

1-1-1978

Developing Christian Womanhood

Rosalie E. Bader

DEVELOPING CHRISTIAN WOMANHOOD

BY

ROSALIE E. BADER

A research paper submitted in partial fulfillment
of the requirements for the degree of

MASTER OF ARTS IN RELIGION

WESTERN EVANGELICAL SEMINARY

1978

Approved by William H. Vermillion
Department Pastoral Counseling
Date 1 May 1978

TABLE OF CONTENTS

	Page
I. INTRODUCTION	1
A. Purpose	1
B. Definition of Terms	2
C. Method of Procedure	2
1. General	2
2. Survey on Christian Womanhood	3
II. WHAT MAKES A WOMAN	9
A. Physical	9
B. Psychological	15
III. WHAT ABOUT WOMEN'S LIBERATION	19
A. History	19
B. Aims	21
C. Christian View	23
IV. WOMEN IN THE BIBLE	30
A. Old Testament	30
B. New Testament	33
V. BECOMING GOD'S WOMAN	39
A. Inner Beauty	39
1. Self-esteem	40
2. Basic Temperaments	46
3. Spirit Controlled Temperaments	52

	Page
4. Mind	57
5. Prayer	59
6. Other Qualities	61
7. Hospitality	63
B. Outer Beauty	67
1. Grooming	68
2. Weight Control	72
VI. PREPARING FOR THE FUTURE	76
A. The Single Woman	77
B. Ready for Marriage	88
1. About Men	89
2. What is Love	97
3. Premarital Sex	99
4. The Meaning of Marriage	105
5. After She Says "I Do"	109
C. Creativity	110
VII. CONCLUSION	119
FOOTNOTES	122
BIBLIOGRAPHY	152
APPENDICES	
A. Survey on Christian Womanhood	155
1. Survey Questionnaire	156
2. Survey Results	158

	Page
B. Bible College Course on Developing Christian Womanhood	163
1. Course Syllabus	163
2. Course Outline	164
3. Teaching Notes for Section on Self-image and Temperaments	166
a) Who Me?	166
Worksheets	170
Transparencies	172
b) What Me?	175
Worksheets	180
Transparencies	182

DEVELOPING CHRISTIAN WOMANHOOD

I. INTRODUCTION

A. Purpose

The writer of this research paper became interested in the development of Christian womanhood through encounters with teenage girls when working as a sponsor of a church youth group. In a regular meeting the girls were separated from the fellows as a 'lib night' was held and what it means to be a girl was discussed. The girls were eager to know more about what makes them women, how it affects their interpersonal relationships and what difference it makes to be a Christian. As a result the writer became more aware of the wealth of material on today's market written for the Christian woman. This paper provided an opportunity to review some of this literature. Women today are experiencing new freedoms and traditional roles are being challenged. What are the Christian writers saying about this? How is it affecting the Christian woman and as a result the Christian community?

This research paper will be used as a teaching manual for a course on Christian womanhood to be taught in a Bible college. The course will attempt to help the young

women to better understand themselves and to encourage them to develop their potentials as women to be used of God.

B. Definition of Terms

The term Christian in this paper refers to one who has accepted Jesus Christ into his/her life by an act of faith and has a personal relationship with the person of Christ.

The use of the term young woman in this paper refers to girls who are in their late teens and early twenties, the age group that would be attending Bible college.

C. Method of Procedure

1. General

The method of procedure is to look at many areas affecting a young woman's life today and see how they influence her development as a Christian woman. The beginning will be what makes a woman chemically and physically and how this affects other areas of her life. Next the women's liberation movement will be discussed with emphasis on its aims and where the Christian viewpoint comes in. Then will be considered women in the Bible and their status in old testament times and new testament times. The difference in the way that Jesus Christ treated women will be noted. The next section will focus on the development of the inner qualities as a woman endeavors to become what God wants her to be. This will be followed by a section on outer beauty and where it fits into the life of a woman who is Christ's

representative. The final area will deal with topics of concern for a young woman as she prepares for her future. It will include a section on the single life and a section on preparing for marriage dealing with the meaning of love and marriage. Also included will be a portion about understanding men and a presentation of some of the current Christian writings regarding premarital sex. A section dealing with creativity and its importance in any woman's life will be included to help the young woman become a person who can better understand her abilities and develop them to add new horizons to her everyday life. The emphasis throughout the paper will be upon a woman learning to understand herself and learning to let God take control of each area of her life.

2. Survey on Christian Womanhood

In order to receive some help in determining the areas to be covered in this paper a written questionnaire was prepared and opinions of other Christians were thus surveyed (see appendix). Forty-seven surveys were completed, 25 by women and 22 by men. Of the women 4 were single, 21 were married, 9 were 18-25 years of age, 11 were 25-35 years and 5 were over 35 years. Of the men 7 were single, 15 were married, 6 were 18-25 years of age, 11 were 25-35 years and 5 were over 35 years. All of those surveyed were Christian in their outlook and orientation, many of them were seminary students.

The survey presented statements to which the respondents were to indicate whether they strongly agreed, agreed, disagreed or strongly disagreed. A summary of the findings will be presented here, grouping them into specific areas. The complete results as they were obtained are included in the appendix.

a. Role of women

Questions in the area of the role of women dealt with whether or not there is a clearly defined role for men and women today, whether the Bible defines roles for men and women, whether men and women were created equal and whether women should be ordained ministers.

The majority of those surveyed agreed that the Bible defines roles for men and women and also that men and women were created equal. The responses were divided between agreement and disagreement that there are clearly defined roles for men and women today. Responses were also divided as to whether women should be ordained ministers.

b. Women's liberation

Questions in this area asked whether the women's liberation movement has helped women to find themselves, whether it has helped men to understand women and whether personhood is more important than womanhood.

The majority of respondents agreed that the women's liberation movement has done some good in helping women to find themselves and in helping men to understand women. The

majority also agreed that personhood is more important than womanhood.

c. Physical woman

Questions in the physical area dealt with women's knowledge concerning premenstrual tension, menopause and birth control information.

The majority of respondents agreed that women are provided with sufficient information about birth control. Responses were divided between agreement and disagreement that women are well informed about premenstrual tension and menopause.

One question concerning the outward appearance dealt with whether or not women should be seen more often in skirts and less often in pants. On this question the responses showed an overall majority in agreement that women should be seen more often in skirts and less often in pants. The category marked married men showed that the majority of them disagreed that women should be seen less often in pants. On the question concerning the femininity of young women today the majority disagreed that young women today are less feminine than their mothers were.

d. Inner woman

Questions in this area dealt with whether or not Christian women need to know more about developing their inner qualities and whether the church should be involved in helping them to do so. Other questions dealt with whether

or not women think differently than men do and what kind of man it takes to allow his wife to develop her potential.

There was complete agreement that women need to learn more about developing their inner beauty and that the church should be involved in helping them to do so. The majority of respondents agreed that women do think differently than men do. They also agreed that it takes a man with a positive self image to allow his wife to develop her potential.

e. Homemaker

Questions in this area dealt with whether or not a mother should work outside the home and whether women who do stay at home are made to feel like they are missing something.

The majority agreed that women today who stay at home are made to feel like they are missing something. The majority also agreed that mothers should not work outside the home when they have children living at home.

The second part of the survey asked the respondents to answer their three best choices to the given statements dealing with qualities in a Christian woman. The most frequently given choices were:

Most admirable qualities

sensitivity to others

neatness

understanding

Most detrimental qualities

bitterness

idle tongue

complaining

Most important to prepare for marriage

able to understand herself

able to understand her partner

able to communicate

Things that first attract attention

her figure

her face

her clothes and her manners

f. Limitations of survey

The survey is limited to a Christian viewpoint. If non Christians had answered the survey the results may have varied somewhat. This could be an area for further study to see whether the Christian view differs greatly from the non Christian view concerning women.

There was no input from Christians in the teenage bracket and their opinions may have altered the results. Their opinion would also have been helpful because the course which is based on this paper will be taught to girls in their late teens. A survey of teens then is an area for further study concerning ideas of womanhood.

There was no great variation in replies among the age group surveyed which was 18 - over 35 years of age.

One interesting difference noted was that those over 35 years tended to stress the need for a young woman to know practical things such as how to keep house, how to be a good hostess, how to manage time and money, to prepare for marriage. The under 35 years group stressed the importance of self understanding, ability to understand others and ability to communicate as most important in preparation for marriage.

g. Conclusion

The results of the survey indicated a need for women to understand themselves and to develop their inner qualities. The general opinion was overwhelmingly in agreement that the church should have a part in helping women achieve this. To this end the emphasis in this paper will be directed. The teaching of the Bible college course based upon this paper will try in a direct way to help young women to better understand themselves and how God can work within them.

II. WHAT MAKES A WOMAN

A. Physical

A woman, a woman
Oh what can she be?
Whatever she is,
She's necessary.

These words to a once popular song represent the idea that a woman is an enigma and that it is difficult to understand what she is. They may also be considered indicative of the fact that maybe a woman does not understand herself. The place to begin to develop self understanding is for a woman to know how she functions physically and to what extent her body chemistry influences her whole well being.

The word hormone provides the key to what makes the physical woman. The female produces two female hormones estrogen and progesterone. These two act together to make up a mature functioning woman. Briefly the progesterone is the hormone that affects the uterine lining and estrogen is the hormone of femininity.¹ These hormones first make their appearance during adolescence and when menstruation begins the hormone levels fluctuate during every twenty-eight day cycle. The change in these hormone levels affects the way a woman feels, in fact her self-esteem is directly related to the estrogen level.²

In a normal menstrual cycle estrogen levels are the lowest at the time of menstruation and just prior to and after it. Estrogen levels are the highest in the middle of the menstrual cycle, the time at which ovulation occurs. Mood levels and self-esteem are the highest also in mid cycle. During the second half of the cycle progesterone is produced and estrogen levels decrease. Both hormones fall off rapidly just prior to and during menstruation.³ Mood changes as the hormone levels change and the period prior to menstruation is known as premenstrual tension.⁴ This is experienced by about 90% of women but in varying degrees. Some women may experience a case of the blues but others may have severe symptoms. These include tension, anxiety, depression, feelings of helplessness, hostility and yearning for love.^{5,6} Physical changes which may occur premenstrually are weight gain, tenderness in the breasts, and a bloated feeling.⁷ Studies have confirmed that women are more depressed and irritable before menstruation than at mid cycle.⁸ Other studies of behavior change have shown that 50% and even 60% of female suicides occur during menstruation.⁹ Other findings showed that during the premenstrual period, a large proportion of crimes committed by women were done, there was a decline in quality of school work, and a decline in response speeds.¹⁰

The woman who experiences premenstrual tension to debilitating degrees can be treated by hormones or by tranquilizers during the difficult days. Diuretics may be

recommended to reduce the swelling which is caused by water retention.¹¹ It is helpful to a woman to know and understand the impact of the hormonal calendar and in this way to evaluate and understand her feelings.¹² Dr. Nolan feels that a woman who is susceptible to premenstrual tension owes it to herself and to those around her to help herself.¹³ This help can be in understanding what is going on and trying to control her emotional outbursts if possible. If the condition is severe, she should get professional help by seeing her doctor.

The greatest hormone change is experienced by a woman when she reaches around age 45.¹⁴ This is known as the female climacteric or menopause which is when menstruation stops completely.¹⁵ The estrogen levels are again affected. They are greatly reduced and in some cases depleted. This reduction can cause a wide variety of ailments and their severity and number vary with each woman. All women experience the menopause and for some the symptoms of estrogen change are severe.¹⁶ Dr. Dobson provides a list of ailments which could occur from estrogen deprivation.

Emotional symptoms

1. Extreme depression perhaps lasting for months without relief.
2. Extremely low self-esteem, bringing feelings of utter worthlessness and disinterest in living.
3. Extremely low frustration tolerance, giving rise to outbursts of temper and emotional ventilation.

4. Inappropriate emotional responses, producing tears when things are not sad and depression during relatively good times.

5. Low tolerance to noise. Even the sound of a radio or the normal responses of children can be extremely irritating. Ringing in the ears is also common.

6. Great needs for proof of love are demanded and in their absence suspicion of a rival may be hurled at a husband.

7. Interferences with sleep patterns.

8. Inability to concentrate and difficulty in remembering.¹⁷

Physical symptoms

1. Gastrointestinal disorders, interfering with digestion and appetite.

2. "Hot flashes" which burn in various parts of the body for a few seconds.

3. Vertigo (dizziness)

4. Constipation

5. Trembling

6. Hands and feet tingle and "go to sleep."

7. Dryness of the skin especially in specific patches in various places, and loss of elasticity.

8. Dryness of the mucous membranes, especially in the vagina, making intercourse painful or impossible.

9. Greatly reduced libido (sexual desire)

10. Pain in various joints of the body, shifting

from place to place.

11. Tachycardia (accelerated or racing heartbeat) and palpitation.

12. Headaches

13. Dark gloomy circles around the eyes. This is the symptom which I have found the most useful in preliminary diagnosis.

14. Loss of weight.¹⁸

These symptoms could also be caused by problems other than estrogen depletion, but in the middle-aged woman their presence should cause the doctor to suspect estrogen deficiency.¹⁹ In cases where the symptoms are pronounced estrogen replacement therapy either in injectable or oral form often brings remarkable results.^{20,21} A test called the maturation index can be easily done by taking a smear from the cervix and testing the cells to show the presence of hormones. If the index is normal the doctor knows other causes should be investigated. If the index is abnormal, hormone replacement therapy can be started.²² Dr. Dobson says that in some cases the estrogen level in the vagina may be normal (which would show a normal maturation index), but that emotional symptoms may still be present which could be due to deficient hormone levels in the brain where it cannot be measured. Therefore some gynecologists now prescribe hormones to treat the emotional symptoms.²³

Dr. Dobson says

It is my opinion that many members of the medical profession (particularly those outside the specialty of gynecology) are grossly uninformed on the relationships between estrogen levels and emotional stability in women.²⁴

Treatment with hormones may seem indicated but many doctors do not want to prescribe them and many women do not want to take them. Some of the reasons women are afraid to take them are; she heard they just put off the menopause,²⁵ occurrence of vaginal bleeding,²⁶ she heard that hormones cause cancer.²⁷

Both Dr. Dobson and Dr. Patterson emphasize the fact that hormone replacement therapy produces good results and allows women to live fuller lives in cases where their use is indicated. Not everyone needs hormones but where they are indicated they should be used. Dr. Patterson indicated his case on hormones this way, "Ladies, a hormone balance is essential. Don't neglect or harm your health by ignorance or stubbornness."²⁸

Many women are afraid of estrogen therapy because of the publicity given to its use and the fear that it may cause cancer. Dr. Herbert Kupperman of New York Medical School says

There is no evidence in the human to indicate that estrogens are carcinogenic. Estrogen therapy has been in use increasingly since 1940. However, there is no evidence in the literature of any increase in either endometrial or breast cancer in the intervening years.²⁹

Estrogen does seem to stimulate existing cancers and to aggravate conditions such as cysts in the breast.

Today's woman can enter the menopause with knowledge of what is occurring and why. She can know what to expect and have the confidence that help is available if she needs it. Some women report that they feel better after the menopause than they ever did before.³⁰ Dr. Hilliard refers to menopause as woman's greatest blessing. Her reasons are that the mood changes that accompany the menstrual cycle are gone. A constancy of mood and energy level is the result.³¹ Some married women find that they enjoy sexual relations with their husbands more now because of the constant mood, energy and no more fear of pregnancy.³² Menopause, instead of representing an end, can be the beginning of the best years of a woman's life.³³

B. Psychological

The female hormones are what makes one a woman biologically. Radical feminists would argue that this is the only area in which she is different from man. Are there other differences and does the fact that she is a woman make her react differently?

A woman is equipped physically and biologically to bear children and this role gives her certain psychological traits which are different from a man.³⁴ Certain character traits come from her psychological commitment to creating and nurturing life.³⁵ This makes her more concerned about people than things, interested in creating secure environments and more sensitive to people's needs.³⁶ A woman has intuition which is different from wisdom stemming from

learned intelligence alone and is closely related to her psychological nature. Lois Gunder Clemens expresses it this way.

Woman's knowing is not knowledge completely different from man's, it is rather seeing the facts in a different light. It involves her capacity to possess the special insights of feminine wisdom. These insights are part of a woman's innate intelligence, in contrast to developed intelligence; they equip her to be sensitive to the needs of those depending upon her for their very lives. Such sensitivity is the subtle form of thinking known as intuition.³⁷

This intuition equips a woman to be sensitive to human needs and aware of feelings and interpersonal relations. All women possess this intuition but those raising families have more immediate experiences in dealing with social understanding.³⁸

Other areas in which women are different have also been examined. Research studies say that women are more conservative in their attitudes and tend to be more inner-directed and religious.³⁹ Anthropologist, Ashley Montague says women are gentler, kinder, more understanding and more co-operative than men. He says :

women are the altruists, those who make sacrifices; men are the egotists, those who make profits. Women are the conservers, the preservers; men are the despoilers, the destroyers.⁴⁰

Dr. Dobson says that the chromosome patterns are different for men and for women and that this makes them different in every cell of the body. This makes them different biochemically anatomically and emotionally.⁴¹

Clemens stresses that the differences between men and women are good and are to be complimentary. Women

can contribute to society by their concern for inter personal relationships. Men are inclined to think more about things and "show a fondness for what man can make and for what works, whether it helps to build or to destroy."⁴²

Woman with her innate desire to preserve life "might be more disposed to sacrifice some technological achievement for the sake of preserving mankind."⁴³ She also says that women can be instrumental in reminding men and society that achievement in structures and programs is useless unless they preserve the dignity of mankind and that man's dignity cannot be preserved without God.⁴⁴ She believes that women can and should contribute in the planning of society. They can provide a different perspective in dealing with inter personal relationships and their presence in councils and committee meetings can and should add a new dimension.⁴⁵

The beginning of self understanding then is for a woman to realize how she functions physically and how her hormones influence her daily life. This realization helps her to know why her moods fluctuate the way they do. It should also help her to learn how to control and express herself because she understands what is happening. She also knows that medical help is available if she needs it. A woman who also knows that she is made special in her psychological being is better able to understand herself. She can see herself as complimentary to men and not

in competition with them. In this area she may find that the women active in women's liberation movements present a different view. The next section will deal with the feminist movement and what their aims are.

III. WHAT ABOUT WOMEN'S LIBERATION

The modern women's liberation movement is attempting to get women to understand themselves better by realizing their rights as persons.⁴⁶ Popular women's magazines frequently convey articles which reveal that the Feminist view is affecting today's society.^{47,48,49} How many women really know what the Feminists stand for and what their aims are? Do Christian women know where their beliefs agree or conflict with Feminist views? In order to understand how the liberation movement can affect her, the Christian woman should have an objective view of the movement. This chapter will present the aims of the movement and some of the Christian views of those aims.

A. History

The fight for women's rights had its beginnings with the suffragettes when on August 26, 1920 they won women the right to vote.⁵⁰ This campaign was followed by a quiet period as far as public awareness of women's rights was concerned.⁵¹ Then in the early 1960's the modern movement of women's liberation began. The first groups were organized in Chicago and New York. Women who had been active in the civil rights movements were the kind who were most likely to become feminists.⁵² The women's liberation movement received nationwide attention and news coverage

first in 1968 when some of its members protested at the Miss America Pageant in Atlantic City.⁵³ Groups were forming all over the country and in Chicago, November, 1968, the first national women's liberation conference was held with women from 37 states and Canada in attendance.⁵⁴ On November 21, 1977, the National Women's Liberation conference was held in Houston, Texas.⁵⁵

There are two kinds of groups within the feminist movement. One is the group who is more concerned about women's rights. It is composed of women who are of more conservative and traditional backgrounds and come from areas such as government work and professions.⁵⁶ They are concerned about issues which show social and racial injustice. They are intellectuals and are well able to voice their opinions about areas of discrimination. They are changing some unfair practices and attitudes.⁵⁷

The second group is the "liberation" group. These women are generally younger than the moderate "rights" group. They come from a more radical background and some were part of the student activism groups of the early 1960's. Many have been involved in civil rights movements, some in left wing politics and some in the peace movement.⁵⁸ This group is the one that receives more publicity. It is more militant and rebellious in its approaches and attitudes.⁵⁹

Joyce Landorf mentions a third group which she calls perverted protestors. She claims that the other women's lib groups and leaders are not in agreement as to

the status of this third group which is composed mainly of lesbians. These women have seen the women's rights movement as an opportunity to bring their demands into the open. Landorf feels that this group is most damaging to the image and the cause of the feminist movement.⁶⁰

B. Aims

What are some of the aims of the feminists?

1. A change in the present social system which is sexist, based on sex-roles.

Feminists feel that the reason women are discriminated against is because society has placed a role upon her which is based upon sex. Women are defined not as human beings, but as females. They argue that man has dominated our society and placed women in a subservient role. This they claim must change. Women must be equal with equal opportunities.^{61,62}

2. Equal employment opportunities.

Feminists argue that women are not given equal opportunities for employment and especially for promotion. Statistics have verified this.⁶³ They are working for better opportunities for women and encourage women to take legal action if they feel they have been discriminated against because of their sex.⁶⁴

3. Equal pay for equal work.

Statistics here also show that on the average women are paid less than men, even if the work load is the same. Tax laws are unfair to women who are supporting families.

Retirement benefits are not fair to women.⁶⁵

In 1963 the Equal Pay Act was passed requiring that men and women receive equal pay for equal work under equal conditions. The womens movement has made workers aware of their rights and the number of equal pay complaints is rising.⁶⁶

4. Better child care facilities.

Feminists believe that women should have the freedom to work outside the home and that child care is crucial to their emancipation.⁶⁷ They want better child care facilities and are pressing for government legislation to provide funds and controls.⁶⁸

5. Abortion on demand.

Feminists have been very active against abortion laws. They believe a woman has a right to her own body and to control her reproductive life. They campaign for no restrictions to any woman who desires an abortion at any time.⁶⁹

6. Gay rights.

The issue of lesbianism within the feminist movement came into focus in 1970 in New York City at a Congress to Unite Women gathering when a group of lesbians interrupted the meeting to make their presence within the movement known.⁷⁰ Although lesbians had been a part of the movement the issue of homosexuality had been avoided. The majority of feminists say that lesbianism is not and should not be made an issue of the womens movement.⁷¹ However, in November,

1977 at the National Womens Liberation conference in Houston one of the resolutions made was in support of gay rights.⁷²

C. Christian View

Having looked at the feminist movement and what it stands for what is its significance for the Christian woman?

To a Christian, human worth and dignity is of utmost importance, so Christian women can agree with feminists in the areas of equal job opportunities and equal pay for women. Discrimination on the basis of race, religion or sex is the concern of all women. The Christian woman can be aware of injustices in her community and things can be done such as writing letters to congressmen.⁷⁸ Christian women as a group can voice their opinions on issues which they feel are threatening the Christian freedom. An example of the effect of such action is in Brazil where women took action when the communist party was threatening to take over their country. "The march of the family toward freedom under God." They made their intent known in the city of San Paulo and the country did not go communist.⁷⁴ Reading the report of this caused Vonette Bright to think about the power women really have. She said, "In considering what action God would have the Christian women of our nation take, I have come to the conclusion that the answer is a united prayer effort."⁷⁵ This is

definitely an area in which every Christian woman can be active and it is known that there is power in prayer.

Marilyn Brown Oden talks about going "beyond feminism," which to her is giving of one's self to others with no thought for reward. As a Christian, she would follow the example of Christ who freely gave his life for others.⁷⁶ She says:

The woman of faith does not share herself for a reward, but simply in response. She cannot work her way into God's grace; she is already there. She cannot earn acceptance; she already has it. She is part of the family--whether she likes it or not--whether we like it or not. She responds with the knowledge that her reward is not extrinsic. Her giving of herself is her reward.⁷⁷

Oden then goes on to give some practical ideas for a Christian woman to get involved. She claims that the qualities a woman has developed in caring for her family can be carried into the community.⁷⁸ She suggests areas such as the handicapped, environmentally or otherwise and is aware that each community has its own needs. Other suggestions are city planning, school planning and sociology. There are several volunteer agencies where help is always needed.⁷⁹

Another area in which Christian women can show concern and some agreement with the feminists is child care. Joyce Landorf feels that women should look after their own children if at all possible. She feels that the feminists' demands for twenty-four hour child care facilities and for government legislation regulating and enforcing

child care is going to extremes.⁸⁰ This may be partially true, but in many cases women are forced to work and good child care facilities are not always available. Oden feels that even though a mother is able to care for her own children at home, her concern should be on a larger scale which includes all the children of the community. She says it should be the concern to the extent that facilities are provided which are excellent not merely convenient.⁸¹ Women can contribute to city planning for child care facilities because they are closer to the situation and more sensitive to the needs of children than men are.⁸² This concern can be expanded to contributing to planning of parks, pools, play grounds and teen centers.⁸³

Aims of the feminists with which a Christian woman cannot agree are abortion upon demand and gay rights. The Christian views man as a being of great worth and value. Man was created in God's image⁸⁴ with a right to life.⁸⁵ Creation in God's image gives man a unique status which is above all other created animals. He is referred to as a child of God⁸⁶ and the temple of the Holy Spirit.⁸⁷ Bajema says, "because of his privileged position relative to God, man may not be touched by the violent hand of his brother."⁸⁸ One of God's attributes is His love which is unconditional and shows everyone to be of value. This kind of agape love is to be shown by Christians towards others in regarding them as persons of highest value, uniquely precious and inviolable because they are there.⁸⁷ The height of God's

love was shown in His plan for man's redemption through Jesus Christ in His life on earth culminated by His death and resurrection.⁹⁰

Having shown that man is a person of unique value and great worth, the question that comes up is when does man begin, when does he become a person? To this question there are generally three answers.

1. The human person begins at birth or at some later point.

2. The human person begins at some point during the period of gestation.

3. The human person begins at conception.⁹¹

Scriptures provide evidence which would point toward the third answer, that man begins at conception. In speaking of the first human to be born Genesis 4:1 says, "Now the man had relations with his wife Eve, and she conceived and gave birth to Cain and she said, 'I have gotten a manchild with the help of the Lord.'"

Job said, "Let the day perish on which I was to be born, and the night which said 'A boy is conceived.'"⁹²

God when calling the prophet Jeremiah said to him, "Before I formed you in the womb I knew you, and before you were born I consecrated you."⁹³

In speaking of Jesus becoming man Bajema says:

And so scripture reports that Jesus was conceived by the Holy Spirit. The conception of Jesus was mysteriously unique in that He somehow became fully man even while remaining fully God. Be that as it may, Jesus did become fully man at his conception. The gift of Life or Spirit did not have to wait until He

was born. Therefore, if it is true that Jesus became like man in every way, sin excepted, then the Incarnation of Jesus is a clear theological statement of when individual man begins.⁹⁴

If then, man begins at conception and human life is sacred then abortion is against God's law which says thou shalt not kill. Bajema says it is actually a form of murder because murder involves intentional killing of an innocent person.⁹⁵ He further says that all abortion is murder (except critical abortion).⁹⁶ The feminist aim for legislation allowing abortion upon demand is contrary to God's law and value of human life and thus cannot be supported by the Christian woman.

The second aim of feminists with which the Christian woman cannot agree is their campaign for gay rights. The fact that Christians are thinking about the issue of rights for homosexuals was brought into focus by Anita Bryant's campaign. Billy Graham describes her as a brave woman. He agrees that homosexuality is a sin and that the scriptures teach so.⁹⁷ Some of the scriptures are; in the mosaic law it states: "You shall not lie with a male as one lies with a female, it is an abomination."⁹⁸ The penalty was fatal, "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death."⁹⁹

The New Testament also condemns homosexuality both in men and women.

For this reason God gave them over to degrading passions; for their women exchanged the natural

function for that which is unnatural and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.¹⁰⁰

Both I Corinthians 6:9,10 and I Timothy 1:9,10 list homosexuality as one of the sins of the unrighteous or immoral who shall not inherit the kingdom of God. For these reasons the Christian woman cannot agree with the feminists in their support of gay rights. She should remember though what Billy Graham stated about Anita Bryant when he said, "I think she was right in emphasizing that God loves the homosexual and that we should love the homosexual and present Christ to the homosexual."¹⁰¹

It has been shown that the Women's Liberation Movement has something to contribute to society today. Some of their aims can be supported by the Christian woman and some cannot. The Christian woman also has something to offer for many women do not know Christ and one of the things that comes across in the feminist literature is that they are feeling empty and unfulfilled.

Our Women's Liberation group in Washington D.C. has been concerned with the emptiness of women's lives. We've looked at ads, heard the personal testimonies, and tried to understand why we all, in one way or another, have lived alone and isolated, keeping those stories of our days locked up inside. How did we come to this situation, why do we live depersonalized, dehumanized existences? How does society reinforce this emptiness?¹⁰²

To the Christian woman this is representative of the symptoms of mankind without God in their lives. The

idea seems to be that if a woman can be freed from the confines of household and child rearing duties, she will find fulfillment. The Christian woman knows that fulfillment is to be found in her relationship with Christ. In Him is found the source which can fill the emptiness of which the feminists speak. He came to give life abundantly.¹⁰³ The secret is in loving others as Christ did, in an unselfish way.¹⁰⁴ To go beyond feminism is to love as God loves. To learn to say "I" as God does.

He who says "I" has said everything
Just as every man contains all men, this word contains all words. It is the only word God uttered at Mount Sinai. Yet one must know how to pronounce it as He does. He says "I" and it means: I who am with you, within you. We say "I" and it means: I who am opposed to you, all of you. His "I" embraces men, ours divides them. On His lips "I" means love, on ours too, but it is no longer the same love.¹⁰⁵

The Christian woman is in a better position to understand herself and what is taking place in her world when she knows what the women's liberation movement means and wants. She knows where and why her views differ from their views. She understands that through God's love she can move 'beyond feminism' by showing unselfish love towards others.

IV. WOMEN IN THE BIBLE

An understanding of woman from a Christian perspective would be incomplete without looking at an overall view of women in the Bible. At creation everything was made perfect, then sin entered the world and the perfect picture became a distorted one. How did this affect woman? How did the Hebrews see woman? What differences did the coming of Jesus Christ make for woman? This chapter will attempt to answer these questions.

A. Old Testament

The creation of man(kind) is described in Genesis in these words:

Then God said "Let us make man in our image according to our likeness: and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth." And God created man in His own image, in the image of God he created him, male and female created He them.¹⁰⁶

Mankind in this account was created male and female. Woman was part of mankind and man without her was incomplete.

Together they made mankind.¹⁰⁷ The following chapter in Genesis gives more details of woman's creation from Adam's rib, meant to be his companion and to complement him.¹⁰⁸

After woman was created God saw his creation as being very good.¹⁰⁹

The relationship between man and woman was perfect for they were created this way. They enjoyed perfect companionship and communion with God. They completed and complemented each other and there is nothing to indicate that woman was inferior to man.¹¹⁰ Then sin entered their world and the perfect relationship was marred. Sin entered when both the woman and the man ate of the forbidden fruit. Both were guilty and both were punished by God.¹¹¹ Their punishment took them out of the garden of Eden and into a world of toil, thorns and thistles.¹¹² Eve now would have to depend upon her husband for her food and protection as he became the bread winner and in this way he would rule over her. Her punishment also involved pain in childbirth as she became the mother of future generations.¹¹³ This punishment given to Eve carried over into Hebrew society as they viewed woman. They viewed woman as subordinate to man. This was partly due to the structure of their society which was patriarchal. Woman had few social rights and there were strict regulations in Israelite law regarding their roles. There were some exceptions such as Miriam, Deborah and Huldah who did play a part in public affairs.¹¹⁴ Another reason Hebrews saw women as subordinate was because of their view of reproduction. They believed that the baby was carried in the man's seminal fluid but needed to be deposited in the womb of the woman which served as sort of an incubator. If a woman's role in reproduction was believed to be that secondary it is

easier to understand why her role in society was also secondary.¹¹⁵

Hebrews saw a woman's role as that of wife and mother and the only other option open to her was to be a prophetess or a prostitute.¹¹⁶ To be a mother was a woman's highest honor and to be barren was considered a curse. The Hebrews believed that if a woman did not have children it was because God was displeased with her and closed her womb to show his displeasure.¹¹⁷ The woman who was a wife and mother was respected and protected and her children were taught to honor her the same as they did their father.¹¹⁸ The ancient Hebrew view of women then was that she had a specific role as wife and mother and was respected in that role. Outside the home she had few social rights and was considered subordinate to men in all areas.

The view of women being subordinate degenerated to the view of women being inferior. This is evident in the writings of the wisdom literature of the Jews. Ben Sirach in his writings has nothing good to say about women. One of his statements written about 180 B.C. says: "A man's spite is preferable to a woman's kindness."¹¹⁹ The writings of the rabbis showed little trust in women especially in the area of education and spiritual matters. Rabbi Eliazer in the first century B.C. said:

Rather should the words of the Torah be burned than entrusted to a woman. Whoever teaches his daughter the Torah is like one who teaches her lasciviousness.¹²⁰

The later writings depict more restrictions upon women. They had little freedom of movement outside the home, no active participation in the synagogue and a less extensive official prayer life than a man.¹²¹ It is no wonder that an orthodox Jewish man was taught to pray daily thanking God that he had not been born a woman.¹²² A good Jew refused to be served by a woman or to talk to one in public.¹²³

B. New Testament

It was into this culture that Jesus came and treated women differently, regarding them with the same understanding and compassion as he did men. Jesus was not afraid to talk to women and treated them with courtesy and dignity. In his conversation with the Samaritan woman at the well he was breaking the rules by speaking to a woman and to a Samaritan. Not only did he speak to her but he asked her to do him a favor by giving him a drink. This woman could not get over such treatment and ran to tell others about it.¹²⁴ In the synagogue at Perea, Jesus called a crippled woman to him and healed her. He then referred to her as a daughter of Abraham which showed his courtesy and respect for her.¹²⁵

Jesus' work showed compassion and understanding for anyone he saw in need, including many women. When he saw the woman taken in adultery he prevented the crowd from stoning her and he did not condemn her. He told her to go and sin no more demonstrating his understanding of her

nature and her situation.¹²⁶ A woman suffering for twelve years from a hemorrhage was healed by touching Jesus. When he asked who touched Him she came trembling before Him and told her story. He addressed her with courtesy and compassion by referring to her as daughter and told her that her faith had made her whole.¹²⁷ Christ's compassion for women carried on right until his death. On the way to Golgatha carrying his cross and being physically weak he noticed along the road women who "bewailed and lamented him" (Luke 23:27). His concern for them was greater than for himself even in his pain.¹²⁸ He addressed them saying,

Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold the days are coming when they will say "Blessed are the barren and the wombs that never bore and the breasts that never nursed."¹²⁹

When he was in agony hanging on the cross he was filled with compassion for his mother and he put her in the care of John with the words, "Woman, behold thy son." To John he said, "Behold thy mother." Scripture says "From that hour the disciple took her into his own household" (John 19:26, 27).¹³⁰

In two cases Jesus defended women's intuition against the criticism of his disciples. One was when the women brought children to him and the disciples considered it a waste of time.¹³¹ Jesus rebuked them and said that the kingdom of God is made up of such little ones.¹³² The other case was when Mary of Bethany anointed Jesus' head with expensive perfume and the disciples considered it a

waste of money.¹³³ Jesus told them that in her intuitive way she was anointing him for his burial and that she will be remembered for her act.¹³⁴

Jesus showed confidence in women and revealed spiritual truths to them. He revealed the truth about Himself to the Samaritan woman.¹³⁵ When Mary chose to sit and listen to him he commended her for it, knowing that she was hungry for spiritual things.¹³⁶

It was to Martha that he said, "I am the resurrection and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in me shall never die."¹³⁷

The most remarkable example of Christ's confidence in women is the fact that the news of the resurrection was revealed to them. All four of the gospels carry the account. The women were up early and visited the tomb. When they found it empty an angel was there to tell them that Jesus had risen. Besides receiving this news they were told to go and tell the disciples about it. Their reaction was one of fright, but also of joy. They showed no sign of doubt, but obeyed the instructions and told the others. The others expressed doubt and refused to believe them.¹³⁸ Christ further showed confidence in women by physically revealing himself after his resurrection first to a woman. Mary Magdalene had gone to the tomb and was weeping because she didn't know where the body had gone. Jesus himself appeared to comfort her. He also gave her the responsibility

of telling the others that she had seen Him.¹³⁹ It was a privilege given to these women for which they have been remembered and shows how Jesus regarded them with high esteem.

Christ Jesus treated women in a new way in which they felt worthwhile and accepted. Many women followed after Him and listened to His teaching. They often brought their children with them. The account of the feeding of the five thousand says that there were women and children there too.¹⁴⁰ Women ministered to Jesus and his disciples in their homes such as Mary and Martha and Peter's mother-in-law, but there were also those who travelled with Him and His disciples from city to city.¹⁴¹ In Christ women found a freedom which was different from what they had experienced. Women today can also find a freedom in Christ and a personal relationship with Him.

Women loved Jesus and were His faithful helpers and followers during His ministry on earth. This love and faithfulness continued after He was gone as women took an active role in the early church. The account in Acts indicates that women were full members of the church. They are mentioned among the first believers,¹⁴² they were baptized into the church,¹⁴³ and they attended the prayer meetings.¹⁴⁴ They were the establishers of new churches. The best example of this is Lydia, who was the first convert in Phillipi and the brethren met in her home. Paul and Silas also stayed in her home.¹⁴⁵ Priscilla was another

woman who helped establish a church, this time in Corinth. She worked along side her husband, Aquilla, and Paul not only in the church but also in their trade. Women were also persecuted for their faith, in fact Paul states that he had persecuted both men and women.¹⁴⁶ Women were held accountable for sin in the same way men were. Sapphira was aware that her husband had done wrong.¹⁴⁷ She was held responsible and accountable for her knowledge and could not blame it upon obedience to her husband.¹⁴⁸ Women were active in the church in charitable deeds helping the poor and the needy. Dorcas was so well known for this that when she died Peter raised her again to continue her work of love.¹⁴⁹ The good works were often done by widows whose role was defined and who were supported by the church.¹⁵⁰ There was a special ministry for single women in the church and they were free to leave it if they wanted to marry.^{151,152} The early church also had deaconesses and it is likely that Phoebe, Priscilla, Euodia and Syntyche served in this capacity.¹⁵³

The Christian heritage is one which gives women respect and dignity. Jesus Christ came into a society which treated women as subordinate and inferior. He treated all people alike and treated women in a way which was different from the customs. He was not afraid to talk to them and with them. He treated them with courtesy and dignity. He showed compassion for them and healed them. He understood them and defended their use of women's

intuition. He allowed them to travel in his company and to minister to him. He treated them as equals and revealed spiritual truths to them. In Him they found acceptance and freedom. The early church continued to show the respect for women that Jesus had. The Christian woman today can better understand herself by realizing how Christ viewed women. She can see herself as a person of worth and know that Christ understands all about her.

V. BECOMING GOD'S WOMAN

A. Inner Beauty

The Christian woman has a special status because of the love of Jesus Christ. In His love she has experienced His acceptance. She becomes a special person as His representative. His acceptance of her means that she needs to accept herself and to learn to love and accept others. As she continues to understand herself she needs to realize what qualities God considers of most importance. These will be the qualities that she desires to develop as she seeks to become the woman He wants her to be. God said to Samuel when a king for Israel was being chosen:

Do not look at his outward appearance or at the height of his stature, because I have rejected him; for God seems not as man sees, for man looks on the outward appearance, but the Lord looks at the heart.¹⁵⁴

God puts His priorities upon what we are within and so the inner beauty is what is most important in a Christian woman. This is shown specifically in I Peter 3:3,4.

And let not your adornment be external only--braiding the hair, and wearing gold jewelry and putting on dresses; 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.

1. Self-esteem

In order to develop true inner beauty a woman needs to know who she is and that she is a person of worth. She needs to be able to accept and to love herself. She needs to develop a positive self image and self-esteem. This comes by understanding who she is in God's eyes and how He sees her.

Depression is very common in the twentieth century and no one is immune to it. Dr. Dobson gave seventy-five women a questionnaire listing ten causes of depression among women. They were asked to rank these causes from one to ten in the order that they believed were the most likely to cause them to become depressed.¹⁵⁵ Self-esteem was the one most often indicated as the main cause of depression. More than 50% placed it as the number one cause and 80% ranked it in the top five.¹⁵⁶ Dobson defines it this way:

Low self-esteem is manifest in feelings of being physically and sexually unattractive, feeling unloved and unwanted. It is disliking yourself and wishing you could be someone else.¹⁵⁷

Everyone is susceptible to feelings of low self-esteem, but Dobson says depression in women has reached epidemic proportions particularly at this time in history.¹⁵⁸ He gives three reasons why he believes women today are vulnerable. The first is that the traditional roles and responsibilities of women as housewives and mothers has lost respect and even been ridiculed.

Housewives have been teased and ridiculed and disrespected. They have been the butt of jokes and sordid humor until the subject is no longer funny. As I have spoken to family groups across the country, great frustration has been expressed by those women who have been made to feel dumb and foolish for wanting to stay at home.¹⁵⁹

This idea which is supported by many feminists and propagated in the media is contributing to dissatisfaction and an inferiority complex for the average housewife.¹⁶⁰

The second reason for low self-esteem among women is the fact that today we live in a culture that worships beauty. This is made evident right from the time a baby is born. In his book Hide or Seek which is devoted to self-esteem for the child, Dr. Dobson states:

we adults respond very differently to an unusually beautiful child than to a particularly unattractive one, and that difference has a profound impact on a developing personality.¹⁶¹

In a female child the importance of beauty is even more emphasized and by the time she reaches adolescence it is of prime importance.¹⁶² Adults too are very aware of beauty and aging is feared with many gimmicks employed to try to arrest the process.¹⁶³ It is no wonder that a woman who is not particularly beautiful can experience low self-esteem.

The third reason Dobson mentions for low self-esteem is related to intelligence.¹⁶⁴ This area is again used to evaluate a person from childhood on and the inability to come up to expectations is a source of inferiority feelings.

Dobson says of this, "Intelligence is another extremely critical attribute in evaluating the worth of a child, second only to beauty in its importance."¹⁶⁵

He also says that although it has been proven that there is no difference in overall intelligence between men and women, women are more likely to doubt their mental capacity than men are.¹⁶⁶ Men are more inclined to value intelligence over physical attractiveness in themselves. Women are the opposite and beauty is more important throughout life.¹⁶⁷ According to Dobson, "The reason the average woman would rather have beauty than brains is because she knows the average man can see better than he can think."¹⁶⁸

The conclusion can be made that most of the causes for low self-esteem are due to society's norms and expectations. Why are we so affected by that? Because 90% of our self-concept is built upon what we think others think about us.¹⁶⁹ This is built up over the years, through our contacts with others. We need to learn to judge ourselves against our own norm.¹⁷⁰ When we compare ourselves with others we are bound to come up short and a negative self image will result.

A positive self image will result when we learn to accept ourselves. The importance of self acceptance is seen in our own peace of mind and well-being, but it is also important in our relations with others. The great

commandment says we are to love our neighbors as ourselves.¹⁷¹ Love of self involves acceptance of self and is necessary in order to love our neighbor. Society as a whole is affected by man's lack of self acceptance.

Thus whenever the keys to self-esteem are seemingly out of reach for a large percentage of the people, as in twentieth-century America, then widespread "mental illness," neuroticism, hatred, alcoholism, drug abuse, violence, and social disorder will certainly occur. Personal worth is not something human beings are free to take or leave. We must have it and when it is unattainable, everybody suffers.¹⁷²

The problem then is to learn to accept ourselves. Upon what can we base our self worth? Bill Gothard says:

A negative self image will be the result of accepting the values of people around us. However an accurate self image will develop if we comprehend and accept the values which God places on our appearance, abilities, parentage and environment.¹⁷³

The basis for self acceptance then is God. We can accept ourselves because God accepts us. Gladys Hunt says "who we are is best defined by whose we are."¹⁷⁴

We need to see ourselves as God sees us.

a. He planned for us before we were even born.

Psalms 139:13,16 says:

For Thou didst form my inward parts;
Thou didst weave me in my mother's womb,
Thine eyes have seen my unformed substance
And in Thy book they were all written,
The days that were ordained for me
When as yet there was not one of them.

Each one of us was planned as a unique person with different abilities and capacities.¹⁷⁵

b. He loves us--so much that His son Jesus Christ thought us worth dying for.¹⁷⁶ We are accepted by

Him just as we are, all we need to do is acknowledge that by accepting Him. (John 3:16, Romans 5:8) Gladys Hunt says

Everyone needs to visit Calvary for two reasons: 1) to see the awfulness of our personal sin that necessitated the death of Christ and 2) to see that God thought we were worth dying for.¹⁷⁷

c. He has a purpose for us.¹⁷⁸ I Peter 2:9

shows that purpose:

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into his marvelous light.

d. He isn't finished with us yet.¹⁷⁹ Ephesians 2:10 says, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." God has a place for us and the development of the qualities He wants us to have and He works with us continually as we allow Him too.

e. He sees us differently than people do.

1. frame (physical) I Samuel 16:7

God sees our physical body not as important as our inner being which forms the picture within the frame.

2. picture (mental and spiritual)¹⁸⁰

Matthew chapter 5 gives the attributes and attitudes that we are to have as the beatitudes are listed. Galatians 5:22,23 list the fruits of the spirit which are the qualities that a Christian can and should have as the Holy Spirit takes control.

f. His reputation¹⁸¹

Psalm 23:3 says, "He restores my soul/He guides me in the paths of righteousness/For His name's sake."

God's reputation is dependent upon us and how we allow Him to guide us. Now that we understand who we are and how God sees us, what significance does it have and how do we develop a positive self image.

a. Stop comparing ourselves to others.¹⁸²

b. Remember that we are a person of worth and value to God.¹⁸³

c. Respond to God's love by accepting Jesus Christ into our lives and developing personal relationships with Him (John 3:16)¹⁸⁴

d. Accept ourselves as we are and thank God for what He has done so far (I Thessalonians 5:18).¹⁸⁵

e. Trust God to work in our life and to develop the qualities and potentials He has planned for us (Proverbs 3:5, 6)¹⁸⁶

f. Develop a "no knock" policy in regard to ourselves and others. This means to form a habit of looking for the good in ourselves and others. Attitude is involved as well as actions. Joyce Landorf says:

Everytime you would say something negative or critical about yourself, your mate, your children, your neighbor, friends, business acquaintances, anyone, you will refuse to say it. You crush it while it is in the thought stage.¹⁸⁷

One way that is helpful in switching the mind from negative to positive thoughts is to have scripture memorized and

in reserve in our subconscious minds. This can be brought into our conscious minds by the reminding of the Holy Spirit and we can begin to recite it. One such scripture which can be used to change thought patterns is Philippians 4:8.

g. Learn to reach out to others. This is the result of a positive self image. When we know who we are we experience an inner freedom from doubt and a peace of mind. This freedom allows us to be what God wants us to be, free to reach out to others and to love them. Gladys Hunt expresses it well.

What is such a woman to do? She is free to love God. She is free to love others. Appreciating that God took the initiative in our redemption--and keeps on taking the initiative in our individual lives--she is free to follow His example. She reaches out to others on the basis of love, not only need. She is free to forgive because she knows herself forgiven. She accepts herself because God has accepted her.¹⁸⁹

2. Basic Temperaments

Self acceptance is a good part of self understanding and the necessary starting point. Another aspect is for a woman to understand what are her strong points and weak points and how she affects those around her. Women have a remarkable ability to influence those around them. Eugenia Price feels that God created women with this power to influence. She says the Biblical account of the fall of Adam and Eve provides support for this idea. Satan tempted Eve and Eve with her power to influence her

husband got Adam to eat of the forbidden fruit.¹⁹⁰ A woman's influence is the most important when as a mother she spends her time with her children in their formative years. Psychologists say that the first few years of a child's life is when most of the personality is developed. Price relates some statistics from her experience in writing scripts for a radio series. In this series she presented the lives of men and women who had been changed by Christ. Out of two hundred and fifty scripts she found that two hundred and twelve of the stories related significant incidents in which they were directly influenced by a woman.¹⁹¹ Not all of them were good influences.

She says:

Whatever the basic personality type, the basic fact remains: Women hold within their natures a potentially dangerous power to mark lives. All women. Married and single. Thin and fat. Tall and short. Educated and uneducated. Weak and strong. Shrinking violets and frigates in full sail.¹⁹²

The Christian woman who is aware of this power to influence will be interested in learning her strengths and weaknesses. She will want to know how she can build upon the strong points she recognizes in her life and how to control the weaknesses. The weaknesses can be controlled with the help of the Holy Spirit. This section will present a discussion of the basic temperaments, then strengths and weaknesses. They are meant to be used as a tool to understanding what we are like and how we can allow God to

control our lives.

Hippocrates (460-370 B.C.) was the first to speak of temperament traits of man. He related them to fluids of the body; blood, black bile, yellow bile and phlegm. The temperaments depended upon these body humors and were named the sanguine, the melancholic, the choleric and the phlegmatic.¹⁹³

Kant, German philosopher, described the basic temperament characteristics in 1798.¹⁹⁴ In this century interest has revived in basic temperaments and two Christian writers, Alexander Whyte (1836-1921) and O Hallesby (1962), published works about them.¹⁹⁵ Tim LaHaye used these works as the basis for his study and some of the concepts proved workable for him in a pastor-counselor role. To the concepts he added the conviction that basic temperaments can be altered with the help of the Holy Spirit.¹⁹⁶ The response of Christians to this concept was that it was relevant and applicable to their lives.¹⁹⁷ The concepts are included here because the writer feels that they can be used as a tool in learning to understand the self better.

LaHaye defines temperament as the inborn traits that subconsciously affect one's behavior. These traits are hereditary and passed on by the genes.¹⁹⁸ There are four basic temperaments, but no one is exclusively made up of one type. Each person is a combination of temperaments, but one or two types are usually dominant.¹⁹⁹ The

temperament theory is a theory and is meant to be used as a tool to understand the self.²⁰⁰ The way this is done is to determine the outstanding traits and choose which temperament or temperaments go best with these traits. It is best to look at the strengths first.²⁰¹ This is meant to be helpful for the individual and each one should evaluate himself. It is not meant to evaluate and criticize others.²⁰² It is also not meant to be used as an excuse for behavior.²⁰³ No one temperament is better or more desirable than another.²⁰⁴

The four basic temperaments in this theory are the sanguine, the choleric, the melancholy and the phlegmatic. The basic characteristics of each will be presented and applied to women.

a. Sanguine

The woman with the sanguine temperament is outgoing and lively. She is a warm person and makes friends easily. She enjoys being with people and shares easily in their sorrows and pleasures. She is talkative and has a certain charisma about her.²⁰⁵ She makes a good mother and homemaker, good for volunteer work and visiting the sick and is good at providing hospitality. She would make a good actress, leader, receptionist, saleswoman, speaker or participant in athletics.²⁰⁶

The weaknesses of the sanguine woman are that she is emotionally unpredictable, weak willed, and restless.

She may appear phony and tends to dominate conversation. She is not attentive and tends to enjoy people and then forget them.²⁰⁷

b. Choleric

The woman of the choleric temperament is the one who has the ability to get things done. For her life means activity and she is a "born" leader. She is strong willed, independent and confident. She is not daunted when the odds are against her and will "hang in there" when others may be discouraged.²⁰⁸

Her strengths equip her for work as a professional, administrator, president of clubs, high school teacher or athlete. She is good at home entertaining and as a leader or crusader.²⁰⁹

Her weaknesses make her difficult to get along with at times because she tends to be opinionated and insensitive to the feelings of others. She loses her temper easily. She may be inclined to be bossy and to roughshod others as she persists in doing things her way. She is concerned with practical matters and has little appreciation for aesthetics.²¹⁰

c. Melancholy

The woman with the melancholy temperament is the "arty" type. She appreciates fine arts and tends to be creative. She is sensitive and introverted by nature. She is very dependable and a loyal and devoted friend. She has an analytical mind and finishes a project once she

starts it.²¹¹

The kinds of jobs she may be found in are artist, musician, seamstress, beautician, designer, poet, author, educator. She is more likely to be a spectator at athletics events than a participant.²¹²

The weaknesses apparent in the melancholy woman are that she tends to look at the gloomy side of things and is pessimistic. She likes to have friends but is reluctant to initiate a friendship and waits for others to come to her. She is inclined to be suspicious. She is a perfectionist and is impatient with others imperfections. She is fearful of what others think of her, is often deeply hurt and tends to carry a grudge.²¹³

d. Phlegmatic

The woman who has phlegmatic temperament is calm and easy going. She seems to be the same wherever you see her, nothing excites her and nothing ruffles her. She enjoys people and has a unique sense of humor. She is capable of leadership and diplomacy when she gets involved. She is kindhearted and sympathetic but doesn't always let this show. She is good as a peace maker.²¹⁴

She makes a good homemaker and mother. Occupations she would be good at are teacher, counselor, bookkeeper, administrator, gourmet cook, seamstress. She is more likely to be a sports spectator than participant.²¹⁵

The weaknesses of the phlegmatic woman may be

reflected in her efforts to remain uninvolved. Her uninvolvedness tends to cause her to lack motivation to get things done. She is inclined to lack self confidence and to be fearful and pessimistic. She conveys an attitude of superiority and self righteousness. She is inclined to be passive and indifferent towards others.²¹⁶

3. Spirit Controlled Temperaments

When a woman examines these temperaments and their characteristics, she can easily find some areas that she can identify with. The weaknesses are usually the traits that concern her. It is good to know that these weaknesses can be overcome by the Christian who allows the Holy Spirit to work in her life. The Holy Spirit can be allowed to control the basic temperaments so that her strengths will be manifest more and more. In order for this to occur a conscious effort must be made to allow the Holy Spirit to take control. LaHaye suggests steps which can be taken.

1. Self examination (I Corinthians 11:28; Acts 20:28) This involves looking at herself and comparing her inner being with what the Bible says a Christian should be.²¹⁷

2. Confession of all known sin (I John 1:9) Sins include the negative traits or weaknesses which we portray and which are not characteristic of a Spirit controlled Christian.²¹⁸

3. Submit yourself completely to God (Romans 6:11-

13) This means yielding every area of her life to God--
a complete dedication.²¹⁹

4. Ask to be filled with the Holy Spirit (Luke 11:
13)²²⁰

5. Believe you are filled with the Holy Spirit
and thank Him for His filling. (I Thessalonians 5:18)²²¹

When the Spirit is allowed to fill and control her
life a woman can have her natural weaknesses displaced by
the traits or temperaments of the Holy Spirit.²²² These
characteristics are known as the fruits of the spirit and
are listed in Galatians 5:22-23, "love, joy, peace, patience,
kindness, goodness, faithfulness, gentleness, self-control."

Love

The love which comes from the Spirit is the love
which puts God first in all areas of life. It is the
kind of love that can love the unlovely and those who are
enemies or do not exhibit love in return. This love is
not a natural but a supernatural love.²²³

Joy

The joy referred to is an inner kind of quality
that allows rejoicing independent of circumstances. It is
a quality that says life is worth living and that God is
in control. This kind of joy is foreign to natural
mankind.²²⁴

Peace

Peace which comes from the Spirit is twofold; peace with God and peace of God. Peace with God is brought with the inner assurance of salvation, that realization that sins have been forgiven and the death penalty removed. Peace of God is the supernatural antidote for worry and shows trust that He is in control of all things.²²⁵

Patience

King James version calls this longsuffering and it is the ability to do the menial and difficult tasks of life, which go unseen and unrewarded, in a noncomplaining and unresentful way. This is dependability from a supernatural source.²²⁶

Kindness

This is the ability to react to annoyances and interruptions in a way that conveys the worth of the individual. "It is a thoughtful, polite, gracious, considerate, understanding act of kindness which stems from a very tender heart."²²⁷

Goodness

Goodness from the Spirit is the ability to put aside selfish tendencies and do things for others just for the sake of giving. It is contrary to the natural tendency to be selfish which is prevalent in all temperaments.²²⁸

Faithfulness

This involves the ability to stay true to the teachings of God and to keep the faith no matter what the odds. Faith comes from knowing the Word of God and from the Spirit's witness within.²²⁹

Gentleness

This is translated meekness in some cases. It is the ability to be "humble, mild, submissive and easily entreated." It is a quality foreign to the nature of mankind which is to be proud, arrogant and defensive.²³⁰

Self control

This is sometimes translated temperance but self control is involved. Self control is necessary in all areas of life. LaHaye sees the greatest need for self control with the help of the Spirit in the area of regular devotions or daily quiet times with God. This is an area where all temperament types need the urging of the Holy Spirit.²³¹

Dr. Donald Grey Barnhouse neatly summarized the fruits of the spirit this way.

Love is the key. Joy is love singing. Peace is love resting. Longsuffering is love enduring. Kindness is love's touch. Goodness is love's character. Faithfulness is love's habit. Gentleness is love's self-forgetfulness. Self-control is love holding the reins.²³²

The Spirit can fill the Christian with these qualities which will reinforce the strengths of temperaments

and diminish the weaknesses. The Spirit, when allowed control, will also give an attitude of joyful praise, thanksgiving and a submissive attitude in all circumstances of life.²³³

Some of the changes which are evident when the temperaments are spirit controlled may be predicted.

The sanguine woman can develop self control and discipline in her emotional outbursts. She can develop genuine interest in others and form lasting friendships. She needs to learn to not expect so much attention and to become more dependable.²³⁴

The choleric woman runs into problems because of her outbursts of anger. The Holy Spirit can help her to control this. She can learn to be more compassionate towards others and less sarcastic and bossy. She needs to learn to accept others' suggestions and take more interest helping them accomplish their projects.²³⁵

The melancholic woman can develop a more optimistic outlook and more cheerful spirit. The Holy Spirit can help her develop a more loving spirit so she will be less critical and less suspicious of others. She needs to become more interested in others and to develop an attitude of thanksgiving.²³⁶

The Spirit can help the phlegmatic woman to develop a new love for people so that she will want to become involved. Her fearful and worrying nature can be replaced with self confidence. She needs to develop motivation to

get things done. She needs to learn to give of herself to others.²³⁷

4. Mind

The success of the Spirit controlled life can depend upon the conscious effort of the mind in allowing the Spirit to work. Paul says in Romans:

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.²³⁸

The transforming of the mind is the work of the Holy Spirit, but involves some responsibility on the part of the believer. In writing about the difference Christ makes in the life of a woman, Eugenia Price mentions the conscious and the subconscious mind.

The conscious mind is the part of the mind over which we have control. The part with which we reason, make decisions, form habits, make judgments and form likes or dislikes.²³⁹ When we ask the Spirit to control our lives, that includes our conscious minds. When a decision is to be made we must consciously decide whether we will attempt to handle things on our own in what we think a Christian manner, or whether we will turn the control of our conscious mind over to Christ. "Where our conscious minds are concerned, He requires our co-operation."²⁴⁰

The subconscious mind makes up about nine-tenths of our mind. It is a storage area and holds everything

that passes through our conscious mind.²⁴¹ Sometimes we turn our conscious mind over to Christ's control, but forget about the subconscious. Things can come out of the subconscious mind to plague the peace of the conscious mind. Ms. Price gives the example of dreams she experienced shortly after she had accepted Christ into her life. The dreams were of her former life, the friends she had, the 'good times' she had experienced and the highlights of success and pleasure. These dreams came from her subconscious, disturbed her sleep and eventually began to bother her conscious mind in the daytime. She had given Christ control of her conscious mind, so with that she made a conscious decision to turn her subconscious mind over to Him too.²⁴² Her prayer went like this:

I know You can do something about changing the very depths of my subconscious mind. And so, beginning tonight, I am going to make a conscious act of handing my subconscious over to You the very last thing before I go to sleep. And I'll do it every night. Will you please untangle it for me?²⁴³

From that point on the dreams began to change until they were no longer disturbing.²⁴⁴ We have a responsibility in allowing Christ's Spirit to control our mind, but we also have a responsibility for what we put into our minds. This is where time spent daily in God's word is important. The conscious mind is instrumental in forming the habit of daily reading in the Bible.²⁴⁵ Anything we do thirty-five times becomes a habit²⁴⁵ so in a little over a month we can form this 'good' habit. This habit provides us with

a basis for the way we think and go about our daily routine.²⁴⁷ Spending time with God through His word helps us to think as He would have us think for we begin to think in the same way as those we spend our time with.²⁴⁸ Even on days when we don't feel like reading the Bible and think we are getting nothing out of it at all in our conscious mind, the information is still going into our subconscious mind. Here it is filling our storehouse and from here the Holy Spirit can draw them into our conscious mind when we need them.²⁴⁹

Then with our conscious mind we can practice learning, reading and singing about God and about profitable things which will be of benefit to us if not now, later.

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.²⁵⁰

For as he thinks within himself, so he is.²⁵¹

5. Prayer

Spending time with God involves not only reading His word, but prayer. Rosalind Rinker says:

Prayer is the expression of the human heart in conversation with God. The more natural the prayer, the more real He becomes. It has all been simplified for me to this extent: Prayer is a dialogue between two persons who love each other. We know to whom we're speaking. We're not talking with an unknown God, but to the God-man, Jesus Christ, who was in all points tempted as we are, so that we can feel freer to come to him with our temptations.²⁵²

Prayer should be natural, as natural as talking to

a friend, as easy as breathing.²⁵³

Prayer is a kind of spiritual adventure. It is like Columbus who in faith set out on a voyage to find a new world. He found a new continent filled with opportunities and experiences he could not imagine. Prayer too helps us to explore new areas and discover new wonders as God works.²⁵⁴

Prayer should be an experience of worship. It should be a time when we come to God in an attitude of love and adoration.²⁵⁵

Prayer both in private and with others provides a well balanced prayer life. Private prayer time can be made more meaningful by following some practical suggestions made by Rosalind Rinker.

- i. Have a definite place to pray alone.
- ii. Anticipate meeting One who loves you in a personal intimate way.
- iii. Let your prayers be semi-audible. You are speaking to a person.²⁵⁶

When going to prayer examine your thoughts to see if there are grudges or attitudes which will hinder your communication.²⁵⁷ The Holy Spirit will help us to pray and to discern what we need.²⁶⁰

A prayer list is a helpful tool. The list shows a record of requests and answers. It gives a record of what and who to pray for and gives encouragement by showing results. It also helps to show what percentage of our prayers are for physical or material things and what percentage is for spiritual needs.²⁶¹

It is good to learn to pray with others. We learn a lot about others when they give us prayer requests.²⁶² Our attitudes towards others often change when we pray with them. Jesus has promised that when we meet together in prayer he will be there.²⁶³

It is important to pray for others. God will often bring people to our minds as we go about our daily work. This is a good opportunity to learn to pray for others. We can pray for the pastor during the church service.²⁶⁴ We can pray for strangers as they wait with us for a bus, the driver in the car beside us, the waitress at lunchtime and anyone anywhere.²⁶⁵

Secret prayer for others, all during the day, is the acid test of our unselfishness. Self must fade out to clear a channel through which God's warmth can flow unhindered in lovely, unending prayer. To me, it seems, the highest form of communication is not asking God for things for ourselves, but letting Him flow through us, out and over the world to others.²⁶⁶

6. Other qualities

The woman who knows God and is learning to let Him control her life is developing an inner beauty which others can see. It is important for her to learn not to take life too seriously and to learn to find humor in it. "Even if she was not born with a great sense of humor, she trains her mind to look at her life's happenings with good humor. She keeps her perspective."²⁶⁷ A good sense of humor will help her to put away her own desires and let God have His way. It will help her to be patient with other people and learn

to enjoy them. This will help her to love people more deeply.²⁶⁸

She is an interesting person to others because she is interested in others. She is interested in everything and nothing is too small or insignificant to catch her attention. She has not lost her sense of wonder and is able to convey it to others.²⁶⁹ "She smiles and talks with her eyes, and her face lights up over the wonder of little things. She is a joy to see."²⁷⁰

In an article entitled "That Certain Something" Arlene Francis discusses charm. Charm, she says is a very personal thing, it comes from within. Charm causes a person to want to be her best. Charm in one person often creates charm in others.²⁷¹

In total, charm is the best part of yourself complementing every word and action with a kind of humanity. In part, many individual things contribute to it: your mind, your appearance, your feelings and for lack of a clever term--your spirit.²⁷²

The most important factor in the development of charm is to develop an interest in other people and things.²⁷³ Ms. Francis says there is no formula for the development of charm, it is a personal thing, but she lists some ideas that may be helpful. They are;

- i. Get organized.
- ii. Make sure you're well groomed.
- iii. Do one special thing for someone else as a surprise.
- iv. Do one thing a day to make your home more pleasant.
- v. Force yourself to do one thing you've been embarrassed to do in the past.

- vi. Read something worthwhile for at least fifteen minutes a day.
- vii. Think about someone you dislike--and wish him well even if it kills you.
- viii. Practice looking a person directly in the eye and concentrate wholly on what he is saying.
- ix. Practice laughing at your own mistakes.
- x. Practice forgetting yourself completely.²⁷⁴

This list of suggestions is not written from a Christian view but it is easy to see how applicable to a Christian the ideas are. It is also easy to recognize that some of the things are impossible on purely human grounds. The Christian woman has access to the Holy Spirit who can enable her to apply the principles on superhuman grounds. How the Christian woman should be able to develop charm! She has the source of love and can learn to forget herself and to love in a way that is above the natural. Joyce Landorf calls the charm which a Christian woman has because of her relationship with God the 'fragrance of beauty.' She is a woman who has a proper view of herself and can reach out to others.

Just think of that, He made us. The woman who understands the truth of who she is and why she's loved is completely surrounded by a fragrance. It is an unmistakeable fragrance, swirling around her in a fine penetrating mist. It is the real, the God-given fragrance of beauty!

This is what every Christ-centered woman can and should be . . .²⁷⁵

7. Hospitality

The woman who is developing her inner beauty as she allows the Holy Spirit to control her life will naturally develop hospitality. Hospitality is part of a

Christian's responsibilities and is a way of sharing Christ and ourselves with others. Hospitality is a way to love your neighbor as yourself. Gladys Hunt defines it:

Hospitality is more than a virtuous deed to be checked off a list, it is a mind-set towards life. The word hospitable means receiving guests or strangers warmly and generously; being favorably receptive and open to others. It is letting people into your home and into your lives, and its ministry fits our human needs.²⁷⁶

Hospitality is expected by God. The Jews had laws defining hospitality.²⁷⁷ Strangers who were staying with the Israelites on the night of passover were redeemed with Israel.²⁷⁸

The new testament church practiced hospitality and it was a qualification for a bishop.²⁷⁹ Widows who were supported by the church were to be hospitable.²⁸⁰ Hebrews tells the reader, "Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it."²⁸¹

True hospitality involves making welcome those who are strangers, those who are in need of acceptance and warmth, those who cannot always repay. To invite always those who we "owe" a dinner and then they "owe" us a dinner and to include only relatives and friends is not Biblical hospitality.²⁸²

Hospitality begins at home by showing concern and consideration for each one in the family.²⁸³ Preparing food in a way that is tasty, attractive and nutritious is a way for a woman to show her love for her family.²⁸⁴

The mealtime can be a time when the family learns to share their feelings and to listen to others when they share.²⁸⁵ At home is also where good etiquette, which is part of good hospitality, should be learned. Etiquette should be learned as a natural way to be considerate of each other and kind to others.²⁸⁶

Hospitality showed to those within the church is part of the Koinonia (spiritual fellowship) of the church. An effort should be made to invite new church members and those whom we do not know very well. Sometimes a home atmosphere is more conducive for small group activities such as Bible studies or committee meetings than the church building is.²⁸⁷

Single people are often in need of an invitation to a home for fellowship with a family. Often the person who lives alone does not cook full course meals for himself and is most appreciative to be included to share the family meal.²⁸⁸ College students living in dormitories also need to have homes to go to occasionally.²⁸⁹ Widows often need to be included in mixed company as they usually are fellowshiping mainly in women's groups and need communication with men as well as women.²⁹⁰ Single people can reach out to others in hospitality too. Sometimes those who are single feel that being hospitable involves having a home or a family. Hospitality means giving of yourself and welcoming someone where you live and anyone can do that.²⁹¹

Food is an important part of hospitality, but does not have to be elaborate. Preparation should not be so demanding that there is no time to enjoy people. A few basic good recipes and an extra supply of food that can be quickly and easily prepared are helpful. This allows the freedom to invite guests upon short notice. Knowing how to make food attractive by blending colors and textures conveys the idea that the guest is worth having and welcome. An attractively set table adds to that special feeling.²⁹² The most important thing is that the hostess is able to put her guests at ease and to share of herself as well as her food and home.²⁹³

Hospitality can also involve sharing of food and of yourself by taking casseroles, baking, etc. to those who are shut-in, bereaved or lonely.²⁹⁴

Another form of hospitality is having a party. In this area some women are more creative than others but most can plan a party. A party is an opportunity to invite those we do not know well and to show Christian fellowship. A party can be large or small, simple or elaborate but provides a unique atmosphere and opportunity for hospitality.²⁹⁵

A woman's inner beauty develops as she learns to understand herself and her relationship to God. A positive self image is the beginning of inner beauty. Understanding her personality type, capitalizing upon her strengths and

letting God take over her weaknesses will help to produce a glow from within. Closely related to the quality and quantity of inner beauty is a woman's thought life, prayer life and Bible study. As she stays close to God, He helps her to develop her best qualities. She becomes a woman with a zest for living and a sense of humor, filled with a natural wonder and given to hospitality.

B. Outer Beauty

God places top priority upon the inner being and for a Christian woman this is her main concern but her outer appearance is also important. The inner qualities are what makes up God's picture, but no one would put an original work of art into a cheap or shoddy frame. Our body provides the frame for God's picture and so it deserves our care and attention. Together the body frame and the inner beauty picture make up God's masterpiece as he works in our lives. Our body is important because it belongs to God. "For you have been bought with a price: therefore glorify God in your body."²⁹⁶ We have a responsibility to care for it. "For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church."²⁹⁷ We also need to discipline, exercise and control it; "but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified."²⁹⁸

Our outer appearance is how others see us and we are Christ's representatives so we must do our best to keep our appearance so that we will glorify Him. This section will discuss the outer woman and the importance of good grooming and weight control.

1. Grooming

Personal grooming is important because man does look on the outward appearance.²⁹⁹ In the case of women, it must be admitted, that it is natural for men to notice her physical qualifications first.³⁰⁰ Joyce Landorf when doing research for one of her books learned from talking to men that they would like women to do more with the assets they have. She concluded, "it seems men want a girl to look like a girl."³⁰¹

The way a woman carries her body is as important as how she cares for it. Posture has something to say about how she feels about herself. It is necessary to know how to stand, walk and sit properly, both for poise and for good body functioning. The knowledge of how to have good posture must be accompanied with the practice of applying that knowledge.³⁰²

Care of the body involves personal hygiene, and special attention to the hair, face and hands. Eugenia Price mentions that Americans have been accused of over-bathing, but she believes that just the nervous tension alone in the average modern woman's life is enough reason

for a daily bath.³⁰³ A good deoderant is essential,³⁰⁴ and it is sometimes necessary to change brands occasionally in order to maintain effectiveness.

As the physical body is the frame for the inner person, so is the hair the frame for the face. Hair should be shampooed as often as necessary to keep it shiny and bright. It is best to learn what style is the best suited to the shape of face, length of neck and size of body. A style should be chosen that is easy to manage and to maintain. It is best to get a professional haircut and to have regular trims to keep it shaped.³⁰⁵ A good body permanent makes it easier to manage and hold the style.

The most becoming feature of the face is fresh clear-looking skin. This is accomplished by thoroughly cleansing the face several times a day. The cleaning method varies according to the type of skin, dry to normal or oily.³⁰⁶ The use of make-up is a matter of personal preference and conviction. Some women feel they do not want to use make-up and prefer the natural look. Many women feel that they can enhance their best features by using some make up.³⁰⁷ The important thing is that it is applied in moderation and with the proper technique so that it will enhance the features.³⁰⁸ Girls in their teens are especially concerned about their appearance and it is at this age when they should be taught how to use make-up properly. This is the age group most prone to go to extremes and

Joyce Landorf observed that some have been

so turned off by the beauty-worship rituals of our society that they had gone as far as they could in the opposite direction. To be as plain, as ugly, as unbeautiful as possible seemed to be their goal.³⁰⁹

The aim of the Christian girl should be a happy medium and a look as natural as possible, with or without the help of make-up.

Eugenia Price says that one part of a woman that she automatically notices when meeting her is her hands.³¹⁰ Hands are used in communication with people through handshakes and gestures and their good grooming is important to a positive sense of well being.³¹¹ Hands should be kept clean. They should be kept smooth with the help of lotions and creams if necessary.³¹² Nails should be kept trimmed and clean and to do this they need to be manicured regularly.³¹³

The second part of a woman that Eugenia Price's eyes involuntarily wander to is her teeth. Regular visits to the dentist are necessary to keep teeth in good repair. Frequent brushing is needed, preferably after each meal.³¹⁵ Halitosis can occur anytime due to changes in body chemistry, food particles in the mouth, or a lot of talking.³¹⁶ It is advisable to carry a breath purifier or mints in the purse at all times.³¹⁷

Few women have a perfect figure, but all can learn how to clothe themselves to best suit their figures. It

is important to know which styles, colors and fabric textures are best suited to minimize figure problems.³¹⁸ Clothes should be chosen that are in style but not necessarily following the latest fashion fads. They should reflect the personality of the person who wears them.³¹⁹ They should be appropriate for the occasion.³²⁰ Christian women should keep in mind that they are to be reflecting Christ and so their clothing should be attractive but never extreme. They should not dress in such a way that they attract attention to themselves primarily.³²¹ Eugenia Price expresses it this way.

If my make-up and jewelry and extremely cut clothes call more attention to me outwardly than does my Christian spirit, then I am wrong. Christians of either sex are not to call attention to themselves primarily. Jesus Christ lived a normal, unobtrusive life on earth. He dressed the way other people dressed. He did not make eccentric use of His religion. He moved naturally and easily among the people whom He had come to save. He did not draw away from them at all. He did not compromise his holiness for one minute, but neither did He do anything that made Him appear odd or peculiar.³²²

The Christian woman then should be moderate in her appearance. Extremes in either direction can serve to call attention to her in a negative way.

As important as what she wears is how it is cared for. No matter what clothes are worn, they should be crisp and clean and in good repair.³²³ Clothes need not be new and expensive, but well cared for and suited to the person who wears them.

2. Weight Control

Care of the body involves more than good grooming. Exercise, rest and nutrition are especially important. Good nutrition is often the most difficult to achieve for we live in a sugar saturated, cholesterol cluttered, convenience food society. Along with these comes a problem of overeating and overweight.

Some persons, when they become Christians, felt convicted that as representatives of Christ they should not be obese and began programs of losing weight. Two of these were Eugenia Price and Charlie Shedd. Ms. Price expresses her conviction this way.

I am losing weight for Christ's sake. I want to be good for His reputation and I feel I would do equal damage if I walked on a platform smoking a cigarette or if I waddled onto a platform hauling along a shameful excess of ugly poundage.³²⁴

Charlie Shedd tried all the diets and for years could not conquer his weight problem. He decided to turn the problem over to God.

Lord, I've tried for years to whip this problem of weight. . . . But I'm still fat. I weigh too much. And I need help. In the Good Book you promise if anyone has enough faith he can say to a mountain, "Go away," and it will go. There's a mountain of flesh on me. I've been trying to move it since I was a boy. . . . Now I mean business. Today I say to this mountain, "Get moving." I have faith that the two of us can move it together. This is the big surrender. I'm turning my body over to you once and for all. I can't manage it alone. From this day on, I'll eat what you tell me to eat and live how you want me to live. Amen.³²⁵

Many Christian women can identify with those who have a constant struggle with overweight. This area can be one in which her faith in God is really exercised. The first step in weight reduction and control is the realization and admission that she does have a problem.³²⁶ She must accept herself as she is and not resent the fact that she gains weight easily for this is secretly blaming God for creating her as He did.³²⁷ She must overcome the tendency to use excuses for her being overweight.³²⁸ There are only a few overweight people whose state comes from a glandular condition,³²⁹ for most it is the result of overeating.³³⁰

Next there must be a desire to lose weight and to make sacrifices to do so.³³¹ Sometimes it is helpful to look back into the past and try to determine life patterns that caused overeating. Some of the reasons may have been due to mother's eating and cooking habits,³³² her philosophy of punishment and reward may have involved food,³³³ and how a person related to her father.³³⁴ Knowing the reasons why she overeats may be helpful in understanding her problem, but it cannot be used as an excuse. Facing reality is necessary and whether or not she will lose weight is up to her, now.³³⁵

The choice of a diet is next and should not be done without the consultation of a physician.³³⁶ A diet should be chosen which will allow the gradual loss of weight.

Once the diet has been chosen the big problem is to stick with it. This area is where family and friends can be helpful. A woman should tell them of her plan to lose weight and in most cases they will not tempt her.³³⁷ Dr. Patterson compares a person who is a compulsive eater to an alcoholic and says that anyone who is a friend does not tempt an alcoholic to take a drink, neither should they tempt a person to break her diet.³³⁸ Eugenia Price sees this part of weight control as giving of love offerings to Jesus. She suggests making a list of her favorite rich foods and when tempted to eat them, saying "no thank you" on this basis;

And in your heart, right at that moment, make a picture of yourself handing that rich dessert or that bowl of mashed potatoes or that homemade roll directly to the Lord as a love-offering.³³⁹

Shedd also depends upon the Lord's help in this area and consciously asks His assistance. This is his prayer before mealtime:

Thank you Lord, for all these products of your goodness. Who but a wise Creator would think to make beans green, milk white, carrots orange, strawberries red? Who blesses my life with smells? Who gives me money to buy this food? And a mind to discern what's right for me? Teach me to eat with wisdom and a glad heart. Amen.³⁴⁰

The woman who has a weight problem must realize that it is a lifetime problem and that maintenance involves a constant vigilance and change of eating habits.³⁴¹ Some of her favorite foods are on the forbidden list and will have to go forever.³⁴²

Christian women have a responsibility to help each other in the area of weight control. Too often the hostess prepares rich desserts and encourages everyone to eat them.³⁴³ It is important to learn to accept "no thank you" from a guest and equally important to learn to say "no thank you" without feeling guilty. It is also important for a woman not to judge others and to become boastful when she has achieved a weight loss. It is the natural tendency to try to get everyone to lose weight because she has done it.³⁴⁴

VI. PREPARING FOR THE FUTURE

And one of the scribes came and heard and asked Him, "What commandment is foremost of all?" Jesus answered, "The foremost is Hear, O Israel; The Lord our God is one Lord; and you shall love the Lord with all your heart, and with all your soul, and with all your mind, and with all your strength."³⁴⁵

This great commandment is the prayer of each Christian woman as she becomes what God wants her to be. She wants to love the Lord with all her heart as she realizes she is of worth because He loves her. She learns to love Him with all her soul as she turns her personality to Him and trusts Him for its development. She loves Him with all her mind as she trains it to think of Him through prayer and Bible study. She loves Him with all her strength as she cares for her outer body and keeps it attractive and healthy for him.

The second is this, "You shall love your neighbor as yourself." There is no commandment greater than these.³⁴⁶

The Christian woman who understands herself is able to love herself. She is then ready to reach out to others and to show them love. The next section will deal with the future for a young woman as she learns to understand others. Most young women will enter into the relationship of marriage and will be required to live daily close to others. What is

the meaning of love and marriage for the Christian woman? What kinds of attitudes and attributes are helpful for a young girl developing her womanhood? Today there are also women who are leading successful and fulfilled lives as single persons. What are some of the problems and advantages of the single life? The last part of this section will deal with creativity and why Christians should be the most creative of all people. Some ideas for creativity in homemaking and in everyday life will be shared.

A. The Single Woman

Single women are part of today's society. Some remain single for life, some marry late in life. It is important that women today learn to develop their capabilities and resources in order to be successful either married or single. The Christian woman's fulfillment comes from her relationship to Christ, not in her marital status. She finds satisfaction in life by sharing her life with others and displaying Christ's love from an inward bountiful supply.

There are more women in today's world than there are men--about 109 women to 100 men.³⁴⁶ This numerical inequality of men and women means that some women will remain single. There are more opportunities and freedoms for the single woman today than ever before. She has a

career, a car, a home and freedom to go where and when she wants.³⁴⁷ Society is beginning to accept her, but not without its awkward moments.

Marriage is the norm for women and most do marry so the single woman is part of a minority group.³⁴⁸ Minority groups are often misunderstood. A single woman is often stereotyped as an unhappy, bitter old maid. In a society which is couple oriented, the majority tends to put pressure upon the minority and the single person is left out of activities.³⁴⁹ It is the man who does the proposing, the woman has to wait to be asked. Society subtly hints that the woman who is single is a failure because she did not "catch a man."³⁵⁰ The single person may feel a failure.

The church is usually family oriented and may also be guilty of exerting pressures upon the single person. Sometimes it is done in an effort to be helpful, but is not very understanding or accepting.

In fact, the church is often one of the strong, though inadvertent, advocates of the idea that marriage is the only honorable state and that to be unmarried borders on the contemptible.³⁵¹

The church may infer that marriage is God's highest calling for women and the single person is having second best.³⁵² Eugenia Price says that before she became a Christian, no one even asked her why she wasn't married. She says, "Christians are rather nosey on this point, . . . I was somewhat at a loss as to what to say for the first few

years of my Christian life."³⁵³ Now she is able to say, "Well, being married is one circumstance of the Christian life and being single is another circumstance of the Christian life."³⁵⁴ The church is beginning to recognize this and to plan programs which are suited to the needs of the single woman.

The single woman may be single because it is her choice to be that way. This is true of some women who put their career first in their lives. They have made the decision that they will give themselves to either career or marriage and have chosen the career.³⁵⁵ Others have chosen to follow a divine calling which involves being single. They have decided to follow their commitment even when they are aware that it will probably mean the single life.³⁵⁶ The responsibility of ailing or aging parents has kept some women from marrying. As the years pass, the parents become more dependent and the opportunity for marriage has passed by.³⁵⁷ Whatever the reason may be for remaining single, it can be a fulfilling way of life. Marriage may come later, but whether married or single every woman can be a whole and fulfilled person under God's control and guidance.

In the final analysis, whether a woman is married or single, she has two choices: either to live her life reluctantly or with conviction. If she lives it with conviction she will find an outlet in life, a way to use her energy, her love, her gifts, her mind--her totality--in a way that will bring deep fulfillment.³⁵⁸

The single life is not easy, but neither is married life without problems. The single woman needs to be aware of some of the areas which can affect her growth as a person. It is very easy for the single woman to fall prey to a spirit of self rejection. She may feel that she is worthless, that she is unattractive, and that she is an oddball. She may question her sexuality and feel that she is undesirable as a woman. An inferiority complex could develop.³⁵⁹

Sometimes feelings of guilt can accompany feelings of rejection. A woman may feel she has done something wrong that causes her to be single. Guilt feelings need to be recognized and dealt with.³⁶⁰

Single women need to be independent and to make decisions. There is a tendency to become sharp and dominant because of this. A woman should be aware of this and make an effort to be kind and gentle.³⁶¹ Some women also become hardened and calloused in their reactions to others because they have been hurt in the past and don't want to be vulnerable again.³⁶²

Being single usually means a woman has only herself to be responsible for when planning her time and spending her money. There is a danger that she will become self-centered. She may be inclined to pamper herself with extravagant clothes and food.³⁶³ She may become narrow in her outlook and critical of those with other opinions.³⁶⁴ She may become selfish with her time, routine oriented and

unwilling to change. It is easy to become inflexible when she has only herself to consider when making plans and decisions.³⁶⁵

One of the things the single woman has to contend with is loneliness. She must remember that everyone experiences loneliness at times and that the remedy for loneliness is to reach out to others and give of herself to them.³⁶⁶ Eugenia Price talks about aloneness and says it is sometimes mistaken for loneliness. She says that aloneness is normal and experienced by everyone, even if they are surrounded by others. God created mankind this way so that we would draw near to Him for only He can fill the aloneness. It is a place at the very center of our beings and is meant for Christ alone.³⁶⁷ She states:

Active, Christ-centered Christians are seldom lonely. Women who live alone and who are well adjusted are simply those who have recognized this secret place as His and have allowed Him to enter and take possession. The maladjusted among us experience this aloneness, leap to the wrong conclusion, and begin to scream that we are lonely!³⁶⁸

Worry about her future and security is an area of concern for the single woman. A married woman has a family who will care for her and visit her in old age, what about the single woman?³⁶⁹ This area has to be left to God to take care of and life lived one day at a time.

The single woman may have doubts about her sexuality, but she has the same sexual instincts and desires as any other woman. She has no partner and the normal channel

of sexual gratification is not open to her. What can be done with these feelings? Sometimes the single person feels guilty and ashamed at having sexual desires and may think that they are abnormal or evil feelings. The tendency may be to repress the feelings and this is not healthy.³⁷⁰ God made us the way we are with normal bodily functions and appetites and so sexual desires are a part of our make up and as normal as the desire for food when we are hungry or sleep when we are tired.³⁷¹ Ada Lum says we are to accept ourselves as sexual beings and thank God for it.

When you begin to feel overpowered by your natural sex desires, stop and thank God that you are human and normal. Thank him that you're full of creative force, for the sex drive is part of every human person's built-in reservoir of basic energies--to be meaningfully related to others, to find purpose in daily work, to develop one's aesthetic capacities, to be rewarded with a sense of achievement.³⁷²

These desires like other areas in life need to be turned over to God for His control. The sex drives are normal, but the response to them needs to be under control with God's help.³⁷³ Some practical considerations in controlling response to sexual desires are:

1. Discipline yourself to avoid situations that you find sexually stimulating.³⁷⁴
2. Discipline yourself to change activities when you discover you are being stimulated to the point of frustration.³⁷⁵

3. Go to God honestly in prayer and ask Him to show you how to re-direct the energy.³⁷⁶

4. Get out and get involved with people or in an activity that uses up energy.³⁷⁷

No discussion of sex and the single life is complete without mentioning masturbation. Social scientists have provided information about masturbation. They report that 90 per cent of men and 50-75 per cent of women masturbate.³⁷⁸ They show that it does not cause mental or physical illness and that there is no relation between masturbation and adjustment in marriage.³⁷⁹ There are doctors who say that it is a harmless form of sexual relief. Some counselors feel that there is a place for it, but that it should be practiced in moderation. They say that practicing it in excess is sexual greed and that sexual greed is wrong both when single and when married.³⁸⁰ Christian single persons may have trouble deciding what the Christian view should be and if they masturbate they suffer from feelings of guilt. This may be because the church has taught that masturbation is misdirecting the natural use of sex,³⁸¹ that it is a selfish act,³⁸² and that it is less than reality and that in seeking to become close to God anything that is not reality is a hindrance.³⁸³

The problem for the Christian seems to be not in the physical act, but in the sexual fantasies and

thoughts that often accompany the act of masturbation. The fantasies often involve other people in unreal situations and with them the act becomes self indulgent and a means of escape. The act then becomes wrong because it becomes lustful.³⁸⁶ Jesus Christ condemned lust.³⁸⁷

On the other hand, if the act of masturbation when used as a release from sexual tensions and to give physical relief from explosive or urgent sexual desires, also helps to decrease the sexual fantasies it can be helpful.³⁸⁸ The fact that the tension is reduced by the physical act may help to remove the sexual fantasies and in this way it is a good thing. Melville Vincent, a Christian psychiatrist confirms this; "My conviction is that, if masturbation is utilized to decrease lust or excessive sexual fantasies, it is good."³⁸⁹

The general feeling among Christian authors is that masturbation is not sinful, but that it has the danger of supporting sexual fantasies and that is a problem which should be brought under control by a closer relationship to God. Margaret Evening says:

Perhaps one should try and find the middle path between the medical opinion and the dictates of conscience and say that there may well be a right place for this kind of relief at certain times--in and out of marriage--always recognizing that it is less than the best and viewing it as one of those weights which one hopes eventually to lay aside so that progress towards full maturity may be less impeded.³⁹⁰

Evelyn King Mumaw says when speaking of sex drives and desires:

They must therefore be kept in reserve and under control. The Christian woman finds her will strengthened and her way kept in this area as in others as she gives herself to God in dedication to His purpose for her life. . . . Commit the sexual part of your being to the keeping power of God in the dedication of your total life to Him.³⁹¹

As the single woman learns to deal with loneliness and to handle her sexuality she learns to let God control every area of her life. She has no family to dictate or provide direction for her life so she is free to develop her own life-style. She needs to consciously work out a way of life which will be fulfilling for her. Certain things are important to lead to a fulfilled life and the single woman needs to be aware of them. They involve her attitudes, her interests and activities and her acquaintances. It is important for her to maintain a positive attitude towards life. She needs to remember that she is a person of worth. God created her and planned for her. Being single does not detract from that worth.³⁹² A positive attitude also means acceptance of the single state. Acceptance that God has led her to her present single status but that He may also lead her out of it at some time. A positive attitude does not mean resentful resignation or that the possibility of marriage does not exist, but acceptance of singleness at the present time.³⁹³

Along with a positive attitude the single woman should develop a wide variety of interests and activities. It is easy to become entrenched in a small world of

activities and routine. The single woman needs to make an effort to become exposed to new ideas; books or lectures, night classes and correspondence courses are good sources. New types of social experiences should be pursued. New creative skills and interests should be developed. A special effort needs to be made to keep growing spiritually.³⁹⁴

A source of fulfillment for a married woman is her relationship with her husband and children. The single woman does not have her own family and so needs to invest her time and life in the lives of others to contribute to her fulfillment. This means she must learn to be a self giving person; a person who is interested in others, has ideas to share and willing to give of herself.³⁹⁵ She may have to take the initiative in getting to know others and to make a special effort to go where people are.³⁹⁶ The feeling may sometimes come that she is giving and giving and not receiving from others, but a Christian woman can learn that it really is more satisfying to give than to receive. As she learns to forget herself in her giving she will discover that she is receiving.³⁹⁷

Another part of a fulfilled life for a single woman is the maintenance of a wide circle of friends and acquaintances. Friends should include her family consisting of parents, siblings and relatives.³⁹⁸ She needs married friends as well as single friends. Among married

friends there should be families with children of various ages.³⁹⁹ The single woman who works with married men is sometimes the cause for friction between husband and wife. This may not be her fault, but may be due to the fact that her male colleague respects her and mentions her to his wife. The wife may be having feelings of low self esteem and come to resent the woman from work. The single woman can avoid such happenings by getting to know the wives of her colleagues, taking an interest in them and making an effort to become friends with them.⁴⁰⁰

One other element which contributes to fulfillment for a married woman is her experiences with children. The single woman has no children of her own, but she needs to make an effort to get to know children. She needs to realize that children are people too and to understand that her life can be enriched if she learns how to relate to children. If she has nieces and nephews she can take a special interest in them and become their friends. She can also provide relief for parents who need a break from their children.⁴⁰¹ The church can provide opportunities for the single woman to relate to children through helping with the children's ministry. Children are very perceptive and contact with them can be a source of encouragement and refreshment. They can minister to the single woman by their acceptance of her. They can bring out in her an innocence and joy. They have a mellowing effect upon the most hardened grown-ups.⁴⁰²

The secret to fulfillment for a woman whether married or single is her relationship with Christ and her ability to trust in Him. She needs to rest in the fact that Christ loves her and cares for her and to accept her life as His best for her.

Fulfillment has to do with feeling full--that is, enjoying life to the full so that it is filled with a sense of purpose and meaning, with adventure and service. If our lives are 'hid with Christ in God,' then we can accept that, whether we walk alone in partnership, it is our vocation. And the only thing to do with a vocation is to accept it and follow it gladly.⁴⁰³

If we could see with the omniscience of God all the factors unknown to us which affect and enter into the shaping of our lives, we would have no question of His love and goodness. But we are finitely limited in this and so we turn to His Word and bathe our hearts again and again in the great fact that He loved us so much that He gave us His Son. And we rest again in the assurance that such love can be trusted with the details of our lives. In this confidence we open up our hearts to the active involvement of Christ in our lives. We are ready to enter into a satisfying creative relationship with Him.⁴⁰⁴

The single woman who is in the center of God's will has a rewarding and fulfilling life. She is a credit to God, to womanhood and to the single way of life.

B. Ready for Marriage?

Marriage is the way of life that most women will be involved in and devoted to. Eugenia Price says she feels that married life is the more difficult role and that most of her problem mail comes from married women.⁴⁰⁵ There are many books available today to assist the

Christian woman in her role of wife, homemaker and mother and it would be impossible to cover in this paper the scope presented in these books. This paper is to be the basis for an instruction course to young women in Bible college so this section will focus on preparation for marriage and what Christian marriage means.

1. About Men

One of the obvious needs for a woman to prepare for marriage is to be able to relate to men. The more she understands about a man, the better is her chance for a successful marriage.⁴⁰⁶

A woman's magazine carries an advertisement:

Remind him--His way. This Christmas, remind him that you speak his language, and share his interests with a gift subscription to Sports Illustrated.⁴⁰⁷

Is this the way to understand a man, how to speak his language? More than a magazine subscription is necessary. It is helpful to know some of man's characteristics and needs. Helen Andelin lists six characteristics of men that women should be aware of:

- a. His need to be accepted at face value.
- b. His need to be admired.
- c. His sensitive pride.
- d. His reserve.
- e. His need for sympathetic understanding.
- f. His need in his role as a man.⁴⁰⁸

These needs may be described as basic needs for any person, but they will be discussed here as they apply to men in particular.

It is important for a woman to accept the man she is to marry as he is. This means his habits, his hopes and dreams, his ideas and his standards. She may not always agree with him, but she needs to accept his right to his opinions. She should be able to accept him at face value and not try to change him either before or after marriage.⁴⁰⁹ It is the natural and instinctive thing for a woman to try to change her husband and some are guilty of unconscious manipulation.⁴¹⁰ Men react in various ways to being manipulated. A passive man will comply, some less passive men will comply part of the time balking only when an issue is at stake worth fighting over. An aggressive man may go along for some time and then explode when incidents have accumulated. Another response, though unconscious, is illness.⁴¹¹ Acceptance is important and when a man does things that disappoint a woman it is necessary to maintain faith in his better side.⁴¹² Andelin lists these steps to acceptance:

- a. Get rid of your self-righteous attitude.
- b. Don't try to remake men.
- c. Don't use other men as shining examples.
- d. Look to his better side.
- e. Express acceptance in words.⁴¹³

A man needs the admiration of a woman. He needs to be admired for his abilities and his ideas.⁴¹⁴ A woman can show her admiration only when she gets to know a man for his best qualities and traits. She learns about these by observing him, listening to what others say about him and listening to him talk.⁴¹⁵

A man needs to be admired especially for his masculine abilities. This need to be admired makes him vulnerable for his masculine pride is sensitive.

He cannot bear to have it belittled, ridiculed, or treated with indifference. When a man is belittled, he suffers the pains of humiliation. It can be a sharp cutting sensation or a crushing feeling. Whatever the forms of humiliation, it is a painful experience.⁴¹⁶

A woman can hurt a man's pride or injure his 'male ego' by making fun of his appearance, his ideas or his accomplishments. An attitude of indifference towards something he is excited about or interested in is the most common cause of hurt pride.⁴¹⁷

Men, when around women, all practice some form of ego mastery.⁴¹⁸ Some become unnatural, afraid of their sexuality, and don't know how to talk to or feel at ease with a woman.⁴¹⁹ They try to impress her by discussing intellectual topics. Others seek to demonstrate their ego mastery through sex and become sexually aggressive.⁴²⁰ Both kinds are seeking to make a masterful impression on the woman. Johnson defines ego mastery as:

a strong compulsion in a man in relationship to a woman. It is something mysteriously deep within his glands, an explosive force affecting mind and emotion. The need to command, to perform, to take the lead, to show strength is in the nature of manhood. . . . So the bland boring type who talks to get mastery and verify himself by his intellectual powers and the man who Midge says she "has to keep fighting off all the time" are both driven by the same mysterious manly ego.⁴²¹

These two examples represent the extremes and neither one is more manly. It is important for a woman to understand the manly ego and to be able to recognize signs of it in her man.⁴²²

Closely related to a man's sensitive pride is his natural reserve. This is a kind of behavior he builds around himself which makes it hard for him to talk about his fears and feelings.⁴²³ He is afraid of being ridiculed or misunderstood and sometimes feels he has to keep up his competent male image.⁴²⁴ This is demonstrated by the man whose wife knew something was bothering him and kept asking him about it. In conversation with Cecil Osborne he said,

"What is it," he asked, "What makes women want to pry into your innermost secrets? What is it they want?"

"They want to know their husbands," I said. "Your wife felt she didn't know you really. You told her only what you wanted her to know and kept your fears and anxieties to yourself. She sensed this, and wanted you to share yourself with her."

"I didn't want to bother her with my personal anxieties," he said.

"You mean you didn't want her to discover how scared you were?"

"Yes, I suppose that's it. I needed to preserve the image of the strong, silent, totally competent male. I think I felt I'd be vulnerable if I revealed my weakness to her."⁴²⁵

One of the differences between men and women is that women perceive things through feelings and men are more objective and analytical in their approach. This can be the cause of communication breakdowns.⁴²⁶ Some practical suggestions for a woman to follow to help penetrate the natural reserve in a man and allow him to communicate are to accept him, not to show indifference towards him, to accept the good in others and not criticize them and to keep confidences sacred.⁴²⁷

What a man needs from a woman if she is to be a helper to him, is sympathetic understanding. She needs to understand his responsibilities as a man, that of being a provider and protector.⁴²⁸ She needs to understand his desire to achieve and to gain status in his work and world.⁴²⁹

Understanding can best be achieved if men and women learn to relate to each other as friends.⁴³⁰ This means they should be able to feel comfortable together, to share their ideas and concerns and to learn from each other without sex becoming in the way.

Johnson says,

The young need to build intimate friendships that do not force sexual compromise or pose confusion about how to conduct a relationship. This is an excellent beginning place to develop healthier and more permanent future marriages. If a single man and woman learn to cultivate intimate friendships--that is, to draw from each other the strengths and encouragements each has to give without any bartering on the sexual level--they will be able to discern later between true love and sexual fascination.⁴³¹

To give true sympathetic understanding means to be able to feel with a man, to experience with him and to suffer with him. In feeling with him it is best to try to remain positive and pleasant as possible and not to become as gloomy and as depressed as he is for that will not help him.⁴³²

The last area in which a man has needs is to be understood in his role as a man.⁴³³ Men are basically "doers," they are competitive, aggressive and achievers.⁴³⁴ They tend to take chances, run risks, assume responsibility and take leadership.⁴³⁵ These characteristics make them the providers and protectors of the woman, home and children. A man becomes involved in his work and sometimes feels it is the extension of his personality.⁴³⁶ A woman is by nature a mother and homemaker and her concern is for her home. She feels that her family is an extension of herself.⁴³⁷

In the man-woman relationship, the man wants to be the leader and to be respected by the woman as such.⁴³⁸ The woman is wise to need the care and protection of her man and to let him be the provider.⁴³⁹ This will help him to fulfill his role as a man and confirm his masculinity.

One of the concepts which is being taught and supported in today's world is that the man-woman relationship is primarily sexual.⁴⁴⁰ The myth is being perpetrated that all other problems will dissolve if the sexual relationship is good and is maintained. Women are vulnerable to this

philosophy and base their ideas about men and about marriage upon it.

For the woman then, as the world teaches, the man is the aggressor, the grand strategist who will use every device to get one thing from her. The woman can entice him, teach him, hold him off, until she can trade off her sexual attractiveness for a compact of marriage. Whatever problems might emerge later can always be solved in bed.⁴⁴¹

Christian young people are being affected by this attitude of the world and in some cases Christian couples who are having marital problems have good sex relations, but cannot communicate in other ways.⁴⁴² Johnson says that the idea that if a woman keeps her man satisfied sexually, everything else will turn out all right is "the greatest delusion ever perpetrated about the marriage union and it is the greatest single misunderstanding women can entertain about men."⁴⁴³

When a man finds a woman who he wishes to become his wife the sexual attraction needs to be there and cannot be ignored, but it is more than that.

For a man who cannot walk away from this girl, above all other girls, it means there is a physical chemistry that cannot be ignored. Call it a composite of sexual attraction on the one hand; but call it also a powerful drawing to this girl whose personality and character and very being are mysteriously his.⁴⁴⁴

When this feeling occurs, the man is ready to make a commitment to her for life--she is all he wants. When a man makes such a commitment he is willing to risk himself and become vulnerable in the responsibility of union with

one person. Commitment is a serious thing and the man takes it seriously, "for better or for worse."⁴⁴⁵

The urge for completeness accompanies this commitment. This is a completeness in a spiritual way as well as emotional and physical for a Christian man sees a Christian woman as a spiritual being.⁴⁴⁶ What a Christian woman needs to know is that when a Christian man is ready to make a commitment to her by proposing marriage, he has other criteria besides sex for wanting a permanent relationship.⁴⁴⁷

The woman, surrounded as she is with the cultural images that say a man equates love with sex, cannot believe or even accept the fact that he has other criteria for a permanent relationship. She has come to believe that her sex alone looks for "character and values beyond the sexual," while the man is so made that he can only gauge a relationship on the physical level.⁴⁴⁸

In an article about what a man wants in a wife, Robert Schuller says that man seeks a wife to satisfy his biological needs, so he seeks a sexual partner.⁴⁴⁹ He goes on to say that a man's social needs are even deeper than his biological needs and so he needs a wife to be first of all a friend and companion.⁴⁵⁰ He also wants her to be his confidante.⁴⁵¹ Even though he wouldn't admit it a man also wants his wife to be the conscience of his life and of the community.⁴⁵² A man also wants his wife to be someone who can provide a climate of positive thinking. He wants her to be his supporter and to be a booster for his ideas and dreams. Her enthusiastic support can help to build and maintain his morale and self confidence.⁴⁵³

2. What is love?

Knowing some of the traits of men will help a young woman to be able to form friendships and meaningful relationships with them. Sooner or later the question will arise in her mind, "Am I in love with him? How do I know when I am in love?"

Love in today's world has come to mean everything from "like" to "lust." Young people may associate love mostly or purely with sex and the phrase "to make love" has come to mean "have sexual intercourse."⁴⁵⁴ Young people today need to know a better definition of love and what kind of love is needed when marriage is being considered.⁴⁵⁵

Maxine Hancock looked in the Oxford English Dictionary and discovered there were four three column pages devoted to the definition of love.⁴⁵⁶ From these she presents this primary definition of love:

Love: That disposition or state of feeling with regard to a person which (arising from recognition of attractive qualities, from instincts of natural relationship, or from sympathy) manifests itself in solicitude for the welfare of the object, and usually also in delight in his presence and desire for his approval; warm affection, attachment.⁴⁵⁷

This definition shows that love is an emotion. An emotion or feeling does not remain constant and maturing love needs to move beyond feeling to a fact. A woman needs to be able to know the fact of loving a man even when the feeling is not there.⁴⁵⁸ Love is directed outward toward an object. The object in man-woman love is the other person.

Mature love seeks the best interests of the other person and not of the self.⁴⁵⁹ Love arises from the recognition of attractive qualities. These are the superficial qualities that usually bring a couple together initially. Recognition of deeper qualities and appreciation of them is a sign of maturing love. A relationship built upon mutual superficial attraction is not a lasting one.⁴⁶⁰ Mature love goes from delight and desire to solicitude and concern. As love matures the delight and desire are not lost, but a concern develops which is more important than those responses.⁴⁶¹

Love is different for each individual and sometimes people are attracted to each other for reasons which they may mistake for love. Some of these are sympathy for another, loneliness, a driving desire for marriage, an unhappy situation at home, a recent failure or disappointment, meeting a person who is "just like" a loved one.⁴⁶² A marriage which results from these reasons for being in love is not likely to be happy because these are all reasons centered on the self.⁴⁶³ Some signs to look for when wondering about "true" love developing are based upon making the other person happy. They could be things such as sharing ideals and dreams, working and playing together, sharing spiritual challenges, willing to work out differences and eagerly looking forward to establishing a Christian family and home.⁴⁶⁴ The Bible provides a model for mature unselfish love.

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.⁴⁶⁵

This is the kind of love that will provide a lasting relationship and upon which a marriage can be built. This kind of love requires a relationship with God and the working of His Spirit in each of the lives.

3. Premarital Sex

As a young woman gets to know men and as she develops more intimate relationships, she may decide that she is in love and think about getting married. She knows that the Christian view is that sex outside of marriage is not right, but she may not know why, especially if she is in love. Society today seems to approve of sex before marriage and she may experience pressure and anxieties in this area. Today there are pressures upon young people which push them towards premarital intercourse. Two reasons for this pressure are the fact that we are biological beings and the time gap between puberty and marriage. Even greater pressure is that of peer pressure as the standards are changing.⁴⁶⁶ In America in 1971 more than half of the males engaged in premarital intercourse and half of the females also, though for many it was only with their prospective husbands.⁴⁶⁷ Letha Scanzoni says that

Christian young people are not immune from such pressures and are affected by the attitudes of today's society. They have often heard that premarital sex is a "no no," but have not been supplied with reasons that satisfy them and they are asking why.⁴⁶⁸ The real meaning of joy and freedom in living in Christ and the real Biblical basis of "thou shalt not" has somehow not come across to them.⁴⁶⁹ The traditional reasons that have been given for not engaging in premarital intercourse are; fear of pregnancy, venereal disease, unhappiness in future marriage, guilt and ruined reputation.⁴⁷⁰ Young people today are saying that pregnancy can be prevented and venereal disease can be treated.⁴⁷¹ They further ask that if it could be demonstrated that premarital sex does not prevent future happiness and that if standards change so that guilt and reputation are not affected, then evidently premarital intercourse would be all right!⁴⁷² The problem with these traditional arguments is that they leave God out. Vincent says,

Scripture does not say premarital intercourse is wrong for the reasons we have heard most often Rather the scriptural approach is positive, dealing with what man is, what sex is, and what man's relationship to God is. People are sacred. They should not be exploited. The various reasons that people give today, apart from Scripture, for avoiding sexual intercourse are merely examples of the ill effects of the exploitation of people.⁴⁷³

"But can't we leave God out of this?" pleaded a young man as he tried to persuade his girlfriend to "go all the way" and was met by her refusal on the grounds of Christian principles. This is precisely the issue: we cannot leave God out of this. No committed Christian--no person who really knows, loves, and wants to obey Jesus Christ--can afford to leave God out of anything.⁴⁷⁴

Before the scriptural basis is looked at, an attempt to understand how young people today are thinking and the main argument that causes Christian young people to consider premarital sex will be presented.

There are four major standards regulating premarital sexual behavior in America today: the double standard (premarital sex is all right for men but not for women), permissiveness without affection (premarital sex is all right for males and females in casual relations), permissiveness with affection (premarital sex is all right for males and females if there is a stable relationship such as engagement or strong bonds of love), and abstinence (sexual intercourse before marriage is wrong for males and females, no matter what the circumstance).⁴⁷⁵ Most Christian young people know that abstinence is the Christian position. They have few problems with the first two standards but may be confused by the permissiveness-when-in-love standard.⁴⁷⁶ One of the views given in defense of this position is that through such sexual intercourse in addition to bringing out new truths about the other person it will bring about self realization to a new extent and help the individual to know better what it means to be human and know true fulfillment.⁴⁷⁷ This idea is a myth and the scriptures never speak of anyone finding new depth in themselves through sex. Man finds self-realization and depth in a relationship with God.⁴⁷⁸

The scriptures condemn sex for the use of

pleasure and for selfish reasons. Thus promiscuity is shown throughout the Bible to be incompatible with personal holiness and contrary to the will of God.⁴⁷⁹ This is made evident in I Thessalonians 4:3-8.

For this is the will of God, your sanctification; that is that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor not in lustful passion, like the Gentiles who do not know God; and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you. For God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects this is not rejecting man but the God who gives the Holy Spirit to you.

Jesus warned against both fornication and adultery which includes both single and married persons in regard to sexual transgressions.⁴⁸⁰ Other new testament passages also point out that a hedonistic philosophy of premarital sex is out of bounds for anyone who really wants to please God.⁴⁸¹

But do not let immorality or any impurity or greed be even named among you, as is proper among saints; and there must be no filthiness and silly talk or course jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolator, has an inheritance in the kingdom of Christ and God. Ephesians 5:3-5

If you then have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire and greed, which amounts to idolatry. Colossians 3:1-5

Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Galatians 5:24, 25

The main principles in dealing with sexual conduct then can be seen as guided by our love for God, our desire to please Him and to keep His commandments. We belong to Him and will present our bodies as belonging to Him (I Corinthians 6:12-20). The second principle involves the supreme value of the individual as seen by God. Every person is important to God and has rights and needs. No one has the right to use or to exploit another person and this is often what premarital sex does.⁴⁸² The sexual act involves the whole being and unless accompanied with the total commitment that comes within the marriage setting, it is potentially harmful to the individual.⁴⁸³ Therefore the other person must be considered and we are accountable to God for our actions.⁴⁸⁴ Vincent says that Paul sets forth priorities for us in I Corinthians 10 and these are; whatever we do should be first for the glory of God, second for the good of others and third for our own good.⁴⁸⁵

Some practical suggestions are helpful in the area of sex.

1. Decide before we lose our cool.

Decide upon our standards before God when we are calm and cool and not in a place where our emotions will influence our thinking and actions.⁴⁸⁶ Vincent says

If we wait to make our decision and determine our actions under the heat of emotion, we will do things that we otherwise would not do. The solution lies with the will and the adoption of the attitude that sexual stimulation can always be successfully resisted if it is deliberately minimized, or (for some) if it is avoided at the outset.⁴⁸⁷

Many Christian young people seem to feel that the standard of abstinence before marriage means refraining from intercourse but may be involved in heavy or intimate petting. Petting in this form which involves fondling of the breasts or genitals is actually the kind of foreplay that belongs in marriage as a prerequisite to intercourse and not as a substitute for it.⁴⁸⁸ Scanzoni says

It is unfortunate that many Christian young people so misunderstand the teachings of Scripture that they believe they can become "promiscuous petters" with a variety of partners and yet feel they are "preserving their virginity for marriage."⁴⁸⁹

2. Avoid temptations

The best policy is to not allow ourselves to get into situations with great temptations. This is why I Corinthians 6:18 instructs, "Flee fornication. Every sin that a man doeth is without the body, but he that commiteth fornication sinneth against his own body" (KJV). Paul instructs Timothy in II Timothy 2:22, "Now flee youthful lusts, and pursue righteousness, faith, love and peace" Phillips translation puts it this way, "Avoid sexual looseness like the plague." (I Corinthians 6:18) This means using good judgement and deciding ahead upon standards.⁴⁹⁰

In conclusion, scripture teaches that sex is good but it must be expressed at the right time and place.⁴⁹¹ That place is the marriage bed.⁴⁹² Some young people today are asking what about a couple who is engaged and have made a commitment to each other and know they will marry. These couples may argue that they feel like they are married and what difference does a ceremony or a license really make.⁴⁹³ Paul's advice to such couples is, "But if they do not have self control, let them marry, for it is better to marry than to burn," I Corinthians 7:9. Marriage is again given as the place for sexual relations. It is necessary to look at the meaning of marriage in our society today, to see what difference it makes. Scanzoni says

Those who reply, "But we're not ready for marriage yet, even though we're ready for sex," should do some serious thinking on both the meaning of sex and the meaning of marriage.⁴⁹⁴

4. The Meaning of Marriage

The young Christian woman is learning to understand herself and the young man with whom she is in love. She knows something about the nature of true love and understands why sex should be reserved for marriage. She is planning to marry her young man, but how much does she know about the purpose and meaning of marriage?

Marriage means that two people, a man and a woman, come together and enter into a shared life. Together they build a home, raise a family and create a new unit in

society.⁴⁹⁵ The prime reason for marriage is companionship. Another main reason is the production of children and the provision of a secure and suitable atmosphere in which to raise them.⁴⁹⁶ Marriage takes place between two individuals but it forms a unit in society and thus affects and is affected by other people. In this way marriage is a social matter.⁴⁹⁷ Most couples desire the approval of their parents when they marry. Friends are important too and approval of peers of the prospective mate is important to the young person. So marriage is the concern of others as well as of the man and woman. Technically no one is married unless at least one other person knows about it and marriage is still the socially accepted form of cohabitation between a man and a woman.⁴⁹⁸ Some say that marriage is outmoded and will one day be extinct. There is no convincing evidence that marriage will not continue into the future for it is still the best way for men and women to meet each other's needs and to pass human values on to their children thus maintaining human culture.⁴⁹⁹

The Christian view of marriage is that God created man and woman and He established marriage.⁵⁰⁰ Christian marriage is characterized by its permanence, meant to be a life long commitment.⁵⁰¹ It is based on mutual love and respect.⁵⁰²

It can be concluded from the definitions of love and marriage that maturity is needed before entering into

marriage. A young woman may wonder how to recognize maturity that will indicate the right time for marriage. A kind of maturity check list can be helpful.

1. Maturity of self

This means a young woman has grown emotionally enough to have a reasonable understanding of herself and an ability to accept herself.⁵⁰³ It means she also has a capacity to understand and to get along with other people.⁵⁰⁴ It means she has developed a direction in life that gives promise for the future.⁵⁰⁵

2. Spiritual maturity

This means that the young woman has a personal relationship with Christ and desires to establish a Christian home.⁵⁰⁶ It is important that her man also be a Christian and she should consider whether or not his dedication to Christ is equal to hers.⁵⁰⁷

3. Maturity of the relationship

When looking at the relationship between herself and her man a woman should look at the length of the acquaintance. People are more likely to know one another better and to see each other in proper perspective during a lengthy acquaintance rather than during a short one.⁵⁰⁸ She should look at the values they share in common. In general persons from similar cultures and social backgrounds find it easier to adjust to each other.⁵⁰⁹ Common or mutual interests are also important. Identical interests would prove to be boring, but there should be some things

which they enjoy doing together. There also needs to be a respect for the other person's interests.⁵¹⁰ Mutual life goals or aims are important for it is impossible to head in two directions once they have been united in marriage.⁵¹¹

4. Maturity in love

Mature love means that a young woman is ready to love and to be loved as a whole person. It means she is willing to consider the needs of her lover before she considers herself.⁵¹² It means she is willing to settle down with him exclusively and to assume the responsibility that comes with it.

If she is to consider marrying this man it means that she must be able to respect him.⁵¹³

Do you respect the man? I mean really. Do you think of him as intelligent, rational, resourceful? Is he able to handle money with competence? Does he succeed at some of the things which are important to you? If you don't respect him now, you may find that a fond feeling for a blockhead is not quite deep enough emotion on which to build a lifetime of respect and submission. And if the man you think you love doesn't measure up--what then? Or if you haven't found a man with these qualities--what? The answer is obvious to me: stay single.⁵¹⁴

Dr. Vincent gives this caution when considering marriage:

A word of caution to single Christians. Sometimes Christians make poor marital choices. They rush into marriage because they meet another Christian that they find physically attractive. Hence they marry in a rush of eroticism and romance, assuming that because they know God is in His heaven, all will be well in marriage. More is needed. More attention must be given by such couples to the matter of companionship. They must get to know each other, to see if they can meet one another's need in view

in view of their interests, their background, future plans, education, temperament and all the factors that are important in any other marriage.⁵¹⁵

5. After she says "I do."

The young woman who has an understanding of herself and of others finds it easier to form meaningful relationships with men. She gets to know many different people both men and women and knows what she is looking for when it comes to love and marriage. She has set her standards high and one day she knows that she has found the man that she can respect and with whom she wants to share the rest of her life. She is aware of some of his imperfections but is willing to accept him as he is knowing that she is not perfect either.⁵¹⁷ They both love the Lord and feel that His will is in their plans for a shared life. Wedding plans are made and finally the day comes when the young woman is a bride. After the wedding and the honeymoon she finds that the business of every day living has changed as she is in charge of a household.⁵¹⁷ Now the wedding vows take on a new meaning. "For better or for worse," means that she will love him, encourage him and make home a place he wants to come to. She needs to learn to look for a constructive approach to difficult situations and not to blame, criticize or continually ask "why?"⁵¹⁸ "to love, honor and to cherish" means she will set the climate of love in the home. Her husband needs her respect and honor. She can show him honor by confiding in him,

asking for his opinions, speaking well of his relatives, thanking him for little courtesies and dressing to please him.⁵¹⁹ She can show she cherishes him by making him feel needed. She will let him protect and care for her and show appreciation for even his smallest gifts.⁵²⁰ "Till death us do part" means that she will remember that some adjustments with friends, money, sex and personality differences may not be fully made for several years. She will keep working at it and realize that no man is perfect when you live with him for twenty-four hours a day.⁵²¹ The most important thing she needs to keep in mind is that her marriage should be a triangle, she, her husband and God. Only as God is allowed to reveal His love through her can a good marriage be built.⁵²²

Susan, you can't understand all I've tried to tell you. You can't and won't. But do remember what I said about the marital triangle. When you get in in a jam, when you don't quite know what to do, quickly run to Jesus Christ. He can help you with anything. After all, He already knows it. Nothing absolutely nothing is hid from His eternal gaze. Faith can lift you above anything and everything.

And when your day is bubbling over when you've never been happier, tell Jesus about it. Yes, tell Him. Thank Him for giving Robert to you--and for the joys of marriage.⁵²³

C. Creativity

As the bride adjusts to being the wife and homemaker there will be times when housework will seem unrewarding and unexciting.⁵²⁴ She needs to learn to accept the fact that housework is necessary, but does not need to

monopolize her life.⁵²⁵ It is important that she sees housework as a part of a bigger picture that is called homemaking. Gladys Hunt says this about the role of the homemaker.

Creating the environment, the climate, the quality relationships in which this new union will flourish is the calling of a homemaker. It is not the wife's job alone, but by the nature of her gifts, which include child-bearing and motherhood, she cannot avoid her larger responsibility in the task.⁵²⁶

The task of homemaking can be interesting, challenging and provide many opportunities for creativity. Creativity is what makes a home a unique part of the people who live there. It provides a way of expressing the self. Hunt defines creativity as

Creativity is taking the stuff of life that exists and shaping it. It is to be for the moment a spark of communication between God and man, reflecting some part of his creative nature.⁵²⁷

Edith Schaeffer calls creativity "hidden art" which is found in the everyday areas of life. She believes each person has some talent which is unfulfilled in his being and which could be expressed or developed.⁵²⁸ She also believes that Christians should be creative because they are representatives of God who is the creator.⁵²⁹

God as the creator is the first and supreme artist. This is revealed by all of nature and the beauty in this world.⁵³⁰ Psalms says, "The heavens are telling the glory of God; and their expanse is declaring the work of His hands."⁵³¹

God was the first sculptor as he formed the mountains and valleys.⁵³² He created sound, music, and ears to hear them.⁵³³ In His record to man, the Bible, He not only describes His creation with words,⁵³⁴ but he uses different forms of verbal expression. Twenty-five per cent of the Bible is poetry and drama is also used.⁵³⁵ God never tires of His creation and He is continually being creative.⁵³⁶ Hunt concludes that "true creativity is always linked up with God."⁵³⁷

It follows then, that people who know God should be the most creative people. Both Hunt and Schaeffer confirm this concept. Schaeffer says, "then what I call 'Hidden Art' should be more important to one who knows and admits that he is made in God's image, than those who do not."⁵³⁸ Hunt says:

Of all the people in the world, the people who claim to know God best ought to be the most creative simply because they are related to the Creator. He is the innovator, the creator, the artist. Imagination finds its source in Him!⁵³⁹

Creativity begins in the mind and is affected by our attitude. A positive attitude is essential. We cannot be ruled by past failures.⁵⁴⁰ Eric Berne says:

Losers spend their lives thinking about what they're going to do. Winners, on the other hand, are not afraid to savor the present, to unpack their books and listen to the birds sing. Losers say but and if only. Winners are enlightened people who grow rich, healthy, strong, wise and brave using just three words in life: Yes, No and Wow.⁵⁴¹

A positive attitude is inspired by a spirit of thankfulness. Hunt says that one of the most creative exercises a woman

can do is to write a weekly theme entitled "Why I Am Thankful."⁵⁴²

Along with being thankful, the art of listening contributes to creativity. Learning to listen tells the other person that they are of value. It also reveals things about that person and can be the source of some new ideas.⁵⁴³ Honesty is also involved in creativity. This kind of creativity is the art of reaching out to someone outside yourself. This kind of creativity involves a certain kind of risk and honesty is necessary.⁵⁴⁴ As this kind of creativity develops, the prayer life is likely to change. As a woman desires to provide a creative environment in her home as she reaches out to her family, she will need to rely more upon God.⁵⁴⁵ Living creatively involves your whole being, your attitude and your relationship to God.

Living creatively is as big as creation. Don't be among those who think that all birds are sparrows and that there are two kinds of trees; one with leaves and one with needles. Living creatively means noticing, being aware and alive to the world. It involves an appreciation and drive toward excellence. It involves things, people, ideas. God is noticing all the time. Shouldn't we be just a little more awake?⁵⁴⁶

It is obvious that there are as many ways to be creative as there are people and we each have to find our own area. Just a few areas to consider will be presented here.

1. Food and food preparation

Cooking is an art and those who cook should look at it that way. Cooking provides opportunities for creativity as meals are planned that are nutritious, palatable and attractive.⁵⁴⁷ Today we have many convenience foods and they are helpful to the cook but they are also expensive. Part of the joy in creative cooking comes from preparing homemade foods.⁵⁴⁸ Homemade soups are economical, nutritious and allow for your own creations.⁵⁴⁹ Making your own bread and rolls once in awhile is rewarding and the family likes to get involved.⁵⁵⁰ Making cakes and decorating them for special occasions is another avenue for being creative.⁵⁵¹ Your cooking and baking can always provide you with welcome gifts to give to others.⁵⁵²

2. Interior decorating

Interior decorating can be the first source of creativity for anyone for it means making the place we live ours and making it homey. This can be done anywhere we live even if we travel a lot. Edith Schaeffer suggests carrying a small table cloth and a candle in our suitcase. Add to this a flower maybe purchased or picked in the woods and any room becomes a part of us.⁵⁵³ Interior decorating need not be an expensive undertaking and today in our world of materialism, there is a tendency to want to keep up with the Joneses. For a Christian this driving desire is sinful.⁵⁵⁴ The important thing is to create an atmosphere that tells something about ourselves and that makes others feel welcome. This can best be done by

creating items of our own using a variety of colors, fabrics and textures.⁵⁵⁵ Today antiques are in vogue and are expensive but it is possible to obtain from second hand stores items that can be restained and refinished. The item then becomes ours and provides a satisfaction in having created a thing of beauty from something that was discarded.⁵⁵⁶ Using bold and bright colors for accents add to a room's decor. Paintings and pictures may be arranged in groupings for added effect.⁵⁵⁷ The time to begin with creativity in our homes is where we live now and not wait until we have our dream house.⁵⁵⁸ We can begin collecting a few things that we will use for life, things which will become part of us and which will provide continuity in our lives.⁵⁵⁹

3. Flowers

In Japan the art of flower arranging called Ikebana is considered very important.⁵⁶⁰ In Holland even the poorer families set aside some money to buy flowers to decorate their homes.⁵⁶¹ In America, fresh flowers are not as readily available, but can be grown in summer and purchased occasionally.⁵⁶² A flower on the dinner table expresses warmth and concern for others.⁵⁶³ Arrangements which decorate a table don't always have to include flowers. Candles are effective and can add sunlight on a dull or rainy day. Arrangements using grains, fresh fruit or vegetables can be very attractive as table centers one day and used for food the next.⁵⁶⁴

A flower added to the tray prepared for someone who is ill can help to brighten the day.⁵⁶⁵ Even those who live alone can and should use flowers and set a table to provide an atmosphere of comfort and relaxation. Schaeffer feels that this is a part of loving oneself and the difference between 'cared for' aloneness and 'neglected' aloneness.⁵⁶⁶

4. Sewing

Sewing and needlework provide another area for creativity. Sewing of our own clothes provides satisfaction, but is also economical and allows for self expression.⁵⁶⁷ Needlework such as knitting and crocheting can be relaxing and can also be a way of using time in a creative way when visiting, attending meetings or traveling.⁵⁶⁸ The revival of patchwork provides opportunities for saving money by recycling leftover fabrics or out of style clothes.⁵⁶⁹ Along with patchwork goes the art of quilt making which is becoming a favorite hobby. Weaving, spinning and rug making provide more opportunities for designing and making our own creations.

5. Music

Music should be a part of life for a Christian for the Lord instructs us to make a joyful noise and rejoice and sing praise.⁵⁷⁰ We can learn where our talent lies in the area of music and seek to develop it. We may never develop to the point where we become performers, but we can

express our musical abilities together as a family or with close friends.⁵⁷¹

Christian homes should not be places where nothing but a bit of sentimental or romantic music is heard, but places where there is the greatest variety of good music, so that natural talent may be set on fire. The natural inclination of small children to blow whistles and beat drums should be encouraged and led by parents, with some imagination plan to lead on from the tuneless drum beating into the next steps of music production. If you have no children of your own you can adopt some for scattered hours in your life, helping them and yourself as well.⁵⁷²

Music is a media for expression which can be helpful to others as well as to ourself. Sometimes, we want to make music when we are alone, just to express our praise to God. This can be done with song or instrument, at home or in the woods, meadow or seashore. Just for the sheer joy of being part of God's creation and telling Him so.⁵⁷³

6. Books

Setting up a reading program seems so simple an idea that one hardly thinks of it as being creative. And yet books can take us on the finest kind of adventure without ever leaving the house. A good adventure takes discipline, and a well ordered life is necessary for a reading program. Think of the potential for expanded horizons, for creative thinking, for learning something new!⁵⁷⁴

Books can provide for relaxation and for learning, but they can also spark ideas for us to become more creative.⁵⁷⁵ Children can be taught at an early age the value of good books. Reading aloud to them helps to develop their appreciation and provides a time of togetherness as well. Reading together gives a depth to family unity that will provide warm memories as years go by.⁵⁷⁶ Reading aloud

is also the best outlet for hidden dramatic ability. It is the best development of speaking ability and training for the use of the voice and expression.⁵⁷⁷

Closely related to reading is writing and here many areas are open to develop our talent. One of the best ways to begin is by writing letters. Describe to someone else what we see, what we did and how we feel, by telling them in written words in a letter. Letters to members of the family who are away are necessary and can be a way to develop writing talents.⁵⁷⁸ Others like to write poetry, short stories or plays. The possibilities are many and need only to be explored.

These have been but a few areas in which we can express and develop our creative ability. There are many other things that can be done such as sketching, painting, photography, sculpturing, gardening, collections, etc. Anyone can be creative but we need to be aware of possibilities and willing to invest time. Creative living means being alive and finding life exciting, stimulating and filled with wonder. It means letting God show us Himself in everyday things and allowing Him to control our imagination to become interesting and creative people.

VII. CONCLUSION

A woman who knows Christ and allows Him to control her life becomes a representative of true full womanhood. As she allows Christ's love to manifest itself in her she is the kind of woman that is a credit to humanity and to God. She is ever in the process of becoming the woman God wants her to be. She keeps an active and inquiring mind as she learns more about herself and others. She understands about her female body and how its hormone balance can affect her well being. She knows that she is different from men in her psychological make up and she considers it her privilege to be so. She is acquainted with the aims of the modern women's liberation movement and its influence on society. She knows where she can agree with their ideas and where as a Christian she must disagree. She has a knowledge of the status of women in Bible times and especially how Jesus Christ altered it by his treatment of women. She knows that becoming God's woman is a constant growing experience as she endeavors to develop her strengths and control her weaknesses. She knows she is a person of worth and can accept herself because Jesus Christ has

accepted her as she is. She works on the development and maintenance of her inner beauty by regular contact with God through Bible study and prayer. She makes a conscious effort to train her mind by filling it with things that are positive and pleasing to God. She is excited about life and never loses the sense of awe and wonder at things around her. Her outward appearance she keeps attractive and in good taste. She is aware of the fact that as Christ's representative people do notice how she looks. She is careful that as a Christian she does not go to extremes in her clothes and adornment. She tries to act and dress in a way that will enhance her inner beauty, calling attention to Christ who lives within her rather than to herself. A woman who understands herself in these areas and who lets Christ show through her is able to face her future with confidence. She is prepared to be content in the place she believes God has her. In preparation for her future she realizes that true fulfillment comes from her relationship with Jesus Christ. She can live her life as a partner in a marriage relationship or as a single person and be fulfilled as a woman. She understands that true love is unselfish and requires work to be maintained. Real love is shown as she learns to give of herself and to love others through Christ's love. She is aware that for a Christian marriage is a lifelong commitment and that

God's will is important in her seeking a partner. She is mature enough to be willing to accept her partner and to respect him, knowing that neither he or she is perfect. She knows also that to make a marriage work it takes three, herself, her husband and God. This she keeps in mind as she gets to know others and to form friendships. A woman who is developing as God's woman is one who reaches out to other people, giving of her time, her home and herself. She welcomes others into her life and is given to hospitality because it is part of belonging to Christ and sharing Him. She is an interesting person and a joy to know as she reflects the Creator by brightening her surroundings. She enjoys the beauty and wonder of God's creation and seeks to develop her own creative talents. Such a woman is beautiful because of her relationship to God. She is attractive and draws others to her. She is ageless as she remains full of life and the love of living. She is a credit to womanhood and is truly busy becoming God's woman.

FOOTNOTES

Chapter II A

¹Robert Patterson, Jr., M.D., Doctor I'm A Woman (Nashville: Thomas Nelson, Inc., 1974), p. 77.

²James Dobson, M.D., What Wives Wish Their Husbands Knew About Women (Wheaton: Tyndale House Publishers, Inc., 1975), p. 151.

³Ibid., pp. 151-152.

⁴William Nolan, M.D., "What to do About Premenstrual Tension," For Women Only, ed. E. Petersen and J. Petersen (Wheaton: Tyndale House Publishers, 1974), p. 108.

⁵Ibid.

⁶Dobson, op. cit., p. 152.

⁷Nolan, op. cit., p. 108.

⁸Dobson, op. cit., p. 152

⁹Ibid., p. 131.

¹⁰Ibid..

¹¹Nolan, op. cit., p. 109.

¹²Dobson, op. cit., p. 152

¹³Nolan, op. cit., p. 109.

¹⁴Marian Hilliard, M.D., A Woman Doctor Looks at Love and Life (New York: Doubleday and Co., 1957), p. 151.

¹⁵Sally Olds, "Menopause--Something to Look Forward To," For Women Only, ed. E. Petersen and J. Petersen (Wheaton: Tyndale House Publishers, 1974), p. 117.

¹⁶Dobson, op. cit., pp. 143-146.

¹⁷Ibid., p. 147.

¹⁸Ibid., p. 148.

¹⁹Ibid., p. 146.

²⁰Patterson, op. cit., p. 88.

²¹Ibid., pp. 89-90 (case history).

²²Ibid., pp. 80-81.

²³Dobson, op. cit., p. 150.

²⁴Ibid., p. 149.

²⁵Patterson, op. cit., p. 84.

²⁶Ibid, pp. 87, 91.

²⁷Ibid., p. 91.

²⁸Ibid., p. 89.

²⁹Olds, op. cit., p. 120.

³⁰Ibid., p. 117.

³¹Hilliard, op. cit., p. 161.

³²Ibid., p. 162.

³³Ibid., p. 148.

Chapter II B

³⁴Lois Gunderson Clemens, Woman Liberated (Scottsdale, Pa.: Herald Press, 1971), p. 59.

³⁵Ibid.

³⁶Ibid.

³⁷Ibid., p. 60.

³⁸Ibid., p. 62.

³⁹Ibid., p. 63.

⁴⁰Ella May Miller, I Am A Woman (Chicago: Moody Press, 1967), p. 9.

⁴¹Dobson, op. cit., p. 114.

⁴²Clemens, op. cit., p. 69.

⁴³Ibid.

⁴⁴Ibid., p. 72.

⁴⁵Ibid., p. 73.

Chapter III

⁴⁶Judith Hole and Ellen Levine, Rebirth of Feminism (New York: Quadrangle Books, Inc., 1971), p. 196.

⁴⁷"Liberation Almost Ruined My Marriage," Good Housekeeping, August, 1977, p. 24.

⁴⁸Ruth Carter Stapleton, "The Freedom to Be Your Own Woman," Woman's Day, September 20, 1977, p. 34.

⁴⁹Mollie Mason, "The Case of the Happy Housewife," Woman's Day, January 9, 1978, p. 50.

⁵⁰Hole and Levine, op. cit., p. 13.

⁵¹Ibid., p. 14.

⁵²Ibid., p. 115.

⁵³Ibid., p. 123.

⁵⁴Ibid., p. 130.

⁵⁵ABC TV Newscast, November 21, 1977, 11:00 p.m.

⁵⁶Hole and Levine, op. cit., p. 108.

⁵⁷Joyce Landorf, To Lib or Not to Lib (Wheaton: Victor Books, 1972), p. 7.

⁵⁸Hole and Levine, op. cit., p. 109.

⁵⁹Landorf, op. cit., p. 5.

⁶⁰Ibid., pp. 8, 9.

⁶¹Ibid., p. 11.

⁶²Hole and Levine, op. cit., pp. 194-196.

⁶³Landorf, op. cit., p. 11.

⁶⁴Hole and Levine, op. cit., pp. 37-39.

⁶⁵Landorf, op. cit., p. 12.

⁶⁶Hole and Levine, op. cit., pp. 8, 9.

⁶⁷Ibid., p. 305.

⁶⁸Ibid., p. 312.

⁶⁹Ibid., pp. 278-279.

⁷⁰Ibid., p. 240.

⁷¹Ibid., p. 242.

⁷²ABC TV Newscast, November 21, 1977, 11:00 p.m.

⁷³Landorf, op. cit., p. 17.

⁷⁴Ibid., p. 18.

⁷⁵Ibid.

⁷⁶Marilyn Oden Brown, Beyond Feminism The Woman of Faith in Action (New York: Abingdon Press, 1971), pp. 91, 92.

⁷⁷Ibid., p. 92.

⁷⁸Ibid., p. 94.

⁷⁹Ibid., p. 97.

⁸⁰Landorf, op. cit., p. 12.

⁸¹Oden, op. cit., p. 101.

⁸²Ibid., p. 100.

⁸³Ibid., pp. 101, 102.

⁸⁴Genesis 1:26, 27.

⁸⁵Genesis 9:6.

⁸⁶Galatians 4:5, 6.

⁸⁷II Corinthians 6:16.

⁸⁸Clifford E. Bajema, Abortion and the Meaning of Personhood (Grand Rapids: Baker Book House, 1974), p. 31.

⁸⁹Ibid., p. 11.

⁹⁰C. Everett Koop, M.D., The Right to Live; The Right to Die (Wheaton: Tyndale House Publishers, 1976), p. 7.

⁹¹Bajema, op. cit., p. 16.

⁹²Job 3:3, New American Standard Bible (Anahiem: Foundation Press, 1973). All references cited hereafter, unless otherwise indicated are from this source.

⁹³Jeremiah 1:5.

⁹⁴Bajema, op. cit., p. 33.

⁹⁵Ibid., p. 44.

⁹⁶Ibid.

⁹⁷Billy Graham, an interview, "Taking the World's Temperature," Christianity Today, September 23, 1977, p. 16.

⁹⁸Leviticus 18:22.

⁹⁹Leviticus 20:13.

¹⁰⁰Romans 1:26, 27.

¹⁰¹Billy Graham, op. cit., p. 16.

¹⁰²Joanne Cook and others, The New Woman, A Motive Anthology on Women's Liberation (Indianapolis: Bobbs-Merrill Co., Inc., 1970), pp. 96, 97.

¹⁰³John 10:10.

¹⁰⁴Landorf, op. cit., p. 32.

¹⁰⁵Oden, op. cit., p. 110.

Chapter IV

¹⁰⁶Genesis 1:27, 28.

¹⁰⁷Dorothy R. Pape, In Search of God's Ideal Woman (Downers Grove, Ill.: Inter Varsity Press, 1976), p. 169.

¹⁰⁸Ibid., p. 170.

¹⁰⁹Genesis 1:31.

¹¹⁰Pape, op. cit., p. 170.

¹¹¹Harry A. Hollis, Jr. and others, Christian Freedom for Women and Other Human Beings (Nashville: Broadman Press, 1975), p. 12.

¹¹²Genesis 3:17, 18.

¹¹³Genesis 3:16.

¹¹⁴Gaalياهو Cornfeld, "The family: position of women," Pictoral Biblical Encyclopedia (New York: McMillan Company, 1964), p. 316.

¹¹⁵Hollis, op. cit. p. 11.

¹¹⁶Ibid., p. 13.

¹¹⁷Ibid., p. 10.

¹¹⁸Cornfeld, op. cit., p. 316.

¹¹⁹George H. Tavard, Women in Christian Tradition (Notre Dame: University of Notre Dame Press, 1973), p. 18.

¹²⁰Pape, op. cit., p. 90.

¹²¹Tavard, op. cit., p. 19.

¹²²Pape, op. cit., p. 26.

¹²³Tavard, op. cit., p. 19.

¹²⁴John 4:5-26.

¹²⁵Pape, op. cit., p. 36.

¹²⁶John 8:1-11.

¹²⁷Matthew 9:20-22, Mark 5:25-34, Luke 8:43-48.

¹²⁸Pape, op. cit., p. 75.

¹²⁹Luke 23:27, 28.

¹³⁰Pape, op. cit., p. 79.

¹³¹Pape, op. cit., p. 44.

¹³²Matthew 19:13-15, Mark 10:13-16, Luke 18:15-17.

¹³³Pape, op. cit., p. 44.

¹³⁴Matthew 26:6-13, Mark 14:3-9, John 12:2-11.

¹³⁵John 4:5-26

¹³⁶Luke 10:30-42.

¹³⁷John 11:25, 26.

¹³⁸Matthew 28:1-10, Mark 16:1-11, Luke 24:1-12,
John 20:1-18.

¹³⁹Mark 16:9, John 20:15-18.

¹⁴⁰Matthew 14:21.

¹⁴¹Luke 8:1-3.

¹⁴²Acts 5:14.

¹⁴³Pape, op. cit., p. 90.

¹⁴⁴Acts 1:14, 16:13.

¹⁴⁵Acts 16:14, 15, 40.

¹⁴⁶Acts 18:1-3, 18, 24-26.

¹⁴⁷Acts 22:4.

¹⁴⁸Pape, op. cit., p. 98.

¹⁴⁹Acts 9:36-41.

¹⁵⁰Acts 6:1, I Timothy 5:9-16.

¹⁵¹I Corinthians 7:25-28.

¹⁵²Hollis, op. cit., p. 21.

¹⁵³Ibid.

Chapter V. A. 1

¹⁵⁴I Samuel 16:7.

¹⁵⁵Dobson, What Wives Wish, op. cit., p. 21.

¹⁵⁶Ibid., p. 22.

¹⁵⁷Ibid., p. 23.

¹⁵⁸Ibid., p. 25.

¹⁵⁹Ibid., p. 25-26.

¹⁶⁰Ibid., p. 26.

¹⁶¹James Dobson, Ph. D., Hide or Seek (Old Tappan, N. J.: Fleming H. Revell Co., 1974), p. 15.

¹⁶²Ibid., p. 24-26.

¹⁶³Ibid., p. 28.

¹⁶⁴Dobson, What Wives Wish, op. cit., p. 27.

¹⁶⁵Dobson, Hide or Seek, op. cit., p. 36.

¹⁶⁶Dobson, What Wives Wish, op. cit., p. 27.

¹⁶⁷Ibid., p. 27.

¹⁶⁸Ibid., p. 28.

¹⁶⁹Ibid., p. 24.

¹⁷⁰Maxwell Maltz, M.D., "You Are Somebody," The Marriage Affair, ed. J. Petersen (Wheaton: Tyndale House Publishers, 1973), p. 51.

¹⁷¹Matthew 22:39.

¹⁷²Dobson, Hide or Seek, op. cit., pp. 12, 13.

¹⁷³Bill Gothard, Institute in Basic Youth Conflicts Notebook (Campus Teams, Inc., 1968), self acceptance p. 1.

¹⁷⁴Gladys Hunt, Ms. Means Myself (Grand Rapids: Zondervan Publishing House, 1972), p. 16.

¹⁷⁵Maltz, op. cit., p. 52.

¹⁷⁶Gothard, op. cit., self acceptance p. 4.

¹⁷⁷Hunt, op. cit., p. 16.

¹⁷⁸Gothard, op. cit., p. 7.

¹⁷⁹Ibid.

¹⁸⁰Ibid., p. 6

¹⁸¹Ibid., p. 6.

¹⁸²Maltz, op. cit., p. 53

¹⁸³Hunt, op. cit., p. 21.

¹⁸⁴Ibid., p. 22.

¹⁸⁵Gothard, op. cit., p. 5.

¹⁸⁶Ibid.

¹⁸⁷Joyce Landorf, Fragrance of Beauty (New York: Family Library, 1973), p. 99.

¹⁸⁸Eugenia Price, Woman to Woman (Grand Rapids: Zondervan Publishing House, 1959), pp. 36, 37.

¹⁸⁹Hunt, op. cit., p. 23.

Chapter V. A. 2

¹⁹⁰Price, op. cit., pp. 4, 5.

¹⁹¹Ibid, p. 7.

¹⁹²Ibid.

¹⁹³Tim LaHaye, Transformed Temperaments (Wheaton: Tyndale House Publishers, 1971), p. 10.

¹⁹⁴Ibid., pp. 13, 14.

¹⁹⁵Ibid., p. 14.

¹⁹⁶Ibid., p. 15.

¹⁹⁷Ibid.

¹⁹⁸Tim LaHaye, Spirit Controlled Temperament (Wheaton: Tyndale House Publishers, 1966), p. 5.

¹⁹⁹Ibid., p. 10

²⁰⁰LaHaye, Transformed Temperaments, p. 21

²⁰¹Ibid.

²⁰²LaHaye, Spirit Controlled Temperament, op. cit.,
p. 11.

²⁰³LaHaye, Transformed Temperaments, op. cit., p. 20.

²⁰⁴Ibid.

²⁰⁵LaHaye, Spirit Controlled Temperament, op. cit.,
p. 13.

²⁰⁶Beverly LaHaye, Spirit Controlled Woman (Irvine, Ca.: Harvest House Publishers, 1976), p. 26.

²⁰⁷Ibid., p. 27.

²⁰⁸LaHaye, Spirit Controlled Temperament, p. 15.

²⁰⁹LaHaye, Spirit Controlled Woman, pp. 23, 24.

²¹⁰Ibid., pp. 24, 25.

²¹¹LaHaye, Spirit Controlled Temperament, p. 18.

²¹²LaHaye, Spirit Controlled Woman, p. 18.

²¹³Ibid., pp. 19, 20.

²¹⁴LaHaye, Spirit Controlled Temperament, p. 21.

²¹⁵LaHaye, Spirit Controlled Woman, p. 21

²¹⁶Ibid., pp. 21, 22.

Chapter V. A. 3

²¹⁷LaHaye, Spirit Controlled Temperament, p. 63.

²¹⁸Ibid.

²¹⁹Ibid.

²²⁰Ibid., p. 66.

²²¹Ibid.

²²²Ibid., p. 45.

²²³Ibid., p. 46.

²²⁴Ibid., p. 47.

²²⁵Ibid., p. 49.

²²⁶Ibid., p. 50.

²²⁷Ibid., p. 51.

²²⁸Ibid., p. 52.

²²⁹Ibid., p. 53.

²³⁰Ibid.

²³¹Ibid., p. 55.

²³²Hunt, op. cit., p. 142.

²³³Ibid, p. 58.

²³⁴LaHaye, Spirit Controlled Woman, p. 38.

²³⁵Ibid., p. 36.

²³⁶Ibid., p. 32.

²³⁷Ibid., p. 34.

Chapter V. A. 4

²³⁸Romans 12:2.

²³⁹Price, op. cit., p. 27.

²⁴⁰Ibid., p. 28.

²⁴¹Ibid., p. 36.

²⁴²Ibid, p. 37.

²⁴³Ibid.

²⁴⁴Ibid.

²⁴⁵Ibid., p. 140.

²⁴⁶Ibid., p. 37.

²⁴⁷Hunt, op. cit., p. 70.

²⁴⁸Ibid., p. 71

²⁴⁹Price, op. cit., p. 140.

²⁵⁰Philippians 4:8.

²⁵¹Proverbs 23:7.

²⁵²Rosalind Rinker, "Prayer in Conversation," For Women Only, eds. J. Petersen and E. Petersen (Wheaton: Tyndale House Publishers, 1974), p. 258.

²⁵³Landorf, Fragrance of Beauty, op. cit., p. 60.

²⁵⁴Ibid., p. 61.

²⁵⁵Rinker, op. cit., p. 261.

²⁵⁶Ibid., pp. 259-260.

²⁵⁷Landorf, Fragrance of Beauty, op. cit., p. 65.

²⁵⁸Ibid.

²⁵⁹Rinker, op. cit., p. 261.

²⁶⁰Landorf, Fragrance of Beauty, op. cit., p. 66.

²⁶¹Ibid

²⁶²Ibid, p. 69.

²⁶³Rinker, op. cit., p. 258.

²⁶⁴Landorf, Frangrance of Beauty, op. cit., p. 70.

²⁶⁵Ibid., p. 71.

²⁶⁶Ibid.

Chapter V. A. 5

²⁶⁷Ibid., p. 135.

²⁶⁸Ibid.

²⁶⁹Ibid, p. 137.

²⁷⁰Ibid., p. 138.

²⁷¹Arlene Francis, "That Certain Something," For Women Only eds. Petersen and Petersen, p. 37.

²⁷²Ibid., p. 38.

²⁷³Ibid.

²⁷⁴Ibid., pp. 40-42.

²⁷⁵Landorf, Fragrance of Beauty, op. cit., p. 142.

Chapter V. A. 6

²⁷⁶Hunt, op. cit., p. 80.

²⁷⁷Leviticus 19:33, 34.

²⁷⁸Hunt, op. cit., p. 81.

²⁷⁹I Timothy 3:2.

²⁸⁰I Timothy 5:10.

²⁸¹Hebrews 13:2

²⁸²Mary LaGrand Bouma, The Creative Homemaker (Minneapolis: Bethany Fellowship, Inc., 1973), p. 52.

²⁸³Hunt, op. cit., p. 87.

²⁸⁴Ibid., p. 85.

²⁸⁵Ibid., p. 87.

²⁸⁶Landorf, Fragrance of Beauty, p. 137.

²⁸⁷Bouma, op. cit., p. 62.

²⁸⁸Ibid., p. 54

²⁸⁹Ibid., p. 55.

²⁹⁰Ibid., p. 62

²⁹¹Hunt, op. cit., p. 83.

²⁹²Ibid., pp. 85, 86.

²⁹³Ibid., p. 88

²⁹⁴LaHaye, Spirit Controlled Woman, p. 93.

²⁹⁵Bouma, op. cit., p. 63.

Chapter V. B. 1

²⁹⁶I Corinthians 6:20.

²⁹⁷Ephesians 5:29.

²⁹⁸I Corinthians 9:27.

²⁹⁹Landorf, Fragrance of Beauty, p. 19

³⁰⁰Ibid.

³⁰¹Ibid.

³⁰²Emily Hunter, Christian Charm Course Teachers Book (Camas, WA: Manna Publications, 1976), pp. 21-23.

³⁰³Price, op. cit., p. 62.

³⁰⁴Ibid.

³⁰⁵Hunter, op. cit., pp. 44-46.

³⁰⁶Ibid., p. 31.

³⁰⁷Price, op. cit., p. 64.

³⁰⁸Hunter, op. cit., p. 33.

³⁰⁹Landorf, Fragrance of Beauty, p. 15

³¹⁰Price, op. cit., p. 63.

³¹¹Hunter, op. cit., p. 59.

³¹²Ibid., p. 60.

³¹³Ibid.

³¹⁴Price, op. cit., p. 63.

³¹⁵Hunter, op. cit., p. 88.

³¹⁶Price, op. cit., p. 63.

³¹⁷Ibid.

³¹⁸Hunter, op. cit., pp. 70, 71.

³¹⁹Ibid., p. 77.

³²⁰Ibid., p. 78.

³²¹Price, op. cit., p. 65.

³²²Ibid.

³²³Hunter, op. cit., p. 88.

Chapter V. B. 2

³²⁴Price, op. cit., p. 72.

³²⁵Charlie H. Shedd, The Fat is in Your Head (Waco, Texas: Word Books, 1972), p. 14.

³²⁶Patterson, M.D., op. cit., p. 65.

³²⁷Price, op. cit., p. 72.

³²⁸Shedd, op. cit., p. 27.

³²⁹Price, op. cit., p. 72.

³³⁰Patterson, op. cit., p. 65.

³³¹Price, op. cit., p. 72.

³³²Shedd, op. cit., pp. 66-68.

³³³Ibid., pp. 76-78.

³³⁴Ibid., pp. 80-82.

³³⁵Ibid., pp. 83, 84.

³³⁶Patterson, op. cit., p. 70.

³³⁷Ibid., p. 68.

³³⁸Ibid., p. 66.

³³⁹Price, op. cit., p. 73.

³⁴⁰Shedd, op. cit., p. 98.

³⁴¹Ibid., p. 100.

³⁴²Ibid., p. 34.

³⁴³Price, op. cit., p. 69.

³⁴⁴Shedd, op. cit., p. 93.

Chapter VI A

³⁴⁵Mark 12:28-30

³⁴⁶Mark 12:31

³⁴⁷Hunt, op. cit., p. 104.

³⁴⁸Evelyn King Mumaw, Woman Alone (Scottsdale, PA: Herald Press, 1970), p. 22.

³⁴⁹Ibid., p. 317.

³⁵⁰Margaret Evening, Who Walk Alone (Downers Grove, Ill.: Inter Varsity Press, 1974), P. 19.

³⁵¹Mumaw, op. cit., p. 29.

³⁵²Ibid.

³⁵³Price, op. cit., p. 104.

³⁵⁴Ibid.

³⁵⁵Mumaw, op. cit., p. 18.

³⁵⁶Ibid

³⁵⁷Evening, op. cit., p. 139.

³⁵⁸Hunt, op. cit., p. 112.

³⁵⁹Ada Lum, Single and Human (Downers Grove, Ill.: Inter Varsity Press, 1976), p. 25.

³⁶⁰Ibid., p. 26.

³⁶¹Ibid., p. 27.

³⁶²Mumaw, op. cit., p. 45.

363Ibid., p. 43

364Ibid., p. 44.

365Lum, op. cit., p. 29.

366Ibid.,

367Price, op. cit., p. 110.

368Ibid., p. 112.

369Lum, op. cit., p. 31.

370Evening, op. cit., p. 24.

371Ibid.

372Lum, op. cit., p. 41.

373Mumaw, op. cit., p. 69.

374Ibid., p. 68.

375Ibid.

376Evening, p. 27.

377Ibid.

378Ibid., p. 30.

379Melville O. Vincent, M.D., God, Sex and You
(New York: J. B. Lippencott Co., 1971), p. 142.

380Evening, op. cit., p. 31

381Vincent, op. cit., p. 143.

382Evening, op. cit., p. 31.

383Ibid.

³⁸⁴Vincent, op. cit., p. 143.

³⁸⁵Evening, op. cit., p. 33.

³⁸⁶Vincent, op. cit., p. 143.

³⁸⁷Ibid.

³⁸⁸Evening, op. cit., p. 32.

³⁸⁹Vincent, op. cit., p. 144.

³⁹⁰Evening, op. cit., p. 32.

³⁹¹Mumaw, op. cit., p. 69.

³⁹²Ibid., p. 62.

³⁹³Ibid.

³⁹⁴Ibid, p. 64.

³⁹⁵Ibid.

³⁹⁶Lum, op. cit., p. 35.

³⁹⁷Mumaw, op. cit., p. 65.

³⁹⁸Lum, op. cit., p. 35.

³⁹⁹Lum, op. cit., p. 49.

⁴⁰⁰Ibid., p. 53.

⁴⁰¹Ibid., p. 36.

⁴⁰²Evening, op. cit., p. 148.

⁴⁰³Ibid., p. 215.

⁴⁰⁴Mumaw, op. cit., pp. 85-86.

Chapter VI. B. 1

⁴⁰⁵Price, op. cit., p. 104.

⁴⁰⁶James L. Johnson, What Every Woman Should Know About A Man (Grand Rapids: Zondervan Publishing Co., 1977), pp. 14, 15.

⁴⁰⁷Advertisement, Glamour, December, 1977, p. 89.

⁴⁰⁸Helen B. Andelin, The Fascinating Girl (Santa Barbara: Pacific Press, 1970), p. 42.

⁴⁰⁹Ibid., p. 43.

⁴¹⁰Cecil Osborne, The Art of Understanding Your Mate (Grand Rapids: Zondervan Publishing House, 1970), p. 66.

⁴¹¹Ibid.

⁴¹²Andelin, op. cit., p. 47.

⁴¹³Ibid., p. 50.

⁴¹⁴Ibid., p. 51.

⁴¹⁵Ibid., p. 54.

⁴¹⁶Ibid., p. 57.

⁴¹⁷Ibid., p. 58.

⁴¹⁸Johnson, op. cit., p. 42.

⁴¹⁹Ibid.

⁴²⁰Ibid., p. 43.

⁴²¹Ibid.

⁴²²Ibid.

⁴²³Andelin, op. cit., p. 62.

⁴²⁴Osborne, op. cit., p. 55

⁴²⁵Ibid., p. 56.

⁴²⁶Ibid.

⁴²⁷Andelin, op. cit., pp. 62-63.

⁴²⁸Ibid, p. 65.

⁴²⁹Ibid.

⁴³⁰Johnson, op. cit., pp. 44, 45.

⁴³¹Ibid., pp. 45, 46.

⁴³²Andelin, op. cit., p. 68.

⁴³³Ibid., p. 69.

⁴³⁴Osborne, op. cit., p. 23.

⁴³⁵Ibid., p. 24.

⁴³⁶Ibid., p. 25.

⁴³⁷Ibid.

⁴³⁸Andelin, op. cit., p. 72.

⁴³⁹Ibid., pp. 79, 80.

⁴⁴⁰Johnson, op. cit., p. 35.

⁴⁴¹Ibid.

⁴⁴²Ibid, pp. 35, 36.

⁴⁴³Ibid., p. 35.

⁴⁴⁴Ibid., p. 58.

⁴⁴⁵Ibid., p. 59.

⁴⁴⁶Ibid., p. 60.

⁴⁴⁷Ibid., p. 62.

⁴⁴⁸Ibid., pp. 62, 63.

⁴⁴⁹Robert H. Schuller, "What Does a Man Really Want in a Wife?" For Women Only, eds. Petersen and Petersen, op. cit., p. 125.

⁴⁵⁰Ibid., p. 126.

⁴⁵¹Ibid.

⁴⁵²Ibid.

⁴⁵³Ibid., p. 127

Chapter VI. B. 2

⁴⁵⁴Maxine Hancock, Love, Honor and Be Free (Chicago: Moody Press, 1975), p. 46.

⁴⁵⁵Ibid.

⁴⁵⁶Ibid., p. 47.

⁴⁵⁷Ibid.

⁴⁵⁸Ibid., p. 48.

⁴⁵⁹Ibid.

⁴⁶⁰Ibid.

⁴⁶¹Ibid.

⁴⁶²Clyde M. Narramore, Life and Love (Grand Rapids: Zondervan Publishing House, 1956), p. 59.

⁴⁶³Ibid., p. 60.

⁴⁶⁴Ibid.

⁴⁶⁵I Cor. 13:4-7.

Chapter VI. B. 3

⁴⁶⁶Ibid., p. 31.

⁴⁶⁷Ibid.

⁴⁶⁸Letha Scanzoni, What Wait? A Christian View of Premarital Sex (Grand Rapids: Baker Book House, 1975), p. 44.

⁴⁶⁹Ibid., p. 45.

⁴⁷⁰Ibid, p. 47.

⁴⁷¹Ibid.

⁴⁷²Ibid.

⁴⁷³Vincent, op. cit., p. 133.

⁴⁷⁴Scanzoni, op. cit., p. 52.

⁴⁷⁵Ibid., p. 57.

⁴⁷⁶Ibid., p. 62.

⁴⁷⁷Ibid., p. 65.

⁴⁷⁸Ibid., p. 66.

⁴⁷⁹Ibid., p. 80

⁴⁸⁰Ibid., p. 81.

⁴⁸¹Ibid.

⁴⁸²Vincent, op. cit., p. 135.

⁴⁸³Scanzoni, op. cit., p. 82.

⁴⁸⁴Vincent, p. 136.

⁴⁸⁵Ibid.

⁴⁸⁶Ibid., p. 140.

⁴⁸⁷Ibid.

⁴⁸⁸Scanzoni, op. cit., p. 66.

⁴⁸⁹Ibid., p. 67.

⁴⁹⁰Vincent, op. cit., p. 138.

⁴⁹¹Ibid., p. 141.

⁴⁹²Hebrews 13:4.

⁴⁹³Scanzoni, op. cit., p. 84.

⁴⁹⁴Ibid., p. 85.

Chapter VI. B. 4

⁴⁹⁵David R. Mace, Getting Ready for Marriage
(Nashville, Abingdon Press, 1972), p. 30.

⁴⁹⁶Vincent, op. cit., p. 119.

⁴⁹⁷Scanzoni, op. cit., p. 86.

⁴⁹⁸Ibid., p. 87.

⁴⁹⁹Mace, op. cit., p. 31.

⁵⁰⁰Vincent, op. cit., p. 150.

⁵⁰¹Ibid.

⁵⁰²Ibid., pp. 151-152.

⁵⁰³David R. Mace, "Success in Marriage," Manual for Group Premarital Counseling, ed. Lyle Gangse (New York: Association Press, 1971), p. 64.

⁵⁰⁴Ibid.

⁵⁰⁵Evelyn Duval, "Mature Enough to Marry," The Marriage Affair, ed. J. Petersen, op. cit., p. 17.

⁵⁰⁶Narramore, op. cit., p. 71

⁵⁰⁷Hancock, op. cit., pp. 156, 157.

⁵⁰⁸Mace, op. cit., p. 65

⁵⁰⁹Ibid.

⁵¹⁰Hancock, op. cit., p. 157.

⁵¹¹Ibid.

⁵¹²Duval, op. cit., p. 17.

⁵¹³Hancock, op. cit., p. 158.

⁵¹⁴Ibid.

⁵¹⁵Vincent, op. cit., pp. 159, 160.

⁵¹⁶Hancock, op. cit., p. 158.

⁵¹⁷Hunt, op. cit., p. 90.

⁵¹⁸Miller, op. cit., p. 18.

⁵¹⁹Ibid., p. 21.

⁵²⁰Ibid.

⁵²¹Ibid., p. 22

⁵²²Ibid., p. 18.

⁵²³Ibid., p. 23.

⁵²⁴Bouma, op. cit., p. 31.

⁵²⁵Ibid, pp. 32, 33.

⁵²⁶Hunt, op. cit., p. 91.

⁵²⁷Ibid., p. 59.

⁵²⁸Edith Schaeffer, Hidden Art (Wheaton: Tyndale House Publishers, 1971), p. 31.

⁵²⁹Ibid., p. 32.

⁵³⁰Ibid., p. 15.

⁵³¹Psalm 19:1.

⁵³²Schaeffer, op. cit., p. 18.

⁵³³Ibid., p. 19.

⁵³⁴Hunt, op. cit., p. 58.

⁵³⁵Ibid.

⁵³⁶Ibid.

⁵³⁷Ibid.

⁵³⁸Schaeffer, op. cit., p. 29.

⁵³⁹Hunt, op. cit., pp. 57-58.

⁵⁴⁰Ibid., p. 61.

⁵⁴¹Ibid.

⁵⁴²Ibid, p. 62.

⁵⁴³Ibid., p. 64.

⁵⁴⁴Ibid., p. 63.

⁵⁴⁵Ibid., p. 64.

⁵⁴⁶Ibid., p. 67.

⁵⁴⁷Schaeffer, op. cit., p. 117.

⁵⁴⁸Bouma, op. cit., p. 39.

⁵⁴⁹Ibid., p. 40.

⁵⁵⁰Schaeffer, op. cit., p. 118.

⁵⁵¹Ibid.

⁵⁵²Bouma, op. cit., p. 41.

⁵⁵³Schaeffer, op. cit., p. 78

⁵⁵⁴Bouma, op. cit., p. 43.

⁵⁵⁵Ibid., p. 44.

⁵⁵⁶Schaeffer, op. cit., pp. 71-72.

⁵⁵⁷Bouma, op. cit., p. 44

⁵⁵⁸Schaeffer, op. cit., p. 81.

⁵⁵⁹Ibid.

⁵⁶⁰Bouma, op. cit., p. 45.

⁵⁶¹Schaeffer, op. cit., p. 98.

⁵⁶²Bouma, op. cit., p. 45.

⁵⁶³Schaeffer, op. cit., p. 101.

⁵⁶⁴Ibid., p. 103.

⁵⁶⁵Ibid., p. 105.

⁵⁶⁶Ibid., p. 109.

⁵⁶⁷Bouma, op. cit., p. 47.

⁵⁶⁸Schaeffer, op. cit., p. 191.

⁵⁶⁹Bouma, op. cit., p. 48.

⁵⁷⁰Schaeffer, op. cit., p. 43.

⁵⁷¹Ibid., p. 38.

⁵⁷²Ibid., p. 40.

⁵⁷³Ibid., p. 43.

⁵⁷⁴Hunt, op. cit., p. 65.

⁵⁷⁵Ibid.

⁵⁷⁶Schaeffer, op. cit., p. 149.

⁵⁷⁷Ibid., p. 148.

⁵⁷⁸Ibid. pp. 141-142.

BIBLIOGRAPHY

- Andelin, Helen B. The Fascinating Girl. Santa Barbara: Pacific, 1970.
- Bajema, Clifford E. Abortion and the Meaning of Personhood. Grand Rapids: Baker Book House, 1974.
- Bible, New American Standard Version, Reference Edition. Anaheim, Cal.: Foundation Press, The Lockman Foundation, 1973.
- Bouma, Mary LaGrand. The Creative Homemaker. Minneapolis: Bethany Fellowship, Inc., 1973.
- Clemens, Lois Gunden. Woman Liberated. Scottdale, PA: Herald Press, 1971.
- Cooke, Joanne and others. The New Woman, A Motive Anthology on Women's Liberation. Indianapolis: Bobbs-Merrill Co., Inc., 1970.
- Cornfield, Gaalyahu. Pictoral Biblical Encyclopedia. New York: McMillan Co., 1964.
- Dobson, James, PhD. Hide or Seek. Old Tappan, N.J.: Fleming H. Revell Co., 1974.
- Dobson, James, PhD. What Wives Wish Their Husbands Knew About Women. Wheaton: Tyndale House Publishers, Inc., 1975.
- Evening, Margaret. Who Walk Alone. Downers Grove, Ill.: Inter Varsity Press, 1974.
- Gangsei, Lyle B. (Manual for Group Premarital Counseling) New York: Association Press, 1971.
- Graham, Billy, Interview. "Taking the World's Temperature," Christianity Today, September 23, 1977, p. 16.
- Gothard, Bill. Institute in Basic Youth Conflicts Manual. Campus Teams, Inc., 1968.
- Hancock, Maxine. Love, Honor and Be Free. Chicago: Moody Press, 1975.

- Hilliard, Marion, M.D. A Woman Doctor Looks At Love and Life. New York: Doubleday & Co., Inc., 1957.
- Hole, Judith and Ellen Levine. Rebirth of Feminism. New York: Quadrangle Books, Inc., 1971.
- Hollis, Henry N., Jr. and others. Christian Freedom for Women and Other Human Beings. Nashville: Broad Press, 1975.
- Hunt, Gladys. Ms. Means Myself. Grand Rapids: Zondervan Publishing House, 1972.
- Hunter, Emily. Christian Charm Course Teacher's Book. Camas, Wa.: Manna Publishers, Revised ed., 1976.
- Johnson, James L. What Every Woman Should Know About a Man. Grand Rapids: Zondervan Publishing House, 1977.
- Koop, C. Everett, M.D. The Right to Live; The Right to Die. Wheaton: Tyndale House Publishers, 1976.
- LaHaye, Beverly. Spirit Controlled Woman. Irvine, Ca.: Harvest House Publishers, 1976.
- LaHaye, Tim. Spirit Controlled Temperament. Wheaton: Tyndale House Publishers, 1966.
- LaHaye, Tim. Transformed Temperaments. Wheaton: Tyndale House Publishers, 1971.
- Landorf, Joyce. The Fragrance of Beauty. New York: Family Library, 1973.
- Landorf, Joyce. To Lib or Not to Lib. Wheaton: Victor Books division of SP Publications, Inc., 1972.
- Lum, Ada. Single and Human. Downers Grove, Ill.: Inter Varsity Press, 1976.
- Mace, David R. Getting Ready for Marriage. Nashville: Abingdon Press, 1972.
- Miller, Ella May. I Am A Woman. Chicago: Moody Press.
- Mumaw, Evelyn King. Woman Alone. Scottdale, PA: Herald Press, 1970.
- Narramore, Clyde M. Life and Love. Grand Rapids: Zondervan Publishing, 1956.

- Oden, Marilyn Brown. Beyond Feminism The Woman of Faith in Action. New York: Abingdon Press, 1971.
- Osborne, Cecil. The Art of Understanding Your Mate. Grand Rapids: Zondervan Publishers, 1970.
- Pape, Dorothy R. In Search of God's Ideal Woman. Downers Grove, Illinois: Inter Varisty Press, 1976.
- Patterson, Robert C., Jr. M.D. Doctor I'm A Woman. Nashville/New York: Thomas Nelson, Inc., 1974.
- Petersen, E. R. and J. A. Peterson, eds. For Women Only. Wheaton: Tyndale House Publishing, Inc., 1974.
- Petersen, J. Alan, ed. The Marriage Affair. Wheaton: Tyndale House Publishing, Inc., 1973.
- Price, Eugenia. Woman to Woman. Grand Rapids: Zondervan Publishing House, November, 1960.
- Scanzoni, Letha. Why Wait? (A Christian View of Premarital Sex). Grand Rapids: Baker Book House, 1975.
- Schaeffer, Edith. Hidden Art. Wheaton: Tyndale House Publishers, 1971.
- Shedd, Charlie W. The Fat is in Your Head. Waco, Texas: Word Books, 1972.
- Tavard, George H. Woman in Christian Tradition. Notre Dame: University of Notre Dame Press, 1973.
- Vincent, Melville O., M.D. God, Sex and You. New York: J. B. Lippencott Co., 1971.

A. Survey on Christian Womanhood

A survey concerning Christian women was conducted.

Forty-seven surveys were completed, 27 by women and 22 by men.

Of the women 4 were single, 21 were married. Nine were 18-25 years old, 11 were 25-35 and 5 were over 35.

Of the men 7 were single and 15 were married. Six were 18-25 years old, 11 were 25-35 and 5 were over 35.

All those surveyed were Christian in their outlook and orientation, a majority were seminary students.

A sample survey and the results follow.

1. Survey questionnaire

156

Male	_____	Married	_____	Under 18	_____
Female	_____	Single	_____	18 - 25	_____
				25 - 35	_____
				Over 35	_____

Part I

Please rank the following statements according to your preference

Use one of the following numbers: 1 = strong agree
2 = agree
3 = disagree
4 = strongly disagree

- . Women think differently than men do -----
- . There is a clearly defined role for women and men today -----
- . The Bible clearly defines roles for men and women -----
- . Women and men were created equal -----
- . Woman's Liberation Movement has done some good in helping
women to find themselves -----
- . Woman's Liberation has helped men to understand women -----
- . It takes a man with a good self image to allow his wife
to develop to her potential as a person -----
- . Women should be dressed more often in skirts and less often
in pants -----
- . Christian mothers should not work outside the home while their
children are still at home (not only preschoolers) -----
- . Single women are not as well accepted by Christians as
single men -----
- . Women should not be ordained ministers -----
- . Christian women need to learn more about developing their inner
beauty and God-given qualities -----
- . Women today who stay at home to be homemakers are made to
feel they are missing something -----
- . Christian women are not well informed about premenstrual
tension and menopause -----
- . Doctors usually provide enough information about birth
control especially the pill -----
- . Young Christian women today are less feminine than their
mothers were -----

7. The church should have a part in helping women to better understand themselves and their roles and potentials -----
 8. Personhood is more important than womanhood -----

part II

On the following number three answers in order of preference.

(a) The three qualities most desirable in a Christian woman are:

---gentleness	---kindness	---humility
---sense of humor	---even temper	---cheerfulness
---thoughtfulness	---optimism	---neatness
---ambition	---good listener	---understanding
---sensitivity to others		

(b) The three qualities most detrimental to a Christian woman are:

---stubbornness	---short temper	---bitterness
---jealousy	---aggression	---bossiness
---laziness	---idle tongue	---pessimism
---sloppiness	---complaining	

(c) The three most important things for a girl to know to prepare for marriage are:

---understand herself	---understand her partner
---ability to communicate	---ability to handle money
---budget her time	---be a good cook
---be a good hostess	---submit to her husband
---understand children	---share Christ with others
---be a good housekeeper	

(d) The first thing about a woman that attracts attention are:

---her hair	---clothes	---face	---figure
---perfume	---eyes	---posture	---manners

Survey Results

		<u>Men</u>			<u>Women</u>			<u>Total</u>	
Part I		S	M	T	S	M	T		
1.	Women think differently than men do.	SA	2	9	9		7	7	16
		A	3	8	11	4	13	17	28
		D		1	1		1	1	2
		SD		1	1				1
2.	There is a clearly defined role for women and for men today.	SA	1	1	2	1	4	5	7
		A	3	6	9		10	10	19
		D		8	8	3	7	10	18
		SD	1	1					1
3.	The Bible clearly defines roles for men and women.	SA	1	8	9	1	8	9	18
		A	2	5	7	2	13	15	22
		D	1	3	4	1	1	1	5
		SD	1		1				1
4.	Women and men were created equal.	SA		7	7	2	10	12	19
		A	3	7	10	2	4	6	16
		D	1	2	3		5	5	8
		SD	1		1		1	1	2
5.	Woman's Liberation Movement has done some good in helping women to find themselves.	SA	1	1	2		1	1	3
		A	2	10	12	4	11	15	27
		D	1	2	3		7	7	10
		SD	1	3	4		2	2	6
6.	Woman's liberation has helped men to understand women.	SA					1	1	1
		A	2	8	10	4	11	15	25
		D	2	5	7		8	8	15
		SD	1	4	5		1	1	6

Survey Results (Continued)

		<u>Men</u>			<u>Women</u>			<u>Total</u>	
		S	M	T	S	M	T		
7.	It takes a man with a good self image to allow his wife to develop to her potential as a person.	SA				1	1	1	
		A	2	8	10	4	11	15	25
		D	2	5	7		8	8	15
		SD	1	4	5		1	1	6
8.	Women should be dressed more often in skirts and less often in pants.	SA	3		3	2	5	7	10
		A	2	6	8	2	11	13	21
		D		10	10		4	4	14
		SD				1		1	1
9.	Christian mothers should not work outside the home while their children are still at home (not only preschoolers).	SA	2	8	10	1	7	8	18
		A	3	10	13	2	8	10	23
		D		4	4	1	4	5	9
		SD					1	1	1
10.	Single women are not as well accepted by Christians as single men.	SA					2	2	2
		A	1	5	6	1	5	6	12
		D	3	8	11	2	13	15	26
		SD	1	4	5		2	2	7
11.	Women should not be ordained ministers.	SA	1	4	5	1	7	8	12
		A	1	5	6	1	3	4	10
		D	2	6	8	2	9	11	19
		SD		2	2		2	2	2
12.	Christian women need to learn more about developing their inner beauty and God-given qualities.	SA	3	5	8	2	14	16	24
		A	1	12	13	2	7	9	22
		D							
		SD	1		1				1
13.	Women today who stay at home to be homemakers are made to feel they are missing something.	SA	1	2	3	2	2	4	7
		A	1	11	12	1	19	20	32
		D	3	4	7	1	1	1	8
		SD							-

Survey Results (Continued)

		<u>Men</u>			<u>Women</u>			<u>Total</u>
		S	M	T	S	M	T	
14. Christian women are not well informed about premenstrual tension and menopause.	SA	1		1		3	3	4
	A	2	7	9	2	7	9	18
	D	1	5	6	2	9	11	17
	SD	1	1	2		2	2	4
15. Doctors usually provide enough information about birth control especially the pill.	SA	1		1		1	1	2
	A		7	7	2	8	10	17
	D	2	7	9	2	9	11	20
	SD	1		1		2	2	3
16. Young Christian women today are less feminine than their mothers were.	SA				1	1	2	2
	A		4	4	2	8	10	14
	D	3	12	15	1	10	11	26
	SD	1		1		1	1	2
17. The church should have a part in helping women to better understand themselves and their roles and potentials.	SA	3	9	12	2	12	14	26
	A	1	7	8	1	7	8	16
	D	1	1	2	1	2	3	5
	SD							-
18. Personhood is more important than womanhood.	SA	2	5	7		5	5	12
	A	2	10	12	2	11	13	25
	D	1	7	8	2	9	9	17
	SD							-

Survey Results

Part II

	<u>First Choice</u>	<u>Second Choice</u>	<u>Third Choice</u>
The 3 qualities most desirable in a Christian woman are:			
Gentleness	6	1	5
Kindness	4	10	4
Humility	5	2	9
Sense of humor	-	2	-
Even temper	-	3	-
Cheerfulness	-	5	2
Thoughtfulness	4	4	5
Optimism	-	2	4
Neatness	9	2	4
Ambition	-	1	4
Good listener	2	2	1
Understanding	8	7	3
Sensitivity to others	13	4	2

The 3 qualities most detrimental
to a Christian woman are:

Stubbornness	5	1	4
Short temper	3	5	5
Bitterness	10	10	4
Jealousy	5	3	4
Aggression	-	2	1
Bossiness	2	5	2
Laziness	-	2	3
Idle tongue	8	7	6
Pessimism	4	-	4
Sloppiness	2	3	3
Complaining	4	5	6

Survey Results (Continued)

	<u>First</u> <u>Choice</u>	<u>Second</u> <u>Choice</u>	<u>Third</u> <u>Choice</u>
--	-------------------------------	--------------------------------	-------------------------------

The 3 most important things for a girl to know to prepare for marriage are:

Understand herself	20	5	3
Understand her partner	8	17	7
Ability to communicate	7	13	11
Ability to handle money	-	2	1
Budget her time	-	-	3
Be a good cook	-	-	3
Be a good hostess	1	-	-
Submit to her husband	5	5	13
Understand children	-	3	-
Share Christ with others	3	-	3
Be a good housekeeper	1	3	3

The first things about a woman that attract attention are:

Her hair	7	5	3
clothes	4	9	9
face	8	11	-
figure	17	4	10
perfume	-	-	-
eyes	4	4	2
posture	2	8	1
manners	4	4	15

B. Bible College Course - Developing Christian Womanhood

1. Syllabus

Objectives:

- a. To look at what makes a woman physically and chemically.
- b. To investigate the aims of women's liberation movement and compare them to Christian principles.
- c. To learn to understand the self and how to develop beauty--inner and outer.
- d. To consider the future and preparation for marriage or the single life.
- e. To see how the Bible views women.

10 Text Requirements - Gladys Hunt, Ms. Means Myself

15 1. Collateral reading - total of 500 pages some from each area of developing inner qualities, women's liberation, sex, marriage, single life.

20 2. A book review of one of the books in the bibliography. Include strengths and weaknesses of the book and your own assessment.

20 3. Study in self improvement - a written evaluation of yourself--strong points and weak points, what areas you want to change and how you plan to change them. Include progress report of changes made throughout the semester.

- 15 4. Study of a woman in the Bible
- 10 5. Study of Proverbs 31:10-28
- 10 6. Final examination

100 points

2. Course Outline 12 week semester - 2 hours

Week 1 - What makes a woman

Physical
Psychological

Week 2 - Women's liberation

History and Aims
Christian View

Collateral #1 due

Week 3 - Women in the Bible

Old Testament
New Testament

Assignment #4 due.

Week 4 - Becoming God's Woman - Inner Beauty

Self-esteem
Temperaments

Assignment #3 - written self evaluation due.
Changes made and progress report due
at end of term.

Week 5 - Other areas

Mind - prayer life, thought life
Other qualities, hospitality

Collateral #2 due

Week 6 - Outer beauty

Grooming
Weight control

Assignment #5 due.

Week 7 - Preparing for the Future

The single woman
Career woman - guest speaker

Collateral #3 due

Week 8 - Ready for Marriage

About men
Guest speaker gives man's viewpoint

Week 9 - What is love?

Modern day, Biblical
Dating - discussion and class
creative learning.

Week 10 - Sex

Premarital sex
Film or guest speaker

Collateral #4 due

Week 11 - The meaning of marriage

Modern and Christian
Guest - wife and mother
- pastor's wife

Collateral #5 due

Week 12 - Creativity

Class creative learning
Final exam and evaluation

Assignment #2 due.

Progress report of assignment #3 due.

3. Teaching Notes for Section on Self Image and Temperaments

On back of worksheet #1 (Who Me?) write the answers

- a) Have you ever wished you were someone else?
- b) Have you ever wished you were a guy rather than a girl?
- c) If you were given the power to change one thing about yourself what would that thing be?

RESPONSE - write answers on chalk board

Why do we feel this way? Many of us feel inferior and have trouble liking or accepting ourselves. Why?

RESPONSE

Some reasons are: (Worksheet #1, Who Me?/Transparency #1, Yes Me)

1) Background - Some people grow up hearing from their family and others that they are no good, inferior or stupid.

2) Beauty - We live in a society where beauty is important and especially for girls. A girl who feels she is not good looking can suffer from a negative self image.

3) MAIN REASON - We compare ourselves to others and worry about what we think others think of us. Comparing ourselves to others usually makes us end up feeling second best.

A positive self image is important for three reasons.
(Transparency #1)

1) For our own good - We cannot fully develop as a person and reach our potentials when we have a negative self

image because we have convinced ourselves that we are not worth much and are not able to do much and who cares anyway. We need to learn to accept ourselves and work to develop what we have.

2) To reach out to others - We cannot develop meaningful relations with other people if we think we are no good. Part of loving thy neighbor is learning to love ourselves.

3) To not reject God - By rejecting or knocking ourselves we are essentially saying to God that we don't like what he created and that we don't want to trust Him in our lives. How then should we see ourselves if not by comparing with how others see us? We need to see ourselves as God sees us. (Transparency #2)

(Have the women look up the scripture references and read them as we go along.)

1) He planned for us before we were even born.

Psalm 139:16

The parts of our body were written in God's book and He saw what we would look like before we were formed.

2) He loves us--so much that His son Jesus Christ thought we were worth dying for. John 3:16, Romans 5:8

His love was so great that He died for us when we were sinners. Whosoever means everyone--EVEN ME.

3) He has a plan for us. 1 Peter 2:9

We are special, like royalty, His chosen. Our purpose is to proclaim and praise Him.

4) He is not finished with us yet. Ephesians 2:10

He planned ahead what we will be like and we walk daily towards fulfilling His plan.

5) He sees us differently than people do.

a) Physical frame I Samuel 16:7

Man looks on our outward appearance but what is important to God is our inner being.

b) Picture inside the frame (mental and spiritual) Matthew 5--the beautitudes which Christ is telling us what our attitudes and inner being should be like.

6) His reputation Psalm 23:3

God leads us in righteous ways for HIS SAKE--He puts His reputation in our lives.

A popular poem and song today says:

You are a child of the universe
As good as the trees and flowers
You have a right to be here

How much more meaningful this can be when we know and accept who we are!

You are a child of God the creator
Worth more than the trees and flowers
You were planned and you have a reason to be here!
Now that I know who I am, what can I do about it

and how do I develop a positive self image? (Worksheet #2, Transparency #3)

1) Stop comparing myself to others

2) Remember that I am a person of value to God

3) Respond to God's love by accepting Jesus Christ into my life and developing a personal relationship with Him. John 3:16

4) Accept myself as I am and thank God for what He has done so far. I Thessalonians 5:18

5) Trust God to work in my life and to develop the qualities and potentials He has planned for me. Proverbs 3:5,6

6) Develop a "no knock" policy in regard to myself and others.

Try to look for the good points in other people and when I begin to think negative thoughts ask God to help me to replace them with positive ones. Memorize Philippians 4:8 and say it when negative thoughts flood my mind.

7) Learn to reach out to others

Develop a habit of being interested in other people, their interests and activities. Get to know different kinds of people, various ages and interests.

RESPONSE Silent prayer in which we will thank God for making us the way we are. We may want to ask Him to enter our lives and take over or we may want to tell Him that from here on we want to learn to trust Him to develop in us the person He wants us to become.

WHO

ME?

A POSITIVE SELF IMAGE

Why Not?

1)

2)

3)

Why?

1)

2)

3)

GOD VALUES ME

1)

2)

3)

4)

5)

a)

b)

6)



WHAT CAN I DO?

1)

2)

3)

4)

5)

6)

7)



YES ME!

Why Not?

- 1) Background
- 2) Beauty
- 3) Comparing with others
- 4) What I think they think

Why?

- 1) For my own good
- 2) To reach out to others
"Love thy neighbor as thyself"
- 3) To not reject God

HOW GOD SEES ME

- 1) His creation - He planned me
before I was born Ps 139:16
- 2) He loves me - so much that
His Son thought me worth
dying for John 3:16 Rom 5:8
- 3) He has a purpose for me I Pet 2:9
- 4) He isn't finished with me yet
Eph 2:10
- 5) He sees me differently than
people do
 - a) frame (physical) I Sam 16:7
 - b) picture (mental + spiritual)
Matt 5, Gal 5:22,23
- 6) His reputation Psa 23:3

WHAT SHOULD I DO?

Stop comparing myself to others

Remember I am a person of value

Respond to God's love by
accepting Christ into my life
John 1:12 John 3:16

Accept myself as I am and
thank God for what he has
done so far I Thes 5:18

Trust God to work in my
life to develop the qualities
He has given me Prov 3:5,6

Develop a "no knock" policy
Learn to reach out to
others

Lesson 1, Part 2 What Am I?

Take worksheet #3, What Me?

On the back write three of your strong points and three of your weak points.

We are going to talk about basic temperaments and learn how we can use them as a tool in understanding what we are and how to develop our strong points and control our weak points. The basis for this presentation is Tim LaHaye's book Spirit Controlled Temperament and the one written by his wife for women, Spirit Controlled Woman. A discussion of the temperaments is meant to be only a tool. It is not to be used to analyze and criticize others. It is not meant to be used as an excuse for our behavior. No one temperament is better or more desirable than another. No one is completely of one temperament type, we are combinations but we can usually recognize ourselves predominantly in one type.

There are four basic temperaments:

1. SANGUINE (Transparency #4 Snoopy, Worksheet #3)

Strengths

outgoing lively, warm person

makes friends easily

talkative

good for visiting the sick, for volunteer work

good hostess

Weaknesses

weak willed

unpredictable

restless

tends to dominate conversations

craves attention

not attentive, enjoys people and forgets them

2. CHOLERIC (Transparency #5 - Lucy)

Strengths

very active, gets things done

good organizer and leader

confident

independent

not easily discouraged

Weaknesses

easily becomes angry - temper problem

bossy and opinionated

insensitive to others

practical minded with no appreciation for aesthetics

3. MELANCHOLY (Transparency #6 Charlie Brown) (Worksheet #4)

Strengths

"arty" type, appreciates aesthetics

sensitive nature

dependable and loyal friend

analytical mind

completes something once started

Weaknesses

pessimistic and gloomy
suspicious
perfectionist and impatient with others
afraid of what others think
tends to hold a grudge

4. PHLEGMATIC (Transparency #7 Peppermint Patty)

Strengths

even tempered, calm and easy going
enjoys people
unique sense of humor
peacemaker
good leader
kindhearted and sympathetic

Weaknesses

tends to stay uninvolved
lack of self confidence
fearful
tends to be self righteous
passive or indifferent towards others

To use the temperaments as a tool for self improvement, look at your list of strengths and weaknesses. Choose the type of temperament which you feel is the closest to yours. (Transparency #8) This will show the strengths upon which you can build and the weaknesses which you want to

control. Control is achieved with the help of the Holy Spirit as we allow Him to fill our lives. Tim LaHaye gives the following steps to allowing the Holy Spirit to fill and control our lives (Transparency #9). Write them on the back of your last worksheet.

- 1) Self examination - I Corinthians 11:28, Acts 20:28
- 2) Confession of all known sin - I John 1:9
- 3) Submit the self completely to God - Romans 11:11-13
- 4) Ask to be filled with the Holy Spirit - Luke 11:13
- 5) Believe you are filled with the Holy Spirit and thank Him for His filling - I Thessalonians 5:18

The result of the filling of the Holy Spirit will be the fruits of the spirit evidenced in our lives; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, which are listed in Galatians 5:22,23. These qualities given by the Spirit will control the weaknesses of the temperaments and can replace them. Some changes can be expected in each of the temperaments.

1) Sanguine

Self control and discipline in emotional outbursts
 Development of genuine interest in others
 No longer expecting so much attention

2) Choleric

Control of anger outbursts
 More compassionate and less bossy and sarcastic
 More accepting of others' ideas and suggestions

3) Melancholy

More optimistic and cheerful

More loving spirit and less critical

An attitude of thanksgiving

4) Phlegmatic

New love for people and a desire to become involved

Self confidence to replace worry

New motivation to get things done

Desire to give of self to others

I hope that this has been helpful in understanding what kind of person we are. It is exciting to know that God has planned for us to develop into a unique person for His glory as we learn or allow Him to control our lives.

RESPONSE Silent prayer to thank God for making us the way we are and for being willing to work with us. Ask Him for the desire to be controlled by His Spirit and promise that we will begin to examine ourselves so that He can fill us and use us.

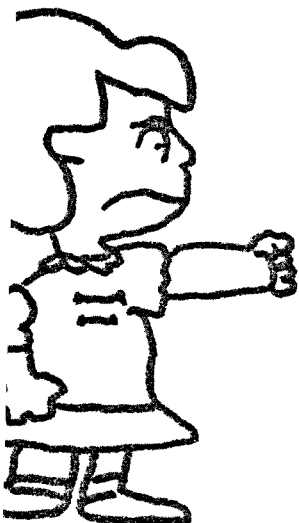
WHAT ME?



SANGUINE
Strengths

Weaknesses

anges

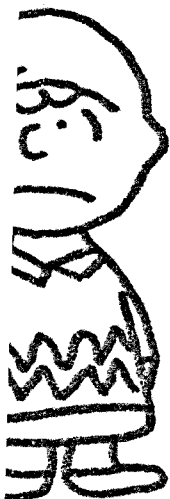


CHOLERIC
Strengths

Weaknesses

anges

WHAT ME?

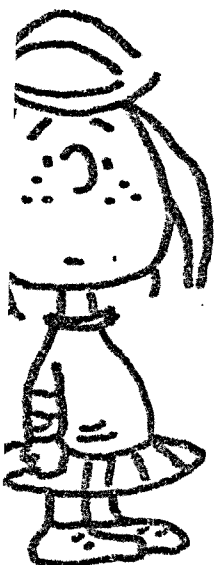


MELANCHOLY

Strengths

Weaknesses

anges



PHLEGMATIC

Strengths

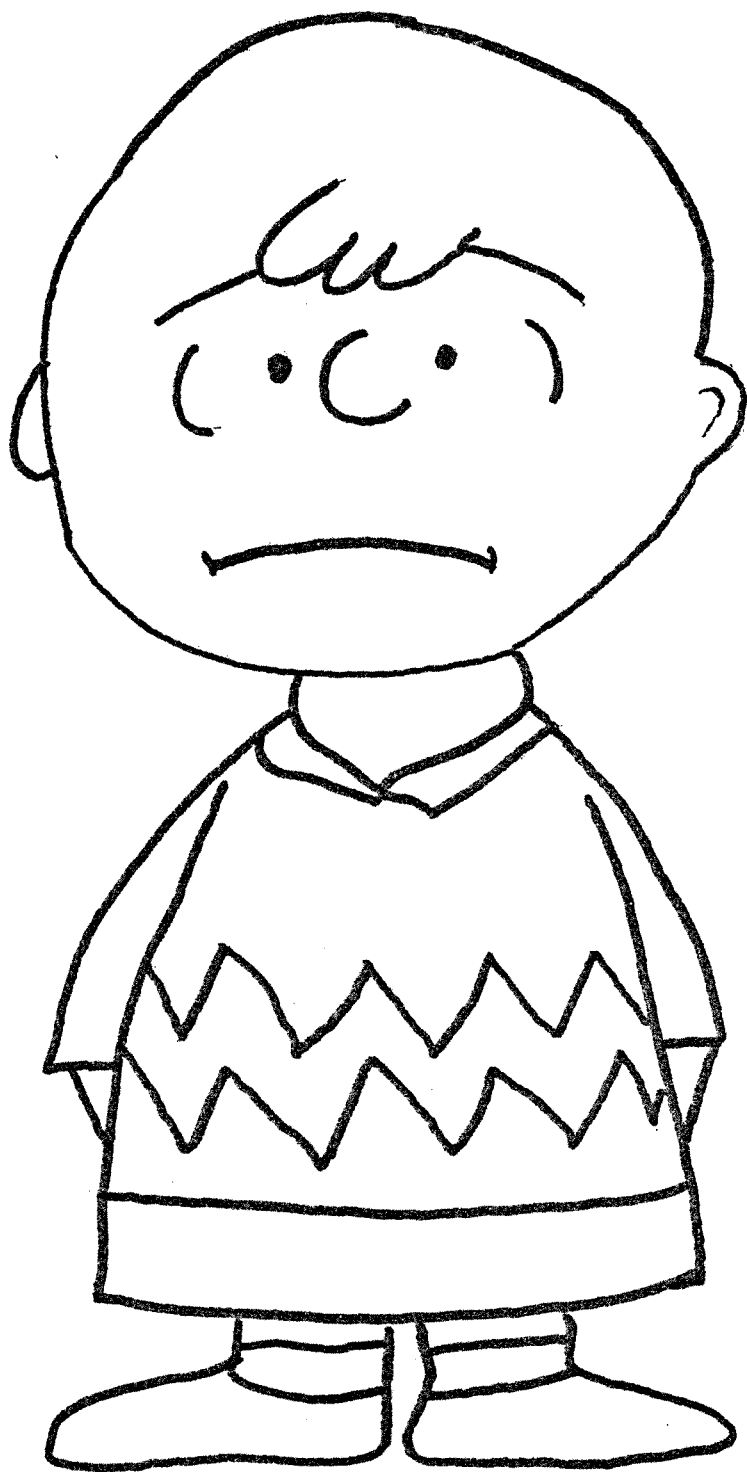
Weaknesses

Changes



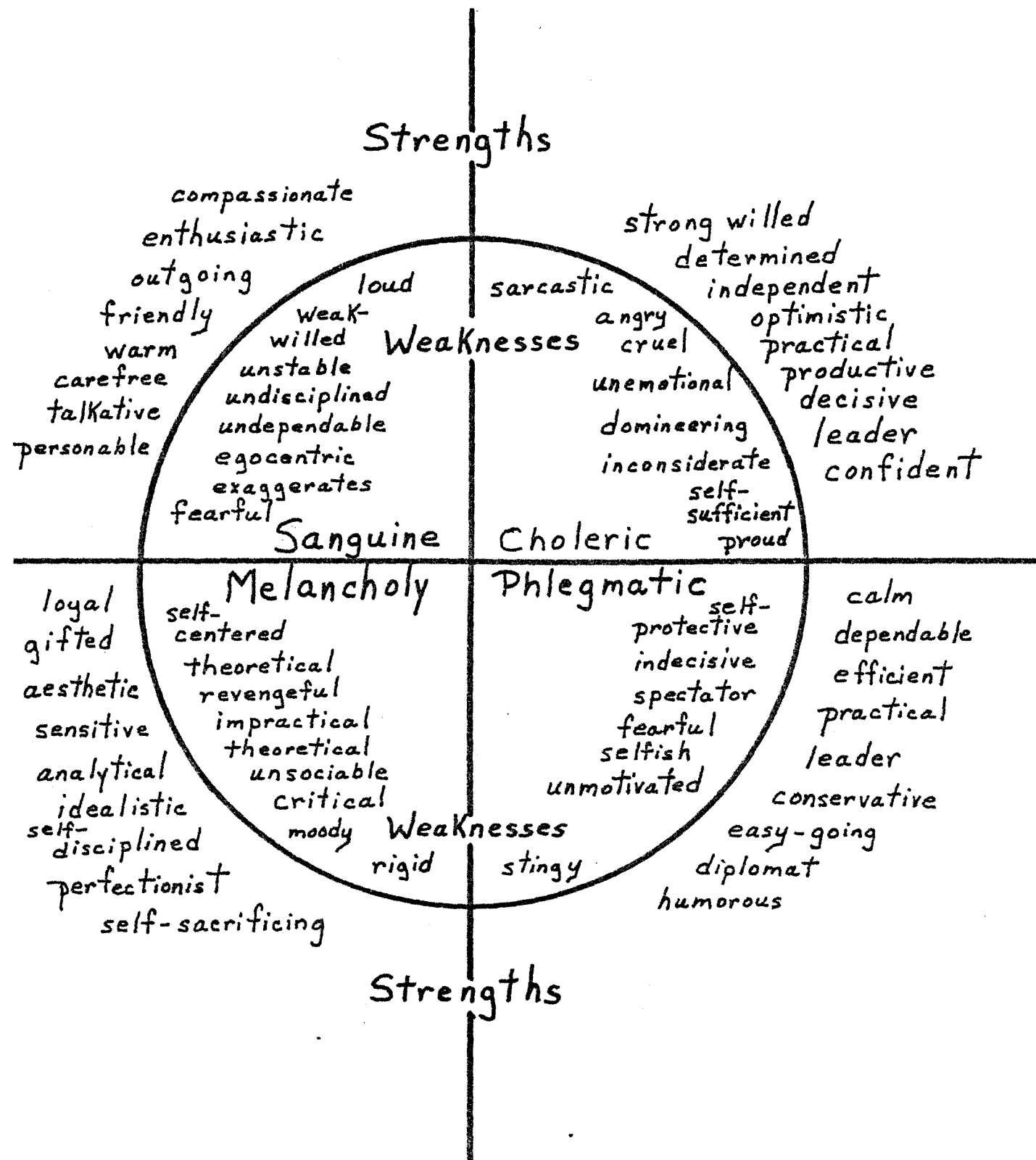
"feeling groovy"





" Good Grief "





STEPS TO CHANGE

Self examination I Cor 11:28 Acts 20:28

Confession of all known sin I John 1:9

Submit completely to God Rom 6:11-13

Ask to be filled with the Holy Spirit
Luke 11:13 Eph 5:11

Believe you are filled with the Holy
Spirit and thank Him for His
filling I Thes. 5:18

