

Virginia Christian Alliance

Promoting Biblical Values in Today's World

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Virginia Moms, This Is Your Moment: Reclaim Faith, Family, and Freedom in Virginia Beach!

JUNE 26, 2025

CATEGORIES: GOD ORDAINED FAMILY

TAGS: GOD ORDAINED FAMILY



The Battle for America Begins at the Kitchen Table

What if the next revival of faith and liberty doesn't start in Congress—**but around your dinner table?**

That's the conviction behind **Moms for America**, a powerful grassroots movement helping mothers across the nation defend biblical values, influence their schools, and raise the next generation of patriots. Now, **Virginia moms** have a unique opportunity to join the fight in person.

Moms for America – Virginia Summit

Date: Friday, August 1, 2025

Time: Registration at 8:00 AM | Program 9:00 AM – 3:00 PM

Location: Regent University Library

1000 Regent University Drive

Virginia Beach, VA 23464

Details & Registration:

<https://momsforamerica.us/wp-content/mfa-events/MFA-VA-Summit-flyer.pdf>

Join moms across Virginia to stand for faith, family, and freedom.

On Friday, August 1, 2025, **Moms for America** is hosting its one-day **Virginia Summit at Regent University Library in Virginia Beach**. If you've ever wondered how to get more involved—or felt overwhelmed by the cultural chaos—this summit is your chance to regroup, recharge, and reengage.

A Day to Reclaim What Matters Most

This summit isn't just another conference. It's a rallying cry for moms in Virginia who refuse to surrender their children, faith, or future to cultural decline. Attendees will hear from:

- Kimberly Fletcher, founder and president of Moms for America
- Juleen Jackson, lead Cottage Meeting Instructor
- Dr. Kelly Kohls, founder of the National Schoolboard Leadership Council

These seasoned voices will equip and encourage moms to engage with local school boards, build strong communities, and restore the biblical foundations of family and freedom.

The Momentum Is Real — Now It's Your Turn

Fresh off Debbie Kraulidis' bold appearance on *United Patriots Uprising with Gary Binford*, Moms for America is surging forward—equipping mothers to confront cultural chaos with conviction and courage.



“From interviews with President Trump to mobilizing moms for school board impact, this is a movement of liberty-loving, Bible-believing patriots.”

— Read: **Moms for America: Defending Faith, Family, Freedom**

If you believe the fight for America starts at home, then **Virginia Beach is where you belong this August.**

Get Connected. Be Equipped. Lead Boldly.

The world may expect moms to retreat. But **heaven is calling them to rise.**

Tina Descovich Draws a Line for Parental Rights with Moms for Liberty

JUNE 22, 2025

CATEGORIES: GOD ORDAINED FAMILY

TAGS: GOD ORDAINED FAMILY, PARENTAL RIGHTS, UNITED PATRIOTS UPRISING WITH GARY BINFORD



The battle for America’s children is raging—and Tina Descovich, co-founder and CEO of Moms for Liberty, has made it clear: she’s not backing down. In this episode of *United Patriots Uprising*, host Gary Binford speaks with Descovich about what it takes to defend parental authority, resist state indoctrination, and restore the God-given right of parents to direct their children’s upbringing.

What began as a handful of concerned school board members in Florida has become a nationwide grassroots movement. With over 320 chapters in 48 states, Moms for Liberty is helping restore what decades of government overreach and apathy have stripped away.



Moms For Liberty CEO Tina Descovich Draws A Parental Rights Line In The Sand
<https://youtube.com/watch?v=3gU7B5IU3ks>



Moms Taking the Stand the Government Fears

Descovich describes how the erosion of parental rights crept in over years—through policy changes, security restrictions, and agenda-driven curriculum. As mothers were pushed out of classrooms, radical ideologies moved in. Now, from pronoun mandates to gender secrecy, parents are waking up to find their rights stripped—and their children reprogrammed.

From School Boards to National Leadership

With President Trump's support and federal policy reversals now underway, Moms for Liberty has gone from local outrage to national influence. But Descovich reminds us: the real work happens at the school district level. From FOIA requests to textbook reviews, every parent can (and must) re-engage.

Spiritual Warfare Is Real

Descovich shares disturbing details of the spiritual and political attacks the movement has faced—from FBI intimidation to witches casting spells. But she remains anchored in faith, and standing firm. Her call to action is clear: "Hell can come at us. We don't care. It's our kids."

Trump's Executive Orders and the Future of Education

President Trump's move to dismantle the Department of Education and return power to the states isn't the end—it's a call to action. Moms for Liberty is preparing for deeper local engagement, knowing that federal retreat only heightens the need for parental vigilance in every county.

Key Takeaways:

- Parental rights are being undermined by state and federal agencies nationwide.
- Moms for Liberty empowers parents to engage policy at the local level.
- The movement has endured spiritual warfare, cyberattacks, and slander.
- Psalm 91 provides a spiritual anchor in the face of evil and fear.
- President Trump's support has elevated parental rights on the national stage.

Learn More and Get Involved:

Website: momsforliberty.org

Find a Chapter or Start One: Use the county map to connect locally.

Follow on Social: @Moms4Liberty on all major platforms

New Podcast: *The Fire of Liberty*, streaming live Wednesdays at 10 AM

Support the Mission: Join, volunteer, or donate at MomsForLiberty.org

Find Gary Binford Online:

YouTube Channel: [@garybinford1969](https://www.youtube.com/@garybinford1969)

Podcast Archive: [United Patriots Uprising](#)

Social Media:

- X: [@gary_binford](https://twitter.com/gary_binford)
- Facebook: [Gary Binford](#)
- Truth Social: [@GaryBinford](#)

Scripture Reminder: *“He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.”* (Psalm 91:1)

Don't do nothing. Now is the time to defend your family. Stand firm in truth. Speak boldly in love.

Faith, Justice, and the Fight for Children: A Christian Response to Philip Zodhiates' Story

DECEMBER 12, 2024

CATEGORIES: GOD ORDAINED FAMILY



The story of **Philip Zodhiates**, chronicled in his own words and shared during this episode of the EZ Conversations Podcast below, underscores the critical intersection of faith, justice, and the call to protect the vulnerable. His harrowing journey through legal battles and imprisonment highlights a broader spiritual and cultural battle—one that seeks to challenge the moral fabric of society and the protection of children.



A Deep Dive into Faith, Injustice, and Child Protection

<https://youtube.com/watch?v=DZTYREKa3mU>



As Christians, Philip's story is a clarion call to stand firm on biblical principles, even when facing threats, persecution, or imprisonment. Below, we examine Philip's journey, its broader societal implications, and how Christians can respond with courage and conviction.

Faith as the Cornerstone in Life's Trials

Philip Zodhates' unwavering faith in Jesus Christ was the foundation that sustained him through unjust trials, imprisonment, and ongoing legal battles. His journey is a powerful reminder of John 16:33: *"In this world, you will have trouble. But take heart! I have overcome the world."*

- **Standing Firm Amid Persecution:** Philip's story recalls the experiences of biblical figures like Joseph, Daniel, and Paul—men who were falsely accused yet held steadfastly to their faith. Like them, Philip understood that his suffering was not in vain but served a divine purpose.
 - **Supernatural Strength Through the Holy Spirit:** Throughout his ordeal, Philip relied on the Holy Spirit to give him the strength to endure injustice. As John 14:26 assures us: *"The Helper, the Holy Spirit, whom the Father will send in My name, will teach you all things and bring to your remembrance all that I have said to you."*
-

The Call to Protect the Vulnerable

At the heart of Philip's case is his courageous decision to aid Lisa Miller in fleeing with her daughter to protect the child from alleged abuse. His actions exemplify the biblical mandate to defend the innocent and the powerless.

- **A Biblical Mandate:** Proverbs 31:8-9 commands us: *"Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy."* Philip's intervention highlights the responsibility of Christians to act when systems of justice fail to protect the vulnerable.
 - **Societal and Legal Failures:** The suppression of credible evidence of abuse in Lisa Miller's case by both state and federal courts exposes the erosion of moral safeguards for children. Philip's story reveals a chilling trend: the prioritization of ideology over the safety and well-being of the most defenseless.
-

The Alarming Implications of the Zodhates Case

As Philip Zodhiates himself has warned, his ongoing civil trial is more than a personal legal battle—it represents a pivotal moment in the fight to protect children from exploitation and abuse.

- **The Southern Poverty Law Center's (SPLC) Role:** Philip's account exposes the SPLC as not only bankrolling the civil suit against him but also promoting agendas that threaten to normalize adult-child sexual relationships. The SPLC's vast resources and influence have been wielded to suppress evidence of abuse while vilifying those who defend children.
- **A Precedent-Setting Case:** The implications of this trial extend far beyond Philip. If the SPLC succeeds, the case could set a dangerous precedent for legitimizing pedophilia and dismantling religious and moral defenses against such exploitation. As Philip cautions, this is a global issue, with organizations like the United Nations and Planned Parenthood International advancing policies that weaken protections for children.
- **The Threat to Religious Freedom:** The concerted effort to label Philip's actions as a "hate crime" because of his faith underscores a broader agenda to criminalize Christianity. Standing on biblical principles in the face of such opposition is both a challenge and a necessity for today's believers.

Lessons from Philip's Prison Journey

Philip's imprisonment was not a defeat but an opportunity to glorify God and minister to others. His experience mirrors the Apostle Paul's encouragement in Philippians 1:12: *"Now I want you to know, brothers and sisters, that what has happened to me has actually served to advance the gospel."*

- **Ministry Behind Bars:** During his time in prison, Philip led Bible studies, counseled fellow inmates, and shared the hope of the Gospel. His faithful witness transformed lives and fulfilled Jesus' Great Commission (Matthew 28:19).
- **Embracing Suffering with Joy:** Philip's refusal to succumb to bitterness exemplifies James 1:2-4: *"Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance."* His story challenges believers to trust in God's sovereignty, even in the darkest seasons.

A Call to Action: Defending Truth and Justice

Philip Zodhiates' story is not just an account of personal endurance but a rallying cry for Christians to rise in defense of justice, morality, and the protection of children. Here's how we can respond:

1. **Stand Firm on Biblical Principles:** As Ephesians 6:13 urges, *"Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground."* Refuse to compromise your faith, even under threat of legal persecution or imprisonment.

2. **Expose and Oppose Harmful Agendas:** Educate yourself about the SPLC's actions and broader cultural movements that threaten children's safety. Share this information with your community and confront these issues with truth and love (Ephesians 4:15).
 3. **Support Financially and Spiritually:** Philip's legal battles have drained resources. **Donate to efforts like 419Fund** to aid those on the frontlines of defending children and religious freedom. Above all, commit to regular prayer for Philip, his family, and others facing persecution.
 4. **Advocate Boldly:** Write to legislators, media outlets, and community leaders, urging them to speak out against the normalization of harmful ideologies. Silence is complicity—let your voice be heard.
 5. **Raise Awareness:** Share Philip's story and the alarming implications of his case through social media, church groups, and other platforms. As Philip himself has said, the strength of darkness lies in its secrecy—let's bring these issues to light.
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A Call to Courage

Philip Zodhiates' journey is a powerful testament to the cost of standing for righteousness in a fallen world. His unwavering faith, sacrificial actions, and bold defense of biblical principles remind us of our calling as Christians to be the light in dark places.

As threats to morality and religious freedom grow, let us take heart in the promise of Romans 8:28: *"And we know that in all things God works for the good of those who love him, who have been called according to his purpose."* May we remain vigilant, prayerful, and courageous, trusting in God's ultimate justice and plan.

The author generated this text in part with GPT-3, OpenAI's large-scale language-generation model. Upon generating draft language, the author reviewed, edited, and revised the language to their own liking and takes ultimate responsibility for the content of this publication

Related VCA posts on Philip Zodhiates:

- **Linda's Lessons Learned: Christian Persecution in Virginia by Linda Wall, March 2018**
- **Linda's Lessons Learned: Please You Send Three Postcards for Philip? April 2018**
- **Breaking News: Another Christian in America Headed to Prison August 2018**
- **Virginia Businessman Goes to Prison for Being a Christian, December 2018**
- **Punishing Christians in America Through Imprisonment, March 2019**
- **Southern Poverty Lawsuit Against Child Protectors Could Set Precedent for Normalizing Adult-Child Sex, September 20, 2023**

Where Did We Go Wrong?

DECEMBER 6, 2024

CATEGORIES: GOD ORDAINED FAMILY

TAGS: GOD ORDAINED FAMILY, TRADITIONAL FAMILY VALUES



Biblical Parenting v. Technocracy

By J. Jeff Toler for Shenandoah Christian Alliance j.toler@sca4christ.org

It's a well-established fact that computer tech moguls have always had serious misgivings about allowing their own children to spend time on the smart phone or tablet.

In an updated January online article for **CRM.ORG** titled, *Bill Gates & Steve Jobs Limited Screen Time for Their Kids*, **Christopher Sirk** writes, "Tech entrepreneurs, **Bill Gates** and **Steve Jobs**, restricted their children from using the same tech gadgets they created." **Read it here online.**

"It is actually quite well known (at least in the tech industry) that these two tech moguls didn't allow their children to own cell phones till they reached a specific age."

In another article appearing in the UK's **Mirror online**, describes how Gates delayed his own kids' use of cell phones. **Read it here online.**

This is evidence that shows these two at least, knew something too many of us didn't at the time. I suppose that is understandable, and maybe we can even be excused for our carelessness with

giving our own kids the tools to explore what arguably any parent could have known was forbidden territory for a child: a modern day “Pleasure Island” if you will.

Sure, Pinocchio was just a wooden toy that magically became a real boy, and sure, Geppetto was just a lonely old toymaker that only wanted to be father to a real boy. But even Disney’s liberalized version of the original story by **C. Collodi** (Carlo Lorenzini) reminds us that both Pinocchio and Geppetto find themselves in such terrible misadventures because their innocence simply didn’t prepare them for the cruelty of others.

Originally a serialized morality story published in mid-nineteenth century Italy, Pinocchio could still teach us much about the timeless truths for today. Or at least they should be true. Growing up, my mom and dad told me not to take anything from a stranger or even to talk to one.

My parents didn’t have an app to locate where I was, or any real way to know what I was doing. They *trusted* me to keep out of trouble and for my part, I was usually smart enough to avoid it. Usually. As I was growing up, I knew Mom and Dad weren’t there just to be my friends, and grant me my wishes.

They could be dictatorial at times, but I would eventually realize that was how I would learn to be both independent *and* responsible. It’s not like this anymore for kids in these present times.

Too many parents today are not willing to be the parents their kids instinctively want and desperately need them to be.

In a recent podcast, “*The Biggest Mistakes Parents Make Today*,” **Andrew Klavan** interviewed **Dr. Leonard Sax**, MD, PhD. **Watch it on YouTube here**. He is the author of “*The Collapse of Parenting: How We Hurt Our Kids When We Treat Them Like Grown-Ups*.” **It’s available on Amazon now**.

Sax has earned his chops and knows what he’s talking about when it comes to parenting. He graduated Phi Beta Kappa from the Massachusetts Institute of Technology (MIT) *at the age of 19*, and then went on to the University of Pennsylvania, where he earned both a PhD in psychology, and an MD.

Upon completing a three-year residency in family practice in Lancaster, Pennsylvania. Dr. Sax began a family practice in Maryland, just outside Washington DC.

Sax says what’s missing in today’s culture is the authoritative parent, saying, “Many of these problems can be tied directly to parents and in their failure to exercise their authority.”

The emphasis of his book is on empowering parents to do their job—especially parents of faith. He cites Deuteronomy 6 and Proverbs 16. He claims, “There’s so clear messages of scripture that is your job as a parent if you are a parent of faith. If you are a Jewish or a Christian parent, you are called to do this.”

He has developed a presentation for parents called **Evidence-Based Parenting**, which could also be called biblical parenting because the evidence of the longitudinal cohort studies show that the authoritative parent’s kids have the best outcomes. Please open the link—you won’t regret it.

Let’s be honest, the lack of biblical, authoritative parenting has produced a generation of pretty messed up kids.

Klavan tells us he interviewed **Jonathon Haidt** who believes that smart technology is the underlying cause for generational ills. He says as much in his 2024 New York Times bestseller, *The Anxious Generation: How the Great Rewiring of Childhood Is Causing an Epidemic of Mental Illness*. But for Sax it’s missing an important caveat.

We learn that not all countries are experiencing most of the serious issues that are unique to the English speaking countries in the western world like the US, UK, Canada, and Australia for example. So, you may be asking, why is that? The answer is found in the descriptor, because these are *English-speaking* countries.



Leonard Sax, PhD, MD

Sax explains that for parents today, generational wisdom has been replaced by the so-called advice from the new authorities like those at the New York Times. And it’s also found online in places like TikTok, Instagram, and all of the popular social media.

He draws a parallel with the relationship of malaria and *Anopheles* mosquito with disrupted families. You see, smart phones and social media are *vectors*, as is the mosquito. They don’t cause malaria, they *spread it*. The malaria pathogen is the *causal agent*. What is the causal agent for increased anxiety, depression and even gender confusion and our student age kids? Wait for it.

The spread of American popular culture

This is a drum I have been banging for quite some time now if you have been reading me for any length of time—and paying any attention.

- *“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden” —Matthew 5:13-14*

If we know the causal agent for the steady, precipitous decline of the American family, and the terminal illness of bad parenting is American popular culture, do we intervene with the eternal life saving vaccine of truth found in the Gospel or not? If we do, *how* do we do it?

The creation mandate calls Christians to cultural engagement. Some say that Christians should:

- Live in the midst of their cultural contexts
- Seek to steer cultural realities toward Christ
- Understand culture and speak its language
- Identify culture’s true desires
- Show how Christ is the only one who can fulfill those desires

We just saw something take place that is unique in the modern era of American politics. Finally, we hope, something is clearly emerging from the repudiation of the current brand of American popular politics. Enough people said, “Okay, why not just reject the message we’ve been receiving for so long? It’s making us sick.”

Stopping the causal effect of malaria requires vector controls like long-lasting insecticidal nets and medicinal interventions.

Stopping the causal effect of American popular culture on families—certainly its most sickening pathologies—is going to include the control of its most powerful vectors.

Agree or not, the Gospel message is by far the most effectual remedy.

Traditional Family Values Part 4: The Universal Institution of Marriage

JULY 11, 2024

CATEGORIES: GOD ORDAINED FAMILY

TAGS: 12 PART TRADITIONAL FAMILY VALUES, GOD ORDAINED FAMILY



In our previous discussions, we explored **traditional family values** and the biblical foundation of marriage. We examined how marriage contributes to human happiness. This week, we will examine the universal institution of marriage. We will explore its significance across various cultures and history. We will discuss the current decline of marriage in modern society. Finally, we will cover the biblical perspective on marriage's necessity and purpose for Christians.

Marriage Across Cultures and History

Marriage has been a universal institution since the dawn of civilization, transcending cultures, religions, and periods. Historically, marriage has been recognized as a vital social contract that promotes stability, continuity, and the well-being of society. Across different cultures, marriage has taken various forms, but its core purpose has remained consistent: to unite individuals in a committed, lifelong partnership.

Hebrews 13:4 states, “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” This verse highlights the sanctity and honor of marriage as a divine

institution. Despite cultural differences, marriage has always been regarded as a sacred and honorable bond.

Historically, societies have relied on marriage to maintain social order and stability. For example, in ancient Rome, marriage was essential to continue the family line and transfer property and social status. In traditional African cultures, marriage was a communal affair, with families and communities playing significant roles in arranging and supporting the union. These cultural practices underscore the importance of marriage in creating a stable and cohesive society.

The Decline of Marriage in Modern Society

Despite its historical significance, marriage is facing a decline in modern society. According to the U.S. Census Bureau, the percentage of married households has steadily decreased over the past few decades. In 1960, 72% of American adults were married; by 2020, that number had fallen to just 50%. This trend is not unique to the United States; many countries worldwide are experiencing similar declines in marriage rates.

The decline of marriage has significant implications for society. Research shows that married individuals generally experience better physical and mental health, higher economic stability, and greater life satisfaction than their unmarried counterparts. The decline in marriage rates is associated with an increase in cohabitation, single-parent households, and births outside of marriage, all of which can adversely affect societal stability and the well-being of children.

A comparison with historical norms reveals the stark contrast between past and present attitudes toward marriage. Historically, marriage was seen as a necessary and desirable institution for the well-being of individuals and society. Today, however, the emphasis on individualism and personal fulfillment has devalued marriage as a societal cornerstone.

Impact on Institutions, Governments, and Children's Welfare

Marriage plays a crucial role in the functioning of various societal institutions, including the family, education, and the economy. Stable marriages contribute to the stability of these institutions by providing a supportive environment for individuals to thrive. Governments also recognize the importance of marriage and often implement policies to support and encourage it, such as tax benefits for married couples and family support programs.

The decline of marriage particularly impacts children's welfare. Research consistently shows that children raised in stable, two-parent households fare better in terms of academic achievement, emotional well-being, and social behavior than those raised in single-parent or cohabiting households. The presence of both a mother and a father provides a balanced environment that promotes the healthy development of children.

Is It Necessary for a Christian to Marry?

What is the purpose of marriage? The Bible has a lot to say about this topic. Since the first marriage was between the first man and the first woman, it is assumed that marriage is God's will for most people. It was instituted to dispense innocence and is a holy institution. The first reason that the Bible gives for the existence of marriage is simple: Adam was lonely and needed a helper (Genesis 2:18). This is the primary purpose of marriage—fellowship, companionship, and mutual help and comfort.

Purpose of Marriage

Marriage creates a stable home where children can grow and thrive. The best marriage is between two believers (2 Corinthians 6:14). They can produce godly offspring (Malachi 2:13–15). In Malachi, God tells the Israelites He will not accept their offerings because they have been unfaithful to the wives of their youth. This shows how much God cares about keeping the marriage intact. He tells them He seeks “godly offspring.”

This passage is puzzling and has several interpretations. First, godly offspring may be the purpose of marriage. Second, a good marriage between two godly people produces godly children. Third, God wanted the Israelites to stay faithful to their wives. Fourth, leaving their wives for foreign women produced ungodly offspring due to idolatry. Fifth, God seeks His offspring (the people) to exhibit godliness through faithfulness. In any interpretation, we see a common theme: the children of faithful people tend to be loyal, too.

The Sanctifying Power of Marriage

Not only does marriage teach children how to be faithful and give them a stable environment to learn and grow, but it also sanctifies both marriage partners when they submit to God's law (Ephesians 5). Every marriage has difficult moments or dynamics. When two sinful people try to create a life together, they must submit to God's command to love each other as God has loved us—selflessly (1 John 3:16).

Our attempts to follow God's commands in our strength tend to fail. That failure tends to make the believer more aware of his dependence on God and more open to the Spirit's work in him, which tends to result in godliness. Godliness helps us to follow God's commands. So, marriage benefits the one trying to live a godly life; it helps scrub the heart clean of selfishness and other impurities.

Marriage as Protection Against Sexual Immorality

Marriage protects individuals from sexual immorality (1 Corinthians 7:2). The world is rife with sexual images, innuendo, and temptations. Even if a person doesn't pursue sexual sin, it pursues them, making it hard to escape. Marriage provides a healthy place to express sexuality, avoiding severe emotional and physical damage from casual, non-committed sexual relationships. God created marriage for our good (Proverbs 18:22) to make us happy, promote a healthier society, and produce holiness.

Marriage beautifully represents the relationship between Christ and His church. The body of believers, the Church, is collectively called the bride of Christ. As the Bridegroom, Jesus gave His life for His bride "to make her holy, cleansing her by the washing with water through the word" (Ephesians 5:25–26). His selfless act provides an example for all husbands. At the second coming of Christ, the Bridegroom will unite with the church. The official "wedding ceremony" will take place, and the eternal union of Christ and His bride will be actualized (Revelation 19:7–9; 21:1–2).

Conclusion

Marriage has been a pillar of societies across cultures and history. Despite declining rates, its importance remains vital. Marriage stabilizes societal institutions and benefits individuals' and children's development. Let us uphold marriage and foster a society that values and supports this union.

Call to Action

As we reflect on marriage's universality and significance, let us commit to upholding and promoting it. By doing so, we honor God's design for marriage and contribute to society's stability and well-being. Let us pray for strength and wisdom to navigate modern society's challenges while adhering to timeless principles of marriage.

SERIES LINK

References

- Pew Research Center. "The Decline of Marriage and Rise of New Families." **Link**
- The Heritage Foundation. "Marriage: What It Is, Why It Matters, and the Consequences of Redefining It." **Link**

The Daily Skirmish – Joe Biden Escalates War on Parents

APRIL 26, 2023

CATEGORIES: GOD ORDAINED FAMILY

TAGS: GOD ORDAINED FAMILY



Joe Biden announced in a **campaign video** he is running for reelection in 2024. The video talked a lot about ‘rights’, but parental rights were not mentioned. There’s a reason for that. Joe Biden doesn’t believe in parental rights. He thinks children are state property.

He **said** this week, “There’s no such thing as someone else’s child.... Our nation’s children are all our children.” It was as revealing a moment as when Terry McAuliffe, failed Democrat candidate for governor in Virginia in 2020, **said** in a debate, “I don’t think parents should be telling schools what they should teach.” It cost him the election and rightly so.

Joe Biden’s words are backed up by action. Just recently:

- he announced a plan in his State of the Union address to provide **universal pre-K education** for 3- and 4-year-olds. Apparently, 12 years of public school isn’t enough to indoctrinate kids and alienate them from their parents.
- his Education Department went after a school superintendent in Texas who removed **sexually explicit books** from school libraries. It kills me how the Left pushes pornography on school kids, then turns around and accuses anyone who objects of being against free speech or, as Biden put it in his campaign video, engaging in “banning books”.
- Biden’s Justice Department put a father who objected to sexually explicit books in his children’s school library in Chicago on a terrorist **watch list**, which he only discovered when he tried to board a flight.
- Biden’s CDC is pushing **LGBT indoctrination** in schools and providing professional development tools to teachers on how best to do it.
- Biden’s “HHS, under the guise of ‘gender affirming care,’ now promotes medical interventions such as drugs designed to block puberty, opposite-sex hormones to transition

children — both of which do not have FDA approval for use in children’s gender care — and even surgical interventions to remove or alter the gender specific anatomy,” a **letter** from a congresswoman said. The letter seeks more information about the use of federal funds to push this agenda and to pay for gender transitioning surgery for children.

- HHS Assistant Secretary Rachel Levine, a biological male transgender, said gender transitioning children through drugs and surgery will soon be considered **normal** and this has the “highest support” of the Biden administration. A critic points out sex changes had always been an adult topic and the idea of the ‘**transgender child**’ had to be invented for the agenda to be launched. I can’t think of a better way to separate children from their parents than for schools to deliberately induce gender confusion in kids, then keep gender transitioning secret from parents.
- The White House showed its **support** for the juvenile transgender agenda by planning a “Roundtable on Affirming Transgender Kids” on the “Transgender Day of Visibility” last month.
- Biden’s Justice Department celebrated “Transgender Visibility Day” with a webinar, a **warning** to state attorneys general not to interfere with the rights of transgender youth, and opposition to state legislation seeking to ban transgender drugs and surgery for minors.

For those of you who are cool with all this, ask yourself this question: How did the War on Parents work out in the Soviet Union? There, children were definitely state property, completely indoctrinated in school, and encouraged to inform on and **denounce** their parents. The Soviet Union went kaput after 75 years. If the government becomes the parent and children become state property in the U.S., we can expect to last no longer.

Joe Biden was right about one thing in his campaign video. This is, indeed, a ‘battle for the soul of the nation’.

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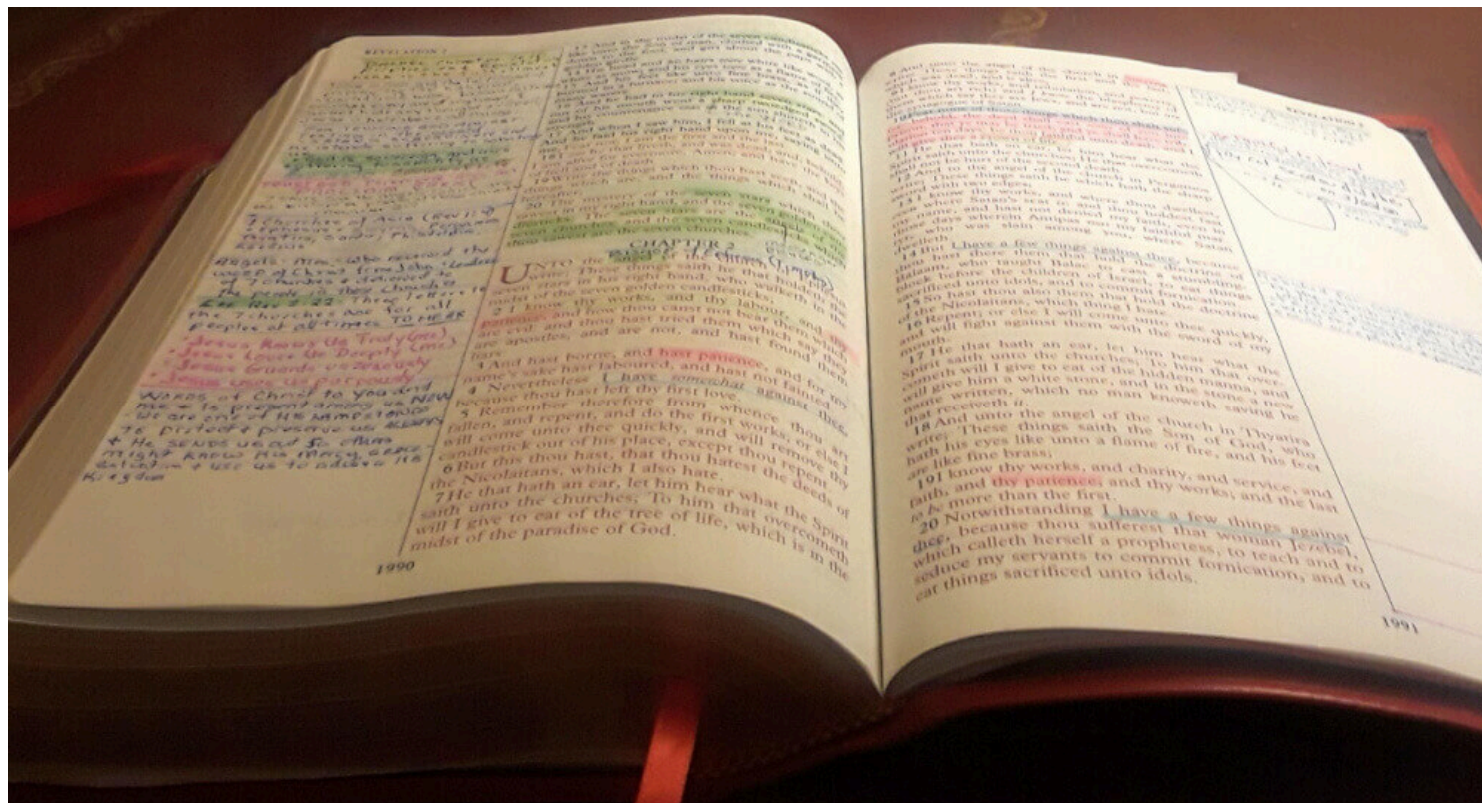
– The 6 Top Stories in One Minute

Celebrate a Biblical Christmas with Your Family

DECEMBER 20, 2021

CATEGORIES: GOD ORDAINED FAMILY

TAGS: BIBLE, FATHERHOOD, GOD ORDAINED FAMILY, GOD'S WORD, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



More treasures can be found in the Christmas narratives than just the gold, frankincense, and myrrh.

Joseph Parker | **The Stand**

The Christmas narratives are simply the Christmas stories found in Matthew chapters 1 and 2 and in Luke chapters 1 and 2. They make up THE Christmas story. It is in these four chapters that we find from God's Word a treasury of grace, wisdom, salvation, and hope that make up the wonderful and blessed story of Christmas.

The narratives that make up the Christmas story are simple yet profound, humble yet glorious, and always full of wonder. They are about normal people, yet filled with wonderful and supernatural events. Here in this story, God invades the earth with His peace, His hope, and His gift of salvation — His Son Jesus Christ.

This Christmas season, consider a few suggestions for you and your family that can greatly bless your observance of Christmas.

During the Christmas season, take time to read Matthew chapters 1 and 2, and Luke chapters 1 and 2. And when you have finished, read them again. And then, when you have finished, read them again. Spend time reading and meditating on them throughout the month of December.

Read them as an individual believer, but also, read them with your family, several times. Parents, have your children take turns and ask each one to read one of the four chapters out loud to you. It's good if you read it to them, but also, let them read it to you. (Very often, they will get more out of it if they read it to you.)

Also, as they read, allow them to stop and ask questions. And typically, they will have questions, possibly many questions. Children's questions are just typically GOOD questions. They help to draw everyone in the family more and more into the Christmas story.

In addition to reading the stories, you can listen to them as well. Listen on a Bible app, an audio Bible, a Bible CD, or Bible DVD. Many times during the Christmas and Advent season, just listen to Matthew 1 and 2, and then Luke 1 and 2. Doing this will bless your socks off!

Also, if your grown children live away (or maybe you're away from your younger children), perhaps you may want to record your voice reading the story on your smartphone and sending it to them. They may keep it for many years as a reminder of your love for them and God's love for us.

So, please, during this Christmas season, make it a high priority to read and meditate on and listen to the Christmas stories — many times. Take time to do this, even in the midst of a time that is busier than many other times of the year.

This is just a very wise family goal even though life is busy. It's always busy. Life does not have a pause button. Yet a family project like this is a great way to “redeem” the time with your family (**Eph. 5:16**).

We would be very wise to learn an important lesson from the wise men of Matthew 2.

In the busyness of their lives, they were wise enough to put their busyness aside. They took much of their time, spent their money, and spent much energy and effort to follow God. They followed the guiding star God provided to come and find the King of the Jews (and the universe) and worship Him and bring Him precious gifts.

Let's you and I, this Christmas, be wise men and women. Let's be wise enough to put aside our “weapons of mass distraction” — our TVs, computers, mp3 players, game systems, cd players, and

cell phones. Let's put aside some of our shopping, and our gift finding, etc. ...and **seek the Christ. And you will always find Him in the Word of God.**

Now some believers may read the Christmas stories once or twice during the Christmas holidays. And that's better than not reading them at all. **But why only nibble on God's Word when Jesus daily invites us to dine on it! (See John 21:12).** Taking time to read and meditate on the Christmas stories throughout the Christmas season will be its own reward. It's a gift you can give to yourself, and to your family — and to Jesus. Let's take the time!

SOURCE: **THE STAND**

Fatherhood and the being of the home

JUNE 20, 2021

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Of its nature, fatherhood has a divine origin and a sacred purpose.

June 15, 2021 (**LifeSiteNews**) — When we speak of *family*, we are dealing with a rich and subtle reality that can be grasped only by reflecting on many experiences and aspects of life. We cannot give a cut-and-dried definition without in some way ignoring the ambiguity and depth of the mystery of what it means to be “kin,” to share blood and culture and love, to live as one-in-many. Gabriel Marcel writes:

Contrary to the persistent humanistic illusion, we have good reason to assert that family relationships, like human matters in general, afford no consistency, no guarantee of solidity. It is only when they are referred back to a superhuman order, which here below we cannot grasp apart from its signs and indications, that their truly sacred character becomes apparent.

In other words, they afford no consistency or solidity if they are severed from the superhuman order that endows them with their sacredness.

In its race to be as liberated as possible, the modern age has forgotten that the most important things in human life are complex and duty-bound. Fatherhood may be the most perfect example of this fact. If we were to reduce paternity to a mere biological episode with a genetic aftermath, it would have very little moral, religious, or transcendent meaning. Calling God “our Father” would be absurd if we limited ourselves to speaking in a physiological way.

To understand what fatherhood means, we must move out of the limited spheres of thought marked off by the world. Intimately bound up with human fatherhood are the irreducible realities of *domus*, the home or household, and *munus regale*, the kingly office that the man receives from the Almighty Father, to rule and govern, to protect and provide, to love and to serve.

What exactly *is* the reality of fatherhood? The longer we look at the external *signs* of a uniquely human reality, hoping to define it in terms of what it does or how it usually appears, the blurrier and darker it becomes. Such a shift for the worse happens if we try to isolate the “look” or “operation” of paternity. For a man is not simply what he *does*, but rather, he acts according to what he *is*. “Out of the abundance of the heart the mouth speaketh” (Lk 6:45). Anything can be stamped and sent along with a definition, if we are content with a bundle of items tied together by ephemeral circumstances.

Knowing the *being* of a thing requires more than knowing all the havings and doings that belong to it. The man who happens to be a railway conductor is not defined in his being as a ticket-puncher, nor the athlete as a field-goal kicker. Personhood transcends functionality. “The word ‘tabulation’ or ‘repertory’ is the best word for describing what the self is *not*” (G. Marcel, *Metaphysical Journal* , 177).

Fatherhood is not, first and foremost, a physiological, psychological, legal, or social phenomenon. To stuff it into any one of these boxes would be either to reduce it to a hard fact — like the betrayal of personality seen in statistics and anatomy lessons — or to drape it in sentimentality and convention.

If we try to define fatherhood in strictly biological terms, we are really not talking of it at all, but of procreation. If we introduce considerations of a judicial or sociological order, we expose ourselves to no less a danger; it is that of allowing fatherhood to be absorbed in a conception which is relative, for, from this point of view, it could only be defined in relation to a given historical civilization whose religious and judicial institutions are transitory. (G. Marcel, “The Creative Vow as Essence of Fatherhood,” *Homo Viator: Introduction to a Metaphysic of Hope* , 99).

The reality of being a father cannot be whittled down to biology or legal obligation. It is not a bodily transaction, a contract or a code, a temporary interruption of one’s life, a subjective state of seeing oneself as related by ties to which one must remain “faithful” out of a sense of obligation.

Rather, of its nature, fatherhood has a divine origin and a sacred purpose. “For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man” (Eph 3:14–16).

The family engendered and nurtured by husband and wife is an irrevocable community, unable to be replaced by a substitute or imitation. In spite of a diversity of customs and practices in different societies, the roles of father and mother are stable in their nature and necessary in their purpose. Even as the essence of human nature remains *one*, regardless of the immense variety of man’s thoughts, passions, and inventions, so too the nature of fundamental realities cannot be changed or buried by any degree of effort.

Despite their intrinsic and complementary differences, the vocations of man and woman meet in the love that results in self-denial, self-overcoming, and self-gift. “Leading the kind of life in which a Christian conquers the ‘rule of sin’ in himself by means of self-denial,” wrote Karol Wojtyła as Cardinal of Krakow,

is thus clearly a question of sanctity in the moral sense, of dominion over evil, in which, in a sense, man’s own kingliness is displayed ... Every Christian who conquers sin by imitating Christ achieves the royal self-dominion that is proper to human beings; by so doing he shares in the *munus regale* of Christ and helps to bring about Christ’s kingdom. (*Sources of Renewal* , 263)

The circle is closed: every time a man rightly exercises his paternity, in begetting and educating, chastising and rewarding, modeling endurance in labor and strength in principles; every time a woman rightly lives from within her maternity, bearing and nursing, training and instructing; every time husband and wife join efforts to rear the fruit of their love, they are sharing in the kingly office of Christ, his *munus regale*, which is a gift from “the Father of lights” (Jas 1:17) to the faithful Christian. It is only through the prophetic and royal priesthood of Jesus Christ that the countless sacrifices and labors of life make any sense in the end. It is only in Him that human love, so often obscured and tarnished, becomes aware of its own immortal dignity and beauty. The father and the mother share in the redemptive mission of the Lord. If they have “redeemed the time” (Eph 5:16), they will share in His salvation.

SOURCE: **LIFESITE NEWS**

Marriage and Family, A Journey of Joy and Memories

JUNE 20, 2021

CATEGORIES: GOD ORDAINED FAMILY

TAGS: BIBLE, FATHERHOOD, GOD ORDAINED FAMILY, GOD'S WORD, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



THE STAND

In Genesis God created the family as the first institution. The first family consisted of Adam and Eve along with their children Cain, Abel, Seth and others who aren't mentioned by name. In today's cultural environment, marriage is often painted in a negative light.

When my wife and I were engaged to be married, we mentioned to someone that we were set to be married very soon and the person said something like "are you sure you want to get married this young?" At the time, my wife and I were in our early 20's. We laughed it off and moved on but as I look back on that conversation, the individual who made that statement had a poor view of marriage. Not too long ago, it was common for folks to wed in their teens. Some baby boomers married when they were 16 or 17.

Another area within marriage that our culture often has a warped view of is what Genesis calls multiplication, otherwise known as childbearing. From a very young age, I have always dreamed of having a large family. One day I told my mother that I wanted to start an orphanage when I grow up. What I meant is that I wanted a house full of children similar to an orphanage. My desire hasn't changed. My wife and I have been married for nearly six years and we have three boys

under four years old. The youngest two are twins and my oldest son actually turns four this month. When my wife and I talk in public about all of the kids we want we get mixed reactions. Some positive and some negative.

I believe one's views of marriage and childbearing, whether positive or negative, are influenced by two critical areas of life.

The first area of influence is an individual's upbringing or childhood. Whether or not an individual grew up in a healthy family where there was a mother and father in the home along with siblings could be a contributing factor. If someone had a troubled childhood then they may view marriage and childbearing more negatively. Some people struggle with developing a positive image of the family simply due to the fact that they have no healthy model on which to base their worldview.

The second yet most important area of influence is whether or not someone is a born-again believer in Jesus Christ. If someone is a Christian their worldview is based upon God's Word. This individual likely has a more positive view of marriage and family.

While we're all born into sin and struggle daily with our sinful nature, God's desire is that we strive to lift up His design for marriage and family and do so with joy. This involves training our minds in God's Word as Paul speaks to in **Romans 12:2** when he says:

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Yes, marriage involves work and setting your own selfish desires aside but the potential reward is plentiful. Marriage is a blessing from God. **Proverbs 18:22** says "He who finds a wife finds a good thing and obtains favor from the Lord." Children are a blessing from God. **Psalms 127:3** states that "Behold, children are a heritage from the Lord, the fruit of the womb a reward."

When speaking of marriage and children, let's do so with excitement and optimism treating the family institution with the respect and dignity that it deserves.

SOURCE: THE STAND

Linda's Lessons Learned: Christian Persecution in Virginia

MARCH 25, 2018

CATEGORIES: GOD ORDAINED FAMILY

TAGS: CHRISTIAN PERSECUTION



Linda Wall

What's a Mother to do?

Lisa Miller carried Isabella in her womb for eight months. At seven months, Lisa began premature labor, and doctors put her on bedrest and medication to prevent early delivery. Isabella did arrive four weeks early, but was perfect in every way.



For seventeen months, Isabella grew up in a household where a civil union existed. **But God.....**had a different plan for Lisa as well as Isabella. Lisa was “**born again,**” left homosexuality, dissolved the civil union and **began raising her daughter in the ways of the Lord.**

In 2004, Judge Prosser of Winchester, Virginia was guided by Virginia laws: He ruled that Virginia's Marriage Affirmation Act prohibited Virginia from recognizing civil unions. He stated, “As far as Virginia is concerned, nothing is taking place in Vermont.” **He ruled Lisa Miller Isabella's only parent.**

Then the **GLBT high dollar law firms** became involved and “political correctness” and judicial activism took over the case. There was an appeal, and Lisa lost. The case was removed from Virginia’s jurisdiction, and a liberal Vermont court took over.

The Vermont court **eventually ordered that Lisa had to send her daughter on visitations** with Lisa’s former lesbian partner. Little Isabella was made to go on the visits where she was abused. Isabella was made to take a bath with the practicing lesbian. She was read repeatedly the book, Heather Has Two Mommies. Isabella was not even allowed to call Lisa back in Virginia during the visits. The trauma began to take a toll on Isabella.

When Isabella began to **talk of suicide at the age of five**, Lisa sought the Lord on what to do – obey Him and His Word or man? She knew God was saying “no more!” So she stopped the court-ordered visits. When Lisa told Isabella she didn’t have to go on anymore visits, Isabella said, “good because I don’t want to have to take any more baths with that strange woman, and I don’t want to have to call that woman ‘mommy.’”

As a consequence of the forced visits, Isabella had to have professional counseling. Her school teacher even noticed the negative effect the visits were having on Isabella.

Despite the trauma and the six years of court hearings, Isabella established her own walk with the Lord. Often times, she asked why she had to go on visits because God said homosexuality was a sin. She even prayed that the “strange woman” would be saved.

I became involved in Lisa and Isabella’s lives in 2004. For almost seven years, **I was there as their sister in the Lord, their friend and as a Christian activist, working to preserve our Judeo-Christian heritage.**

One day I asked Lisa what she would be doing if her life wasn’t consumed with GLBT harassment and court hearings. Her response was to be a missionary and take the Gospel of Jesus Christ to countries where there was not a church building on every corner. I told her, well go do it.

Little did I know that Lisa, led by God, developed a plan where she and Isabella could be free from the persecution of homosexual activists and “political correctness.” Lisa and Isabella went underground in September 2009, and I have not seen them in over eight years.

Pastor Ken Miller is Free from Federal Prison in Virginia

The Lisa and Isabella story has continued without my involvement until now. On Sunday, I had the privilege of meeting Pastor Ken Miller for the first time. Ken’s place of worship was celebrating his release from federal prison after serving two years for living out his Christian faith and helping Lisa and Isabella.



I called the church office and asked permission to attend the **Welcome Home Service**. With the love of Jesus I was greeted at this gathering. What a joy to be around “**Real Christianity.**”

The prison term that Pastor Ken served was not in a Third World country or Russia or North Korea, but right here in America in the Commonwealth of Virginia.

In the sight of God, homosexuality is wrong, no matter what a court or government says. Ken helped Lisa Miller leave the country with her daughter, so she could raise her in the ways of the Lord and be the missionary she wanted to be.

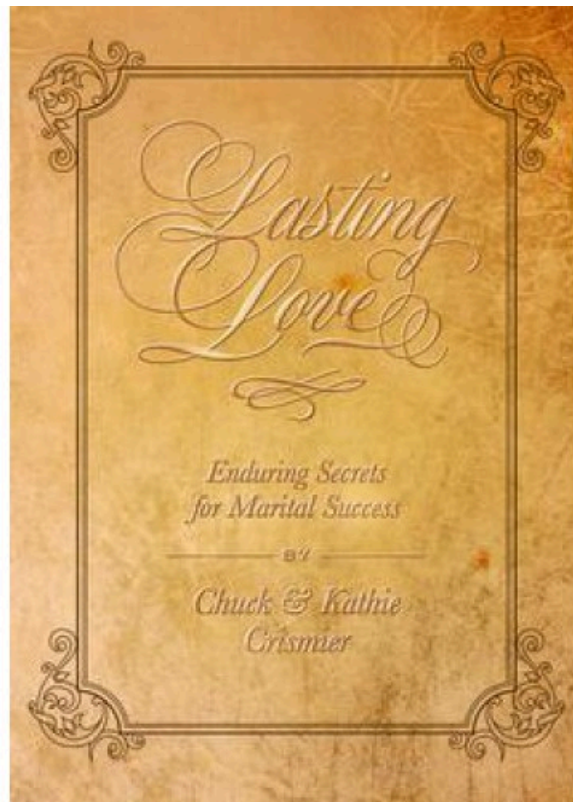
Coming Next Week: I will introduce Philip Zodhiates. He is facing three years in prison for helping Lisa and Isabella. I will tell you how you can help as he awaits his Appeals Hearing.

LASTING LOVE – Enduring Secrets For Marital Success

FEBRUARY 19, 2017

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Here is a new and inspiring book by Chuck and Kathie Crismier. In this book they share a powerful motto that dramatically changed their marriage after 37 years. They are now sharing this with us as they have just celebrated their 50th anniversary.

Chuck and Kathie have lived in Richmond since 1993, when the Lord called them to leave their lucrative California law practice to go to “the birthplace of America.” Chuck says, “The Lord said, ‘Chuck, you’ve been pleading the cause of men long enough (20 years). Now I want you to plead My cause in the land as a Voice to the Church, giving Vision to the Nation’

In 1993, Chuck formed SAVE AMERICA Ministries to “Rebuild the Foundations of Faith and Freedom.” Then, in 1995, he launched VIEWPOINT, a national daily radio program, “Confronting the Deepest Issues of America’s Heart and Home” from God’s eternal perspective. The program and website saveus.org is now accessed worldwide in 80 countries. VIEWPOINT can be heard LIVE daily from 4:05 to 5:00PM on AM590 and FM 97.7 as well as in Colonial Heights. It can also be

heard via the website saveus.org any time of the day or night. Listeners say, you cannot listen to Viewpoint long and not be changed.”

The Crismier’s have written two books together...LASTING LOVE and The POWER of Hospitality, which have become life messages on which they speak across the country. In addition, Chuck has authored a number of other books, including :

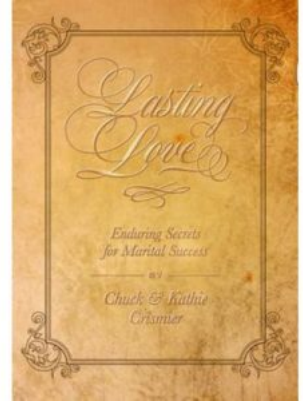
KING of the Mountain – The Epic, Eternal and End Time Battle

SEDUCTION of the Saints – Staying Pure in a World of Deception

RENEWING the SOUL of AMERICA

OUT of Egypt

PRESERVE US A NATION



Chuck served as chairman of the National Day of Prayer Task Force for Virginia from 1994 through 1998. He has worked with pastors in a variety of ways throughout our region for well over 20 years, including forming monthly gatherings called “Pastor to Pastor” to assist in forming meaningful relationships.

The Crismiers can be reached via crismier@saveus.org or at 1(800)SAVEUSA

Parents Should Be Able to Choose What Works for Their Student

JANUARY 29, 2017

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The Virginia First Foundation is pleased to be supporting Delegate David LaRock's Parental Choice Educational Savings Account (PCESA) Bill, HB1605. We support parental responsibility to seek out the best education they can for their children.

This bill would promote local accountability, while allowing parents to make choices that are the best fit for their student.

ACTION NEEDED: On Tuesday, January 31 at 10am The Appropriations Sub-Committee on Elementary and Secondary Education will meet at the General Assembly Building, Broad Street, Richmond VA in the 9th floor Appropriations Room.

Overview

Parents of eligible public school student (enrolled in public school for minimum of 1 full school year) may commit to providing an education that complies with state law. Parents and local

school division set up a Parental Choice Education Savings Account (PCESA) Spending is restricted to approved educational expenditures; no other money goes into this account.

Accountability

Parents must submit expenditure receipts quarterly to the school division, prior to receiving funds for the next quarter.

Account expenditures will be subject to audit, and improper use of funds will be subject to fines, penalties, and / or prosecution.

PCESA Funding Source

90% of the eligible per student state SOQ funding allocated for that child into an education savings account. The remaining 10% of the state funding is applied towards administrative expenses.

100% of the eligible per student state SOQ funding allocated for that child into an education savings account for students (a) with an IEP (b) suspended or expelled, (c) who failed any Standards of Learning assessment during its last administration, or (d) families below 300% of Federal poverty level.

Local funding dollars will be retained by the local school district for every child using a PCESA. This will mean more dollars per student for public schools without raising taxes.

Qualified educational expenses include:

- Tutoring
- Curriculum
- Online classes
- Private school tuition or fees
- Testing costs
- Educational Therapies
- Coverdell contributions
- Insurance or surety bonds as required for the savings account
- Transportation
- Computer Hardware and Software (capped)
- Educational supplies
- Administration

The PCESA program administration will co-exist with and build upon the existing Virginia Education Improvement Scholarship Tax Credit (EISTC) program and use existing VDOE and

Local School District administrative mechanisms to the greatest practicable extent, thereby minimizing additional administrative costs.

Like Virginia's VTAG (Virginia Tuition Assistance Grants), state education dollars flow to individuals who shop for an education setting of their choice. This PCESA serves as a vehicle which gives children access to innovative educational opportunities in an open marketplace. Whether it's students with learning disabilities or kids with exceptional academic potential or any in between, the convenience and flexibility works for everyone.

For more information about the bill

For more information about the **Appropriations Sub-Committee on Elementary and Secondary Education** [click here](#).

Marriage is God's Calling

JUNE 4, 2016

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Tom Clark



And idea is for us to go God's way in marriage, not our ways.

One of the ideas is to have a love and oneness in marriage, despite that there can be some difficulties in the marriage. The idea is not for us to respond to our thoughts and feelings, but to respond to God and His attitudes to us.

In John 15:4-5 Jesus said that we are not to abide on ourselves, but to abide in Him:

John 15:4-5 (NASU)

4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I (Christ) am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing."

So here are two thoughts and verses:

#1. That we are to have a "sacrifice" before God, and not a focus on our own flesh. We "sacrifice" before God because He is so kind to us. And so we are "not to be conformed to this world".

Romans 12:1-2 (NASU)

1 I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. **2** And do not be conformed to this

world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

#2. A Bible verse that teaches us to have love in response to God's idea on love, not in response to our own feelings. The verses in 1 Corinthians 13:1-7 first shows how we can be going wrong ways (verses 1-3); and then how "love" is to go on God's ideas (on verses 4-7):

1 Corinthians 13:1-7 (NASU)

1 If I speak with the tongues of men and of angels, but do not have love,

I have become a noisy gong or a clanging cymbal.

2 If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4 Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,
5 does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered,

6 does not rejoice in unrighteousness, but rejoices with the truth;

7 bears all things, believes all things, hopes all things, endures all things.

And next there are Bible verses here on marriage:

Ephesians 5:21-33 (NASU – "Marriage is Like Christ and the Church")

21 . . . be subject to one another in the fear of Christ.

22 Wives, be subject to your own husbands, as to the Lord. **23** 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. **24** But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, **26** so that He might sanctify her, having cleansed her by the washing of water with the word, **27** that He (Christ) might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. **28** So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; **29** for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, **30** because we are members of His body.

31 (Genesis 2:24): FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.

32 This mystery is great; but I am speaking with reference to Christ and the church. **33**

Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

Colossians 3:18-19 (NASU – A wife is obey her husband; and the husband is to love his wife.)

18 Wives, be subject to your husbands, as is fitting in the Lord. **19** Husbands, love your wives and do not be embittered against them.

1 Peter 3:1-2 & v. 7 (NASU – A wife is to obey even a husband with wrong ideas. She loves him and it might get him to go in a right direction before God. And in verse 7 a husband is called to love his wife.)

1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, **2** as they observe your chaste and respectful behavior.

(In verses 1 Peter 3:4 to 6 there is the idea of a woman being like Sarah of Abraham in Genesis that she is loving and obeying him:

1 Peter 3:5-6 (ESV)

5 The holy women who hoped in God used to adorn themselves, by submitting to their husbands,

6 as Sarah obeyed Abraham, calling him lord.)

7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

The verse on 1 Peter 3:1-2 is important to a wife – along with Ephesians 5:22-24 and Colossians 3:18 – that a husband is not in charge of the wife, but is to be a leader. And a wife is called by God to obey her husband's leadership.

(There are also the verses of 1 Peter 3:5-6 where a woman who is obeying God like the Sarah who obeyed Abraham in the book of Genesis.

This causes wives to obey their husbands in response to God.)

And on verse 7 there the idea of a husband loving his wife. He is not to be in control of his wife, but he is called by God to be a leader. Since he is not in control of his wife he is taking initiatives, and he also loves her whether she agrees with all of his thoughts.

Mission No. 1 For Parents Who Have New Born Children

MARCH 17, 2016

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



After the obvious physical needs of your new born baby your Mission # 1 should be to introduce your child to the Lord Jesus as soon as possible. Despite the seemingly innocent appearance of your precious child he is born with a sinful nature inherited from the first man, Adam, and passed down through the ages.

While each child will progress differently age-wise when comprehending God it would never be too early to bring Him into his life. In fact some mothers start when the child is in to womb, sings and praising God, knowing that the baby can receive blessings in this way.

The mission is to lead the child into a born again, a saving experience, with Jesus as their personal Savior. Some children will self-express their commitment with Jesus even before their parents are aware of it.

The reasons for an early commitment is so the child will experience life in the fullest sense knowing that Jesus is with them through thick and thin. In addition they will not fall in to sinful life styles causing problems in the future.

A most serious consideration is that he will be assured of going to Heaven and not to Hell at death.

VIRGINIA CHRISTIAN ALLIANCE has Advisors who would volunteer to make presentations (**click on Contact for Speakers**). In addition click on **CREATIONISM** and see many articles on the subject.

Greene Hollowell

Virginia Christian Alliance Board Member

Love in Marriage is a Form of Loving God and Displaying God.

FEBRUARY 21, 2016

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



And being parents with Both Love and Discipline to children is a Display of God.

One of the messages to us in the Bible is that we are to love God. And loving God, we are to love others all around us. And husbands are to love wives; and wives are to love husbands. And as parents we are to use both love and discipline to our children. So these are things that God teaches us in the Bible. And when we do these things we are actually displaying God.

So as we are to focus on marriage and parenting, here are two additional ideas for us to understand as we go along on our relationships in our families:

1. Our obedience before God is not what gives us our salvation. Rather, what causes us to receive salvation is our belief in Christ and our belief that He paid a debt of our sins.
2. BUT – Once we have received salvation, we are supposed to obey God in His instructions. We obey Him as fellow-believers in response to our salvation.

OK – Understanding the combination of salvation and obedience before God, let's see something. He is teaching us on love in marriage, and teaching us on both love and discipline as parents.

Number One – We are to be expressing love in marriage, even if things are difficult:
When we are seeking to be imitating God's love to us, we are to love each other as family

members. One of the ideas here is that we might have a good marriage, but often our marriages are difficult. Sometimes believers in Christ get a divorce even though that is wrong before God. And if we don't have divorce, we might just have problems between us in marriage.

The idea of us as "imitating God," we are to love God and we are to love our spouse, despite some difficulties in our feelings, and difficulties in our relationships between each other.

So here is a section of Bible verses teaching us to love – in response to God's calling toward us:

Ephesians 4:30 to 5:2 – NAS

4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. **31** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. **32** Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

5:1 Therefore be **imitators** of God, as beloved children; **2** and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

SO – God's love leads us to obedience. And our submission as believers is having Christ above us.

Number Two – God calls a wife to regard her relationship with her husband.

The idea here is that wives imitate God and obey their husbands. Imitating God involves understanding His authority. And one of God's requirements is for wives to submit to their husbands.

So here is a section of verses for wives to understand God's calling regarding their husbands:

Ephesians 5:22-24 – NAS

22 Wives, be subject to your own husbands, as to the Lord. **23** 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. **24** But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Colossians 3:18-19 – NAS

Wives, be subject to your husbands, as is fitting in the Lord.

This next verse – 1 Peter 3:1-2 – calls a wife to obey a husband, even if he is going wrong directions. The idea is that if she loves him and obeys him, she might be getting him to go the right directions:

1 Peter 3:1-2 – NAS

1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior.

Number Three – Husbands are to be leaders and taking initiatives toward their wives. But their leadership does not mean “control.” It is a service to their wives, along with loving them.

Husbands are called by God as leaders, but they are not in charge of their wives. They are, in fact, to take initiatives, but not to be in control. So they love their wives while taking initiative toward her.

So here are some verses. Husbands are to imitate God, and obeying God they are to love their wives.

Ephesians 5:23 and verse 25 – NAS

23 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.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

Colossians 3:19 – NAS

Husbands, love your wives and do not be embittered against them.

1 Peter 3:7 – NAS

You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

Number Four – As believers in God, we are to express both love and submission to our spouse.

We as believers are to love God and love many people, including our spouse. That is, we are to love fellow believers and also to love non-believers around us. And so we are to love marriage-couples and our children as we love God. One of the ideas of “love” is that we are *obeying* God, versus responding to our own feelings. And so one of our aspects of obeying God is our submission to others.

Ephesians 5:21 – NAS – “. . . be subject to one another in the fear of Christ.”

The “subject to one another” is basically between a husband and wife, but it is also a relationship with believers. But there is a difference: The husband is to be the leader and to be taking initiatives; and the wife is to obey the leaderships of her husband. So neither husband nor wife is

in charge of the other – they just each have God’s different designs and callings in marriage. And the design and calling for each of them includes both love and submission. And the “love” is not a response to personal feelings. Rather, the love is a behavior of God’s teachings, even though in our marriage we can have some difficulties in our feelings and in our relationship.

So, when couples sacrificially love each other, they are probably believers in Christ. Husbands who imitate God are to love their wives, and in their both love and leadership they are also “submitting” not only to God, but also to their wives (Ephesians 5:21). And their leadership is taking initiatives toward their wives. The “initiatives” are to understand and teach God’s calls.

Another pursuit: We have pursuits as parents toward children – and as husbands to wives:

A husband and wife are to be obeying God, and they are to teach the kids. But their leadership is not to be “in charge” of their children. And a husband is designed to be a leader, but he has submission to his wife and is not being in control. But he is to take biblical initiatives, including “admonition” if needed.

SO – Parenting before children is God’s calling.

Parents *are* leaders to their kids, teaching them over time. BUT – The biblical idea is that no one is really “in charge” of someone else. That is because God is the One in charge of each of us. So parents are to be showing both love and discipline to their children, and also teaching them to God.

An important idea is for parents to get the kids to obey their parents. The kids tend to have a focus on their own thoughts and feelings. But if they learn to step away from their bodies and obey their parents, they will eventually learn to obey God versus a response to their thoughts and feelings.

Here is a verse that leads in this direction. The children are to obey their parents. And the parents are to be loving, even though they do both disciplines and teaching.

Ephesians 6:1-4 – NAS

1 Children, obey your parents in the Lord, for this is right.

2 HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise),

3 SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.

(Exodus 20:12, Deuteronomy 5:16)

4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

So the children are to obey their parents, which is an aspect of learning to obey God. We hope that children will learn to imitate God, and to love God and to love others over life.

Then, in Ephesians 6:4, parents are not to have anger toward their children, but train them with love. Parents are imitating God when they are loving, training, and also disciplining their kids. An idea here is that the parents are not in charge. Rather, they are obeying God as parents to the kids.

A Statistic on Children and a Message to the Parents:

Some web-site-statistics show us that 70% of children who grow up in church step away from God and Christ as adults. There are two things that can push kids away from God:

1. The parents are often relying on themselves versus relying on God.
2. The husband and/or wife are often not having a genuine love and oneness.

When these two things are true of parents, the kids do not see God inside of the parents. And not seeing God inside of them, they do not believe in God. SO – The husband and wife need to do both ideas: They need to rely on God versus reliance on self-feelings; and they need to love each other.

So we are doing marriage and parenting before God; not relying on our thoughts and feelings.

The idea is that nothing in life is a pursuit of our thoughts and feelings (“our bodies and flesh”). The idea is that in our lives and behaviors we are to be serving God – and “*sacrificing*” before God.

Romans 12:1-2 – These two verses focus on God’s merciful to us:

- 1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as **a living sacrifice**, holy and acceptable to God, which is your spiritual worship.
- 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

So we are to respond to His mercy by “sacrificing” ourselves before Him. And we are not to be conformed to the world – or to our bodies – but to God. Instead of ourselves, we are to prove God’s will, which is good and acceptable and perfect.

When we “sacrifice” to God, one of the things we do is pursue love and oneness in marriage, despite any difficulties in our marriage. And we also “sacrifice” to God as parents to our children – providing both love and discipline – not trying to be in charge of them, but moving them toward God.

Can We Obey God in Our Marriages?

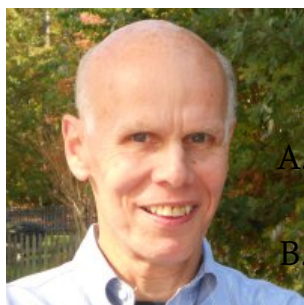
JANUARY 22, 2016

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Can we have both love and “oneness” in marriage, even though marriage almost always has some difficulties?



Often, there are difficulties in marriage. Here is a series of things in many marriages:

- A. One thing is that we have feelings. And due to our feelings we often do not feel good toward a spouse.
- B. Divorce actually happens in about 40 to 50 percent of marriages. Most divorces are with non-believers of Christ, but there are also some Christians

having divorce.

- C. Even when there is not a divorce there can be a separation. Sometimes one is having sex with someone else, even though not being divorced. Sometimes even Christians do this in marriage.

So, next is a series of situations:

I have seen Christians going wrong directions in marriage, but several of them trusting Christ and moving forward in their marriage. I see two additional ideas that some Christian believers have done in wrong things, but have then moved back toward God’s directions. So here are the 2 basic ideas I have seen:

- a. I have seen some Christians who had a divorce and then a second marriage. And they have seen their sinful ways and then bowed before God. Having gotten into a 2nd marriage, they have pursued a marriage oneness. Some actually had a 3rd or 4th marriage, but in each case they did finally see that they were to have oneness in marriage if they were going to obey God.

b. I have seen some Christians who did not have divorce, but they did have sex outside of their marriage. These told me that they might have had sex outside of marriage for years, and then they realized that they were disobeying God. So they repented before God, and then went and apologized to their spouses. And the spouses accepted them back in the marriage.

So those above are illustrations of bowing before God in marriage. So next, here is a response about people on marriage courses:

I have taught a course on marriage over 9 years, with about 150 people attending my courses over the years. Here are two interesting thoughts concerning these students taking my course:

1. Most of the students in our course were not divorced, but they were having difficulties in marriage. Some were thinking of getting divorce, but they came to the course. So, even though most of the students had difficulties in marriage, following the course they all went forward on their marriages. That was good! This next idea is one of the things that helped them to go forward in marriage:

2. One of the things I talked about to them was a series of questions and then a response:

- a. I said, "Do you believe in God?" And they all said, "Yes! We believe in God!"
- b. Then I said, "Do you obey God?" And they all said, "Yes! We obey God!"
- c. So I then asked, "Do have a good oneness in your marriage?" And many said, "OH! Wow! We do not have a good oneness in our marriage. We do not have a genuine oneness due to our feelings and our thoughts toward each other."
- d. So I said, "Well – If you believe in God, will you obey God? His words in the Bible call you to have oneness in marriage – and to have love toward each other, not according to your feelings." And they responded, "We can see that this is what we are to do in our response before God."

So I have been very glad for students to see the idea of God's calling toward love in marriage and the pursuit of oneness, despite the feelings couples often have. They have seen that believing in the salvation of Christ was actually persuading them to bow before God – to obey God and to rely on Him, versus a reliance on self-ideas. And they saw that obeying God calls them to love each other and to have oneness, despite feelings that move them away from each other.?

And here are thoughts that we want to see:

God calls us to pursue a genuine oneness in marriage. He calls us to love each other despite any feelings toward each other in marriage. There are several verses calling us to submit to God, and to submit to fellow couples, versus submission to our own feelings or thoughts. Here are important verses on this:

Ephesians 5:21-33, Colossians 3:18-19, 1 Peter 3:1-7 – listed down below

There is also an important Bible verse on the idea of “love” – that “love” is not in response to our feelings. Rather, love is obedience before God and a pursuit of love in behavior, not in response to feelings.

1 Corinthians 13:1-3 and 13:4-8a – listed down below

So – Here are the verses on marriage:

Ephesians 5:21-25 and also 5:33 – ESV – The subjects of a wife and a husband

21 Submit to one another out of reverence for Christ. **22** Wives, submit to your own husbands, as to the Lord.

23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. **24** Now as the church submits to Christ, so also wives should submit in everything to their husbands.

25 Husbands, love your wives, as Christ loved the church and gave himself up for her

33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

Colossians 3:18-18 – ESV – The subjects of a wife and a husband

18 Wives, submit to your husbands, as is fitting in the Lord.

19 Husbands, love your wives, and do not be harsh with them.

1 Peter 3:1-2 and 3:7 – ESV – The subjects of a wife and a husband

1 Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives— **2** when they see your respectful and pure conduct.

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

1 Corinthians 13:1-8 – ESV – Love ideas

These verses describe how “love” is a reliance on God, not relying on our feelings.

These verses show 2 thoughts for our love: Verses 13:1-3 and the verses of 13:4-8a.

1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures all things. 8 Love never ends.

We are pushing our children away from God when we pursue our personal feelings.

Here is another reason why we should have love and oneness in marriage. It is that 70% of kids who have gone to church over years, then as adults they step away from faith in Christ. One reason that so many kids step away from God is that they have not seen God in their parents. Their parents do not have love and oneness, and so the kids can see that there is no God inside of them. That is a reason that statistically, 70% of the ones growing up in church do not believe in God or Christ.

“Admonition” can be a loving pursuit of fellow-believers – in marriage, and to friends.

There are Bible verses that have suggested us to have “admonition” to others. The idea of “admonition” is just instructing someone on biblical ideas. It can also be a “warning.” But it is not to be in control. It is just getting someone to see biblical ideas. So we might need to “warn” someone in conversation.

The verses that are recommending “admonition” you can read:

Acts 20:31, 27:9, Romans 15:14, 1 Corinthians 4:14, Colossians 1:28, 3:16, 1 Thessalonians 5:14

(Some Bibles due use the word “admonition” – but some Bibles use the word “warn” and not “admonition”.)

So I – as a believer to students – have done “admonition” (describing biblical ideas) to the 150 couples in our marriage teachings. One of the forms of biblical teaching in admonition was this:

- SO – You are to love your spouse as in the message of 1 Corinthians 13:1-3 and 13:4-7. In those verses our “love” is a behavior, not a response to our feelings.
- The students in our marriage saw that they were to bow before God and have oneness in their marriage, despite that their marriages were very difficult. And over time, seeing this, most of them have actually become much better in marriage.

SO – Here are the basic ideas:

SO – An idea is that divorce (or just separation) is an opposition before God. What God wants for us as believers is for us to pursue genuine love and oneness in marriage.

SO – Shall any of us choose to have a discussion with someone who is having unbiblical love-ideas?

That is, shall we do “admonition” before them – “warning” them about God’s ideas? That is, not trying to be in control, just providing biblical ideas and discussion.

SO – “Oneness in Marriage” is one of God’s pursuits. As believers in Christ, something we need to do is to see God’s callings and to pursue it, even though our feelings and thoughts – our bodies – might not feel like having “oneness in marriage.” The idea is that we abide in God, versus an abidance in ourselves or a response to our own feeling and thoughts.

Manhood and Womanhood: A Biblical Teaching on Men and Women for Marriage

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CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Tom Clark

Marriage is one of God's primary focuses. He wants us to have "oneness" in marriage.

And Biblical ideas on Manhood and Womanhood are aspects of marriage. The idea is that husbands and wives have different roles, and they are to use their roles for the oneness in marriage.

Here is a list of arguments on "Manhood and Womanhood":

1. An important understanding is that men and women are equal before God.
In Genesis 1:26-28 Adam and Eve were equal before God. Galatians 3:28 also shows equality before God.
2. Whereas men and women are equal before God, they are different in God's creation, different in God's design and His callings, and different in their roles. 1 Corinthians 11:3 & 9 is an illustration.
3. #Men were designed by God as leaders, but being "leaders" does not mean they are to be in control. For example, leadership demonstrated by Jesus in Matthew 20:25-28 is a form of His sacrifice even as a "leader." So men as leaders are to sacrifice themselves to a wife and to other people also.
4. Women were designed by God as helpers to their husbands – Genesis 2:18. God did not give women the same roles as their husbands or men. 1 Timothy 2:9-12 illustrates the difference in roles, showing that women are not to be leaders over men.

These 4 arguments above have descriptions next:

1. Men and women have equality before God. Genesis 1:26-28 is an illustration of it.
The Genesis 1:27 verse says that God created both male and female before Him.
The Genesis 1:28 says that God called each of them to be fruitful and to multiply and fill the earth.
The idea was for them to raise children to extend God's kingdom. So the idea is that husband and wife are equally important to God's kingdom.
Also in Galatians 3:28 it is clear that men and women are equal before God. It says that "they are all one in Christ."
2. Whereas men and women are equal before God, they are also different in God's role/design.
Genesis 2:18 says that God made a wife as a helper for her husband.
1 Corinthians 11:3 says that a man is the head of a woman. And 1 Corinthians 11:9 says that a woman was created for man.
Ephesians 5:22-24 calls women to submit to their husbands – as they are submissive to the Lord. It says that the husband is the head of his wife as Christ is the Head of the church.
Some other verses also call wives to submit to husbands – Ephesians 5:33, Colossians 3:18, 1 Peter 3:1-6.
1 Peter 3:1-2 calls a wife to be submissive to her husband, even if he is going wrong directions. Her submission to him and her love might help him to bow before God.
So what we are seeing here is that men are leaders and women are obedient to their leadership. But in the next point we see that a husband's leadership is a form of Christ's sacrifice. So a husband is to give himself up to his wife, and he is not to be in control over her. That is next.
3. Husbands are to lead – taking initiatives – but they are not to be in control.
In verses, Jesus is not being in control of people but responsive to God: John 5:19 & 30, 6:38, and 1 Corinthians 11:3. In these verses Jesus is serving God and serving people, leading us to God.
So a husband – as a leader and a displayer of Christ – is not to be in control, but to serve his wife (and children) and to help point them toward God.
But – "not being in control" – He is called by God to be a leader, taking initiative to his wife and contributing relationships toward God.
In Matthew 20:25-28 Jesus described how secular rulers seek to be in control as "lords." But He says that we as believers in Christ are not to be that way. Instead, we as leaders are to serve as Christ has served. And our service to others may cause them to bow before us as leaders.

So in Ephesians 5:25, husbands as leaders are to love their wives as Christ has loved the church.

4. We said that wives are to be submissive to their husbands. The women might do a variety of jobs, and the Bible is not against that. But there are differences in marriage, and also in the church.

In Ephesians 5:22 & 24 wives have two basic callings: (1) They are to submit to their husbands; and (2) as churches are to submit to Christ, so a wife should submit to her husband.

The illustration of Ephesians 5:24 can lead us to the verse of 1 Timothy 2:9-12. In that passage it says that a woman is not supposed to exercise authority over a man.

The reference in 1 Corinthians 11:3 & 9 is another describing God's role-differences between men and women. And Genesis 2:18 describes the woman's design as a helper to her husband.

Overall final focuses:

We have above some helpful verses showing us that men and women are different in roles.

In fact, 1 Peter 3:1 refers to the wives "in the same way" – which is a reference to 2:13-25. The idea is that wives are to be subject to husbands as described in 2:13-25. So, in 2:13-17 there is a reference to believers being subject to authorities in the nations. And in 2:18-20, servants are to be subject to masters. Then in 2:21-25, there is a reference to Jesus suffering Himself to us and not taking threats. So in 3:1, the women are called to be "in the same way," being submissive to husbands. The "same way" has them submissive as fellow believers are submissive, and as Christ was being submissive.

Men & Women Are Going Different Directions in Our Culture

The Biblical idea is that men and women are "equal" to each other – which means equal before God. But the continued Biblical idea is that men and women have different callings. Whereas men and women are equal before God, God designed them to have different roles. That is what we will see here.

One idea for a wife is her difference in roles. Whereas she can, in fact, work on a job; nonetheless, the biblical idea has two pursuits for her:

1. She is to be a servant to her husband (Genesis 2:18). She is to obey him and love him even if he is going a wrong direction (1 Peter 3:1-2).

2. She is to focus on raising her children. Her husband is also important toward the children, but she is important to the children, helping them to bow before God and to believe in the salvation of Christ. So she also contributes both issues of “love” and “discipline” to her children. And she teaches them on all kinds of things, especially about God and His teachings in the Bible.

A final result

The human ideas are different than the biblical teachings. The Bible is calling us to bow before God as both men and women. As we bow before God we are to respond to God’s instructions. And so we are to see that God has described different roles of men and women.

So the idea is for us to pursue God’s design and callings versus submission to culture or submission to our own thoughts and feelings.

Your thoughts on this article:

You might agree with this, but you might disagree. I am OK with whatever opinion you have – your opinion is between you and God, not between you and me. In other words, I am not supposed to be in control!! SO – See what you think. And read the biblical verses that are listed above and see if the Bible is teaching the messages in this article.

Helpful Verses:

Genesis 1:27-28 – (NAS)

27 God created man in His own image, in the image of God He created him; male and female He created them.

28 God blessed them; and God said to them, ” Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

Genesis 2:18 – (NAS) – God saying a man should not be alone, but to have a woman with him.

And the woman is to be a “helper suitable for him.”

2:18 The Lord God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”

Galatians 3:28 – (NAS) – “All are one in Christ” – 3 different forms of people:

(1) Jews and Greeks; (2) slaves and free men; plus (3) males and females.

3.28 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.

Differences between men and women:

1 Corinthians 11:3 and 8-9 are descriptions of differences between men and women. As men and women are different in roles, so Christ was different before God the Father.

11:3 (ESV) – But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

11:8-9 (ESV) – For man was not made from woman, but woman from man. **9** Neither was man created for woman, but woman for man.

Ephesians 5:22-24 – (NAS) – Wives and husbands having role-descriptions

22 Wives, be subject to your own husbands, as to the Lord. **23** 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. **24** But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

In Ephesians 5:25, husbands as leaders are to love their wives as Christ has loved the church.

5.25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Next, 3 additional passages of wives submitting to husbands and husbands loving their wives:

Ephesians 5:33 – (NAS)

... each individual among you (a husband) also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

Colossians 3:18-19 – (NAS)

18 Wives, be subject to your husbands, as is fitting in the Lord. **19** Husbands, love your wives and do not be embittered against them.

1 Peter 3:1-7 – (NAS) – 3:1-6 speaks to wives, and verse 3:7 and husband’s love of his wife

1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, **2** as they observe your chaste and respectful behavior. **3** Your adornment must not be merely external — braiding the hair, and wearing gold jewelry, or putting on dresses; **4** but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. **5** For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; **6** just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

7 You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

In 1 Peter 3:1, wives are to be “the same way” as the ones in verses 2:13-17.

1 Peter 2:13-17 (NAS) – Believers are to be subject to authorities in nations.

13 Submit yourselves for the Lord’s sake to every human institution, whether to a king as the one in authority, **14** or to governors as sent by him for the punishment of evildoers and the praise of those who do right. **15** For such is the will of God that by doing right you may silence the ignorance of foolish men. **16** Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. **17** Honor all people, love the brotherhood, fear God, honor the king.

Next, in 2:18-20 (NAS) – Servants are to be subject to masters.

18 Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. **19** For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. **20** For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.

Then, in 2:21-25 (NAS) – Jesus suffered Himself to humans and did not take threats.

21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; (Isaiah 53:9)

23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; **24** and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. **25** For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

Finally, in 3:1 (NAS) – Women are to go “the same way” as in 2:13-15, and her submission to her husband is even if he is disobedient. He love and submission might lead him toward God.

3:1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,

In 1 Timothy 2:1-8 (NAS) there are descriptions of men.

And then in 2:9-15 (NAS) there are descriptions of women,

and that they are not to be in control of men.

1 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, **2** for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. **3** This is good and acceptable in the sight of God our Savior, **4** who desires all men to be saved and to come to the knowledge of the truth. **5** For there is one God, and one mediator also between God and men, the man Christ Jesus, **6** who gave Himself as a ransom for all, the testimony given at the proper time. **7** For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth. **8** Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

9 Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, **10** but rather by means of good works, as is proper for women making a claim to godliness. **11** A woman must quietly receive instruction with entire submissiveness. **12** But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. **13** For it was Adam who was first created, and then Eve. **14** And it was not Adam who was deceived, but the woman being deceived, fell into transgression. **15** But women will be preserved through the bearing of children if they continue in faith and love and sanctity with self-restraint.

Marriage is God's Design and Divorce is Not Part of God's Design

SEPTEMBER 27, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



We have been talking about God's design for marriage. So far we have said:

1. 1. Marriage is a critical element of God's design – for raising children and for displaying God through unity in marriage, and also our joy and companionship.
2. 2. Unity in marriage displays God because we are sinners, which separates us. The unity results from giving ourselves to God, which displays Him.

This time we want to focus on the subject of divorce. Our culture approves it, but it is not acceptable in God's design. A question for us is whether we believe in God. And if we believe in God, are we willing to do what He calls us to do, even if it might be difficult?

Avoiding divorce can be very difficult because sometimes our love has gone away, or perhaps the spouse is doing something wrong, or perhaps we have fallen in love with another person. To stay married can be pretty hard.

There is a question whether there are any valid reasons for a divorce. There are two possible reasons in Scripture.

- In Matthew 19:9 there is a reference to "immorality." If a spouse is having immorality it can be a basis for divorce. But even in that case, if the immoral spouse repents we might stay married.
- In 1 Corinthians 7:15-16 there is a reference to separation from an unbeliever spouse – *if* the spouse leaves. In other words, we as a believer do not separate from the unbeliever, but if the non-Christian spouse steps out, we can let it happen.

Apart from these two possibilities there are no references to a reasonable divorce. Here are some passages that can help us to see God's view of it:

Malachi 2:16

"I hate divorce," says the Lord, the God of Israel, . . .

Matthew 19:5-6

1. 5 MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH (Genesis 2:24)
2. 6 So they are no longer two, but one flesh. What therefore God has joined together, let no man separate.

1 Corinthians 7:10-14

1. 10 . . . the wife should not leave her husband
2. 11 (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and the husband should not divorce his wife.
3. 12 But to the rest I say . . . that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.
4. 13 And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.

So divorce is not God's design, and there are two basic reasons why divorce is not what we should do. First, marriage itself is God's design. His pursuit is raising mature, responsible, believing children who contribute to His kingdom.

This is very important to our children – and to God's design. Fatherless homes lead children in bad directions whether the fatherlessness is due to unwed childbirth or due to divorce. It not only makes the children depressed, it also makes it more difficult for them to believe in God. When there is a genuine oneness in marriage, it reveals God to our children – part of why we stay married and pursue "oneness" in marriage.

The second idea for avoiding divorce is that our oneness in marriage is a form of displaying God. The difficulty of oneness is the fact that we are sinners and we are different people, and those things make marriage difficult. So when we have unity it is because we have given ourselves to God. Because we are committed to God we are willing to sacrifice our personal desires to pursue His, and that reveals the fact that He is in our hearts. The fact that He is in our hearts displays Him – to our children, to other people, even to ourselves.

Avoiding divorce is a way that we as believers in God are being different than the culture. When we respond to our flesh, then divorce is something that make since to us. Not only does our flesh lead us toward divorce, but also the culture is promoting it through movies, TV, websites, magazines, etc. Do we listen to the culture and to our flesh, or do we respond to God through Bible instructions and the work of the Holy Spirit?

Ephesians 2:1-3 talks about how sin is part of both flesh and culture. Then in Ephesians 6:12 Paul says that it is Satan who is leading us in the wrong direction. “Flesh and blood” (and culture) are actually the very things that Satan uses to take us in the wrong direction.

So what do we do if our marriage is not good? The difficulties come up and we want to divorce. How do we manage a marriage stability? The basic answer is that we do not live for ourselves, but for God and for our spouse. Here are two helpful versus:

Ephesians 5:25

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

1 Peter 3:1-2

... wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

The point of these two verses is living for the other versus living for self. See also Matthew 16:24-25:

1. 24 If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.
2. 25 For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it.

We can see that living for self is not God’s design or calling – which is exactly what our flesh and the culture say to us, and what Satan says to us through our flesh and the culture. When we go the opposite direction we are not only having a good marriage, we are also giving more to the stability and the spirituality of our children, and we are displaying God.

Having seen that divorce is not God’s view, I hope that we can give ourselves to God’s design and calling in marriage.

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Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

What To Look For In Choosing Your Mate For Marriage

SEPTEMBER 27, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Guide for Christians Contemplating Marriage

Obviously you will know people in successful marriages that started with conflicts but they worked out the issues as they went along. So as you look at the issues below that should be avoided, bear in mind that in God's hands, the marriage of any husband and wife can be successful. No relationship is beyond God's healing, redemptive power.

While no marriage is perfect, it is important to be aware of some of the issues that tend to cause the most serious kinds of conflicts that typically lead to separation or divorce. Your prospective spouse may have been involved in grievous sin before he or she accepted Jesus as Savior. Or perhaps he or she has confessed the sin and fully repented. You need not hold these 'forgiven sins' against him or her but you need to realize that although forgiven, sin can have lasting consequences. These consequences could show up in health and financial problems that might persist. For example the woman might have had an abortion that damaged her ability to have children. (Adoption might be an option to explore.) Another example could be one who might have a huge financial debt or obligation that is continuing.

As an overall check list of basic considerations you should include Culture, Attitude, Values, Beliefs, Expectations, Intentions and Language.

First, there must be LOVE AND RESPECT- this is basic. There is no need to go further if this is not present.

FINANCIAL STATUS- The wife especially needs to know what to expect in order to have a feeling of security. Will she need to work to make ends meet, and does she desire to do so? If so, how will childcare be handled when the children arrive? If the earning capacity of the woman exceeds her husband's, consider and discuss whether this will put a strain on the relationship. Some men choose to become the primary caretaker under these circumstances, staying home to care for the

children while the mother serves as the ‘breadwinner’. If this happens, would it be a problem for you or your prospective spouse?

HEALTH STATUS- Consider and discuss the impact of any sicknesses, deformities or disabilities—particularly any STDs? Has the woman ever had an abortion, and if so, how has it affected her physically and emotionally? Has the man ever been involved in a girlfriend’s decision to undergo an abortion? How has that experience affected him?

MARITAL STATUS- Has either individual been married previously? If so, it is critical to take the time to have the difficult conversations about how and why that marriage failed. If adultery was involved, what steps will be taken to protect the new marriage? If there are children from a prior marriage, discuss how they will be incorporated into the new family unit.

LEGAL PROBLEMS- Discuss any history of involvement with courts, jail, judgments and previous spousal/child support payments. If either person has a continuing pattern of violating the law, consider the implications of this for marriage. The concept of respecting and submitting to authority figures prominently into marriage, because when times are hard, the success of the marriage will depend largely on the degree of each spouse’s submission to the ultimate authority of God.

FAMILIES OF EACH SPOUSE- Strive to understand the familial background of a potential mate. No matter how strongly each of you may hope to be independent of the attitudes, behaviors, and relational patterns of your families, such patterns are rooted deeply within us and are not easily abandoned altogether. How involved will the respective families be in the life of your marriage and children? How will their geographical proximity affect you? Take the time, as a couple, to discuss mutual expectations with both sets of families.

RELATIONSHIP WITH THE LORD- If you are a born-again Christian, you should not consider marrying anyone who is not. As long as both individuals are submitted to the Lordship of Jesus Christ, He will be faithful to grow you to a mature relationship with Him and with one another. Of course, there are many couples who are unequally yoked in the beginning, and change may sometimes come, but not without great hardship. The Lord has given instructions in these cases in 1 Corinthians 7: 12-16.

It is God who has ordained the family and marriage and He has given specific directions on responsibilities. The wife is responsible to her husband as the husband is responsible to Christ as Christ is responsible to God the Father. In light of this design for marriage, women would be wise to avoid macho, dictatorial, and self-centered men.

Additional considerations:

1. Every marriage will have conflict and tension on various issues. Be aware that if you choose a mate who is very different from you culturally, educationally, financially, ethnically, religiously and/or socially, you may face additional struggles as a couple because of these differences. Certainly, such differences are not insurmountable when both parties are committed Christians—that is the single most important factor. But be aware of and discuss potential hardships in advance.
2. Where there has been promiscuity or sexual immorality (including exposure to pornography), there will be brokenness. God’s commands for sexual purity were given for our good, and while He offers redemption and forgiveness for sin through Jesus Christ, we cannot break these commands without experiencing and causing suffering. Any couple contemplating marriage should be open with one another about any sexual history and consider seeking counseling about this issue.
3. No drugs- period.
4. While alcohol is not prohibited in Scripture, it presents many dangers that can lead to broken marriages and families. If the potential spouse is an alcoholic or drunkard, marriage should be postponed until he or she is truly free from bondage to this addiction. One study has concluded that alcohol is more dangerous than heroin and crack cocaine.
5. Avoid smokers if you value your health and that of your future children.
6. Avoid prospective partners who are prone to using coarse speech, vulgarity, and cursing. The book of Proverbs has plenty to say about the power and dangers of the tongue, and marital communication has enough pitfalls already without introducing the additional problems of harsh language.
7. Avoid a ‘macho’ or a ‘feminist,’ in favor of a person who strives to conform to God’s view of what it means to be male or female. Each gender has a unique role to play, and each is of equal value, worth and dignity.
8. The two main reasons for marriage failure are infidelity and irresponsible financial management. Thus, be on guard against any early indications that these could become problems with the prospective mate you are considering.
9. God gives special instructions to husbands in Malachi 2:13-16. God is deeply concerned with marriage, and He will hold husbands, especially, accountable for how they treat their wives.

After going through this you might ask “Who is left, can anyone pass these test?” There are fewer and fewer suitable Christian spouses today because of the collapse of morality in our culture. But God has a loving and perfect plan for your future, and you can trust Him to give you wisdom and discernment in this matter as in every other.

Mission # 1 For Parents Who Have New Born Children

SEPTEMBER 13, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



After the obvious physical needs of your new born baby your Mission # 1 should be to introduce your child to the Lord Jesus as soon as possible. Despite the seemingly innocent appearance of your precious child he is born with a sinful nature inherited from the first man, Adam, and passed down through the ages.

While each child will progress differently age-wise when comprehending God it would never be too early to bring Him into his life. In fact some mothers start when the child is in to womb, sings and praising God, knowing that the baby can receive blessings in this way.

The mission is to lead the child into a born again, a saving experience, with Jesus as their personal Savior. Some children will self-express their commitment with Jesus even before their parents are aware of it.

The reasons for an early commitment is so the child will experience life in the fullest sense knowing that Jesus is with them through thick and thin. In addition they will not fall in to sinful life styles causing problems in the future.

A most serious consideration is that he will be assured of going to Heaven and not to Hell at death.

VIRGINIA CHRISTIAN ALLIANCE has Advisors who would volunteer to make presentations (**click on Contact for Speakers**). In addition click on **CREATIONISM** and see many articles on the subject.

Greene Hollowell

Oneness in Marriage is an Aspect of Obedience Before God

JULY 19, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Oneness in Marriage is an Aspect of Obedience Before God

Being God's disciples, we are to have a successful oneness in our marriage.

We saw **in the last article** that oneness in marriage is one of God's ways of displaying Himself to our children and to other people. We can have salvation before God, and then God wants us to display Him by performing His behaviors. So, to do that, we are to be disciples. And as disciples we are to avoid our flesh and love people. We are to love our spouse even if there is any difficulty in our marriage, and we need to display God to children.

A marriage can actually be difficult, but since we have salvation and since we are being disciples, we are to have oneness in our marriages.

There is one of the illustrations I have used in marriage ministry. Here is the illustration:

I would say to the people, "Do you believe in God?"

They would say "Yes! We believe in God!"

I would say, "Do you obey God?"

They would say, "Yes! We obey God!"

I would say, "Do you pursue oneness in your marriage?"

They would say, "Oh! That is difficult! We don't have genuine oneness between us."

So I would ask again, "SO – Do you believe in God?"

The idea is that if we believe in God we are willing to obey God. And if we are obeying God, we are willing to have oneness in marriage despite a feeling we have. That is, the connection between us is not a result of our feelings toward each other. Rather, our connection – our oneness – responds to obedience before God.

SO – Since we believe in God and obey God – due to His grace and our salvation and our pursuit of being disciples – we don't respond to our feelings. Instead, we respond to God. Instead of focusing on our feelings toward spouses we focus on obedience before God.

So there is a biblical message to a husband.

A good Bible message to a husband is Ephesians 5:21-25:

21 Be subject to one another in the fear of Christ.

22 Wives, be subject to your own husbands, as to the Lord.

23 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.

24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her.

Here are 3 points in these messages:

1. Verse 5:21 – We are to be subject to one another in the fear of Christ – as believers in Christ.
2. Verse 5:22-24 – Wives are to be subject and husbands are to be leaders.
3. Verses 5:25 – Husbands are to be leaders, BUT they are not to be in charge (Matthew 20:25-28 helps us to see about not being in charge). Instead, a husband is to love his wife as Christ loves us. As Christ died Himself to save us, so a husband is to surrender himself to his wife.

So a husband as leader takes initiative in spiritual pursuits. But he does not try to be in charge of her or in charge of anyone else. Instead, he sacrifices himself. It is interesting that verse 28 says:

So husbands ought also to love their own wives as their own bodies.

Also, there are biblical messages to a wife.

A good message is in Ephesians 5:21-24 (above), and also 1 Peter 3:1-6 (just below).

1. In Ephesians 5:21-22, a wife is to submit to her husband – as he submits to her.
2. In Ephesians 5:24, a wife's role is to be subject to her husband as the church is subject

to Christ.

3. Then there is 1 Peter 3:1-2. You can read 3:1-6, but here are just verses 3:1-2:

- 1 In the same way, you wives, be submissive to your own husbands
so that even if any of them are disobedient to the word,
they may be won without a word by the behavior of their wives,
2 as they observe your chaste and respectful behavior.

So the idea here is that the wife is to be submissive to her husband, even if the husband is not doing right things. The idea is that the wife's love and submission to him might help him to go God's ways. So, the idea is that your godly behaviors can speak to him without words. So the husband might see the wife's chaste and respectful behavior toward God and toward her husband.

The verses in 3:5-6 have an illustration of Abraham's wife. Sarah trusted in God and obeyed Abraham, and viewed him as her "lord." A wife is being the child of Sarah when she does what is right, not fearing what her husband does.

Another for the husband:

It is interesting that the next verse 3:7, following the wife's message on 1 Peter 3:1-6, there is a message to the husband to honor his wife:

1 Peter 3:7 (ESV)

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

So his message here is that he is to have pursuits somewhat like hers. He is to live with her "in an understanding way," as she is bowing before him and "being weaker than him." And he is to honor her, and his prayers before God will not be hindered. The idea is that if we are doing wrong and not having oneness in a marriage, God is not going to listen to our prayers.

See what do you think.

Does this make sense? If you see the Bible verses on these ideas, can you respond to God? And do you pursue a genuine oneness in your marriage?

A basic idea here is that our oneness in marriage is important to God. When we have love – whether we have good feelings or not, but we communicate love and pursue oneness – then we are displaying God. We are being disciples of God and we are contributing to the extensions of His kingdom.

Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

Don't Be Afraid to Call Redefining Marriage Abominable

JULY 10, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Linda Wall | **Barbwire**

Over thirty-three years ago God called me out of the darkness of homosexuality into His marvelous light.

Thirty-three years ago I sat on a couch in the home of some Virginia Beach school teachers turning down an invitation to attend a wedding in Vermont. Even in my lost state I knew deep down inside of me that marriage was holy and it was not a place two men or two women should go.

Yet, here we are thirty-three years later with men marrying men and women marrying women being the law of the land. Although I saw it coming, I still want to vomit every time I am reminded of this abomination.

Did I say abomination? Absolutely! If the Creator calls it abomination, then I have a right, I have a commitment to Him to call it the same.



On Sunday after the abominable ruling by the five unelected judges in black robes, I intentionally listened to three different preachers to see how they handled this new law redefining the Holy God's definition of marriage.

My observation resulted in one thought: "no wonder this Judeo-Christian nation has fallen into the hands of the Sodomites!"

Not one of the three preachers called this moment in time abominable.

As a matter of fact, all three played the "politically correct" card and tiptoed about the matter. Two served their congregation the "sweet message of everything is ok, God is on the throne." And the third led a "pep rally", "Jesus is coming back any day now to get us." I wanted to barf at all three.

Too many American Christians have thrown one half of the Holy Word of God away; the Old Testament. They operate in a mind set of "come to Jesus and all will be well. Eat, drink and be merry because tomorrow we are flying out of here."

There is no mention of judgment. There is no mention of sin. There is no mention of repentance.

What I should have seen in the three sanctuaries were people on their knees and faces weeping before the Lord and repenting of the sins of the Church and calling on God to deliver us from this abominable evil that He has allowed to come upon our nation.

May the Remnant hide in the shadow of the Almighty and not be afraid to call abominable what is abominable.

May the judgment of God fall upon the wicked who have devoured the nation and may the God of Abraham, Isaac and Jacob be glorified upon the earth again.

SOURCE: **BARBWIRE**

Supreme Court Decision – Same Sex Marriage

JUNE 28, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Virginia Christian Alliance Response to SCOTUS Decision on Same-Sex Marriage

by Don Blake

“THIS DAY SHALL LIVE IN INFAMY.” FDR



This is our nation’s darkest hour.

We are a nation now fully under God’s judgment.

We must fear our own government.

The Supreme Court has a cynical disregard of morality based in the name of reason and liberty.

We will become a churchless community.

The Church has abandoned Biblical Truth.

I will take an approach to this topic not likely used by others. Most, if not all, will address the issue from a humanist legal standpoint. The legalistic constitutional views have been discussed endlessly. I know that we are a Nation of laws, but where does the basis for American law come from?



We just recognized the 800th anniversary of the Magna Carta. Winston Churchill said that the Magna Carta tells us “there is a law which is above the King.” For thousands of years that law has come down to us from God in the written word of the Holy Bible – both old and new testaments. That law was, is, and ever shall be. In America we see the Federal Government, aided by the Court, as “King”.

That being said, let me say regarding the Court’s decision authorizing homosexual marriage throughout our nation, I suspect that this issue of

homosexual rights is not settled. I suspect there will be further litigation for decades, in both State and Federal Courts.

The immorality movement in our Nation, encouraged by government at every level, will continue to pursue its agenda.

Look at Roe v. Wade – now some 42 years after the Supreme Court’s decision – still not settled.

The Rainbow Flag is the battle flag of the anti-God Army. The goal of the Rainbow Army is to attack biblically-based morality until all morality is decided by government. Government is the new God.

The definition of marriage, which is between one man and one woman, was established by God. God defined marriage, and no man nor court can add to God’s definition any more that a chemist can change the components of water. Water will always be 2 parts hydrogen and one part oxygen. A judge or a governor or an attorney general cannot redefine marriage. Marriage was defined by God when man and woman were created. It will not change in 100 years or 400 years or ever.

Why are we addressing the issue of marriage at all? It is because we, as a Nation, have become a people of self. The new trinity is: Me, Myself, and I. We as a Nation are living in a “culture of vice.” We have abandoned biblically-based morality for government ordained morality. Government is replacing the reality of moral order and the anti-God Rainbow Army is the movement behind it. Man cannot redefine marriage or moral law.

There is a remnant of Christians and Jews who still believe that God created all, that He ordered all things, and His word – the Holy Bible – commands and instructs us on how to live moral lives. The Bible tells about homosexuality in the Books of Genesis, Judges, Leviticus, Romans, and 1 Corinthians. The Bible is 4,000+ years old; It Was, It Is, and It Will Be.

The Bible talks about the corruption of man's mind. Any president, any judge, any governor, any attorney general, anyone endorsing homosexual marriage as good, as normal, as moral, has a "corrupted mind" according to the Bible which says "they shall be given over to corrupt minds." The book of Romans says "men who suppress the truth...God also gave them up to uncleanness, in the lust of their hearts to dishonor their bodies...God gave them up to their vile passages."

Regardless of what the Court says, right will always be right; wrong will always be wrong. Man cannot make immorality moral.

People either believe the Bible or they don't. Woe to the unbeliever

Being Disciples Before God Calls us to Have Oneness in Marriage

JUNE 19, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Discipleship has steps for us to take before God.

A list of steps is something for us to see.



Tom Clark

1. We receive salvation not by work-behaviors before God, but by a reliance on God's gift to us of His righteousness and God's gracious provision of a debt that we could not pay.
2. Having received salvation, our relationship with God leads us toward deeper sets of righteous pursuits – not to *gain* salvation, but in *response* to salvation.
3. We pursue two basic aspects in response to God's grace.
Romans 12:1-2 displays a form of "sacrifice" before God:

Rom 12:1-2 (NAS)

**I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice,
acceptable to God, which is your spiritual service of worship.
And do not be conformed to this world, but be transformed by the renewing of your mind,
so that you may prove what the will of God is, that which is good and acceptable and perfect.**

So here are the two basic aspects in response to God's grace:

- a. As believers we try to avoid sin. We still do sin over life, but we seek obedience before God and displaying God. And when we sin we confess before God, apologize to God, repent of sin, and pursue going right directions.
- b. Responding to God's grace we "sacrifice" and we pursue a series of steps:
 - Submission to God – bowing before Him, having humility and surrender.
 - Avoiding our flesh and pursuing God's righteousness.
 - We worship and have joy daily – *everymoment* of every day.
 - We serve God by having love toward all. Our love toward others is a focus – not a focus on our feelings, but a love toward the others and ministry outreaches to people.

It can be possible that we don't pursue discipleship because we don't understand it. But another reason can be our focus on our own flesh: that is, focusing on our feelings and our thoughts. When we trust in Christ we are supposed to move our hearts toward God. We are to bow ourselves before Him, sacrifice ourselves to Him, and obey His instructions. That is not what causes us to be saved, but because we are saved we respond to God. Our sacrifice to Him is response to God's grace – Romans 12:1-2 up above.

So what do these things have to do with marriage?

Being disciples causes us to pursue God's teachings and callings.

SO – Marriage Oneness is one of God's callings and a design for His kingdom.

There should be a pursuit before God versus submission to our flesh.

It is actually true that most of the time marriage is difficult. Engaged before wedding we are excited and in love. But over time in marriage we begin to have difficulties with each other. Partly because we are both sinners, but also because we often have different ways of doing things. We speak differently; we view things differently; we respond differently – there can be other differences – but the point is that our different ways cause a difficulty in our relationship.

So the question is whether we will still have a *genuine* oneness relationship in marriage. We have said above that it is not our feeling to have oneness. Rather, our oneness is God's calling.

So, understanding Biblical Marriage ideas is an importance, and if we can pursue it despite some difficulties, it is one form of being a disciple before God.

Are you willing to do God's works as disciples and in marriage?

In the former article we used an illustration about our obedience before God in marriage:

Here is a question: Do you believe in God? You say “Yes!”

Here is another question: Do you obey God? You say “Yes!”

SO – Do you give yourself up to the pursuit of oneness in marriage?

You say, “Oh, well, that is pretty tough. I may not be doing that.”

So let’s go back to the 2 questions: Do you believe in God? Do you obey God?

If you do, you will pursue oneness in marriage – as God’s design and calling.

If you are a believer and a disciple, you will obey God.

And if you obey God you will pursue oneness in marriage versus responding to your own feelings or thoughts.

So we are to have a oneness in marriage – as disciples.

SO – The way we pursue oneness in marriage is by having a sacrifice before God. In Ephesians 5:25 a husband – who is a leader in marriage – is supposed to love his wife as Christ has loved us. And Christ as a Lover died for us to pay a debt we could not pay in order to have a salvation before God. So that verse in Ephesians 5:25 is calling a husband to sacrifice to his wife as Christ sacrificed Himself to us.

And in several verses wives are to sacrifice to their husbands. Some important verses to read are:

Ephesians 5:22-24, 33; Colossians 3:18; 1 Peter 3:1-6.

So as the husband is not to live for himself, and the wife is not to live for herself. In both cases, the husband and wife as believers are to be sacrificial before God And being sacrificial before God is for us to be sacrificial in relationship with a spouse. If the spouse is not perfect in relationship, we are still called to be submissive to the other (Ephesians 5:21). And either one or both are sacrificing to the other. So our faith calls us to obey God and to pursue oneness in marriage.

In faith in God we are not to rely on ourselves – our flesh, or feelings, our thoughts:

It is interesting that God calls us to love all kinds of people – including spouses – versus responding to our own feelings and our own thoughts. So the idea of “love” in the Bible is different than the “love” that we have when we are engaged. In the engagement there tends to be a *feeling* of love. But the Bible describes love as a *behavior in response to God*, not a response to our feelings.

In 1 Corinthians 13:1-8 we see God’s design of love – in two different ideas:

- In 13:1-3 there are 3 illustrations of how we might be doing wrong ideas. Avoiding the biblical loves toward people we are not doing God’s true work. It says that if we do not do the biblical idea of love, we are “a noisy gong” – or “I am nothing” – or “my work profits we nothing.”

- In 13:4-8 there is a series of descriptions of spiritual loves:

“Love is patient, kind, not jealous, does not envy, is not arrogant, does not act unbecomingly.

True love does not insist on its own ways, is not irritable or resentful.

It does not rejoice at wrongdoing, but rejoices with the truth.

Love bears all things, believes all things, hopes all things, endures all things.”

SO – Love is not our feelings. It is pursuing spiritual ideas of love. And if we are believers in God we are to be obedient before God, and as obedient we are to love our spouse, even if he or she is not what we really like . . .! See what do you think!

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Find the Morality Missing in the Case for Natural Marriage, or Lose

JUNE 14, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Building the Resistance to Same-Sex Marriage

(third in a series of articles, see [Part 1](#) and [Part 2](#))

By Robert R. Reilly; June 8, 2015

Why have the pro-natural family forces been losing in court? Intentionally or not, Judge Richard Posner explained the reason in a 7th Circuit Court ruling (Sept. 4, 2014), in which he decided against the Indiana and Wisconsin laws restricting marriage to a man and a woman:

“The state does not mention Justice Alito’s invocation of a moral case against same-sex marriage, when he states in his dissent that ‘others explain the basis for the institution in more philosophical terms. They argue that marriage is essentially the solemnizing of a comprehensive, exclusive, permanent union that is intrinsically ordered to producing new life, even if it does not always do so.’ That is a moral argument for limiting marriage to heterosexuals. The state does not mention the argument because as we said, it mounts *no moral arguments* against same-sex marriage.” Baskin v. Bogan, 766 F.3d 648, 669 (7th Cir. 2014) (emphasis added).



While Justice Alito recognizes that there *is* a moral argument for limiting marriage to heterosexuals, it was not only the State of Wisconsin that failed to make such a case. Neither have the States of Michigan, Kentucky, Ohio, or Tennessee in Obergefell, the decisive case now before the U.S. Supreme Court. I believe that this is one of the key reasons that the pro-natural family position has been losing in most of the cases thus far.

With the moral foundation missing, an air of unreality pervades the federal court system. Let us see how unreal by looking at a couple of examples. When invalidating Oregon's constitutional ban on same-sex marriage (May 19, 2014), U.S. District Judge Michael McShane wrote in his opinion,

"I believe that if we can look for a moment past gender and sexuality, we can see in these plaintiffs nothing more or less than our own families. Families who we would expect our constitution to protect, if not exalt, in equal measure." Geiger v. Kitzhaber, 994 F. Supp. 2d 1128, 1147 (D. Or. 2014).

This is an extraordinary remark. What Judge McShane calls "gender and sexuality" is the only means by which families are generated. Since families come from parents, you cannot look *past* parents and still have a family — because there would be no family there. Homosexual acts cannot generate families; therefore, their "families" cannot be the same. If there are children present, we may be sure that both parents of the children are not present in that family. That is a lot to look past.

In Virginia, U.S. District Judge Arenda L. Wright Allen voided as unconstitutional that part of the Virginia state constitution and the Code of Virginia that define marriage as between one man and one woman. Ineptly, she began her decision on February 13, 2014, by confusing the basic texts of the American Founding (since corrected by her). She apparently thought that the phrase "all men are created equal" comes from the Constitution. It is, of course, perhaps the single most famous line in the Declaration of Independence. Judge Wright Allen appealed to this principle to endorse same-sex marriage on behalf of two lesbian and homosexual couples who brought suit against Virginia.

Why did Virginia have laws against unnatural marriage in the first place? One would have to conclude from Judge Wright Allen that it was motivated by sheer prejudice and that only now has the light dawned upon the court that this is unfair. In fact, like Justice Anthony Kennedy in the *Windsor* decision, she asserted that there was a lack of "any rational basis" in Virginia's exclusion of same-sex couples from marriage. In fact, she inaccurately stated that, "These laws limit the fundamental right to marry to only those Virginia citizens willing to choose a member of the opposite gender for a spouse." Actually, they limit marriage much further than that — to exclude minors, the already married, immediate kin, and others. But why might this limitation exist in respect to same-sex couples? Judge Wright Allen never says, though she could have drawn upon several thousand years of Western and other civilizations to do so.

Here is part of what she neglected to say. In 1885, in Murphy v. Ramsey, which upheld the ban against polygamy in the Utah territory, The U.S. Supreme Court eloquently put forth the “legitimate purpose” of marriage:

“For certainly no legislation can be supposed more wholesome and necessary in the founding of a free, self-governing commonwealth... than that which seeks to establish it on the basis of the idea of the family, as consisting in and springing from the union for life of one man and one woman in the holy estate of matrimony; the sure foundation of all that is stable and noble in our civilization; the best guarantee of that reverent morality which is the source of all beneficent progress in social and political improvement.”

However, Judge Wright Allen might believe that this is exactly what same-sex couples want in marriage, as well. Perhaps my favorite line from her ruling is that the “meet all of the legal requirements for marriage in Virginia except for the fact that they are the same gender.” This is like saying that the only thing that prevents ten year olds from marrying is that they are too young. Or, the only thing that prevents a giraffe from being a donkey is the fact that it is a giraffe.

Homosexuals cannot be “married” — not for reasons having anything to do with heartless conservatives or with the law, but everything to do with how human beings are made. The ultimate, inbuilt end of sex is to make “one flesh,” which is what happens in marriage between a man and a woman. Two becoming “one flesh” encompasses both the generative and unitive nature of sex. Only men and women are physically capable of becoming “one flesh.” Only a unitive act can be generative, and only a generative act can be unitive — in that only it makes two “one flesh.” That is why the unitive and procreative aspects of sex are essentially inseparable, and why they find the fulfilment only in the unique station of marriage.

For homosexual couples, the marital act is physically impossible — the pieces don’t fit — and the attempt to imitate it through sodomy is incapable in any circumstances of generating new life. One thing that same-sex couples all share is a unique disability to express either the unitive or procreative essence of conjugal relations. For these reasons, among many others, common law has held *through the centuries* that marriage can be only between a man and a woman. Common law also held that if a marriage is not consummated, it could be declared to be a legal nullity. It is astonishing that Judge Wright Allen seemed to be unaware of these basic facts. In some states, entering into a marriage with the intent of never consummating it is considered marital fraud.

Since same-sex marriages *cannot* be consummated, why aren’t they considered marital fraud?

One can expect such constitutional and moral illiteracy from the opponents of natural marriage, but what about from its defenders? For instance, in 2009, California’s Proposition 8, a constitutional amendment restricting marriage to one man and woman, was challenged in the U.S. District Court for the Northern District of California before then closeted homosexual District

Judge Vaughn Walker. Since the State Attorney General and the Governor had refused to defend their State's own constitution, other groups stepped in, hiring attorney Charles Cooper to plead their case. Here is what Cooper argued to the U.S. Supreme Court in the *Hollingsworth v. Perry* case as a defense of California's Proposition 8:

"But consider the California voter, in 2008, in the ballot booth, with the question before her whether or not this age-old bedrock social institution should be fundamentally redefined, and knowing that there's no way that she or anyone else could possibly know what the long-term implications of – of profound redefinition of a bedrock social institution would be. That is reason enough, Your Honor, that would hardly be irrational for that voter to say, I believe that this experiment, which is now only fairly four years old, even in Massachusetts, the oldest State that is conducting it, to say, I think it better for California to hit the pause button and await additional information from the jurisdictions where this experiment is still maturing."

This is risibly weak. Wait for additional information? Cooper suggested that it was a lack of knowledge concerning the outcome of unnatural marriage that led to skepticism as to its soundness, rather than the moral knowledge that such an arrangement was against the "Laws of Nature and of Nature's God," and therefore could not possibly be advanced as a right. Since chastity is the moral principle of marriage, how could an unchaste act – such as sodomy or any other homosexual act – be the basis of marriage? Something cannot be its opposite.

Cooper studiously avoided saying anything like this. He was at pains to portray the issue of marriage as one of states' rights. However in doing so, he assumed a moral equivalence of traditional marriage and same sex marriage. This left him in the position of Stephen A. Douglas in the Lincoln/Douglas debates. Douglas said that the slavery issue should be left to the states to decide, as there was nothing inherently right or wrong in slavery. Popular sovereignty should reign. Cooper adopted an analogous position concerning marriage – it is a states' rights issue. However, homosexual proponents have taken on themselves the mantle of civil rights; they claim (inappropriately) to be Lincoln in this debate. This left Cooper in a sure-to-lose position – taking, analogously, the slavery position in an antislavery fight. Does that sound too harsh? Here is Cooper's own statement, posted on [National Review Online](#), 5/2/14, setting out his legal strategy:

"The heart of our defense, from beginning to end, was the simple proposition that people of goodwill can reasonably disagree over whether marriage should be redefined to include same-sex couples, and that the Constitution, therefore, leaves resolution of that controversial public policy issue in the hands of the voters of each State, to decide according to their own social, political, and moral values, and does not place it in the hands of federal judges. Our position on the constitutional issue was thus entirely distinct from, *and did not take sides on*, the social policy issue. Indeed, in my initial appearance in the District Court, I stated that if the tables were turned

— if California’s voters had adopted gay marriage, as the voters of several states now have — I would be no less willing to defend their right to make that decision too.”

In other words, the lawyer hired to defend traditional marriage conceded that sodomitical marriage can be a positive good, so long as it is approved by a majority.

Later we learned why Cooper was not prepared to make the *moral* case for marriage. The deeper underlying reason for his incapacity surfaced in 2014, when he revealed that he actually *has taken sides*: “My daughter Ashley’s path in life has led her to happiness with a lovely young woman named Casey, and our family and Casey’s family are looking forward to celebrating their marriage in just a few weeks.” Cooper stated that, “I told Ashley that what matters most is that I love her and she loves me.” However, as Edith Stein said, “Do not accept anything as love which lacks truth.” Love contains an obligation to the truth — especially transcendent truths regarding the ordering of our souls to the Good. Is this Good not compromised by unnatural marriage? Love seeks the well-being of the other person. An unchaste act, which is any homosexual act, harms the person on whom it is performed and the person performing it. Cooper explains that his “views evolve on issues of this kind the same way as other people’s do, and how I view this down the road may not be the way I view it now, or how I viewed it 10 years ago.” Let us be clear as to how one can “evolve” in this way: one is historicism, the other positivism — both are inimical to America’s Founding and to understanding our Constitution correctly.

Many homosexual “marriage” opponents seem to suffer a sense of moral illegitimacy — and this includes many Republicans. They have the right instinct, but do not know how to express their view. When they are put on the spot to defend their position, they really have no way to explain it. Since they do not want to be embarrassed, they simply shut up or retreat. Most of these people have no background in moral philosophy or ethics. They are products of our modern educational system which denudes the mind of any notion of natural law, which is the fundamental point from which unnatural “marriage” should be opposed, and replaces it with moral and cultural relativism.

The reason for the kind of backpedaling exhibited in Indiana, whose Governor Michael Pence could not adequately support the religious freedom protection law he had signed, is that so many refuse to recognize what this conflict is really about. The retreat to the position of defending religious freedom means that the issue of the immorality of sodomy and other homosexual acts has been abandoned — both in and out of court. That is a terrible substantive and strategic error. Giving up on the moral issue basically gives the whole issue away — because if sodomy is not wrong, then not allowing it to serve as the basis of marriage must be bigotry. One must forthrightly say and show that sodomitical behavior is against the “Laws of Nature and of Nature’s God” and that, therefore, it cannot be advanced as a right. If sodomy is wrong, then it cannot be the basis of marriage.

Alas, one will not be able to find any such moral principles set out in the parties' briefs filed in the marriage case to be decided by the U.S. Supreme Court later this month. For example, the State of Michigan's brief states that: "This case is not about the best marriage definition. It is about the fundamental question regarding *how* our democracy resolves such debates about social policy..."

Yes, it is partly about *how* things are decided, but it is also about *what* is being decided. It is not simply a procedural issue; it is also a substantive one.

After giving a thoroughly inadequate description of what marriage is, the Michigan brief gives the characterization of the same-sex view "that marriage is primarily about commitment, with gender and biological procreation taking less prominent roles. From this perspective, marriage is a commitment that grounds couples and provides familial stability." What, I wonder, is the purpose of participating in your opponent's denial of reality? Do grapes in the process of winemaking take a "less prominent role" in a winemaking process that uses no grapes? One of those processes produces wine; the other one does not. Is a non-grape simply a "less prominent" grape? Is an empty glass the same as a full one? Then this asinine observation is added: "Importantly, neither view stigmatizes the other; they are simply different conceptions of what the marriage institution should be." Well, yes, they are different, in fact, contradictory. If there is something the marriage institution "should" be, shouldn't a conception of marriage antithetical to it be stigmatized?

Next we learn from the Michigan brief that voters should be able to decide such issues "on decent and rational grounds." After giving away those "rational grounds" in the brief's introduction, it is not surprising that the petitioners nowhere present those grounds. Instead we hear that, "The difference in these views is not that one side promotes equality, justice, and tolerance while the other endorses inequality, injustice, and intolerance." Well, then, what is the difference? Are right and wrong simply two different views of morality, neither of which is false? This is the path to insanity, and to another loss in court. Natural marriage and unnatural "marriage" are not two kinds of marriage: one is marriage, and the other is not. If you're not willing to say at least this much, why bother saying anything? Michigan is tying the noose around its own neck, but at least it is consistent, with Judge Posner's words, in giving "*no moral arguments* against same-sex marriage."

That is not to say that the moral arguments have not been made to the Court – but that job fell to the *amici curiae*. The moral and Biblical cases against same-sex marriage were made by **Foundation for Moral Law**, and **Public Advocate, U.S. Justice Foundation**, and certain other *amici*.

Kentucky's brief seeks to "urge this Court to resolve the issues creating the legal chaos that has resulted since *Windsor*." Unfortunately, what the Court is going to do in the way of resolution is pretty much a foregone conclusion. The question will soon arise: what, then, are we going to do?

The homosexual movement will not succeed in the long run. Dream worlds do not last. They invariably turn into nightmares from which people eventually wake themselves. How long that takes and how much damage it incurs in the meantime will depend partly on us.

Reflecting on his experiences in Nazi Germany where he had been imprisoned, Heinrich Rommen wrote: “When one of the relativist theories is made the basis of a totalitarian state, man is stirred to free himself from the pessimistic resignation that characterizes these relativist theories and to return to his principles.” We have the means at hand to return to this country’s first principles: they are called “the Laws of Nature and of Nature’s God.” We need them now as much as did our Founders. Let us return to them forthwith — before it is too late.

Robert R. Reilly is the author of *Making Gay Okay: How Rationalizing Homosexual Behavior Is Changing Everything*. He served as a Special Assistant to President Ronald Reagan and was the Director of the Voice of America.

This article is part of a series on “Building Resistance to Same-Sex Marriage.” Should you want to help support this important work, contributions may be made to the **U.S. Justice Foundation**.

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The Fourteenth Amendment Does Not Mandate Same-Sex Marriage

JUNE 6, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



By Herbert W. Titus and William J. Olson

(Part 2, see **Part 1** of *Building the Resistance to Same-Sex Marriage*)

Within the month, the nation will receive the opinion of the U.S. Supreme Court as to whether the U.S. Constitution requires all of the states to jettison their domestic laws and sanction same-sex marriage. Numerous federal judges have so ruled, and most states have simply yielded to those federal court decisions. In a few cases, beginning with Vermont and Massachusetts, state courts ruled for same sex marriage, and state officials have accepted passively those decisions as well.



Generally, courts have ruled for same-sex marriage using either the “due process clause” or the “equal protection clause” of the Fourteenth Amendment, or both. That raises a simple question: is it really possible that when the Fourteenth Amendment was ratified in 1868 the framers intended that it sanction same-sex marriage? Of course not. The U.S. Constitution says nothing about same-sex marriage. Then, how could the Constitution be manipulated to support a decision in favor of same-sex marriage? Well it has not been easy. The Constitutional case for same-sex marriage is pathetically weak — unless you adopt the notion of an “evolving” Constitution — which is, of course, the polar opposite of the notion of our “written” Constitution.

There are actually four cases, all from the U.S. Court of Appeals for the Sixth Circuit, which have been consolidated for decision in the U.S. Supreme Court — [Obergefell](#), [DeBoer](#), [Tanco](#), and [Bourke](#). If you would like to know more about how this case developed, a great deal of information, and links to all documents, is available on [SCOTUSblog](#). The **amicus curiae brief which we filed in the Sixth Circuit** in support of traditional marriage is available, as is the **amicus curiae brief which we filed in the U.S. Supreme Court**.

The opinion by Judge Sutton of the U.S. Court of Appeals for the Sixth Circuit — upholding traditional marriage against five challenges in four states — begins with a remarkable observation that should have resolved the case in that once sentence, but did not. Judge Sutton points out that **“obody in this case ... argues that the people who adopted the Fourteenth Amendment understood it to require the States to change the definition of marriage.”** [DeBoer v. Snyder](#), 772 F.3d 388, 403 (6th Cir. 2014) (emphasis added).

Laymen logically deduce that if the Fourteenth Amendment as written had nothing to do with same-sex marriage, that’s the end of the matter. After all, Justice Douglas succinctly described the Amendment in his autobiography: “The Fourteenth Amendment was passed to give blacks first-class citizenship.” William O. Douglas, [The Court Years](#), p. 154 (Random House: 1980). But for those lawyers who want unelected judges to set the public policy of our nation, it simply doesn’t matter what the Framers intended. And neither does it matter to many judges who are all too willing to give effect to their own political views. Discovering the “authorial intent” of the Framers is only a small part of their concern — a step they sometimes skip over entirely.

Recently, Justice Alito observed that “ame-sex marriage presents a highly emotional ... question ... but not a difficult question of constitutional law.” [United States v. Windsor](#), 570 U.S. ___, 133 S.Ct. 2675, 2714 (2013) (Alito, J., dissenting):

The Constitution does not guarantee the right to enter into a same-sex marriage. Indeed, no provision of the Constitution speaks to the issue. It is beyond dispute that the right to same-sex marriage is not deeply rooted in this Nation’s history and tradition.

Therefore, Justice Alito explained that challengers to traditional marriage:

seek ... not the protection of a deeply rooted right but the recognition of **a very new right**, and they seek this innovation not from a legislative body elected by the people, but from unelected judges.

If we are now considering a new right, one could legitimately ask when and where did this new right come from. Indeed, during **oral argument** in the case of Hollingsworth v. Perry, Justice Scalia asked this very question to same-sex marriage champion lawyer Ted Olson:

Justice Scalia: “When did it become unconstitutional to prohibit gays from marrying?... Was it always unconstitutional?”

Ted Olson: “It was constitutional when we — as a culture determined that sexual orientation is a characteristic of individuals that they cannot control...”

Justice Scalia: “I see. When did that happen?...”

Ted Olson: “There’s no specific date in time. This is an evolutionary cycle.”

Of course, a written constitution that is subject to evolutionary change is no longer a written constitution. A constitution that is always evolving provides no fixed guarantees for the rights of the people. If the “Due Process Clause” of the Fourteenth Amendment can morph into a mandate for homosexual marriage, then the “right to keep and bear arms” can become a right to call the police when attacked. Once we abandon the author’s meaning of a text, we are left treating the U.S. Constitution as poetry, asking “what does the Constitution mean to me?”

Unable to ground their challenge in the Fourteenth Amendment as written, the advocates of same-sex marriage have used an assemblage of fabrications, purportedly derived from this Court’s precedents, but without any support in fact or law.

One of the briefs in the Supreme Court asserted that the High Court has already established that “he **right** to marry the **person of one’s choice** is a fundamental freedom.” The claim is patently false.

To the contrary, the Supreme Court has always assumed that marriage law was originally governed by the common law which required consummation between one male and one female. See Maynard v. Hill, 125 U.S. 190, 213 (1888). See also 1 William Blackstone, Commentaries on the Laws of England, 424 (Univ. Of Chi. Facsimile ed.: 1765).

The Court in Maynard explained: “though formed by contract ... the *relation* of husband and wife, deriv both its rights and duties from a **source higher** than any contract of which the parties are capable, and, as to these, **uncontrollable by any contract** which they can make.” And “hen formed,” the Court continued, the relation between husband and wife was “no more a contract than ‘fatherhood’ or ‘sonship’ is a contract.” Instead, marriage “partakes more of the character of an institution regulated and controlled by public authority, upon principles of public policy, for the benefit of the community.” Thus, it is just pretense to claim that the Supreme Court previously established the right “to marry the person of one’s choice.”

Any such claim is a total fabrication designed to hide the fact that at the time the nation was founded not only was same-sex marriage not legally sanctioned, but sexual relations between men constituted, as Sir William Blackstone declared, “the infamous *crime against nature* a disgrace to human nature,” and punishable by death. 4 Blackstone’s Commentaries at 215-16.

In addition to this condemnation of “unnatural” sexual coupling, the English common law of marriage exclusively adopted the Biblical matrimonial order. First, the common law limited the relationship to one between “husband and wife,” that is, “*baron and feme*.” I Blackstone’s Commentaries at 421. And second, the common law made “voidable” any union between a man and a woman under the “canonical disabilities” of “consanguinity, or relation by blood; and affinity, or relation by marriage.” *Id.* at 422. Thus, it is wildly false for Petitioners to presume, as they have, that there is a well-established right to marry any person of one’s choice.

The same-sex marriage proponents now ask the Supreme Court to take the nation one step further away from our written constitution, by fundamentally changing the meaning of its text based on the will of a bare majority of five lawyers serving on this Court, rather than complying with the exclusive process for amending the Constitution, as set out in its Article V. Freed from textual constraint, Professor Lino Graglia has observed that:

ver the past half-century the justices have chosen to make themselves the final lawmakers on most basic issues of domestic social policy in American society. These include issues literally of life and death ... and issues of public morality.... In essence, the Court now performs in the American system of government a role similar to that performed by the Grand Council of Ayatollahs in the Iranian system....

Nearly two decades ago, Justice Scalia warned:

his Court has no business imposing upon all Americans the resolution favored by the elite class from which the Members of this institution are selected, pronouncing that “animosity” toward homosexuality ... is evil.

And, exactly as Justice Scalia predicted in Romer, the American people have seen a flurry of judicial opinions with “no foundation in American constitutional law” overturning laws which were “designed to prevent piecemeal deterioration of the sexual morality” desired by the People. These court opinions together constitute what he described as “acts, not of judicial judgment, but of political will.” *Id.* at 653.

As such, they are not just “bad law,” but as Blackstone stated, they are “not law” at all.

Herbert W. Titus taught Constitutional Law for 26 years, and concluded his academic career as the Founding Dean of Regent Law School. William J. Olson served in three positions in the Reagan Administration. Together they have filed over 80 briefs in the U.S. Supreme Court, and dozens more in lower courts, addressing important public policy issues. They now practice law together at **William J. Olson, P.C.** They can be reached at traditionalmarriage@lawandfreedom.com or twitter.com/Olsonlaw.

This article is part of a series on “Building Resistance to Same-Sex Marriage.” Should you want to help support this important work, contributions may be made to the **U.S. Justice Foundation**.

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Reconsidering the U.S. Supreme Court's Authority to Mandate Same-Sex Marriage

MAY 31, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



By William J. Olson and Herbert W. Titus
(Part one of a series)



On April 28, 2015, nine unelected lawyers drawn from three elite law schools (Harvard, Yale, and Columbia) listened to 90-minutes of **oral argument** about same-sex marriage and then retreated behind a wall of red velvet drapes to confer secretly about whether the U.S. Constitution requires that the U.S. Supreme Court impose same-sex marriage on the entire nation.

Consider for a moment the process by which that decision will be reached. When the Court decided to hear the Obergefell consolidated cases from the Sixth Circuit, that decision was reached in secret. The Justices consult only with their colleagues and their law clerks, also drawn from elite law schools. When a decision in the case is issued, presumably before the end of the current term toward the end of June, the Court will address only those issues argued by parties and the *amici curiae* that it cares to address. Its opinion will contain only those reasons for its decision that the Court chooses to reveal. The majority decision may be agreed to by as few as five of these nine justices unaccountable to no one but themselves. And then, the Court will expect the American people to set aside their individual and collective judgment and passively abide by whatever decision is reached — based on a doctrine no where found in the U.S. Constitution — “judicial supremacy.”

Although the Supreme Court's only constitutional responsibility is to resolve "cases" and "controversies" brought before it, the High Court often acts as if it has been entrusted with the raw power to decide for us the most important public policy issues facing the nation. While the Court would have us believe that those decisions are mandated by faithful adherence to the constitutional text, the truth lies elsewhere. In his autobiography, Justice William O. Douglas provided a glimpse behind the curtain as to how the Supreme Court really works. In his autobiography, he explained that Chief Justice Charles Evans Hughes had once explained to him: "t the constitutional level where we work, ninety percent of any decision is emotional. The rational part of us supplies the reasons for supporting our predilections."

We have been working in the judicial vineyard in support of traditional marriage for many years. When one of the cases now being decided by the U.S. Supreme Court (DeBoer v. Snyder) was before the Sixth Circuit, we filed an **amicus curiae brief**. In the U.S. Supreme Court, we filed another **amicus brief**. When the Supreme Court decided the Defense of Marriage Act ("DOMA") case (U.S. v. Windsor) in 2013, we filed three briefs, one at **the petition stage**, one on **the merits**, and one on **the jurisdictional question**, and in the Proposition 8 case (Hollingsworth v. Perry), we filed briefs at **the petition stage** and one on **the merits**. Even before that, we filed a **brief** in 2003 in Lawrence v. Texas when the U.S. Supreme Court began down this short road to Same-Sex Marriage while denying that it was doing so. In total, working with groups like U.S. Justice Foundation and Public Advocate of the United States, we have now filed a dozen appellate briefs over the past 15 years addressing the issue of homosexual rights in one context or another.

Although the judicial trend to embrace "homosexual rights" is undeniable, we certainly have not given up hope about the Court's decision. In fact, it is our belief that the case for same-sex marriage is so pathetically weak, that the Court may understand that it would suffer a crippling embarrassment once the People come to really understand that in no way does the U.S. Constitution command same-sex marriage.

But our role now, while hoping for the best, is to prepare for the worst — and that worst could be terrible indeed. Part of our last Supreme Court brief was published by The American Vision under the name "**12 Reasons homosexual marriage will wreck the nation.**" If you need additional reasons to give your concentrated attention to this issue in the coming days, you will find those reasons in that article.

The American people need to use the short days remaining before that momentous decision is reached to determine how to respond to an adverse decision. Will they yield to a U.S. Supreme Court that claims the power to override state constitutional and statutory provisions governing domestic relations — an area of law which has historically belonged exclusively to the states. Will they sit back while unelected judges decide for them one of the most important public policy issues of our lifetime? Or will they resist — and, if so, what tools do are available to stand against this judicial tyranny?

If you have not yet signed the “**Pledge in Solidarity to Defend Marriage**,” supported by Dr. James Dobson, Pastor Rick Scarborough, attorney Matthew Staver, Deacon Keith Fournier, and others, we urge you to do so. That pledge was an excellent first step.

To continue the battle, and to think through these many issues involved, a small group of lawyers and public policy experts experienced in this area have resolved to publish a series of a dozen or more articles to help inform their countrymen. You will not read these articles in the Establishment Media. However, thankfully, a number of publications, blogs, and organizations have agreed to publish this series of articles, as they are written. And, when we see other important articles, such as Robert Reilly’s piece “**The New Gnosticism of the Homosexual Movement**” we will bring these articles to your attention.

We know that some of you have grown weary of reading articles about homosexual issues. Yet, these issues cannot be ignored. Please look for these articles as they are published. These articles will be structured to inform about the issues which each American must think through to develop his own position, including:

- Does the Fourteenth Amendment Really Mandate Homosexual Marriage?
- Must a Decision of the U.S. Supreme Court be Obeyed as the Supreme Law of the Land?
- Does Romans 13 Require that Christians Yield to a Decision Mandating Same-Sex Marriage?
- Why Were Biblical, Moral, and Religious Arguments Ignored By the Parties Arguing to the U.S. Supreme Court?
- Have the Federal Judges Deciding in Favor of a Constitutional Right to Same-Sex Marriage Cases Truly Behaved Judicially?
- What Would Be the Consequences of Mandating Same-Sex Marriage for the Church and Christian Organizations?
- What Would Be the Consequences of Mandating Same-Sex Marriage for the Traditional Family?
- How Should Governors, Attorneys General, State Legislatures, and Other State Officers Respond to a Decision to Mandate Same-Sex Marriage?
- Could Congress Respond to a Decision Mandating Same-Sex Marriage by use of the U.S. Constitution’s “Good Behavior” Clause?
- Could Congress Respond to a Decision Mandating Same-Sex Marriage by Using its Power to Limit the Jurisdiction of the Federal Courts?

- How Could Congress Respond to a Decision Mandating Same-Sex Marriage using its Appropriation Power to Prohibit the Expenditure of Funds to Implement the Decision at the National Level?
- How Should U.S. Citizens Respond to a Decision Mandating Same-Sex Marriage in their various roles as members of grand juries, members of petit juries, taxpayers, and voters?

Although many of us find it increasingly difficult to recognize the nation that we grew up in, we can draw strength from the fact that we still live in a Constitutional Republic, and that our government still operates largely by the “consent of the governed.” And, as Americans, we have the right to determine to withhold our consent from the actions of government officials —if we believe those actions to be lawless. Whatever the U.S. Supreme Court will do, we are each accountable for how we respond. Voltaire counseled “It is dangerous to be right when the government is wrong.” Therefore, there could be personal consequences to each person who chooses the route of resistance, but ultimately each of us is responsible to God, not just to man.

We invite each of you to consider the arguments made in these articles, and then decide for yourself exactly what you believe, and even more importantly, how you will respond.

Should you want to help support this important work, contributions may be made to the **U.S. Justice Foundation**.

William J. Olson served in three positions in the Reagan Administration. Herbert W. Titus taught Constitutional Law for 26 years, and concluded his academic career as the Founding Dean of Regent Law School. Together they have filed over 80 briefs in the U.S. Supreme Court, and scores more in lower courts, addressing important public policy issues. They now practice law together at **William J. Olson, P.C.** They can be reached at traditionalmarriage@lawandfreedom.com or twitter.com/Olsonlaw.

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Discipleship and Oneness in Marriage Are God's Callings

MAY 17, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Marriage is Part of God's Calling

We need to be disciples before God – and focusing on marriage.



Tom Clark

God calls us as believers in Christ to be disciples. Not only do we trust Christ as our Savior, but we are to bow before God and obey God. What we see here on marriage is that if we are believers in Christ – and especially if we are disciples of Christ – we need to have consistent “oneness in marriage.”

What we can see here in this article is that both discipleship and oneness in marriage are God's callings. Discipleship is one of God's primary callings toward us, and an aspect of discipleship is pursuing God versus ourselves.

And having oneness in marriage is an aspect of pursuing God versus pursuing our own thoughts or feelings toward our spouse.

So – here are two aspects in this article:

1. Being a disciple is a forward aspect of trusting Christ as our Savior.
2. God's calling is for us to focus on “oneness in marriage” – versus divorce or any opposition in marriage or any separations.

So let's take a look on each of these two things – (1) discipleship and (2) marriage oneness.

Discipleship has steps for us to take before God

It is possible for any of us as believers in Christ that discipleship is not well-known. Here is a helpful short list of understandings that we need to focus on as disciples:

1. We need to understand that obeying God is not what provides our salvation. A salvation is not a result of our works. Rather, salvation is a result of faith in Christ's gift to us due to 2 things: (1) His payment of our debt, and (2) a provision of His righteousness as a gift.
2. So our obedience is a submission to Christ in response to His grace toward us. When we trust in Christ we are to move our hearts toward God. We bow ourselves before Him and we sacrifice ourselves to Him in response to God's grace.

Another way of saying this about salvation is that our obedience does not cause salvation. Rather, obedience (and discipleship) is a response to salvation.

And so as disciples we are saviors who are bowing before God, obeying God, relying on God (versus a reliance on ourselves), and having a daily worship before God – and serving God.

This is a basic description of our discipleship, and discipleship is one of God's callings to each of us as believers in Christ.

4. We pursue two basic aspects in response to God's grace.
 - a. As believers we try to avoid sin. We do still sin over life, but when we sin we confess before God, apologize to God, and pursue going right directions.
 - b. Responding to God's grace we "sacrifice" before God.

Romans 12:1-2 displays a form of "sacrifice" before God in response to His grace:

Romans 12:1-2 (ESV)

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a **living sacrifice**,

holy and acceptable to God, which is your spiritual worship.

Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

He calls us to "sacrifice" ourselves before Him and toward others – especially a sacrifice to our spouse. So let's see next the focus on marriage – and to see marriage oneness as a form of being disciples.

What does discipleship have to do with marriage?

- “Oneness in marriage” is one of God’s callings and a design for His kingdom.
- There should be a pursuit before God versus submission to our flesh.
- Romans 12:1-2 calls us to “sacrifice” before God, and since marriage oneness is God’s calling we are to sacrifice toward our spouse.

Why is marriage so important? Why is it that we are not supposed to have anything like divorce or cohabitation . . . or any forms of sex outside of marriage or pornography, or homosexuality?

Our current culture thinks that we are allowed to do any of these things, but as believers we should not be doing any of them. The national government – and state governments – think it is OK for men and women to pursue any of these feelings of the flesh. But we see that it is not acceptable to do any of these things, nor should we have a divorce or even lose a focus on “oneness” with our spouse.

Understanding biblical marriage ideas is an importance before God. There is a series of different marriage views in the world. The idea is whether we can understand biblical ideas of marriage, no matter what situation we have. And it is important for us to know the biblical ideas on marriage.

So here are 2 basic suggestions for us to see the importance of oneness in marriage:

1. There are many Bible verses in which God is opposed to flesh pursuits. He is opposed to divorce, cohabitation, sex outside of marriage, pornography, and homosexuality. And He is opposed to personal pursuits within a marriage.
 2. One of God’s displays throughout the world is both *stability* and *oneness* in marriage.
- In Genesis 1:28, raising children is a form of extending God’s kingdom.
 - In Genesis 2:24-25, oneness in marriage is God’s design.
 - In Ephesians 5:21, all believers are to submit to each other. So there is a marriage relationship of submission. In verses 5:22-24 the husband is the leader and the wife is to obey her husband.

A basic knowledge for us is that when we have oneness in marriage we are displaying God. And the reason we are displaying God is that oneness in marriage results from “sacrifice” – sacrifice first to God and also to our spouse.

Are you willing to do God's works?

So here is a question: Do you believe in God?

You say "Yes!"

Here is another question: Do you obey God?

You say "Yes!"

SO – Do you give yourself up to the pursuit of oneness in marriage?

You say, "Oh, well, that is pretty tough."

So let's go back to the 2 questions: Do you believe in God? Do you obey God?

If you do, you will pursue oneness in marriage – as God's design and calling.

And if you are a believer and a disciple, you will obey God. And if you obey God you will pursue oneness in marriage (versus pursuing your own feelings or thoughts).

Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

Collision at the “Crossroads” in Indiana: Religious Freedom in Critical Condition

APRIL 12, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

What Happened? Why Did It Happen? And So What?

“No man can serve two masters. Either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and Mammon.” (Jesus – Mt. 6:24)

“Render unto God what is God’s and unto Caesar what is Caesars.” (Jesus — Mt. 22:21)

Indiana Collision: What Happened?

It all started with good intentions. Just like a law that Congress passed almost unanimously and which President Clinton then signed into law in 1993, Indiana passed a **Religious Freedom Restoration Act** several weeks ago designed to protect Christians from being forced to take actions that violate their deeply held beliefs. Furthermore, it was much like a law which 19 other states have also passed.

Unexpectedly, that’s when everything blew up. Angry homosexual activists falsely accused the legislators and Governor Mike Pence of being bigots and homophobes, and attacked them for allowing businesses to “discriminate” against gays in the name of Christianity.

Sadly, it was too much for Indiana to handle. Gov. Pence and the legislators caved by revising the bill in a way that unfortunately removed some of the religious freedom protections for individuals and businesses that were contained in the original language. In the end, it was worse than if there were no bill at all.

Indiana Collision: How Did It Happen?

This is not just about Indiana. It is the result of an extended, nation-wide effort over a period of many years to secularize our culture, to marginalize the church, and to silence Christians.

That effort has accelerated rapidly under President Obama, with his overt hostility for core Judeo-Christian values, including the sanctity of life and of natural marriage – as well as for his repeated derogatory references to Christian beliefs and practices.

It has also taken its cue from Chai Feldblum, an Obama appointee to the Equal Employment Opportunity Commission, who has stated that **“when homosexuality clashes with religious liberty, I have a hard time coming up with any case in which religious liberty should win. ... Gays win; Christians lose.”**

The homosexual activists have taken advantage of this environment to portray themselves as “victims” of Christian bigotry and discrimination and thus deserving of special government protection. They have also bullied many Christians into silence for fear of being fired, of jeopardizing their careers, of losing their businesses, and of being the target of vicious public criticisms.

Against this background, homosexual activists were able to mobilize their media allies, big businesses, and hostile governors from other states in protest against this so-called “hate” law by threatening Indiana with boycotts, travel bans, and contract cancellations.

Indiana Collision: Why Does It Matter?

This is not just about Indiana or even about specific issues like abortion and same-sex “marriages”. It is about the right of Americans to live according to their religious beliefs.

It is about the right of conscientious objectors like Mennonites and Quakers to refuse to go to war. It is about the right of Jews not to serve pork BBQ’s in their delis.

It is about the right of Luis Padilla to display a hand-written sign on the back of his truck at Cargill during the Virginia marriage amendment campaign without being fired for doing so.

It is the right of a 70-year-old florist named Barronelle Stutzman in Washington, of a photographer in New Mexico named Elaine, and of many other small business owners not to provide their creative services for same-sex “wedding” ceremonies that violate their religious beliefs.

Indiana Collision: What Can We Do?

Against this background, we have several choices.

- 1. We can bow to this new Golden Calf of “political correctness” by accommodating it with our silence;**

2. We can “adjust” our religious beliefs and re-interpret Scripture to approve what it so clearly forbids, as some church leaders have already done;

3. Or we can remain true to God’s call on us to be Salt and Light to the world in the hope that by our witness, others will come to know the true Freedom that we have through Him.

That is the background for what Rita Dunaway and I will discuss at the Crossroads tomorrow on AM radio WSVA (550) at 8:30; WHBG/ESPN (1360) at 9:00; and WNLR (1150) at 11:30, and on WSVA/FM (92.1) at 8:30. You can also listen online [HERE](#) anytime.

Crossroads is entirely listener supported. If you would like to help, you can do so by check to Crossroads at PO Box 881, Harrisonburg, 22803. All donations are tax-deductible.

In addition, we would like to know what you think. You can write to us at [**crossroadsharrisonburg@gmail.com**](mailto:crossroadsharrisonburg@gmail.com).

From the Crossroads Team, for God and Country!

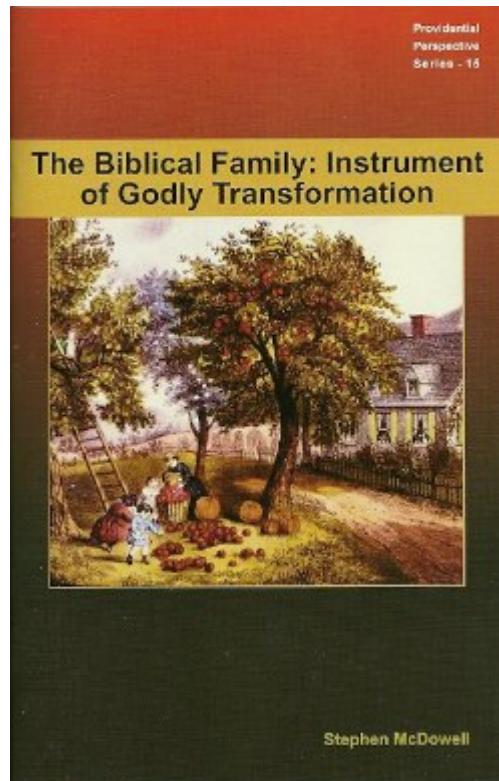
Dean Welty

The Biblical Family: Instrument of Godly Transformation

APRIL 5, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Stephen McDowell | **The Providence Foundation**

(The following is taken from the booklet *The Biblical Family: Instrument of Godly Transformation*, which can be **ordered from our bookstore**.)

The family is God's chief instrument of Biblical transformation. It is God's primary tool for extending His kingdom — His government — in the earth. Children are arrows or weapons that God gives the family to prepare to shoot into the culture and the future (Psalm 127:4). If the family is faulty, the fulfillment of the mission wanes and the nation will decline.

There are numerous signs of decay in the American culture. The most disturbing is the breakdown of the family. In 1960, 72% of adults were married. Today it is about 50%. In 1960, 65% of those filing taxes were married and 35% were unmarried; today, 39% are married, and 61% unmarried. In 1980, 18% of children were born outside of marriage; today over 40% are born outside of marriage. Today, only 32% of people think premarital sex is wrong; 69% thought so in 1969.

Added to this is the progressively successful attempt by homosexual activists with the support of some government officials (mostly unelected liberal judges) to redefine marriage as no longer a union between a man and a woman, but between any two people who “love” each other.

Reversing the decay of the family is of primary importance because as the family goes, so goes the nation. If the family declines, the nation declines. The reasons to preserve the family are many. The family provides moral, social, and material stability to a nation. For example, intact family life is a great antidote for poverty. “In 2009, the poverty rate for children in married-couple families was 11.0 percent, the poverty rate in female-headed households was 44.3 percent.” Kids raised in a traditional two-parent family are less likely to have behavioral problems, to drop out of school, to have a child outside of wedlock, to decline in their socioeconomic status, to be involved in drugs and gangs, and to commit crimes.

But the most important reason to preserve the Biblical family is that the family is God’s instrument of advancing His purposes in the earth, and if it is faulty then its ability to fulfill its mission will diminish. The family is becoming less an instrument of God’s kingdom and more an instrument of man’s kingdom. Many Christian families, who are to prepare their children to advance God’s kingdom, have instead given the enemy their greatest weapon (their children) who has armed them and used them against us (the nation and liberty).

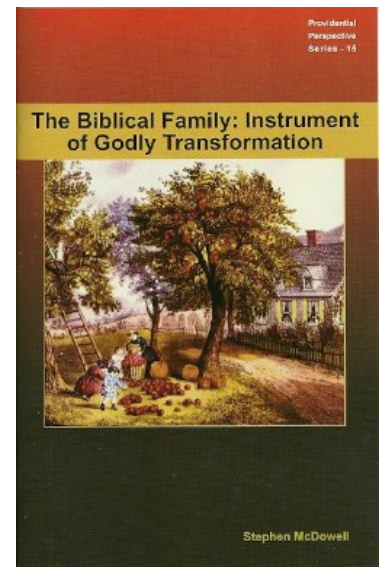
Mission of the Family

The family is a divine institution and the basic building block of society. From the beginning, God communicated the central importance of the family and its mission when He said:

“Let Us make man in Our image, according to Our likeness; and let them rule ... over all the earth.” ... ale and female He created them. And ... God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule ... over every living thing that moves on the earth” (Gen. 1:26-28).

Man, as male and female, was created to bear the image of God. Hence, the Godhead (Father, Son, and Spirit) is a picture of the family. God created man and woman to live in union together (Gen. 2:18, 22-24), reflecting in some sense the “family” of the Godhead. God has been a Father from eternity.

After God created man and woman (the family), He gave the family a mission. It included: one, to rule or have dominion over God’s creation and two, to be fruitful and multiply. The Bible teaches that God created the earth for mankind (Ps. 115:16; Gen. 1:28), and His original creation was very good (Gen. 1:31). Fulfilling the original creation commission (or cultural mandate) is no small



task, nor is it only spiritual or personal in nature. To do so requires us to use all our resources to express His image and likeness on the earth. Fulfilling this mandate requires us to discover truth through sciences, apply truth through technology, interpret truth through humanities, implement truth through commerce and social action, transmit truth through education, and preserve truth through government and law.

After creation and before the events of the temptation and disobedience of Adam and Eve in Genesis 3, there was a rebellion against God among some of the angels (2 Pet. 2:4; Jude 6), which included Satan, the prince of demons (Is. 14:12-15). God cast Satan and the fallen angels (demons) to the earth. Since that time Satan and his cohorts have sought to undermine God's purposes and His rule. In his pride and desire to be equal with God, which was his original sin, Satan has sought to set up his own kingdom on the earth and usurp the rule of God and God's vice-regents (that is, mankind, who God called to rule with Him).

Satan uses many tactics to try to destroy the work of God, including lying (John 8:44), deception (Rev. 12:9), murder (John 8:44; Ps. 106:37), temptation (Matt. 4; Gen. 3; Job 1:7-2:7), and accusation (Zech. 3:1). He seeks to cause people to turn away from God and destroy themselves (John 10:10). He hates God's people and wants to destroy them, and hence attacks them in many ways (2 Cor. 4:4; Gal. 4:8).

He ultimately hates God and has been working to undermine God's plan in creation. He seeks to destroy mankind, and he also seeks to keep man from accomplishing his mission of taking dominion and multiplying. Throughout history Satan has been working to seize control of God's earth. God's redeemed people, through His divine institution of the family, are called to be vice-regents ruling with Him and doing battle with the usurper Satan. To be effective in this battle, God told the family to be fruitful and multiply, which in part means to have children. Children trained in the ways of God are our greatest weapon in the battle against Satan.

After man fell, God initiated His plan for redemption and restoration of all things. God's plan to extend His kingdom and defeat Satan has and will primarily be accomplished through the family (the natural family and also the family of God). God created the family in the beginning as the basic institution to accomplish His purposes. When fallen man filled the earth with evil and violence, God sent a flood and started over with a family, Noah and his household (Gen. 7:1 ff).

God's plan involved His making a covenant with Abraham to bless the nations of the earth through his family (Gen. 12 ff). Abram and his family obeyed God and left their pagan homeland to start a new nation. The covenant nation of Israel, through whom God gave to all mankind His Law-Word and the Messiah, was comprised of the descendants of Abraham, that is, his family. When Christ, who was part of both a heavenly and earthly family, came to earth, He gave birth to a new family, a spiritual family comprised of the redeemed, the family of God.

Paul views the redeemed (the church) as a family (1 Tim. 5:1-2). God is our heavenly Father (Eph. 3:14), and we are sons and daughters to Him (2 Cor. 6:18). We are also brothers and sisters with other believers in the family of God (Mt. 12:49-50; 1 John 3:14-18). But this does not replace the natural earthly family, but reinforces its importance. God's promises are for us and our family (Acts 2:39; 16:31-33). God moves among entire families, for example, the households of Cornelius (Acts 10), Lydia (Acts 16:15), the Philippian jailer (Acts 16:31-34), Crispus (Acts 18:8), and Stephanas (1 Cor. 1:16).

God advanced His kingdom among the Gentiles under the New Covenant through families. The Gospel spread into Europe through families (e.g. Acts 16:14-15, 40). While Paul preached in synagogues, in the markets, and in the gates of cities, the church regularly gathered in homes, where entire households formed the nucleus of the emerging church. Christian families trained their posterity to know God and advance His purposes in the earth.

If the family is weakened, then the means to fulfill our Godly mission is weakened. We must resist every attempt to undermine the family, including direct attacks, such as homosexuals seeking to redefine the family, or increased immorality leading to unmarried people living together, but also the indirect actions of modern man that undermine the family, such as: no fault divorce, state education (which usurps parental influence), social security (one does not need the family to help in old age if the government assumes the role of provider and care), and the welfare state (government provides needs, replacing the role of the family).

Understanding the Mission as Context for Building Godly Families

Understanding God's overarching mission for man gives the proper context for training our children and building Godly families. To summarize, with the Fall, man lost the ability to effectively carry out his Biblical mission. Mercifully, God became a man in the person of Jesus Christ, triumphed over sin and death, and restored to man the ability to effectively fulfill his original mission of being fruitful and ruling over the earth (1 Cor. 15:24-28; Eph. 1:15-23). From the moment Christ Jesus set foot in the earth, there has been no end to the increase of His kingdom (Luke 1:33). He is the King over the earth and all creation. "Our Lord Jesus Christ . . . is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:14-15). "For the kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:28). The center of God's purpose is not our salvation, but His kingdom.

He commissioned His church (the regenerate) to bring His kingdom (rule) to earth as it is in heaven. This is to be done not merely by individuals but through the divine institutions of family, church, and state. As the primary and first created institution, the family is the chief and most effective means for accomplishing this task. **The family's primary mission, then, is to extend the righteous rule of Jesus Christ over the whole earth.**

With man's fall Satan took control of the earth from man, who God had commissioned as His steward. Satan continues to try to control God's earth, even after his defeat through Christ's redemptive and restorative work. We are called to be Christ's emissaries to take back that which the usurper stole. The family is the chief instrument that Christ has been using and will use to reclaim every square inch of His earth. This is the reason why the fight today in America and other nations over the definition of marriage and the family is so important.

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Sections of the booklet include:

- The Christian Idea of the Family
- The Family's Purpose and Responsibilities
- The Commandments and the Family
- The Family Is Responsible to Prepare Children as Instruments for Transformation
- Biblical Education
- Education Is Primarily the Responsibility of the Family, Who Can Delegate Aspects of It to Others
- The Education of John Quincy Adams
- The Philosophy, Methodology, and Content of Education Should Be Biblical
- Biblical Education Advances God's Kingdom with Good Fruit
- Christian Education Will Pass the Baton to Future Generations
- The Family Has the Right to Own and Govern Property
- The Power of the Christian Family
- Raising Kingdom Kids

CDC: U.S. Fertility Rate Hits Record Low for 2nd Straight Year; 40.7% of Babies Born to Unmarried Women. <http://www.cnsnews.com/news/article/terence-p-jeffrey/cdc-us-fertility-rate-hits-record-low-2nd-straight-year-407-babies>

Ron Haskins, co-director of the Center for Children and Families at the Brookings Institution in Washington, DC.

W. Bradford Wilcox, "Even for Rich Kids, Marriage Matters," <http://family-studies.org/even-for-rich-kids-marriage-matters/>. For benefits of marriage also see: <http://www.nationalreview.com/corner/337706/lets-marry-kathryn-jean-lopez>

See Stephen McDowell, "Fulfilling the Cultural Mandate," in *Building Godly Nations*, Charlottesville: Providence Foundation, 2003, pp. 3-20.

For more on God's plan for man and his mission in the earth see Stephen McDowell, *The Kingdom of God*, Charlottesville: Providence Foundation, 2012.



Stephen McDowell, the President of the Providence Foundation in Charlottesville and also President of the Foundation's Biblical Worldview University. He has written numerous books and training courses on America's Christian history and on the need to live by Biblical principles in order to prosper as a nation. He also serves as an Advisory Board Member of the Virginia Christian Alliance

Why Two Mommies Cannot Replace Daddy

MARCH 29, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Liberty Council

Heather Barwick, who was raised by two lesbians, wrote a compelling story about why she opposes same-sex marriage. Married to a man and raising four children, Heather has come to realize why same-sex marriage is wrong and why it harms children.

In her powerful story, Heather wrote in **The Federalist**: “Growing up, and even into my 20s, I supported and advocated for gay marriage. It’s only with some time and distance from my childhood that I’m able to reflect on my experiences and recognize the long-term consequences that same-sex parenting had on me. And it’s only now, as I watch my children loving and being loved by their father each day, that I can see the beauty and wisdom in traditional marriage and parenting.”

Heather, who was raised by lesbian mothers, writes what Liberty Counsel has been saying for years: same-sex marriage denies a child either a mom or a dad. “A lot of us, a lot of your kids, are hurting,” Heather wrote.

Heather Barwick’s story about how she and other children raised by same-sex parents are harmed by the lack of the opposite-gender parent is just one of many reasons why same-sex marriage and same-sex adoption are wrong. We should pass laws that strengthen the family, not tear it down by dooming children to a single-gender set of parents.

Read our **news release** for more details and then head over to our **Facebook page** to let us know what you think.

Marriage is Part of God's Calling

MARCH 29, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



We need to be disciples before God – and focusing on marriage.

God calls us to be disciples before God. Not only do we trust Christ as our Savior, but we are to move forward as disciples before God, And, as a disciple, we are to do a series of things:

We bow before God – submit to God versus submission to ourselves.

We try to obey God's instructions.

One of our pursuits as a "disciple" is pursuing *oneness* in marriage.

Our marriages can be difficult. When we are engaged, we normally are in love with each other and excited about a wedding. But then, being married, we begin to see the difficulties of our relationships. We are different peoples, having different attitudes, and we are both sinners. And so sometimes we divorce despite that God calls us not to divorce. Or, perhaps we do not divorce, but we do have some separations in marriage – lacking *oneness*.

And God is calling us for oneness in our marriage. Genesis 2:24-25 and Hebrews 13:4 are good biblical focuses for us:

Genesis 2:24-25 (NAS)

24 For this reason a man shall leave his father and his mother, and be joined to his wife;
and they shall become one flesh.

25 And the man and his wife were both naked and were not ashamed.

Hebrews 13:4 (NAS)

Marriage is to be held in honor among all, and the marriage bed is to be undefiled;
for fornicators and adulterers God will judge.

As a teacher to couples on marriage I have asked a series of questions:

“Do you all believe in God?” And they say “Yes! We believe in God.”

1. “Do you *obey* God?” And they say “Yes! We obey God.”
2. “So, do you sacrifice yourselves to the oneness in marriage?” And they turn their faces down and say, “No . . . this is one of our difficulties.”
3. So I go back to the question, “Do you believe in God?”

The point is that if we believe in God we are willing to *obey* God. And an element of obeying God is pursuing oneness in marriage, despite the difficulties we have.

Here are two thoughts – “sacrifice” and “love” – for us to pursue in our obedience before God.

1. Sacrifice: A husband and wife each have a calling toward the other. Two helpful verses can be Ephesians 5:25 and 1 Peter 3:1-2.

Ephesians 5:25 (NAS)

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

1 Peter 3:1-3 (NAS)

- 1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word,
they may be won without a word by the behavior of their wives,
2 as they observe your chaste and respectful behavior.

So a husband and wife are to “sacrifice” self before a spouse. A husband is to love his wife as Christ loves us. And what Christ did for us was a self-sacrifice. He died before us to pay a debt that we could not pay. So, are we willing to have a “sacrifice” to our wives?

And a wife is to love her husband even if he is not doing things well. So she submits to him as the male-leader, and that can lead him in a right direction toward God.

So a series of other verses are things like Ephesians 5:21-33, Colossians 3:18-19, 1 Peter 2:18-3:7, and 1 Corinthians 11:1-16. These passages are focusing on thoughts toward husband and wife roles, and it will be good for each of us to focus on these.

The second thought:

2. Love: We need to understand that love is not our feelings. 1 Corinthians 13:1-8 is something that helps us to see this. There are 2 basic words of “love” in the New Testament – 2 different Greek words in the NT, plus a 3rd word for us to see:

Phileo – Friendship Love (in the NT)

Eros – Romantic Love (not in the NT, but a Greek word)

Agape – A New Testament word on God’s idea of love

The idea here is that there are different attitudes in our heart toward love. The *phileo* is a NT idea of love and it is a way that we might have a loving relationship with a friend. The *eros* is the felling of love that we have when we date each other and get engaged.

But the biblical idea of God’s calling is *agape*. That word is not a sense of our feelings. It is God’s calling for us to pursue God’s instructions in marriage.

In 1 Corinthians 13:1-3 we see that we might be doing things, but not “loving” people (or a spouse). So we are not bowing before God even though we think we are doing good works.

Then in 1 Corinthians 13:4-8 there is a list of words that are forms of *agape*. These are not feelings, but choices of obedience before God.

1 Corinthians 13:4-8 (NAS)

Love is patient, love is kind and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails

The point here is that if we believe in God and obey God, we are not to rely on our *feelings* of love. We are to pursue God’s *design* of love. As He loves us despite our sin, we are to love a spouse despite the others disagreements or things that bother us.

Can we pursue oneness in marriage?

So our point here is that we have a calling from God. There are biblical descriptions and callings for us as a husband and a wife: We are to “sacrifice” to each other and to “love” each other, and not to focus on our feelings. We are to focus on God’s design of *behaviors* of love. These are things that lead us to toward God’s calling of “oneness” in marriage. And a genuine oneness in marriage is one way that we display God.

Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.



Happy New Year! : May our Form Christmas Help Us to Understand Marriage-Relationship Role

JANUARY 18, 2015

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



We recently celebrated Christmas – the day that Christ was born as a human. He was God and Messiah, but He descended into a human body. When He was born, he was created by the Holy Spirit within a woman, Mary. Mary could see that she was bearing a baby, even though she was not married and that she had never had any physical relationship with any man – including no physical relationship with the one she was engaged to – Joseph.

Matthew 1:18

Now the birth of Jesus Christ was as follows:

When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.

Joseph saw Mary pregnant and he thought she had sex with someone else. So he decided not to marry her. But then an angel came and told him that Mary had conceived her child by the Holy Spirit of God. So he saw that he was to wait until that child was born and then he would marry her.

Matthew 1:19-21

And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly.

But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.

She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”

So when Jesus Christ was born, He was not a sinner as we are. We are all sinners throughout life, but Christ never sinned a single time. One of the reasons He was not a sinner is that He was not born of a man within a woman, but of the Holy Spirit inside the woman, Mary. Because He was born only through a woman, not a *man and woman*, Jesus Christ was not a human-sinner like us.

The purpose of this story about Jesus' birth is that it contributes to our understanding of husband and wife roles in marriage. The idea is that husbands and wives are to understand God's design for their roles, and they are to obey God's design even if these things are difficult to do. One meaning of this biblical point about Jesus' birth is that a male-husband is designed by God as a leader. And he is to take initiative in marriage. What helps us to see that situation is the story of Adam and Eve.

Adam was created by God in Genesis 2, and he was not a sinner. But God told him that he should not sin by eating a specific fruit on a tree. So Adam taught Eve about the fruit once she had been created, but later on Satan came to Eve. Satan came to her as an animal and said to Eve that she ought to eat that fruit. So she did, and Adam did not prevent her from doing it.

So when both Adam and Eve had eaten that fruit, they were both sinners and they each received problems within their bodies and within the world. What we see is that, even though Eve was the one who first ate the fruit, it was Adam who was judged over it by God, not Eve.

In Genesis 3:9, God called on Adam, not Eve, even though Eve had first eaten the fruit. So Adam was the one judged by God even though Eve was the first sinner. What this says to us is that Adam was designed by God as the leader, and he was assigned to receive judgment if he would not take initiative toward his wife.

There are two Bible passages that help us to see this idea – that a man is accountable before God as God's leader, not the wife. In Romans 5:12-21, Adam was the one mentioned as the cause of sin to all humans. In 1 Corinthians 15:21-22, Adam was the one mentioned as the cause of sin to all humans.

Romans 5:12-14

Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.

1 Corinthians 15:21-22

Since by a man came death, by a man also came the resurrection of the dead.
For as in Adam all die, so also in Christ all will be made alive.

These verses talk about more than just the fact that Adam was the leader and the one accounted by God. But we can see the idea that Adam was the one called on as the leader to take initiatives, and since he did not exercise initiative he became the focus of sin for all humans.

So when Jesus Christ was born, He was not born of a man – Joseph – but only of a woman, Mary. If Jesus' birth had resulted of a man's contribution to the conception, He would have been a sinner.

These illustrations help us to see that males as husbands are God's design for leadership. It does not mean that a husband is to be in control of a wife or anyone else, but called to take initiative. And husbands are called to sacrifice themselves to their wives versus pursuing themselves.

Ephesians 5:22-24 and 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.

So here is a question: Do we bow as husbands or wives before God?

On the one hand Eve sinned first but Adam was the one held responsible for it. So a husband is to accept leadership and initiative toward his wife. But a wife is called by God to be submissive to her husband, even if he is not in good shape.

1 Peter 3:1-3

You wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

SQ: Are we willing to sacrifice before God because of His grace toward us? If we are willing to sacrifice before God as a believer, are we willing to sacrifice before a spouse? Are you as a husband willing to sacrifice yourself to your wife? Are you as a wife willing to sacrifice yourself to your husband? The question is whether we are willing to sacrifice before God and display God throughout the kingdom and to our children.

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Thomas More Law Center Files U.S. Supreme Court Brief: “Marriage Should Be Reinforced, Not Redefined”

DECEMBER 26, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Asserting that marriage should be reinforced, not redefined, the Thomas More Law Center (TMLC), a national, nonprofit public interest law firm based in Ann Arbor, MI filed its fourth amicus brief (friend of the court brief) in the U.S. Supreme Court supporting traditional marriage this past Friday (December 19th). The amicus brief, which was filed on behalf of the National Coalition of Black Pastors and Christian Leaders (Coalition), supported the Sixth Circuit Court of Appeal’s decision in the case of *Deboer v. Snyder*, which upheld Michigan’s constitutional amendment defining marriage as the union of one man and one woman as constitutional.



The Sixth Circuit Court's decision in *DeBoer* examined the laws defining marriage as exclusively the union of one man and one woman in Michigan, Ohio, Kentucky, and Tennessee, ruling all four passed constitutional review.

This latest TMLC brief is part of an effort to stem the onslaught of federal cases overturning the definition of traditional marriage which were passed by overwhelming majorities of voters. TMLC formed a legal team consisting of TMLC's senior trial counsel, Erin Mersino, and Co-counsels William R. Wagner and John S. Kane of Lansing, MI. TMLC has been filing briefs on behalf of the Coalition in significant cases dealing with traditional marriage. One of the purposes of these briefs is to negate the homosexual community's fallacious argument that discrimination because of one's sexual preference is the same as racial discrimination.

TMLC's brief pointed out that, "There is no surer way to destroy an institution like marriage than to destroy its meaning. If 'marriage' means whatever a political activist, a cherry-picked plaintiff, or an appointed judge wants it to mean, it means nothing. If it has no fixed meaning, it is merely a vessel for a judge's will. It is a subterfuge for judicial legislation."

TMLC's brief went on to observe, "The voters of Michigan, Kentucky, Ohio, and Tennessee, by an overwhelming majority, affirmed a truth upon which our nation was founded and has flourished for over two hundred years: that the natural family is the optimal environment in which children should be raised. Human history, scientific observations of human biology, and our own experience, common sense and reason tell us that children naturally come exclusively from opposite sex unions, and children benefit from being raised by their biological parents whenever possible."

In conclusion, TMLC's brief asked the Supreme Court to grant the request for a review and uphold the Sixth Circuit's opinion that correctly abstained from redefining the State-approved meaning of marriage, or in the alternative deny the petition for review to allow the Sixth Circuit's well-reasoned decision to stand.

[Click here to read TMLC's entire brief](#)

The Thomas More Law Center defends and promotes America's Judeo-Christian heritage and moral values, including the religious freedom of Christians, time-honored family values, and the sanctity of human life. It supports a strong national defense and an independent and sovereign United States of America. The Law Center accomplishes its mission through litigation, education, and related activities. It does not charge for its services. The Law Center is supported by contributions from individuals, corporations and foundations, and is recognized by the IRS as a section 501(c)(3) organization. You may reach the Thomas More Law Center at (734) 827-2001 or visit our website at **www.thomasmore.org**.

A Marriage Focus on Christmas

DECEMBER 22, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



We have been discussing marriage, and we have seen how it is God's calling. Instead of any lack of oneness or even divorce we are to pursue oneness in marriage, despite any difficulties. This is one of God's prominent callings toward us, and so our oneness-pursuit is a form of obedience before God and a response to His grace toward us.

This time there is a focus on using Christmas toward children. There are two points:

1. Our culture is mis-communicating Christmas. See this below.
2. We need to teach our children to go in a Spiritual direction. Christmas is one thing to teach.

The children we focus on might be the ones we are still raising – or they might be adults who are married and have their own children.

Either way, we can provide some important thoughts on Christmas.

Our culture's attitude toward Christmas

It is interesting to see the culture promoting non-Christian perspectives. Let's look first at the cultural view of Christmas. The cultural idea is that "Christmas" is not even a "Christian" issue. Instead, "Christmas" is a secular family time, not a focus on Jesus Christ being born.



An illustration of how our culture is not focused on Christianity in Christmas is what we see on the yards outside of houses. Many people put Christmas things on their yards – they have Santa Claus plus things like snowmen and elves, plus some animals. These things are standing throughout the yard.

The point here is that in most houses' yards, there is no display of Jesus' birth. There are some houses that have a picture of Jesus' birth, but the most common thing is that a yard has only Santa Claus and snowmen plus animals. Jesus' birth is not included in most yards.

Another is that in stores when we are paying for things, the workers don't say "Merry Christmas!" to us. Instead, the standard comment is just "Happy Holiday!" The "Happy Holiday" is just a non-spiritual reference to the Christmas, and the time has become secular. People and jobs throughout our nation are using a time off for Christmas, but it is not a spiritual thing. It is simply an enjoyable time-off.

The question is whether we can help our children – our young children or adult children and grandchildren – to see that Christmas is a reference to the history of Jesus being born?

A reality is that we really do not know what day Jesus was born. Centuries ago, Europe Christians started using December 25 as a recognition of Jesus' birth. The fact that we do not know what actual day He was born, it does not matter. We can celebrate His birth on any day, and Christmas at December 25 is a celebration of Jesus' birth as God's Son and Christ, and our Savior.

Jesus was born as a man, but one of the things we can see in the Bible is that He was both a born-human and the eternal version of God Himself. For example, in John 1:1-3 and 10, Jesus was described as an eternal form of God. In verses 3 and 10 it says that Jesus was the One Who created the world:

John 1:1-3 and 10

In the beginning was the Word, and the Word was with God, and the Word was God.

He was in the beginning with God.

All things came into being through Him, and apart from Him nothing came into being that has come into being.

He was in the world, and **the world was made through Him**,

So the idea here in verses John 1:1-3 and 10 help us to see that Jesus was not just a human. Whereas He was born as a human He was throughout history the Creator God. So when we

celebrate Christmas we are recognizing Him as God and as our Savior – His salvation to us when He died and rose up to heaven.

So – whatever day we celebrate the birth of Christ – if we see December 25 as a historical day of Christ’s birth, then we should focus on worshipping Jesus Christ, versus just having a secular and family-day of “Happy Holiday.”

What we need to do is focus on this in our marriage and talk to our children about it. We need to get them to see Christmas as a day of worshiping God versus just having gifts and a secular and fleshly “family time.” We also need to get them to see that the society they live in is not spiritual. What they see around them is a secular culture. So they live among those people, but they need to see the difference between God and the culture. And they need to view Christmas as a time of worshipping Jesus Christ.

Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

How Do We Have Oneness in Marriage? Men and Women -In God's Design and Calling

NOVEMBER 16, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The idea of manhood and womanhood is a biblical idea, whereas cultures go in different directions. Formerly men were in charge, but today women are influenced by “feminism” perspectives.

The idea is that in former years – before Christ up to about 1850 – men were in charge. Over time, the culture began to accept women as equalities. In 1920 America let women vote, and then in the 1960s the feminism became a cultural perspective. Feminism believes that women are the same as men, and that women should focus on jobs more than on marriage and parenting.

What we have seen is that the Bible's perspective is a two-fold:

1. That men and women are equal to each other before God.
2. That God has differences of design and calling for men and women.

Men are designed to lead and women are designed to help the leadership. But “leadership” does not include control – it is a focus on taking initiative.

But in the culture there is now no difference between men and women in terms of roles and assignments. And women are actually tending to be more in control and men are tending to step out – to degrees: stepping out of marriage and submission to God, and stepping out of work to a degree.

A reality is that all people – both men and women – have flesh that is in sin. Each of us has a flesh and each of us go in wrong directions on our flesh.

One of the ways we go in a wrong direction is a pursuit of control. Many of us try to be in control one way or another. Some husbands try to be in control. Many wives try to be in control – in control of the home and managing their husbands.

But God is the One Who has control, not us. We as spouses are to be influential, but not in control.

- Husbands are designed and called as leaders who are to take initiative in their home and at work. But they are to be gracious, kind, and loving toward everyone. Their leadership is not a form of being in control.
- Wives are designed and called to be in submission to their husbands. But they are designed to be helpful workers, making things go well. They are also to be gracious, kind, and loving.

Parenting is another form of leadership without “control”:

- The parents are to *influence* their children, but they are not in “control” of them. So they apply both love and discipline in order to get them to not submit to their flesh, but to go in right directions. So children need to learn to obey their parents versus obeying their flesh – and that helps them to learn to obey God.
- So parents *look* like control because they do both love and discipline. An aspect of discipline can be “spanking” their children to get them to obey. But their pursuit is not control, but a form of “discipleship” over their children – getting them to become mature adults and getting them to understand about submission before God. When they have submission to their parents they are more likely to be submissive to God.
- The idea is that children have their own decisions about maturity and belief in Christ, so that is why parents do not have “control” over them. Ultimate maturity and belief are their decisions before God, not ultimate submission to the parents.

The call of each of us is to see God versus obeying the flesh (responding to our flesh). The culture is going in two different wrong directions.

1. For centuries, the men were in control of women.
2. Now women tend to be more in control of men.

The biblical idea is that none of us are to be in control. We are to apply God’s callings and designs. The role of pastors and church-members provides an interesting illustration of the idea that leaders are not in control, but that the non-leaders are to be submissive to the leaders.

See the illustration:

- Pastors are not called by God to be in control (Matthew 20:25-28, 1 Peter 5:1-3), but they are to minister to the people and help them to go before God (Matthew 28:19-20, Ephesians 4:12).

So husbands are to be leaders, but not controllers. They are called to be somewhat like pastors who serve the people. And husbands are to serve as leaders as Christ served as a Leader (Ephesians 5:22-24 and 5:25-27, 1 Corinthians 11:3 and 9, 1 Peter 3:7).

- Church members are to be submissive to their pastors even though the pastor is not in control (Hebrews 13:13).

So wives are to be servants to their husbands, submissive to them in a manner similar to church members submissive to pastors (Genesis 2:18, Ephesians 5:22-24, 33, Colossians 3:18, 1 Peter 3:1-6).

There are cultural roles where leaders do have control: Bosses, Governors, Judges, Policemen, etc. Those roles might (or might not) be correct issues of control. Our point is that God is clear to us in the Bible about His ideas of our roles. Husbands are to be leaders but not in control; and wives are to be submissive to the husband's leadership and to be a servant to his leadership.

When a husband and wife are able to pursue these role-issues – and they are able to pursue things like communication and tolerance toward each other on ideas like finances and other things – then they begin to have oneness in marriage. And their oneness is part of God's calling, and the oneness is something that makes a major difference to their children. And when the children see God in their parents, it helps them to believe in God and to obey God – and to contribute to God's kingdom.



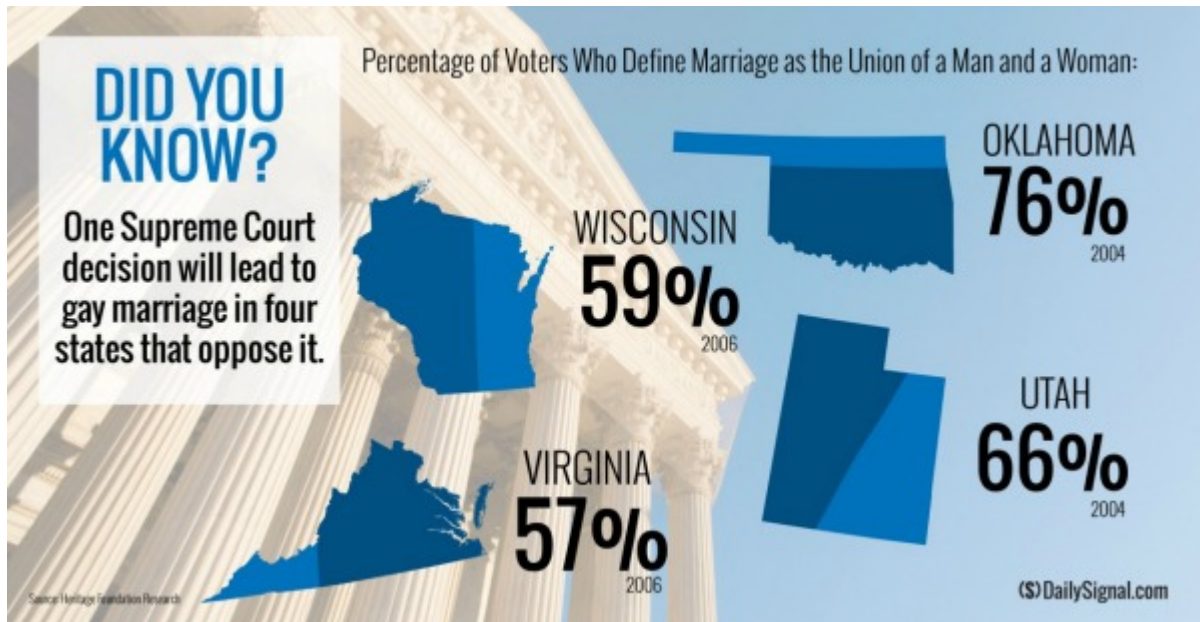
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States That Voted Against Gay Marriage Now Have It Forced Upon Them

OCTOBER 12, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Katrina Trinko | **The Daily Signal** October 06, 2014

This isn't OK.

The Supreme Court's decision today to not hear any of the cases on same-sex marriage means, as my colleague Ryan T. Anderson **writes**, that "lower court rulings that struck down state marriage laws now will go into effect, forcing the redefinition of marriage in and potentially in other states in the 4th, 7th, and 10th circuits."

That shouldn't be acceptable—regardless of your position on same-sex marriage.

Voters in *31 states* voted to define marriage as being between a man and a woman.

Liberal California voted for that in 2008, and so did red Texas in 2005. From 1998 to 2012—not say, from 1870 to 1890, or some other long-gone time period—34 states voted on defining marriage as being between a man and a woman—and only three voted against it.

And now the will of the people is being struck down by judge after judge.

If you think same-sex marriage should be legal, put it on the ballot. Ask the people of your state to decide in a vote.

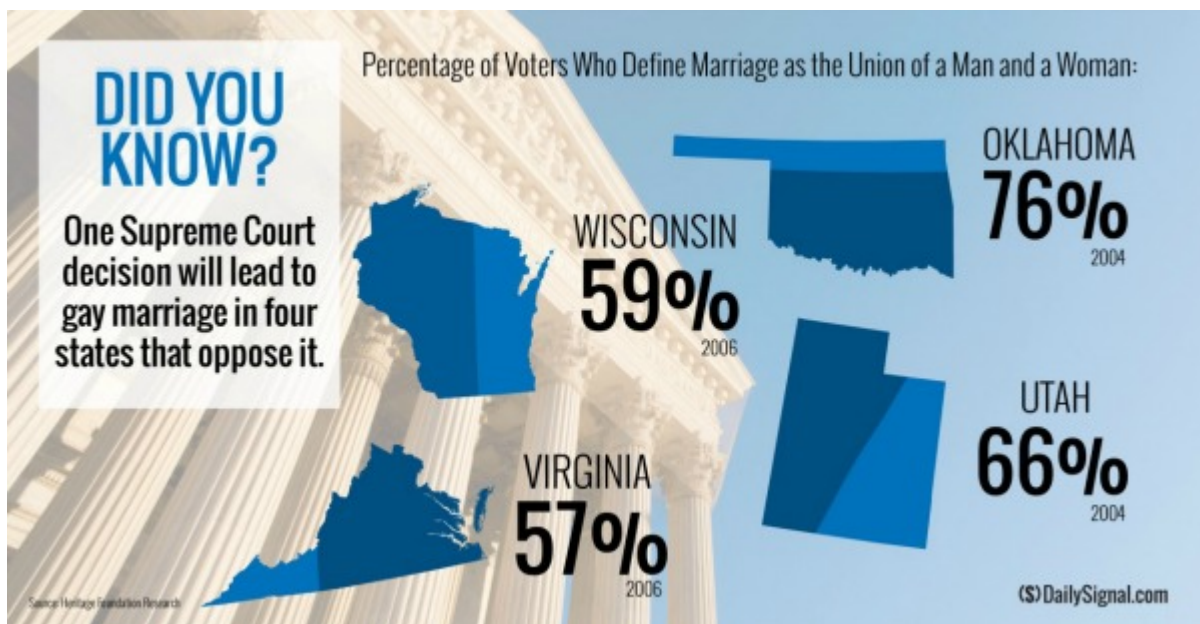
Pundits have been pointing out that polls show Americans' views on same-sex marriage have changed in recent years. "The Supreme Court confirms what we already knew: The fight over gay marriage is over," **tweeted** the Washington Post's Chris Cillizza, including a chart that shows higher support for than opposition to same-sex marriage.

But those polls are irrelevant. If people want to change a law they now consider to be wrong, they should do it at the ballot box, not at the courthouse. Unless, of course, the law is in clear violation of the text of the Constitution. But no one seriously thinks that when we ratified the 14th Amendment, we were voting to redefine marriage.

Americans deserve the right to *choose* the laws governing marriage. Everyone who values the will of the people, no matter what they think on the issue of same-sex marriage, should be decrying how it's judges, not Americans, getting to decide this important issue.

Commentary By Katrina Trinko @KatrinaTrinko

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How Do We Have Oneness in Marriage? Husband Role in Marriage

SEPTEMBER 18, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thought

In the previous article we saw husbands and wives as “equal” but “different.” We focused on the idea that husbands and wives are *equal* – they are equal before God, equal in salvation, and equally important to God’s kingdom.

But they are *different*. The idea is that God created men and women with differences in design and assignments. What we will look at now is assignment to a husband. The issue is that a husband should pursue God’s direction versus his own thoughts or his flesh. Nor should we as husbands respond to the views of our culture.

A Husband’s Biblical Role

We saw in the two previous articles that God designed male leadership. That took place in creation with Adam, and it was God’s calling through the Old Testament and the New Testament.

The basic idea here is that a husband has three things to know about his calling and his role:

1. He is playing the role of Christ in marriage – Ephesians 5:23.
2. As the “leader” in marriage his calling is not control – not being the “boss” or “lord.”

Instead, his leadership is initiative and service – Ephesians 5:25-28.

3. Doing these two things are his responsibility and accountability before God.

A husband plays the role of Christ.

Ephesians 5:23-24 (NAS)

The husband is the head of the wife, as Christ also is the head of the church,

He Himself (Christ) being the Savior of the body.

1 Corinthians 11:3 and 9 (ESV)

I want you to understand that the head of every man is Christ, the head of a wife is her husband . . .

Neither was man created for woman, but woman for man.

The idea here is that Christ is our “Leader,” and God has called husbands (and pastors and elders) to provide leadership, performing His role.

Husbands are not in control of wives.

It is interesting to see two examples that are the same as the husband – a leader, but not in control.

1. Christ is our Leader, but He does not try to be in control of us (John 3:17, 8:15-16, 12:47-48).

Rather, He loves us and serves us; and His love and service lead us to bow ourselves before Him.

And so a husband loves and serves his wife, and it is part of God’s way of getting her to be her husband’s “suitable helper” (Genesis 2:18).

2. Pastors (and elders) are church leaders, but they are not in control of the people in the church – they are not “lords” (1 Peter 5:1-3).

So, as pastors serve the people (Ephesians 4:12), their service leads the people of the church to obey them (Hebrews 13:7, 17).

So as Christ serves us and causes us to bow before Him, and as pastors serve us and cause us to submit to them, so husbands serve their wives and it is part of what causes a wife to submit to him. (Her obedience before God is also what causes her to submit to her husband – Ephesians 5:33, Colossians 3:18.)

Matthew 20:20-28 is a good story of how Christ is a servant and He calls on leaders to be servants:

Matthew 20:25-28 (NAS)

Jesus called them to Himself and said,

“You know that the rulers of the Gentiles lord it over them,

and their great men exercise authority over them.

It is not this way among you, but whoever wishes to become great among you shall be your servant,

and whoever wishes to be first among you shall 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.”

Husbands have responsibility as leaders taking initiative.

One of the stories that help us to see God’s calling for a husband to take initiative is Genesis 3:1-9. In that passage, Satan reached out to Eve, not Adam. Part of the issue is that Satan knew that Adam as the leader, and so attacking humanity was to approach the non-leader (Eve) to sin.

So in Genesis 3:1-6 Eve saw three good reasons to eat the fruit that God commanded them not to eat. So she ate it and then gave it to Adam. Adam was there while she was focusing on the fruit, but he did not take an initiative toward her sin. He did not tell her not to eat it, despite that God had ordained him on it in Genesis 2:15-17.

The point is that Adam was the one judged by God – not Eve. In verse 9, God was reaching out to Adam, not Eve, despite the fact that she was the original sinner. Some verses that emphasize this same thing are Romans 5:12-21 and 1 Corinthians 15:21-22. In those two passages a “single man” and Adam himself are described as sinners – not Eve or a woman, and not even a man and a woman – just a man as a sinner.

The point here is that husbands have the design to be God’s leaders, and they also have a responsibility and accountability before God. They are to take initiative toward leadership. They are not in control, meaning that the wives are responsible before God, but the husband is to take leadership in marriage.

He is to “die” to his wife.

As Christ dies for us, a husband is to “die” to his wife. He is not to live for himself, but to live for her.

This is a form of love. In the Bible, “love” is not a feeling that we might have. Rather, “love” is a behavior that we do as God’s calling. A passage most helpful to this is 1 Corinthians 13:1-8a.

- In verses 13:1-3, if we do dramatic things but do not have love, we are nothing.
- In verses 13:4-8a, there are descriptions of love. The point in those verses is that the “love” we are called to do is not our feelings. Rather, it is choice, and behavior. It is doing what God wants us to do whether we have the feelings or not.

So Romans 12:1-2 calls us to “sacrifice” ourselves before God. It is due to His mercies toward us:

Romans 12:1-2 (NAS)

I urge you, brethren, by the mercies of God, to present your bodies a living and holy **sacrifice**, acceptable to God, which is your spiritual service of worship.

And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

So one thing a husband needs to do is to discover how to “die” to his wife. That is, he needs to know what means “love” to her. Instead of doing what seems like love in his mind, he needs to know what means love to her, and he then pursues her feelings of love versus his ideas of love.

And so he does not live for himself. He lives for God. And living for God, he lives for his wife. His leadership toward her is taking initiative in different issues – getting the two of them to go God’s way.



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How Do We Have Oneness in Marriage: Manhood and Womanhood

AUGUST 17, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thought

What we saw before was the idea of “equal” but “different” – that men and women are *equal* before God, equal in salvation, and equally important to God’s kingdom.

But they are *different*. God created men and women differently in design and assignments. What we will look at now is a difference between our culture and God’s Word. The culture believes that our flesh is acceptable to us, and that we do not need to submit to biblical ideas.

Here are two cultural ideas in opposition of the Bible:

1. Biblical opposition to sex outside of marriage is unimportant. Free sex and unwed childbirth are acceptable. Also pornography, cohabitation, homosexuality, abortion – whatever we think about sex is perfectly acceptable.

Also our culture does not believe in the biblical opposition to divorce. Rather, the culture believes that divorce is often something we need, and it is acceptable.

2. The culture also believes that men and women do not have differences. There are differences in the flesh and body, but no differences in the life-pursuits.

Our former culture – from 1620 up to about 1960 – had an attitude toward biblical teachings. But from 1960 and over time the American culture moved away from the Bible on things like sex, divorce, homosexuality, abortion – and also male and female differences.

One of the realities of this change is that people, the society, and the economics are doing worse. But churches are also doing worse. We are moving in the secular direction of England and Europe. We need to understand God's teachings, and as we surrender to God we need to obey His instructions.

A Biblical Difference Between Men and Women

Understanding – and accepting – a biblical difference between men and women leads us toward better marriage and family and society. Biblical directions will make our families better, make our children better, make God's kingdom better, and make our society better.

In the previous article we saw that God's design was for male leadership. That took place in creation with Adam, and it was God's calling through the Old Testament and the New Testament. We saw the difference between Adam and Eve:

1. Adam was created first and he was the one receiving God's instruction (Genesis 2:15-18f).
2. Satan focused on Eve in Genesis 3:1-6. She saw value of the fruit and Adam was supposed to take an initiative against it, but he didn't.

So Adam was the one God judged, not Eve. In Genesis 3:9 God reached out to Adam, not Eve, even though Eve was the one who focused on the sin. We also saw that in Romans 5:12f the "single man" was the cause of sin and death. And then in 1 Corinthians 15:21-22 death came by Adam.

The point here is that Adam was the one held accountable, not Eve.

The next description is that both the Old Testament and the New Testament have used men as leaders. In the OT, men were leaders. There were feminine prophets and women as important contributors. But the kings, judges, apostles, and priests were males. (See the explanation below regarding a woman judge and a woman king.)

Throughout the NT also, men were leaders. The 12 disciples that Jesus selected were males, and they became apostles after His death and resurrection. Other apostles in the NT were males – including Paul the apostle, chosen by God. Also, the NT elders, bishops, and pastors were males.

Whereas men were chosen as leaders, several women were important. Jesus worked with women and throughout the NT women had important roles (EG – Romans 16). But they were not apostles or elders (1 Timothy 2:12, 3:1-7, Titus 1:5-9).

Two specific NT instructions are on church leaders and home leaders:

- Church authorities are *not* to be women – 1 Timothy 2:12. (See a response below on this.)
- Husbands are called to be home-leaders – Ephesians 5:22-24 and verses 25-33.

Two Responses on the Differences

The OT and NT use of males as leaders is something helping us to see that there is a difference between men and women. But here are two things for us to see.

1. Whereas men are called as leaders, they are not “rulers” – or “lords.” They are not called to judge others or to be in control.

- The church leadership and home leadership have a similarity.

Church leaders have initiative, but not control. In Matthew 20:25-28 Jesus instructed His disciples not to be “lords,” but to serve people. He gave Himself as an example – He does not control people, but serves them. This is what leaders are called to do.

In Ephesians 4:12, pastors are not called to do all ministry, but to train church-members to do ministry. In 1 Peter 5:1-3, they are not to be “lords” over the people.

- So husbands have a similar calling. According to Ephesians 5:22-24 they play the role of Christ as husbands, and in verse 5:25-27 they are called to do the role of Christ – serving and sacrificing self before their wives.

2. On the other hand, there are *arguments against* these instruction ideas.

- One of the arguments is that there was a woman as “judge” (a national leader) in the OT book of Judges. In chapter 4, Deborah was a national judge, and so that means to some believers that women did the same role as men in the OT.

The response is that the book of Judges is a description of the sin of Israel. The whole book is describing their failures before God. Deborah was a very good believer and God used her. But it was not what God wanted. Deborah herself was trying to get a man to lead, but the man she pursued refused. In Judges men were failing to obey God.

A similar example is the one woman who became a king in 2 Kings 11. As the only woman as king, she was a sinner opposing God’s plan.

- An interpretation is that 1 Timothy 2:12 is not preventing women as pastors. The belief is that it is a response only to Ephesian women who were trying to be in control.

The problem is that this is not a reasonable interpretation of the verse. There is no indication of Ephesian women as controllers. And there is no indication that the verse is applying only to Ephesian women, not to all women.

- There is also a focus on Galatians 3:28 as a description of men and women as the “same.”

But that verse is not saying that there is no difference. It is only saying that men and women are equal before God. So, for example, the verse also focuses on slaves and free-men, but elsewhere slaves were called to serve their masters and masters were called to serve their slaves (Ephesians 6:5-9, Colossians 3:22-4:1).

A helpful demonstration is that a difference in roles does not lead to lacking equality before God. A good example is 1 Corinthians 11:3, in which Christ is equal to God the Father, but He was in service to God the Father. The same thing is in John 5:19f and 5:30.

A Current View in our Culture

Our current culture believes that men and women are not different in roles. On the one hand it is fine for women to do many of the roles, but there is an illustration of differences.

Our culture says that men and women do the same thing in not only jobs and government, but also in military. Whereas it is fine for women to do jobs and politics, the military difference is one of the illustrations of a difference between men and women. The military is an example of differences between men and women:

- Women do not have the same strength ability. They sometimes can't do what is needed. (Sports is also a place where men and women are not the same and so they play separately.)
- In war situations men tend to protect women versus doing war against enemies. This can damage the war efforts.
- The current Israelis illustrate the difference in military. They had women doing military, but over time they created slightly separate roles because they saw a difference between men and women.

These things simply illustrate the difference between men and women. There is a final observation that contributes to our understanding of differences:

- Women are statistically increasing in education, jobs, and income – and men statistically stepping out of education, jobs, and income.
- Statistically, marriage has gone down, unwed childbirth has gone up, and fatherless children doing poorly has gone up. One of the reasons is that men just focus on their flesh and sex, and when they do marry they often divorce.

The statistical idea here is that the cultural is leading us in the wrong direction, and that the culture is damaging everything – damaging families, children, the society, and God’s kingdom.

We Need to Focus on God Versus Flesh or Culture

What we need to do is see God’s design and surrender to it despite the calling of our flesh and the emphasis of our culture. It is interesting that the Bible in Ephesians gives two thoughts:

1. Ephesians 2:1-3: Our sin is based on flesh and culture that Satan uses against us.
2. Ephesians 6:10-13: Satan uses our flesh to control us – so we need to be strong in the Lord and take up His armor so that we can resist within the evil day.

In our next articles we will focus on biblical ideas of husbands and wives. This is something that can remarkably contribute to stable family-life, contribute to stable children, and contribute to both society and God’s kingdom. The roles are actually difficult due to our flesh and the culture, but if we can surrender to God and pursue His instructions versus our own feelings, then we will make a difference.



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Marriage and Sexuality Rooted in Natural Law and Scripture

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CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

The historic structure of human society is rooted in natural law and common law. Natural law flows from nature itself. It is existentially true, and confirmed by natural science, that all of Nature operates by and is governed according to a lawful order.

Natural law is the human understanding of the intrinsic Laws of Nature. To explain, “natural law” is the phrase for man’s understanding of the “Law of Nature.” For such things as gravity, which is obvious to everyone, there is really no difference between the two phrases. For some points of natural science, however, our understanding of what is truly in Nature might be deficient, and in that case to use the phrase natural law is more appealing and more cautious than to claim that we truly know what the Law of Nature is.

Over thousands of years of human history, the recognition of elements of natural law has settled into the legal arena in Western society as English common law. Components of common law such as inalienable rights of life, liberty and property underlie the positive laws issued by legislative bodies and the case laws arising from judges’ decisions.

Christians (and probably all other theists) hold that nature is the creation of God, and thus that natural law is rooted in the authority of God as Creator. True Christians have also held the Bible to be the written Word of God, with affirming historical evidence, and therefore Christians hold that the Bible is a reliable source for moral and judicial principles and practices. Coherent interpretation of both authoritative sources, nature and Scripture, is thus a reliable basis for law and policy. Historians recognize that Western society is largely developed on this basis. Christian historians in particular have accepted that God has spoken with authority in both nature and Scripture. Because God is not the author of confusion, correct interpretation of both nature and Scripture logically can be harmonious, leading to coherence in law and policy.

Concerning marriage, the traditional view that marriage is a union between male and female is affirmed by nature and its particular component, human biology. Marriage as the union of male and female is based on the obvious evidence of human anatomy and sexual propagation of the human race. The physiology and functions of male and female are complementary. Nature teaches sexual bonding and nurture of the young. As this complementarity is fundamental in human society from its beginnings, marriage is to be regarded as a Creation ordinance, given by the

Creator as a foundational fact of human existence. All human society is subject to this Creation ordinance, no matter what views are held over the entire range of thought and practice.

Marriage is seen by some commentators on Scripture as instituted by God in the Garden of Eden. Therefore they say it was not birthed by the Church (which came later), but was instituted at the beginning of mankind made in the image of God. It pre-existed the Church and the Bible. Thus marriage is seen as a gifting in nature itself, that is, marriage is from the Law of Nature. Therefore it is binding on all human beings, not just those who are saved. From a theological perspective, marriage is a Creation ordinance. This is essentially the same thing as saying that marriage is from the Law of Nature.

The institution of an ecclesiastical ceremony of marriage, for Jews and Christians, developed long after creation of the human race. Ceremonies honoring marriage exist even in pagan cultures.

While some respond that the natural law argument for traditional marriage has been set aside by many theologians, it does not lose its force by mere opinion. Marriage as a Creation ordinance is applicable to all human beings. In both pagan societies as well as in those with religious roots such as Christian and Jewish, male and female have bonded together in what we call marriage — permanent bonding together. Lifetime bonding is also found in pairings of various animals.

The traditional view of marriage is also declared by Scripture in both Old and New Testaments, and especially implied by the words of Jesus when He referred to the making of male and female. Traditional marriage in Scripture is seen as a reflection of the relation between God and His Church, the latter called the Bride of Christ. Scripture clearly rejects homosexual behavior as an affront to God, and inconsistent with His purpose and intentions for marriage and family life.

Homosexual acts are termed an “abomination” in the Old Testament. Modern interpretations of Scripture that supposedly weaken its support for traditional marriage, and allow homosexual practice, are beyond the pale of historic theology grounded in early Church practice and endorsed by over 2000 years of Christian history. No positive endorsement of homosexual activity can be found in Scripture, only its proscription.

The consequence is that an endorsement of homosexual behavior is a direct attack on the authority of Scripture.

Asserting that Scripture does not apply to the pagan because he does not believe it (and thus he is free to neglect it) is contrary to Scripture as God’s Word. Scripture sees itself as applying to all human beings. Certainly, God’s law is uniform, fixed, universal, and eternal.

Thus, God has spoken in both Scripture and Creation with a coherent message – marriage is between only a man and a woman, and homosexual behavior is disordered and sinful. Consequently, one cannot legitimately call it marriage when there is some sort of legal union

between those of the same sex similar to marriage, despite contrary popular sentiment. The redefinition of the term marriage currently espoused by advocates of “same-sex marriage” is a classic political tactic for altering traditional mores.

One of the points that might arise in discussion about homosexual marriage is that Roman Catholics see marriage as a sacrament, while the Westminster Confession and Protestants in general do not. The Roman Catholic position on sacraments, if held to be true in a discussion, will be a stronger barrier to “homosexual marriage” than the Protestant view on sacraments.

Some advocates of homosexual practice argue that the early Church approved of slavery and of subjugation of women, and as both approvals were later rejected, so the present day Church resistance to homosexual activity should also be reversed. However, claiming an early Church approval of slavery and subjugation of women is not sustained by a careful reading of history and of Scripture. Thus there is insufficient parallel between those issues and proscription of homosexual activity to justify abandoning the latter.

Summing up to this point, positive laws now being enacted establishing homosexual commitments as marriage cannot validly overturn thousands of years of human history — such laws ignore the evidence of human anatomy, undermine the common law, and contravene natural law. For the Christian, positive laws establishing homosexual commitments as marriage also disregard God’s word in Scripture, and institutionalize sin.

There are features of human relationships that should be kept separate from the “same-sex marriage” question. Such features include the right of inheritance, visiting rights in hospitals, groupings for health insurance policies, and ordinary commercial transactions involving the elements necessary for human existence (e.g., food and shelter), and so on. All such features concerning basic human rights that are separable from marriage can be protected by ordinary social contracts (via civil law), and in many situations are already protected.

What we should oppose is having public policy transform the legal definition of marriage so that it no longer protects traditional marriage and children. Children if possible should grow up in a traditional family structure, having a father and a mother. Current changes in society concerning marriage no longer give advantage and preference to traditional family structure, and the consequence is a further erosion of social stability. A positive feedback loop has been established whereby such erosion will accelerate.

Protecting traditional marriage is not only consistent with Scripture and nature (especially human biology), it is sound public policy. Nature, as evidenced in abundant social science research, demonstrates that children psychologically benefit the most when raised in traditional family structures. Traditional families are further blessed economically because stable traditional families are optimal in avoiding resource waste, preserving wealth, and maintaining a beneficial social and ethical environment.

Endorsing so-called “civil unions” as an alternative offered to homosexual couples, giving them all the benefits of marriage, is really a linguistic sleight-of-hand that should be resisted. Implementing “homosexual marriage” is not a case of extending equality to homosexuals, because “homosexual marriage” is not the equivalent of traditional marriage, and can never be equivalent, because of obvious differences between the sexes.

Some claim that “homosexual marriage” is a “civil right”. Valid civil rights are based on true human rights, and these do not include redefining marriage or using “civil union” as its equivalent just with another name. A true human right is based in nature (such as inalienable rights), and is not created simply by a legislative decision at variance with nature.

When an event or function in society is not related to the question of traditional marriage, there should be no discrimination against homosexuals. However, when the event or function of interest would involve the direct endorsement of a novel view of marriage (such as marrying homosexual partners or having homosexual wedding receptions, *etc.*), the owners of the venue have the inalienable right to, and should be permitted to, refuse the function, as a matter of law and conscience, based on nature and Scripture.

It is not only a protection of freedom of religion that is involved, but also an inalienable right of existence of all individuals, to be able to resist affirming a practice contrary to both natural law and conscience. Society should not allow legislated law to overturn inalienable rights and religious freedom.

We should note that proponents of “homosexual marriage” will have no basis in natural law for denying polygamy, group marriage, bestiality, pederasty, and everything else that is worse including theft, murder and assassination, because such proponents have no foundation left in natural law, having abandoned it at the outset when they assert that “homosexual marriage” is valid. Their only recourse is to assert that a group of human beings should be allowed to do whatever the group decides. This is equivalent to asserting that man himself is the maker of all law. Such a view is contrary to the natural order established in Creation and in human beings in particular, as affirmed both by physical evidence and by revealed religion, that man is not the maker of himself nor is he the maker of Laws of Nature.

When Christians or pagans cast away the natural law argument, two consequences will ensue –

- 1) Christians will have no persuasive argument about traditional marriage for people who are pagan and who reject the Bible and the Church. Christians need the natural law argument to persuade pagans concerning traditional marriage.
- 2) Pagans will have no persuasive argument about why any moral or ethical principle should rule, such as a prohibition of murder or theft, or bestiality, or pederasty, because they will not be able to root their view in nature with any consistency, to support their view. Consequently, they will

have to simply say that a group of people can make up their own minds about ethics and morals and civil laws. They will have no basis for saying their morals are the correct ones, or better than another group's. They will have become a law unto themselves — making up their own laws. That leaves children and families open to confusion and destruction. Evidence for such confusion is already abundant in current society.

To sum up, marriage is not simply ecclesiastical (arising primarily from the Church and originating in Scripture), but originates in our nature as human beings where male and female anatomy and physiology and function are complementary. A traditional marriage is optimal for the spouses and their children, including society at large. Scripture affirms homosexual behavior as sinful and deserving of judgment.

How then should a church respond to homosexuals? The full gospel reveals God's love for sinners. God's love as revealed in Scripture and history is rooted in His righteousness, the fixity of His laws, and His provision in Christ for redemption of sinners. His judgments are unavoidable, yet they are superintended by His mercy. "Mercy does triumph over judgment, but not by simply setting it aside; rather, mercy triumphs over judgment because judgment is fully executed and justice finally satisfied at the cross." An individual's salvation depends on his or her acceptance of God's law and mercy brought together at the cross. Thus an attitude of welcome and inclusion in a church, originating in a desire by the community to be loving and merciful, should not be promoted to the neglect of God's law.

Modern research has disclosed that a small percentage of human beings have an inclination toward homosexual attraction. There is no consensus from research whether this inclination is inherent, or is a result of influences during human development. A much larger percentage have an inclination toward heterosexual promiscuity. Both inclinations need to be resisted.

All unsaved sinners are welcome as visitors in a church, where they can receive by grace from the Spirit of Christ Who is Present, and be encouraged to confess Christ as Savior and Lord, leading to repentance from sin. However, the church should not condone any sin, except temporarily to facilitate the working out of "salvation with fear and trembling" (Philippians 2:12). Because "it is the glory of God to conceal a matter" (Proverbs 25:2), quiet efforts at therapy for confessing sinners are appropriate.

For certain, the church must not endorse sin, as in the case of implementing "marriage" ceremonies for homosexual couples, or receiving homosexual couples as members. Criteria for all church staffing should be maintained according to Scriptural prescriptions. Practicing homosexuals who persist in attending a local church without changing their behavior may have to be rebuked in the manner treated in 1 Corinthians 5:1f. It will be disruptive to the assembly, and an affront to God in Scripture, if a culture is promoted within the church to accept homosexual behavior as normative rather than sinful.

With respect to physical laws, such as gravity, it is obvious that no one can escape their rule. It is not so obvious that moral rules and ethics also cannot be avoided, but it is easily discerned that breaking various moral rules in society has negative consequences, even if they arise only over a long period of time, rather than instantly, as in the case of physical laws such as gravity.

From the Hebrew *tow' ebah* — morally disgusting, but with implication of idolatry.

Nicholas Batzig, “Mercy Triumphs Through Judgment,”

<http://www.ligonier.org/learn/articles/mercy-triumphs-through-judgment/>.

Virginia Marriage Amendment Update

JULY 19, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The Virginia Christian Alliance’s initiative to support “traditional” marriage in Virginia and to hold the Attorney General, Mark Herring, accountable for his unlawful actions is aggressively moving forward.

Delegate Bob Marshall recently posted an opinion piece about the marriage issue.

We share Delegate Marshall’s post with our VCA supporters and encourage its reading.

Bob Marshall: Elites betray will of the people on homosexual ‘marriage’

BY BOB MARSHALL *Posted: Friday, July 4, 2014 7:00 pm*

In February, a federal judge in Norfolk misused her position to force homosexual “marriage” on Virginia, which embraces traditional marriage in its constitution. She has done violence to children and also to government by the people.

Now, three more judges are also considering whether they know better than 1.3 million Virginia voters.

She asserts her decision was required by the 14th Amendment. But this amendment, a constitutional provision written in the blood of 600,000-plus Americans, had a wholly unrelated purpose. As Justice William O. Douglas explained succinctly, “The 14th Amendment was passed to give blacks first-class citizenship.”

The Equal Protection Clause had and has no bearing whatsoever on homosexual “marriage,” except in the vain imagination of activist judges. Congressional debates and documents show that no part of marriage or family law was altered by its passage. The same state legislatures that ratified the 14th Amendment overwhelmingly also enacted laws criminalizing sodomy in their states.

To foist same-sex “marriage” on Americans, federal judges must suspend the “Laws of Nature and Nature’s God,” because same-sex “marriage” is built upon confusion and fabrications.

The victorious attorney called the decision of the Norfolk judge “beautiful,” ensuring that “children receive ... the benefits of parents’ remaining together to rear the children they conceive.” That nature prevents same sex couples from conceiving naturally was ignored by the lawyers who argued in court that heterosexual and homosexual couples were entitled to identical treatment in marriage.

Such judges are morally guilty of child abuse. They ignore what even a kindergartner knows — that mothers and fathers serve different roles and children should not be deprived of either. Yet judges claim they act on behalf of children? Nonsense!

Federal courts affirming same-sex “marriage” don’t define it or explain what type of behavior consummates a homosexual marriage or why their decisions do not support polygamy. Three women in Massachusetts, a lesbian *throuple*, are waiting to have their “marriage” relationship sanctioned by the same judges who approve homosexual marriage. Would three be better than two?

Just mention actual sexual practices engaged in by homosexual couples and homosexual “marriage” proponents end the conversation. The adverse public health consequences of such behavior are staggering with taxpayers paying the tab.

Judicial decisions confusing sexual behavior and race have consequences beyond marriage. Barack Obama, since his post-election conversion, now supports homosexual marriage, confusing sexual behavior with race. His executive order to ban discrimination based on sexual behavior in hiring by all federal contractors and subcontractors will affect 28 million workers.

In 2012, the Sixth Circuit Court of Appeals affirmed the firing of Crystal Dixon, a competent, well-regarded minority woman who served as human resources vice president at the public University of Toledo, for writing an op/ed as a private citizen objecting to comparing homosexual struggles with those of African-American civil rights victims. The school prides itself on its “diversity.”

Former House Speaker Nancy Pelosi tried but failed to pressure San Francisco Archbishop Salvatore Cordileone from speaking at a June 19 Washington, D.C., March for Marriage, which she called “venom masquerading as virtue.”

Photographers and bakers are being fined or forced to provide services to same-sex “marriages” against their conscience. Internet company Mozilla’s CEO, Brendan Eich, was fired for donating \$1,000 to support California’s Proposition 8 upholding traditional marriage, yet Barack Obama held this position until recently. Perhaps NBA team owners will be forced to sell their basketball franchises for supporting natural marriage in their private conversations.

Gay, Lesbian, Bisexual and Transgender (GLBT) groups can be expected to target church tax exemptions. The “Human Rights Campaign” is now defending teachers fired from Catholic schools after marrying same-sex partners against Catholic teaching and school policy. Soon, pastors who refuse to conduct same-sex marriage ceremonies will be sued. Church charities that feed, clothe, house and care for the less fortunate will suffer as these lawsuits increase.

The *Bob Jones University v. U.S.* Supreme Court decision upheld IRS denial of tax-exempt status because the school violated “public policy” by imposing race distinctions among students. The GLBT lobby claims that refusing same-sex marriage is akin to discrimination based on color, when in reality behavior is not the same as color.

The fate of Virginia’s Marriage Amendment next rests with Fourth Circuit Judges Robert Gregory, Paul Niemeyer and Henry Floyd, who will either affirm or deny the will of 1.3 million Virginia voters who ratified Virginia’s One-Man, One-Woman Marriage Amendment.

If judicial elites impose a radical and immoral marriage regime on American citizens in defiance of the “Laws of Nature and Nature’s God,” the result would be to rend the social fabric in ways that can scarcely be imagined.



Bob Marshall, a Republican, represents the 13th District, which includes part of Prince William County and the city of Manassas Park, in the Virginia House of Delegates. Contact him at **bob@delegatebob.com**.

How Do We Have Oneness in Marriage? Husband and Wife Roles

JULY 19, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thoughts

Our secular-culture says that men and women do not have role-differences. One of the things the Bible says is that men and women are *equal*, but *different*.

They are equal:

- Equal before God – Equally bearing God’s image;
- Equal in God’s design and calling – They are equally important to God’s kingdom;
- Equal in salvation.

But being equal in these ways, they are not the “same.”

That is, they are designed differently, and they have different assignments from God.

Here are basically two thoughts for us to consider:

1. Husbands and wives have different roles in the home.

They may or may not have different roles for jobs – that is a choice we make. But according to the Bible, we do have different assignments in our home environments.

In a future article we’ll have a description of a husband’s role and then another article after that on a wife’s role.

2. The culture's attitude that men and women have same roles is damaging children, damaging marriages, and damaging both men and women by insisting that men and women have "sameness."

This "sameness" idea is proposed by things like a culture process from 1900 through 1960 and beyond, and also by our culture, our current government and by our flesh.

Biblical Ideas of Differences Between Men and Women (Husbands and Wives)

In the book of Genesis there is the story of Adam and Eve, God's first created humans. At creation they had no sin, and God warned them not to sin or they would "die" – in the sense of a loss of relationship with God.

Being humble before God they would raise children and send the children out over the world to extend God's kingdom over the earth (Genesis 1:28). This was God's primary calling for them – the first thing God ever said to a human (in the Bible).

And in this design Adam and Eve were *equal* before God; but they were also *different* in terms of design and assignment for their calling from God. Here are three biblical demonstrations of the differences between roles of Adam and Eve:

1. Adam created first, he was alone. God was going to let Adam see the value of his female partner, but also to see the difference in their calling. 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."

So Eve's design was to be a "suitable helper" to Adam. Then in 1 Corinthians 11:3 and 9 there are indications of the idea of a difference between them:

Verse 11:3 – I want you to understand that Christ is the head of every man,

and the man is the head of a woman, and God is the head of Christ.

Verse 11:9 – . . . man was not created for the woman's sake, but woman for the man's sake.

We can see that Eve's creation – and the assignment of wives – is for being "suitable helpers" to husbands.

2. In the next point, Adam was the one assigned to have responsibility and initiative. The idea is that men (and husbands) are to take initiative as leaders. Here is the point:

Adam was the one that God gave instruction – eat fruit, but don't eat a particular fruit or it will be a disobedience and a loss of "life" with God. So Adam was the one first instructed not to sin.

Then in Genesis 3:1-6, Eve was the one Satan approached. As a “serpent” he told Eve that she could eat any fruit, despite God’s instruction. So Eve saw three good reasons to eat the fruit, she ate it, and then in verse 3:6 she gave the fruit to Adam and he ate it.

What we see next is that Adam was the primary sinner, not Eve. Several verses help us to see that. First, in Genesis 3:9 God called to Adam, not Eve, despite that Eve was the first to eat fruit.

In Romans 5:12-21 there are several references to “man” as the sinner, not a woman:

Verse 5:14 – . . . death reigned from Adam until Moses . . . the offense of Adam . . .

Verse 5:19 – . . . as through the one man’s disobedience the many were made sinners . . .

Adam was the main sinner, not Eve, because he was to take initiative toward her but he did not do it.

So he was the one who spread sin and death through all humanity. This is an evidence of men – and husbands – as leaders, whether they do it or not.

The same thing is visible in 1 Corinthians 15:21-22:

For since by a man came death, by a man also came the resurrection of the dead.

For as in Adam all die, so also in Christ all will be made alive.

3. In Ephesians 5:22-24, the husband and wife are described in two different roles:

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.

The idea in these three Ephesian verses is that the husband plays the role of Christ and the wife plays the role of the church – the two of them displaying God through their differences in design and assignments, and through their oneness in marriage.

Leadership does not include “control.”

In that first Ephesians verse there is the instruction for a wife to be subject to her husband as we as believers are subject to Christ. In Ephesians 5:33 and again in Colossians 3:18 and 1 Peter 3:1-6, wives are called to obey their husbands. But something we want know is that leadership does not mean having “control” – it means basically three steps:

- a. *Initiative* – Not being a ruler, but using leadership to get the couple to focus on biblical things.
- b. *Service* – Personal sacrifice before a wife and others under the leadership.

See Matthew 20:25-28 down below.

- c. *Responsibility* – Accepting God’s calling to be a “servant leader” in the home.

So the idea here is that a husband is a leader, but he is not in control. He is to take initiative and to be a servant to his wife (and to his children). Matthew 20:25-28 helps us to see this in the image of Christ:

Matthew 20:25-28

25 Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.

26 It is not this way among you, but whoever wishes to become great among you shall be your servant,

27 and whoever wishes to be first among you shall be your slave;

28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

As Christ is a Leader among us, He is also a *Servant* to us. His approach is not controlling us, but to shape us and direct us by serving us. So a husband is to do that (Ephesians 5:25) and a wife also does it (1 Peter 3:1-2). And whereas each serves the other, they have different designs and assignments.

So a husband and wife are *equal* to each other, but they are *different* in design and assignment. What we will see in the next articles is:

First, a description of a husband’s role as a leader;

And second, a description of a wife’s role as a “suitable helper” to her husband.



Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

How Do We Have Oneness in Marriage? Finance Work

JUNE 20, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thoughts

In previous articles we have focused on how to have “oneness” in marriage. As we get started again, here are the previous suggestions:

1. “Oneness” calls on us to being open and transparent to one another.
2. “Love” is not *feelings* – it is doing what love calls for, whether we have feelings or not.
3. “Communication” – we focus on talking to each other with honesty, but also with kindness.
4. “Conflict Resolution” – we respond to each other when there is conflict. We talk about it, but there is also apology and forgiveness.

So what is next in our oneness?

Taking Financial Steps

Finance makes a difference in many marriages. One of the highest reasons for failure in marriage – and divorce – is disagreements in money use. So how can we have a unity in marriage that includes money?

Bible Notion

One of our understandings is what the Bible says about our attitudes toward money. God has attitudes and instructions toward all kinds of things in life, and finance is one of them. Here are two biblical teachings toward finance:

1. Finances and wealth are not the meaning of life.

Matthew 6:19-34:

We are not to focus on money or be worried about it. Instead, we are to trust God versus trusting in wealth.

Matthew 19:16-26:

Wealth draws us away from God. “It is hard for a rich man to enter heaven.”

1 Timothy 6:9-10

Wealth is a temptation, a “root of evil.”

So we are not to be upset about money, nor are we to focus on money.

2. Our money is not ours – it is God’s.

2 Corinthians 9:7

God loves a “cheerful giver.”

1 Timothy 6:17-19

We are to fix our hope on God, not on money. Instead, we use our money for ministry to others.

So we use money where we need to on our personal situations, but we also use it for God’s kingdom. We give to things like needy people, our church, and to organizations that we respect.

One of our questions is whether we believe in God. If we believe in God, do we also believe in the Bible? If we believe in God and in the Bible, are we willing to humble ourselves and avoid our body-attitudes? Are we willing instead to submit to God’s attitudes?

Avoiding Debt

Statistics indicate that we should avoid debt as much as possible because debt puts us in submission to payment. One of the primary causes of debt is our flesh. Our flesh leads us to spend money and accept debt in pursuit of pleasures.

On the one hand there are reasonable causes of debt – things like home purchases or car purchase. These things often require more money than we have on hand.

But here are two basic arguments for avoiding debt.

1. When we are young or new in marriage, or when we are just not wealthy, then we need to do minor spending versus major:

Purchase an inexpensive house; don't buy everything into the house; purchase an inexpensive car (a used one); and do not spend excessive money on things like clothing or nights out or vacations.

2. Throughout life – whether we are wealthy or poor – let's don't focus on full senses of enjoyment.

In other words, a *mild* form of dating, vacation, or enjoyment, is biblically acceptable and a good thing to our marriage and to our family. But our use of these things is well within our finances, not using debt.

So we avoid debt on things like this, and we even avoid a focus on enjoyment as the meaning of life.

A budget helps to avoid debt

One of the primary ways to avoid debt is to use a budget. The budget calls us to use cash instead of credit cards. Using credit cards typically adds to debt.

So to use a budget, one of the ways is to weekly or monthly put the cash into envelopes. If we work on it together as a husband and wife, we dedicate how much money should be put into an envelope for each requirement – house payment, taxes, food, clothing, gas for car, and car repair, insurances and medical costs, date or vacation, etc. When those things are set aside, we use only what is available. If one of them – like food or gas – requires more than what is adjusted, then one other envelope might contribute money – perhaps the date or vacation envelope.

Avoiding Conflict in Marriage

One of the primary results of debt is a conflict in our marriage. One of us wants to spend money but the other doesn't want to. Or one of us wants to handle the money without any involvement with the other.

So we should talk to each other. We listen to the other's thoughts and we have honest, open-minded discussion, and we then come to agreements on use of money.

If we cannot come to an agreement, then it might be good to have a meeting with someone who has good perspective on finances. And it is even better if this wise person also has biblical knowledge in addition to statistical knowledge.

How to have oneness

Our primary focuses include communication and conflict resolution. Finance is one of the places where we do communication and resolution of conflicts. When we are committed first to God, and in response to God, we are committed to each other. So we talk about finances, make wise steps on finances, and we are tolerant toward each other – and loving toward each other. Our focus is not on ourselves or on our thoughts or opinions or desires, and our focus is not on money. Our focus is on God and our marriage.



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Same-sex Marriage Arguments Don't Hold Up

MAY 24, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



First Published in the Richmond-Times Dispatch

Editor, Times-Dispatch:

Media coverage of same-sex marriage before the federal appeals panel reveals the inconsistencies in arguments attempting to overturn Virginia's marriage law as between one man and one woman.

No one denies the right of homosexuals to marry. They have that right as anyone else. What is denied is the homosexual claim to a "right" to marry partners of the same sex. That is not supported by biology, natural law or millennia of civilized social order.

Contrary to Judge Gregory's suggestion, the traditional definition of marriage was never at issue in *Loving v. Virginia*. Continuing claims to a similarity between *Loving v. Virginia* based on race and issues rightly in opposition to same-sex marriage are disinformation.

The Virginia anti-miscegenation laws of 1924 were evil because they were not predicated on natural law but in violation of it. Homosexual claims that discrimination is the basis for opposition to same-sex marriage are diversionary. Discrimination toward same-sex marriage is not operative here, natural law is.

Loving v. Virginia was waged to demolish the premise that blacks are inferior to whites. It fought to repeal the prohibitions to interracial marriage contrived to protect the illusory supremacy of the white race. Any other reading is artificial.

The Virginia marriage law is designed neither to protect nor harm individuals but to protect an institution. Judge Niemeyer is closer to the truth by asserting that what same-sex couples want is a “new relationship” that is not really akin to traditional marriage.

The “right” to same-sex marriage is an invention unsupported by nature.

Joe Rogowski. Henrico.

Stand and Pray for Marriage Rally a Huge Success

MAY 18, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: DEAN NELSON, FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The Stand and Pray for Marriage rally was a huge success attracting hundreds of pro traditional marriage and family supporters to the State Capitol grounds and the Federal Court building. Bus loads of supporters lined the sidewalks along both Bank and Main Streets. Special guest speakers spoke to the issue of one man – one woman marriage to much applause of the hundreds gathered in the shade of the trees on the lawn at the Bell Tower on the grounds of the Virginia State Capitol.



Craig Johnson-VCA Advisory Board, Rev. Dean Nelson-VCA Board member,
and Don Blake-VCA Chairman & President

One Pastor on the grounds commented “when society begins to approve of sin
(any sin), that society becomes corrupt”.

Our elected leaders, our courts, and our government have all become accomplices
to the sin of homosexuality. Opinions don’t matter on this issue. Human sexuality
is a moral issue – not a legal issue.

All morality is based on **God’s law**, not man’s law. God’s law was, is, and forever
will be.



4th Circuit Court of Appeals,
Richmond, VA

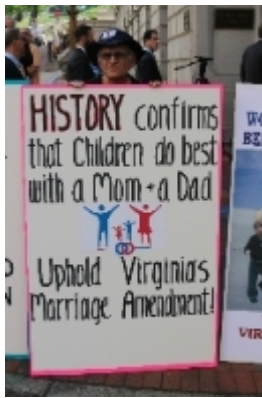


Craig Johnson-VCA Advisory
Board, Rev. Dean Nelson-VCA
Board member, and Don
Blake-VCA Chairman &
President



Laurie Tryfiat & family, Craig
Johnson, Rev. Dean Nelson and
Don Blake





Rev. John Blanchard – ROC Church Pastor, Va Beach



Josh Duggar – Executive Dir. Family Research Council Action, www.frcaction.org





Rev. John Blanchard – ROC Church Pastor, VA Beach and Shak Hill standing among the crowd



Brian S. Brown – Co-Founder & President, National Organization for Marriage, www.nationformarriage.org

Eric Teetsel – Executive Dir. The Manhattan Declaration, www.manhattandeclaration.org



Pastor Calvin Duncan & Mrs. Barbara Duncan



Rev. Dean Nelson – Chairman Frederick Douglass Foundation, www.tfdf.org & VCA Board member, www.vachristian.org



How Do We Have Oneness in Marriage? Conflict Resolution

MAY 18, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thoughts

In previous articles we have focused on how to have “oneness” in marriage. As we get started again, here are the two views of the previous articles:

1. Oneness in marriage is a critical issue. It is not our personal calling – it is God’s calling. As difficult as marriage can be sometimes, God has called us to give ourselves to oneness. If we believe in God, we choose to obey God. And if we obey God, we give ourselves to His calling on “oneness.”
2. We have mentioned 3 ideas so far:
 - a. “Oneness” is being “naked and unashamed” – not just physically “naked,” but also in terms of being open and transparent to one another.
 - b. Love is not feelings – it is choosing. It is doing what love calls for, whether we have feelings or not.
 - c. Communication – we focus on talking to each other, being honest and sharing our thoughts. We don’t do it wickedly or with anger or emotion; but we do pursue it. Communication makes a big difference in “oneness.”

So what is next in our oneness?

Conflict Resolution

There are many things that can cause a conflict between us. Our conflict can be bad – or it can be good. It can be “bad” by separating us. But it can be “good” by bringing us closer to each other.

The reason a conflict can be *good* is that it is one of the ways that God uses our sin to go in a right direction, despite the fact that sin can go a wrong direction. It can lead us to a sacrifice to self and an understanding of our spouse. Resolving conflict contributes to oneness.

So how do we make a conflict work out? We use skills of peacemaking.

Here are 3 habits that contribute to resolution:

- a. Focus on one issue at a time – not several. Talk about another thing at another time.
- b. Watch the anger level. If you blow it, apologize and ask for forgiveness – and start over.

Ask for forgiveness and give forgiveness.

- c. We speak, but we also listen. And listening calls us to accept (to “tolerate”).

We share our thoughts, but we quickly listen to the other. And we focus on an understanding of the other’s perspective. It is OK to disagree, but we do listen and understand – and we accept, even if we don’t agree.

We keep our eyes on the goal, not on our flesh’s desires.

Our goal is oneness, not justification. Whether we agree or disagree with each other, we accept the other, and we accept the other’s perspective.

And we control our tongues.

Instead of shouting or being offensive, we share thoughts graciously and with gentleness.

Some Bible verses recommend a series of steps in our communication:

Ephesians 4:2: Humility, gentleness, tolerance for one another in love

Colossians 3:12-13: Compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

The point is that we speak and share our thoughts, but we do not attack or be conflictive. We are careful about how we speak and what we say as we seek to address our conflict.

Our Fundamental Perspective

Our flesh is a very prominent issue.

An illustration is unwed sex. When we are singles – or when our marriage is not united – our flesh strongly leads us toward unwed sex. Or our flesh leads us to some other things, like pornography or masturbation. The point is that our flesh is very strong.

This same thing – our flesh – is what causes us to go the wrong direction in communication and other causes of conflict. The question is whether we are going to respond to God or to our flesh. Are we going to “bow” before God? Are we going to “surrender” to God? Are we going to respond to God’s callings and instructions rather than to our flesh?

Surrender to God is not what gives us salvation. Our salvation results from our choice to receive the sacrifice of Christ and to believe in it. So what difference does surrender make? And what difference does it make in our marriage?

The answer is that our surrender before God is a *response* to salvation, not a *cause* of salvation. But if we are not surrendering before God, it may well be that we have not genuinely trusted Christ as our Savior. So one of the things we need to do is pursue oneness in marriage. And part of pursuing oneness in our marriage is a self-sacrifice before our spouse – whether we like it or don’t like it. The reason we do it is two things:

1. We believe in God and so we are surrendering to God – throughout life, and in pursuit of oneness in marriage.
2. When we sacrifice ourselves away from our flesh, we begin to actually have a joyful marriage relationship – down time, not right away. But it does matter.

Displaying God

So when we have oneness in marriage we are actually displaying God – to ourselves, to our children, to our family members and friends, and to the world. One reason is that each of these others knows that there can be conflict in marriage. When we have oneness based on personal sacrifice before the other – based on good communication and mutual acceptance – we are displaying God in our hearts and behavior, and that is displaying God Himself. So oneness in marriage is part of God’s design and calling.



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Dobson Tears Into Obama: ‘Come And Get Me’

MAY 5, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



WASHINGTON – (WND) James Dobson, founder of Focus on the Family and **Family Talk Radio**, a harsh critic of President Obama and an opponent in court, on Thursday described him as the “abortion president” during an address at the National Day of Prayer.

Dobson, whose organization recently won a court fight against Obama over a mandate in Obamacare that would have required his ministry to pay for abortion pills, has not been shy about challenging the president on his abortion agenda.

At one point during the fight over the imposition of the abortion mandate, he said to the president: “Come and get me. I will not yield to your wicked regulations.”

The fact that Obama is more supportive of abortion than any other chief executive in the U.S. was **touted by none other than Planned Parenthood**.

In a report on his 2013 keynote address to a gala by Planned Parenthood, the largest player in the nation’s abortion industry, Cecile Richards, chief of the organization, said: “President Obama has done more than any president in history for women’s health and rights. He understands that access to birth control and preventive health care are economic issues for women and their families.

“We fought alongside him to ensure that women’s health access was expanded in the landmark Affordable Care Act, and now we have to fight hard to ensure that the full promise of health care reform is realized for millions of women.”

At the prayer day event, where he was one of several speakers, Dobson described how Obama said he would become the abortion president.

Read the rest on **WND HERE and here his speech below**

....



<https://youtube.com/watch?v=jQE8SUpsBU0>





James Dobson, Ph.D.

Founder of Focus on the Family

Dr. James Dobson is married to Shirley and has two grown children. He lives in Colorado, home of Focus on the Family which he founded and led.

How Do We Have Oneness in Marriage?

Communication

APRIL 20, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Introduction Thoughts

Our two previous articles focused on pursuing “oneness” in marriage. The reason for these steps is that oneness in marriage is God’s design, and it is His calling despite our difficulties in marriage. In many marriages, even though we are still together (and not divorced), the “oneness” is missing. Sometimes we are basically separate from each other.

Here are important questions:

- Do we believe in God? Yes or No?
- If the answer is “Yes,” are we willing to *obey* God? Are we willing to live for God rather than for ourselves, and so are we willing to follow His instructions? Yes or No?
- If we are willing to obey God, are we willing to sacrifice ourselves to our spouse? Are we willing to do what it takes to make oneness?
 - So we share our thoughts, but we are careful about the timing of it. We do it with a wise timing. The main idea is that we don’t share thoughts at the moment of an interaction. Rather, we wait until each of us has gotten quieter and then we bring the subject up. It might take a few days.
 - We do it gently. We share our thoughts, but we don’t use anger or accusation or emotions or loud expression. We speak gently, quietly, slowly – not sounding like an accusation. Not using an accusation means that we talk about our thoughts or feelings, but we do not record an opinion of the other.
 - We listen to the other. As we talk, the other has responses – and might be accusative or violent or emotional – but we accept him or her and we listen, regardless of what the

other is like.

If we are not “one” with each other, then we are not giving ourselves to God. Obeying God is not a requirement for salvation. Obedience is not what provides our salvation. Rather, our surrender to Him is a *response* to salvation. When we understand that He has given Himself to save us and we have chosen to receive His gift of salvation, then our hearts lead us to do whatever He calls us to do, including sacrifice for marriage oneness.

Communication is one of our steps for Marriage Oneness

Communication is an important contribution to marriage oneness. Interesting Bible verses are Ephesians 4:15 and 25. These two verses propose “speaking the truth in love”:

Ephesians 4:15 and 25 (ESV)

15 . . . speaking the truth in love, we are to grow up in every way into him who is the head, into Christ

25 . . . having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another

Doing communication “in love” is the message here, and we saw in the previous article that biblical “love” is not having feelings. It is choosing behaviors that contribute grace to another, whether we have the feelings or not.

So what is the idea in that verse of “speaking the truth”?

Telling the truth can be about concepts. But in a marriage, speaking truth to each other includes our thoughts, feelings, attitudes – being transparent about what is inside of us.

Two Points:

1. Telling truth in marriage includes our honesty and transparency.
2. Doing it with “love” is learning to submit to the other in communication.

1. Communication Leads to “Nakedness”

Communication – basically – is being transparent with each other about our thoughts and feelings. It is basically the idea of Genesis 2:25 –

Genesis 2:25 (ESV)

. . . the man and his wife were both naked and were not ashamed.

The basic reference in that verse is physical nakedness with lack of shame or embarrassment. But it is a good illustration. The idea is not just for us to be physically naked, but also being “relationally naked.” In other words, in addition to our physical connection we are “naked” by being transparent about our feelings and honest about our thoughts. We are “telling the truth” – we are communicating to each other so that there is *relationship* nakedness, not just *physical* nakedness.

(You might like the physical nakedness and a physical relationship – but do you like a relationship of “nakedness” where you completely know each other’s hearts and minds and bodies?)

So “communication” calls for us to share what we are thinking and feeling – about ourselves and about the other. And about our families, our finances, and things we would like to do, etc.

2. God calls us to Love and Oneness in Marriage

In Genesis 2:24 – one verse before the one above – we see God’s calling to “oneness.”

Genesis 2:24 (ESV)

. . . a man shall . . . hold fast to his wife, and they shall become one flesh.

The idea of being “one flesh” is not just physical. It is a unity – a “oneness” – between us. When we are “one flesh” we are basically *one person* versus two as spouses.

Having seen that truth and honesty and being transparent in communication are all part of oneness, what we need to re-focus on is the idea of “speaking the truth *in love*.” In other words, communication is not the right idea if doing it without love. Rightness is doing it in love.

In the former article we saw that “love” is a behavior, not a feeling. So when we communicate, we are honest but we are not submissive to our feelings.



Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

Opponents of Same-Sex Marriage Say Fight is Not Over

MARCH 22, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: DEAN NELSON, FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



.MARKUS SCHMIDT of the Richmond Times-Dispatch covered last week's **Clergy and Christian Leaders Summit hosted by the Virginia Christian Alliance** to unite God's faithful to stand up and defend the institution of marriage, which God established as between one man and one woman in the Holy Scriptures.

Since Virginia Attorney General Herring's refusal to defend Virginia's Constitution, and supported by words from US Attorney General Eric Holder; the battle lines have been drawn. Should Christians not rise to the call, the battle outcome looks bleak for what God has established which is being usurped by rebellious political leaders.

SCHMIDT writes: Urging Christian leaders to unite on same-sex marriage, Brian Brown, president of the National Organization for Marriage, said in Richmond on Thursday that the fight to keep marriage between a man and a woman is far from over.



Don Blake, Brian Brown, Rita Dunaway, Reverend Dean Nelson, Bishop Darryl Husband

“They want us to believe that the battle is already lost so we won’t stand up and fight,” Brown said at a Clergy and Christian Leaders Summit, hosted by the Virginia Christian Alliance, at the Greater Richmond Convention Center.

Citing an order by the U.S. Supreme Court to halt same-sex marriages in Utah as a federal court ruling allowing them is pending appeal, Brown said “the stay gives us hope that it will be overturned” and that “it is not all lost.”...

Brown said that even if the U.S. Supreme Court eventually declares bans of same-sex marriage unconstitutional, to Christians, marriage will always remain between a man and a woman. **See Richmond Times Dispatch for more...**

Speakers included



Don Blake, Chairman of the Virginia Christian Alliance (VCA)



Rita Dunaway, VCA Vice President of Public Policy



Rev Dean Nelson Vice Chairman of the Frederick Douglass Foundation



Brian Brown, President National Organization for Marriage



Rev Michael Hirsch VCA Board Member



Mathew D. Staver Vice President, Liberty Univ. Dean & Professor of Law



Bishop Darryl Husband Mount Olivet Church, Richmond, Va



Delegate Todd Gilbert 15th District Virginia House of Delegates.

Organizations Attending



Concerned Women for America



Liberty University



Salt and Light Ministry



National Organization for Marriage

Marriage Should Be One Man One Woman

FEBRUARY 16, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Letter to the Editor, Richmond Times Dispatch, February 10, 2014

Dear Editor:

On September 15, 2013 in his Metro column, Jeff Schapiro wrote about the looming “plot” by the Democratic Party to legalize same-sex marriage in Virginia. With amazing accuracy his forecasts are largely playing out at this moment.

What he didn’t predict was the propaganda that would be disseminated by the Richmond Times Dispatch own Bart Hinkle. His repeated advocacy efforts for homosexual marriage are mostly dependent on questionable surveys, social engineering, and pressure politics. Hinkle’s recent Op/Ed column was no exception.

His dismissive regard for the moral, religious, and antecedent common law support for traditional marriage supported by millennia of social practice and mores makes his arguments as well as those of recent intercessions by activist courts manipulative and coercive. Hinkle’s assertion of rights for homosexuals to marry whomever they choose including same –sex partners is unsupported by biological and moral order.

Using his own arguments, he has no basis then to deny polygamy, group marriage, bestiality, pedophilia, or incestuous marriages since he recognizes no foundation in natural law, science, or moral order.

Hinkle’s militancy rouses him to presumptuously negate social constraints and the legitimate role of government to prohibit wrong and commend right behavior. Government has the duty to prohibit behavior that is immoral and unnatural because that falls within its role.

The government prohibits incestuous marriages, pedophilia, polygamy, bestiality, and murder, as it should, because they do not follow the natural order of things. The same holds true for homosexual marriage – it does not follow the natural order of things. Competent government and competent judiciary must rightfully recognize marriage as only legitimate between one man and one woman..

Sincerely,
Joseph A. Rogowski

First published in the **[Richmond Times Dispatch here.](#)**

How Do We Have Oneness in Marriage?

FEBRUARY 11, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Oneness in marriage is God's design and it is His calling to us despite our conflicts and difficulties in the marriage.

Genesis 2:24 (NAS)

A man shall leave his father and his mother, and be joined to his wife;

and they shall become one flesh.

The issue here is things like, “*Why* will I do what it takes to make my spouse happy?” Or, “*How* can we have a genuine ‘oneness’ despite our difficulties?” How in the world can we have genuine oneness?

Step One: Oneness calls us to be “one flesh”

God calls us to have oneness in marriage. He wants us not only to stay married (no divorce) but He wants us to have connected hearts. Genesis 2:24 above focuses on the idea that a married man is to be “joined” to his wife; and the two are to be “one flesh.”

The “one flesh” is referring to our *physical* connection which is an important aspect of marriage. But it is also referring to our *emotional* connection. The idea is that we as a couple become “one” versus “two” – that is, a connected couple versus separate people. The next verse, Genesis 1:25, is an interesting illustration.

Genesis 2:25 (NAS)

And the man and his wife were both naked and were not ashamed.

This verse was when Adam and Eve had not yet become sinners and they were perfect in their relationship. And in that “perfect relationship” they had no shame in their nakedness. The question is, “What does that mean to us?”

What it means to us is it illustrates a concept of oneness.

The illustration of oneness is the idea that we can not only be physically naked with each other (which we are supposed to do – God’s calling); but we can also be “naked” with each other regarding our thoughts and emotions and what kind of a person we are.

In other words, a husband and wife need to not only be physically naked, they also need to have transparency toward each other – they need to have openness toward each other. That is, we need to share our thoughts, feelings, emotions, personality, etc. We need to be visible to each other, not trying to hide our thoughts, feelings, or personalities.

Now those things can actually be a problem in marriage. Our spouse might not like what we share. The point is not that we should share thoughts without any effort to be accepted by the other. Rather, we should express things in a way that the spouse can accept what we are saying. In other words, we are not dominating or imposing. We are sharing expressions that the other is able and welcome to listen to. We are not requiring the other to accept what we are saying; we are just being “naked” before the other.

And when a spouse does share thoughts and one of us does not like it, we do need to accept the other. We need to be glad to know our spouse despite our struggles.

So – Step One – the “oneness” calls on us to be open and transparent to a spouse, and to accept the expressions of a spouse. That is part of being “naked and unashamed.”



Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

An Open Letter to Attorney General Mark Herring

FEBRUARY 2, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



As a Virginian and an attorney, I am alarmed by the violence you have done to the integrity of the legal profession and to the institution of marriage by pitting the authority of your office directly against Virginia's Constitution.

As your office's website explains, it is your duty to serve as "the Commonwealth's law firm." Every attorney has a duty to zealously advocate his client's position in court, and while there are limited circumstances in which he may be permitted to withdraw from representation, it would be inconceivable for him to then actively participate in the case being made against his client. In submitting a brief that argues that Virginia's Marriage Amendment is illegal, this is, effectively, what you have done. And for no good reason.

Contrary to the spurious claims of some, this constitutional provision is not some relic of bigotry, oppression, or injustice. Declaring that "only a union between one man and one woman may be a marriage valid in or recognized by this Commonwealth," Virginia's Marriage Amendment merely affirms the most basic criteria for a functional definition of marriage that corresponds with the purposes of the state's regulation of it.

This provision does not "ban" intimate gay relationships any more than it "bans" friendships. Rather, it recognizes that traditional marriages are unique in terms of their particular role in society.

Consider that when the government offers tax advantages to environmentally conscious businesses or homes that meet specified criteria, it does not, by so doing, "ban" those who do not meet those standards, nor even express disapproval of them. But it reserves a special benefit to

those who are behaving in a way that benefits society as a whole. It incentivizes those who provide an essential public good.

In the same way, Virginia's Marriage Amendment preserves the legal benefits of civil marriage for those who form the particular kind of permanent, exclusive union that is best suited for producing and rearing the citizens of tomorrow. Others may raise children with love and do it well, but the best available evidence indicates that there is simply no alternative family arrangement that rivals traditional marriage in the ability to prepare children to flourish in a world populated by both men and women.

While your brief seeks to analogize the Marriage Amendment to old, unjust laws against interracial marriage, this logic does not withstand thoughtful analysis. A requirement of racial sameness for spouses is arbitrary; it has nothing to do with the purpose of state regulation of marriage—providing an incentive for those whose union is likely to produce offspring to stick together and raise them. The requirement of gender complementarity, on the other hand, is unquestionably central to the fulfillment of the purpose of civil marriage laws, because it is precisely the union of a man and woman that produces the children who will benefit most from the permanence and exclusivity of their parents' union.

Eliminating these criteria from the definition of civil marriage is appropriate only if we, as a society, determine that the *purpose* of civil marriage is fundamentally different from what it has always been. If, however, we still regulate civil marriage on the basis of its unique potential to benefit society, then it is properly limited to the one kind of relationship that is so clearly shown to do that.

The great, lasting societal harm you are inflicting in your battle against your client, Mr. Herring, is this: the reduction of civil marriage to a mere stamp of government endorsement on individual "choice." For the 57% of Virginians who voted in favor of the Marriage Amendment, marriage is something much different—much farther reaching—than that.

Mr. Herring, if you are utterly unable to discern the reason and rationality behind the expressed will of the people of Virginia with regard to defining marriage, and if you are unwilling to zealously advocate the best possible case for our Constitution when it is challenged due to your own personal, philosophical beliefs or desires, then I respectfully request that you resign your office.

Rita M. Dunaway is vice president for Public Policy with Virginia Christian Alliance. She lives in Harrisonburg.



Stable Marriage is Critical

JANUARY 14, 2014

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Stable Marriage is Critical

It One of God's Primary Designs and Callings

It is One of the Influences on Culture

It is One of the Influences of God's Kingdom

We tend to view marriage as a form of personal pleasure and happiness. We fall in love with someone and we have the sincere feelings of love, and that leads us to marriage. But once we are married, over time the feelings of love are less consistent and harder to maintain.

It is likely that difficulty in marriage is due to two basic things:

1. We are sinners.

Each one of us is a sinner! We are believing in Christ as our Savior, but we still have bodies and fleshs that lead us away from God, away from marriage oneness, and toward self-feelings.

2. We as the spouses are different from each other.

We grow up in different backgrounds and we have different personalities. These differences make us see things differently, feel things differently, and handle things differently.

These things separate us in marriage. Some of us are slightly separate but still close to each other; but some of us as spouses are very separate. We may not believe in divorce and so we are still

married, but our oneness is being difficult due to our different feelings and our different fleshs and thoughts.

The question is whether we can have oneness in our marriage despite these issues. We'll see two things:

1. The oneness is important despite our feelings and difficulties.
2. The oneness is not a result of being in love with each other. It is a result of our response to God.

First, let's see why the oneness in marriage is so important.

A stable marriage is one of the things that affect our children.

On the one hand, fatherless children have the worst statistics in several areas. Not only do the fatherless children suffer, but even the ones where their parents do not have genuine oneness.

Another statistic is that 70-75% of children who grow up in a church abandon God and faith in Christ. One of the reasons that so many young adults do that is that they have not seen oneness between their parents. That can mean to children that God is not at work in their parents' hearts, and so maybe there is no God.

Our children as adults either promote God's kingdom or else damage society.

When they are not mature as adults – due to lack of a stable marriage, whether due to fatherlessness, due to divorce, or just due to a lack of oneness in the parents – then they are immature and statistically bad.

But if a unified married couple affects children *positively*, then when the kids go into society as adults they are contributing to God's kingdom.

So what we can see is that oneness in marriage is an important display of God.

Oneness displays God because we are sinners and we are different from each other. So oneness does not normally result from feelings of love. If we have genuine oneness it is more likely due to the fact that we give ourselves to God and then give ourselves to each other in submission to God.

This oneness as a result of submission to God is an important display of God – to our children, but to others, also. It is even a display of God to ourselves!

Second, this is what we were touching on above:

That our marital oneness is not a result of being in love with each other.

It is a result of our response to God.

One of the important aspects of this second point is that we are pursuing submission to God because He has been so gracious to us. God calls us to have real oneness in our marriage. If we believe in God we need to understand His instructions and give ourselves to our spouse.

But that is not for salvation. That is not what saves us. It is the sacrifice of Christ and His gift to us of His righteousness that gives us salvation before God. So the reason we obey God is not to *get* salvation but *in response* to salvation. And so because of God's grace, our marriage difficulty is a place where we become willing to take the steps toward oneness even though they can be pretty tough.

So an important concept is that love is not a feeling. It is a choice. That is, we have feelings of love sometimes, but sometimes we don't. But we are to *act* lovingly consistently. So that is why love is a choice, versus a response to our feelings.

In 1 Corinthians 13 there is a very helpful passage. In verses 1-3 we can see that doing good things without love is not beneficial. Then in verses 4-8 we see descriptions of love. What we can see there is that "love" is not a feeling, but a behavior.

The word in this passage is the Greek word *agape*. The word *agape* is God's love and God's calling, and it is not a calling to have feelings. It is a calling to make choices toward the right behaviors that lead us to oneness. So "love" in marriage is behavior, not feelings. What is interesting is that if we do these behaviors, then eventually we might well end up with great feelings! Either way, we are pursuing a stable family and that makes a difference to our children and to God's kingdom.

So what we need to keep in mind is that oneness in marriage is God's design, not our personal choice. If we are in love, great. If the love is difficult, we still give ourselves to God and apply *agape* toward our spouse. And we see that stable marriages are making the biggest differences.

Biggest differences to our children.

Biggest differences to our society.

One of the biggest differences to God's kingdom.

A stable marriage and a stable family is a primary display of God.

I hope you can focus on it and pursue it. A good seminar is "Marriage Oneness" – a small group video with 8 sessions. Contact me about a Marriage Oneness group you can enter this spring. 804-754-0572 or email tc.safeatlast@gmail.com,

There are also good helps in Richmond provided by First Things First:

<http://www.firstthingsrichmond.org/>



Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.

To Have and To Hold: The Meaning of Matrimony

DECEMBER 22, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Published in the Roanoke Times As Virginia’s Marriage Amendment comes under attack both in the courts and the legislature, Virginians should be critically examining the question of why the state regulates marriage and whether its definition should be stretched to encompass committed same-sex couples. Having done that, we should consider what our answers mean for *all* marriages.

Those who favor expanding “marriage” have framed the issue as one of “equality” or “non-discrimination.” While these labels are incredibly effective at winning popular support for the cause, they are misplaced in this debate.

“Inequality” and “non-discrimination” are repugnant when they involve making *arbitrary* distinctions between like things; not when they distinguish between things that are, in fact, different in relevant ways. So sound public policy on marriage—as with any other regulated good—requires that it be defined to include whatever qualifications are necessary to effectuate the purpose of state regulation, but to exclude any that are arbitrary.

Historically, the purpose of civil marriage has been to provide societal incentives for those who unite physically and produce children to stick together and raise them. The best scientific evidence supports what society has historically intuited: that the nurturing and training of children is *optimally* performed by both biological parents. This is not to say that others who undertake the task should not be commended and supported, but rather to recognize that there is an ideal situation for children which should be encouraged. Males and females offer different, yet equally vital, strengths to parenting; neither gender is dispensable.

As long as the primary purpose of civil marriage is to foster optimal child-rearing by the very individuals whose union has produced the children, defining marriage as a specifically heterosexual bond is not an act of invidious discrimination toward other kinds of relationships, because heterosexuality is a necessary definitional component.

While many support same-sex “marriage” out of a desire to demonstrate goodwill and support for the intimate relationships of LGBT persons, redefining the venerated institution of marriage is unnecessary to this goal. Traditional civil marriage laws do not brand homosexual relationships as “bad”; they brand heterosexual marriage as being “unique” to society in ways that justify its civil recognition—leaving gay couples in good company with every other non-regulated relationship in society, including friendship.

But redefining marriage is also harmful, because it would signal a fundamental change in the purpose for state regulation of *all* marriage that could ultimately render marriage irrelevant. Defining marriage to encompass same-sex couples (thus eschewing objective characteristics such as gender) means defining marriage on the strength of two individuals’ emotional bond and subjective desires rather than on their potential to benefit society by creating an ideal situation for nurturing children. Once this is done, on what fair, rational basis could the benefits of civil marriage fairly be denied to brothers, roommates, or best friends—relationships that offer no unique societal benefits?

Once relational configurations that are inherently unlike traditional marriages are brought within the fold of “marriage,” the definitional enclosure will serve little public purpose. As explained in the recent book by Girgis, Anderson and George, *What Is Marriage?*, “Laws that restrict people’s freedom for no deep purpose are not likely to last, much less to influence behavior.” Expanding the contours of civil marriage beyond those dictated by its societal purpose will stretch the institution to pointlessness.

The flavor of marriage has changed over time. The historical conception of marriage was more focused on duty, commitment, and sacrifice than self-fulfillment and personal happiness. This attitudinal shift may explain the universally sorry statistical condition of the institution of marriage today. But it also explains why, to many, expanding marriage seems appropriate. If marriage is about having society’s stamp of approval on the relationship that brings me the most joy and fulfillment, then why shouldn’t my own desires determine what kind of relationship that is?

Marriage is at a crossroads not only because allowing for gay “marriage” means formally changing what marriage *is*, but also because retaining the old definition requires us to admit that our contemporary, self-centered attitudes about marriage have informally effected such a change already. For those who support the traditional definition of marriage as oriented toward the public good, integrity requires us to rebuild this *attitude* toward marriage as well.



Rita Dunaway, Virginia Christian Alliance Vice President for Public Policy, also writes on her blog **Fundamental Things**. Rita M. Dunaway graduated summa cum laude from West Virginia University in 1998, having earned a B.S. in Journalism and a B.A. in Political Science simultaneously.

Oneness in Marriage is Biblical Marriage

OCTOBER 11, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



In a **former article** we looked at the idea that unity in marriage is a form of displaying God. We also made a reference to Genesis 2:24-25:

Genesis 2:24-25

a man shall leave his father and his mother, and be joined to his wife;
and they shall become one flesh.

And the man and his wife were both naked and were not ashamed.

What we will see here is two basic ideas:

1. Oneness in marriage is biblical. It is not about our happiness in marriage; it is about God's calling and purpose.
2. Oneness in marriage is difficult and requires a focus on God and understanding some specific steps to make it work.

So, first, let's see what we mean about the idea that oneness in marriage is biblical versus personal pursuits of happiness and enjoyment in marriage. Genesis 2:24 is part of God *first message* to Adam and Eve (Genesis 1:26-28 is the other first reference). When we see that marriage is the very first thing that God spoke about to humans, it indicates that marriage is God's critical issue. We saw in the last article that divorce is not a biblical acceptance, and we saw also that non-marriage ideas like cohabitation or sex are also unbiblical ideas. We always want to know whether we are pursuing personal ideas of God's instructions, and marriage is one of God's callings to us.

Marriage actually tends to be a personal goal, versus God's design and calling. We tend to marry because we fell in love. But then, over time, the feelings of love tend to become difficult. So there

are many divorces because we want a sense of happiness in marriage. The reason this is a problem before God is that trusting Christ as Savior moves us over to a life that is God's, not ours.

So to have oneness in marriage, we have to be committed to God versus committed to our personal desires. And being committed first to God, our next step is commitment to a spouse. Being committed to our spouse we are unconcerned about our own happiness – we are concerned only about accomplishing God's calling.

This is why a marriage oneness displays God. When we are not focused on self, but on God and on the needs of others (especially the needs of a spouse), then God is visible inside our hearts. That displays God to our family members (including our children) that we are bowed before God. And that is a display of what it means to be a believer. Marriage oneness is a way of displaying God before the world because the oneness is a result of bowing before God.

So this leads us to the second point, that marriage is difficult and requires a focus on God and specific steps to make the marriage work.

Marriage is difficult almost 100% of the time. Every marriage is having various kinds of troubles. There are probably two basic reasons for difficulty in marriage.

a. We are both sinners. And being sinners, we tend to focus on our own flesh and our own desires.

b. We are different people.

- We have different home backgrounds and that affects the way we grow up.
- We have different personalities and different ways of talking and doing things.

These things cause us to struggle with “oneness.” First, unless we give ourselves before God, we will not see the idea of a personal sacrifice to our spouse. Second, unless we understand some steps we will not know what to do, even if we are submissive to God.

Here are some things for us to do to have oneness.

• We need to communicate with each other. This calls us to combine honesty of our thoughts and feelings, but communication without any conflict at all. That is, we are transparent about our thoughts and feelings and we don't just keep those things to our self. But when we do express them we do it without conflict or accusation, or even emotions.

■ Each of us serves the other versus self. A husband is called by God to be a leader in the marriage (Ephesians 5:22-24 and 25-27). *But* his leadership is a form of service to his wife (5:25). A wife is called to submit to her husband (Ephesians 5:22-24, 33). *But* her submission to him is

a way of doing two things. First, she is his “helper” (Genesis 2:18); and second, her submission is something that helps him be close to God (1 Peter 3:1-2).

We apologize and ask forgiveness when we know we have done the wrong thing, And we tolerate with the other’s wrongness and we forgive even when the other does not apologize (Ephesians 4:2-3, Colossians 3:12-17).

We practice a spiritual relationship with God. This includes attending worship together, but it also includes praying together often plus doing Bible-study together.

It may be that we will also gain greater oneness if we engage in marriage ministry resources. FamilyLife provides *Weekend to Remember* annually and it is very good. Also available from FamilyLife are *Art of Marriage* and *Marriage Oneness* – each of those is a video-series for a small group. Go online at www.familylife.com

Another resource in Richmond is the organization First Things First, which provides several resources. Go online at www.firstthingsrichmond.org/

There are also many books on marriage. One is Tom Clark’s book, *God’s Grand Design for Marriage*. (Available in Amazon.com)

Here is a closing thought on the idea of oneness in marriage – Genesis 2:24-25. In verse 24 God calls a husband to “leave” his parents and “cleave” to his wife, and the two of them are to become “one flesh.” The “one flesh” idea is physical, but that physical oneness is two things: A *display* of oneness and an *addition* to oneness. We are called not only to be physically connected, but also relationally connected.

Next take a look at verse 25. Adam and Eve were “naked and unashamed.” The idea is that not just that we were *unembarrassed* about our physical appearances – no matter what either of us looks like – but we are also *unembarrassed* when we have oneness through transparency. In other words, we share our thoughts lovingly while we are honest and open. And we are *unembarrassed* over the way the other is. We accept each other. When we do this we are bowing ourselves before God, we are committed to God, and we are committed to each other.

Marriage oneness as the result of submission to God actually leads us to genuine oneness –
– and to happiness in marriage!

Tom Clark is a Family Life Ambassador with the Family Life Ministry and on the Advisory Board of the Virginia Christian Alliance.



Virginia Christian Alliance Urges Governor to Abide by Marriage Amendment

SEPTEMBER 15, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



VCA has contacted Governor McDonnell to speak out about the potential use of state funds to provide marital benefits to same-sex couples in the Virginia National Guard who are legally married in other states.

Secretary of Defense Hagel recently announced that, as a result of the Supreme Court's decision to overturn the Defense of Marriage Act (DOMA), the Department of Defense would provide marital benefits to same-sex couples who are legally married.

Following this announcement, Delegate Bob Marshall (R-Prince William) wrote to Governor McDonnell to request assurance that the Governor would not use Virginia funds for nor alter Virginia's tax code in accordance with the new policy, but that he would instead follow Virginia's Marriage Amendment, which forbids any form of state recognition of same-sex unions. In response to a media inquiry, however, the Governor's spokesperson indicated that he would follow all Department of Defense policies and guidelines.

VCA is calling upon the Governor to defend the sovereignty of our Commonwealth with regard to state issues such as defining and regulating marriage. No federal law or judicial decision purports to require any state to recognize same-sex unions as "marriage." Rather, the definition and regulation of marriage remains—as it has always been—a state prerogative. If our elected officials capitulate to federal policy decisions such as this one, it will signal to the nation that Virginia's Constitution may simply be ignored by federal bureaucrats and will not be defended by our own state officials.

To read VCA's letter in its entirety, [click HERE](#).

September 11, 2013

The Honorable Robert F. McDonnell
Office of the Governor
Patrick Henry Building, 3rd Floor
1111 East Broad Street
Richmond, Virginia 23219



Re: Protecting Marriage in Virginia

Dear Governor McDonnell:

As a spokesperson for thousands of Christians across the Commonwealth, including many pastors and ministry leaders, I am compelled to respond to recent accounts of your office's commitment to apply Department of Defense "policies and guidelines"—including the funding of marital benefits for same-sex couples—to the Virginia National Guard.

While the federal government must alter its own policies in such ways as are required by the Supreme Court's recent invalidation of the Defense of Marriage Act (DOMA), it is imperative that you, as Governor of the Commonwealth of Virginia, refuse to capitulate state sovereignty in the regulation of marriage in the first instance by applying state funds to federal agency "policies" that directly conflict with Virginia's Constitution. If we are to remain a Commonwealth that operates under the rule of law, you must fulfill your oath to support Virginia's Constitution, which forbids legal recognition of same-sex unions.

The Importance of Virginia's Marriage Amendment

It must first be noted that the purpose behind Virginia's Marriage Amendment is to recognize, for purposes of public policy, that civil marriage is a unique type of relationship which is properly limited to a particular set of definitional criteria for the benefit of society as a whole. While the state may have little or no interest in interfering with the private, consensual intimacy of free adults, it certainly has an interest in ensuring that civil marriage and all of its commensurate public benefits be reserved for those unions that are proven to confer the greatest benefit back upon the state.

Reliable studies indicate that households in which children are raised by both biological parents provide a unique benefit to society: these children, overall, fare better under every indicator of success. There is simply no other type of relationship that can approximate marriage—the permanent, exclusive union of one man and one woman—in terms of the rich and indispensable benefits it provides both to individuals and to society. No other familial arrangement is so

naturally and especially suited to the rearing of well-balanced, emotionally healthy children who will be prepared to assume the responsibilities of citizenship.

Child-rearing is a function that the state cannot perform effectively or efficiently and should not attempt to undertake. Yet when it is performed poorly or ineffectively (even in a home characterized by love for children and the desire to rear them well), the state is generally burdened with the task of picking up the pieces. Therefore, the maintenance of a limited government is facilitated by a strong, healthy marriage culture.

By implicitly endorsing the idea that relationships which are different in kind from marriage are equally entitled to receive the benefits heretofore reserved for civil marriage, the state would be undermining the value of true marriage as a unique human good and a unique contributor to the welfare of the state. The state would be endorsing, instead, a radical new conception of marriage as an essentially emotional union that need not be inherently suited for and/or oriented toward procreation and childrearing.

At first blush, the provision of marital benefits to same-sex couples appears to further the goal of “equality” and eliminate the vice of “discrimination.” But these labels are appropriate (1) only to the extent that alternatively-comprised relationships can be proven “equal” to marriage in terms of the social good being incentivized (in this case, the establishment and maintenance of unions best suited for childrearing), and (2) only to the extent that the refusal of the state to confer benefits upon such alternatively-comprised relationships is based upon an arbitrary rather than a meaningful distinction.

As voluminous data have demonstrated, no other union confers the same societal benefits as the permanent, exclusive union of one man and one woman. So the singling out of this particular type of union as the recipient of particular public benefits is not an act of invidious discrimination toward other relationships, nor would its redefinition result in legal “equality” for statuses that are on equal footing in the relevant regards. Rather, preserving marriage and its venerated defining characteristics is a wise public policy choice that benefits all members of our society because, in the long run, it offers the best results for children.

Finally, careful consideration exposes the fact that when we erase the traditional boundaries of marriage by ignoring the original purpose for the state’s provision of marital benefits—encouraging, stabilizing, and incentivizing the establishment and maintenance of unions best suited to family life and thus most likely to benefit society in turn—we open the definitional floodgates to all conceivable variations of intimate human relationships, without any apparent logical principle for closing them again. If state benefits are to be provided to same-sex couples, then on what basis can they be denied to roommates committed to living together, polygamous relationships, or cohabiting bachelors? If marriage can mean anything, then, in fact, marriage means nothing.

Legal justification for refusing to provide same-sex “marital” benefits from state funds.

At this time it is unclear that the Department of Defense (DOD) has any legal authority to insist that Commonwealth funds be used to provide monetary benefits to same-sex couples married under the laws of other states. Some have opined that the Supremacy Clause of Article VI of the United States Constitution requires Virginia officials to comply with the policy announced by Secretary of Defense Hagel. However, the DOD policy itself does not appear to specifically require that state tax dollars be used to provide the benefits in question.

More fundamentally, it is doubtful that (under current circumstances) even a DOD policy specifically directing the use of Virginia funds to provide same-sex couples with marital benefits could preempt Virginia law. To our knowledge, the Secretary has not identified any federal law or duly-enacted regulation which might implicate principles of preemption on this issue. This is important because “The critical question in any pre-emption analysis is always whether Congress intended that federal regulation supersede state law.”

In the absence of any federal legislation specifically directing a sea change in principles of federalism regarding the regulation of marriage, there is scant basis for claims of preemption. While the Supreme Court’s reversal of DOMA may preclude the federal government from refusing to recognize same-sex marriages that are legally recognized by a state government, neither this ruling nor any legislative directive from Congress purports to interfere with existing state definitions of marriage, nor to empower administrative agencies to do so. Thus, inasmuch as the new DOD policy appears to be self-initiated, any argument that the Supremacy Clause exalts it over state constitutional provisions appears to be dubious, at best.

And finally, to the extent that any contractual provisions between the Department of Defense and the Commonwealth require the Commonwealth to comply with all policies of the Department, such provisions could not be legally interpreted to require Virginia to fund same-sex benefits, because that interpretation would render the provisions illegal under Section 15-A of Virginia’s Constitution. Contractual provisions requiring a party to commit an illegal act or one that is contrary to public policy are unenforceable under well-established doctrines of contract law.

Conclusion

On behalf of Virginia Christian Alliance, I request that you reverse your position on this issue from one of capitulation to federal policy preferences and cultural trends to one of commitment to the preservation of state sovereignty in matters of marriage and family. If you fail to defend the right of Virginians to preserve the timeless institution of the family through our own, duly-enacted constitutional amendment, then you will signal to the nation that the whole of our Constitution—the legacy of intellectual giants such as James Madison and George Mason—may be

overruled by the policies of federal bureaucrats and discarded by all as a mere collection of lofty sentiment devoid of practical meaning.

I remain hopeful that you will ultimately choose to fulfill your role as an essential guardian of our Commonwealth's sovereignty and our collective political will, and I look forward to hearing from you. If I do not receive a response by Wednesday, September 18th, I will assume that you have refused to reexamine your position on this matter.

Sincerely,

Rita M. Dunaway, J.D.

Vice President for Public Policy

Cc: Attorney General Kenneth Cuccinelli

Virginia Christian Alliance is a statewide network that seeks to impact Virginia through well-reasoned, respectful advocacy and education on public policy issues and by challenging Christians to engage the culture and serve their communities.

See, e.g., Marriage and the Public Good: Ten Principles (Princeton, N.J.: The Witherspoon Institute, 2008).

Same-sex relationships are just one example of many that are different in kind from marriage. In the case of a same-sex union, it is different in kind from marriage because it lacks one of the most basic components of marriage: gender complementarity.

It is important to bear in mind, in this regard, that under Virginia's marriage law, no class of individuals is denied the right of civil marriage; many are unable, for legal and other reasons, to marry the particular individual they prefer, but no disabilities are imposed upon any particular class of person.

<http://www.defense.gov/home/features/2013/docs/Extending-Benefits-to-Same-Sex-Spouses-of-Military-Members.pdf>.

Louisiana Public Service Comm'n v. Federal Communications Comm'n, 476 U.S. 355, 369 (1986) (applying preemption principles in the context of administrative agency action) (*quoting Rice v. Santa Fe Elevator Corp.*, 331 U.S. 218 (1947)).

See, e.g., Eure v. Jefferson Nat. Bank, 248 Va. 245, 250-52 (1994); *Blick v. Marks, Stokes and Harrison*, 234 Va. 60 (1987).

Marriage is Designed for Unity

AUGUST 9, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Unity Displays God

In a former article we looked at the idea that marriage is God's design. A biblical perspective is that marriage is critical in two basic ways:

1. Genesis 1:26-28 shows us that marriage is how we raise children, and raising children before God is an important strategy for extending God over the earth. This is what we saw in the previous article.
2. Genesis 2:24-25 provides a description of marriage unity. Unity in marriage is part of God's design, and one part of that is what we will see this time.

Genesis 2:24-25

... a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

Marriage "Oneness" is important. It is part of God's design for extending His kingdom.

We said before that engaged couples are generally in love with each other, and they typically marry because they are fascinated with the relationship. In this there is a "Good News / Bad News" situation.

The "Good News" is the good relationship. When we as a couple are in love, the relationship is a genuine benefit and enjoyment in life. And not only is the connection a source of enjoyment, it is also a source of help in life, and it provides a good environment for raising children. These things are actually a part of God's design for marriage. The "Bad News" is that the love relationship can

fail, and it is pretty typical. There tend to be times of conflict and disappointment, despite the fact that the man and woman were in love with each other.

There are basically two reasons for the failure of love in marriage. One is that we are both sinners. The second basic cause of failure in love is the fact that we are very different from each other. We grow up in different home situations, we have different personalities, and we have different perspectives and different forms of communication. All of that causes us to have a hard time relating to each other.

So what does this have to do with the idea that marriage is about unity, and the unity in marriage is part of God's design for His kingdom? One reason is that marriage is not ultimately about us or about our enjoyment. The larger reason for marriage is that we have a calling to do God's will. That is what we want to see in the idea of "unity" or "oneness" in marriage.

Genesis 2:24 talks about a husband and wife being "one flesh." The two spouses are "one." Then in 2:25 it talks about the lack of shame over nakedness. This is a combination of both reality and illustration. The reality is that a husband and wife are not embarrassed by their own physical bodies, but also not by the other's. The illustration of it is that, as we get to know each other thoroughly, we are not embarrassed by ourselves or the other. In other words, a profound connection and knowledge of each other leads to unity, not embarrassment or frustration.

So, how is this important to God's design? The primary answer is that any unity is a display of God inside of us. In John 17:11, 20-23, Jesus prayed for unity. The focus of His prayer was for a unity between the believers. His point was that the unities would display God.

John 17:21, 23

21 ... they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

23 ... they may be perfected in unity,

so that the world may know that You sent Me, and loved them, even as You have loved Me.

The reason unity displays God is that we are sinners and we struggle over unity – with anyone. But God's instruction is that we do not have any conflict with anyone. Matthew 5:38-47 and Luke 6:27-36 are very emphatic on this. Another good reference is Philippians 2:1-11. Here are verses 3-5:

3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

4 do not merely look out for your own personal interests, but also for the interests of others.

5 Have this attitude in yourselves which was also in Christ Jesus,

To have any kind of unity we must first give ourselves to God. If we give ourselves to God, then we are not pursuing ourselves. Therefore, when there is unity of any kind it is a sign that God is inside of us, and that is what creates the unity. So when we have unity in marriage – when we are “one flesh” – it is because we have dedicated ourselves to God and we are relying on God, not on ourselves, and that displays the existence of God inside of us.

We are actually displaying God to ourselves and to our spouses. But also to our children. Beyond those two primary areas of display we are also displaying God to family members and to church members, and possibly to friends and neighbors who see us well enough.

Does it matter whether we are in love with each other in marriage?

Yes! It matters! It is not acceptable to pursue what our feelings or flesh leads to. Instead, since we believe in God, we are to focus on unity – or “oneness” – in marriage. When we give ourselves to God we can give ourselves to each other. And when we give ourselves to each other it reveals God inside of us.

It is a blessing that when we accomplish that we also begin to experience contentment and joy!



Tom Clark is a Family Life Ambassador with the Family Life Ministry

Marriage is God's Design

JULY 28, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Genesis 1:26-28

God blessed them (Adam and Eve); and God said to them,

“Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”

Marriage and Parenting are important.

They are God's design for extending His kingdom.

Engaged couples are generally in love with each other and looking forward to their wedding. There is a step we would like to see. It is that marriage is God's design versus our personal desires. What we want to see is that there are some cultural ideas about marriage that are inconsistent with God's design and inconsistent with His biblical teachings. Let's take a look so that we can pursue what is God's design, not ours.



Young engaged couples tend to pursue marriage for their personal reasons. In pre-marital counseling a question is, “Why do you want to marry?” Couples answer, “We want to marry because we are in love.”

Being in love with each other is good, but it is not the best reason for pursuing marriage. It is better to understand God's overall purpose for marriage, and then to marry not for personal desire or personal interest; but to marry in response to God's grace toward us and pursue His purposes in marriage.

One reason that an engaged couple needs to understand this is that their love is not going to be entirely consistent throughout marriage. What happens in most marriages is that we fall out of love for various reasons.

One reason we fall out of love is that we are all sinners. Being sinners we tend to have flesh issues that confront us with others. Another reason we fall out of love is that, once married, we begin to see differences between us that we did not see while courting. As we see these things about a spouse that we don't like, we tend to want our personal desires and satisfaction. That can cause a divorce, or sexual connections with others, or just a relational separation even though staying married.

The question is whether we marry not for personal desires and interests, but for God's purpose and calling. If we believe in God we need to be entirely submitted to Him even when we don't like something – marriage relationship or something else. But to obey God this way we need to understand what the instruction is or we'll have a hard time doing it. So what is it that we would like to see about God's purpose and calling for marriage?

The one we are going to see in this article is that marriage leads to parenting, and parenting influences God's kingdom, Genesis 1:28.

Genesis 1:28 is God's first instruction or comment to mankind. The very first thing He ever said to humans was His purpose for marriage. In this verse there are 4 steps in God's design:

1. Be fruitful and multiply (bearing children)
2. Fill the earth (by bearing children and sending them out as adults)
3. Subdue it (have the earth under control by sending out mature, responsible children)
4. Rule over all aspects of the earth (an assumption is that this "rule" is not for us as humans, but that God wants us to rule the earth for Him)

It is interesting that Adam and Eve did bear children, and over the centuries children did go out over the earth. Today we have people covering the whole earth. The problem, of course, was that since Adam and Eve sinned (Genesis 3:1-19), they and their children became corrupt, and God's rule over the earth was not the result of the child-bearing process. For this reason, Jesus said to His disciples,

Matthew 28:18-20

1. 18 All authority has been given to Me in heaven and on earth.

2. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
3. 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

Doing evangelism and discipleship was a new instruction. What we should realize is that this has the **same goal** as Genesis 1:28 – extending God’s kingdom over the earth. The *strategy* is different but the *goal* is the same. The strategy is different because now there are enough people but the people are not submissive to God. Nonetheless, raising children before God is still one of the best ways of sending God’s kingdom over the earth, and marriage and parenting are aspects of God’s goal.

What couples need to understand when they marry is that Genesis 1:28 was God’s original, and first, instruction to mankind – and so their reason for marrying is producing a stable family environment – not for their own satisfaction, but for God’s design and calling.

When we get married and begin to see the difficulties of it, can we give ourselves to God? Or are we focused on personal desires? That is one of the general questions for all of our lives. It is important for us to understand this before we marry (or once we have married!). When we see it and we believe in God, we give ourselves to Him versus to ourselves or to our flesh. The result of that marriage is not only contributing to God’s design, it also actually leads to our personal happiness! That is how God works to make us happy and satisfied – it is when He is God instead of us!



Tom Clark is a Family Life Ambassador with the Family Life Ministry

Bombshell! SCOTUS Fails Marriage Test as Divided Court Weakens Marriage, the Constitution, and Liberty

JUNE 28, 2013

CATEGORIES: GOD ORDAINED FAMILY

TAGS: CONSTITUTION, FATHERHOOD, GOD ORDAINED FAMILY, LIBERTY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Summary

The Supreme Court of the United States' decisions yesterday to overturn a key provision of DOMA and to effectively kill Proposition 8 in California are profoundly disappointing to everyone who believes in marriage as only between one man and one woman, who seeks to live by Biblical teachings, and who respects our Constitutional principles and form of government.

Why It Matters

God created man and woman as partners in a sacred covenant between each other and with Him. Therefore, these Court decisions to recognize and legitimate same-sex “marriage” desecrate God’s design and defy the very essence of biology and of sociology.



It is not physically possible for a man to “marry” a man, or a woman to “marry” a woman for the purposes of procreation and parenting that God intended and on which we all depend for stability and prosperity. To undermine this venerable institution of Holy Matrimony as these decisions have done is to further weaken the very foundations of our culture and of our nation.

How These Decisions Violate Constitutional Principles

The Founding Fathers established three branches of government with distinct responsibilities and also a system of checks and balances to prevent an undue accumulation of power by any of them. Sadly, the Court has violated that system with these two decisions.

On DOMA: Congress acted within its authority to pass the Defense of Marriage Act in 1996 with overwhelming bipartisan support. Yesterday, however, in an arrogant overreach of its authority, the Supreme Court usurped the role of Congress by declaring DOMA unconstitutional for not allowing federal benefits for same-sex couples in states that recognize such “marriages”..

- President Obama and AG Holder had encouraged this disregard for the Constitution and defiance of Congress by earlier refusing to defend DOMA as the law of the land which they were sworn to defend.

On Proposition 8: This decision does perhaps even greater damage to our system of government than the decision on DOMA. In Prop 8, the Court – as well as the Governor and the Attorney General of California – refused to protect the people of California who had voted not once but twice, in 2000 and 2008, to define marriage as between only one man and one woman. As a result, same-sex “marriage” will be forced on California against the expressed will of the people – an egregious abuse of governmental power.

The Impact: A Slippery Slope

On Marriage: With these two decisions now in hand, radical gay-rights activists will continue to press the Court for a decision that will require all states to approve same-sex “marriages”, just as it did so infamously in 1973 to legalize abortion. Appealing to a pliant Court rather than an unwilling Congress, they are also likely to press for recognition of other forms of “marriage”, including bigamy, polygamy, polyamory, and other extra-marital forms of sexuality.

On Liberty: These decisions also create a much more challenging environment for those who oppose same-sex “marriage”. They include pastors who refuse to perform same-sex marriages or to allow them in their churches; sectarian schools that refuse to hire same-sex marriage partners; businesses like Chick-fil-A who take a stand for traditional marriage; and workers who will be harassed, intimidated, and even dismissed for expressing their deeply held beliefs.

On States Rights: Finally, these decisions seriously jeopardize the actions that 38 states have taken, including Virginia in 2006, to define marriage as only between one man and one woman, either by Constitutional amendments or by statute.

Action Alert

There are several things we can and must do to defend marriage in America.

First, we must honor and uphold it in our own homes. Second, we can encourage our pastors and priests to call the church to lead out in this battle for Good over Evil.

Finally, elections matter, so we must identify and elect Godly leaders in November who will stand up, speak out, and fight for these core values in Virginia.

Stay tuned, because our choices are clear, and “We won’t give up, we won’t give in, and we won’t quit until we win!”



Dean Welty (right) serves on the Board of Directors for the Virginia Christian Alliance and is Director of the Valley Family Forum, a network of families in the Shenandoah Valley that helps build Faith, Family, and Freedom in the culture and in the public square. He also hosts a weekly television program entitled “**Valley Faith in Action**”.

Valley Faith in Action airs at 8:00 p.m. on Friday and at 8:30 p.m. Sunday on WAZT-TV, which is Comcast Cable Channel 13 in the Harrisonburg area. It will air again at Wednesday midnight. You can also access it and other recent programs by clicking **[HERE](#)**.

Virginia 2012 Senate Election Will Determine If Parental Rights Are Protected or Destroyed

OCTOBER 13, 2012

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, PARENTAL RIGHTS, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



By Terry Beatley, A Concerned Mother

Virginians, your children and parental rights are at stake in this November's election. It's an election in which you'll determine if parental rights will be protected or destroyed and the Senate is where it will happen.

The winner, George Allen or Tim Kaine, will set the course for the future on these issues: Will he support the Parental Rights Amendment to the U.S. Constitution which will secure these rights as fundamental and will he oppose ratification of the United Nations' Convention on the Rights of the Child Treaty which with the stroke of a Presidential pen and two-thirds of the U.S. Senate would forever destroy parental rights?

Intuitively, one might think that every Senator would want parental rights protected, but history shows this is not the case. There are far too many Senators who believe in one-world government thinking. This statement may sound extreme, but the facts stack up to support it.

Beginning during the Clinton administration with Hillary Clinton at the helm, Progressive Socialists have pushed for ratification of the United Nations' Convention on the Rights of the Child Treaty. It goes part and parcel with big government thinking. This altruistic sounding treaty would automatically override almost all American laws on children and families because of the U.S. Constitution's Supremacy Clause in Article VI. Ratification would allow a U.N. Geneva-based committee of 18 "experts" from other nations to issue official interpretations of the Treaty which are entitled to binding weight in American courts and legislatures. In effect, what is "in the best interest of children" will be determined by a United Nations' committee. If in doubt, visit www.parentalrights.org and read how this treaty has affected parental rights in other nations including Great Britain, Sweden, and Japan. It is shocking to say the least.

For months, thousands of Virginians have been calling **Senator Webb and Senator Warner** asking them to sign on as co-sponsors to the Parental Rights Amendment and they haven't budged. As Virginia Senators, they should have led in the Senate showing bi-partisan support for the Amendment and opposition to the Treaty. Their response, though, was silence, which speaks louder than a baby's cry.

With dismay, I report that out of the 97 Senators and Representatives who have co-sponsored the Amendment, all of them are Republican. In the House of Representatives, 8 out of 11 Virginia Congressmen have co-sponsored or pledged support for the amendment. The 8 are Republican. George Allen has pledged and repeatedly spoken about his support for the Parental Rights Amendment, as well as his 100% opposition to the UNCRC Treaty. Tim Kaine is silent, very silent, just like Webb and Warner. President Obama is in full support with Hillary Clinton still at the Socialist helm.

There is a pattern and it is undeniable. I fear that partisan politics will sell our children out to the Progressive Socialists or more appropriately identified as Marxists. Isn't it time to protect the American family and not political parties or politicians? Isn't it time to vote values?



Mrs. Beatley is the founder of No Excuse Ministries and a Board Member of the Virginia Christian Alliance.

The Leftist Liberals Dont Believe in Freedom or Tolerance at All

JULY 22, 2012

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The leftist liberal agenda in our country is vividly on display and illustrates their extreme hypocrisy when it comes to that word “tolerance” and “freedom of speech”. As long as you agree with their viewpoint on certain issues, they leave us alone.

They will “tolerate” us.

As soon as we disagree with them, such as the homosexual agenda or sanctity of life, they become the “intolerant” and they will disrupt our freedom of assembly and free speech.

Victoria Cobb of the Family Foundation here in Richmond, Va., experienced this as she spoke to a crowd outside their offices.

“When I gave a speech outside of my office in Richmond about the real liberal war on women and family values, liberals showed up and protested. While protests or even personal attacks from the Left don’t bother me — I actually expect them — their plans were far more sinister.

In the video below, you’ll see the liberal activists tried to shout loud enough so no one in the audience could hear what I was saying. This should be a wake-up call to all Virginians about the direction our state is heading. The last thing the Left wants is for people to hear our ideas.

Our liberty depends on free speech and I take this attack on spreading our message seriously, as I know you do as well. Rest assured that they will never keep me quiet when our freedom is at stake — for families and for Virginia. Please watch this shocking video and tell me what you think in the comment section.”

Victoria Cobb fights the liberal war on v

TheFamilyFoundation



Watch on



As President of The Family Foundation of Virginia, Mrs. Victoria Cobb is responsible for the leadership and direction of the Commonwealth's largest and oldest pro-family organization. In her role she maintains the vision and mission of the organization while managing all areas of operations. Victoria also serves as the organization's spokesperson and is regularly in demand as a speaker and commentator on family issues in the media. She has been with the pro-family organization since 2000. **Read more**

On the Sanctity of Marriage

JULY 8, 2012

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



It is not for federal judges to redefine marriage for us. When they do, it is tantamount to cultural suicide, and we should not be surprised at the cultural and social degradation sure to follow.

William Bennett writes in his book *The De-Valuing of Society*, “Our common culture ... embodies truths that most Americans can recognize and examine for themselves. These truths are passed down from generation to generation, transmitted in the family, in the classroom, and in our churches and synagogues.” But the truths of our culture and the traditional American family are now being attacked and demagogued like never before in our history in the name of “tolerance” and “rights.”

Granting homosexuals a newly created “right” to marry will have unimaginable detrimental effects on society. The fact that the federal courts have no constitutional authority to grant rights is only one aspect of the problem. They positively have no authority to define marriage for us.



It is really no surprise that it has come to this. After all, we have been given many such rulings by the courts in the past: no-fault divorce, abortion “rights,” and nude dancing in public and burning the flag – the latter both defined as “free speech.” This is what happens when the Constitution is understood to be a “living document.”

The fact is that no court, no lawyer and no churchman can redefine marriage or grant new rights based on a new definition of marriage. Their pronouncements to the contrary, marriage is what it is and nothing else; and when these judgments are disconnected from any moral grounding, a just and decent society should not respect or accept them.

Marriage transcends all nations and societies. It existed thousands of years before the founding of the United States, and will exist beyond any current member of government. The government’s

proper role is to recognize it and support it legally for the common good of all.

The marital covenant is far different from any purely contractual relationship. A contract is limited by time, terms and conditions. A contract can be rewritten or changed. A covenant is unconditional and is made to last forever. Once married, the man and woman who have committed themselves to a life-long relationship become something new. They are no longer the same. They are one flesh, and they are able to become co-creators of new life.

Indeed, if marriage isn't the spiritual and physical lifelong union of one man and one woman for the purpose of mutual love, support and the creation and nurturing of new life, then what exactly is it? Is it simply the union of two consenting adults seeking happiness together? Or sexual pleasure? If it is, then why only two? And what happens when they are no longer so "happy" together?

Hollywood and the media have, through word and deed, told us what they think. They prefer to treat marriage as some kind of temporary arrangement that works so long as it "makes me happy." We have long been treated to the stories of the "stars" and their celebratory sexual exploits producing out-of-wedlock children who in many cases are treated as the celebrities' latest accessory. There is never a word about commitment, loyalty, love or sacrifice.

The Hollywood vision of sex and marriage is the logical conclusion when sex is disconnected from marriage and lifelong fidelity tossed out the window.

If Hollywood's views are right, why aren't all the stars blissfully happy? Why so many divorces? And how can so many ordinary, average citizens have happy life-long marriages? How can a poor, simple, ordinary American couple like the one I met last week in their neat little home in east Houston be so happily married these 56 years? Apparently they haven't read many of those slick supermarket magazines glorifying the stars and their play-acting at marriage. They seemed to know the secret; namely, that they entered into a covenant with each other and believed that it was forever. And with all of their health problems and their poverty, they have worked hard, stayed together, sacrificed for each other and raised their children. They are the model for us.

Marc D. Stern, general counsel of the American Jewish Congress, says in his 2006 book *Same Sex Marriage and Religious Liberty*, "Once the state recognizes us as married, no private group outside of the sanctuary of the church is entitled to treat us otherwise, and various civil rights laws banning discrimination over sexual orientation ought to take priority over **religious liberty in every case**" (emphasis added). This should serve as a pretty clear indication of what is to come with the redefinition of marriage.

Dr. Martin Luther King, in his "Letter from a Birmingham Jail" quotes St. Augustine's declaration that "an unjust law is no law at all." King goes on to explain, "A just law is a man-made code that squares with the moral law or the law of God."

So what are we to do about it? First of all, don't be intimidated. Don't automatically accept that every law passed is a just law. Understand well that our inalienable rights come from our Creator, not our government, and if a law violates any of those rights, it may be legal, but it cannot be just. Stand up for what you know to be true. Stand alone if necessary. In the words of Blessed John Paul II, "Be Not Afraid."

Let your representatives know what you believe. Vote for those whom you believe will appoint judges who know their proper role in American government. Vote for those who understand constitutional limits. And continue to pray for our country and its leaders.

Ned Piedmont is a resident of Houston, Texas and parishioner at Saint Edith Stein Catholic Church in Katy, Texas.

SOURCE: HLI

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What Is Marriage?

NOVEMBER 25, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Family Foundation

I recently have become the owner of an iPad and have been enjoying an app called Zyte. Zyte is the Pandora of news – you tell it what interests you and Zyte populates a magazine of articles it thinks you might be interested in. My newest Zyte interest is marriage. I like following this issue – to learn what other states are doing to strengthen marriage, to glean wisdom from couples who have been together 50 or 60 years, and to understand the threats that are facing the institution of marriage today. I flipped to the marriage section of my app today expecting an uplifting read. Perhaps I was too optimistic.

My first article entitled **“Pre Matrimonial Screening for Better Future”** advised couples considering marriage to hire a private investigator or conduct a “pre matrimonial screening” prior to tying the knot to “determine if the person you are to marry is really worth to marry or is someone who hides a previous marriage of dark history or an unsettled marital obligation which you might just regret in the long run.” The need to conduct this type of pre-marital screening exemplifies the disarray of our unions. There is no trust, but more importantly, there is no honesty. Disappointed, I turned to my second article, hoping to have my optimism restored.



The second article caught my attention not because of the people involved (I could care less about Hollywood drama), but because of their definition of marriage. The article from the Hollywood rag surmised, “Did Lil Wayne and girlfriend Dhea get married recently?” According to the recounted Hollywood gossip, Lil Wayne and Dhea committed to “write the rules of their marriage as they go.” The only similarity of their definition of marriage to mine is that we both wear rings. But what do those rings symbolize if there are no promises, no boundaries, no

expectations, no “although our lives are filled with uncertainty, you can be assured that I will be there”? Defined the Lil Wayne way, where is the safety net that marriage was designed to be?

Hoping to finally find an article related to the actual definition of marriage, I began my third article, **“Husbands vs. Boyfriends: Yes, There Is Still A Difference.”** The title seemed encouraging and the author seemed to agree at least in part with my worldview. But not the women she reported on. One stated in regards to her boyfriend, “I don’t need a ring. He’s more my husband than my boyfriend any day. A ring won’t change that!” Using the definitions of marriage I had just read about in my previous two articles, I could understand where her perception comes from. But marriage is not a ring; it’s a commitment that undergirds fleeting feelings. Where will this woman turn when months or years down the road, her boyfriend decides she’s not the hottest commodity on the market and trades her in for an upgrade? Marriage has become a consumer good. If the customer is not happy or is not fulfilled, the customer returns the product for a better model or requests compensation for the lack of satisfaction. There are reasons we make promises of commitment at the altar.

Saddened, but still not completely disheartened, I turned to my fourth article, **“Open Marriage: A Celebrity Solution or a Contradiction in Terms?”** *The Huffington Post* reporter quoted a Hollywood celebrity who commented on marriage, “You’re going to be attracted to people. In our marriage vows, we didn’t say ‘forsaking all others’. The vow we made was that you will never hear that I did something after the fact.” Need I explain my outrage?! What a distortion of God’s perfect design for marriage! Remember Mark 10:9? “What God has joined together, let no man put asunder.” As a nation, we have forsaken the meaning of fidelity.

When I reached my fifth article which reported on the suicide of a groom just hours after his marriage claiming he’d “had enough,” I knew I need read no more. I was disgusted. It’s not Zyte’s fault (it’s still one of my favorite aps), but apparently I need to be more specific in my Zyte interests because “marriage” in today’s society no longer insinuates what I know it to mean. Enemies of deception and self-satisfaction and infidelity are waging war on the God-given institution of marriage. How trampled the covenant of marriage has become! No wonder the divorce rate is skyrocketing. The state of our unions is in serious disarray.

The mission of **The Family Foundation** is to strengthen families in Virginia by applying founding principles and faith to policy and culture.

Protect Rights of Faith-Based Adoption Agencies

OCTOBER 8, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

The VA Board of Social Services is being pressured to change regulations that, if approved, could force state-licensed adoption agencies to include the option of placing children out for adoption to homosexual couples. The proposed change is up for public comment until Oct. 11.

Action Request: Please ask the Board to reject such a change that could force faith-based agencies and even birth parents to either abandon their principles or, in the case of the agencies, to close their doors. Details follow.

Background

Last April 20, the VA Board of Social Services voted 7-2 on a new set of regulations for private adoption agencies. Those regulations prohibited licensed agencies from “acts of discrimination based on race, color, or national origin to: 1) Delay or deny a child’s placement; or 2) Deny an individual the opportunity to become a foster or adoptive parent.”

However, the ACLU and Equality Virginia, a homosexual activist group, threatened to sue unless the Board extended the public comment to allow further debate on whether or not “sexual orientation” should be added to the list of protected groups who must be allowed to adopt children in Virginia. The Board agreed and is allowing a 30-day period of comment that will end on Oct. 11.

The Problem:

If this new proposal to include “sexual orientation” in the regulation is approved, all faith-based agencies could be forced to include adoption of children to homosexual couples as one of the options.

Such a provision would violate the deeply held beliefs of many such agencies as well as birth mothers about the nature of marriage, the family, and what is best for their children. As a result, if approved, it could force many faith-based agencies to close their doors rather than compromise their principles – as has already happened in states like as Massachusetts.

Action Request:

The Family Foundation has asked us to contact the Board of Social Services and urge them to reject any regulation that discriminates against faith-based child placement agencies. All comments must be received on or before Oct. 11, so do it now before you forget!

To do so, 1) **Click here**, 2) then click on “Enter a comment”, 3) then type “Preserve religious freedom” in the subject line, and finally, 4) type in and submit your comments.

By way of comment, you might commend the Board for its approval on April 20 of regulations that respect the conscience and beliefs of faith-based adoption agencies and birth parents with regard to marriage and the family as it affects child placement decisions.

Please conclude by asking the Board to reject any proposed changes that would discriminate against such agencies as well as many birth parents and force them to either violate their beliefs or, in the case of the agencies, to close their doors.

Thank You!

Dean

Core Beliefs: The Danvers Statement on Biblical Manhood and Womanhood

OCTOBER 8, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Council on Biblical Manhood and Womanhood

The “Danvers Statement” summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

Rationale

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;



2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

Affirmations

Based on our understanding of Biblical teachings, we affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-27, 2:18).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14).

3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9).
4. The Fall introduced distortions into the relationships between men and women (Gen 3:1-7, 12, 16).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (Gen 1:26-27, 2:18; Gal 3:28). Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community (Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15).
6. Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7).
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15).
7. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2).
8. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (1 Tim 2:11-15, 3:1-13; Tit 1:5-9). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
9. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and

miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (1 Cor 12:7-21).

10. We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

More on **The Council on Biblical Manhood & Womanhood**

Christian Consultant Fired by Bank of America Over Gay Marriage Book

SEPTEMBER 5, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Across the United States, more and more companies are discriminating against Christians and their beliefs. From Home Depot and their promotion of the homosexual agenda to shows like Dancing with the Stars' which is now embracing transgenders. This steady movement across our country will continue unless Christians rise up and take a stand. [\(read more\)](#)

Christian Consultant Fired by Bank of America Over Gay Marriage Book

By **Nathan Black** | Christian Post Reporter

Just months after being fired from Cisco Systems in California over an anti-gay marriage book, Christian consultant Dr. Frank Turek was also given the boot from Bank of America.

“I get a lot of flak for just actually agreeing with what a majority of Americans agree on and that is that marriage is between one man and one woman,” Turek said this past week on American Family Radio.

Turek was doing work on and off for Bank of America for about 15 years, mainly conducting leadership and team building programs, he said. Other clients have included Coca Cola, Home Depot and CIGNA, among others.

[Continue to the rest of the article on Christian Post here](#)

What is Next for Same-Sex Marriage Advocates?

JULY 24, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, SAME-SEX MARRIAGE, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Proponents of same-sex marriage are quick to claim that all they want is “marriage equality.” Nothing more. They’ll be content if they can just have “equality.” But we all know that reality doesn’t end there. In recent weeks, same-sex advocates have finally begun to admit it themselves.

Published just days ago in a *The New York Times* piece, Stanford law professor Ralph Banks, asks, “What now of the two remaining criminal prohibitions of intimate relationships: incest and polygamy? Even as same sex ... relationships are accepted, Americans are now imprisoned for incest and polygamy ... Over time, our moral assessments of these practices will shift ... Should a state be permitted to imprison two cousins because they have sex or attempt to marry? Should a man and two wives be permitted to live together as a family when they assert that their religious convictions lead them to do so?”

Just the rantings of a left-wing professor? No, Professor Banks’ words have actually proven to be prophetic. Just days after the Governor of New York signed its same-sex marriage bill into law, a man in Utah along with his four wives were inspired to file a lawsuit challenging Utah’s polygamy ban stating “We only wish to live our private lives according to our beliefs.”

Just equality, right?

Homosexual rights advocate Dan Savage goes even further and continues the marriage muddling, arguing, “We aren’t wired for monogamy.” He tells the *New York Times* magazine that America needs a more “realistic” view of marriage and that it’s the LGBT community’s responsibility to bring “open relationships” to the definition of marriage – to create an environment that’s “more forgiving of the occasional affair.” Savage’s “It Gets Better” homosexuality campaign targets children and teenagers and is being promoted by homosexual groups as an “anti-bullying” project to be used by public schools.

John Corvine, professor at Wayne State University, is heading in the same direction as Professor Banks and Mr. Savage. Reflecting on the same-sex marriage debate in New York, Professor Corvine writes, “It’s worth remembering that polygamy is quite ‘traditional,’ even biblical. It is no

more logically connected to one side of this debate than the other. The truth is that New York granted same-sex couples marriage rights not because of a radical idea, but because of an old-fashioned one: when two individuals commit to a lifetime of mutual love and care, it's good to support them – or at least get out of their way.”

When you stray from the God-given confines of marriage, where do you draw the line? How is it fair to term one meandering relationship “recognized” without validating the other variations? Where does it end?

Same-sex advocates have no intention of declaring victory in New York and calling it quits. The goal is not to advance “equality,” the goal is to redefine marriage until existing sexual norms are no longer in existence. Counterfeit forms of marriage cheapen and undermine real marriage. The union of a man and a woman in a committed marriage is the foundation of a stable society. Traditional marriage and family are too important for society to experiment with to advance a political agenda.

Social science and history concur: men, women, and children are more likely to succeed emotionally, financially, and educationally within a two-parent, mother-father, married family. Marriage, properly defined, matters. Regardless of the agenda of left-wing advocates, The Family Foundation will continue to fight to protect the definitions and institutions of marriage and family in our Commonwealth.



Victoria Cobb is the president of The Family Foundation and works directly with legislators and their staff to aid them in understanding legislation and sponsoring family friendly bills. She also directs the advocacy and research operations of The Family Foundation and serves as spokesperson for The Family Foundation in the media.

The Family Foundation

A Marshall Plan for Marriage: Rebuilding Our Shattered Homes

JULY 9, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The Heritage Foundation

Abstract: Marriage and family are declining in America, following a trend well established in Europe. This breakdown of the American family has dire implications for American society and the U.S. economy. Halting and reversing the sustained trends of nearly four decades will not happen by accident. The federal, state, and local governments need to eliminate marriage penalties created by the tax code and welfare programs and instead use existing resources to better encourage and support family life.

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The modern decline of marriage and family is well advanced. Whether measured by the increase in single parenthood, the increase in childhood poverty, the persistently high rate of divorce, or increasing cohabitation, the intact married family is a less common feature of life in the United States and other Western democracies than it was a generation ago. Buffeted by changing sexual

mores, fraying family ties, and burgeoning welfare states that discourage family formation, marriage is in retreat in American culture and following a European pattern. Increasingly, this retreat is affecting the American middle class, formerly one of the strongholds of marriage.

This retreat and the harms it inflicts will not be halted or reversed by accident.

After World War II, the United States, its territory largely unscathed by the fires of war, launched the Marshall Plan to rescue the shattered economies of Europe. The Marshall Plan focused on supplying the raw materials of economic recovery to nations at risk of a “breakdown of moral, social and commercial life.” The breakdown of marriage today, fraught with dire implications for national economic life and American society, calls for a similarly visionary response.



The best news is that a Marshall Plan for Marriage could reverse this decline. By maximizing the benefits of family life for the next generation of Americans, it could reduce the costs of family breakdown to taxpayers while fostering personal happiness, independence, and productivity.

The Trouble with Marriage

Marriage is in trouble in the United States. As the second decade of the 21st century begins, the institution of marriage itself, not just individual marriages, is heading toward the rocks. Americans are cohabiting more, marrying less, and marrying much later in life. Out-of-wedlock childbearing is reaching European levels and still climbing. Divorce levels, although below their peak, remain high. Public attitudes continue to shift, with Americans expressing less concern about various “family forms” even as the children raised in those forms continue to file frank and frequently negative field reports on their experiences.

In November 2010, *Time* magazine and the Pew Research Center released a poll showing that nearly four in 10 Americans think “marriage is obsolete.” A few pundits pored over the results like buzzards over roadkill, while others reflected soberly on the news. In December, the National Marriage Project at the University of Virginia and the Institute for American Values published a report that reached a similar conclusion, but with a riveting twist: The report concluded that marriage is disappearing, but not among the poor, where it has struggled for decades, nor among the rich, whose attitudes about changes in marital patterns are far more liberal than actual practices are. Rather, marriage is disappearing among middle-class Americans, the broad heart of the nation’s social order.

W. Bradford Wilcox, director of the National Marriage Project, writes that the “retreat from marriage” among middle-income Americans is “imperiling the social and emotional welfare of children” and “opening up a cultural divide in our nation that does not augur well for the American experiment in democracy.” The numbers are alarming indeed.

A higher percentage of children than ever before in American history start life with a single parent. Preliminary data show that the U.S. out-of-wedlock birthrate hit 41 percent in 2009. For comparison, the out-of-wedlock percentage that so alarmed Daniel Patrick Moynihan in 1965, when his seminal study for the Department of Labor was published, was 28 percent for a single ethnic subgroup but only 7.7 percent for all U.S. women. The U.S. out-of-wedlock birthrate doubled between 1983 and 2008. Similar trends predominate in Europe.

Part of the increase in single parenthood is a result of a rise in cohabitation, which has been increasing since 1960, when a little more than 1 percent of all co-residential couples in the United States were unmarried. Today, the figure is more than 10 percent of all couples. In fact, more than 60 percent of all first marriages today are preceded by living together, a practice that was virtually nonexistent just 50 years ago.

While the majority of cohabiting couples are childless, about 40 percent have children while living together, increasing the ramifications of any differences in stability between cohabiting and married couples. Those who cohabit tend to be less religious, are more likely to have been raised in a divorced household or to be divorced themselves, and are more likely to have experienced fatherlessness.

The rapid increase in U.S. cohabitation—up more than 74 percent since 2000—complicates analysis of its impacts, especially on children. However, David Popenoe of Rutgers cites studies showing that cohabitation is less stable for children everywhere it is practiced and that this relative instability has not been cured over time. Popenoe points to a massive study in Britain that found that nearly half of cohabiting couples with children broke up within five years. By contrast, only one in 12 married couples with children dissolves their relationship within five years. A study in Norway found that the breakup rate for cohabiting parents was two-and-a-half times higher than that for married couples.

Researchers acknowledge that these figures may reflect the inherent inability of many of these couples to maintain their relationships rather than the effect of cohabitation on their relationships. In previous generations, many of these breakups would have appeared in divorce statistics. While this may limit the effect of cohabitation as an independent factor in the decline of marriage, it nonetheless demonstrates that cohabitation—“trial marriage” in an earlier locution—remains extremely unstable compared with marriage, even when children are present.

Meanwhile, divorce law passed a historic benchmark on July 1, 2010, when New York, the last state to retain some version of fault-based divorce, repealed its law. The laboratory of the states is now

operating with a single dominant formula on divorce law. Because of the new factors depressing family formation, the raw improvement in the divorce rate in recent years must be understood with qualifications.

Nevertheless, the U.S. divorce rate peaked in 1980 and has declined slowly but steadily ever since, dropping by 27 percent from a high of 22.6 divorces per 1,000 women three decades ago to 16.4 divorces per 1,000 women in 2009. Despite this improvement, divorce affects an estimated 1 million children each year, although government data on this question remain regrettably weak.

The size and speed of these changes in common measurements of marital health are arresting, but do they translate into net losses for individual couples and for society? Social science research has consistently shown that for the most readily measured outcomes, most notably the impact of marital arrangements on children's educational, economic, and emotional well-being, the intact married household is reliably beneficial.

This has spawned efforts, including the work published in 2009 by the Institute for American Values and the National Center on African American Marriages and Parenting, to develop a multi-factored "index" of marital well-being in the United States. The report focused on five key indicators and concluded that overall marital well-being in the United States has declined by approximately 21 percent since 1970. More encouragingly, three of the five marital factors measured have actually improved or remained stable since 2000.

Improvement on any key marriage indicator is welcome, especially because it demonstrates that a sustained downward spiral is not inevitable. What remains to be seen is whether sustained improvement is possible.

The modern experience in Europe is clear about the depth of the challenge involved. Measured solely by the increase in the proportion of children born out of wedlock, the trend across Europe is almost uniformly negative. A 2010 report from the Population Reference Bureau showed that the proportion of out-of-wedlock births has risen across all of Europe.

- In Northern Europe, 46 percent of births in 2009 were out of wedlock.
- In 13 European nations, nonmarital births accounted for more than 40 percent of all births.
- In seven nations, the proportion exceeded 50 percent. (See Chart 1.)
- In nations with nonmarital births that exceeded 40 percent, not one has since seen nonmarital births fall below 40 percent.

Reversing this trend will be difficult, but if any nation can make such a positive change, it is the United States. America's Founding was premised on a concept of limited government supported by thriving civil institutions, including the family. Alexis de Tocqueville, a close observer of

American society and character in the 19th century, wrote, “There is certainly no country in the world where the tie of marriage is more respected than in America or where conjugal happiness is more highly or worthily appreciated.”

Evidence suggests the persistence of this national trait. Despite the negative trends affecting marital stability now, only 5 percent of Americans under the age of 30 express the desire never to marry. Americans likewise remain more religious than most of their European counterparts, a factor that is positively associated with marital stability and happiness.

Moreover, despite commentary from some that marriage and family are not declining but merely changing, recent studies in both Europe and the United States still find that children raised in single-parent households suffer negative effects. A major Swedish study published in *The Lancet* in 2003 found that Swedish children raised in non-intact households were twice as likely as children raised in intact families to suffer from psychological disorders, suicide attempts, substance abuse, and other disorders.

If marriage were to disappear overnight, these harmful results would be obvious to everyone and generate calls for action. Instead, they form an accumulating stream of negative news that slowly alters the landscape and discourages policymakers and civil society leaders from taking steps to stanch the erosion and begin the process of reclamation. Nonetheless, this era when Americans are more attuned to the cumulative impact of economic and budgetary decisions that reverberate over 10-year and even 25-year periods presents a fresh opportunity to pursue policy changes and recover a sense of the “tie of marriage” in these turbulent times.

Rebuilding a Culture of Marriage

While the following principles are not a formal or comprehensive attempt to capture all of the actions that public and private institutions could undertake, they offer a framework of recommendations that, if implemented, would eliminate pervasive biases against marriage without placing significant new demands on the public purse.

Principle #1: The decision to marry is inherently economically beneficial to couples and their children, if any. Any form of financial penalty in tax policy that masks or subverts this reality and deters marriage should be eliminated.

The 2001 and 2003 Tax Reform Bills. The 2001 and 2003 tax reform bills went a long way toward eliminating the major marriage penalties in the federal income tax code. Extending this relief for two more years in December 2010 was a positive signal that policymakers continue to understand the value of marriage in fostering economic independence among families. The Joint Committee on Taxation estimated that 35 million couples would have been forced to pay an average of \$595 more in taxes in 2011 alone if marriage penalty relief had not been extended.

Making this tax relief permanent would be an improvement over existing law, which breeds uncertainty and raises the prospect that marriage-punitive federal tax policies could return.

However, Congress created an entirely new marriage tax penalty in 2010 by adopting the Patient Protection and Affordable Care Act, which included a poorly designed affordability tax credit to help millions of Americans purchase health care insurance policies. As enacted, the law provides a new tax credit based on the individual's or family's income and the cost of their health insurance premiums for a plan purchased through the new state insurance exchanges that the bill creates. The credit is available to individuals and families at or below 400 percent of the federal poverty level and phases out with rising income. As a consequence of the phaseout, couples of all ages within the applicable income range may receive a much less generous credit if they combine their earnings through marriage. This credit design introduces a fresh marriage penalty in the very income ranges that Wilcox identifies as experiencing the most marital erosion.

The scope of this marriage penalty can be dramatic. When this law takes full effect in 2014, married couples will generally receive \$1,500 to \$10,000 less per year in health care premium support than cohabitating couples with the same combined income. The effect is greatest on a 60-year-old couple earning about \$30,000 each. Their annual marriage penalty in lost premium reimbursement could reach \$10,000. Even a lower-income married couple of the same age (\$15,000 each per year) would receive an annual government bonus of \$4,212 if they chose to divorce and cohabit.

This penalty creates a strong incentive for the affected couples to choose not to marry—or to divorce and cohabit. Moreover, the phenomenon of senior cohabitation is already widespread due in part to other marriage penalties. The new health care premium tax credit could affect millions of wage earners making up to \$85,000 per year.

EGTRRA. The Economic Growth and Tax Reform Reconciliation Act of 2001 (EGTRRA) made one of the most important “fixes” to marriage penalties in the tax code when it modified the earned income tax credit (EITC). The EITC was first adopted in 1975 and has been expanded over the years to increase the earnings of the working poor in a highly targeted way that lowers or removes incentives to remain on government welfare programs, such as food stamps and public housing. Most of the more than 70 federal welfare programs include their own disincentives against work and marriage.

As the EITC grew in size and importance, the marriage penalty that it imposes on working couples, especially those with two or more children and relatively similar incomes, became a bigger problem. EGTRRA significantly reduced the EITC marriage penalty by extending the eligibility range for married couples, allowing more of them to combine their earnings without losing the maximum credit.

As several commentators pointed out, the EITC still included marriage penalties in certain scenarios after the enactment of EGTRRA. These effects were largest for couples with two or more children and those with a combined income at the upper end of the range at which the EITC began to phase out. The American Recovery and Reinvestment Act (ARRA) of 2009 addressed this by expanding the combined income range of the maximum EITC benefit to \$5,000 for married couples, thereby further reducing marriage penalties.

Congress extended the 2001 and 2009 EITC reforms as part of the December 2010 tax agreement, but that extension will expire after 2012. While other and more wide-ranging changes in the tax code are being proposed and debated, Congress should signal that it will not restore the marriage penalties that existed in earlier versions of the EITC. For example, it could make the EGTRRA and ARRA reforms permanent. The phaseout rate of the credit could also be further reduced to eliminate the inequitable treatment of marriage in as many scenarios as possible.

Given the dozens of federal and state welfare benefits that discourage marriage among the poor, Congress should reaffirm the principle of marriage-penalty tax relief as a core objective of U.S. tax policy.

Principle #2: Policymakers and program managers should encourage pro-marriage messaging in existing government programs and other already available resources.

Pro-Marriage Messages. Pro-marriage messages are among the allowable uses of funds in many programs. Given how critical marriage is to every indicator of individual well-being—including employment and earnings, avoidance of delinquency, school dropout, and abuse—marriage promotion should be a routine public value. The value of marriage should become part of “what everyone knows,” much as the unhealthy effects of smoking and obesity are almost universally understood.

Healthy Marriage Initiative. Direct federal support for a healthy marriage initiative within the U.S. Department of Health and Human Services is relatively recent, beginning in 2002 with a series of demonstration grants through existing programs designed to provide targeted assistance to children and families, including the Office of Community Service, Child Support Enforcement, and Head Start.

In the Deficit Reduction Act of 2005, Congress reauthorized the Temporary Assistance for Needy Families (TANF) program, which included marriage-building initiatives when it was enacted in 1996. The reauthorization set aside \$150 million each year for five years to fund healthy marriage and responsible fatherhood program grants to the states: \$100 million for marriage programs and \$50 million for fatherhood projects. The first grants were awarded in the fall of 2006, and the longest of those grants will end later this year.

With the nation's fiscal situation deteriorating rapidly, the majority in the House of Representatives has little appetite for increasing funding, even in areas of considerable need. Moreover, in 2010, the Obama Administration proposed to recast funding for the healthy marriage initiative as more or less another form of income support, allowing the funds to be used for a wide variety of purposes that could include not only marriage education and skills-building, but also job training and more child support enforcement. This is regrettable because the first generation of healthy marriage programs produced some useful lessons, and Oklahoma's Family Expectations program produced measurable positive results.

The lessons from Oklahoma's healthy marriage program suggest that, with experience, program results can be improved and that particular beneficial features, such as using already-married couples as mentors, can be developed with further study. The Oklahoma program serves unmarried couples who are romantically involved and are about to have or have just had a baby—a time that is both promising and vulnerable for the future of their relationships.

With more than four in 10 children (1.7 million per year) beginning life with unmarried parents, federal and state governments need to focus more on programs that extend the benefits of marriage to more couples. For example, the federal government could redeploy some or all of the \$6 billion spent on ineffective federal job training to marriage education programs that replicate and improve on the Oklahoma model. Education and job skills can do only so much to rectify the economic insecurity that children suffer due to their parents' unmarried status. Raising a child in an intact married family is about 2.5 times more effective in reducing child poverty than is adding four years to a mother's education.

The Safe and Stable Families Block Grant, another federal program that could be utilized better for marriage building, provides funds for states to prevent the unnecessary separation of children from their families and to facilitate reentry after a child has been in foster care. The program permits funds to be used for parenting skills training and “to strengthen parental relationships and promote healthy marriages.” The Obama Administration has requested \$443 million for fiscal year 2012, a considerable sum that states should explore using in order to encourage the safest and most stable setting for children—a married household.

Moreover, other existing government programs, including some that generally do not include pro-marriage messages, could devote a portion of their educational outreach to promoting the benefits of marriage to couples and their children. For example, information about marriage resources and the benefits of marriage could be made available in Head Start projects, Medicaid and public health clinics, contraception clinics funded through Title X, and unemployment offices, where a couple experiencing new financial stress might visit.

In the absence of congressional direction to the contrary and consistent with the objectives of these social services, several states have considered or are considering proposals to require such

uses of program funds. For a time, the Administration on Children and Families specifically encouraged marriage education efforts in Title X projects, and this effort could be revived.

Broader media campaigns that promote marriage can also play an important role. Private resources deserve more attention, and a number of resources already deliver powerful messages about the ancillary virtues that can influence decisions to marry or remain married.

- The Foundation for a Better Life has produced a number of television spots, including subtle messages such as “You Can Let Go, Daddy,” about a father’s lifelong devotion to and guidance of his daughter, and “Good Stuff,” an ad that powerfully illustrates a mature response to early marital conflict.
- The new “Love Is...” campaign provides a series of online resources on an interactive Web site that also offers relationship advice by topic and insights from experts in various marriage-related fields. Users can customize the site to fit their relationship status, whether single, engaged, or married.
- Films such as Family Research Council’s *I Do: Portraits from Our Journey* illustrate a truth lost in today’s fissionable marriage climate: that hard times can strengthen relationships in some instances when couples work through difficulties together and achieve reconciliation.

Similarly, a variety of course materials, including both secular and faith-based approaches, have been developed as a result of recent recognition of the need to restore marriage. Many of these curricular materials are catalogued with appropriate summaries and links by the National Healthy Marriage Resource Center, which was created under grants provided by the Administration on Children and Families. The center’s TwoOfUs.org Web site also offers specific marriage and relationship advice and expert video resources on a variety of topics. Expanding public awareness of these and similar resources to expand marriage education and skills training to save families would be socially and fiscally wise.

Principle #3: States should recognize that a significant percentage of divorcing couples, especially those with children, would respond to reconciliation efforts and restore their marriages. States should develop policies and programs that maximize the reconciliation option.

Current practices poorly serve the significant percentage of divorcing couples who would respond to voluntary reconciliation opportunities. All 50 states have adopted no-fault divorce statutes, and 32 states have no waiting period for divorce, although some limit it to instances in which there is mutual consent to divorce.

Divorce rates have declined by more than one-fourth from their peak of 22.6 per 1,000 married women in 1980. However, the rise of cohabitation masks to some degree the magnitude of couple

breakdown in the United States.

With no-fault divorce the universal rule in the United States after the New York legislature's action in 2010, the temptation may exist to believe that an organic evolution in marriage law has run its course and that American society has reached a new consensus to make speedy divorce normative practice. However, this belief runs contrary to continuing evidence that many divorced couples come to regret pursuing divorce too hastily with inadequate time for reflection and forethought, especially when minor children are involved. In addition, the steadily accumulating evidence from grown children of divorced parents shows that the effects of divorce are lifelong and more significant than the experts predicted a generation ago.

In 2002, Oklahoma State University published the results of a survey commissioned under the state's marriage initiative to assess Oklahomans' attitudes toward marriage, divorce, and related issues. Oklahoma's status as a Bible Belt state with one of the nation's highest divorce rates made it an especially ripe candidate for deeper examination and the application of potential braking mechanisms. The survey reported that more than one-third of divorced men and one-fifth of divorced women reported wishing they had personally done more to save their previous marriage. This level of "divorce remorse" has encouraged marriage experts and policymakers to consider options that combine a waiting period with a requirement for both husband and wife to receive information and counseling on how divorce affects both children and their own well-being.

The Parental Divorce Reduction Act, introduced in the New Mexico Senate this year by state Senator Mark Boitano, is designed to "reduce unnecessary divorce, decrease parental conflict and litigation and educate couples on the impact of divorce on families." The bill proposes that parents with minor children be required to complete a divorce reduction curriculum taught by a certified instructor and an eight-month period of "reconciliation and reflection" before filing a divorce petition. The bill provides for a number of exceptions to this policy to address situations of domestic violence, imprisonment, recalcitrant substance abuse, or abandonment that make completion of the curriculum infeasible. An online curriculum option would be offered where in-person instruction is unavailable. Recognizing budget realities, the couple would be responsible for the course fee, but the courts could waive the fee for indigent parties, and the state secretary of human services would receive the authority to use TANF funds to make grants to defray the cost.

Principle #4: Policymakers should study, recognize, and reward success in marriage, recognizing the power of the bully pulpit and civic leadership to shape consensus and define progress.

While the wisdom of recognizing and rewarding success in marriage seems self-evident, policymakers, researchers, and legislators typically devote their time and resources to studying family breakdown and remedies to relieve its effects. While this attention is appropriate, an ethos

has developed in some quarters that enduring families are either a relic of the past or an endangered species headed for extinction.

A poll released by the Pew Research Center in late 2010 found that 39 percent of American adults believe that marriage has become obsolete, a figure that has risen from 28 percent in 1979. Many media reports reacted to this finding either with fatalism or with fascination.

The story is frequently different when a particular marriage dissolves in a segment of the population where stability is expected or when persons who have a celebrated relationship are involved. The recent breakdowns of the marriages of Al and Tipper Gore and John and the late Elizabeth Edwards, two prominent political couples who had seriously contended to be the nation's First Family, struck much of the reporting community as genuine tragedies that transcended political boundaries.

This human response reflects not only the phenomenon of lower divorce and out-of-wedlock birthrates among the nation's most economically successful and educated class, but also a public familiarity with what a lengthy marriage really means. The demise of such a marriage powerfully reminds commentators, irrespective of their views on other issues, that an intact family unit is a community treasure.

National leaders should exhibit this same sense of value—and the commensurate sense of loss when a family does not form or does not survive—in policy and in communications to families across all ethnic groups and all income ranges. Finding new and better ways to publicly celebrate and encourage enduring marriages may be one of the most critical ways that a Marshall Plan for Marriage could succeed. For example, civic organizations and churches that once honored or still honor couples on their 40th or 50th wedding anniversaries might consider honoring and encouraging married couples on earlier and pivotal milestones, such as their fifth or 10th anniversaries. Marital Longevity Day might be linked to National Marriage Week or older celebrations and occupy a place in the public mind as an occasion of immense personal and civic importance.

The cost of divorce and family breakdown, both to taxpayers and to long-term economic growth, is immense. Estimates of the annual cost of divorce and unmarried childbearing range as high as \$112 billion. Conversely, couples who avoid divorce typically save the taxpayer in reduced utilization of family courts, the criminal justice system, and social services.

For this reason, states and localities might consider experimenting with reductions in state and local taxes on wedding anniversaries. For example, a state could offer a 0.5 percentage point reduction of income taxes or similar relief in property taxes when a couple reaches a five-year or 10-year anniversary together. Such relief would amount to a rebate on their investment as taxpayers in government programs. The relief could be constructed and executed in such a way

that its symbolism exceeds its cost, and the data generated by the rebates could spur policymakers to focus more on the health and well-being of long-term marriages in their jurisdictions.

Conclusion

Lest we lose heart, the data suggest that the United States may be nearing a tipping point for the institution of marriage. As stark as the record out-of-wedlock birthrate and cohabitation figures are for the United States, European statistics suggest that marital breakdown could increase by up to 50 percent over the next decade. No nation can afford to be neutral about the substantial impact that such dislocation imposes on the well-being of future generations and the resulting effects of spurring the growth of government and slowing the economy.

Halting and reversing the sustained trends of nearly four decades will not happen by accident. The nation needs to forge a fresh American consensus that rescuing marriage—a Marshall Plan to rebuild shattered American homes—is a matter of the highest national priority.

—Charles A. Donovan is Senior Research Fellow in the Richard and Helen DeVos Center for Religion and Civil Society at The Heritage Foundation.

The Cost to Taxpayers of Missing Fathers

JUNE 18, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



With Father's Day coming up, we should ponder the sad plight of the 20 million American children who are growing up without their fathers in the home. In 1993 Charles Murray **identified** "illegitimacy as the single most important social problem of our time . . . because it drives everything else."

Murray was whistling in the wind. Last year, the U.S. illegitimacy rate had grown to 41 percent, and among whites it was 29 percent.

Prior to Lyndon Johnson's War on Poverty, husbands and fathers provided for their families. The 1.7 million out-of-wedlock babies born last year and their unmarried moms now look to Big Brother as their financial provider.

The left is content to let this problem persist because 70 percent of unmarried women **voted** for Barack Obama for president. They vote for the party that offers the richer subsidies.

Means-tested welfare handouts cost federal taxpayers \$700 billion last year (not counting programs into which people pay, such as Social Security and Medicare). Spending by the states raises the annual total to nearly \$900 billion, more than we are spending on national defense, and most of these programs subsidize non-marriage.

The 77 means-tested programs include Temporary Assistance to Needy Families (TANF), food stamps, housing subsidies, Medicaid, daycare, WIC, EITC (which can be as much as \$5,657 a year to low-income families), School Lunch, School Breakfast, Summer Food, SSI, Headstart, and S-CHIP. The Heritage Foundation estimates that these benefits amount to \$16,800 per person in poverty.

Ronald Reagan's advice is still on target. If we subsidize something, we'll get more of it; if we tax it, we'll get less.

The financial subsidies that encourage non-marriage are the biggest reason why federal spending is out of control. There is no way to make significant cuts in the federal deficit unless we address the marriage-absence problem.

Poverty is massively greater for children living with a single, divorced, or cohabiting parent than with parents who are married to each other. The poverty rate for single parents with children is 37 percent, but only 6 percent for married couples with children.

Marriage breakdown is a double-edged sword. At the same time that it forces government to become the financial provider for millions of children and their caregivers, it also reduces the government's tax receipts to pay for the handouts.

Income tax day now divides us into two almost equal classes: those who pay for government services and freeloaders. In 2009, 47 percent paid no federal income taxes, and the bottom 40 percent receive cash or benefits financed by the 53 percent who do pay income taxes.

Among other unfortunate effects, the trends toward non-marriage and toward same-sex marriage are a direct attack on fathers. The bond between a child and his mother is an obvious fact of nature, but marriage is the relationship that establishes the link between a child and his father.

There are many causes for the dramatic reduction in marriage, starting with unilateral divorce, which spread across the United States in the 1960s and '70s, putting government on the side of marriage breakup. Then came the legalizing of abortion, diminishing the custom of shotgun marriages, which in earlier years was often the response to surprise pregnancies.

The feminist notion that women should be independent of men, followed by affirmative-action/female quotas in employment, tended to carry out the goal stated by Justice Ruth Bader Ginsburg that the concept of husband-breadwinner and wife-homemaker "**must be eliminated.**" These feminist ideas and practices demean marriage by discriminating against men and also against fulltime homemakers.

Since the federal government created the child-support bureaucracy, the majority of divorces have been initiated by women. They confidently expect that pro-feminist family courts will award them a steady income for which they will never be held accountable.

The more child support that divorced fathers are ordered to pay, the more federal funds flow through the hands of the states, which compete for federal bonuses given to states that collect the most child support. It is profitable to state bureaucrats to make sure that fathers are permitted to see their own children only a few days per month so support payments can be set at the highest possible level.

Women have discovered they can use a request for an Order of Protection against their husband as “the gamesmanship of divorce” (in the words of the Illinois Bar Journal) in order to get sole child custody plus generous so-called child support. It’s easy to get such Orders without any evidence of abuse or even a threat, without notice to the husband, and with no danger of prosecution for perjury.

Federal and state laws and subsidies that undermine marriage are the biggest fiscal as well as cultural issue of our times.



Phyllis Schlafly Eagle Forum

Phyllis Schlafly has been a national leader of the conservative movement since the publication of her best-selling 1964 book, *A Choice Not An Echo*. She has been a leader of the pro-family movement since 1972, when she started her national volunteer organization now called Eagle Forum. In a ten-year battle,

Breakdown of Black Families in U.S. Linked to Planned Parenthood's Birth Control Campaign, Experts Say

MAY 29, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

(CNSNews.com) – Planned Parenthood's birth-control campaign in low-income, black neighborhoods is partly to blame for the breakdown of the black family as well as today's epidemic of out-of-wedlock births, single parent households, sexually transmitted diseases, absent fathers, and high abortion rates, according to panelists who spoke last week at the Frederick Douglass Foundation's annual **conference** in Washington, D.C.

Patrick Fagan, director of the Marriage and Religion Research Institute at the Family Research Council, a conservative group, said people do not like to talk about it but the decline of the intact black family dates back to the 1930s when the pro-abortion, family planning agenda was being pushed by groups such as the American Birth Control League, which was renamed the Planned Parenthood Federation of America in the early 1940s.

"The first family targeted by Planned Parenthood in the late 30s, early 40s was the black family," said Fagan.

"Universally, in all the history of Christianity, contraception was always seen as a grave sin against God," he said, "a sin by which one lost divine life and the soul."

"Since the introduction of contraception, everything else has fallen," Fagan said, citing the "alienation of men from women, the breakdown of marriage," and "sex outside of marriage."

Fagan also said that by the 1960s, birth control was widely available and inexpensive, so its impact on the family structure and family values continued to spread.

"You had this mass commodification of sex outside of marriage, mainly through contraception," he said. "Who pushed the whole thing? Planned Parenthood. They first got to the black family. Why? Because they wanted to reduce black kids. They didn't want black kids."

According to the Guttmacher Institute's report, *Characteristics of U.S. Abortion Patients, 2008*, non-Hispanic black women accounted for 30 percent of abortions. The Census Bureau states that blacks made up 12.9 percent of the U.S. population in 2009.

In an e-mail to CNSNews.com, Fagan said, “Margaret Sanger spearheaded the effort of population control of blacks through the Black church, exemplified in her Harlem Clinic, which started in the 1930’s. Adam Clayton Powell Sr. had her address the Abyssinian Baptist Church, Harlem’s largest Black church.”

Sanger was the founder of the American Birth Control League, which became Planned Parenthood.

“By the late 1960’s, after ‘family planning’ clinics were widespread, there was a clear pattern of a preponderance of them being in black neighborhoods,” said Fagan.

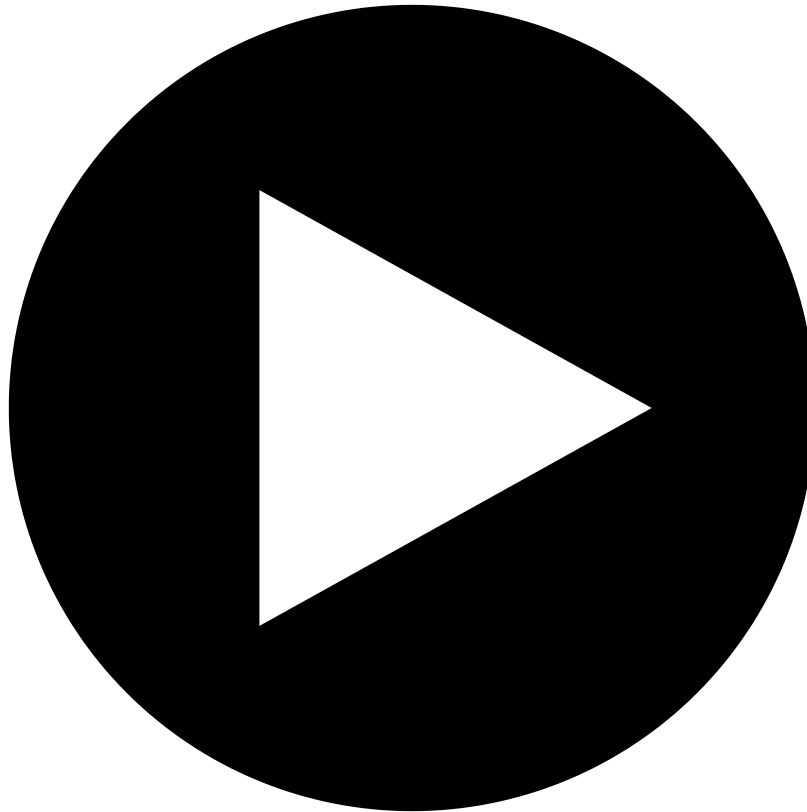
Gay Weddings in Navy Chapels?

MAY 29, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: CHRISTIAN PERSECUTION, FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Chaps interviewed on ABC News: Former Navy Chaplain Klingenschmitt was interviewed Tuesday by investigative reporter Mike Gooding of WVEC-13, the ABC affiliate covering the world's largest Naval Station Norfolk, concerning the shocking new memo signed by Chief of Navy Chaplains RADM Mark L. Tidd, a liberal Presbyterian who just authorized homosexual weddings in Navy Chapels, after pressure by lawyers with the Obama Administration. Watch the breaking news video [here](https://youtube.com/watch?v=1C3pBAqKv70) (it's just 2 minutes), and don't say I didn't predict this over a year ago:



Gay Weddings by Navy Chaplains in Chapels

<https://youtube.com/watch?v=1C3pBAqKv70>

Navy could soon perform same-sex marriages



You can read the Chief of Chaplains' **sad memo here**, and then **please sign our fax petition** defending the rights of military chaplains to NOT endorse homosexual sin **here**. Here are some talking points that were cut from my interview:

1) President Obama's illegal enforcement of gay weddings in Christian chapels desecrates both Catholic and Protestant chapels on military bases in up to 6 states where gay weddings were imposed by liberal judges against the will of the voters.

2) This ruling effectively kicks the chapel off federal property, placing it under state law in liberal states like Massachusetts, rather than under federal law where the chapel sits on federal property, violating the 1996 Defense of Marriage Act which

defines federal marriage as only valid between one man and one woman. 3) The new policy not only desecrates chapels, it hurts chaplains who cannot complain or protect their chapels. Those who choose to opt out of performing same-sex weddings will be labeled "not team players" on performance evaluations and later denied promotion. Let's take action to reverse this abuse of our military chaplains.

SELECT HERE to sign PETITION to PROTECT CHAPLAINS, TROOPS, AND FREE RELIGIOUS EXPRESSION in the face of PERSECUTION, and we will fax 535 Members of the House and Senate instantly, (saving you much time!) TAKE A STAND!

Read more and see more video on this important issue facing our Armed Forces

Gay Marriage: Even Liberals Know It's Bad

MAY 8, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Why not legalize same-sex marriage? Who could it possibly hurt? Children and the rest of society. That's the conclusion of David Blankenhorn, who is anything but an anti-gay "bigot." He is a life-long, pro-gay, liberal democrat who disagrees with the Bible's prohibitions against homosexual behavior. Despite this, Blankenhorn makes a powerful case against Same-Sex marriage in his book, *[The Future of Marriage](#)*.

He writes, "Across history and cultures . . . marriage's *single most fundamental idea* is that every child needs a mother and a father. Changing marriage to accommodate same-sex couples would nullify this principle in culture and in law."

How so? The law is a great teacher, and same sex marriage will teach future generations that marriage is not about children but about coupling. When marriage becomes nothing more than coupling, fewer people will get married to have children.

So what? People will still have children, of course, but many more of them out-of wedlock. That's a disaster for everyone. Children will be hurt because illegitimate *parents* (there are no illegitimate children) often never form a family, and those that "shack up" break up at a rate two to three times that of married parents. Society will be hurt because illegitimacy starts a chain of negative effects that fall like dominoes—illegitimacy leads to poverty, crime, and higher welfare costs which lead to bigger government, higher taxes, and a slower economy.

Are these just the hysterical cries of an alarmist? No. We can see the connection between same-sex marriage and illegitimacy in Scandinavian countries. Norway, for example, has had de-facto same-sex marriage since the early nineties. In Nordland, the most liberal county of Norway, where they fly "gay" rainbow flags over their churches, out-of-wedlock births have soared—more than 80 percent of women giving birth for the first time, and nearly 70 percent of *all* children, are born out of wedlock! Across all of Norway, illegitimacy rose from 39 percent to 50 percent in the first decade of same-sex marriage.

Anthropologist Stanley Kurtz writes, “When we look at Nordland and Nord-Troendelag — the Vermont and Massachusetts of Norway — we are peering as far as we can into the future of marriage in a world where gay marriage is almost totally accepted. What we see is a place where marriage itself has almost totally disappeared.” He asserts that “Scandinavian gay marriage has driven home the message that marriage itself is outdated, and that virtually any family form, including out-of-wedlock parenthood, is acceptable.” But it’s not just Norway. Blankenhorn reports this same trend in other countries. International surveys show that same-sex marriage and the erosion of traditional marriage tend to go together. *Traditional marriage is weakest and illegitimacy strongest wherever same-sex marriage is legal.*

You might say, “Correlation doesn’t always indicate causation!” Yes, but often it does. Is there any doubt that liberalizing marriage laws impacts society for the worse? You need look no further than the last 40 years of no-fault divorce laws in the United States (family disintegration destroys lives and now costs taxpayers \$112 billion per year!).

No-fault divorce laws began in one state, California, and then spread to rest of the country. Those liberalized divorce laws helped change our attitudes and behaviors about the *permanence* of marriage. There’s no question that liberalized marriage laws will help change our attitudes and behaviors about the *purpose* of marriage. The law is a great teacher, and if same-sex marriage advocates have their way, children will be expelled from the lesson on marriage.

This leads Blankenhorn to assert, “One can believe in same-sex marriage. One can believe that every child deserves a mother and a father. One cannot believe both.” Blankenhorn is amazed how indifferent homosexual activists are about the negative effects of same-sex marriage on children. Many of them, he documents, say that marriage isn’t about children.

Well, if marriage isn’t about children, what institution *is* about children? And if we’re going to redefine marriage into mere coupling, then why should the state endorse same-sex marriage at all?

Contrary to what homosexual activists assume, the state doesn’t endorse marriage because people have feelings for one another. The state endorses marriage primarily because of what marriage does for children and in turn society. Society gets no benefit by redefining marriage to include homosexual relationships, only harm as the connection to illegitimacy shows. But the very future of children and a civilized society depends on stable marriages between men and women. That’s why, regardless of what you think about homosexuality, the two types of relationships should never be legally equated.

That conclusion has nothing to do with bigotry and everything to do with what’s best for children and society. Just ask pro-gay, liberal democrat David Blankenhorn

*This column is one I wrote for **TownHall.com**.*



Dr. Frank Turek is a dynamic speaker and award-winning author or coauthor of three books: ***I Don't have Enough Faith to be an Atheist***, ***Correct, Not Politically Correct*** and ***Legislating Morality***. As the President of CrossExamined.org, Frank impacts young and old alike at colleges, high schools and churches with hard yet entertaining evidence for Christianity.

He hosts a hour long TV program each week called **I Don't Have Enough Faith to Be an Atheist** that is broadcast Wednesday nights at 9pm and 1am Eastern on DirecTV Channel 378 (the NRB Network). His radio program called **CrossExamined with Frank Turek** airs on 136 stations every Saturday morning at 10 a.m. eastern.

Frank also writes a column for **Townhall.com** and has appeared on many TV and radio programs including: ***The O'Reilly Factor***, ***Hannity and Colmes***, ***Faith under Fire***, ***Politically Incorrect***, ***The Bible Answerman***, and ***Focus on the Family***. He has debated atheist Christopher Hitchens twice. A former Aviator in the U.S. Navy, Frank has a Masters from George Washington University and a Doctorate in Apologetics from Southern Evangelical Seminary

Va. AG Won't Change Reg to Allow Gay Adoption

APRIL 17, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Virginia Attorney General **Ken Cuccinelli** has told the State Board of Social Services it does not have the authority to change regulations to allow gay couples to adopt. A memo sent to the board said the proposal “does not comport with applicable state law and public policy,” The Washington Post reported.

The memo reverses a position advocated by one of Cuccinelli’s predecessors, William C. Mims, a former Republican legislator and currently serving on the Virginia Supreme Court. At present, only married couples and single men and women, regardless of sexual orientation, can adopt in Virginia, the Post said.



The changes being considered would force any state approved adoption service, including those run by religious groups, to allow gay parents to adopt or foster children. Equality Virginia General Counsel Claire Guthrie Gastanaga said Cuccinelli’s view is wrong. “His memo at this stage is advice, and clients get to say one way or another whether they accept the counsel,” she said according to the Post. The changes in regulations were initially proposed by Gov. Timothy Kaine, D-Va., in 2009. Gov. Bob McDonnell, R-Va., opposes the regulations. He has argued that religious groups should be able to make their own policies, the Post said.

Read more on Newsmax.com: **Va. AG Won't Change Reg to Allow Gay Adoption**

Same-Sex ‘Marriage’: Why Not?

APRIL 10, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

If I had a nickel for every time I’ve heard one of the following comments, I’d be—well, let’s say I’d have a pocketful of nickels.

“If gays want to marry, what concern is it of mine?”

“For the life of me, I can’t see how gay ‘marriage’ could negatively affect anyone!”

“Heterosexual marriage is protected by denying gays the right to marry? C’mon people!”

And those sentiments are not exclusive to the secular left. Within the religious right, I’ve encountered attitudes ranging from complacency to acceptance concerning same-sex “marriage,” from people who doubted its adverse affect on them, their families, or society at large. Recently those attitudes have been reflected in public surveys.

Although the legalization of same-sex “marriage” has been defeated in every state it has been put to a popular vote, public opposition appears to be waning. According to a **recent** Pew survey, from 2008 and 2011 the margin between those who “oppose” and those who “favor” legalization narrowed from 12 percentage points to one. It is a testimony to the effectiveness of the homosexual machinery in obfuscating what the gay “marriage” movement is really about.

What it’s not about

Contrary to shopworn talking points, same-sex “marriage” is not about equal protections and benefits. In California, where **Proposition 8** was vigorously opposed by the gay community, domestic partnerships already **qualified** for all the major benefits afforded marriage, including hospital visitation, right to make health care decisions for each other, insurance coverage, survivor pension benefits, and rights pertaining to property, inheritance, and parental privileges.

Continue to full article on Break Point...

Democrats Continue Assault on Marriage

MARCH 27, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



In the wake of President Obama's decision to no longer defend the Defense of Marriage Act, liberal Democrats — led by Rep. Jerrold Nadler of New York — have decided to take advantage of the situation and have introduced a bill to overturn DOMA, which restricts marriage to between a man and a woman.

Nadler, ranking Democrat on the Judiciary Subcommittee on the Constitution and vice-chair of the LGBT Equality Caucus, reintroduced the supposed “Respect for Marriage Act” legislation in the Senate last week.

Related God-Ordained Family Articles

Wendy Wright of **Concerned Women for America** tells **OneNewsNow**: “The congressmen who introduced this bill are claiming rights that don't exist. There is no right to same-sex ‘marriage,’ and they seek to confuse people by using language like that. Every time that marriage has come up for a vote in a state, that state has protected marriages between one man and one woman.”



Matt Barber, vice president of **Liberty Counsel Action**, refers to the bill as the “Disrespecting Marriage Act.” He says the good news is that it is really an exercise in futility — and he believes Democrats know that.

“We have a faction of radical leftists in the House and in the Senate who are willing to side and align themselves with extremist, homosexual pressure groups in order to try to take a sledgehammer to the institution of marriage, which is fundamental to any healthy society,” says Barber. The National Gay and Lesbian Task Force applauds the move by Democrats, calling it “landmark legislation.” Wright says homosexual lobbying groups often act like victims, but it is quite the contrary.

“So when you look at how they operate, they are in fact the bullies,” says the CWA spokeswoman. “They’re the ones who have massive amounts of money. When you look at the budgets of these groups, it’s rather shocking the multimillions of dollars they have — they bring in every year — and with that, they’re able to hire full-time lobbyists who then intimidate not only politicians but corporations.”

The proposed legislation comes after the Obama administration’s recent announcement that it will no longer defend DOMA in court. House Republican leaders have vowed to protect the Defense of Marriage Act. DOMA passed overwhelmingly in 1996 — and as Barber points out, most Democrats voted for it.

“Nothing has changed from then to now in terms of the legitimate definition of marriage,” explains the Liberty Counsel VP. “The only thing that has changed is the political winds and the fact that we have a president in the Oval Office right now who has the institution of marriage in his crosshairs.” (**[Listen to audio report](#)**)

He says introduction of the bills may very well be a political payoff by the Obama administration for support from homosexual activists who helped boost him into the White House.

The Divine Order to Marriage

MARCH 20, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Marriage is the full expression and design of God's image in human beings.

And the Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him." . . . So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, He took one of the man's ribs and closed up the place with flesh. Then the Lord God made a woman from the rib (side) he had taken out of the man, and he brought her to the man. (Gen 2:18, 21-22)

Why did God do it that way? Why create one being and then take a part of that being and create a second, differentiated yet complimentary being who is "bone of his bones and flesh of his flesh," a being who is sexually, emotionally and in other ways different, yet of his own substance? Upon seeing her, Adam could have observed, "It's me . . . but not me." Well, if you think about it, it does sound like the kind of thing you might expect a Trinity to do.



The Trinity (Father, Son, Holy Spirit) is a family, and thus man in God's image must be made a family as well. Therefore, a man cannot completely realize the essence of his existence until he learns to exist with someone and for someone. Both relationship and communion are crucial to this process.

And so we see from Genesis 1 and 2 that God created woman from the side of man so that the man would not be alone. From the teaching of the New Testament, saints have since discovered that He also created the Church from the side of the second Adam—Christ—for the same reason—for intimate fellowship.

Back in the Genesis account, we note that the newly created Eve was Adam — his very flesh and bone, and for that reason, the Bible says, Adam called her woman, and, for that reason a man is to leave mother and father and be united to his wife to become one flesh (v24).

For what reason is man to marry a wife? Because woman was originally a constituent part of man, she must return to become one with him again, so that the full expression and design of God's image in human beings can be revealed.

Here we have another parallel between the Old Testament type and the New Testament fulfillment. Eve was to reunite with her source and become one with him—just as we are with Christ, as He prayed in John 17. Sexuality, therefore, is a prefigurement of the intimate relationship that God desires to have with man. In fact, the marital union and covenant, in all its dimensions, is meant to gloriously reveal the very image of God in ways that we can only begin to understand.

Ah, but there's more to this mystery than can be seen on the surface. The union of a man and a woman in Holy Matrimony is not literally the permanent recombining of two bodies into one. This is mystery that reaches depths of meaning beyond what our present intellectual capacity can grasp.

Clearly however, what woman is as a part of man is not tied to individuated pieces of flesh and bone, but is far broader and more profound than that. She is the necessary compliment to him that together reveals the glory of the image of God in humanity. Her parts and his parts each have their own order and function. Together and rightly ordered, their united differences ignite the power and glory of creation itself, which is the consummate activity of God from the beginning.

So God does a two stage creation of man. First he makes the full orb'd being (Adam, which in the Hebrew means, mankind). Then in phase two, God removes woman from Adam's side and makes Eve a separate being, though of Adam's substance, designed to ultimately reunite to her source through the mystery of Holy Matrimony.

And the spark, the power of that union is meant to gloriously reveal the very image of God to angels and archangels and all the company of heaven and earth. That is why Satan fights tooth and nail to pervert and distort rightly ordered human sexuality, holy matrimony, the family, and fatherhood in particular.

In fact, the amount of time and effort that Satan expends to destroy the image of God reflected in marriage, fatherhood and human sexuality is a barometer of just how incredibly important it is to God's plan and the expression of His glory.

Beloved, there is a profound and awesome reason for the way God ordered the creation of man—one that is commented on throughout Scripture, and one that we must observe if we are to find

the fulfillment of our very being as humans. It is ordered as the union of a man and a woman in marriage—heterosexual and monogamous—an order that Jesus unambiguously reaffirmed in Matthew.

From *The Divine Marriage* by David Kyle Foster. Available in booklet form at www.MasteringLife.org. Reprinted with permission.

Nobody Gets Married Any More, Mister

MARCH 12, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FAMILY VALUES, FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



Welcome to our urban high schools, where kids have kids and learning dies.

City Journal

In my short time as a teacher in Connecticut, I have muddled through President Bush's No Child Left Behind act, which tied federal funding of schools to various reforms, and through President Obama's Race to the Top initiative, which does much the same thing, though with different benchmarks. Thanks to the feds, urban schools like mine—already entitled to substantial federal largesse under Title I, which provides funds to public schools with large low-income populations—are swimming in money. At my school, we pay five teachers to tutor kids after school and on Saturdays.

They sit in classrooms waiting for kids who never show up. We don't want for books—or for any of the cutting-edge gizmos that non-Title I schools can't afford: computerized whiteboards, Elmo projectors, the works. Our facility is state-of-the-art, thanks to a recent \$40 million face-lift, with gleaming new hallways and bathrooms and a fully computerized library.

Here's my prediction: the money, the reforms, the gleaming porcelain, the hopeful rhetoric about saving our children—all of it will have a limited impact, at best, on most city schoolchildren. Urban teachers face an intractable problem, one that we cannot spend or even teach our way out of: teen pregnancy. This year, all of my favorite girls are pregnant, four in all, future unwed mothers every one. There will be no innovation in this quarter, no race to the top.



Personal moral accountability is the electrified rail that no politician wants to touch.

My first encounter with teen pregnancy was a girl named Nicole, a pretty 15-year-old who had rings on every finger and great looped earrings and a red pen with fluffy pink feathers and a heart that lit up when she wrote with it. Hearts seemed to be on everything—in her signature, on her binder; there was often a little plastic heart barrette in her hair, which she had dyed in bright hues recalling a Siamese fighting fish. She was enrolled in two of my classes: English and journalism.

My main gripe with Nicole was that she fell asleep in class. Each morning—bang!—her head hit the desk. Waking her was like waking a badger. Nicole's unmarried mother, it turned out, worked nights, so Nicole would slip out with friends every evening, sometimes staying out until 3 am, and then show up in class exhausted, surly, and hungry.

After a dozen calls home, her mother finally got back to me. Your daughter is staying out late, I reported. The voice at the other end of the phone sounded abashed and bone-weary. "I know, I know, I'm sorry," she repeated over and over. "I'll talk to her. I'm sorry."

For a short time, things got better. Nicole's grades started to improve. Encouraged, I hectored and cajoled and praised her every small effort. She was an innately bright girl who might, if I dragged her by the heels, eventually survive the rigors of a community college.

Then one morning, her head dropped again. I rapped my knuckles on her desk. "Leave me alone, mister," she said. "I feel sick."

There was a sly exchange of looks among the other girls in class, a giggle or two, and then one of them said: "She's pregnant, Mr. Garibaldi."

She lifted her face and smiled at her friends, then dropped her head back down. I picked up my grimy metal garbage can and set it beside her desk, just in case. A moment later she vomited, and I dispatched her to the nurse. In the years since, I've escorted girls whose water has just broken, their legs trembling and wobbly, to the principal's office, where their condition barely raises an eyebrow.

Within my lifetime, single parenthood has been transformed from shame to saintliness. In our society, perversely, we celebrate the unwed mother as a heroic figure, like a fireman or a police officer. During the last presidential election, much was made of Obama's mother, who was a single parent. Movie stars and pop singers flaunt their daddy-less babies like fishing trophies.

None of this is lost on my students. In today's urban high school, there is no shame or social ostracism when girls become pregnant. Other girls in school want to pat their stomachs. Their friends throw baby showers at which meager little gifts are given. After delivery, the girls return to school with baby pictures on their cell phones or slipped into their binders, which they eagerly share with me. Often they sit together in my classes, sharing insights into parenting, discussing the taste of Pedialite or the exhaustion that goes with the job. On my way home at night, I often

see my students in the projects that surround our school, pushing their strollers or hanging out on their stoops instead of doing their homework.

Connecticut is among the most generous of the states to out-of-wedlock mothers. Teenage girls like Nicole qualify for a vast array of welfare benefits from the state and federal governments: medical coverage when they become pregnant (called “Healthy Start”); later, medical insurance for the family (“Husky”); child care (“Care 4 Kids”); Section 8 housing subsidies; the Supplemental Nutrition Assistance Program; cash assistance. If you need to get to an appointment, state-sponsored dial-a-ride is available. If that appointment is college-related, no sweat: education grants for single mothers are available, too. Nicole didn’t have to worry about finishing the school year; the state sent a \$35-an-hour tutor directly to her home halfway into her final trimester and for six weeks after the baby arrived.

In theory, this provision of services is humane and defensible, an essential safety net for the most vulnerable—children who have children. What it amounts to in practice is a monolithic public endorsement of single motherhood—one that has turned our urban high schools into puppy mills. The safety net has become a hammock.

The young father almost always greets the pregnancy with adolescent excitement, as if a baby were a new Xbox game. In Nicole’s case, the father’s name was David. David manfully walked Nicole to class each morning and gave her a kiss at the door. I had him in homeroom and asked if he planned to marry her. “No” was his frank answer. But he did have plans to help out. David himself lived with his mother. His dad had served a short sentence in prison for drug possession and ran a motorcycle-repair shop somewhere upstate. One afternoon, David proudly opened his father’s website to show me the customized motorcycles he built. There he was, the spit and image of his son, smiling atop a gleaming vintage Harley, not a care in the world.

Boys without fathers, like David, cultivate an overweening bravado to overcome a deeper sense of vulnerability and male confusion. They strut, swear, and swagger. There’s a he-man thing to getting a girl pregnant that marks you as an adult in the eyes of your equally unmoored peers. But a boy’s interest in his child quickly vanishes. When I ask girls if the father is helping out with the baby, they shrug. “I don’t care if he does or not,” I’ve heard too often.

As for girls without fathers, they are often among my most disruptive students. You walk on eggshells with them. You broker remarks, you negotiate insults, all the while trying to pull them along on a slender thread. Their anger toward male authority can be lacerating. They view trips to the principal’s office like victory laps.

With Nicole, I dug in. In journalism class, I brought up the subject of teen pregnancy and suggested that she and a friend of hers, Maria, write a piece together about their experiences. They hesitated; I pressed the matter. “Do you think getting pregnant when you’re a teenager is a good thing or a bad thing?”

“Depends,” Nicole replied caustically, glancing at Maria and another friend, Shanice, for support. They knew this was coming and went on the defensive.

“On what?”

“My mom and my grandma both got pregnant when they were teens, and they’re good mothers.”

“Nobody gets married any more, mister,” Shanice and Maria chime in. “You’re just picking on us because we have kids.”

At this point, my “picking” has only just begun. It’s partly for their benefit, but mostly for the other girls in the room, who haven’t said a word. As much as Nicole is aware of her mother’s sacrifices, she is equally proud of her mother’s choice to keep her. It’s locked away in her heart like a cameo. They’re best friends, she offers. The talk turns to her mother’s loyalty and love, and soon the class rises in a choir to mom’s defense.

“Fine,” I say, glowering like Heath Ledger’s Joker. “If that’s your position, like any good journalist, you have to back up your arguments with facts and statistics.”

As do most of my 11th-graders, Nicole reads at a fifth-grade level, which means I must peruse the articles and statistics along with her, side by side. She groans each time I pick out a long article and counts the number of pages before she reads. With my persistent nudging, she and Maria begin to pull out the statistics for the children of single parents. From the FBI: 63 percent of all suicides are individuals from single-parent households. From the Centers for Disease Control: 75 percent of adolescents in chemical-dependency hospitals come from single-parent households. From the Children’s Defense Fund: more than half of all youths incarcerated for criminal acts come from single-parent households. And so on.

“I don’t want to write about this!” Nicole complains. “I’ve changed my mind.”

“Why?”

“Nobody wants to read it.”

I point out that they committed to it. If they don’t complete the essay by the due date, they know I will give them an F.

Their first drafts are little more than two scribbled paragraphs, which they toss to me as a completed assignment and I toss back. Maria, in particular, rebels. She wants to recast the article in a rosier vein and talk about how happy her son makes her. It’s in these light skirmishes that we have our richest discussions. When the girls open up, their vague doubts come to the surface, and my flinty-eyed circuit preacher melts away. A father myself, I understand a parent’s love. Our talk

turns more sweetly to teething cures, diaper rashes, and solid food. Nicole listens to us with tender interest. It's in these moments that I feel most effective as a teacher. I suggest ways of incorporating that love into the piece, while also hoping that some of these grim statistics have gotten through to them.

As morbid as it sounds, the students take an interest in obituary writing. I have them write their own obits, fictional biographies that foretell the arc of their lives. From Nicole's, I learn that her mother was 16 when she had Nicole; her father, 14. After high school, the fictional Nicole went on to have four more kids—with strangely concocted names, all beginning with M—whom she loved dearly and who loved her dearly. She also left six grandchildren. She died of old age in her bed.

"Nicole, you never got married?" I remarked.

"No," she responded with a note of obstinacy in her voice.

"I think you would make a wonderful wife for someone."

"I *would* make a good wife," she replied. "I know a lot of stuff. But I'm not going to get married." She was speaking to a hard fate that she was accepting as her future. She was slipping away.

As Nicole entered her third trimester, she had a minor complication with her pregnancy and disappeared for nearly two weeks. She returned, pale and far behind in my classes. She no longer had to report to two classes: physical education and a science lab where strong chemicals were used. The administration didn't want her to be alone during those periods, and since my schedule coincided with the vacant spots, I was asked to be her chaperone.

For five weeks, Nicole became my shadow. If I had cafeteria duty, she'd happily trot along. I'd buy her a candy bar and she'd plop down in the seat beside me. I'd also escort her to her restroom runs, which were frequent, and wait for her outside the door. She carried a grainy sonogram picture of the baby, framed in a pink card with a stork on the front. Gazing at it with a smile, I felt my duplicity and the ragged trap of my convictions.

Her paleness and fatigue alarmed me. I carried Vitamin C drops in my pocket and slipped her a constant supply. A second private concern began to nag at me: the father in me wanted to be protective and kind, but Nicole was becoming too connected with me. She blew off assignments regularly now. When I admonished her, she only giggled and promised to get them done. She trusted me and would never think that falling behind in my classes would result in a failing grade. Life had allowed her to slide before, through every year of her education, as others in her life had slid—starting with her father, whom she barely recalled.

I felt that I was being drawn into this undertow. A simple D would ease everyone's load, particularly mine, and Nicole wouldn't register yet another betrayal of trust. More than anything,

she wanted a buoy in her choppy sea.

Nicole failed both my classes, which meant summer school. When she returned the following year, she was in good spirits. The birth of her son had gone well. She had a heart-adorned album full of photos of her boy. Things were settled, she said. She was going to work hard this year; she felt motivated, even eager. And by year's end, her reading level had indeed risen nearly two grades—but it was still far below what she would need to score as proficient on the Connecticut Academic Performance Test, one of the yardsticks for accountability in Title I schools.

The path for young, unwed mothers—and for their children—can be brutal. Consider how often girls get molested in their own homes after Mom has decided to let her boyfriend move in. The boyfriend splits the rent and the food bill, but he often sees his girlfriend's teenage daughter as fair game. Teachers whisper their suspicions in the lunchroom or in the hallways when they notice that one of their students has become suddenly emotional, that her grades have inexplicably dropped, or that she stays late after school to hang out in her teacher's classroom or begins sleeping over at a friend's house several nights a week. Sometimes she simply disappears.

And there are other dangers. I once had a student named Jasmine, who had given birth over the summer. She did just enough to earn Ds in my class. One day, I observed her staring off mulishly into space for nearly the entire period, not hearing a word I said and ignoring her assignment. At the end of class, I took her aside and asked, with some irritation, what the matter was.

Her eyes welled with tears. "I gave my son to his father to look after yesterday. When I picked him up, he had bruises on his head and a cut." Her son was six months old.

Honestly? I just wanted that day to go by. But we have a duty to our students, both moral and legal. "You have to be a brave mama and report him," I said. I led her to the office and to the school social worker, and I tipped off the campus trooper. Even with that support, she backed off from filing a complaint and shortly afterward dropped out of school to be with her baby.

My students often become curious about my personal life. The question most frequently asked is, "Do you have kids?"

"Two," I say.

The next question is always heartbreaking.

"Do they live with you?"

Every fall, new education theories arrive, born like orchids in the hothouses of big-time university education departments. Urban teachers are always first in line for each new bloom. We've been retrofitted as teachers a dozen times over. This year's innovation is the Data Wall, a strategy in

which teachers must test endlessly in order to produce data about students' progress. The Obama administration has spent lavishly to ensure that professional consultants monitor its implementation.

Every year, the national statistics summon a fresh chorus of outrage at the failure of urban public schools. Next year, I fear, will be little different.

Gerry Garibaldi was an executive and screenwriter in Hollywood before becoming an English teacher at an urban high school in Connecticut.

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The Future of the Defense of Marriage Act (DOMA)

MARCH 6, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The federal Defense of Marriage Act (DOMA) was enacted in 1996 by large bipartisan majorities in both houses of Congress and signed into law by President Bill Clinton. It ensured that states would not have to recognize same-sex “marriages” from other states, and that the federal government would recognize only the union of one man and one woman as “marriage.”

Yet now, DOMA is under the sharpest attack in its history—despite the fact that *four federal courts have already upheld its constitutionality*, and no federal or state *appellate* court has ever said that it violates the U.S. Constitution.

See Related Resources: **VCA God Ordained Family**

In July 2010, however, a single federal District Court Judge in Boston, Joseph L. Tauro, ruled in a pair of cases that the federal definition of marriage in DOMA is unconstitutional. In November 2010, two more federal court challenges to DOMA were filed in New York and Connecticut. In total, there are no less than *ten* currently pending federal court cases which involve some form of challenge to DOMA. Here are some key questions and answers about the current status of this law:

Q: What did Attorney General Eric Holder announce on February 23 about the administration's position regarding the federal Defense of Marriage Act (DOMA)



A: In a press release and in a letter to Congress, Mr. Holder said that he and President Obama have concluded that one of the provisions of the Defense of Marriage Act—the one which limits the federal government to recognizing only marriages between one man and one woman—is unconstitutional. This marked a sharp reversal, since the Department of Justice has submitted several briefs defending the constitutionality of DOMA in previous court cases.

This decision represents a shocking abdication of the Attorney General's, and the President's, constitutional responsibility to “take care that the laws be faithfully executed,” and sets a dangerous precedent for future executive refusals to defend existing law.

Q: What motivated this change of position?

A: Politics likely played a major role, as the Obama Administration has been under intense pressure from pro-homosexual activists to stop defending DOMA. There is also evidence which suggests collusion between the Justice Department and attorneys who are challenging DOMA and the definition of marriage in court. Attorneys in the case of *Perry v. Schwarzenegger*, who seek to overturn California's marriage amendment (Proposition 8) and establish a federal constitutional right to same-sex “marriage,” filed a Motion to Vacate Stay with the Ninth Circuit, containing detailed citations from the Attorney General's letter, just hours after the letter was released.

Family Research Council has filed a Freedom of Information Act (FOIA) request for any communications between the DOJ and litigants and attorneys in this case or in the cases challenging DOMA in other courts.

Q: Hasn't President Obama opposed DOMA all along?

A: Yes, Mr. Obama favors the repeal of DOMA. However, it is possible to believe that a law represents bad public policy, while at the same time believing that it does not violate the

Constitution. This had been the position of the Obama administration until February 23, 2011.

Q—How can the Administration justify such an about-face?

A: Earlier cases challenging the constitutionality of DOMA (such as the Massachusetts cases decided by Judge Tauro) had been filed in federal court circuits in which there was controlling precedent saying that classifications based on “sexual orientation” are subject only to a “rational basis” test—the most lenient level of scrutiny, under which legislative choices are accorded the greatest deference. The DOJ’s briefs had argued that DOMA was constitutional by this standard.

The new lawsuits challenging DOMA in New York and Connecticut, however, were filed in federal courts located in a circuit (the Second) without any such precedent. Mr. Holder claims that this caused the DOJ to re-examine the question of the appropriate standard of inquiry, and that in turn led him to declare that “classifications based on sexual orientation warrant heightened scrutiny.”

Q: What does “heightened scrutiny” mean?

A: When a law creates a “classification” that treats some individuals or groups differently from others (in this case, treating opposite-sex couples differently from same-sex couples), it may sometimes be challenged as violating the Constitution’s guarantee of the “equal protection” of the law. However, most laws are judged under a “rational basis” test, meaning that a legislative enactment will be upheld as long as there is any conceivable rational basis for the classification.

However, “heightened scrutiny” usually applies to classifications based on characteristics considered immutable and irrelevant to legitimate policy objectives, possessed by groups who are minorities or politically powerless and have been subject to a history of discrimination. The classic examples are race and sex. The Supreme Court has never said that this standard applies to “sexual orientation.” It would increase the chances of a court striking down laws which limit marriage or its benefits to the union of one man and one woman, such as DOMA.

Q: How did the Attorney General justify this call for “heightened scrutiny.”

A: Mr. Holder asserted that “a growing scientific consensus accepts that sexual orientation is a characteristic that is immutable.” However, he cited only one source in support of this contention

—one dated 1992. In a footnote, he further claims that “discrimination has been based on the incorrect belief that sexual orientation is a behavioral characteristic that can be changed.”

In fact the theory that there is a “gay gene” or that people are “born gay” has been largely *discredited* by science since the early 1990’s. Studies of identical twins, such as one in the *American Journal of Sociology* in 2002, “support the hypothesis that less gendered socialization in early childhood and preadolescence shapes subsequent” homosexuality. And evidence that homosexuals can change has come even from Dr. Robert Spitzer, the psychiatrist who led the effort to remove homosexuality from the official list of mental disorders. In a 2003 study, Spitzer found that “changes . . . were not limited to sexual behavior and . . . self-identity. The changes encompassed sexual attraction . . . the core aspects of sexual orientation.”

Q: Who can defend DOMA if the Justice Department refuses to?

A: The courts have long recognized Congress’s vital interest in defending the constitutionality of its Acts in the rare circumstances that the Justice Department refuses to provide such a defense. This happens as recently as 1983 in *INS v. Chadha*. The Supreme Court made clear in the 1997 case *Raines v. Byrd* that individual members cannot assert these interests, as Congress can only act through resolutions passed by the majority. Either chamber may do so individually.

Q: What would it mean if DOMA were struck down by the courts?

A: The immediate result would be federal government recognition of same-sex “marriages” that are already legal in the state where they occurred. However, if the federal definition of marriage as the union of one man and one woman is found unconstitutional, it would be only a matter of time before the same definition at the state level would be struck down—including in the 29 states that have put that definition in their own constitutions. This is exactly the remedy sought by the plaintiffs in *Perry* (the Proposition 8 case), which is now before the Ninth Circuit.

Q: What should be done now?

A: Congress must continue to defend DOMA in court, since the Justice Department refuses to do so. Bills to legalize same-sex “marriage” must be defeated in state legislatures, and additional state marriage amendments must be adopted defining marriage as the union of a man and a woman. These make it hard for any court to find that there is an “emerging consensus” in favor of same-sex “marriage.” Finally, pro-family groups actively involved in the defense of marriage in

court, such as the Alliance Defense Fund, and others involved in filing and coordinating amicus briefs, such as Family Research Council, need financial support for these efforts.

It is quite possible that the issue of same-sex “marriage” will reach the U. S. Supreme Court in 2012 or 2013. Pro-family citizens and office-holders must “speak now, or forever hold your peace.”

SOURCE: FRC

The Privilege of Parenting

JANUARY 22, 2011

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, PLANNED PARENTHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



There is nothing in this world that compares to parenting:

Scripture reference: Psalm 127:1-5

There is nothing in this world more important than children

*Children are God's providential blessings in our lives.

Ref.- Luke 18:15-17- "they brought infants to Jesus that He might touch them; but the disciples rebuked them.. But Jesus called them to him and said. 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it.'"

*Inconvenient facts:

- Americans have aborted 1/3 of all babies conceived since the Supreme Court legalized abortion in 1973. It's ironic that Yuppies boomers will pay the price for this w/ less social security \$ being collected because of 40-50 million fewer tax payers in the system.
- More pre-born children are killed every couple years by abortion than Americans died in the Revolutionary War, Civil War, both World Wars, Korean, Vietnam, and both Gulf wars combined.

Quote (Rieta Diller, National Director of American Life League's, Stop Planned Parenthood international project said in SBC Life Magazine, January 2011): "Planned Parenthood is a business making a very clear business decision...abortion is its most lucrative 'service,' and like all businesses, P.P. is simply maximizing its profits from its primary moneymaker." Dillar

went on to say, “each one of those 324,008 abortions took the life of a unique, innocent, and unrepeatable human person.”

- Planned Parenthood received 350 million dollars in government grants and contracts last year with the full support of President Obama who in 2009 (SBC Life Mag., Jan. 2011) “revoked pro-life spending policies that barred federal funds for groups overseas that promote abortion.”
- 27,000 abortions were performed last year in Virginia

***Question:** What are you willing to do to stop this holocaust?

Ref.— 2 Chron. 28:3 Judah’s King Ahaz offered his children to be burned to idols, and suffered God’s wrath. He and his people were defeated by and delivered to the hand of the Syrians

Jeremiah 32:35- God’s people offered their children to Molech/Milcom, and God hands them over to the Babylonians.

Ref.- Deuteronomy 30 “live and multiply, and the LORD your God will bless you...I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live...”

***Application/What can you do?**— volunteer at the Crisis Pregnancy Resource Center, donate \$, march in the rally for life, write the governor/president/senator/congressman, vote, adopt, care for a teenaged mom, inconvenience yourself...get involved!

There is nothing in this world more rewarding than rearing children

***Illus.**- children are like arrows in our hands. We as parents are to guide them, aim them, and then release them, shooting them off into a world that needs them to make an impact. Parents need to take the initiative to disciple their own children: praying together. doing devotions, disciplining, encouraging, going w/ them to church...

***Example:** Susanna Wesley

There is nothing in this world that brings more joy than children

***“quiver”**= case for holding arrows...

Often times we as adults are carrying around pain/heartache from past wounds:

- some may carry regret from past failures
- some want a child but God hasn't given you one
- some have experienced an abortion
- some are healing from childhood wounds (emotional)

Action item: take your heart ache to Jesus, and find a way to help a child now...

Practical Application:

5 Important choices every Christian should make for life

#1 Choose to give life a chance (personally)

#2 Choose to educate your loved ones about the value of life. (mom/dads get proactive)

#3 Choose to influence your community about the value of life

Ex.- our kids, schools, churches, politicians, young ladies/boys who find themselves in a crisis. They need to know that have options (adoption, keeping the baby).

#4 Choose to attend a church that values life

· The church needs to be a place of grace where no young lady would be so ashamed by a bad decision that she would try to conceal it by making an infinitely worse decision. The church needs to be a place where a person who has been through an abortion can come and experience love, acceptance, and forgiveness.

#5 Choose to vote for politicians that value life & support causes that defend life. Help those who need it most (pregnant

ladies and ladies who are suffering from the affects of abortion)

*Ref.- Prov. 31:8 "Open your mouth for the speechless/Speak for those who have no voice, in the cause of all who are appointed to die."

Ex.- Virginia Christian Alliance or Chesterfield Pregnancy Resource Center

Conclusion:

There is nothing in this world that compares to parenting, therefore parents, let's make our kids our priority by discipling them. Church, let's do what we can to support parents as they endeavor

to bring up a generation of champions for Christ! Community, let's get involved with defending life in the womb!

Psalm 127: 1-5

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.



Rev. Pat Fiordelise is the pastor of Kingsland Baptist Church in Richmond, VA. He was born in 1973, the year Roe vs. Wade was decided by the U.S. Supreme Court. Pro-life issues are important to him and very personal because more than 40 million of his peers were never allowed the chance to be born over the past four decades.

Abortion is a national disgrace, and Pastor Pat is determined to assemble an army of pastors in Virginia called **Pastors for Life** who will openly take a stand for the pre-born.

The Obama Budget: Expanding Welfare, Undermining Marriage

SEPTEMBER 6, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

The Heritage Foundation

How can the government grow the nation's welfare roles and undermine efforts to support marriage, in a single effort? It must simply follow the plan outlined in President Obama's budget: pay states to grow their welfare roles and eliminate programs that encourage healthy marriage in low-income communities. Despite the fact that **low work hours and single motherhood are two of the greatest contributors to poverty** in the United States, the newly released budget **undoes welfare provisions** that encourage work and discourage out-of-wedlock childbearing.

Prior to the reforms of 1996, the federal government's welfare policy was to dish out more money to states as the states increased their welfare roles. Not surprisingly, this provided no incentive to transition welfare recipients into the workforce. Welfare reform did away with this negative incentive and created the Temporary Assistance for Needy Families (TANF) program, **leading to dramatic caseload declines and a decrease in the child poverty rate**.

Unfortunately, these successful reforms were undercut in a variety of policy moves and all but wiped out by last year's stimulus bill that created the \$5 billion TANF Emergency Fund. This fund pays states 80 cents on the dollar for every new case they receive beyond their caseload amount for 2007 or 2008, once again providing incentive for states to grow their welfare roles.

Now, the President is proposing \$2.5 billion to expand and extend this supposedly temporary emergency fund. Although the President links the need for this emergency money to the current recession, the truth is that the 1996 welfare reform already created a \$2 billion nest egg for tough economic times such as this. Moreover, the funding the President has proposed would not even be dispensed to states based on their unemployment rates, but would merely be doled out based on caseload numbers. Basically, whether or not jobs are available makes no difference as to how many people can receive federal assistance.

Unfortunately, Rep. Jim McDermott (D-WA) has jumped on the bandwagon with the President, but has proposed even greater expansions to the welfare system. His legislation would allow states to collect as much federal money as they need to support their caseload (provided that the state does not receive more than 50 percent of its annual TANF dollars). Both Obama and McDermott have a clear message for states: increase the dole and the government will increase your pay.

Not only does the President plan to expand welfare, but he has also eliminated the program that aims to eliminate single motherhood, **one of the greatest contributors to poverty in the United States**. In 2005, Bush implemented the healthy marriage program to help those from low-income communities learn skills for building strong marriages. To replace this program, President Obama has introduced his “Fatherhood, Marriage, and Families Innovation Fund.” While this sounds similar in name, it is in fact just another jobs program, and focuses very little on fatherhood, marriage, or families.

The welfare reforms of 1996 encouraged individual liberty, promoting work and freedom from government dependence. Now, the current administration is moving backwards and pulling its most vulnerable citizens with it. True welfare should help everyone: the taxpayer, who is allowed to keep more of his or her paycheck, and the welfare recipient, who is lifted to personal independence.

Marriage: It's Not Just for Your Grandparents

SEPTEMBER 6, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Apparently, cohabitation is the latest rage with Generation X. More than six million couples cohabit. With almost 50 percent of my generation cohabiting, I'm the odd man out. Brad Pitt and Angelina Jolie as well as other Hollywood stars have made shacking up as popular as iTunes and Starbucks. The rate of cohabitation in the United States has increased more than 1,000 percent since 1960.

So why is Generation X so sketchy on marriage? Many of my fellow Gen Xer's throw down the divorce card. After all, Generation X bears the mark of being raised as children of divorce. Our families were not the families of "Leave It to Beaver," but families with unique parenting dynamics such as alternating every other weekend with mom and dad, taking separate vacations with each parent and step-parents, choosing which set of parents to spend Thanksgiving and Christmas with, or facing the joy of downing a bottle of Pepto Bismol after eating multiple holiday dinners.

There is no doubt that divorce is terrible. In divorce, only the attorneys win. My parents, along with many Baby Boomers, were not lucky in love, as each of them has been married three times. I'm a child of divorce. My immediate family tree is so complex that I'd need a byzantine flow chart to explain it. All my siblings have cohabited, leaving me once again as the odd man out.

It's fair to say that with my parents being married three times, I could easily use my "Get Out of Marriage Card" with few comments from the peanut gallery. So why didn't I just cohabit with my wife, instead of getting married? Why not just live together before marriage, as my father encouraged me to do? Why choose marriage?

As much as I love my parents, I don't take marriage advice from divorced couples (sorry dad!). I choose marriage because of true love — my heart was stolen by a tall beautiful red headed co-ed with a wicked jump shot. My love for her would be incomplete and dishonoring without a commitment of walking down the aisle. I wanted her to know that I was willing to make a lifelong public commitment.

Marriage has given me the opportunity to create my own family and to love and cherish someone other than myself. Marriage has also taught me to be less selfish (I'm still learning), which is a lesson my generation desperately needs. My children will never have to wonder why Daddy didn't love Mommy enough to marry her.

My wedding day remains one of the happiest and most celebrated days of my life, not just because of the cake served at the reception, but because of two individuals becoming one ... for better or worse, with or without TiVo.

Without marriage, Generation X will miss out on the joy and fulfillment that our grandparents experienced. Studies show that married couples have happier and healthier lives, not to mention that married couples live longer and have better sex lives. Cohabitation and friends with benefits aren't enough. Statistics show that both paths lead to failed relationships.

Gen X, you cannot get the benefits of marriage without the commitment of marriage. The intimacy and benefits of marriage can never be matched by the hook-up world. The logic of marriage is not the logic of the hook-up. Why always be a player in the minor league of relationships when you could have gone to the World Series of Love?

Generation X claims to be counter-cultural ... so let's go against the culture and get married.

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Marriage and the Constitution

AUGUST 8, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: CONSTITUTION, FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, SAME-SEX MARRIAGE, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



The Patriot Post

The federal same-sex marriage decision out of California sets into motion a sequence of events that will result in a Supreme Court earthquake two years from now. The Supreme Court can either vindicate traditional marriage, or forever redefine the most basic unit of human civilization.

Sounds melodramatic, but unfortunately — it's true.

On August 4, the U.S. District Court for the Northern District of California decided *Perry v. Schwarzenegger*. The voters of California amended the California Constitution to say marriage in California is between a man and a woman. In *Perry*, the issue was whether there is a federal constitutional right to same-sex marriage, such that any state law, federal law, or state constitution to the contrary is unconstitutional.

The U.S. Supreme Court has held that marriage is a fundamental right in the U.S. Constitution. In this ruling, Chief Judge Vaughn Walker held that the California Constitution violates that federal right by not allowing gays to marry each other.

Although not explicitly mentioned in the Constitution, marriage is an implied fundamental right. The test for whether a right is a fundamental right is whether it is rooted in the history and

tradition of the American people, and essential to an Anglo-American scheme of ordered liberty.

No one in this lawsuit disputes that the right to marry fits those two criteria of being rooted in our history and essential to an American concept of ordered liberty. So the question is whether same-sex marriage also meets that test.

The judge's mistake ultimately comes from a false choice he sets up as the legal issue. He writes, "The question presented here is whether plaintiffs seek to exercise the fundamental right to marry; or, because they are couples of the same sex, whether they seek recognition of a new right."

That's not the issue. The issue is whether a person has the right to redefine marriage. The district court tried to deal with that issue by declaring its own definition of marriage: "Marriage requires two parties to give their free consent to form a relationship, which then forms the foundation of a household."

One of the problems with that definition is the word "two." Why only two? Dozens of countries across the world practice polygamy, where a man can have more than one wife. Islam, for example, permits a man to have four wives, and that's the law in Muslim nations. Why does the court insist on two?

There are other problems as well. In many countries, a person can be married at an age that is considered too young in America to give consent. In others, consent is not required regardless of age; many women are forced to marry against their wishes. In some cultures, people can marry close relatives, and in a few over time, even brothers and sisters.

None of that is protected by our Constitution. American laws against polygamy, child-marriage and incest do not run afoul of the Constitution.

But the federal judge in this case chose to define marriage in such a way that it would give a green light to same-sex marriage, while not casting into doubt all of these other laws that ban all of these other types of marriage.

The problem for the district court is that same-sex marriage shares the same problem as all those others when it comes to the constitutional test: None of them are found in the history and tradition of the American people. And none of those types of marriage have been found essential to an American concept of liberty. Therefore none of them are part of the fundamental right of marriage.

In the end, the Constitution protects the fundamental right for one man and one woman to get married, so long as they are not close relatives. That's why laws that don't allow interracial

marriage are unconstitutional, but a law saying that a man cannot marry another man is not unconstitutional.

This case showcases some of the best legal talent in America. Supporters of same-sex marriage are represented by liberal legal legend David Bioes and libertarian/conservative Ted Olson, who is probably the most successful Supreme Court lawyer alive today. In a gross dereliction of duty and betrayal of their oaths of office, California state officials are not defending California's state constitution in this challenge. So supporters of traditional marriage are being represented by conservative legal icon Charles Cooper—who was Ronald Reagan's top legal advisor under Attorney General Ed Meese, and a former law clerk to late Chief Justice William Rehnquist.

These legal heavyweights will continue to fight this out. The Perry case goes now to the U.S. Court of Appeals for the Ninth Circuit, where the odds are good that the appellate court will affirm the trial court. (Most of the judges on the Ninth Circuit—which is the most liberal federal appeals court in the country—are either liberal or libertarian.) From there, it will go on to the U.S. Supreme Court.

This case parallels another case out of Massachusetts, where a few weeks ago a federal judge held the federal Defense of Marriage Act unconstitutional. That case is now on appeal to the U.S. Court of Appeals for the First Circuit.

So the issue of same-sex marriage is moving up the federal court system on two tracks. The odds are good that they will end up before the Supreme Court at the same time, and the odds are very good that one—or both—will be decided in the first half of 2012.

What position will the Obama Justice Department take as these cases go to the High Court? Will President Obama hold to his official statement that he believes in traditional marriage? Who is he going to alienate right at the end of his reelection campaign, his base, or swing voters?

This case presents one of the most important social issues in America's history. As a society, we all have a vital stake in the outcome.

(Editors' Note: this piece was co-authored by Ken Klukowski, who is special counsel with the Family Research Council and senior legal analyst with the American Civil Rights Union, and coauthor of *The Blueprint: Obama's Plan to Subvert the Constitution and Build an Imperial Presidency*.)

Judging Marriage Proposition 8 Struck Down

AUGUST 8, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD



I have warned you for months that our religious freedoms are imperiled. Well, Armageddon may be close at hand if a new court decision holds up.



Yesterday, federal district court Judge Vaughn Walker, a Reagan appointee, overturned California's Proposition 8, which defines marriage as the union of one man and one woman.

While the immediate impact is limited to the state of California, the consequences of this egregious bit of judicial overreach threatens to be nationwide.

Two years ago, the California Supreme Court ruled that denying same-sex couples the right to marry violated the state constitution. **CONTINUED on Break Point**

Promoting the God-Ordained Family Unit

AUGUST 4, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, PRINCIPLES, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD





Introduction: The traditional family and adoptions are important to God because it is a healthy, loving environment that reflects God's love for His children; it is also the wellspring of strong and healthy societies. But in the past fifty years the family has been neglected, even shunned. Therefore, we live in a society of immorality, pain, and spiritual longing. There is a direct correlation between broken homes and crime in America. Seventy percent of teenage criminals come from broken homes. The same goes for teenage murderers. If we respected the Godly institution of family by marrying rather than practicing cohabitation, resisted the temptation of no-fault divorce, and opposed the legalization of perverted partnerships and adoptions, and, instead, honored the Bible's teachings, we could drastically improve the state of our waning society.

As Dr. D. James Kennedy of Coral Ridge Ministries says, "If America is going to survive and thrive, it will require a renaissance of the American family." And if the family is truly the heart of a healthy society then it's time we got serious, because America needs a renaissance.

The Importance of Marriage and Family

We can see in the Bible, as early as Genesis, the importance of marriage and its ties to family. In chapter two, God creates Adam, but soon after, He says, "It is not good for the man to be alone. I will make a helper suitable for him" (2:18). Therefore, God creates Eve; verse 24 states, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." Here begins the holy institution of marriage, and from marriage derives the God-ordained family.

Some opponents of traditional marriage argue, “Just because the Bible says marriage is good, doesn’t mean it’s good for me.” However, marriage is essential to human happiness, because companionship and intimacy are essential to human happiness. Dr. James Dobson puts it well in his book, Marriage Under Fire, when he writes, “...One might begin to suspect that something mystical within human nature must be drawing the sexes together – not just for purposes of reproduction as with animals, but to satisfy an irrepressible longing for companionship, intimacy, and spiritual bonding.” Indeed, it is our nature to crave human affection and deep relationships. Still, some individuals might argue that we don’t need to be married to have companionship, but no one can deny that the sacred bond of marriage brings two people together like nothing else. Through marriage, a couple finds security and oneness. This is not possible through long-term dating or cohabitation, because there is no eternal covenant between the two people holding them together. Men and women compliment each other because they need each other. Why else would God have said, “It is not good for the man to be alone”? Even Adam commented on his connection to Eve when God first created her (Genesis 2:23). And consider Gloria Steinem, the famous feminist who once said that women need men like fish need bicycles. Eventually, Gloria had to bite the bullet; she, too, got married.

Marriage is also the oldest institution in the world. Anywhere we go in the world today, we will find men and women joining hands in matrimony. But it seems marriage is gradually becoming an ancient practice in the United States. In 2003, *The New York Times* wrote, “The United States is becoming a post-marital society.” This is bad news, since “institutions, governments, religious fervor, and the welfare of children are all dependent on its stability.”

Marriage is essential to society because it is the foundation for strong families, which are crucial to the development of healthy societies. Many Americans define ‘family’ as a group of people who love one another, regardless of blood or marital relation. This definition is only half correct. A family should consist of people who not only love one another but are related to one another, as well. This is the God-ordained family unit, where good upbringing begins. Children need role models, married parents who can demonstrate God’s love in their relationships with each other. According to more than ten thousand studies, “kids do best when they are raised by loving and committed mothers and fathers healthier both emotionally and physically, even thirty years later, than those not so blessed with traditional parents.” If the United States continues in its present state, more children will be tossed from one parent to the next, from grandparents to daycares, from one sibling to another. There will be little chance for stable lifestyles; living arrangements will constantly change. Children will go from school to school, have a harder time making friends, and lack a positive social environment. How can a child develop to their full potential in an environment of constant change, confusion, and self-interest? Sure, there are exceptions. There are children from broken homes who grow up to become faithful believers; after all, anything is possible with God. But statistics show that broken lifestyles often originate in broken homes.

Divorce

While Christians debate the topic of divorce, the Bible is pretty clear about it: God hates divorce, but He permits it because He knows how weak we are. But He only allows it under one circumstance. But first, let's look at the book of Matthew. Chapter 19 seems to best reveal the Bible's definitive position on divorce. In verses 4 through 6, Jesus explains how God made us "male and female" in the beginning. He reasserts the importance of marriage, citing the scripture that says a man will leave his father and mother to unite with his wife. "Therefore," Jesus says, "what God has joined together, let man not separate." Then, in verses 8 through 9, Jesus says, "Moses permitted you to divorce your wives because your hearts were hard...I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery."

Indeed, marital unfaithfulness is the only circumstance by which God will permit divorce. It is important to realize, though, that while God allows divorce under this one condition, He does not approve of it. It is one of the countless sins Jesus paid for on the cross. Another vital issue to consider is the meaning of "marital unfaithfulness." In Greek, it means *porneia*, which is "fornication and all forms of illicit or unlawful sexual intercourse in general." This might include unlawful heterosexual relationships, homosexual practices, incest, and bestiality. It goes beyond mere "marital incompatibility, or disloyalty."

So does an unhappy couple have no choice but to continue living together unhappily? Well, God never said the Christian walk would be easy. Marriage is a reflection of our relationship with God, which is full of its own struggles and hardships. But God asks that we stay strong and continue to believe in Him. He promises everlasting joy if we just stay true to Him. Therefore, our response to those unhappy married couples is to try counseling. They must try to work through it. They can pray together – pray with friends. They must do everything they can to work it out, because they have made the eternal covenant with one another, which was never meant to be broken. Giving up and getting a divorce might seem the easy way out. God never calls us down the easy road. And recent sociological studies on marriage and divorce have shown that eighty-six percent of couples who choose to fix their marriage, rather than end it, are happy five years down the road, while only "22 percent of those who ahead with the divorce happy."

Cohabitation

From a Christian perspective, cohabitation should really seem a no-brainer. It is inappropriate, irresponsible, and can only lead to sinful lifestyles. The practice of cohabitation (non-married couples living together) has grown 850 percent since 1960. As sinful creatures, we are prone to selfish, godless behavior, and the temptation to have sex is severely heightened when couples live together. Cohabitation fosters lack of commitment between partners, and under such

circumstances, sexual relations are more accessible and easier to hide. Our flesh is weak, and we should not subject ourselves to that kind of temptation.

Perverted Partnerships & Adoptions

Of the many issues facing our nation today, the battle over same-sex marriage is one of the gravest, because so many things hinge on its result. Perverted partnerships, meaning same-sex unions or same-sex marriages, pose a great threat to the United States. The stability of our society is at risk. If same-sex marriage is legalized, the younger generation will grow up with a confused and incorrect view of in the institution of marriage. It will completely warp our future. The younger generation will “its understanding of lifelong commitments, emotional bonding, sexual purity, the role of children in a family, and “sanctity” of marriage.” For the very same reasons, perverted adoptions cannot be allowed. How can a child grow up knowing God’s love represented through his or her married parents if they are of the same sex? What does this tell a child about right and wrong, about moral and immoral? Homosexual marriage will spread across the world, because other countries look to America as the leading trendsetter. Children will be impacted most due to the strains of non-traditional family life. Furthermore, same-sex marriage will rob them of the love and nurture only a father *and* a mother can offer. And when we uproot the institution of marriage, we uproot the doctrine of God.

Conclusion

Matters are worse than most realize. In 2001, the U.S. Census Bureau released its findings that the traditional family is dying in America. Traditional family households have dropped below 25 percent, an all-time low in our nation’s history, and the percentage of babies born to unmarried women rose from 3.8 percent, where it was in 1940, to 33 percent.

Marriage and family are the foundations of strong societies. Through both, we come to better understand God’s love as we experience healthy relationships and wholesome lifestyles within a community of believers. We cannot allow these ancient institutions to wither away with time, or our nation will crumble from its base. Every great society that has turned from these God-ordained establishments has fallen into ruin, and America is far from invincible. How can we turn our backs on the good things God has made?

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Religion and Morality in the Same-Sex Marriage Debate

JULY 25, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, INTER-FAITH, INTERFAITH, MANHOOD, MOTHERHOOD, SAME-SEX MARRIAGE, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Abstract : Some same-sex marriage activists might wish to exclude certain moral and religious viewpoints from the same-sex marriage debate. Evidence shows, however, that religion and moral argumentation are often harnessed in support of same-sex marriage. People of all faiths or no faith at all should be free to participate in the marriage debate and bring moral viewpoints to bear on the issues.

Developments in the same-sex marriage debate have focused new attention on the place of religion and morality in shaping the legal definition of marriage. For example, after voters passed Proposition 8, the California marriage amendment, the Church of Jesus Christ of Latter-day Saints was subjected to heavy criticism and based on its support for the measure. Now, in a federal lawsuit challenging Proposition 8, one issue is whether evidence of religious support for Proposition 8 somehow renders the measure suspect.

Three understandings should form the basis of any discussion about the place of religion and morality in the same-sex marriage debate. First, though some people who defend marriage are personally religious or have religious motivations, support for marriage as the union of husband and wife does not require belief in the religious teachings of any particular faith. Second, many people, including some professional gay-rights activists, enthusiastically mix religion with law and politics in support of same-sex marriage. Third, the question of how marriage should be defined in law raises inescapable moral considerations that should be confronted directly.

Many Arguments for Marriage as the Union of Husband and Wife Are Not Religious in Nature

Some proponents of same-sex marriage have suggested that religion is the primary obstacle to redefining marriage to include homosexual unions. “Religion is the chief obstacle for gay and lesbian political progress,” testifies one expert. Says one activist, “There’s no road to success that doesn’t go through religion-based homophobia.” According to the American Civil Liberties Union, “The primary opposition to same-sex marriage appears to be theologically based—the claim that God doesn’t like it.”

It might be true, of course, that many people who defend marriage are personally religious or act in part from a religious motivation to promote the common good. But support for marriage does

not require belief in the religious teachings of any particular faith.

Many arguments for marriage focus on it as a natural, pre-political social institution intrinsically connected to the vital public interest in the begetting and raising of children. “Across history and cultures,” reports marriage scholar David Blankenhorn, “marriage’s *single most fundamental idea* is that every child needs a mother and a father. Changing marriage to accommodate same-sex couples,” argues Blankenhorn, “would nullify this principle in culture and in law.”

It is precisely the connection between marriage, on the one hand, and the begetting and raising of children, on the other hand, that makes marriage, as the Supreme Court wrote in *Loving v. Virginia*, “fundamental to our very existence and survival.” This connection is also why race is not relevant to marriage but gender is. With procreation, the most important public purpose of marriage remains uniting men and women in a “formal partnership” that will last through “the prolonged period of dependency of a human child.”

The intergenerational and long-term benefits of marriage to society are profound and irreplaceable. The public has a strong interest in using law and policy to recognize, affirm, support, solidify, encourage, strengthen, and defend marriage as the cornerstone of the family and the building block of society.

To say these arguments for marriage are not religious in nature is not to disparage the important place of faith and morality in public life or the higher law foundation of moral truth. This nation was founded on truths said to be “self-evident, according to ‘the Laws of Nature and Nature’s God,’” and concepts like inalienable rights have meaning only in reference to a higher law that binds even the state. The point is merely that, using the light of reason and evidence from the world around them, people of good will can support the traditional understanding of marriage without accepting the religious teachings of any particular faith.

Religion Harnessed to Support Same-Sex Marriage

If religion is viewed as the primary obstacle to making same-sex marriage a reality in law, it should be no surprise if some activists wish to exclude certain religious viewpoints from the same-sex marriage debate. One activist expressed this view quite plainly in explaining why he sponsored an advertisement exploiting anti-Mormon bigotry. “I’m not intending it to harm the religion,” this activist said. “I think they do wonderful things. . . . My single goal is to get them out of the same-sex marriage business and back to helping hurricane victims.”

Evidence shows, however, that religion is often harnessed in support of same-sex marriage. In California, for example, a wide range of religious institutions supported same-sex marriage legislation that was vetoed by Governor Schwarzenegger.

Similarly, there was significant religiously based political opposition to Proposition 8, the marriage amendment California voters passed in 2008. Religious institutions and leaders that support same-sex marriage in California contributed money, resources, and support to No on Prop 8 efforts and urged citizens to oppose Proposition 8. In one event over a hundred “multi-faith leaders,” including “rabbis, ministers, pastors, priests and priestesses,” stood on the steps of the San Francisco City Hall and “proclaim their opposition to California’s Proposition 8.”

Many religious institutions and leaders favoring same-sex marriage also actively engage in judicial processes. In a state court lawsuit claiming a right to same-sex marriage under the California constitution, representatives from a wide range of religious and faith organizations supported an “interfaith ‘friend of the court’ brief” that was signed by hundreds of “religious associations, churches, synagogues, sanghas, ministers, and rabbis across California and the nation.” In a legal challenge against Proposition 8 “nearly one thousand faith communities and faith leaders with constituents in California” supported a brief favoring same-sex marriage.

These examples do not exhaust the possible illustrations of how religion has been mixed with law and politics to oppose measures like Proposition 8 and support the cause of same-sex marriage more generally. Many additional instances can be identified in California and elsewhere.

Far from disclaiming religious support for same-sex marriage, professional gay-rights activists welcome and encourage it. The National Religious Leadership Roundtable, which supported the multi-faith event on the steps of the San Francisco City Hall described above, is convened by the National Gay and Lesbian Task Force. On its website Lambda Legal posts statements from “faith supporters” of same-sex marriage. Harry Knox, Director of the Human Rights Campaign’s Religion and Faith Program and a member of President Obama’s Advisory Council on Faith-based and Neighborhood Partnerships, has traveled to California to help “mobilize clergy and people of faith for marriage equality.”

As a general principle, the robust participation of religious people and institutions in public life is good for this nation. President George Washington described religion and morality as the “great Pillars of human happiness,” the “firmest props of the duties of Men and citizens,” and “indispensable supports” of “all the dispositions and habits which lead to political prosperity.” President Washington also had the insight to warn that Americans should indulge only with caution the supposition that “morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure,” he said, “reason and experience both forbid us to expect that National morality can prevail in exclusion of religious principle.”

More pragmatically, everyone has a worldview and everyone inevitably brings that worldview to bear on issues of public policy, including marriage. Therefore, as Barack Obama stated when he was still a U.S. Senator, “ecularists are wrong when they ask believers to leave their religion at the

door before entering into the public square.... o say that men and women should not inject their 'personal morality' into public policy debates is a practical absurdity. Our law is by definition a codification of morality”

Advocates on both sides of the marriage debate should respect the reasoned participation in that debate of people of all faiths and no faith at all.

Defining Marriage in Law Involves Moral Considerations

Some activists might prefer to frame arguments for same-sex marriage in terms of state neutrality and formal legal equality, but the question of how society recognizes marriage through its laws and policies raises inescapable moral considerations. In the words of President Obama, “Our law is by definition a codification of morality” and, as the U.S. Supreme Court asserted long ago, marriage has “more to do with the morals and civilization of a people than any other institution.”

A growing chorus of scholars who support same-sex marriage recognize that it is impossible to have a “fruitful discussion” of same-sex marriage “without engaging the normative questions.” According to Yale Law Professor William Eskridge, for example, “Opponents and supporters of same-sex marriage both realize that the legal debate is strongly connected to the larger normative debate. What is at stake is not just technical legal equality, but fundamental *social norms* and *public values* in the United States.”

Georgetown Law Professor Chai Feldblum, who recently was appointed by President Obama to serve as a Commissioner on the U.S. Equal Employment Opportunity Commission, sees in the movement for same-sex marriage an opportunity “to make the case for” the “normative moral equivalence” of “gay and heterosexual sex”—an argument, Professor Feldblum observes, “that is hardly ever heard in political circles.” Professor Feldblum has even created what she calls “The Moral Values Project” to promote this argument.

Rutgers Law Professor Carlos Ball believes that the struggle for “societal acceptance” of same-sex relationships entails a “frontal attack” on the “deeply held views of many Americans regarding the (im)morality of homosexuality.” It is “impossible,” Professor Ball writes, “to grapple with the complexities of the issue by simply asking for equality and state-neutrality and for protection against discrimination.”

Recently, a group of professors favoring same-sex marriage published an entire book on the topic of morality, religion, and same-sex marriage. The authors, who include Professors Feldblum and Ball, believe that “current advocates for gay rights are not really engaging their opponents unless they are engaged with the moral nature of their opponents’ views and arguments.” This book self-consciously engages “the moral questions” that often arise in connection with issues like same-sex marriage and argues that “the moral case” favors outcomes like the legalization of same-sex marriage.

These law professors are not the only advocates prepared to advance moral arguments for same-sex marriage. When political activists assert that not allowing two people of the same sex to marry is “wrong,” allude to the “long arc of justice,” or invoke concepts of “human rights,” they too make arguments of a moral nature.

At some level all legal and policy issues involve a moral dimension, and activists and lawmakers who take liberal and progressive political positions often have no problem using morally charged language to support those political positions on issues as diverse as capital punishment, environmentalism, and health care. Problems of fundamental fairness arise, however, when parties who use moral argumentation to support their own position suggest that opposing parties should not do the same thing.

Whether to recognize same-sex marriage in law involves inescapable moral considerations. Parties on both sides of the issue should be free to bring their moral viewpoints to bear on the issues involved.

Conclusion

Religion and morality occupy a vital place in the public life of this country and the question of marriage is one of the most important and contested public issues of the time. It is neither surprising nor alarming if parties on both sides of the marriage debate seek to use moral argumentation and enlist the support of religious figures and institutions. Attempts to suppress the open expression of a diversity of viewpoints on the issue of marriage should be strongly resisted.

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Married Fathers: America's Greatest Weapon Against Child Poverty

JULY 25, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

The mainstream media, liberal politicians, activists, and academia bewail child poverty in the U.S. But in these ritual lamentations, one key fact remains hidden: The principal cause of child poverty in the U.S. is the absence of married fathers in the home.

According to the U.S Census, the poverty rate in 2008 for single parents with children was 35.6 percent. The rate for married couples with children was 6.4 percent. Being raised in a married family reduces a child's probability of living in poverty by about 80 percent.

True, some of this difference in poverty is due to the fact that single parents tend to have less education than married couples. But even when married couples are compared to single parents with the same education level, the married poverty rate will still be about 70 percent lower.

Marriage is a powerful weapon in fighting poverty. In fact, being married has the same effect in reducing poverty as adding five to six years to a parent's education level.

A Two-Caste Society

Unfortunately, marriage is rapidly declining in American society. When President Lyndon Johnson launched the War on Poverty in 1963, 93 percent of American children were born to married parents. Today the number has dropped to 59 percent.

In 2008, 1.7 million children were born outside marriage. As noted, most of these births occurred to women who will have the hardest time going it alone as parents: young adult women with a high school degree or less. College-educated women rarely have children outside marriage.

The U.S. is steadily separating into a two-caste system, with marriage and education as the dividing line. In the high-income third of the population, children are raised by married parents with a college education; in the bottom-income third, children are raised by single parents with a high school degree or less. Single parents now comprise 70 percent of all poor families with children. Last year, government provided over \$300 billion in means-tested welfare aid to single parents.

(For more graphical representations of the connection between unwed childbearing and poverty, see “Marriage and Poverty in the U.S.: By the Numbers,” at http://thf_media.s3.amazonaws.com/2010/pdf/wm2934_bythenumbers.pdf.)

The Lifelong Effects of Fathers

The positive effects of married fathers are not limited to income alone. Children raised by married parents have substantially better life outcomes compared to similar children raised in single-parent homes. When compared to children in intact married homes, children raised by single parents are more likely to have emotional and behavioral problems; be physically abused; smoke, drink, and use drugs; be aggressive; engage in violent, delinquent, and criminal behavior; have poor school performance; be expelled from school; and drop out of high school. Many of these negative outcomes are associated with the higher poverty rates of single mothers. But, in many cases, the improvements in child well-being associated with marriage persist even after adjusting for differences in family income. This indicates that the father brings more to his home than just a paycheck.

The effect of married fathers on child outcomes can be quite pronounced. For example, examination of families with the same race and same parental education shows that, when compared to intact married families, children from single-parent homes are:

- More than twice as likely to be arrested for a juvenile crime;
- Twice as likely to be treated for emotional and behavioral problems;
- Roughly twice as likely to be suspended or expelled from school; and
- A third more likely to drop out before completing high school.

The effects of being raised in a single-parent home continue into adulthood. Comparing families of the same race and similar incomes, children from broken and single-parent homes are three times more likely to end up in jail by the time they reach age 30 than are children raised in intact married families. Compared to girls raised in similar married families, girls from single-parent homes are more than twice as likely to have a child without being married, thereby repeating the negative cycle for another generation.

Finally, the decline of marriage generates poverty in future generations. Children living in single parent homes are 50 percent more likely to experience poverty as adults when compared to children from intact married homes. This intergenerational poverty effect persists even after adjusting for the original differences in family income and poverty during childhood.

The Left’s Misdiagnosis

Marriage matters. But mentioning the bond between marriage and lower poverty violates the protocols of political correctness. Thus, the main cause of child poverty remains hidden from

public view. And even when the Left reluctantly mentions the decline of marriage in low-income communities, most of what they say about it is untrue. For example,

- Liberals insist that poor women become pregnant outside marriage because they lack knowledge about, and access to, birth control. In fact, virtually no non-marital pregnancies in low-income communities occur for that reason.
- Liberals insist that the main problem in low-income communities is “teen pregnancy.” In fact, only 8 percent of all out-of-wedlock births occur to teens under 18; most occur to young adult women in their 20s.
- Liberals insist that most out-of-wedlock pregnancies and births are accidental. In fact, most women who give birth out of wedlock strongly desire children. Their pregnancies are partially intended or at least not seriously avoided.

The Left also argues that poor single mothers do not marry because the fathers of their children lack jobs, income, and are largely “non-marriageable.” This also is untrue: Nearly all non-married fathers are employed at the time their children are born. Most have higher earnings than the mothers. In fact, if poor single mothers were married to the actual fathers of their children, two-thirds would immediately be lifted out of poverty.

Finally, the Left argues that poor mothers and fathers are uninterested in marriage. Research by Harvard sociologist Kathryn Edin shows the opposite. Low-income men and women greatly value marriage and aspire to be married. However, they no longer believe it is important to be married before having children. They idealize marriage, viewing it the same way the upper middle class might view a trip to Paris: an event that would be wonderful in the future but is not necessary or important at the present time. While the upper middle class get married first and then have children, the poor follow the opposite path; they have children first and then look for suitable partner to help raise them.

Edin’s research shows that most poor single mothers have traditional life goals. They want a house in the suburbs, two kids, a husband, a minivan, and a dog. But they fail to understand the importance of marriage to achieving these goals. They see marriage as a symbolic ceremony that should occur in middle age, a celebration of one’s successful entry into the middle class. They do not appreciate that for most families in the middle class, marriage is a necessary pathway to financial stability and prosperity, rather than a symbolic event that comes after prosperity is achieved.

What Government Should—and Should Not—Do

To reinvigorate marriage in lower-income communities, government could provide factual information on the role of healthy marriages in reducing poverty and improving child well-being. It could explain why it is important to develop a stable marital relationship before bringing

children into the world. It could teach skills for selecting potential life partners and building stable relationships.

But nothing could be farther from actual government practice. In social service agencies, welfare offices, schools, and popular culture in low-income communities across America, one finds deafening silence on the topic of marriage. The welfare system actively penalizes low-income couples who do marry.

The gag rule about marriage is nothing new. At the beginning of the War on Poverty, a young Daniel Patrick Moynihan (later Ambassador to the United Nations and Senator from New York), serving in the Administration of President Lyndon Johnson, wrote a seminal report on the negative effects of declining marriage among blacks. The Left exploded, excoriating Moynihan and insisting that the erosion of marriage was either unimportant or benign.

Four decades later, Moynihan's predictions have been vindicated. The erosion of marriage has spread to whites and Hispanics with devastating results. But the taboo on discussing the link between poverty and the disappearance of husbands remains as firm as it was four decades ago.

Historically, the Left has been indifferent or hostile to marriage. For decades, feminists actually taught that marriage harmed women psychologically and economically. While few would accept those ideas literally anymore, an instinctive hostility to marriage remains imprinted on the synapses of most liberal academics. In most faculty lounges, enthusiasm for marriage would be quite gauche.

For most on the Left, marriage is, at best, an antiquated institution, a red-state superstition. From this viewpoint, the real task is to expand government subsidies as a post-marriage society is built. Given this backdrop, it is not surprising that the Obama Administration seeks to abolish the one existing government program aimed at strengthening marriage in low-income communities: the miniscule Healthy Marriage Initiative operated through the Department of Health and Human Services.

Marriage: The Antidote to Poverty

Despite the politically correct gag rule, marriage remains America's strongest anti-poverty weapon. Unfortunately, marriage continues to decline. As husbands disappear from the home, poverty and welfare dependence will increase. Children and parents will suffer as a result.

Since the decline of marriage is the principal cause of child poverty and welfare dependence in the U.S., and since the poor aspire to healthy marriage but lack the norms, understanding, and skills to achieve it, it would seem reasonable for government to take steps to strengthen marriage. In particular, clarifying the severe shortcomings of the "child first, marriage later" philosophy to potential parents in lower-income communities would seem to be a priority.

To reduce poverty in America, policymakers should enact policies that encourage people to form and maintain healthy marriage and delay childbearing until they are married and economically stable. Marriage is highly beneficial to children, adults, and society. It needs to be encouraged and strengthened, not ignored and undermined.

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Five Essentials for a Thriving Marriage

MAY 31, 2010

CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

Posted May 31, 2010

Source: [**Family Life**](#)

1. Be thankful for your spouse.

The demands of life, family, and work can cloud your attitude toward the one you chose to accompany you through life. Thanking God often for your spouse is a practical way to focus on what is good and admirable about him or her. It is helpful to occasionally reflect on the early days and recall what attracted you, what made you pledge your life and love to each other, and be thankful.

2. Practice communicating from the heart.

It is vital to communicate authentically in both the good and the difficult times of marriage. As you grow together, you will learn more about the how and when of communicating well with your spouse, so pay attention to what works and what doesn't. Transparent conversation where each of you risks revealing your deepest thoughts, ideas, fears, hopes, and dreams creates the strong foundation of a lasting marriage.

3. Be intimate.

From relational intimacy springs sexual intimacy. The safety of being known and still being accepted—in spite of our flaws—finds its expression in marriage through sex. It is a gift to married couples from God. Relational and sexual intimacy keeps a marriage from deteriorating into little more than a legally arranged partnership. Remember, it takes time and attentiveness to nurture this kind of relationship.

4. Practice the power of forgiveness.

Because we are broken, imperfect human beings, we will fail our spouse repeatedly. We will focus on flaws, cease to communicate, and offend each other without trying. All of this demands a steady supply of forgiveness. There is great power in forgiveness; it says, "The fight is over and I will not try to punish you." Failing marriages can be revived by forgiveness; healthy marriages are sustained by it.

5. Be teachable.

Marriages are always a work in progress. Each spouse is changing and developing, which means there are new things to learn at every age. Sometimes marriages run into problems that need the help of a third party. If this happens in your marriage, find someone who will work in support of your marriage, not just agree with your grievances. Make sure this person is committed to both Christ and the two of you.

Our prayer for you: As you break from the noise of your day to reflect on the ways God is blessing you through the life of your spouse, we pray that your heart will be filled with gratitude for this gift He has given—someone to love and to be loved by—fashioned by the Creator especially for you.

We pray God will show you ways to express your heart openly to your spouse so the two of you will grow even closer. We pray that you will enjoy intimacy of soul and body and that your passion becomes fuller and deeper each day.

We pray that the love in your marriage will be so real, so vibrant, so lasting that all who see it will know God gave this love to you.

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What's Wrong with Letting Same-Sex Couples Legally "Marry?"

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CATEGORIES: GOD ORDAINED FAMILY

TAGS: FATHERHOOD, GOD ORDAINED FAMILY, MANHOOD, MOTHERHOOD, TRADITIONAL FAMILY VALUES, TRADITIONAL MARRIAGE, WOMANHOOD

From the Family Research Council

What's wrong with letting same-sex couples legally "marry?"

There are two key reasons why the legal rights, benefits, and responsibilities of civil marriage should not be extended to same-sex couples.

The first is that homosexual relationships are not marriage. That is, they simply do not fit the minimum necessary condition for a marriage to exist—namely, the union of a man and a woman.

The second is that homosexual relationships are harmful. Not only do they not provide the same benefits to society as heterosexual marriages, but their consequences are far more negative than positive.

Either argument, standing alone, is sufficient to reject the claim that same-sex unions should be granted the legal status of marriage.

Let's look at the first argument. Isn't marriage whatever the law says it is?

No. Marriage is not a creation of the law. Marriage is a fundamental human institution that predates the law and the Constitution. At its heart, it is an anthropological and sociological reality, not a legal one. Laws relating to marriage merely recognize and regulate an institution that already exists.

But isn't marriage just a way of recognizing people who love each other and want to spend their lives together?

If love and companionship were sufficient to define marriage, then there would be no reason to deny "marriage" to unions of a child and an adult, or an adult child and his or her aging parent, or to roommates who have no sexual relationship, or to groups rather than couples. Love and companionship are usually considered integral to marriage in our culture, but they are not sufficient to define it as an institution.

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