Spiritual Faithfulness to Our Gender, Part 2

By Judy TenElshof

Speaker 1:

Two of them are the lecture series. Now if you look at one of them it says September 27 to
November 15 1999 - that was last year's lecture series. Those tapes are still available if you wish
with Dallas Willard, J.P. Moreland, James Houston. I spoke on the dark night of the soul and
Judy had spoken as well. You can look through those and again they're available if you want.
There's seven dollars for the whole lecture or 350 for tapes. You can either give those to us or on
your own you can take them over to the media center in the library and they'll reproduce them for
you you can just pay them and or you can mail this in they'll do the same. And then we have this
year's lecture series as well. They'll all be taped. What I want to do is I just want to take about
three minutes, four minutes or something like that to go over the next one. And that's the Institute
for Spiritual Formation if you just take out that sheet. I just want to share with you briefly what
this is this is the vision is this. Does everyone have one of those seven have. Yes. Anybody need
one? OK yeah just devie a couple. How many you need a sheet on the institute? OK.

The vision is this and it began about four years ago between Talbot and Rosemead School of
Psychology is to raise up a generation of Christian leaders both professional and lay strive to
know themselves honestly and openly before God and one another who cultivate intimacy with and obedience to the indwelling Christ and in turn mentor and men's souls by the power of the spirit. It's really going to be a school of spiritual formation and spiritual direction - an opportunity to experience with faculty growing in Christ together where everything is designed for that and then to be spiritual mentors. The character the program it's going to be the apprentice model. Talbot School of Theology and rose means school of psychology it by all are joining together to offer the Master of Arts program in Spiritual Formation and Soul Care for fall of 2002.

The goal ultimately is to offer the PhD program in this but it's going to be along the lines of an apprentice model and I just think of three elements there just so that you have a sense of the program because we're hoping that maybe from the lecture series God would raise up individuals who maybe are interested in this - who would who feel called to grow in this way together with others and maybe called to up to minister in a peculiar way to the church as a spiritual director or mentor. Three objectives.

The first is the theoretical objective and our goal is to understand in all the classes the relational and personal dynamics of the human soul and we've been talking about those tonight even especially people like Judy will teach in the institute or Nancy of all psychologists to understand what are the dynamics of the soul and our own history that has moved us for good or for bad.
where we are but also in this is particularly my interest the dynamics of the Holy Spirit working within the soul in light of personal experience, Christian theology the whole history of spiritual formation and the history of soul care plus all the other disciplines. We want to use artists - people who are studying literature. We have some on campus who's real heart is to study the spirituality of Tolstoy and Dostoyevsky and how they have helped us understand the nature of soul and growth. But but we believe that there's an objective content of the soul and of the Ministry of the spirit that we can study and examine in a way that again I didn't experience when I was going to undergraduate Bible and seminary. There just wasn't that opportunity. We studied it from the text but then we didn't examine how does that work. Now in the human soul that's a major that's a big element.

The second, and this is probably the major one, is the personal experience all relational objective: to build a community of scholars and students that are committed full time or part time. We're thinking of part time in the evening we're thinking of a certificate program as well but but time where together and on their own they're going to be given full time to cultivating the soul in relation to God in word in prayer, the spiritual disciplines along with required personal experiences and weekend retreats, three week retreats. There's gonna be an extended rather intensive retreat and required outside spiritual direction and psychotherapy. So the students will be throughout the courses being taught about the spiritual disciplines practicing together with faculty practicing them throughout their own life. And then beginning to engage in their own psychotherapy going to therapy going to spiritual direction beginning to look at the internal life their history and how the spirit's working in your life.
The last goal is the ministerial training objective; this is kind of the Apprentice element as well. It's to provide graduate students with coursework, practical experiences, and supervision and doing spiritual mentoring; doing guided retreats for others in either a church or university context. We're gonna be creating Bible a center for spiritual renewal - it's like a a counselling centre and here the goal is to train spiritual directors as they're getting their own spiritual direction - meaning someone who's going to help them cooperate with the Ministry of the spirit in their life - what God is doing in their life - they're now going to turn around and do that with our Biola students. And so we're going to train in the master's program students to be spiritual directors of our undergraduates and we as the faculty who've been through other programs will help supervise and train students to do this.

So this program is really it's a bringing together of two schools that is the kind of in my mind unconsciously longed to come together the school of psychology and the school of theology; to develop a place to really explore the internal life. If any of you are interested in that talk to me. And next time when we have Dallas Willard I'll probably pass around a sheet of those who who wish to be kept updated on the status of the program and materials as we develop them now over the next year or so.
OK let's come back to the material on gender. It was really a kind of powerful experience for me to hear Judy share that. I wrote the stuff on women from a male's you know as a male looking at the text, having a literally whole little knowledge of Gretta and a little knowledge of woman but I'm not a woman and so I can't experience that as a woman. I can only experience it as a man looking on and it was actually quite powerful for me to see a woman kind of embracing that look. Let's go on in these traits and we're going to be brief. We only have really about 40 minutes. We want to leave a little bit of room for questions here. So I'm going to be brief and cryptic. I'm not especially I'm not going to give all the biblical data that's part of this chapter and part of the book in fact my chapter when I wrote this they said well just go at it. And so I did and I wrote 110 page chapter. And "Uh, John this is not possible you cannot write 110 pages that's the size of the book." OK. So we edited it down to your 40 or so. And so I had to edit a lot of the Biblical material out because the other chapters actually covered a fair amount of that but but nevertheless. So I'm just gonna give little parts and snippets to give a taste. So the first trait under man is witness if you're kind of following in a dialogue in a diagram.

The first one is man as what I would call Representative Ruler; man as Representative Ruler. Man's fundamental manner of demonstrating his with-ness toward the Earth is in his capacity to be the Representative Ruler of the earth. As representative - and that's kind of the underline as representative - because they they rule together but it looks like from the texts from many indications he's going to be the representative ruler. As representative authority man has the
capacity to rule by his actions, to make something his own by creating it and then to enjoy it by possessing it. These functions are evident in the creation account in which man was created first he exercised his authority over the animals by naming them without the woman's help and he exercised his authority over the woman by even giving her her name: Eve.

Paul concurs with this analogically in his employing the creation account as evidence for the assertion that man and not woman is to exercise authority in the church as an elder, as a teacher, on account that man was created first. This is second Timothy 2. Being created first of course is not the cause for his representative position in mankind. Just because he was created first doesn't make him that. But being created first is just the result of having a certain nature created to be the representative authority on the earth. The scripture also portrays man man's representative authority in creation as being the head of the woman and the glory of God. Paul asserts that man - this is in 1 Corinthians. By the way, I would just encourage you that text in 1 Corinthians 11 that that is just such a central text of understanding male/female in the context of in the church because it's not in in marriage that he's referring to these things, but Paul assert asserts here that man is the head of woman as Christ is the head of man and God is the head of Christ. Similarly man and not woman is the image and glory of God but woman is the glory of man.

The concept of being the glory carries with it a sense of weightiness, a weightiness of character self-expression. Thus man is the exemplar of God's Self-Expression of his weighty character and
it's interesting it says woman is the glory of man. Woman is in part to be an expression of who man is. Woman is, by her glory she expresses man's glory; she expresses something of what he is about and this can only happen in relationship. Woman can only express that in relationship to man. It's important to note that these strong comments are not made in a marital context but our universalized for the church. Paul reiterates this elsewhere in the New Testament regarding man being the head of the home etc etc. The head of the church you can look at the book for texts on that.

I want to move to the vice propensity. It looks to me like in the scriptures man is given this he's made this way to be the representative authority - that is somehow he represents in rulership and authority to the earth in a way that woman doesn't. But I say here the vice propensity of man's representative ruling in the fall has to do with his drive to find his identity in ruling and in dominating the earth apart from embracing the female and the nurturing element. Man's - and you just see this throughout history - man's relational passivity produces in him a general inattention to leadership in the family and leadership in social justice and society which become feminine affairs. You see this in studying in the history of ideas how men are. They're so powerful even in theology and in the church and in IBM and Xerox. And then they go home they just go limp. "Oh whatever you want to do" because they're not finding their identity needs in cleaving. They're not finding their identity needs in being the representative authority as it relates to those things that won't necessarily meet that identity need and that's what the home, with the wife with the children, with social justice.
The result is the building of better air conditioners at the expense of spousal love, justice, and benevolence. The city of Lamarck and Genesis 4 is just such an illustration of an individual who's engaging in polygamy right Lamarck is the kind of the mayor or the governor of the city the first city raised up against God. He's engaging in polygamy polygamy as a way to emotionally distance yourself from the woman but it's also a place of violence, pride, and relational distortion. But on the other hand there may also may be the man who abdicates this representative ruling altogether and gives it to another woman or some other man. This is the man who is so faint hearted does not want to take responsibility for being the representative ruler. He's not crushing. He might be very soft and sensitive but he doesn't want to be responsible. It's too much of a hassle to his life and his need for comfort. As a result this male goes into hiding behind perhaps his contempt, his criticism, or his penchant to recreate away way his life.

TenElshof:

And yes we were created to rule together. And so we are fully a ruler too. But what John calls a Relational Ruler as a woman. A Relational Ruler as a woman. I like to think of it whenever I read relational ruler somehow, it's not I've known that that is what the female gender is for a long time. But I always like to call it we are the Guardians of Relationship. And it just has a little bit different connotation for me because I think we are the ones who are more interconnected in our brain and because of that we intuitively feel things in relationship easier than a man does. And so
we, um, that rationality is a real important part of what it means to be a woman. Woman rules particularly in terms of her nurturing and relational strengths and capabilities - a nurturer of the earth her pre-Fall work was to bear children and help her husband rule in the context of his loving embrace.

This idea of completing or helping carries with it some sense of tending to, caring for, nurturing, or bringing about what was missing so that he will be informed relationally by her enabling him to rule in complete personhood: male with female. It is so easy for men to forget about relationships and get caught up in things and get focused in a particular way. And that is because of the way they were made. And that's why it's so important for a woman to be guardians of the fact that relationship has to be taken into account.

Whether that means in our marriage with the children with with the church and community. I really, um, this has never been researched but I really believe our churches are where they are today without community and they have gone into mega and bigger and and more powerful and on TV and all those kind of things because there hasn't been the guardian of relationship within the leadership of the church. We don't have. They don't have any input on what it means to be thinking in terms of relationship. Now the saying is what they could get it in their home at home but they need to be feeding that into the church too so women have to be there to to feed that relational guardianship into the church.
So I think this has a lot of consequences if we try to do things on our own. Now when I say leadership in the church I'm not talking about elder and I'm not talking about head pastor but I am talking about leadership. I do think that the Bible speaks very clearly and we're gonna get into there with more traits if we get there. Otherwise you have to buy the book, I don't know what to tell yah [laughing].

Yes but I just want to make it clear here and tell what, you know, as we get there because I really don't believe that I am the truth teller. I do not carry the weight to the responsibility of the authority of carrying out the truth in the church. I think that's a man's responsibility. I think it's on his shoulders and I think that.

But I do think we do have a responsibility and so and primarily that falls in the area of of guarding and ruling in relationship. There's a number of Biblical texts pointing to this nurturing quality of woman so much so that it is almost a background assumption in the Bible. In the first place God likens himself to a woman with nurturing love in Isaiah 49. God's love is compared to that of a woman's tender love for her child that she has breastfed. In I say a 66 God cares for his people as a woman comforting her son. Jesus himself says that he loved Israel and often wanted
to gather her to himself as a mother hen gathers in chicks. In each of these adult attributions of the feminine mother love to God, the metaphor signifies nurturing, tender care, and love. Those are all qualities of God that God has in the feminine and that's why it's so important that the female is reflected alongside in unity with the male in all that we do so that we see the fullness of God's image when it's reflected to the world.

Paul the Apostle reiterates this nurturing quality of the woman. Older women are to encourage the younger women in this familiar - family I can never say that word - and nurturing role to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands so that the word of God won't be dishonored. So key. No one can teach another woman but a woman - how to love! Because they have the same relational qualities in them. As I mean, an older woman has the same you know the other woman has those same relational qualities. A man can't teach her that.

And that's why they say women need to teach the younger women. That doesn't mean that that's the only people we can teach. Okay. But he, I think he was being very careful to say that we're the only ones that really know what that family nurturing love is. In our bodies God gave us the ability to be nurturing. It's just a part of who we are. It is interesting to note that the woman's relational familiar drive correlates to the troubles she encounters in the curse. Did you ever think of that? Her problems are relational in nature with respect to her husband and bearing children.
She's going to have pain and bearing children and she's going to struggle with her husband. 
Whereas man man confronts troubles particularly with respect to ruling and working the earth. 
And so again even in the curse we it is reflected what what our actual gender specific traits are. 

Now the temptation or the vice propensity in this whole area of relationship her temptation is that 
her relational drive will find expression outside the good of man in God - particularly in the case 
where the man does not relational embrace her. And so again instead of using it for the good of 
man, her relational qualities, she'll use it for the good of herself and again that sense of putting 
herself up there where she is doing things selfishly instead of selflessly. She will still tend to be 
relational in general whether it is in trying to get her relational needs met from her husband 
children friends worker from what ever cause to give to which she gives herself. In this case her 
relationality is not tempered and made morally strong by healthfully living for the benefit of 
others and God. 

When you use your relationship for others you know even in the first commandment that God 
gave us: To love God with all your heart and then what? Love your neighbor as yourself. That 
sense of reaching out to others - such a primary command by God. Everything that we are in our 
nature needs to be to reach out for others and women primarily do that for others. And I think if 
you read some of the accounts of missionaries and so some of the women who have reached out 
for others and then have even been criticized for doing it but that sense of that real need inside of
them to do for others is really a part of who they are. Again there can also be the woman who has
been so hurt or rejected by others that she is tempted to repress her relational and nurturing drive
altogether.

I really believe that the relational nurturing drive is in every female.

If that's not a part of who you are then maybe somehow you have suffered some real injury in
terms of relationship and are afraid to allow that drive to come out in the open to be able to use -
it to be used in in relationship to the other. The result of that is to slow development and it sort of
becomes a - he calls it a mono-gendered culture at work home and in the church. But it really is a
place without any warmth. You know when we don't bring what we can in our very nature to the
church, to the home, to society, then society in the home and the church are going to be warmer
places. Also if we cut off what is really ours in relationality the world will be a colder place
because we will be more like man than we will be like woman. And so we will repress then that
relationality inside of us that that part of us - that wants to be nurturing because maybe we want
the status or maybe we want to be in a position that we really long to be in. But it's maybe not
where God has taken us yet.
Instead of getting there through the embrace of a man by being what a female needs to be and walking in unity we try to force our way by repressing what is feminine inside of us. The last 10 years that I've taught at Talbot I've primarily been working with men. And my my deepest prayer is that I don't lose my femininity. They're beginning to embrace more women. But primarily I'm surrounded with men the majority of time and I I watch them present I watch them teach and I can remember the very first class I taught with Dr. Solcie on this subject and men and women in ministry and he asked me - he said I really think we need to begin to teach that with male and female because before that two men were teaching it [audience laughter].

And so it just shows you, you know how change happens. And so he came to me and he said would you teach this with me. And I was pretty intimidated. He is our leading distinguished theologian and, um, and so I thought OK if I'm going to do this I'm going to have to on my very first lecture be feminine. I'm going to have to do something highly relational that he would never do because if I don't do it in the first session I will be caught up in being like him the rest of the time and I'll always be nervous because I won't be myself. I'll be like him instead. And so when he called me for the first session he said "Judy do you want to start?" And I said "No, why did you take the first hour I'll take the second hour" and he said "well, this is what I'm going to lecture on". And I said "that sounds great". And he says "what are you going to do?" and I said "Well, I think I'm going to take them through an experience" and he said "Oh". [laughter] And, and he didn't ask. I was so glad he didn't ask me what it was gonna be.
And and so we went into class in the second hour I said "I want everybody close their eyes and just to relax and I want you to just imagine being born the opposite gender" and I took them through the developmental journey, "what would your parents thought of you?" And you know "What was it like in puberty and what was it like dating and then you know all these things and then finally I said Would you be here?" and when we are all done I said now why didn't you Doctor Solcie get up and take all the responses from the female of what it was like to be male and I'll take the responses from the male what it was like to be female and so and then write him on the board and he says "before we even get started I need to tell you I would not be here". And that was the beginning of our journey of teaching this and what it made me do is it freed me up to stay feminine.

I can do what God has gifted me to do and he can do what God has gifted him to do. And together we are presenting the complement even as we teach and we get that that said to us every semester we teach that so much represent the complement because we've been faithful to be who we are. And that is difficult when you're surrounded by the opposite gender. It takes a lot of risk and for a man who's in a home with all women it's going to be a risk to stand up and take the authority in your home. And for a woman who's mostly has males in the home it's gonna be a risk to be a female. And so I'll let John go on with the next trait.

Speaker 1:
The next trait as we just kind of go down the list for man is what we call man as Responsible/Sacrificial Worker. Man as responsible sacrificial worker. Man's relational capacity for witness is expressed ergonomically that is with respect to work in his being the responsible sacrificial worker of the earth. This dimension of his nature is grounded in being created as representative head who is responsible for ruling him subduing the Earth while embracing the woman. Initially however he embraces his task of responsible rule even prior to the creation of woman. He is supposed to name the animals he's supposed to already be responsible in doing this work. He's characterized as responsible worker of the earth insofar as the curse mainly affects him in the toil of the earth right. Remember when he gets the curse it it hits him right into cursed is the ground because of you - in now toil you shall work in the face of your brow.

It's a hard life now and man is hit at that place of his work. Woman is cursed in familial relations in Genesis 3. Man is also responsible as the sacrificial worker. It's applied to the family, the church, and social justice in general. Failure to provide for your family is worse than an infidel. 1 Timothy 5:8. Husbands are to sacrifice and give themselves up for their wife and Ephesians 5. They're to learn to live with their wife as a weaker vessel in an understanding way as Peter says since she is a woman. Thus the man is portrayed as being in some sense responsible for the wife for the woman in such a way that she is not responsible for the man. In general the sign of masculine spiritual virtue in the eldership is his being responsible for ruling the home and ruling for the church as well in first Timothy.
But man's vice propensity and the temptation in the fall is going to be to escape his task of ruling their sacrificial in responsibility. Particularly by you could do it in one of two ways. He can either rule - he can take the task of ruling but not relationally. He doesn't want to embrace the woman because the woman - taking in one who is a nurturer - is going to take him on a different journey then maybe what he thinks work and finding his identity and work's going to be. It might take him on a journey psychologically he doesn't want to go, because going on a psychological journey males tend to not think of finding their identity in that. There's not many males I know who say you know I really want to go to therapy. That's where I want to find my identity. I just don't hear that.

They often find their identity in their work but now apart from relational embracing or we might have the tendency to sometimes even shun responsibility of work by submerging ourself in lust and intoxicants. This is there's a great text we won't read it here. Proverbs 31:1-9. You know you know the virtuous woman text, that - the virtuous woman text of Proverbs 31:11. Well the first part is really about the mighty man. It's the kingly man remember it's the advice of King Lemuel's mother and she's telling her son who is a king, "o son o son do not give your strength away to women and do not give your strength away to wine" Because she knows that men are going to have a tendency towards escape I've hardly ever met a wife who has not said that their husband struggles with escape. This is a major issue. And so King let meals mother says put away those things and speak up for those who can't speak up for themselves. Censoring the pro-
life uses that is kind of a key verse right. Speak up for those who can't speak up and yet who
dominates the pro-life movement? It's women, I know. My wife and I started a crisis pregnancy
center and whose whose real desire was it? Greta's. God used that and I and I embraced her in
that and God took me on a journey in the pro-life movement. I never would have gone and gone
on and never would have wanted to experience.

The temptation of man is not so much an attempt to escape from toil in the earth in which he
tends to find so much of his false identity. But rather he will tend towards what I call relational
laziness and he will shirk his responsibility regarding love and regarding justice - reaching out to
those who can't reach out for themselves. And he'll do that by immersing himself in pleasure so
he'll work like crazy maybe at IBM. He might work like crazy at the seminary at the church but
again at home and in society hey go limp because that's not where his identity is found. Of
course there may be those who embrace their masculinity and sacrificially we take responsibility
for others but not in relation to God. These are secular philanthropists. This man is unwilling to
bear the responsibility his own sin in this case and fails to bring that responsible sacrificial virtue
to its telos in Christ.

As you can tell one of the major issues working through here is encouraging men to relationally
embrace women because I'm convinced I've seen it in my own life: If any man is willing to take
responsibility and work not only at tilling the Earth but now take that into his family I'm going to
work at the family I'm going to work at this, this process of growing together with my wife or my children that family is going to go on an incredible soul journey that he can't imagine.

TenElshof:

As I listened to him talk I think about my husband, honey just stand up I want him to see who you are. I wouldn't be here today without him. I didn't even have day one of college at age 32. And now I have two masters and a PhD and a B.A. And he saw in me the ability to have a PhD before I ever thought of even going back to school. He said "Someday honey you're going to have a PhD". He embraced who I was and then allowed me to become with all I'm doing now with writing and teaching and counseling and the other the renewal center and those kind of things I could never be doing that without a husband who fully embraced me and it makes me excited to be for him.

And so as man as the responsible sacrificial worker, woman is Helper Submissive Worker. Helper Submissive Worker. I'm going to break it down a little bit - talk about helper first and then submission. In the Old Testament the creation account makes clear that woman is to be a helper of man to complete him. The same way used in relationship to God's role as Helper of man - puts it in a different light doesn't it? When you think about God's position as Helper of man and woman as helper of man. It it puts us it just puts it in a different light. She can help man in a way that no animal or another man could but helping is not the ultimate end of her existence because it is entirely conditioned by her union with man in Christ.
Again if we're just helping to make him ruler without seeing the ultimate end in Christ and not having that be what's driving us then it kind of can fall to nought. The emphasis the excellent woman of Proverbs 31. I balked at this one a little bit. When John first wrote this I hadn't seen it. I have read that chapter over and over and still he saw something that I hadn't seen and I know it's there now. And it was fun to discover it. But he says the emphasis in the excellent woman of Proverbs 31 is not upon her relationality. This is assumed. Rather the emphasis is upon her capability and willingness to subject this for the welfare of man.

Listen: "an excellent wife who can find her for her worth is far above jewels. The heart of her husband trusts in her and he will have no lack of gain. She does him good and not evil all the days of her life" and then the rest of the chapter tells of all her abilities and that's what I've always seen. I'd always seen all of what she could do and thought I can do this to and that isn't what it's about. What it's about is she can do it because she has the trust of her husband. And she's doing it for his good because how does the chapter end? She is praised by her children and her husband with the added benefit that her husband's overall reputation had been enhanced. He sat at the gates. All of what she did was for a him, to lift him up. She was his helper!
In the New Testament this idea of the woman as helper worker is reiterated with respect to both a married woman's actions towards her family and a woman's actions towards others in the church in general. In Titus 2:3-5 they were workers in the home. In 1 Corinthians 5:9-10 it talks about in fact the church was only to take care of those widows who were known for having a reputation for good works and she had brought up her children if she had shown hospitality to strangers, if she had watched the saints feet, if she had assisted those in distress and if she had devoted herself to every good work. Those are the ones that the church needed to be responsible for. Those were the widows. And so that's sort of a picture of what we need to be doing.

What is true of women in the Old Testament creation account of woman as helper-worker is transformed in the Lord in her relationship in the church. The church's model woman gives her life not only for her family, if married, but also for the sake of others in the church and the world thus her nurturing relational skills are transformed for the common good by her willingness to help and work for them. As man is a responsible sacrificial-worker so the woman is a helper submissive worker.

That word we don't like: submissive. But Paul reiterates it in Timothy, in Corinthians, in Ephesians ,in Colossians and in Titus that woman is to submit herself to the man. That is her willingness to help and work has a submissive and respectful texture to it. Her work is not merely that of her own initiative and autonomous self authority. Rather it is a complementary
response in submissive love to the other. Thus the woman may exhibit a powerful personality in
her own right, with a good deal of forceful character and personal zest. I like that part.
Nevertheless she is psychologically able and desirous to do this in light of her relationship with
man not in spite of it. She never forgets the context of where her work is. She remembers it's
in the context of helping and submitting to those in authority over her.

In the best of situations this is in the context of man's embrace which provides her the trust to
give of herself to him and others. Ultimately however it is within the embrace of Christ and this
is what we have to remember because that embrace from the man as John has so well described
to us so often isn't an embrace. And so if we don't dig deeper into Christ as God gives us more
responsibility and and really find our submission in Christ and our love and our embrace in Him
we're gonna have a hard time continuing to risk with the men around us. Not everyone I'm Talbot
faculty wanted a woman to be there, at first. It was hard. I didn't risk much at first. I was pretty
silent. Thought it'd be good to listen a lot and figure out where it would be best to talk and I
found one on one it worked well. And slowly on they learned to respect and embrace me. And
now I'm not afraid to say anything anywhere. But I know. I need to say it and remember it
because it needs to be for their good.

And so when I say things that might sound like it's not for their good I take double care to say it
respectfully, to let them know that I know who I am as woman. It's so important in order for us
to reflect carefully. Yes they needed to embrace me were they wrong and not embracing me at first. I believe so. That doesn't give me the right to speak louder or more abrasively or unrespectfully.

I think I learned that because I had a father who was hard to connect with. He had a temper. He was a hard man. But at five years old I was in bed for a full year and during that year that I was sick it brought my dad's heart out and I connected with him. No one else in our family ever did that. But at five years old I learned that my father had a heart and I never forgot it. And he didn't connect with me much the rest of his life. But I knew he had a heart and I kept working for it and I know when I came and Talbot faculty I felt the same way about those men I knew they had hearts and relationally that's what we need to connect with as women. We need to [inaudible] is a hard thing to break. And connecting with their heart comes easiest through submission and respect. To be respectful of who they are. And to allow that respect to place you in relation to them. That is biblical.

In fact 1 Peter 3:1-2 shows that a submissive attitude that includes respect can be the initial spark that opens Man to honesty and no openness in his nature. Read those texts when you get home. As women that should be your key to how to get in there. When women when a woman takes man's gender-specific tasks upon herself it is only giving man another excuse to forsake his representative responsibilities in order to pursue his false identity. And that's why we don't see a
lot of men doing much in the church. I really think that they are not fulfilling their responsibilities because we are. the embrace of man and the submissiveness of woman reciprocally encourage faithfulness to their gender. 

The more the woman embraces the more I want to be feminine and the more I in my faithfulness of my gender. And I am submissive to who a man is. It makes them want to be more of what it means to be male. 

Though ultimately don't ever forget this and we've come to the back to this with every single trait. But I just don't want you to forget it. 

Ultimately only the love of Christ is sufficient constantly to encourage this without Christ love. You just wanna do it. I shouldn't say that because he said non Christians do it so they do do it but it's not the same. Now what's the temptation and being the helper submissive worker.
The temptation is that she withdraws herself from man's need for completion and the common good in order to meet her own storehouse of psychological needs due to the fall.

Why should we want to be so concerned about the other everything in our culture says me first and if I get to be strong enough then I can give it but it's not always done out of a selfish mode. When we forsake the other I think sometimes it's done to protect ourselves. Some men it isn't that they don't embrace but they abuse and when they abuse we protect but in that protection it's better to draw back into your relationship with God and with Christ and find the love and find direction. Rather than striking out we need to find what love there is for us to find out what best we should do.

Proverbs presents the woman of folly and vice as one who is fixated upon her own psychological needs and need for romance such that she for sakes the good of her husband and seeks private rendezvous with other lovers. We see it in Proverbs over and over. According to Paul and Peter such women give the enemy is given the enemy cause to slander to think that something is wrong with how Christians live in gender relationships I think when I think about these things I think it's so sad that we aren't reflecting good complimentary relationships and something different in the church than what is in the world.
It could be our greatest witness.

It could be our greatest hour as Winston Churchill said. If we really had those relationships standing there reflecting the full image of Christ. There's one other temptation and I have to mention it because it's so prevalent. I've done it. I've seen it and it's to be that contentious woman. In which we don't help the man but we badger him and badgering words and a nagging wife takes a lot of energy and time for a man to deal with. It doesn't uplift him and it doesn't help him to become more male. It helps him to withdraw it helps him to find a place a place of safety.

What happens when we nag. I just want to tell you this Our time has gone. I just looked at the clock it's nine thirty but I'm going to tell you this minute when we neg what happens is that a man gets flooded with emotion and sometimes the only thing he can think of to do then is his his fight or flight response comes in and if we do it enough he may choose to fight. We may have brought on our own abuse. Most often a men will first try to flight the flight pattern but we have to be careful that we aren't pushing men away. But instead we're helping them to become all that they're meant to be in Christ. That's what we are created for and I don't know John what you've been doing at this point where do you want to go.
Speaker 1:

Well you know we just have a minute. What we did is we went through two of the seven traits and we put the name of the book they said?

TenElshof:

Yeah I think what it's going to be called is women and men uh, men and women - one way or the other depending on how Modi wants to put it - in ministry. So men and women in ministry and it's going to have complementarity I think underneath that. We had it "Complementarity: Men and Women in Ministry". But I think there's switching it around. So. But those all those words are gonna be in the title somewhere.

Speaker 1:

It's moody press

TenElshof:

and it's Moody press.

Speaker 1:

You know I think that this just just a minute. You know what number of issues that we we didn't discuss is how this could work in the church how it works with singles. There's just so many
things but I just - Does anybody have like a burning question they want to ask or something I just want to be open to that. Yeah. [inaudible question from audience].

Speaker 1:
Right to it if you want to come up in here and get it. Yeah. Anything else that. Yeah...Oh the traits? Oh well then I'll read. It.

TenElshof:
At the beginning of your chapter.

Speaker 1:
And there are issues behind these of course as we talk about it. The next one is man as Representative Truth Teller and the corresponding for woman is the woman is Open Receptor. There is just incredible stuff going on in the text of how those those two ways complement one another. The fourth one was man as Exalted and Explicit and woman as Uplifting and Veiled. Number five was man as Incomplete. And woman as Completing. Number six was man as Strong and woman as Devout Surrendered.
It's incredible the New Testament how the disciples are portrayed in juxtaposition to women - the devotion of women. It's really amazing especially in Luke what he's trying to give across about the nature of female devotion. And then number seven is man as the Bride in Christ has the capacity to learn from her devotion. That's what's going on at the seminary. I mean it is happening with Judy and number seven for the woman is the woman is to learn what it is to be a Brother and Paula uses mostly he calls us the brothers. He usually doesn't say brothers and sisters - we're all part of the Brethren. And part of that is that woman has the capacity to embrace traits of strength. But anyways to it. Let's close in prayer. We've gone beyond this it is.

Our heavenly Father we are here as your servants and I am so moved by Judy sharing these things as a woman. I pray that God you would just help us to reflect in our life upon whether we're comfortable being a man or a woman and all that goes into that. And but God bring mentors and helpers in our life so that we can embrace learning and becoming what it is to be a man and a woman in Christ in the church. Encourag us Lord especially those who are single; the wisdom that's needed for what this could mean; leaders in the church wisdom for what this could mean. And we pray these things in Jesus name amen.

Have a good night. Dallas Willard next week. [applause]