

Quit You Like Men

- I. Paul told the church at Corinth, “Watch ye, stand fast in the faith, quit you like men, be strong” (**1CO 16:13**).
- A. This is paralleled in the charge that the Philistines were given in advance of battle. **1SAM 4:9**.
- B. Christian living is described in terms of struggle.
1. Consider the work of Christ's ministers.
 - a. They are to endure hardness as good soldiers of Christ in warfare. **2TI 2:3-4**.
 - b. They are to fight the good fight of faith. **1TI 6:12**.
 - c. They are to raze opposition to the truth. **2CO 10:4-5**.
 - d. They also are to defend the truth. **PHIL 1:17**.
 - e. They wield the sword of the executioner. **ROM 13:4**.
 - f. They are to be contestants who strive for mastery. **2TI 2:5**.
 2. Believers in general are to be engaged spiritual warriors. **EPH 6:10-18**.
 - a. We are to strive against sin. **HEB 12:4**.
 - b. We are to strive for the faith of the gospel. **PHIL 1:27**.
 - c. We are to earnestly contend for the faith. **JUDE 1:3**.
 3. The kingdom is seized by a healthy violence. **MAT 11:12**.
 - a. violent: adj. Of things: Having some quality or qualities in such a degree as to a very marked or powerful effect....intense, vehement, very strong or severe.
 - b. The kingdom of Christ is not a grant from bloodline, nation or an outward mark but by repentance through mortifying the flesh. **MAT 5:28-29; COL 3:5; GAL 5:24**.
 - c. Thus the publicans and harlots seized the kingdom away from the scribes and Pharisees. **LUK 7:28-30**.
 - d. Those who genuinely want the blessing will wrestle for it. **GEN 32:26**.
 - (1) They will get to it at all costs. **MAR 2:1-5**.
 - (2) They will not be dissuaded. **MAT 15:22-28**.
- C. Paul's order in **1CO 16:13** would make no sense if there were not some significance to manhood.
1. Joab encouraged Israel's army before battle, “Be of good courage, and **let us play the men** for our people...” (**2SAM 10:12**). Compare “play the men” with **1SAM 21:15**.
 2. The parallel account is worded, “Be of good courage, and **let us behave ourselves valiantly** for our people...” (**1CH 19:13**).
 3. Such calls as “Quit you like men” are similarly calls to *behave as men* in the face of trouble. They are calls to manliness, courage, valour, etc.
 4. manliness: The state or quality of being manly; the possession of manly vigour, or of those virtues characteristic of a man.
 5. manly: Possessing the virtues proper to a man as distinguished from a woman or child; chiefly, courageous, independent in spirit, frank, upright.
 6. effeminate: Of persons: That has become like a woman: Womanish, unmanly, enervated, feeble; self-indulgent, voluptuous; unbecomingly delicate or over-refined. See **1CO 6:9**.
 7. enervated: That is deprived of nerve and strength; lit. and fig.; effeminate, weakly.

See **ISA 19:16; JER 51:30.**

- II. Our culture has gone through seasons when manliness has been the order of life.
- A. Explorers, homesteaders and pioneers were considered noble.
 - B. Men who ruled their homes and enforced obedience in children were expected to do so.
 - C. Male assertiveness and decisiveness were not considered chauvinistic, but normal.
 - D. Great men were the likes of Charles Spurgeon, Sergeant York, Winston Churchill or George Patton, not Richard Simmons or Joel Osteen.
- III. Our culture has been at war with masculinity and manliness for at least two generations.
- A. The Feminist movement and Women's Liberation movement are opposed to manliness in general, but especially to male authority and a Father-God deity.
 - 1. A few years ago, the cover of NOW (National Organization for Women) Magazine declared: "NOW is the time to take back control of our lives, NOW is the time to make reproductive freedom for wimmin of all classes, cultures, ages, and sexual orientations a reality. . . . NOW is the time to drop a boot heel in the groin of patriarchy. NOW IS THE TIME TO FIGHT BACK. NO GOD, NO MASTER, NO LAWS."
 - 2. As an affront to the God of the Bible, there is a rise in neopagan feminist spirituality which advocates the abandonment of "archaic and artificial" morality which a father-god patriarchal system needs in order to dominate women.
 - a. A return to ancient goddess-worship with its moral code is deemed to be the hope of saving earth and humanity from aggressive, belligerent males who are empowered by a father-god patriarchy.
 - b. "Stone concludes that the mature Goddess cultures saw ceremonial sex as an especially potent way to celebrate and share in the life-giving powers of the Goddess. In addition, promiscuous sexual activity was encouraged for the specific reason of confusing the lines of paternity, and thus reinforcing matrilineal inheritance of property and power--fathers could not bequeath power and property to their sons if they did not know who their sons were. Patrilineal monogamy, she says, is just another aspect of the later oppression of women, and hence sexual liberation today is an essential component of the liberation of women."
(*Goddess Unmasked*, Philip G. Davis, p. 45, speaking of Merlin Stone, author of *When God Was a Woman*).
 - 3. Another force in this macabre play are the manipulative tactics of men with anti-Christian political/philosophical agendas who pretend to empower women as nothing more than a means to an end.
 - a. Marxist and Communist ideals depend on the overthrow of Biblical models for society and so have orchestrated cultural movements like women's liberation and feminism.
 - b. In an 1868 letter, Karl Marx wrote, "Major social transformations are impossible without ferment among the women."
 - c. Vladimir Lenin stated, "Unless millions of women are with us, we cannot exercise the proletarian dictatorship, cannot construct on communist lines. We must find our way to them, we must study and try to find that way....There can be no real mass movement without women....women grow worn out in petty, monotonous household work, their strength and time

dissipated and wasted, their minds growing narrow and stale, their hearts beating slowly, their will weakened!....freedom for the woman from the old household drudgery and dependence on man, [which] enables her to exercise to the full her talents and her inclinations.”

(*Lenin on the Women's Question; From My Memorandum Book*, by Clara Zetkin, publ. 1925)

- d. Getting the woman out of the home was key to making the state the *de facto* mother and trainer of the children to *bring up the children in the nurture and admonition of the State*.
4. Over against the Marxist/Leninist designs for women, consider the words of Alexis de Tocqueville from his eminent 1830's study on America and its people. He was struck by the courage and feminine strength of character of the young women:

“The strength of purpose which the young wives of America display, in bending themselves at once and without repining to the austere duties of their new condition [marriage] is no less manifest in all the great trials of their lives. In no country in the world are private fortunes more precarious than in the United States. It is not uncommon for the same man, in the course of his life, to rise and sink again through all the grades which lead from opulence to poverty. American women support these vicissitudes with calm and unquenchable energy: it would seem that their desires contract as easily as they expand with their fortunes.

I have often met, even on the verge of the wilderness, with young women who, after being brought up amidst all the comforts of the large towns of New England, had passed, almost without any intermediate stage, from the wealthy abode of their parents to a comfortless hovel in a forest. Fever, solitude, and a tedious life had not broken the springs of their courage....I do not doubt that these young American women had amassed, in the education of their early years, that inward strength which they displayed under these circumstances.

...Hence it is, that the women of America, who often exhibit a masculine strength of understanding and a manly energy, generally preserve great delicacy of personal appearance, and always retain the manners of women, although they sometimes show that they have the hearts and minds of men.”

(*Democracy In America*, by Alexis de Tocqueville, pp. 237, 244)
5. Mind that this was the condition of a culture which had been for 200-300 years pronouncedly affected by the Holy Bible, an affection which has been diminished by a flood of phony Bibles, feminized Christianity and alternative religions.
6. Scripture describes such inversion of order as times of woe to a nation. **ISA 3:12**.
7. In all fairness, this inversion of order is as much due to men abandoning their Bibles and their godly responsibilities as to women aggressively taking the reins out of men's hands.
- B. Men are frequently portrayed in the media as bumbling twits who are ruled by animal instincts and can't feed or clothe themselves without female supervision. Or, worse yet, manly men are depicted as tyrants and predators.
- C. Real men, we are told, are supposed to be defined by their sensitivity and being in touch with their “feminine side.” This even carried over into Christianity.
 1. In fact, much of the responsibility for this can be laid directly at the feet of Christianity. **1PE 4:17**.
 2. The soft, tender, doe-eyed Jesus image of Catholic fame who still can't do things without his mother is typical of the problem.

- a. The Jesus of the Bible is not an acceptable Jesus because He is potent.
 - b. This world will accept a Jesus as long as he is a baby in a manger or hanging on a stick, i.e., a powerless Jesus.
 - c. It is the Biblical Jesus Who condemns sin, orders repentance and is the Judge of all men according to His own standards that the world cannot accept. The true Jesus has power!
3. Christianity has morphed into a *religion of sentiment and influence* rather than reason.
- a. “Ours has been described as a 'culture of feelings.' Simply put, people are dominated by 'affections' rather than 'thoughts.' So what we have is a sentimentalized culture. Theology of intellect has given way to a theology of feeling....Men are not governed by reason, but by emotion. Intellect is sacrificed for good intentions. The relational supersedes the propositional. Conversion is no longer man's acceptance of God, but man's acceptance of himself. Countless ministers have mastered the technique of maternal influence. Emphasizing 'nurture' and 'unconscious growth' has eliminated the need for a sudden, painful, and violent religious awakening. Conversion amounts to little more than an ever evolving mutual assimilation of two similar beings.” (*The Feminization of Christianity*, by Harold Vaughan)
 - b. “The Religion of Influence has a wrong view of God. Those who espouse sentimental religion have shifted from a paternal, authoritarian God to a god that is fundamentally maternal and affective. God is no longer expressing hatred for sin in the sacrifice of His Son, but His love of man. God ceases to govern by the imposition of His will and begins to sway by the influence of example. However, wrongheadedness about God and Christ's sacrifice are not trivial concerns!

This imaginary Christ of Influence meets men on mortal terrain by shaping himself to human needs. He offers himself only as a model, not as a governor. He courts those he favors instead of overwhelming them. Sensitized and feminized in image, the liberal Jesus is interested in tapping the unconscious. He prefers to prove his power of infiltration rather than test his capacity for onslaught. The feminized Christ is not dependent on his followers' ability to perceive objective truth, but on their capacities for subjective impression.” (*Ibid.*)

- c. “Some years back the psychological community announced the amazing discovery of left-brain, right-brain differences. Under this theory the left hemisphere of the brain contains and controls the ability to think, reason, analyze, and make logical deductions. The right hemisphere of the brain, on the other hand, holds the capacity for emotion and feeling. The astute researchers remarked how that men tended toward left brain-dominance and women to right-brain dominance.

This research was distorted to advance the radical left-wing agenda. Then came the push to reverse the natural and normal differences between men and women. The liberals wanted 'women in combat' and desired that men get in touch with their feminine side. The left-brain, right-brain paradigm gave the neutering of America a strong push, and the rest is history.

Feminine religion is fiercely anti-intellectual, and that out of

necessity. That which is masculine smacks of domination, decisiveness, and demarcation. Feminine is characterized by absorption, affection, and assimilation. The devotional had to overtake the doctrinal. The demise of theology was inevitable because right-brain religion cannot undergo the scrutiny of serious examination and analysis. The demise of theology was imperative. Emotion triumphed over the intellect.” (*Ibid.*)

- d. “Sentimental religion over-emphasizes camaraderie, connection, and involvement. It conveys its instinct for inclusion, rather than separation. This is critical to the New Church world view. All standards must be collapsed if this new-found sense of one global Church is to be maintained.

Tocqueville writes, 'One of the most ordinary weaknesses of human intellect is to seek to reconcile contrary principles and to purchase peace at the expense of logic.' This is the only explanation for the Evangelical/Catholic/Charismatic axis. You have to leave your brain (at least leave the left-side!) at the door to enter into the spirit of ecumania.” (*Ibid.*)

V. Scripture enjoins men to be men.

A. The Philistines understood the importance of manliness. **1SAM 4:9.**

1. Mind that the Philistines were afraid. **1SAM 4:7.**
2. “Courage is resistance to fear, mastery of fear---not absence of fear.” (Mark Twain)
3. If unbelieving, idolatrous Philistines could overcome fear and *wax valiant in fight*, how much more should men of faith in the living God do so? **HEB 11:34.**
 - a. wax: To change by growth or increase, to become, turn. (Sometimes used with reference to a sudden or immediate change.)
 - b. One may not be valiant before the fight but *IN fight*.
4. Courage is not poured out of a bottle.
 - a. Alcohol will reduce inhibition but also corrupt discretion, and discretion is often the better part of valour. Faith says there is a time to measure risk and escape the sword. **LUK 14:31-32; HEB 11:34.**
 - b. The bottle is what men rely upon to blank out their difficulties rather than face them with God's help. **PRO 31:6-7.**

B. God wearied of Samuel's protracted emotionalism over Saul and told him to get on with the program. **1SAM 16:1.**

1. Samuel was deeply invested in Saul. Samuel was the one who had anointed him as Israel's first king, counseled him, coached him, corrected him.
2. With Saul's failure, could not Samuel's credibility as a discerning judge be in question?
3. David was similarly over-invested emotionally in his rebel son Absalom. **2SAM 18:33-19:4.**
4. Emotional ties to others that are stronger than duty to God must be set aside. **MAT 10:37.**
5. The rule of one's spirit is a mark of true valour. **PRO 16:32.**

C. God told Job to *gird up his loins like a man*. **JOB 38:3; 40:7.**

1. To *gird one's loins* means “to prepare (oneself) for action; to brace up (oneself) *for, to, or to do* something. Often with *up*.”
2. Consider all that Job had suffered. Yet God still called him to face Him in a manly manner.

- D. Saints are to "...quit you like men, be strong" (**1CO 16:13**). Mind that this is an order for all saints. Godly women are also called to manly fortitude in this holy war against sin.
- E. Saints are to be as men in their understanding. **1CO 13:11; 14:20.**
 - 1. These verses are meaningless if there is not an assumed level of maturity in manhood.
 - 2. One of the weaknesses of our culture is protracted immaturity, particularly amongst males who are still thinking and acting like adolescents long into their adult life.
- F. The gospel is to be declared with boldness. **EPH 6:19-20; ACT 13:46.**
 - 1. Christ spoke with authority. **MAR 1:22.**
 - 2. God has no love for lightness in ministry. **JER 23:32; ZEP 3:4.**
 - 3. The man of God is to be gentle and meek in teaching men. **2TI 2:24-25.**
 - a. This he is to do rather than strive according to the flesh (**vs. 23-24**). He is not to foment profitless argumentation.
 - b. One may be critical and judgmental yet meek. **ZEP 2:3; NUM 12:3.**

VI. An important attribute of manliness is decisiveness. Effective leaders know that indecision or making no decision because of the possibility of an error, or falling apart because of a decision that was wrong are fatal traits in leadership.

- A. "Decisiveness is the willingness to make decisions, even in the face of complexity or uncertainty. When we are decisive, we weigh the information that is available to us and we use our judgement to choose among the possibilities. It is easier to be decisive when we are clear about our values and goals. Decisiveness means taking the risk that we may be wrong, but knowing that perfect clarity is rarely available and indecision can be costly. It also means taking responsibility for the outcome of the decision. Together, research, analysis and decisiveness get great things done." (Anon.)
- B. When Joshua was distressed over a humiliation because of a decision he had made, God reproved him. **JOS 7:7-10.**
- C. Sometimes our indecision is simply owing to the fact that we can't bear the thought of making a potential mistake because our image would be tarnished by that.
 - 1. This is essentially a pride issue. We are plainly told to eschew pride and to not think of ourselves more highly than we ought. **ROM 12:3.**
 - 2. "The perfect is the enemy of the good." (Voltaire)
 - 3. Life is full of decisions that have to be made. Let not the fear of an imperfect decision prevent the making of a decision. Waverers are not in control. **JAM 1:6.**
- D. "In any moment of decision the best thing you can do is the right thing, the next best thing is the wrong thing, and the worst thing you can do is nothing." (Theodore Roosevelt)

VII. Caution must be exercised to not define manliness by false standards.

- A. The world has all kinds of warped definitions of manliness, such as:
 - 1. physical strength and size.
 - 2. anatomical endowment.
 - 3. prowess in sports.
 - 4. sexual conquests.
 - 5. financial superiority.
 - 6. material possessions.
- B. When one concludes these things are the mark of a true man, he not only goes down the path of godless carnality and vanity, he also sets himself up for disappointment, self-loathing and anger over not "measuring up."

1. Bitterness against God or parents can develop in someone who feels they have been “short-changed” in areas of false manliness. **ISA 45:9-10.**
 2. Disproportionate amounts of time end up being spent on achieving a false sense of success or manliness, thus robbing valuable time needed for genuine concerns. **1CO 7:29; EPH 5:15-17.**
- C. King Saul is a textbook example of measuring worth by the wrong standards and of failure in true manliness.
1. Saul had an impressive physique. **1SAM 9:2.**
 - a. But physical size or strength is not the measure of a real man.
 - b. It is what is in the heart that really matters. **1SAM 16:7.**
 2. Saul was the big guy with feet of clay. His way of handling things was frequently unmanly.
 - a. He was prone to abandoning principle for pragmatism or popularity. **1SAM 13:11-12; 15:20-21.**
 - b. He made rash leadership decisions. **1SAM 14:24.**
 - c. He governed by poll instead of principle. **1SAM 15:24.**
 - d. He shifted blame when rebuked. **1SAM 15:24.**
 - e. Instead of acknowledging the justice of God's verdict against him, he:
 - (1) became jealous of someone better than himself. **1SAM 18:8, 12.**
 - (2) became paranoid and imagined loved ones as enemies. **1SAM 18:11; 20:30; 22:13.**
 - (3) transferred his own self-destruction to the destruction of others. **1SAM 22:16.**
 - (4) hypocritically resorted to the occult. **1SAM 28:3, 7.**
 - (5) took the coward's way out of pressure. **1SAM 31:4.**
 3. Underlying Saul's weaknesses was a basic lack of faith that God would not support him in a righteous cause, or that God's way was really right after all.
- VIII. David's charge to Solomon gives a valuable insight into what being a real man is all about. **1KI 2:2-3.**
- IX. Likewise, God's description of Job as a perfect man provides further insight. **JOB 1:1.**
- X. The best way to be a real man is conformity to Jesus Christ, the model man. **EPH 4:13.**
- A. The great goal of the gospel is to present men perfect in Him. **COL 1:28.**
 - B. A survey of the life and ministry of Jesus Christ shows us that being a real man means such things as:
 1. commitment to duty. **JOH 4:34; PHIL 2:8.**
 2. shouldering responsibility. **1PE 2:24.**
 3. not flinching from principle. **MAT 4:3-4.**
 4. being trustworthy in all things. **HEB 3:2.**
 5. commanding one's household. **JOH 14:15 c/w GEN 18:19; JOS 24:15.**
 6. saying “No” to self-interests when necessary. **MAT 26:39.**
 7. saying “No” to family when necessary. **MAT 12:47-48.**
 8. providing for family. **JOH 19:27 c/w 1TI 5:8.**
 9. delegating authority. **MAR 13:34 c/w PRO 31:31.**
 10. not sacrificing the future on the altar of the immediate. **HEB 12:2.**
 - C. Christ further showed us that manliness involves courage, candidness, bluntness, physical

fitness, control of appetites, compassion, emotion (anger, weeping, etc.), decisiveness and faith.

D. Christ was a man of both steel and velvet.

E. If a man would be truly a man, he must be pointed to Christ. **ROM 13:14; PHIL 3:14-15.**