and punish those who are found guilty in the Tailhook case; 2) continue vigorously their support for the "zero tolerance" policy toward sexual misconduct that was developed in 1989; and 3) forcefully explain to Congress and the American public why women should not be allowed in combat.

Women do not belong in combat for several reasons. There is a risk that physical standards for combat training will be compromised if women are allowed into combat positions where those standards are critically important, such as in the infantry and in special operations units. There is also the disruption of the military's mission that will result from the pregnancy of female troops in combat positions.

But most damaging would be the devastating impact on the morale, team cohesion, and fighting spirit of the armed forces. Combat is a team activity which brings infantrymen and sailors more closely together than any other form of work. Some women may indeed be as physically and mentally capable as men to perform some combat duties, but what matters more in combat is not individual ability, but teamwork. The presence of women in combat units, especially those in the infantry, would disrupt the teamwork that makes a difference between victory and defeat on the battlefield. Special relationships inevitably would develop, introducing new risks as men acted differently in combat toward females than they do toward males.

If Schroeder and other feminists want to solve the sexual misconduct problem in the military, the last thing they should do is advocate putting women into combat. Female soldiers will be taken prisoner and sexually abused by enemy forces. This is precisely what happened to Maj. Rhonda Cornum when she was taken captive by the Iraqis during the Persian Gulf War. She was, she later acknowledged, "violated manually – vaginally and rectally." It makes little sense to expose women to new and even more horrific threats in the name of protecting them from their own American colleagues.

At Heritiage.com I found this great article:

DEFENDING AMERICA

by John Hillen

National Security, Military Strategy And The Defense Budget

Maintaining A Quality Fighting Force

John Hillen is policy analyst for defense and national security issues at The Heritage Foundation.

Hillen's research focuses on U.S. national security strategy, military threats to the United States, NATO and other U.S. alliances, the size and structure of U.S. conventional forces, current U.S. military operations, future military planning, civil-military relations, low-intensity conflict, and non-combat military operations such as peacekeeping.

A former Army cavalry officer, Hillen received a Bronze Star Medal for his combat role in the Gulf War and also served in Germany prior to unification. Hillen, an Army paratrooper, is an active reservist and serves as a reserve officer in the U.S. Army's Special Operations Command.

Hillen is the author of the book "Blue Helmets in War and Peace," a critical history of UN military operations. He has also published numerous articles on national and international security issues in major newspapers and leading academic, professional, and military journals.

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The U.S. military exists for one principal reason: to fight and win the nation's wars. But an effective military force depends on more than weapons, equipment, and adequate defense budgets. Such intangible human factors as leadership, esprit de corps, morale, mutual trust, and unit cohesion are as vital to an effective combat force as the material factors. These intangible elements make up the "warrior ethos" that is needed if U.S. armed forces are to win America's wars.

This ethos is under siege. The Clinton Administration has tried to put homosexuals in the military and women in combat positions. This agenda of political correctness will undermine the combat effectiveness of U.S. forces if allowed to continue

unchecked. It is eroding morale and corroding the mutual trust that must exist in an effective fighting organization.

The goal of this agenda is to re-create the military services in a fashionable, liberal image. Liberal social activists who exercise an inordinate influence on the Clinton Administration view the military as a federally sponsored vehicle for social experimentation. Because they see it as the last bastion of “male domination,” liberals want to de-masculinize the military regardless of the effect on its capacity to do its only job, which is to fight and win America’s wars.

Because the military is a command hierarchy, liberal social activists believe they can impose their agenda from the top down. Most service members oppose social engineering of this kind because they know it saps the fighting power of the services, and thus exposes them to greater danger. But they are intimidated from speaking out, and often find their careers in jeopardy if they do not embrace the “diversity” agenda imposed on them from above.

THE FACTS

* Former Chairman of the Joint Chiefs General Colin Powell, all serving Chiefs of Staff, and most former members of the Joint Chiefs have stated unequivocally that acknowledged homosexuals in the military’s ranks are harmful to the good order and discipline of the services.

* Women currently make up approximately 12 percent of the U.S. armed forces, more than any other nation’s military. While women do not serve in so-called direct combat positions in the infantry, armored, or field artillery units, many are being assigned to combat support units, combatant ships, and pilot billets which put them in harm’s way. These assignments inevitably would put women in combat during a war.

* During the Persian Gulf War, American women soldiers were taken prisoner for the first time in U.S. history. These women were sexually abused by Iraqi captors. The possibility that women prisoners will be raped and tortured, or that large numbers of women will be killed and wounded in action, could have a dramatically negative effect on American public opinion and on the nation’s ability to prosecute a war.

* No other nation places women in combat posts, not even Israel, despite a common misconception to the contrary and even though Israel has a manpower shortage. Israel used women

in combat for a short time during its war of independence and made it policy never to do so again except in the most dire national emergencies. In the Israel Defense Force, women do receive basic combat training and may be attached to combat units in support roles, but they do not take part in combat operations. (Recently, the Israeli Supreme Court directed the Israeli armed forces to permit a woman to train as a combat pilot; she has since dropped out of flight training.) Other nations, such as Denmark, allow women to serve in combat units but also note that they are not likely to see combat. In any event, Denmark concedes that its policy was undertaken to satisfy contemporary social mores and could hurt unit cohesion and combat readiness.

* Introducing women into all combat specialties means creating two different standards in order to account for the physiological differences between women and men. A combat unit's effectiveness is predicated on unit cohesion, which is based in turn on the bonds of trust among soldiers in a unit. Training to two different standards is the surest way to wreck unit morale, raising problems of favoritism and of training that does not meet the standard required by the mission.

Putting women in combat units degrades combat readiness. For instance, pregnant women are not able to deploy on military missions with their units, causing further problems of morale, unit cohesion, and readiness. The aircraft carrier USS Eisenhower is the first U.S. naval ship to try to integrate men and women. In the first six months of a recent deployment, 14 women on the Eisenhower became pregnant while on cruise, and were freed from their duties. The message sent to sailors is that there are different standards for men and women, standards that are based not on the capability of the individual to help the team win in combat, but on one's sex.

THE RECORD

President Clinton has instituted policies that would put women in combat and homosexuals in the military. Because the President comes from an aggressively anti-military background, these decisions as Commander in Chief have been resisted by the American military establishment.

For example, on April 28, 1993, the Clinton Administration announced that the Department of Defense would open certain combat aviation positions to women. This change in policy affected all three services and made women available for duty in all aviation units, including air cavalry units in the Army.

Women currently are barred only from direct participation in infantry, armor, and some artillery units.

Eliminate the Defense Advisory Committee on Women in the Service. This committee was set up after the Korean War to advise the Chiefs of Staff on women's issues in the service. Over the years, however, it has become a vehicle for promoting the legislative agendas of militant homosexual lobbies, feminist organizations, and other liberal pressure groups. In addition, similar organizations in the services should be focused on the challenge of maintaining equality and professionalism in the military while promoting the warrior ethos and military ethic among all members of the service. They should not advance the radical agendas of groups who view the military as "just another job" and believe it needs to be restructured so its values and ethics are in line with those of contemporary society.

Q & A

Q. Why should the services ban women from combat and homosexuals from military service?

A. Advocates of women in combat and homosexuals in the military view military service as similar to any other job and assume that gender or sexual orientation are insignificant in the military environment. They are wrong. Combat is a team endeavor and the most demanding environment physically, mentally, and morally that one can endure. It is not a "job" but a life-and-death undertaking. The primary criterion for inclusion must be the ability of the individual to enhance not to detract from the effectiveness of the unit. A military organization functions best when differences among individuals in a unit are minimized. That is why soldiers are required to look, act, dress, and train alike. It makes no sense to break down all of these differences only to inject the greatest difference of all individual sexual identity into a unit.

Professional military judgment and experience indicate that mixing known homosexuals with heterosexuals undermines cohesion and combat effectiveness. Common sense suggests that men and women distract each other even when trying not to do so. In combat, such distractions can be the difference between life and death. The purpose of the military is to build the most effective fighting force to defeat an enemy as quickly, and with as few American casualties, as possible. Differences in sexual identity will weaken discipline and effectiveness, thus making it more difficult to prevail in combat.

Access to the military has never been based on what is “fair.” Military service is a privilege and sometimes a duty, but never a right. Because victories in combat are achieved by cohesive units, the armed forces routinely sacrifice individual interests to ensure unit cohesion. Military service is legally restricted or denied to patriotic Americans who are too tall, too short, too fat, color-blind, flat-footed, or mentally or physically handicapped. This is no reflection on the inherent worth of these individuals; they simply do not meet the military’s needs. For the same reason, women should be barred from combat and known homosexuals should be excluded entirely from military service.

Q. If a woman can perform the same job as a man, why can’t women hold combat jobs? To limit women to support roles also limits their career opportunities for advancement in the military.

A. The fundamental purpose of military service is to defend America, not to advance careers. There can be only one standard for a warrior, and that is determined by what it takes to fight and win in combat. The great majority of women in the military, and even some men, cannot meet the physical standards required for service in combat units. Having different standards for men and women would ruin morale and unit cohesion. Putting women in combat also would raise a host of thorny questions, among them: How will the inevitable formation of male-female special relationships affect discipline and unit cohesion, which are essential to success in combat? How can a woman’s privacy be respected adequately in combat conditions? What would be the effect on troops and the impact on public support for a combat mission if a number of females were taken prisoner and abused by their captors or exploited for psychological warfare or propaganda advantage? How would official and legal efforts to prevent sexual harassment of women prevent the rise of double standards and the inevitable breakdown of morale and unit cohesion?

The Heritage Foundation (heritage.org) had this excellent article:

A PLAN FOR PRESERVING AMERICA’S MILITARY STRENGTH

By Baker Spring

Senior Policy Analyst
The Heritage Foundation Memo to President-elect Clinton #4
December 28, 1992

Baker Spring is Senior Defense Policy Analyst at The Heritage Foundation. He is a former adviser on defense and foreign policy issues to two U.S. Senators. Spring is an expert on defense policy and budget issues as well as arms control, with special expertise on missile defense and chemical and biological warfare policy.

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Bill Clinton on December 12, 1991 gave a speech at Georgetown University and said, “I pledge to maintain military forces strong enough to deter and when necessary to defeat any threat to our essential interests.”

A more ominous development is the use of the military for social experiments. Feminists and others are seeking to remove all restrictions on allowing women in combat, and gay rights activists are demanding an end to the Pentagon’s well-founded ban on homosexuals in uniform. They argue that the purpose of the armed forces is to provide equal career opportunities to women and homosexuals, and that the armed forces need the best individuals they can get, regardless of their sex or sexual orientation.

Both arguments are wrong. The purpose of the armed forces is to defeat an enemy as quickly and with as few American casualties as possible. This means that the first priority of the Pentagon should be an effective fighting force, and not some social program. Only when the differences among troops are minimized can they perform capably in combat. Individual sexual identity causes unpredictable distractions and has unpredictable implications; it is too big a problem to allow in a military unit. When it comes to risking lives in combat, prudence should take precedence over ideology.

Mrs. M.L. Chancey wrote against women in combat in the following wise article at patriarchs.org:

“When Mamma Wears Combat Boots”

The terrified face of Army Spc. Shoshana Johnson broadcast over Iraqi television and the news that at least two other women soldiers had been captured in Gulf II immediately re-ignited the debate over the role of women in the military. Pundits pulled out the familiar statistics about the numbers of women enlisted, the studies done on integrated boot camps, and the pros and cons of women in “at risk” positions during a war. Editorials from

writers on both sides of the issue quickly filled the papers. Feminist writers insisted that Pfc. Jessica Lynch's action in the face of capture "rebut[s] the notion that women cannot bear the burdens of combat." [i] On the conservative side, stalwarts like Phyllis Schlafly, Mona Charen, and Jane Chastain responded that sending women into harm's way is "a humiliation for America and a step backward for civilization." [ii] But in the midst of a debate over a question with crucial cultural implications, the Church at large has remained strangely silent. I believe this is because we have already sold our birthright and no longer have the foundations upon which to build an argument against placing women in combat.

Women have served in support positions during wartime throughout history. They have provided food, clothing, and nursing care for soldiers, have worked hard to conserve resources on the home front, and have inspired men to defend what is more precious and vital for our survival than anything else: the next generation. It is only in the last half century that the numbers of women serving directly in combat support units has increased. Yes, there are the stories in history of the few women who have disguised themselves as men in order to serve in actual combat. The feminists love to trot these out as proof that a woman can fight like a man and take a bullet like a man, but instead of serving as evidence that women should be placed on the front lines, they reveal a fatal flaw in the thinking of those who believe that women and men should be treated the same in all situations. When it comes down to it, the question is not and never has been "Can some women fight like men and go into battle?" Obviously, there are historical examples of women who have stood the test of the battlefield. But exceptions do not make the rules. The question we ought to be asking is not "Can women stand in the line of fire?" but "Should we place women in harm's way?"

When the conservative commentators bring out all the studies and statistics that show women lack the upper body strength that is a given for 95% of the male population and that women tend to panic under fire, they have already given away the premise. All it takes to destroy their argument is to have some scientist come forward and demonstrate that placing women on steroids and training them just like men will toughen them for battle and give us buff lines of female fighting machines. Again, the question isn't "Can we" but "Should we?" And, ultimately, who is to say whether we should or not? If the Christian's answer is based upon anything (statistics, studies, stories from history) other than the infallible Word of God, that answer will not withstand the relentless pressure of the opposition.

All of our actions and decisions must be led and determined by Scripture, which is “given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...” (II Tim. 3:16). Principles for living in every possible area of life are contained in God’s perfect Word. We cannot rely upon our own hearts, which are “deceitful above all things and desperately wicked” (Jer. 17:9). Our hearts can lead us into great error. When we have questions about an issue, we should look first to the Scriptures, seeking God’s principles so that we can apply them carefully to the situations and issues we face in our society.

Sadly, most Christians seem to feel that God is silent about “modern-day” issues like women in combat. We feel that if God’s Word doesn’t spell something out word-for-word (e.g. “Thou shalt not put women in combat”), then He doesn’t have anything to say about it. It is truly tragic if we need such a direct proclamation to prove to us that women are to be protected, cherished, and defended, and that men are to do the work of guarding them. From cover to cover, the Bible is packed with stories, laws, commands, and examples of men laying down their lives to protect the innocent and the weak. Christ is, of course, our primary example, and He calls men to follow Him by sacrificing in order to cherish, nourish, and protect the ones under their charge. The Groom of Scripture does not hide behind the skirts of His bride. In fact, men in Scripture who hide behind women are roundly condemned for their cowardice (see the account of Deborah the prophetess in Judges 4).

The Bible is clear. God never asks women to carry the sword in time of war. In fact, He specifically teaches against this practice in Deuteronomy 22:5. This is the familiar passage where God declares that women mustn’t dress like men and vice versa. But what the Hebrew actually refers to is the wearing of armor for battle; not just everyday clothing. Clarke’s Commentary on Deuteronomy says, “The Hebrew word *geber* is here used, which properly signifies a strong man or man of war.” [iii] Women are not called to put on battle dress or to train for battle. God calls it an “abomination,” the strongest term that could be used. It is a sign of judgment upon a nation when women go into battle situations (see Judges 4 and Isaiah 3:12).

Whom does God call to enter the army? Deuteronomy 24:5 says, “When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken.” Men go off to war; not women. Numbers 26:2 says, “Take a

census of all the congregation of the children of Israel from twenty years old and above, by their fathers' houses, all who are able to go to war in Israel." The following chapters show that when a census was taken, only men were counted — heads of households ("by their fathers' houses"). So only men over the age of twenty were considered "able to go to war." There are no examples in Scripture of women fighting in the army of Israel. Yes, we have examples of women who put evil men to death (like Jael putting a tent peg through Sisera's temple), but they didn't do this as soldiers. Jael lured Sisera into her tent for a bowl of milk and waited until he fell asleep to seize the opportunity to destroy the enemy of Israel.

But perhaps the most compelling evidence that women do not belong in the military is found in God's directions for warfare contained in Deuteronomy 20. God clearly shows that women and children are not to be harmed:

And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. (Deut. 20:13-14 KJV)

In normal cases of warfare, God commands that women and children be protected from abuse (even, as in this case, the women and children of the enemy). If the women of the enemy were to be protected from harm, we could not infer that Israelite women were free to head to the front lines and take an arrow. It is clear from Scripture that women are not to be treated as combatants.

It should come as no surprise that the increased role of women in the military has corresponded with the steady advance of feminism in American society. And the radical feminist movement of the last half century has only built upon the foundations prepared by those in the century prior who wanted to change the role of women from that which God ordained to one which fit their own agenda. But we cannot conveniently point fingers here and blame the feminists for the problems we face today. We must first point to ourselves, for it is the Church that has failed to hold up God's blueprints for women, the family, and society and has handed over so much ground to the enemy of our souls.

We lost the argument against women in the military when we turned a blind eye to the numbers of women flooding the workforce during WWI, in the 1920s, and the 1940s. We rationalized that this was all for a good end — that women serving on factory lines to produce munitions, jeeps, airplanes, and other wartime material would “help the boys over there” and “keep America first.” And certainly God can bring good out of all kinds of bad decisions -- but that does not justify the decisions. Following hard upon the heels of the idea that women could serve in male-dominated professions was the novel idea that someone else could raise the children while mamma was serving her country. Scientifically designed day care centers would feed, train, and entertain the little ones. The WPA (Works Progress Administration) of the Depression era provided funding for childcare centers so mamma could drop the kiddies off somewhere and go to her workplace without worry.[iv] This only increased during WWII, and because of the situation (a nation at war), no one seemed compelled to question the decision to shuffle childcare into the hands of the government or non-family members. No matter how well intentioned, this decision has produced terrible repercussions for children, for women, and for the family as a whole.

What is it we Americans are fighting for anyway? Just warfare isn't centered upon misguided nationalism (“the American way all the way”) or upon defending our materialistic gains. If we are sending men and women off to fight for McDonald's and apple pie, we have missed the point. A just war is fought to defend something more personal — the innocent, the weak, and most importantly, the young who will inherit the nation we leave behind. A society that does not protect its young (and the ones who bear the young) is a society that has forgotten why it exists. We are not placed here to live lives of middle class complacency, content with our Big Macs and our technological gadgets. We are here to pass along the wisdom of generations to the ones who will grow up behind us and take over for us when we are gone. We are here to disciple our children and to infuse them with a long-term vision for their children's children.

Allan Carlson writes, “The strong and normal human instinct is to protect infants, toddlers, and their mothers. Indeed, their well-being and security form the central purposes of every healthy nation. From the smallest tribe to the greatest empire, the human rule has been that all others must sacrifice, and even die, to protect the mothers of the young, for they are a people's future.”[v] Yet as mothers march off to war, we Christians seem able only to look the other way or to bluster and stammer

incoherently. We have no answer, because we have already given away the question.

When Christians send their women to work and put their children in daycare, they have announced to the world that mamma is replaceable. If just anyone can train up a child, why bother having mamma at home? Indeed, if daycare centers can feed and clothe our children and teach them what they need to know, who needs families at all? We may as well all go off in our own separate directions and make money so we can buy all the stuff that the “American dream” is made of. And if mothers do not have a special, God-given role in the lives of their children, then why should it matter if mamma wears combat boots or takes a bullet?

Unfortunately, we have slowly bought into the lie that mothers can be replaced by just about anyone else. The feminists have worked hard to convince us that being a mother is just another menial job — one that anyone with half a brain can do well — and that only a paying career can validate a woman in the eyes of the world. Brian Robertson writes, “Because it is uncompensated, the work of the mother and homemaker is too often taken for granted in the economic theory, and a materialistic analysis that sees man in purely economic terms is bound to undervalue domestic work.”[vi] Because we do not treasure the work of the mother and cherish the role of women in the family, the world sees no reason to do so, either. Now, I am not downplaying the vital role of fathers in the health of the family. Fathers and mothers are equally important in the life of a child. However, God has given the unique role of childbearing and nurturing to women, and He has given the work of providing for and defending the family to men. This is not a popular position in our “enlightened” times, but it is the truth. We cannot get away from the fact that women were designed to bear children. Men will never be able to have babies. God has given that precious privilege to women only. And because of this unique role, women must be protected and defended at all costs if a society is to survive.

If mothers go into the front lines in the same proportion that fathers do, we will be in serious trouble. Like it or not, the truth is that mamma isn’t replaceable. Daycare cannot do the job of the mother. We have the studies that show us the detrimental effects of daycare upon children, but we really do not need them. Deep down, we know that mothers are the best providers of care for their own offspring (with only extremely rare exceptions). No hired caretaker can love a child as much as his own mother does. No one else has that particular child’s best

interests at heart — no matter how well intentioned that person might be. Mother love isn't a commodity that can be bought or traded on the open market. And it is absolutely not dispensable.

Again, Brian Robertson says, “When not directed toward providing security and stability for family life, particularly the rearing of children in the home, work outside the home loses much of its traditional meaning.”[vii] Change the wording just a bit, and this statement applies just as much to women serving in the military: “When not directed toward providing security and stability for family life, particularly the rearing of children in the home, going to war loses much of its traditional meaning.” Throughout history, the average man (no matter what “cause” his leaders may have embraced) has fought to protect his home, his wife, and his children. A woman’s role in war was that of the supporter on the home front — the one who prayed, wrote letters, made clothing, sent medicine, and nursed the wounded back to health. When we send women into harm’s way, we only complete the circle of violence to the family that we started when we declared that mothers didn’t need to stay at home or nurture their own children.

The voices from the other side will naturally respond, “You can’t tell women what to do. Some women want to go into the armed services and be in combat. Who are you to dictate that all women stay at home and nurture children?” Here is where we must not fall back upon man-made arguments, statistics, and studies. We do not have the right to dictate what roles women will fill in this world, but the God Who created us does. Why can’t we put women at risk? The answer comes directly from Scripture:

Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself... (Eph. 5:25-33a NKJV)

In the Christian faith, the Groom dies for the Bride. The strong lays down his life for the weak. Women and children are of vast importance in God's economy, because children nurtured and diligently trained are the future of the Church, the community, and the world. For a culture to put mamma on the front lines and say, "Take it like a man," that culture first has to have lost its focus upon the importance of the ones who will inherit what we leave behind.

The traditional blessing given during an Anglican marriage ceremony in the Church of England comes from Genesis 24:60: "Our sister, may you become the mother of thousands of ten thousands; and may your descendants possess the gates of those who hate them" (NKJV). Our vision must be a long-term one that thinks of children's children and plans for their care, their education, and their safety. From beginning to end, God's Word is filled with beautiful images of mothers caring for their children: nursing them (Ps. 22:9), comforting them (Ps. 131:2), instructing them in wisdom (Pr. 6:20 & 31:1; Song of Solomon 8:2; II Tim. 1:5), and praying for them (I Sam. 1:27). Nowhere in Scripture do we find men commended for sending women into battle and thus doing violence to the mothers of the next generation. To do so is cultural and societal suicide. Why don't women belong in combat? Because God says women deserve a special status among humankind: the status of the cherished, the nourished, the protected, and the honored. Does this make men expendable? Hardly. War is a terrible thing and exacts a horrific price. We should avoid it at all costs. But when the enemy comes to kill our children and hurt their mothers, God appoints men to stand up and shield those entrusted to their care. Without such protection, the next generation cannot survive. And without dedicated mothers, grandmothers, aunts, and sisters, the young cannot thrive and grow strong.

Theodore Roosevelt said it best when he addressed the nation in 1905 on the importance of motherhood:

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy

children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease. There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmate, the housewife, and mother... No wrongdoing is so abhorrent as wrong-doing by a man toward the wife and the children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul... Into the woman's keeping is committed the destiny of the generations to come after us... The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed. [viii]

If we want to call a halt to women's participation in the military, we must first acknowledge our own faults in denying God's Word. Instead of blaming the feminists or faulting the legislators we've elected, we need to take a searching look into our own hearts and ask if we have bought into the lie that women are no different from men. We need to take a hard look at the way the Church instructs its daughters. Are we preparing a generation of capable, intelligent, and wise mothers and sisters, or are we lining our girls up to march in lockstep with a culture that does not cherish women or their unique role? The issue is not women in the military — the issue is our lack of faithfulness to God's decrees for men, women, and children. Until we return to the "old paths" of Scripture in the way we honor our husbands, bring up our children, and protect our families, we do not have a leg to stand upon when it comes to rebutting the feminists on this issue. We've already sold our birthright for a mess of pottage. And the deepest grief of all is

that, unlike Esau, we do not have the sense to weep over what we have lost.

- i “Women Fit for Front Lines? Ask Jessica Lynch” by Mary Schulken
- ii “The Unwitting Victims of Feminist Ideology” by Phyllis Schlafly
- iii www.godrules.net/library/clarke/clarkedeu22.htm
- iv For just a few examples of this, see the historical data on federal funding for daycare centers at A brief History of Federal Financing for Child Care In the United States. There is also an example of a day care started with WPA funds at lib.virginia.edu
- v Carlson, Allan. “Mothers at War: The American Way?”
- vi Robertson, Brian. *Forced Labor: What’s Wrong with Balancing Work and Family*. Dallas: Spence Publishing Company, 2002, p. 91.
- vii Ibid, p. 87.
- viii Roosevelt, Theodore. “On American Motherhood,” a speech given in Washington on March 13, 1905, before the National Congress of Mothers.

The following is an excellent article explaining how patriarchy is about protecting women titled “Female Warriors and Feminized Men” by Phil Lancaster (4-15-03):

Earlier this month, the news media reported the dramatic rescue in Iraq of an American soldier, a nineteen-year-old supply clerk in an Army maintenance unit that had been ambushed after the unit made a wrong turn in the city of Nasiriyah. What was remarkable to me about this story, aside from the daring nature of the nighttime raid in the heart of enemy territory, was the fact that the rescued soldier was a young woman, Pfc. Jessica Lynch. By now every American who is not comatose has seen the photograph of the fresh-faced teenager in her camouflage fatigues in front of the stars and stripes.

However, the media does not seem to have been as fascinated as I over the gender of the soldier. I don’t recall seeing or hearing any report that addressed the fact that a woman had been serving in a role in which she was vulnerable to violent attack and that the capture and rescue of an ambushed female soldier in a war zone is surely unprecedented in the annals of American warfare. Although she was not technically in a combat position by military definitions (e.g., infantryman or tank gunner) — nor at this point in history does the law allow a woman to be — she was armed and obviously in harm’s way. The media, by their lack of comment on the novelty of the gender issue in the story, seem to be attempting to treat this situation as normal. And

indeed it will be the new normal, if the feminists get their way: they want armed forces that fully integrate women into every military specialty, including all combat roles.

The main impetus nationally for this transformation of the military comes from the Defense Advisory Committee on Women in the Services (DACOWITS). The charter for this group (February 28, 1998) reads in part: "In carrying out its duties, the Committee serves as a vital link between the civilian community and the Department of Defense regarding the need for, and role of, women as an integral part of the Armed Forces." Only feminist ideologues see a "need" for an androgynous society in which women and men have interchangeable roles, but this is manifestly the course on which our nation has embarked. If they succeed, Jessica Lynch will be only the first of many female combat casualties. But the larger tragedy is the seemingly inexorable dismantling of the patriarchal culture that once protected women from such dangers.

To have women serving as soldiers on the battlefield is an abomination in the eyes of God and ought to be an offense to righteous men and women. It is an abandonment of the God-given order for society in which men are called upon to lay down their lives in defense of their wives, their homes, and their country, so that women can fulfill their primary calling to bear and nurture life. Christians ought to oppose this modern development on principled, Scriptural grounds. However, before we look at the biblical case against women in combat, we should also note the simple impracticality of this attempt to deny God's design for the genders.

The Practical Case

Feminists are at war with God and with His creation, and that's a tough battle to fight! They treat gender as an abstraction that can be manipulated by wishful thinking. However, an ideological commitment to egalitarianism does not change the fact that men and women are different. Every study comparing the sexes concludes what common sense already knew: men are by nature more aggressive, more competitive, more willing to take risks, more combative. Women have 55% of the muscular strength and 67% of the endurance of men. Studies at West Point have identified no less than 120 physical differences between men and women that have a bearing on military requirements. In short, men make better warriors than women, moral considerations aside.

Not that this abundance of evidence will stop those whose mission for the military is that it becomes an agent for the transformation of society, with national defense a secondary concern. This is why the services now have different standards of physical performance for men and women. Although we don't know her test scores, Jessica Lynch could qualify for her dangerous position by meeting physical standards that would have disqualified a male for the same occupation. But the lethal threat in that Iraqi town was no less threatening for her than for her male counterparts. The fighting effectiveness of that American unit, and thus the safety of each of its members, was reduced to the extent that it was manned by women.

Mixing men and women in the military services creates a whole set of sexually-related issues that also have an impact on overall combat readiness. Not surprisingly, sexual immorality increases dramatically in a coed force, as does the incidence of sexual harassment and abuse. Female soldiers and sailors have a high incidence of pregnancy, both in and out of wedlock, and are thus obviously hindered in fulfilling their military mission. Though it is difficult to quantify, the normal sexual tension in a mixed-gender atmosphere creates a distraction that cannot have a positive effect on mission effectiveness.

Many male military personnel are dissatisfied with gender norming and the preferential promotion of inferior officers to meet social policy goals. Some become disgusted and simply leave the armed forces altogether. This has the perverse effect of encouraging the entry of yet more women into the military and assuring that there will be more positions for them to fill.

It's not just combat readiness that is negatively affected by having women in the service; there are broader social costs as well. Sending married women overseas creates hardships for the husbands and children they leave behind. A married woman soldier has two masters — her husband and her commander — and there is no doubt about whose claim on her is primary when push comes to shove. So the God-given domestic focus of a wife and mother is abandoned as she takes on the calling of national defender.

The inclusion of women in the armed forces makes no sense militarily or socially, and you don't need a Bible in hand to know that it's a bad idea for women to be in combat. But Christians do have the Bible as a guide for faith and life, and Christians throughout the ages have believed that the Bible requires men, not women, to give their lives in defense of home and nation.

The Historical Case

“If I profess with the loudest voice and clearest exposition every portion of the Word of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Him. Where the battle rages there the loyalty of the soldier is proved; and to be steady on all the battle front besides, is mere flight and disgrace if he flinches at that point.” —Martin Luther

A key battle that rages today is the multiple-front war of feminism upon biblical patriarchy. In their reckless attack upon God’s order, feminists have injured women and degraded society in many ways. As women have left home to enter the workforce, they have come to add the stresses of the workplace to their inescapable domestic duties, thus multiplying their physical and emotional burden. As women have been sexually “liberated” (a.k.a., promiscuity) they have contracted diseases; they have become more expendable in the eyes of lustful and self-centered men and divorce has increased; and they have learned to kill their babies through abortion to remove the “inconvenience” that pregnancy creates in their quest for “freedom,” thus suffering the physical and spiritual trauma associated with murdering their own offspring.

Pushing to have women in military service, even in combat roles, is just the latest surge in the battle to transform a patriarchal society into an egalitarian utopia. Ask Jessica Lynch, with her multiple bone fractures and gunshot wounds, how that equality feels. (As of this writing no one knows if she was raped, an entirely likely additional trauma for captured women soldiers.) [Note: It has been determined that she was raped]

Opposing women in combat is essential to a faithful confession of Christ in our day because this is one of the places where the devil is attacking the Word of God and the social order that Word prescribes. Unfortunately, the lies of the enemy have already so infiltrated the minds of Christians that their objections are often muted or nonexistent. Godly men of the past have uniformly opposed the very notion of women in combat. Here are the words of just two. First, John Chrysostom, a fourth century church father:

O ye subverters of all decency, who use men, as if they were women, and lead out women to war, as if they were men! This is the work of the devil, to subvert and confound all things, to overleap the boundaries that have been appointed from the

beginning, and remove those which God has set to nature. For God assigned to woman the care of the house only, to man the conduct of public affairs. But you reduce the head to the feet, and raise the feet to the head. You suffer women to bear arms, and are not ashamed. (John Chrysostom, AD 344-407, *Homily V on Titus*)

Here are the words of John Calvin from his sermons on the book of Deuteronomy:

For it is good reason that there should be a difference between men and women. And although there were no law written, doth not even nature teach it us? ... Again, when women go appareled like men of war, (as there be some which had rather to bear a hackbut [an ancient firearm] on their shoulder than a distaff in their hand) it is against kind, and we ought to abhor it. Although we were not spoken to, nor had any law or ordinance of God: yet do we even of ourselves perceive it to be strange and whosoever hath any spark of pureness in him, will judge so. (John Calvin, *Sermons on Deuteronomy*, AD 1556)

There are some bright spots in the contemporary church where saints have spoken with clarity against women in combat. First this from the Baptists:

That the messengers to the Southern Baptist Convention, meeting June 9-11, 1998, in Salt Lake City, Utah, do with loyal respect and deep concern, warn against and oppose the training and assignment of females to military combat service because: it rejects gender-based distinctions established by God in the order of creation; it undermines male headship in the family by failing to recognize the unique gender-based responsibility of men to protect women and children; and it subordinates the combat readiness of American troops and the national security of the United States, to the unbiblical social agenda of ideological feminism. ("Resolution No. 3, On Women in Combat," in *Annual of the Southern Baptist Convention*, 1998)

Some of the Presbyterians also have recently addressed the issue of women in combat:

Historical theologian, Harold O.J. Brown, has written: “Within both Judaism and Christianity, indeed almost universally in all human culture, the military profession has been reserved for males... Ephesians 5 (tells us) that Christ loved the Church and gave Himself for her... Husbands should be prepared to die for their wives rather than vice versa.” With this weight of testimony enumerated above, it becomes clear that the burden of proof does not rest on those who claim that man has a duty to defend woman, but those who deny this duty. (“Man’s Duty to Protect Woman,” *Journal of the 29th General Assembly of the Presbyterian Church in America*, 2001)

The weight of historical evidence from the church is on the side of opposition to women in combat. It has only been in recent decades that the corrupting effects of feminism have taken their toll on many of the churches and their teachers. But our supreme authority is neither the wisdom of great teachers nor the pronouncement of church councils; it is the teaching of the Word of God. Let’s now consider the Scriptural evidence against women serving in combat.

The Scriptural Case

If someone reads the Bible through the lens of feminism, he will be inclined to find what he wants to find: a justification for his cause. But an honest reading of Scripture, letting it speak for itself without ideological presuppositions, yields a patriarchal view of men, women, and society. Specifically, it reveals a world in which men have the duty to defend their families and their nation and in which women are not placed in harm’s way. The Scriptural case is fourfold.

God Appointed Men to be Warriors in Israel

First, the Lord Himself determined who should be the warriors in the nation He established to show forth His glory in the world. Consistently it is men, and men only, who are directed to wage war.

And he said to them, “Thus says the LORD God of Israel: ‘Let every man put his sword on his side, and go in and out from entrance to entrance throughout the camp, and let every man kill his brother, every man his companion, and every man his neighbor.’” (Exod. 32:27)

Now the LORD spoke to Moses in the Wilderness of Sinai... saying: "Take a census of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male individually, from twenty years old and above — all who are able to go to war in Israel." (Num. 1:1-3)

When a man has taken a new wife, he shall not go out to war or be charged with any business; he shall be free at home one year, and bring happiness to his wife whom he has taken. (Deut. 24:5)

Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them. (Josh. 1:14; cf. 6:3; 8:3; Jud. 7:1ff; etc.)

In addition to the uniform example of God's calling men to fight in battle, we also find references to the shame of women being involved in military-type action. When a woman dropped a millstone from a tower onto the head of Abimelech, fatally wounding him, "...he called quickly to the young man, his armorbearer, and said to him, 'Draw your sword and kill me, lest men say of me, 'A woman killed him'' (Jud. 9:54). Since women have no place in warfare, it is a shame to be killed by one.

In predicting the destruction of Babylon, Jeremiah wrote this description of their warriors:

The mighty men of Babylon have ceased fighting. They have remained in their strongholds; their might has failed, They became like women; They have burned her dwelling places, The bars of her gate are broken. (Jer. 51:30)

Because women have no place in battle, it is a sign of judgment when men become weak and defenseless like women.

Deborah the judge is the poster child of feminism and she is regularly trotted out as an example of a woman who was a military and civil leader, as if her example is proof that women can fill the same roles as men. But even a casual reading of the narrative reveals a very different conclusion. First, this was a period of great decline in Israel's history when everyone did what was right in his own eyes; it is hardly an example of God's ideal (Jud. 2:10ff; 21:25). Second, when it was time for war, Deborah called on a man to raise ten thousand men to do the fighting (Jud. 4:6)! Third, when this timid man said he wouldn't

go fight unless Deborah accompanied him, she said she would go but that the glory for the victory would go to a woman; and, in fact, it was a woman who killed the commanding officer of the enemy (Jud. 4:9,21). The whole point of the story is that in times of spiritual degradation, when men are wimpy and need women to take on the roles of men and to hold their hands, God is still faithful to deliver His people. This is hardly a commendation of gender role reversal.

Every relevant command and example in the Bible points in the same direction: men fight the battles and defend the women and children.

The Father and the Son Are Warriors, Defenders, and Saviors
The feminists believe patriarchy is just a bad habit inherited from the past, one that needs to be abandoned completely. But patriarchy is, in fact, God's decreed pattern for human life, and it is rooted in the very nature and actions of God Himself. In the Godhead are the original Father and the original Son, and human fatherhood and other relationships are rooted in the patterns that exist eternally in the Trinity. God's Fatherhood and Sonship are the archetypes upon which the callings of manhood are based, and both Father and Son are warriors, defenders, and saviors. This is the second evidence from Scripture that men, not women, are called to take up arms.

The prophet Isaiah presents the Lord as a "man of war" going out to battle against his enemies:

The LORD shall go forth like a mighty man; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. (Is. 42:13)

Although this is anthropomorphic language (speaking of God as if he were a man), it is not that God just describes himself in terms we can understand. He is revealing his own nature. God is a fighter, a defender.

We find this taught in other passages. "A father of the fatherless, a defender of widows, Is God in His holy habitation" (Ps. 68:5). One of the characteristics of the Lord is that he takes up the cause of the weak and defenseless and protects them from their oppressors. "For the LORD your God ... administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing" (Deut. 10:17,18). Because this is what He is like, the Lord makes the same demands upon men who would obediently follow His example: "Defend the poor and fatherless; Do justice to the afflicted and needy" (Ps. 82:3).

Jesus Christ, the Son of God, like his Father, fights on behalf of the needy. He has done battle with Satan in order to win the freedom of his bride, the church: “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil” (Heb. 2:14). Of this Warrior-Savior, Tertullian wrote:

[Christ] came to wage a spiritual warfare against spiritual enemies, in spiritual campaigns, and with spiritual weapons... Christ also must be understood to be an exterminator of spiritual foes, who wields spiritual arms and fights in spiritual strife. (*Against Marcion*, Book 4, Chapter XX)

The exemplary nature of Christ’s role as defender of his bride is seen most clearly in Ephesians chapter 5, where Paul draws the tight analogy between Christ and a faithful husband. “For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body” (v. 23). To properly love his wife as her head, the husband must be her savior. Obviously this refers not to redemption from sin but rather to the need for the husband to sacrifice himself for the welfare of his wife, even to the point of death. This is confirmed two verses later: “Husbands, love your wives, just as Christ also loved the church and gave Himself for her” (v. 25). As Christ gave Himself for His bride, so must a husband lay down his life for his wife.

So we see that the role of men as warriors and defenders is not arbitrary; it is rooted in the very nature of God and in His saving acts toward mankind.

Gender Distinct Roles Derive from the Creation Order

The third Scriptural proof that God has called men, not women, to the role of protector of home and country is the distinctive callings that God gave man and woman at the creation. When God created mankind, he created them male and female (Gen. 1:27) and pronounced this creation “very good” (v. 31). Gender distinction is not an accident; it is part of God’s perfect plan for men and women, and part of that plan is a distinction of roles.

Before God had created the woman, he gave Adam a twofold task in the garden: “Then the LORD God took the man and put him in the garden of Eden to tend and keep [guard] it” (Gen. 2:15). Adam’s task was to cultivate the plants and to guard the garden. The next verse suggests a source of danger: he and his were to stay away from a particular tree. As we know too well,

Adam failed to guard his wife from the temptations of Satan and instead readily succumbed to his wiles along with Eve. The point is that the man was created first and given the assignment as the leader and protector of his wife and all future children. He failed to act faithfully in his role as defender, and we have all been paying the price since.

The importance of gender distinction is seen in the commandment found in Deuteronomy 22:5: “A woman shall not wear anything that pertains to a man, nor shall a man put on a woman’s garment, for all who do so are an abomination to the LORD your God.” Men should act and dress like men, and women should act and dress like women. And what more blatant violation of this commandment than for a woman to adorn herself with military fatigues and the gear of war? In that act she not only wears the clothes of men, she also takes on the male role of defender. The gender distinction that God pronounced “very good” is thus abandoned as women dress like, and try to act like, men.

Men Are Called to Protect the “Weaker Vessel”

A fourth and final evidence from the Bible that God has given men the duty of protecting home and nation, even to the point of death, is the unique vulnerability of women and their need for protection. In our last point we saw that God gave Adam the role of protecting his wife and the garden, but God also had a role for Eve to play. We know, of course, that she was made as a “suitable helper” for Adam (Gen. 2:18). One of the chief ways in which she would help Adam was to bear his children, thus enabling mankind to fulfill God’s command that they be fruitful and multiply, fill the earth, and subdue it to the glory of God (Gen. 1:28). Adam recognized his wife’s essential nature and calling, and so he named her Eve, which means “mother of all living” (Gen. 3:20). Central to a woman’s role in the world is the bearing and nurturing children. This fact is also evident in that the curse pronounced upon the woman for her sin involved pain in the bearing of children (Gen. 3:16), just as Adam’s curse was related to his primary task, the tilling of the earth (vv. 17-19).

It is not just in Genesis that we see the childbearing role of women emphasized; it is the consistent message of the Bible throughout:

Your wife shall be like a fruitful vine
In the very heart of your house,
Your children like olive plants
All around your table. (Ps. 128:3)

...that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. (Tit. 2:4,5)

For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. (1 Tim. 2:13-15)

Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. (1 Tim. 5:14)

The central place of childbearing and child nurture in the life of a woman gives meaning to the exhortation addressed to men in 1 Peter 3:7:

Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

Men need to understand the unique vulnerability of women. A woman's body is equipped with the means to bring a new human being into the world and to nurture that person in the early years of life. God shaped her body not with the physical strength to take dominion over the rocks and soil, nor to wage war against evil men, but with a special strength that enables her to be a life-giver. Yet this very strength leaves her vulnerable to many physical dangers and thus in need of a protector. She is a "weaker vessel" not because she is weak, but because her very strengths leave her more threatened by the harsh conditions which sin has introduced into the world. This is why, in the midst of a description of great tribulation on the earth, Jesus said, "But woe to those who are pregnant and to those who are nursing babies in those days" (Matt. 24:19)! It is a great tragedy for these life-givers to be subject to the threats of war and violence. A man who views a woman "with understanding" will "give honor" to her by taking account of her vulnerability and trying to keep her out of harm's way, even to the point of laying down his own life for her. The very idea of placing a woman on the field of battle ought to be repugnant to real men who

understand the preciousness of women. In a sense we can say that men are “expendable” in a way that women are not. Here is the insight of F. Carolyn Graglia in *Domestic Tranquility: A Brief Against Feminism* (which though not written from a strictly biblical perspective contains the substance of a biblical view of life):

If a nation must wage war, a young man’s death in combat fulfills his destiny as protector of a society the fundamental purpose of which is to reproduce itself and secure its children’s safety and well-being. A young woman’s death in combat can never fulfill, but only negate, her destiny as bearer of those children. (p. 190)

For men to allow women in combat is a denial of the central calling of both genders.

But we must consider more than the fate of a man or woman on the battlefield. Since a young woman is a life-giver, she could at any time be carrying another human being in her womb, possibly unbeknownst to her. Even if one were to grant her the “right” to choose to be a soldier, a woman has no right to subject another person — the one who may be in her womb — to the life-threatening dangers of war. The goal of that murderer, the devil, from the beginning has been to destroy the seed of the woman. Placing women and their unborn children in harm’s way is one effective strategy in that diabolical plan. It is noteworthy, in this connection, that savage enemies have always made it a point to destroy both women and their unborn children. Elisha the prophet said to the king of Syria, “I know the evil that you will do to the children of Israel: Their strongholds you will set on fire, and their young men you will kill with the sword; and you will dash their children, and rip open their women with child” (2 Kings 8:12). A godly society will keep women and children as far as possible from the violence of war.

Lest it be thought that women have a soft life and only men are called to self-sacrifice, let me clarify something. Women are warriors, too, and bloodshed is part of their calling. They are called, just like men, to self-sacrifice and service for the sake of others. But the domain of the woman’s warfare is the home. There she gives birth to children, and childbearing has always carried with it pain, bloodshed, tears, and even the threat of death. Christian women are engaged in a very real warfare for the dominion of Christ over Satan when they submit to their calling to bring forth new soldiers for Christ’s kingdom. Just as

men sacrifice themselves for the protection of their women and children, so women sacrifice themselves to bear and nurture new life for the glory of God. When each one takes up his or her position in the battle, the kingdom of God will gain ground in the world. When men and women abandon their unique duty posts, the enemy gains the advantage.

Conclusion: Calling Men to be Men

The evidence is not in doubt. Women do not belong in combat roles; men do. This is evident not only from the biblical and historical data but from a common sense look at the practical effects of violating this rule. Yet as we have noted above, neither the revelation of God nor the proofs of hard reality can penetrate a heart and mind blinded by the lies of the devil in the form of feminist ideology.

So the first thing we must do is to carefully examine our own minds to discover where we ourselves may have been affected by the pervasive worldview of egalitarianism. Any compromise with a lie is a lie, and the fruit will be destruction and death over the long term. Christian men and women must strive not to be conformed to this world but to be transformed by the renewing of their minds, taking every thought captive to Christ (Rom. 12:2; 2 Cor. 10:5).

Then, having our minds filled with the truth of God's Word, we must seek to implement that in everything we do. This means embracing the distinctive callings of men and women first in our own hearts and homes. But it also means taking a stand for truth in the public square, resisting the attempts to overturn God's order in our civil life, particularly in this matter of women in combat.

When I see Pfc. Jessica Lynch being rescued and now returned to safety in America, I don't blame her for having been on the battlefield. She was just following an opportunity that was held before her as desirable. I blame the men of America, and particularly the Christian men who should know better, for not having taken a stand against the movement of women into the armed forces. The violence against Jessica Lynch is a tragedy, but it points to the greater tragedy of feminized men who have abdicated their role as protectors of women.

Let's not allow ourselves to watch the media reports of women in combat and simply become further desensitized to this abomination. Let's reflect on the cultural sickness of which it is a symptom and recommit ourselves to the battle to restore our homes and our nation to health. This healing can only come

through a return to biblical patriarchy, a course of life rooted in the nature of God Himself and in His design for the human race.

Michelle Malkin, the author of *Unhinged: Exposing Liberals Gone Wild*, wrote a newspaper column titled “Sally Field Doesn't Speak for Me” (9-19-2007) saying:

Like actress Sally Field, I am a mom. Unlike Sally Field, I do not live in La-La Land. We breathe a different brand of oxygen. We hold diametrically opposed worldviews. We have nothing in common but stretch marks.

Contrary to tongue-tied Sally's incoherent Primetime Emmy Awards diatribe, childbearing and childrearing experiences do not bond all women in a universal sorority of non-confrontation. There are sheep moms. There are lion moms. We know which kind Sally Field is.

“If mothers ruled the, ruled the world, there would be no god-damned wars in the first place,” Field bleated. In the *Gidget Guide to Parenting*, mothers are appeasers and hand-holders. Our maternal instincts supposedly lead us to shun fights and coddle bullies instead of disciplining them.

There would be “no god-damned wars,” Silly Sally, because we'd all be conquered chattel if Field Diplomacy “ruled the world.”

Motherhood and peace-making are not synonymous. Motherhood requires ferocity, the will and resolve to protect one's own children at all costs, and a life-long commitment to sacrifice for a family's betterment and survival. Conflict avoidance is incompatible with good mothering.

On the playground of life, Sally Field is the mom who looks the other way when the brat on the elementary school slide pushes your son to the ground or throws dirt in your daughter's face.

She's the mom who holds her tongue at the mall when thugs spew profanities and make crude gestures in front of her brood. She's the mom who tells her child never to point out when a teacher gets her facts wrong.

She's the mom who buys her teenager beer, condoms and a hotel room on prom night, because she'd rather give in than assert her parental authority and do battle.

She's the mom whose minivan sports insipid bumper stickers preaching non-intervention at all costs: "Peace is patriotic." "War is not the answer." "It Will Be a Great Day When Our Schools Get All the Money They Need and the Air Force Has to Hold a Bake Sale to Buy a Bomber."

Hollywood can afford to indulge Sally Field's inarticulate naiveté. America cannot. And the very moms that Sally Field claims to speak for know it.

This weekend, I met dozens of military mothers in Washington, D.C., who fervently oppose the Sally Field/Cindy Sheehan model of maternal submission and immediate surrender. They were among several thousand grass-roots activists who turned out for the "Gathering of Eagles" counter-demonstration on the National Mall.

Deborah Johns, mother of William, a Marine who has served three tours of duty in Iraq, condemned the Left's demonization of Gen. David Petraeus and urged Congress to oppose a precipitous withdrawal from Iraq. "Cindy Sheehan doesn't speak for me," Johns said. "She has never spoken for me. And she will never speak for me. . . . We are not going to let the domestic enemies at home defeat us like they did" during the Vietnam War.

Debbie Lee, mother of Mark, the first Navy SEAL killed in Iraq, rejected the anti-war movement's infantilization of the troops. She was galled at the George Soros-funded ANSWER "die-in" usurping the names and legacies of those who have died serving in Iraq. Describing her son's heroism and her support of the counterinsurgency efforts in Iraq, she said: "You can't 'take' someone's life who gives it . . . and Mark willingly gave his life. . . . God redeployed Mark to heaven."

In Sally World, these mothers and their sons are helpless victims. In Sally World, self-defense is for "war-mongers." In Sally World, you can pretend that the bloodthirsty mothers who strap al Qaeda suicide bomb vests on their toddlers and sit them down in front of the television to watch the Jew-hating Hamas Mickey Mouse don't exist. In Sally World, you need only to embrace our enemies, "imagine" peace and rub your Emmy Award like a magic lamp as you wish global jihad away.

In the real world, not all women think with their wombs instead of their brains. In the real world, you can't just give evil a "time-out." Sally Field fancies herself the mother of all

spokesmothers. To which I say, in my most maternally combative tone: Speak for your own bleepin' self, sister.

WOMEN FIREFIGHTERS

Carlton Freedman in his excellent book, *Manhood Redux*, paints vivid pictures and writes with red-hot passion about the madness of women firefighters. He has done his homework and gives many examples of tragedies caused by weak women endangering lives since they have invaded these masculine realms. He explains how physical requirements are watered down for the police, military academies like West Point and Annapolis, and firefighting. In the Seattle fire department: "The hand-grip portion of the standard test was eliminated entirely, obviously because most women have negligible gripping strength. But the official reason given, predictably, was that it had nothing to do with fighting fires. A month later the *Times* gave its editorial endorsement to this sham Mary Matthews, the first woman to be hired in Seattle's pioneer 'affirmative action' program, died when she lost her grip as the fire truck she was riding rounded a corner The report on Matthews in the paper in which I saw it was headlined, 'Pioneer firefem dies in mishap.' Some might take vigorous exception to that, I certainly did. It was a mishap in the same sense that the death of a 2-year-old who was set free to wander by himself around a busy intersection could be called a traffic accident. And the blood of that woman, as well as the blood of all those who will needlessly die in fires because of the mania to eliminate sexual differences, is on those who have insisted on lowered standards for firefighters."

The most dangerous occupation on earth is firefighting. It is more dangerous to be a firefighter than it is to be a soldier or a police officer. Phyllis Schlafly in *The Positive Woman* writes, "More recently women have been demanding jobs in fire departments. Not only is a fireman's work beyond the physical strength of nearly all women, but the work pattern of firemen, involving long hours of living, working, and sleeping together, makes a sex-integrated fire department incompatible with community morals and customs. Ask yourself: When you are rescued from the third floor of a burning building, do you want to be carried down the ladder by a man or a woman? Are you satisfied with the knowledge that a 'person' will respond to your fire alarm?"

WOMEN COPS

In *Manhood Redux* we read an example of blood "needlessly spilled all across this land in an attempt to vindicate the mad feminist assertion that there are no inherent differences between the sexes" is a case in Hollywood, Fla. of "two women, neither of whom was a criminal, were shot to death in an incident that might well have been avoided. Following an auto accident, the female motorist involved went berserk and fatally wounded female officer Frankie Shivers with her own gun. The motorist, in turn, was then killed by other cops. Why? Why did these two women needlessly suffer violent death? Guns are wrested from females largely because they possess insufficient grip strength. Yet, grip-strength tests have been ordered removed from police qualifying tests for the simple reason

women can't pass them. 'Not job-related' rule the judges – who themselves never had to go on patrol with a wisp of a cop who couldn't hold on to a boy toy poodle that smelled a girl toy poodle, let alone a lethal weapon in a violent confrontation Many other tests that used to insure that cops would be somewhere near as physically capable as the lawbreakers they have to encounter have been thrown out in order to accommodate the litigating ladies. And the lawsuits go on and on – not only lowering police standards but burdening the taxpayers, who must pay for all the litigation and in many cases the budget-breaking court awards that follow.”

Freedman gives many examples of women cops endangering lives because they are too weak and in some cases so scared they call other cops to help them when any man cop would have handled the situation. An example of this is Glenda Rudolph and Katherine Perkins who were dismissed from the Detroit Police Department because of cowardice – “a charge that in the pre-female ‘cop’ era was brought rarely if ever. These women were patrolling together when they came across a naked man dancing in the street and burning money. Apparently, they didn't feel up to handling it themselves, so they did what so many female officers do these days: They called for a cop.” Freedman says male cops are afraid to say anything because they will lose their jobs or be sued, so they get into their police car with a weak woman and drive around all day together chasing after strong, violent men. He gave one example that is almost too gross to imagine. A man and woman cop came across a robbery in a New York City deli and the robber easily took the gun from the female cop and shot the male cop just as he shot him. *The New York Times* had a big article of the bravery of this little woman cop, and Mayor Koch gave her an award. The Deli manager and bystanders protested this abomination, but nobody quoted them. The woman cop then proceeded to sue the city for damages because she hurt her back and was awarded a huge amount of money as she takes time off to heal. It is insanity. And everybody thinks it is wonderful we have progressed “beyond” the “rigid” Victorians who kept the women at home.

One argument for having women cops is that only women should touch other women in body searches. This can be done by women at the precinct who are not out on the streets. On the streets, if a woman needs to be frisked then this is the transition and cops have certain rights and have the right to frisk women without of course going too far. I don't believe women should generally be examined in their private parts by male doctors. Male gynecologists for example is wrong.

Another argument for women being out in the field with men cops is the belief that they are better at conflict resolution and can prevent some situations from getting violent better than male cops. Even if it were true, women shouldn't be out there because this is no place for women. If physical force is needed, as it often is, women are simply too weak next to most men and create more problems than they can solve out there. There is also the temptation for violent men to take chances they might not with a woman instead of a man, and women might also upset some men's ego just because they are a woman and telling him what to do. As for women being better at negotiating in the market place or with violent criminals in deserted alleys, I think men are better simply because this is their realm.

I watched one of those real life cop shows on TV once that showed a tragic scene. The whole thing was filmed by a woman cop's video placed on the dash of her squad car. She had stopped a man on the highway. He had gotten out of his car and you could see the two of them talking in front of her cop car. All of a sudden this man hits her in the face. She goes down and he continues hitting her. He beat her face to a pulp. She almost died. When she finally recovered she continued to be a cop. America is so out of it that many see this as inspirational.

Would this man have hit a male cop as easily as her? If our society didn't have the sexes so blurred in this sick unisex culture (the hit show *Ally McBeal* has a law office with a unisex bathroom) would this man have been as violent as he was? How can we say that the madness we see around us isn't connected the madness of America encouraging women to be cops who defend society against vicious criminals?

HOLLYWOOD

TV and movies glamorizes women cops. One of the most popular TV shows was about two women police officers called *Cagney and Lacey*. In their personal life these two actresses did as so many liberals do—one got a divorce and the other married late in life and had no children.

Father says, "Man has to work. What kind of work? He has to pioneer something. Human beings are called the Lords of creation. The word 'Lord' sounds as if it refers to a man, doesn't it? How would you feel if a little beardless woman with little fist and slender face stood up shouting, 'I am the Lord of all creation?' Think about it. No matter how many times she shouted, her voice would sound feminine. What if a man with a somewhat thick voice shouted, 'I am the Lord of all creation.' How would you feel? Even all the women would agree with his claim after hearing his voice."

"When men are fighting, if a woman tries to intervene, saying, 'Go away,' how do you feel? But when a man with his fist clenched firmly says, 'Hey! Beat it; get outta here,' at least it sounds authentic."

"In this view, it is better for man to take the first position as the 'Lord.' The Lord is supposed to be different from others; he is supposed to carry at least one more item than the other creature. Man carries one more item than woman: his mustache. The mustache makes man qualified as the 'Lord.' Heavenly Father is truly mathematical."

I agree wholeheartedly. Women should not be in combat because it takes men's focus away from their dangerous job. They cannot have thoughts of love between each other, male or female, in a foxhole or cop car. Women invading man's sphere is an abomination of God. It psychologically damages men and women. It confuses people by bring chaos instead of beautiful chivalry in an orderly society.

Women cops have desensitized America. Ultimately it destroys families, communities and nations.

EXPLAINING SUN MYUNG MOON

Sadly, there are some who call themselves Unificationists and believe that men and women should interchange roles so women can be cops and men can do what is traditionally female work. A prime example of this is the book *Educating for True Love: Explaining Sun Myung Moon's Thought on Morality, Family and Society*. It is written by 13 so-called Unificationist intellectuals in the Family Federation (FFWPU). I don't believe they "explain" who Sun Myung Moon is because they teach the liberal view of androgyny.

Let's look at some of the unprincipled things they write. They say that "People are a blend of masculine and feminine traits ..." and men should get in touch with their feminine side and women need to get in touch with their masculine side. They give the following example of this saying "a policewoman will need to draw upon dispositions that probably are easier for most men to access. All men and women have the capacity to develop the traits that are the strengths of the opposite sex. A male orderly in a senior citizen facility can learn to pay more attention to details, just as a female manager in a large company can learn to tune certain details out." They write, "Either gender can take on just about any role" and men and women should not be concerned about what is masculine and feminine: "Instead of concern about 'manly' or 'womanly' tasks, the spirit of mutual service and sacrifice carries the day."

The core value of these confused followers of Sun Myung Moon is feminism that has the dream of creating a unisex world where men and women freely interchange. God's core value is for every woman to get in touch with her innate, biological and spiritual desire to see her career as a homemaker. What they write is no different than Betty Friedan encouraging women to get a job and use their income to pay others to do what they are supposed to be doing in the home. I'm not even going to honor the 13 writers of their satanic book by giving their names. Their idea that women need to be cops and business managers and men need to be nursing home caretakers is the ultimate goal of Satan. The woman cop they glorify should be home taking care of the elderly while her husband leaves the home as a policeman who risks his life and limb to protect his wife who is busy taking care of the senior citizens in her home and community. The goal of God is to end women being cops and end senior citizen facilities. Until that day comes which would you prefer: a woman or a man taking care of the elderly in old folks homes? Whenever I have been in a nursing home I find the staff to be dominated by women because women are naturally inclined to be caretakers. Trying to get men to have a career wiping rear ends in a nursing home and getting women to leave their nest so they can earn money by driving in a squad car going at dangerous speeds chasing a crazed criminal down the highway while she is sitting next to a man who is not her husband is not only unprincipled, it is insane.

What these pathetic Unificationists fail to understand is that they have been digested by our liberal culture. Lyle H. Rossiter, Jr. wrote a book titled *The Liberal Mind: The Psychological Causes of Political Madness*. He explains that liberals fight human nature. What feminists believe is natural is really unnatural. He writes, “The egalitarianism and welfarism of modern liberal government are incompatible with the facts of human nature and the human condition. But the rise to power of the liberal agenda has resulted from the fact that the people of western societies have irrationally demanded that governments take care of them and manage their lives instead of protecting their property rights. This misconception results in massive violations of those rights while permitting government officials to act out their own and their constituents’ psychopathology.”

What the 13 authors of *Educating for True Love: Explaining Sun Myung Moon’s Thought on Morality, Family and Society* have written is liberal egalitarianism which is “incompatible with the facts of human nature and the human condition.” It is against human nature and the human condition for a woman to be a police officer and for a man to be a househusband.

Liberals love power. They want to manage people because they don’t trust the average person. To them ordinary people need to pay them money so they can regulate the common person. America was founded on the value of self-reliance and limited government. Traditionalists respect people; egalitarians don’t. Liberals want to crush the true leaders of this world—the men in their homes—and they want those crushed men to pay them a handsome salary for emasculating them. Thomas Jefferson wrote scathing denunciations of these kinds of people. He said that priests and politicians invent “artificial systems.” He is correct. It is amazing to see the idiotic schemes leaders in government, the church and academia come up with. Jefferson fought against America becoming a “priest-ridden people.” Unificationists must work to make sure we do not become a movement that is minister-ridden. Jefferson wrote that religious leaders always seek “employment,” “power,” and “pre-eminence”:

The Christian priesthood, finding the doctrines of Christ leveled to every understanding and too plain to need explanation, saw, in the mysticisms of Plato, materials with which they might build up an artificial system which might, from its indistinctness, admit everlasting controversy, give employment for their order, and introduce it to profit, power and pre-eminence. The doctrines which flowed from the lips of Jesus himself are within the comprehension of a child; but thousands of volumes have not yet explained the Platonisms engrafted on them: and for this obvious reason that nonsense can never be explained. [Thomas Jefferson, letter to John Adams, July 5, 1814]

Father says he “took down” the church sign but it seems to me his followers have put up a cathedral sign. They have gone the opposite direction Father wants. He wants to end the church and they want to make it bigger. They have gone from a

boring Protestant church to an even more boring medieval Catholicism with their love of cathedrals. They want mega-churches when they should be selling all their properties and decentralizing everything to the patriarchal family and small, democratic communities.

I find what the 13 writers of *Educating for True Love* wrote is “nonsense” just as Jefferson saw that the religious leaders of his day talked nonsense. Jesus and Father have no goal of an “artificial system.” They are not complicated people. They bring a natural system. Jefferson wrote:

I have ever judged of the religion of others by their lives.... It is in our lives, and not from our words, that our religion must be read. By the same test the world must judge me. But this does not satisfy the priesthood. They must have a positive, a declared assent to all their interested absurdities. My opinion is that there would never have been an infidel, if there had never been a priest. The artificial structures they have built on the purest of all moral systems, for the purpose of deriving from it pence and power, revolt those who think for themselves, and who read in that system only what is really there.

The ideas of these 13 intellectuals are “absurdities” and they and the other leaders in the FFWPU have created “artificial structures” instead of uplifting the natural structure of the traditional family whose home is the only true church. Jefferson said, “It is surely time for men to think for themselves, and to throw off the authority of names so artificially magnified.” It is time for Unificationists to stop being mesmerized like little children feel about Santa Claus with “authority” titles like Reverend and Bishop. We have had many years of seeing the incompetence and irrationality of religious leaders and hopefully the average person can see they have no clothes on and stop paying these people to ruin their lives, their religious movement and their country.

Religious leaders are obstacles. Jefferson wrote, “If the obstacles of priestcraft can be surmounted, we may hope that common sense will suffice to do everything else.” The last thing you will ever get out of a pastor is common sense. When he was eighty-two Adams wrote to Jefferson saying, “This would be the best of all possible worlds if there were no religion in it.” Paid religious leaders are parasites.

Jefferson said:

The serious enemies are the priests of the different religious sects to whose spells on the human mind its improvement is ominous.

If anybody thinks that kings, nobles and priests, are good conservators of the public happiness, send him here [Paris]. It is the best school in the universe to cure him of that folly. He will see here with his own eyes that these descriptions of men are an

abandoned confederacy against the happiness of the mass of the people. The omnipotence of their effect cannot be better proved than in this country [France] particularly, where notwithstanding the finest soil upon earth, the finest climate under heaven, and a people of the most benevolent, the most gay and amiable character of which the human form is susceptible, where such a people I say, surrounded by so many blessings from nature, are yet loaded with misery by kings, nobles and priests, and by them alone.

The Unification Movement is “loaded with misery” because of the nuttiness of the ideas of those who invented fundraising, women state leaders, and write books saying Sun Myung Moon is for women being police officers. Jefferson worked hard to end the idea that elites are needed.

Tocqueville saw early Americans solve their problems with local associations. Father used the word association—not church—in the original name of his organization (HSA-UWC). He did not call it a church. He has no interest in some world-wide church. He is interested in true families, not true churches.

Joyce Appleby in *Thomas Jefferson* wrote, “Jefferson held on to his one grand project to reconstruct government so that the ordinary men of his race might live by the light of their own wisdom, unmolested by upper-class folly, supercilious theories about lower-class inferiority, or authoritarian laws to tell them what was good for them.” The same could be said for Sun Myung Moon. He is against centralization and the insanities of those who would say it is principled for women to be cops.

Let’s look at some more of Jefferson’s great quotes:

But a short time elapsed after the death of the great reformer of the Jewish religion, before his principles were departed from by those who professed to be his special servants, and perverted into an engine for enslaving mankind, and aggrandizing their oppressors in Church and State. —Thomas Jefferson to Samuel Kercheval, 1810

“The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin will be classed with the fable of the generation of Minerva in the brain of Jupiter” (*Works*, Vol. iv, p. 365).

I am not afraid of the priests. They have tried upon me all their various batteries, of pious whining, hypocritical canting, lying and slandering, without being able to give me one moment of pain. — Thomas Jefferson, letter to Horatio Gates Spafford, 1816

Ridicule is the only weapon which can be used against unintelligible propositions. Ideas must be distinct before reason can act upon them; and no man ever had a distinct idea of the trinity. It is the mere Abracadabra of the mountebanks calling themselves the priests of Jesus. — Thomas Jefferson, letter to Francis Adrian Van der Kemp July 30, 1816

One writer said that Jefferson regarded the “clergy ... as a worthless class, living like parasites upon the labors of others, his denunciation of the Presbyterian priesthood was particularly severe, as evinced by the following: ‘The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious, ready at the word of the law-giver, if such a word could now be obtained, to put their torch to the pile, and to rekindle in this virgin hemisphere the flame in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed! They pant to re-establish by law that holy inquisition which they can now only infuse into public opinion.’”

Jefferson was a Unitarian who mistakenly felt the logic of Unitarianism over trinitarianism would sweep America in his lifetime but unfortunately it didn't: “I trust there is not a young man now living in the United States who will not die a Unitarian.” — Thomas Jefferson, letter to Waterhouse, June 26, 1822

Jefferson wrote these scathing words against religious leaders of his day but these words also apply to Unificationists who see themselves as religious leaders and push for women to be cops and businesswomen:

“In every country and in every age, the priest has been hostile to liberty. He is always in alliance with the despot, abetting his abuses in return for protection of his own. It is easier to acquire wealth and power by this combination than by deserving them, and to effect this, they have perverted the purest religion ever preached to man into mystery and jargon, unintelligible to all mankind, and therefore the safer engine for their purpose.’ — Thomas Jefferson, to Horatio Spofford, March 17, 1814

“History I believe furnishes no example of a priest-ridden people maintaining a free civil government. This marks the lowest grade of ignorance, of which their political as well as religious leaders will always avail themselves for their own purpose.” —Thomas Jefferson, to Baron von Humboldt

“But the greatest of all reformers of the depraved religion of his own country, was Jesus of Nazareth. Abstracting what is really his from the rubbish in which it is buried, easily distinguished by its lustre from the dross of his biographers, and as separable from that as the diamond from the dunghill, we have the

outlines of a system of the most sublime morality which has ever fallen from the lips of man. The establishment of the innocent and genuine character of this benevolent morality, and the rescuing it from the imputation of imposture, which has resulted from artificial systems, invented by ultra-Christian sects (The immaculate conception of Jesus, his deification, the creation of the world by him, his miraculous powers, his resurrection and visible ascension, his corporeal presence in the Eucharist, the Trinity; original sin, atonement, regeneration, election, orders of the Hierarchy, etc.) is a most desirable object.” —Thomas Jefferson, to W. Short, Oct. 31, 1819

The Disposable Male

In his book *The Disposable Male* Michael Gilbert writes against our unisex, androgynous culture. Here are some excerpts:

Surveys and anecdotal reports also suggest that many "have-it-all" mothers wind up feeling deeply constricted, guilt-ridden, and personally deprived. Torn between spending quality time with their children and pursuing a career, many intelligent and vibrant working women are perplexed, depressed, or, if they actually have it all, utterly drained. Since most of women's household responsibilities are still waiting for them when they get home from work, they also pay an added price when they assume the burdens of a career. Even when today's working mother has an attentive, contributing husband, as well as outside help, something is almost certainly missing: like a close daily connection to her children. Mothering-at-a-distance often means that paid professionals are there for so many of the little moments that count.

As it happens, many husbands are not especially attentive nor are they contributing much more at home despite the wholesale entry of women into the workforce. Current research suggests that in married households where wives are working, men's contribution around the house has risen from about six hours a week in the mid-1970s to a little over seven hours today—about ten more minutes a day.

According to an extensive Labor Department survey released late in 2004, working wives still put in more than double their husband's contribution around the house. They are twice as involved in their children's school and stay home with sick kids four times as often.

Working women get an hour less sleep each night compared to stay-at-home mothers. Overall, when it comes to one-on-one

face time with a parent, American children get barely a fifth of it with their fathers. That's when there is a father around at all.

From All Sides

Perhaps we should not be surprised that, despite decades of touting the glittering arenas outside the house, for some time now surveys have reported that sizeable majorities of women would happily forego the career part to raise their kids and run the household. Many women have come to see a career as heaping additional labors on top of their other responsibilities. Men have not been introduced to the power of the feminine. Instead, women have taken on the chores of masculinity. The perverse result is that overburdened women are diminished, and underchallenged men are demeaned. Win-win between the sexes has been turned into lose-lose.

Pushed by "you go girl" feminists from below, sidetracked by the aggressive males on top, and often abandoned by the men in the middle, today's woman is getting it from all sides. Sex over relationship, job over family, abortion on demand, outsourced motherhood, "no fault" divorce, male-type stress disorders, and females in combat-the price of freedom for a privileged few has consigned millions to bondage.

The harsh result is millions of over worked women parking their children with "professional" overseers so they can hurry off to mostly ordinary jobs to make enough money to pay people to do the things they no longer have the time to do themselves. The most vivid illustration of the Second Wave's failure to serve even its own constituency will be revealed in life expectancy tables during the first decades of the twenty-first century. The good news is that the gender gap will narrow; the bad news is that equality with men will be gained by diminishing women. The growing presence of women in the danger professions means youthful death for female police, fire, and military personnel while on-the-job accidents kill increasing numbers of women exposed to other hazardous or physically demanding work. According to the National Center for Health Statistics, this trend is already in evidence. Since 1970, the mortality spread between men and women continues to shrink, from 7.6 to 5.3 years.

More subtle but equally devastating over the long-term are the classic male stress killers that will accompany women pursuing demanding line jobs, executive and professional careers, and male diversions. A 2001 report from the surgeon general's office pointed to a "full blown epidemic" of tobacco-related disease

among women. By 1987, lung cancer had surpassed breast cancer as the leading source of cancer deaths of American women, having increased sixfold since 1950. Is that what they meant by "you've come a long way, baby?"

InterCoarse

The bill for all the gender engineering has come due. The price is paid every day in the descent to edgy coarseness between young men and women. Popular fiction, television, movies, and much of our culture often fosters a vulgar, manipulative, and adolescent attitude toward intimate relationships. The sweetness between men and women is long gone. "Trust no one" is the current moral posture. Selfish grasping is ever-present. "Getting it"—and getting even—are obsessions. A cosmopolitan culture of crass manipulation is the rule, disconnected urban dwellers hoping to score.

Confused women further destabilize men. What can we ask for in the way of subtle romantic shadings from a male generation that has grown up seeing patriarchy demonized, male ceremony attacked, and gender differences demolished? The response is more likely to be exaggerated masculinity, immature "guy stuff," angry music, lots of game playing, predatory males, and sexual mayhem.

Today's intimate dance is a passionless contest, an edgy competition where love's supposed to be. Sex is up and romance is down, a triumph of the crude, lowest common social denominator. In our "throwaway" culture we are moving from the extended pair bond to a ticket that is good for one night. Pay per view, pay for play.

From cleavage-filled "laddie" magazines to misogynist rap, from big breasted babes in CD games to digitally precise porn videos, from 900 phone lines to rub-you-up lap dances—men will continue to seek outlets for their urge-driven sexuality wherever and however they can. Prostitution, which looks a lot like resources-for-sex an hour at a time, thrives despite the fear of AIDS and other STDs. Reports suggest that there are more than four million porn sites, roughly one in eight on the Web. According to some analysts they now generate revenues exceeding \$12 billion a year in the U.S. alone, nearly twice the combined take of CBS, NBC, and ABC, and greater than the sum total revenues of the nation's big three professional sports.

A 2001 report in the Journal of the American Medical Association suggested that one in five girls will be physically or

sexually abused by a date. Stalking, a relatively new occurrence, has increased strikingly. Over their lifetime, roughly one in ten American women will be stalked, five times the male rate. In our ever more coarse society, the civilized overlay of marriage is eroding. The tried and true pair bond is in retreat. We are regressing socially, returning the sexual agenda to its raw, primitive origins. We are heading back to the jungle again, where it's every man and woman—for themselves.

We need to honor and encourage the full potential of women by resurrecting the heart and soul of femininity. The best way to do this is by elevating and celebrating female strengths rather than diminishing them so that women can ape masculinity.

Build Better Boys

Our future rests with the next generation. Children, especially boys, struggle with their sexual identity. Turning boisterous boys into dedicated dads means relinquishing our fetish for propelling the sexes together, at the earliest possible moment, into rigid unisex training. Boys need to find some solid footing before they are thrown indiscriminately together with girls. They need to know what they are before accommodating what they aren't. We also need to develop cultural values of positive boyhood. Boys are wondrous creatures with stunning potential and boundless energies. They cannot get too much love, discipline, support, and recognition. As we know by now, sexual confidence—the thing we need most in men in order to sustain a peaceable and productive world—is not handed to males.

The everyday male is in trouble. It seems that manhood no longer requires preparation. Boys stumble without a map onto the pathways to masculinity, forced to learn by their own devices the essential traits and qualities of authentic manliness. Without a clear sense of purpose, young men are hardly motivated or encouraged to support their partner and family, much less serve their community. Men's ancient and defining roles as resource provider and defender have been down-sized and outsourced. Declared obsolete and cast adrift, the modern hunter is searching for a new job description.

Meanwhile, women have been propelled into unfamiliar territory, encouraged or forced to support themselves and build careers in today's long stretch between puberty, marriage, and beyond. The contemporary woman has become a hunter as well as a gardener. Barely one in three American women held a paying job in 1950; almost three-quarters do now. And there's not much relief when a husband and children are added to the

equation: two-thirds of women with children under six now hold down a job compared to less than 20 percent half a century ago. For many of these sleep-deprived women, forced to assume the triple role of wife, mother, and employee, “you can have it all” has turned into a cruel joke. “You have to do it all” is the not-so-funny punch line.

Despite all the changes over the last two generations—or perhaps because of them—young women often report that they are struggling to cope in a man’s world while many young men believe women get all the breaks. As a result, America is turning into a culture of severely diminished men without distinctive roles and responsibilities, and over-burdened women trying to balance too many agendas. In the process, masculinity has become a disease, femininity has become a burden.

According to recent surveys, young adults of both sexes now experience unprecedented confusion around gender roles and mating behavior.

In the anonymous cosmopolitan landscapes most of us now live, families and clan are often scattered and kinship ties broken. Statistics chronicling the disintegration of the family are as familiar as they are distressing. From preparing meals to housing the elderly, family functions have been outsourced or subcontracted. Three out of four young adults tell pollsters they are less family-oriented than their parents. Our friendships also feel more temporary and mercenary even as trusted family, kin, and community supports erode. In the big metropolis, we are hardly accountable to anyone anymore.

Not coincidentally, polls regularly support the notion that American society is increasingly abrasive and selfish. Reports of anxiousness and depression in the general population reached epidemic levels even before 9/11.

A blue chip national commission charged with studying youth preparedness concluded, “Never before has one generation of American children been less healthy, less cared for, or less prepared for life than their parents were at the same age.”

Bewitched, Bothered and Bewildered

For as far back as history records, men and women have shared common goals ... Dependent upon each other, the sexes’ unique tasks and specialties have been etched out and deepened over the ages ... During humanity’s recent leap from an eternity as primitive foragers to today’s city sophisticates, the hard-wired

complementary feminine and masculine energies so essential to our success have been obscured and devalued, weighed down with a paralyzing modern ambiguity. Men and women have gone from nature's perfect partners to uneasy, cosmopolitan competitors.

Yet despite humanity's stunning dash from hunter-gatherer societies to the edgy frontiers of cyberspace and today's information overload, our biological core and our basic instincts, built up over eons, have hardly changed. While men and women today imagine they are thoroughly modern, that they have been liberated from nature's primitive yoke, our current motivations, aptitudes, and capacities have in fact been laboriously molded and massaged into place over millions of years.

The Disposable Male puts forward the view that the individual and collective detachment from our natural heritage is the primary culprit behind the marginalization of men, the overburdening of women, and the failings of modern relationships. Today's social disarray and many of the everyday anxieties of our time result from being out of touch with our natural inheritance—our innate biology and evolutionary anchors. Estranged from our earthly foundations, nature has become something we visit on the weekend. Primitive creatures adrift in a sea of modern abstraction, we have lost our natural compass.

When we examine today's social problems and the challenges of contemporary life through the lens of our natural history, we begin to discover an important, perhaps unintended, modern predicament: we are not getting the best from men and we are asking too much of women. Except in upper-most alpha male perches, boys and men are being systematically neutered, disparaged, and displaced. Masculinity is being bleached out.

As it fades away, we are exposed to a backlash—unhealthy parodies of male overcompensation and destructive acting out. Down in the ranks, men find themselves bewitched by the presence of women in their traditional domains, bothered by the itch of enduring hormones, and bewildered by a lack of clear roles and a definitive purpose.

Our modern shift to a unisex economy, in which nearly everyone works outside the home, is the most significant change in the sexual bargain since the deal was struck on the savanna hundreds of thousands, if not millions, of years ago. Today's maturing female, freed of family oversight, liberated from the

threat of unplanned pregnancy and reared in a digitized universe of sexual androgyny, has been sprung from the women's circle. Out there on her own, she has been prepared by our culture to live in a community of perfect equals.

The problem with sexual equality, however, is that it can be a demotion for women. When our daughters step out of the protective family circle into the exterior world to support themselves and make it on their own, they find themselves struggling to succeed in the domain of creatures that have always been there. They find themselves in the world of men.

Strident feminist literature makes persistent and continuing attempts to deny the maternal instinct and sings a constant refrain subordinating family and reproduction; the steadfast emphasis on competing with men means femininity is often repressed rather than celebrated. For the National Organization of Women the sexes are not partners but competitors. It has pushed members to oppose joint child custody, oppose the mediation of disputes over parental rights, and even oppose penalties for false charges of abuse. Despite overwhelming evidence to the contrary, NOW claims family courts are "wrought with gender bias" against women. This preference for gender confrontation, rather than reinforcing the pair bond, long ago gained the upper hand as Second Wave policies continue to attack the family while exhorting women to invade every last masculine hold-out.

The stark reality is that radical feminism, at least the strident Second Wave brand familiar to much of the general public, is not about things feminine—it is about things masculine. It is about suppressing feminine values so that women can freely enter masculine domains. Rather than projecting a healthy, nurturing feminization for the benefit of women, men, and children, their philosophy comes down to putting female bottoms in men's chairs—from the bedroom to the boardroom. Instead of anchoring men to the reproductive core of society, women have been encouraged to rid themselves of femininity's "disadvantages."

Since 1985, a growing majority of married women have told the Roper Starch poll they would prefer to stay at home with their children, and a 1999 *Los Angeles Times* poll reported that more than two-thirds of women and men think it is "much better for the family if the father works outside the home and the mother takes care of the children." In its June 2000 issue, *Cosmopolitan* reported on a survey by Youth Intelligence, a New York market research firm, which found "two-thirds of married and single

young women would ditch their jobs and careers in a heartbeat for motherhood and homemaker.” In 2002, *Time* reported that more than three-quarters of mothers working full-time would prefer to stay home if they could.

A 2005 *New York Times* article cited Yale University alumni studies which found that, by the time they reached their forties, just 56 percent of women graduates were still working, compared to 90 percent of men. A survey at the Harvard Business School, looking back at women who graduated ten to twenty years earlier, found almost a third working part time and nearly a third not working at all. Of the many bright young women quoted in the article, one said, “I’ve seen the difference between kids who did have their mother stay at home and kids who didn’t, and it’s kind of like an obvious difference when you look at it.

No amount of psycho-babble can hold a candle to nature. Coquettish by five, females reach puberty before their teens and enter a nubile, reproductive maturity that runs for two or three decades. They will then often become the object of vigorous, even unrelenting attention from a cross-section of men, young and not so young. Despite the androgynous curriculum imposed upon them, nubile girls figure out in a hurry that boys are different—about sex and a lot of other things.

Society’s alienation from the current themes of motherhood also shows up in attitudes like our squeamishness around breast-feeding. Medical science has long extolled the benefits of this simple, natural activity for infant, mother and society. Cheap, warm, and always ready, mother’s milk is available to all but a tiny fraction of women, yet one in three American mothers do not even attempt it and a lot who do quit early. Among other considerations, having to work more than a few hours per day means new mothers have to regularly pump their breasts and store the milk. So far adrift are we from nature’s call that “lactation consultants” are now in demand to guide some mothers through this mysterious process.

How discomfoting all this ancient pregnancy and motherhood business has turned out to be for the social engineers so intent on designing gender. It’s messy, inconvenient—and unshakably female. Nature, it seems, will not listen to reason. It keeps barging into all those neat little genderless constructs.

Feminist vs. Feminine

In the mid-1990s, a book called *The Rules: Time Tested Secrets for Capturing the Heart of Mr. Right* gained some notice on America's bookstore shelves. A blunt instrument, with often simplistic advice and a manipulative, no-nonsense approach to ferreting out a husband, it nevertheless resonated with many women anxious to reassert a bit of feminine control over today's casual unisex dating scene by demanding a minimal show of male initiative. Nearly two million copies have been sold. Ellen Goodman, a widely syndicated "moderate feminist," took the authors to task for their "retro tract on how to catch the man of your grandmother's dreams by acting like your grandmother." This flippant put-down manages to capture in one sentence the heroic blend of ignorance and intellectual arrogance that is the essence of establishment feminist commentary.

The notion that the things that worked between men and women all the way back there in ancient history—two whole generations ago—just might have some current relevance in our bustling, trendy lives never enters their minds. Human evolution throws up a pimple-sized change every hundred thousand years but, to our gender progressives, there is no way that eons of genetic encoding could conceivably bear on our behavior today. After all, we're so much smarter now. When it comes to hip encounters between the sexes, what on Earth could granny know?

Well, for starters, we can probably talk it over with her because, unlike grandpa, she is more likely to still be alive and kicking. That may be because she never had to do battle in a crude, stressful business environment or be a cop on the firing line. Comfortable with a husband who handled much of the exterior world, she ran the house, enjoyed her kids, and dealt with a challenging array of people and neighborhood institutions.

Grandma knew a few other things that the aging wunderkind of the Second Wave still haven't figured out. She knew that feminine power appears in many disguises. She had it in her head that what's good for a man may not necessarily be terrific for a woman. Without doctors having to tell her that pregnancy was a natural and healthy thing and that older, childless women can get wrapped up in no one but themselves. She somehow figured out that a man should take the romantic lead, even if she had to tease him forward once in awhile and that he ought to bring something to the party other than his good looks. She felt in her bones that if a man was not part of the solution, he was a waste of time. Grandma also knew how to handle boors without

harassment sensitivity trainers. She believed that marriage meant getting joined at the hip for the long haul and that new-fangled notions like “no fault” divorce meant her husband could check out on her and the kids after a bad day.

When you get down to it, granny was a right-on gal who brought a demure smile to the dance instead of her lawyer and a calculator. She somehow figured out that men and women are a different as people get and that this was something to enjoy rather than deny. And if circumstances were sometimes a little better on one side of the sexual equation, she understood that, over time, things kind of evened out. Catch the man of your grandmother’s dreams? You should be so lucky.

Unlike their grandmothers, girls now grow up with a gender-neutral world-view and get massaged toward a single standard of sexual behavior—the male one. This is the inevitable result of feminism’s “we can do anything they can they do” propaganda.

Today’s women, like the thousands of mothering generations before them, will persist in seeking out a comfortable nest to bring infants into the world and supportive male partners worthy of their gifts. It is no thanks to their strident spokespeople that today’s women are having an easy time finding sex—and a tough time finding men with whom they care to become a grandparent.

Closer to Nature, Closer to Women

To women in touch their inner drives and feminine sexual wisdom, sex, pregnancy, and child-rearing are not problems to overcome, they are opportunities to nurture. ... feminism is a failure of sexual composure, a loss of feminine trust. It is a revolt against nature.

Humanity faces some daunting challenges. Modern technology has armed boy toys with some horrifying possibilities. As never before, we need the feminine capacities for peace, inclusion, and wisdom. ... We need to celebrate femininity and dump the feminists.

Men are capable of integrating powerful nurturing qualities into their lives and into our societies. The irony, the hitch, is that they need to be comfortable as men before they open to their inclusive, feminine side. Left insecure, uncertain of their role, and regularly undermined, they will ignore this huge gift of nurturance, even fight it. Drawn into family and bonded with their children, at ease with the mature and responsible side of

masculinity, men can draw deeply from the loving and healing ways of women. Well-adjusted, grown-up men do not fear strong women. They want to find one.

Pacifying and socializing males is every society's challenge. As men stumble along the untested tracks of today's runaway technologies without the moorings of a composed femininity to steady them, they may lose their way. And if we fail to negotiate the dangerous, man-made passages that lie before us, the consequences will be devastating. No less than our survival is at stake. In this crucial effort, modern societies need to summon the truest in women—because we are going to need the very best in men.

Military experts are about as unanimous as you can get that the presence of females in war zones goes against every male instinct of chivalry. Men will die; in fact, men have already died, trying to protect women who now qualify for roughly 70 percent of combat roles. Maybe you believe in the tooth fairy and assume that mortal enemies will respect our female POWs in their historic resolved to achieve "equality" and will, therefore, decline to harass a woman prisoner.

On the other hand, you might be inclined to credit the testimony of former POWs, who informed a presidential commission that women prisoners could count on being sexually abused and tortured in excruciating way. As an extra added attraction, this molestation could be employed to break male prisoners who would likely be forced to watch it despite the military's current efforts to steel them against it. Then again, the whole nation might get to look in on the evening news as a pregnant American soldier is mutilated and dragged through the streets of some godforsaken hellhole.

Women soldiers are now fully engaged in the kind of support functions that get close to the front. In Iraq, where women have participated more extensively than in any previous war, they made up approximately eleven thousand of the 140,000 U.S. troops at full deployment. Females have served as everything from drivers to aviators, medics to military police, occasionally commanding male-heavy units and drawing disbelieving glances from Iraqi locals when heavily armed on patrol. In a war without clear front lines, women soldiers are inevitably exposed to lethal encounters. By 2006, forty had been killed in combat together with more than two thousand men.

The Abu Ghraib prisoner scandal brought us yet another unpleasant reminder of the military's overzealous attempt to integrate women. Being blind to gender distinctions means employing female guards in men's prisons. As a result, the world was treated to lurid images of a smirking, female soldier pointing her gun-shaped hand at the genitals of naked male Muslim prisoners—when she wasn't holding one on a dog's leash. Impregnated by a senior officer in her division, she informed a military hearing that they did it "just for fun." Apparently there were all sorts of sexual shenanigans going on since a captain at the prison had been relieved of his command for photographing his women subordinates while they were showering.

The abuse of Iraqi prisoners was bad enough, but the insensitive and inflammatory involvement of a female in these images will not doubt encourage the recruitment of violent, anti-American terrorists for decades to come.

Despite the obvious difficulties, feminist military strategists cannot comprehend why our nation's warrior function requires a masculine tone. They are out to build a fuzzy, feel good army, a gentler and kinder military. Unable to get around female physical limits, not content with softer training standards, in the end we are encouraged to emasculate the military and reduce preparedness to the lowest common denominator in order to maintain the function of a genderless society. Sexual equality is achieved by compromising military superiority and sending young women into the trenches to die with men. With friends like these, women don't need enemies.

Before coed military madness set in, a woman who wanted to help out the nation's defense effort did not have to go to boot camp or join a unisex field unit in order to work in procurement, heal wounded soldiers, and even earn promotion to high-level staff positions. But rather than admit to the slightest sexual specialization between men and women, we are forced to diddle with words and numbers, and press deeply unnatural arrangements on boisterous young warriors. When, predictably, they misbehave, we must not question the faulty intent or design of the policy. Instead, we "sensitize" our fighters, subject them to harassment awareness training and lecture them on the nuances of sexual misconduct.

Men, for insensible reasons embedded deeply in warrior archives and hormonal compulsion, are still ready to fight and die for women and their families. But the advocates for women

won't let them do it. Women, it seems, will only achieve equality when they are dying in combat like men.

And while we're making it easier for the handful of women who seek to get close to the action with men, what about the women back home? Does the insistence on cramming nubile, young women into the next cot in adrenaline pumping warfare conditions help the many wives and lovers of the six out of seven military personnel who are male? When you send your man off to war halfway around the world, it must warm your heart to know he will be in close personal quarters over several lonely months with some bouncy young females. Do women's "advocates" speak for these women?

At the turn of the century critics of feminists predicted that if women became cops, lawyers and judges then femininity would decline. They were right. I wonder if the early pioneers for feminism would have quit their feminist crusade for Satan if they knew that within a hundred years women would be riding around in squad cars alone looking for evil, vicious men.

It's common now for Hollywood to portray women beating up men on TV shows and in movies. Arnold Schwarzenegger is the ultimate strong man. In one movie, *Terminator 2*, a woman is totally fearless as she fights countless men. In real life, her husband walked out of their marriage as she was filming it. In another movie Arnold plays a man who gets pregnant. His co-star, Emma Thompson, ended her marriage while working on this film. She said she had been working on so many films and away from her husband so long that love died in their marriage. We are truly living in the last days of absolute total confusion and chaos. The world is like the movie *The Poseidon Adventure* where everything is turned upside down, and people are going the wrong direction to get saved. The insane ideology of feminism that men and women are the same is the reigning ideology and has brought untold tragedy to America and destroyed the Messiah's movement.

It's amazing to see how mixed up Satan makes people. So often people will hold feminist views but act in unfeminist ways, and some will hold anti-feminist views and act feminist or mix up their beliefs and actions – all because they live in a fog and are pushed around by spirit world never aware of their conflicting ideologies. People normally don't think about things. They are preoccupied with making a living and doing all the busy work. Everyone just accepts the cultural atmosphere the dedicated feminists have created. The voice of the opposition has been too tiny to hear. An example of this is a story in *People* magazine of a famous movie star, Kirstie Alley. She is a feminist in movies, but a traditionalist at home. We read that she "has played her share of strong onscreen characters ... But in real life she prefers to be deferential – 'This sounds very unfeminist, but I think there has to be a boss in every arrangement, and I prefer it being a man,' says Alley, 40, who has two children with her husband, actor Parker Stevenson. 'If an intruder breaks in, I'm not going to say, 'Honey, give me the gun.' Parker and I have what I call the burglar relationship. I wouldn't think of going down to see who broke into the

house, and he wouldn't think of letting me. I think it's romantic." She's right. A man being the head of the house and her protector is romantic. After she said this she filed for divorce. It is not enough to accept just one aspect of God's laws. How can a man be truly the head of the house and the protector if his wife earns money?

Back to the Future

A movie about a wimpy man changing is *Back to the Future*. A young man goes back in time and inspires his father to change from being a wimp to a man who becomes bold and courageous by protecting women, namely his wife. When the young man goes back to the present his whole family has changed. Before they were poor, fat and walked on by a bully. Now they are wealthy, trim and dominate the bad guy.

Psychic rape of men

Freedman, in *Manhood Redux*, says feminism is a psychic rape of men. He, of course, would be labeled a reactionary extremist. The truth is too "extreme" for this culture. What is normal is abnormal. He writes, "feminists have been able to indulge in some other interesting gang bangs on men by 'breaking down the sexual barriers' in areas where it hurts most: in the macho professions of police work, firefighting, etc. "

Castration of entire male population

"By demonstrating (falsely, as we'll be seeing) that women can do anything men can do, those characteristics that have always been thought of as uniquely male are wiped away, and men are seen as totally dispensable if not useless. Deprived of his male role, the man tends to think of himself as worthless and violated – just as does the female victim of rape." Midge Decter in *Liberated Woman and Other Americans* wrote, "American society is about to be confronted by nothing less than the eventual castration of its entire male population."

The message is clear. Men are not needed by women. My wife and I checked out two movies made in the 1950s. In one, *Operation Petticoat*, Cary Grant is the commander of a submarine in WWII and has to transport several women to safety. As they board the ship, one tough looking big sailor remarks, "Men, if you've forgotten what we're fighting for – take a good look." Today a woman might be his commanding officer. The other movie was a western starring John Wayne who played a soldier in the Old West out protecting women from wild Indians.

Dangerous jobs

Men have often protected women by working the most dangerous occupations. In *Manhood Redux* Freedman gives some good examples. I don't have the space to quote all of them. I'll let you read his description of the terror the men went through to build the Brooklyn Bridge, many who even gave their lives in such

horrible conditions as described in David McCullough's *The Great Bridge*. Freedman writes, "each day, countless thousands of men leave their homes to perform some of the rottenest and most hazardous work imaginable. "An example, he writes, is "the kind of work the late Richie Wiese, 33, and Earl Bessette Jr., did: cleaning the cesspools that are so vital to our civilized existence."

"The men had almost finished cleaning the cesspool behind a Howard Johnson's restaurant in fashionable Roslyn Heights, L.I. when Wiese, who had been lowered into the pit in a harness, suddenly collapsed in the waist-deep sludge at the bottom; Bessette and another worker then went in after him. Wiese and Bessette suffered a death in that 32 feet of excrement at the bottom that could only be described as a fulfillment of a foul, diabolical curse."

"Nevertheless to say, all the media that covered the event had their full complement of female anchors, reporters, production people etc. working that story. Howard Johnson's, also, has long been cognizant of the need to integrate its executive suites; indeed it was one Nancy Fisher who served as spokesperson for the tragedy. And as for the women who were just coming in for lunch at the restaurant when the accident occurred, they, too, worked for Long Island companies that were keenly attuned to the need to have a healthy number of women in fast-track jobs."

"But no women descended into that cesspool on that August 1984 day to pull out the three men submerged in the sludge. Ambulance driver John Eaton was part of the all-male contingent that had to go in; a newspaper picture showed his white uniform covered with feces. He described the experience: 'It was dark, the smell was unbearable ... We groped around for the men. We heard there were three down there. I reached under the sludge and felt a head and pulled the person by the hair.'" He then said his air went out and he yelled to be pulled out. The other two men died.

Freedman writes, "No beer commercials are made about cesspool cleaners, no folk songs will be composed about Richie Wiese and the guys who went in after him, who were every bit as heroic as any of those who receive Presidential citations. That's because these guys performed what is called (in quite literal sense in their case) s—t work. It is work, though, that is at least as essential to the continued healthy existence of Long Islanders as is, say, the maintenance of its utilities. There are myriads of Richie Wieses and Earl Bessettes spread throughout this land doing almost unmentionable tasks that we couldn't do without. Theirs is a virtually exclusively male fraternity."

Feminists, he says, are not interested in equally spreading "his burden between the sexes. "Feminists are demanding 51 percent representations in such areas of our society as politics, law, medicine and business administration. But regardless of how close they come to attaining that, virtually 100 percent of the cattle butchering, grave digging, sewer cleaning, and garbage collecting that is so critical to that society will continue to be done by males. So will almost every other backbreaking, marrow-freezing, stomach turning job. And, of course, while

feminists shoot for 51 percent of the cushy jobs in the Pentagon, 100 percent of the legs, arms, brains, genitals and eyes that get blown away in combat will belong to males.” Freedman wrote this in the 1980s and within a decade women have pushed for combat and some were raped and killed in the Gulf War. One feminist I have talked to personally wrote in a Unificationist publication a common theme in feminist thought—homemakers are bored and just sit home and eat chocolate instead of having exciting jobs. She wrote for all Unificationists to read that stay-at-home moms lead a “dreary life “of “dishwasher, laundress, cook, maid, delivery girl ... a position of true royalty: Queen of the couch.” She blasted the occupation of housewife because she does not see it as a profession. This feminist thinks women should fulfill themselves by having jobs and here are the ones she names: “doctors, artists, musicians, scientists, engineers and academics.” Most jobs are not like these, and I would argue that the homemaker has the most exciting job of all.

Freedman gives a few examples of the absurdity of women trying to do men’s traditional labor:

“If I’m lifting something that is too heavy, [the foreman will] give me help,” admitted Kathy Richter, who, under government pressure was given a “traditionally male” job at Chevrolet Gear and Axle in Detroit. And that foreman “won’t give me a job that’s too hard,” she added. “He does it because I’m a woman, I know that.”

Anna Johnson worked a jackhammer on a ditch-digging crew in Palm Beach, Fla. – along with her friends, Liz, Cathy, Vicki and Elsie, who also had to be hired, or else. “Sometimes the jackhammer gets stuck,” said Anna. “You see, there’s asphalt down underneath – and I have to get Phil [the foreman] to remove it.” Phil, of course, is happy to oblige. What else is he going to be in a society where to oppose such egregious injustice is to risk one’s own job?”

A *New York Times* report on female coal miners noted that men wound up lifting “the heavy rocks, timbers and equipment when the women find they don’t have the muscle power.” A *Time* report on the same subject related that male miners were resentful “because, among other things, the women are exempt from shoveling and other heavy jobs.” And, pray tell, why the devil shouldn’t they be bitter?

Robin Ross decided she wanted to be a carpenter. But her second union assignment in New York City took her to a subway tunnel construction site where the work called for standing in ankle-deep water in nearly airless conditions. She got “fed up” and left after one day. You see, she had another of those “choices” that men don’t have; she simply went to a more

desirable, outside construction site and joined a group of picketing women banging on pots with hammers, demanding jobs and hollering sex discrimination. “I got into this to get outside and breathe the air,” she commented – as the men in that subway tunnel, presumably equally fond of fresh air, continued to pay their dues.

Here’s one more example of the insanity feminists inflict on the workplace: “Certainly employers, under government compulsion, have done everything but lasso women and force them into blue-collar jobs that many men would give their eye teeth for. AT&T, for instance, was pressured into recruiting 2,000 female phone-installers and line workers; within a week, half had taken off. Six months later, after having gone through expensive training (which was reflected in guess whose phone bills?), half of those were gone. By the end of the first year, said James Sheridan, who, doubtless very much against his will was put in charge of the campaign, ‘we couldn’t find anybody we had started with.’”

“Injury rates for women in this insane program were three times higher than for men; the women had a genuine fear of climbing the poles. Moreover they couldn’t even handle the 12-foot extension ladders that weighed but 60 to 75 pounds.”

“When it was discovered that male and female legs differ in the manner in which they are attached to the hip, making it inherently more difficult – and dangerous – for women to climb poles, a \$15,000 study was commissioned to see if AT&T could at least partially offset God’s work. Portable steps for climbing the poles were devised; but neither the men nor the women wanted to use them. Tens of thousands more were poured in; at no time, apparently, was anyone prepared to admit that climbing poles might simply be a man’s type of job.”

The Assault on the Sexes

In *The Assault on the Sexes* Jim Fordham writes:

Dr. Bernard Campbell, professor of anthropology at the University of California ... is an eminent scholar. His work (*Human Evolution*) shows that the division of labor and complementary roles of the sexes are not recent innovations imposed by the patriarchal Victorian society and sustained by some sinister male conspiracy, but rather they are fundamental, life-sustaining, adaptations that evolved in nature over millions of years, and have intimately involved in our survival as a species.

Moreover, there is little to be found among the volumes on the relations of the sexes that persuades me that the sexes are essentially interchangeable. George Gilder has already dealt eloquently in his *Sexual Suicide* with the open-marriage philosophy which fantasizes that wives can march out of the home to millions of meaningful, creative, growth-inducing jobs

and attain a marvelous equality. This, says Gilder, “interpreted in reciprocal, symmetrical terms, means defining one’s success in relation to one’s partner.” And he adds: “Such insidious rivalry will usually erode the foundations of love and subvert all the other values of honesty, spontaneity, and trust...”

Even if there were jobs, and even if the children and the emotional needs of the other members of the family could withstand the strain, Gilder’s analysis of the anthropological evidence convincingly supports his conclusion: “Males always require a special arena of glorified achievement from which women are excluded. Their concern with sexual differentiation is obsessive. Men can be passive without grave psychological damage only if the women are passive also. Aggressive and competitive women, unconcerned with motherhood, produce more ruthless men—and a society so competitive that it disintegrates....”

It is the great accomplishment of civilization that strong, lusty, impulsive men can be tamed through the virtues of faithful, supportive, domestic women and motivated to bend themselves to the tedium and back-breaking labor of a regular job. It’s a serious mistake to take this accomplishment of the civilizing process for granted, and to assume that strong men will stay civilized no matter what women do.

The damage from the assault on the sexes reaches deep into nearly every aspect of our social lives. This war on the sex roles is causing both sexes to be distrustful, leading each to refuse to commit itself to the other. It’s driving men and women away from their previous devotion to the family, and causing both parents to renege on their traditional responsibilities to their children. Children are growing up without any vigorous sense of purpose, discipline or social structure.

One reason feminism is a mistake is that it tries to deny the essential vulnerability of women. It’s totally irresponsible to reject the role of men as protectors, while at the same time insisting that society should somehow make it safe for a woman to walk through the streets in a mini-skirt at 2 o’clock in the morning (as I once heard a feminist say). Women *do* need protection, and it’s the feeling of compassion, awe, respect and protectiveness toward women that inspires most men to treat women well rather than exploiting them. The ultimate absurdity is when Susan Brownmiller asserts that the reason women are oppressed is *because* they have to have men protecting them from rape. This is like saying the reason we’re not all rich because they make loans to the bank. It is the *reductio ad*

absurdum of feminist logic. The truth is that women require protection from *vicious* men, that it's a basic civilizing aspect of normal male upbringing that they are taught not to attack girls, but to protect them. Should this inculcation of the role of the civilized male ever stop, females will be fare more vulnerable than they are today.

It's all very well for feminists to sing songs about being invincible, and to act aggressively, and to demand quotas on police forces, and to enter the service academies under present circumstance in which most men have been taught not to compete seriously against females and not to attack them. But no one who has a realistic comprehension of the relative capabilities and propensities of the sexes could seriously believe that either women or civilization will survive happily if men become openly competitive against females. When this happens the weak men and almost all women will be victims of whatever thugs eventually take over.

The role of protected wife has special benefits that are too easily overlooked by those who would push all women out of the home. In the first place, I consider it a tremendous benefit when a woman achieves the wifely status that allow her the privilege of *not* having to go out to work. There is a lot of baloney these days about how fulfilling and ennobling it is to have a "career," but my experience over a nearly a quarter of a century in the work force is that *having* to go out to work every day isn't all that gratifying. In fact, it can be hectic, frustrating, grueling and a lot of other unpleasant adjectives that I'd as soon not think about. (Of course, I have to admit that the way *some* women do it, being on the job is more like a sorority soiree than labor, but I'm willing to assume that this type of liberated woman is the exception, gentleman that I am.)

I believe this whole idea of judging people solely according to the standards of competition and achievement in the marketplace is ruining our ability to appreciate the values of the home. Many people today are foolishly assuming that they will be happiest married to a person with vocational achievement similar to their own. In reality, the opposite is often true. Many men appreciate their wives most because they are a comforting *relief* from the aggressive, contentious, self-absorbed personalities who inhabit much of the world of work.

Andrea Fordham writes in *The Assault on the Sexes*:

The unisex assault is part of the encompassing trend that seeks to involve the government ever more intimately in our lives

through affirmative action programs, quotas, government child-care programs, regulation of the schools, and schemes for sex-role engineering. But the more the government seeks to control the details of our lives, the more the pathology of the ghetto seems to spread into the middle classes, bringing deterioration of family, rising illegitimacy, illiteracy, violent crime, addiction, and venereal disease.

This assault on the traditional dynamic of life that is sparked between the sexes is being carried out relentlessly on hundreds of fronts, not merely through words, slogans and protests, but by the methodical changing of regulations and laws. And I shudder to realize that lone before the last law has been altered, it may already be too late.

Father says that without him there is no hope. Knowing that he has come to earth and we have his words and lifestyle we can have hope. Eventually the lies of feminism and socialism will bring about its own destruction. It is an ideology that rejects basic human nature. The elite of America are mainly feminist but there is a growing new elite of traditionalists. Ellen Goodman is a perfect example of the ruling feminist elite in America. She wrote a newspaper column titled "Getting real in the classroom": "The publication of *The War Against Boys* Christina Hoff Sommers's screed opened with the dire warning: 'It's a bad time to be a boy in America.'" She goes to give her view that Sommers is wrong. Liberals cannot see reality. Sommers's book is not a "screed." It is a rational and logical look at a real problem. Goodman writes these irrational words, "As the besotted grandmother of a 4-year-old girl and a 3-year-old boy, I'm not about to deny gender differences. But in the same grandmother role, I see that differences among boys and among girls are greater than differences between boys and girls."

I am a grandfather and I see that my male children and grandchildren are more different from each other as male and female than the differences between the males and the differences between the females. Liberals do not see much difference between men and women because they are dupes of Satan. Unificationists are called by God to make sure every person reads Father's words about men and women being extremely different and therefore have different roles.

CRISIS IN AMERICA: FATHER ABSENCE

In *Crisis in America: Father Absence*, Frank Ancona hits the nail on the head when he writes that America is not great anymore: "We have lost everything – we lost it all – when we lost ... patriarchy."

"Now we are without fathers. We are without the paternal function that is responsible for maturing individuals and weaning them away from the selfish dependencies of adolescence. We have emasculated our nation. Today, in America, all things masculine are evil. Everything male is to be opposed and

rejected, replaced by a ‘new and better’ feminine sensitivity that accepts all things as equal in its unconditional generosity and desire for total inclusion.”

“Fathers are important. Fathers teach us about restrictive love, about the value of love when it is earned instead of thrown at us. Fathers bring maturity. Fathers help us achieve independence. Fathers provide us with identities. Fathers encourage us to ‘push the envelope’ and take risks. They make us strive to become better and better. We need fathers!”

“Once upon a time, America was the greatest nation on the face of the earth. Once upon a time, there were fathers in America.”

“Violence – senseless violence. Gangs. Rape. Crime. Murder. Substance abuse. Denigration of women. Racism. No conscience. No remorse. Reckless promiscuity. Irresponsibility. Divorce and single-parenting. Babies having babies. Abortion as birth control. Dependence on government as a way of life. Rebellion. Hatred of authority and authority figures. An educational system in crisis. Victim mentality. The loss of religion and spirituality. Polarization. What am I describing here? Unfortunately, the behaviors and attitudes of an ever growing segment of our American youth. Why? How did this happen? Many blame the dissolution of the family. But that’s incorrect. The dissolution of the family is, most certainly, a tragedy; however, it is merely a symptom, not a cause.”

“The cause is the loss of the paternal function. In short, we are without fathers.”

MALE – FOUR LETTER WORD

“Patriarchy has become a ‘four-letter word’ in American society today. Everything ‘male’ – another four-letter word – is hateful and ignorant. The paternal function has been so devalued, in fact, that it no longer has any worth whatsoever.”

America, he says, is “sick” and “dying without the function of fathers.”

“Masculinity is being thrashed and denigrated on every front. Males are being blamed for every atrocity from the beginning of time to now, deserved or otherwise. Every positive trace of manhood is being expunged from American culture. Even the ‘old world’ roots of the patriarchal system are being redefined and purposely villainized in a mean-spirited and, oftentimes, inaccurate rewriting of our history. Try to remember the last time you heard our ‘founding fathers’ praised for anything. Try to remember the last time you heard the term ‘founding fathers,’ especially from our news media or in our schools. Yet, ironically enough, none of this ‘male bashing’ is really doing much to help women. Today’s women are overworked, underpaid, and unappreciated. They are competing against men at the loss of their femininity; they are embracing the worst aspects of masculinity – like going to war – while denying the greatness of maternity. They pursue independence, only to find themselves more dependent on others than ever before. They are ‘married’ to big government instead of husbands; however, their meager

earnings are taxed by this uncaring, inhuman lover ever more heavily, while they receive only ‘drips and drags’ back.”

Military

Women feminists have now invaded the military and weakened it: “There is a feminine sense of consciousness that the military is really a barbaric concept which would simply dissipate if it weren’t for the ‘macho’ aggressive nature of males. The belief is, if we trusted others and learned to ‘talk’ and communicate, there would be no need for a military.”

Sun Myung Moon has come as a true patriarch teaching godly patriarchy. Everyone needs to study his life and words so they can become truly masculine and truly feminine. Father’s crusade is a crusade for men to be true subjects and women to be true objects. He comes to get women out of the military and back into the home. He comes as a doctor with the cure of godly patriarchy that teaches men how to stop being weak Adams in the Garden and become strong Adams like Jesus is and strong like he is.

Our primary mission is to teach our theology so persuasively that millions and billions of people accept Father as the Messiah and to teach the divine principles of a godly life so persuasively that mankind gives up their false beliefs and lives by true values.

Father commands us to witness and get spiritual children. Jesus commanded his disciples to witness:

There is nothing covered up
That will not be uncovered,
Nothing hidden
That will not be made known.
What I say to you in the dark
You must repeat in broad daylight;
What you hear whispered
You must shout from the housetops.
—Matthew 10:26,27 (NEB)

Let’s proclaim the words of Jesus and Sun Myung Moon and other messengers of truth from God. The most important value we need to teach is the role of men and women in ideal marriages.

FOURTH ADAM

Father has named the 21st century the era and the realm of the Fourth Adam. He says, “In this Fourth Adam Era, blessed couples have inherited the realm of heaven and earth as a whole” (1-27-02). True Mother said in a speech, “The age of the church has ended and the age of the family federation has begun” (11-7-01). Father has bequeathed his authority to blessed couples. I interpret the meaning of

4th Adam to be blessed brothers who have the power to bless their children and other people. In this new millennium blessed brothers will lead the world into a world utopia.

A website had this to say about couples praying:

“...If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there I am in the midst of them, and whatever you ask in My name shall be granted.” Mt 18:19b-20 RSV

According to www.coupleprayer.net, “a series of published reports from a variety of sources cites statistics that divorce is virtually non-existent among married couples who pray together on a daily basis. Some published indicators estimate and suggest that for couples who pray together daily, the divorce rate is less than 1 in 1,000 marriages,” which, compared to the national average, reduces the probability of divorce by more than 50,000%. “In fact, every single measure of marital satisfaction rises dramatically when couples pray together on a regular basis.” Could couple prayer’s power to hold marriages together be an answer to some of the moral dilemmas we face today, such as: divorce, infidelity, pornography, addictions, and worldliness?

The website further states, “Related studies consistently tell us there is very little difference in the divorce rate among Christian married couples and the national average divorce rate.” Unfortunately, “Research indicators suggest that remarkably few Christian couples do, in fact, pray together on a daily basis. Although virtually all of us live on overdrive, where even our high-speed Internet is too slow, a lack of time was not a major obstacle that the great majority of couples surveyed expressed. The two principle reasons given by local Christian couples who do not pray together on a regular basis when asked why they do not do so, were: ‘We don’t know how,’ and, ‘We don’t feel safe being that vulnerable.’ While praying together may seem at first awkward and uncomfortable to couples thinking about trying it for the first time, learning to pray together safely and consistently, simply requires an honest desire to grow closer to each other and to God. Praying together is what God created us to do, and the one thing we can do on earth that we will do forever in heaven. This commitment is the one place that we discover our most whole and genuine marriage relationship, where we realize everything that God envisions our marriage to be. This connection is our one and absolutely- authentic home!” It begins with our marriage, our children, and our families...the

domestic church! The future of the world and of the Church passes through the family!

A website had the following statement:

Dr. Tom Ellis, chairman of the Southern Baptist Convention's Council on the Family said that for "...born-again Christian couples who marry...in the church after having received premarital counseling...and attend church regularly and pray daily together..." experience only 1 divorce out of nearly 39,000 marriages — or 0.00256 percent.

True Father said in his speech "True God's Day Speech" (January 1, 2001):

Since we entered the age of the realm of the fourth Adam, when we pray we should not say the words "True Parents' realm of victory." Since your families have inherited the serious position of True Parents who have struggled so hard to save the world, you must pray "in the name of so and so, a central blessed family." If you go wrong in your new position, your registration must be canceled. When you think what an amazing implication the registration blessing has, you cannot even pray without having done any actual work in your daily life. Do you understand? Those who understood raise your hands. Well since you say you do, I trust you. You must repent. Repent to your bones. What was the last teaching I gave you in the year 2000? We will offer ourselves with the heart of True Parents, in the position of servants, shedding sweat for the land, tears for humanity and blood for heaven as a living sacrifice. That is the conclusion. That is the total living offering.

Do not report to me who has died or who is doing what. I cannot just come without there being any conditions established. When we have our own nation, there will be very strict laws. There will be ten times stricter laws than the strictest laws in the world now. You have to pass through that in your lifetime on earth. Since you have such a path ahead of you, you really have to collect your minds. From now, do not just believe in me. Do not even pray for me. The age of prayer has passed. Do you understand? Prayers were answered in the time of the Second Coming. Since the Second Coming has guided you to the liberated realm, prayers are not necessary. Today's tasks are to make unity with the Parents of Heaven and Earth and to realize the absolute, unique, unchanging and eternal will, the essential nature of true love. We must cooperate. If you do not wholesomely unite, you cannot even pray or report. We will expunge the word "prayer". You cannot come to a place like this if you do not have something good to report.

Until now, there are people who have sucked the blood of the members by using their positions as regional leaders and so on without any achievements of their own—no witnessing results of their own—and who spend public money as they please. When there are meetings, they are so glad to come, forgetting what they actually have to do. There are too many who have lived for free in the movement. If you have no achievements, you should not come to my meetings. If you do not have anything to report, do not come. Do you understand? Do not even greet me. I will not receive your greetings any more. What good is it? I have given you everything I can give you. Since I entirely understand God's will, I do not even pray. I have never really prayed for the past twenty-four years. Why should I pray when I understand everything? What should I ask for when I am given everything? Mother must have thought of me as strange.

In the new age, centering on prayer, I have worked to liberate God's direct-dominion authority by breaking down all that blocks the way. I have overcome them all. But you have not yet done so. Do you understand? For the ocean providence I used to fish from five in the morning until dark. These days, the fishing era is over, so I fish only for a couple of hours. And others also follow me and fish just for a couple of hours when they are supposed to do more. You rascals!

The time to pray "in the name of so and so who has inherited True Parents' realm of victory through the blessing" has passed. Do you understand? Now you say, "I report to you in the name of so and so, a central blessed family." They should no longer be prayers, but reports.

You must have your own good achievements when you report. You cannot just ask for things like a beggar. You have to be able to give proud reports. You cannot pray without any achievements. Do you understand? Those who understand may put down your hands. Now you are laughing. You have been kicked and scared. But have you still laughed? With joy or with sadness? [With joy.] Yes. Yes. Good for you. Good for you.

WITNESSING RESULTS

Pyung Hwa Kim gave a speech in 2008 quoting Father as saying:

Your dignity in the spirit world will be determined by the number of citizens you have brought into the Kingdom of Heaven. They will be your asset, your eternal asset. Now the time has come to take stock of this. The time will come when

millions of people will be witnessed to in a day. The Unification Church has such tremendous potential. Look at the world; how many people are wandering about restlessly, like raving lunatics, agonizing over whether to live or die, questioning life and committing suicide. When you go to spirit world, the only thing that you can be proud of is your witnessing result. In the spirit world your earthly wealth cannot be an object of pride. Moreover, you cannot boast about how much power you possessed in this world. The only thing to be proud of is how many lives you have saved. The question is how many people, transcending your life, how many races you connected to new life. This is your asset. This is your only asset. The purpose of witnessing is to create my second self. When you are doing witnessing, you will feel joy. On the other hand, without witnessing, happiness will not come. I am also carrying on this work because I feel great pain if I don't do it. When I do witnessing, I feel great joy, even when I am being cursed.

Mr. Kim went on to say that we need to:

increase our membership, and also how can we upgrade our leadership?

How can we multiply our human resources, our members, increasing our witnessing result? Not just working on the clouds, how can we bring the practical result of increasing membership? All that America needs now is to increase membership. You and I can agree about how important witnessing is.

Looking at our destiny and responsibility, what comes first? What is our highest priority activity? Always we are so busy doing projects. I am also so busy, coming and going, back and forth, always working on something. But always we feel empty. What is the most important thing in our family? Without children, even a loving couple feels empty. What do we really need in America? We need children. Multiplication, not just happy being busy. Without spiritual children, there is no spirit at all, no excitement.

Everybody knows witnessing is not easy. The highest priority is witnessing, but it is not easy. We have to break through and bring results. This is our destiny, but still I know nothing. I don't know your way of thinking, your lifestyle, your strong points, or your weak points.

We have to share the *Divine Principle* with people. That is the essence of what touches peoples hearts. Our programs make it easier for them to understand the Principle. Without the *Divine Principle*, the fish will go away. How to give the *Divine Principle*

to their hearts, to their spirits—that is very important. Everything comes from the *Divine Principle*. How much do we love the *Divine Principle* book and practice *Divine Principle* lectures? At least all our blessed central families must be *Divine Principle* lecturers. You have to give a *Divine Principle* lecture once a day. If you don't have a guest, give a lecture to your children. That is the authority and duty of blessed central families. Practice from today. Divine love, *Divine Principle*. Reading the *Divine Principle* is a good lecture, actually. Everything starts from *Divine Principle* study. I can testify to this.

Let's make sure our families study Father's words that give an exciting new paradigm for the family and let's study other good books on the patriarchal family. I encourage every Unificationist brother to buy Aubrey Andelin's *Man of Steel and Velvet* and for him to give and teach this book to his sons. I hope that every Unificationist sister will have Helen Andelin's books in her home and have their daughters and daughters-in-laws study them. Mrs. Andelin's book *Fascinating Womanhood* would make an excellent gift to those you love. I cannot express in words how thankful I am that a blessed sister gave my wife a copy of *Fascinating Womanhood*. My wife had so many copies in our home that she was giving away to friends that I decided to read it. Then I discovered that Helen's husband had a book for men called *Man of Steel and Velvet*. These books changed my life and they have helped millions of people.

An excellent book that helps men understand how to be godly patriarchs is Philip Lancaster's *Family Man, Family Leader*. A great book that teaches how a woman is to follow, obey and submit to her husband is Elizabeth Rice Handford's wonderful book: *Me? Obey Him?: The Obedient Wife and God's Way of Happiness and Blessing in the Home*. Nancy Wilson does a magnificent job of explaining submission for women in her audio CD set titled *Women & Marriage* that you can order at Canon Press. Their website is: www.canonpress.org. Carolyn Mahaney has excellent audio CDs on being a godly wife. You can buy her CDs at Sovereign Grace Ministries. Their website is sovereigngraceministries.org. She has a tape series titled "To Teach What Is Good (Titus 2)". The eighth tape is about submission titled "Being Subject to My Husband." I highly recommend this CD and all her other CDs. Study every book on godly patriarchal marriages and families you can find. I give a few titles in my suggested reading list at the end of my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon*. I've listed some of them below.

The key to achieving results in witnessing is patriarchy. If men in their homes will take leadership in teaching the *Divine Principle* to their children and then teaching outside people the *Principle* we will grow. Getting men to witness and teach can only happen when men are strong spiritually. Patriarchal men are strong spiritually. I list 10 practical things Unificationists must do to fulfill the Three Blessings in my book *Practical Plan for World Peace: Unificationism—The Teachings of Sun Myung Moon*. Two of the ten values are homeschool and homechurch. Men need to make their homes a school of love where the *Divine*

Principle book and other good books are studied. But men need to understand that they must do all 10 of the commandments I write of if they are to be successful in witnessing to their families and to their neighbors. They have to live as trinities and if necessary find employment that will enable them to work with their teenage sons. I think it would be best if the trinity of men worked together. I seriously think that men should not be alone and women should not be alone. We should always work as a team. The lone ranger or lone wagon way of life is a recipe for disaster. Father wants results. He wants a million members. This means millions of people need to hear the *Principle* and they need to read and see Unificationists living a godly lifestyle. The cornerstone of a godly lifestyle is godly patriarchy.

CONCLUSION

The primary role of a man is to protect women and children. Adam was ignorant and irresponsible. He did not protect Eve. The root cause of the world's problems is the Fall of Man where a man did not take care of a woman. I challenge Unificationists to become absolutely united on the divine principle of godly patriarchy in the home, church and society and teach this core value of God to all of mankind. Peace of mind, peace in the home and world peace will come about when men become godly patriarchs.

Suggested Reading List

Man of Steel and Velvet by Aubrey Andelin
Fascinating Womanhood by Helen Andelin
Family Man, Family Leader by Philip Lancaster
The Surrendered Wife: A Practical Guide to finding Intimacy, Passion and Peace with a Man by Laura Doyle
All About Raising Children by Helen Andelin
The Socialization Trap by Rick Boyer
Home Educating With Confidence by Rick Boyer, Marilyn Boyer
The Hands-On Dad by Rick Boyer
Yes, They're All Ours: Six of One, Half a Dozen of the Other by Rick Boyer
The Way Home: Beyond Feminism, Back to Reality by Mary Pride
All the Way Home: Power for Your Family to Be Its Best by Mary Pride
Creative Counterpart by Linda Dillow
Liberated Through Submission by Bunny Wilson
The Power of the Positive Woman by Phyllis Schlafly
The Power of the Christian Woman by Phyllis Schlafly
The Stay-At-Home Mom by Donna Otto
Missing from Action: A Powerful Historical Response to the Crisis Among American Men by Weldon Hardenbrook
The Essence Of Feminism by Kirsten Birkett
Manhood Redux: Standing Up To Feminism by Carlton Freedman
Back to Patriarchy by Daniel Amneus

Home by Choice: Raising Emotionally Secure Children in an Insecure World by Brenda Hunter
Domestic Tranquility: A Brief Against Feminism by Carolyn Graglia
Me? Obey Him?: The Obedient Wife and God's Way of Happiness and Blessing in the Home by Elizabeth Rice Handford
The Fruit of Her Hands by Nancy Wilson
Women & Marriage (audio CD) by Nancy Wilson
To Teach What Is Good (Titus 2) (audio CD) by Carolyn Mahaney
What's a Girl to Do? (audio CD) by Douglas W. Phillips
The Blessed Marriage (audio CD) by Douglas W. Phillips
Rebuilding a Culture of Virtuous Boyhood (audio CD) by Douglas W. Phillips
How Modern Churches Are Harming Families (audio CD at www.visionforum.com) by John Thompson
Appeal vs. Rebuke: Responding to Sinful Authorities (audio CD) by Sid Galloway
Help Husbands & Wives Communicate as One Without Erasing Role and Rank (audio CD at www.soundword.com) by Sid Galloway
I Kissed Dating Goodbye by Joshua Harris
Boy Meets Girl: Say Hello to Courtship by Joshua Harris
I Kissed Dating Goodbye video series formerly titled "Searching for True Love" by Joshua Harris
Created To Be His Help Meet: Discover How God Can Make Your Marriage Glorious by Debi Pearl

Suggested Audio-Visuals

DVD

1. *21st Century Patriarchs* by Colin Campbell (www.aboverubies.org)
2. *Dominion, Reformation, and the Family Business* by Geoff Botkin (www.visionforum.com)
3. *Gender Matters: A Discussion on the Roles of Men and Women At Home and In the Church* by Russell Moore (www.cbmw.org)
4. *Fathers and Son: Living the Fifth Commandment—Four Messages from the Highlands Study Center Generations 2006 Conference—The Prodigal Father: Reflecting Our Heavenly Father's Love and Forgiveness* by Doug Phillips (www.visionforum.com)
5. *Financial Freedom Seminar* by Jim Sammons (www.IBLP.com)
6. *Maxed Out* (www.maxedoutmovie.com)
7. *In Debt We Trust* (www.indebtwetrust.com)
8. *Creative Models for Raising Capital without Debt Bondage* by Wade Myers (www.visionforum.com)
9. *Fathers and Sons Working Together* by Scott Brown (www.visionforum.com)
10. *Getting the Big Picture* by Douglas Phillips (www.visionforum.com)
11. *Seven Bible Truths Violated by Christian Dating* by S.M. Davis (www.solvefamilyproblems.com)
12. *The Return of the Daughters* by Anna Sophia and Elizabeth Botkin

13. *Back to Patriarchy* by Phil Lancaster (part of series titled *Building a Family That Will Stand from Vision Forum* (www.visionforum.com))
14. *Demographic Winter: the Decline of the Human Family* (www.demographicwinter.com)
15. *Marriage God's Way* by Michael Pearl (www.nogreaterjoy.org)

AUDIO CD

1. *The Making of a Patriarch* by Colin Campbell (www.aboverubies.org)
2. *Success or Failure: Where Are You Headed?* By Christopher Maxwell (www.Titus2.com)
3. *Preparing Sons to Provide for a Single-Income Family* by Steve Maxwell (www.Titus2.com)
4. *Rebuilding a Culture of Virtuous Boyhood* by Douglas W. Phillips (www.visionforum.com)
5. *Manager of His Home* by Steve Maxwell (www.Titus2.com)
6. *Sports: Friend or Foe?* by Steve Maxwell (www.Titus2.com)
7. *Anger: Relationship Poison* by Steve Maxwell (www.Titus2.com)
8. *The Best of the 2006 Entrepreneurial Bootcamp (20 Compact Discs)* (www.visionforum.com)
9. *Making Wise Decisions About College and Life After Home School* by Doug Phillips (www.visionforum.com)
10. *Hollywood's Most Despised Villain* by Geoff Botkin (www.visionforum.com)
11. *What to Expect from a Twelve-Year-Old* by S.M. Davis (www.visionforum.com)
12. *Women and Children First: The Extraordinary Legend, Legacy, and Lessons of the R.M.S. Titanic* by Douglas Phillips (www.visionforum.com)
13. *Equipping Men for Leadership in the Home and Church* by Scott Brown (www.visionforum.com)
14. *A Biblical Vision for Multi-Generational Faithfulness* by William Einwechter (www.visionforum.com)
15. *Sleeping Beauty and the Five Questions: A Parable about the Hearts of Fathers and Daughters* by Douglas Phillips (www.visionforum.com)
16. *Father & Daughter Retreat 2007* by (www.visionforum.com)
17. *Rebuilding a Culture of Virtuous Boyhood: Raising Boys to be Godly Men of*
18. *Courage* by Douglas Phillips (www.visionforum.com)
19. *Give Me Your Heart, My Son: The Very Best of the Vision Forum Father/Son Retreats* (www.visionforum.com)
20. *Manliness* by Douglas Phillips (www.visionforum.com)
21. *The Patriarchal Vision* by Doug Phillips (part of series titled *Building a Family That Will Stand* from Vision Forum (www.visionforum.com))