

# The truth about sexual lust; Part 8.

“NATURE ITSELF TEACHES YOU”; PART 2



## “The age-old problem of the eyes”

STEPHEN ARTERBURN (co-author of *Every Man's Battle*):

While *Every Man's Battle* is directed to men, it can also give women a greater understanding of what men are up against as they battle the age-old problem of the eyes (pg. 4).

And now, for the first time in history, it is revealed to both men and women (and to God, as well, for He had no idea about it), that the organ of sight given human beings by their Creator—the organ with which humans visually imbibe of the marvelous order and symmetry and beauty of creation—is in fact an “age-old problem.”

Who knew?

Let's look for a hint of this in the book of Genesis—

So God created man in his own image, in the image of God created he him; male and female created he them ... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Maybe I'm reading the wrong version. According to Arterburn, this ought to say—

So God created man in his own image, in the image of God created he him; male and female created he them ... And God saw every thing that he had made, and, behold, it was very good—all except for the stupid eyes, which were actually very bad, and would prove to be an age-old problem, especially for men; well, in fact, *only* for men. Because the eyes of the woman are perfectly fine. Women, for instance, are able to look at flowers with divine-like immunity without ever having to “give men a greater understanding” about “what they are up against” when they just can't take “the age-old problem of the eyes” off a purple daffodil.

Here, then, is encapsulated the premise of *Every Man's Battle*:

What God intended for good is in fact evil.

The fact is, no free man ought to be up against his own eyes. Any man who does enter into a battle with

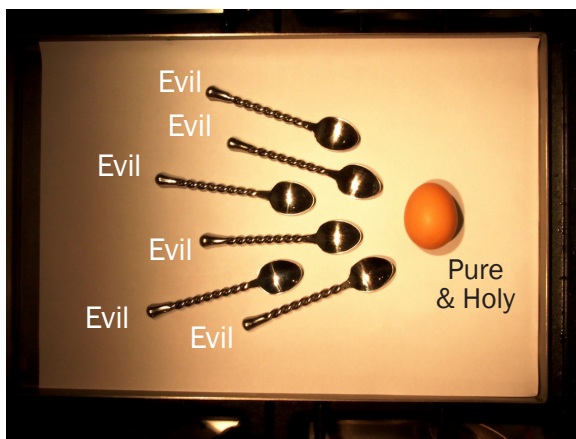
his eyes does so, not by a decree or a plan of God, but by the designs of a self-imposed religious standard, devised, ultimately, by Satan. Satan desires to make drones and slaves of free people. He has made great strides along this line with the writing of *Every Man's Battle*.

My goal, on the other hand (I don't really like Satan), is to give you real help, teaching you to work with the way God made you rather than struggle your whole life against it.

### **The unnatural fears and prohibitions of Arterburn and Stoeker**

My poor male readers. All my poor male readers ever think about is sex. Do you want to know what your problem is, poor male readers? Do you want to know the root cause of all your trauma? Well good, because Fred Stoeker has figured it out. That's right; the co-author of *Every Man's Battle*—Big Fred—knows what the problem is. He nails it on page 61, in a chapter titled, "Just by being male."

Oops. I gave it away. Yes, that's the problem: You're male. *Maleness* is your problem. You were born handicapped, dude. God doomed you to an uphill battle the second your father's disobedient sperm cell penetrated your mother's egg. Sorry about your luck.



Here is the first paragraph of Big Fred's male-condemning chapter:

Even apart from our stopping short of God's standards, we find another reason for the prevalence of sexual sin among men. We got there naturally—simply by being male (pg. 61).

We discussed not long ago how God made us the

way we are. At the forefront of revelation, God tells us in Genesis 1:27—

And God created humanity in His own image, in the image of God He creates it. Male and female, He creates them.

Well, at least He got half the thing right: the female half. The male half of the deal was the sin-bag.

And yet—forgive me—I beg to differ.

Here is a list of the things in Genesis God called "good" —

**Genesis 1:4**—THE LIGHT; "It was good."

**Genesis 1:10**—THE LAND; "It was good."

**Genesis 1:12**—FRUITS AND VEGGIES; "It was good."

**Genesis 1:18**—THE SUN AND THE MOON; "It was good."

**Genesis 1:21**—CREATURES OF SEA AND AIR; "It was good."

**Genesis 1:25**—GROUND ANIMALS; "It was good."

Then, God creates humanity. It happens in Genesis 1:27. Then, in verse 31, God says:

And seeing is God all that He had made, and, behold, it is very good—except for the man—who was a sexual sinner, just by virtue of being male.

Oops; He didn't really say that. The male of Day 6 was just as good as the light of Day 1, and the celery of Day 3.

### **A man's sex drive contains no more sin than a stalk of celery.**

Yes, Adam had a sex drive before the so-called fall of humanity. This will disappoint Arterburn and Stoeker, I know. It ruins the whole premise of their book to consider the pre-sin Adam a sexual being. Our beloved authors don't say it in so many words, but one clearly gets the doctrine from *Every Man's Battle* that the male sex drive is evil, sin-suffused, and in desperate need of censure.

Adam and Eve do not eat of the forbidden fruit until chapter 3 of Genesis. And yet it is in Genesis 2:18 where God says, "Not good is it for the human, for him to be alone." It is then in verses 21-23 of this chapter that God creates Eve, who had breasts, curves, full lips, a vagina, and one hell of a waist-hip ratio. Verse 24 then says—

Therefore a man shall forsake his father and his mother and cling to his wife, and the two become one flesh.



“If only Adam had a copy of *Every Man’s Battle*. Then he could have effectively bounced his eyes from Eve.”

Adam and Eve became one flesh about six seconds after Adam looked down—dumbstruck but smiling—at the world’s first erection.

If only Adam had a copy of *Every Man’s Battle*. Then he could have effectively bounced his eyes from Eve. He could have avoided the temptation of sexual sin and could have instead gone off and re-named the hippopotamus or something—anything to get his mind off his evil nature and those damned breasts of this new human named Eve. From *Every Man’s Battle*—

Our maleness brings a natural, uniquely male form of rebelliousness. When Paul explained to Timothy that “Adam was not the one deceived; it was the woman who was deceived and became a sinner” (1 Timothy 2:14),

he was noting that Adam wasn’t being tricked when he ate of the forbidden fruit in the Garden of Eden. Adam knew it was wrong, but he ate it anyway. In the millennia since then, all of Adam’s sons tend to be just as rebellious (pg. 62).

Not true. Adam’s was not an act of rebellion, but of love; Adam was not seduced (1 Timothy 2:14). In eating of the fruit, Adam became a type of Christ, Who “became sin” (2 Corinthians 5:21), to save us from sin.

God had told Adam to be fruitful and multiply, but now his wife languished on the other side of the iron curtain of sin. Adam knew it was wrong to eat of the fruit. But in another sense, he knew how right it was. He had to be with Eve; he could not leave her alone; he could not be fruitful and multiply without her. It was his love for Eve that compelled him to eat.

Listen to more theological fiction from *Every Man’s Battle*:

“Your maleness looms as your own worst enemy” (pg. 71).

“Our maleness is a major root of sexual sin” (pg. 70).

“The male eyes give us the means to sin broadly and at will” (pg. 114).

“Our natural rebelliousness provides the arrogance necessary to stop short of God’s standards” (pg. 63).

“Our natural dislike of the straight life gives us the desire to stop short” (pg. 63).

“If we get into sexual sin naturally—just by being male—then how do we get out?” (pg. 70)

### God-damned hormones

I call this section, “God-damned hormones,” not because I want to talk that way, but because I am pointing out that, according to Arterburn and Stoeker, the hormone testosterone was a divine curse that causes men to almost constantly desire women. Therefore, according to the “wisdom” of *Every Man’s Battle*, God damned us with the male hormone testosterone.

In “What Wives Wish Their Husbands Knew About Women,” Focus on the Family founder Dr. Dobson writes—

When sexual response is blocked, males experience an accumulating physiological pressure which demands release. Two seminal vesicles (small sacs containing semen) gradually fill to capacity; as maximum level is reached, hormonal influences sensitize the man to all sexual stimuli (pgs. 63-64).



Darn those sacs, anyway, and the semen that disobediently fills them. If not for the sacs and the semen, we would not be sensitized to all sexual stimuli. But *because* of the sacs and the semen, we are sensitized to *all* sexual stimuli.

At least now we have fingered the culprit. Is the culprit our sacs and semen? Relatively, yes. Absolutely, the “culprit” is God. More good times from Dobson—

Our body often breaks ranks, engaging in battle against us. This traitorous tendency pushes our sexual drive to ignore God’s standards. When this sexual drive combines with our natural male arrogance and our natural male desire to drift from the straight life, we’re primed and fueled for sexual captivity (pg. 65).

I bet you didn’t realize that, by filling your sacs with semen, you body is “breaking rank” against you. By doing this natural thing God tells them to do, your sacs are actually “engaging in a battle against you.” They are not for you, but against you. *God* is not for you, but against you. Your sacs are *so* against you. Why can’t the sacs just tell the semen: “Go away!” It’s because they are “traitorous”—that’s why!

Your sacs have a battle plan against you, which is why you need a battle plan against them. Your sacs torment you by pushing your “sex drive.” The worst



“Yes, females do have eyes, but they use their eyes for pure and holy things such as lusting after decorative pillows.”

thing God ever gave you, by the way, was your sex drive.

If only you weren’t so naturally arrogant, you would not have this sex drive. Yes, I know the sacs play their part, but never mind them for now. Forget the traitorous sacs. Why are you so rebellious? Oh, yes. It is because you are male. If only you were female, you would not be rebellious. You would be pure and holy. But you are male, and not only are you male, but you are a male with eyes and sacs. Thank God females do not have sacs, or the entire race would be doomed. Yes, females do have eyes, but they use their eyes for pure and holy things such as lusting after decorative pillows.

Never mind the sacs and the semen, then. I am sorry for continuing to mention them. I know they are the cause of your horrible bondage, problem, and battle, but let’s forget for a moment that this is a cause-and-effect world. Let’s forget for a moment that God is the absolute cause (the sacs are the relative cause) of your sex drive. Let’s reject the premise we just offered and say instead that the problem is that you are rebellious and your desire to look at beautiful females is due to your “desire to drift from the straight life” and “ignore God’s standards.”

What are God’s standards again? Oops—we already covered that in a previous installment. Dobson again—

Although it sometimes feels like an evil gremlin inside you is driving you to sin, these are merely the compulsions of your bad habits and hormones (pg. 110).

Oh, shoot. Here we come back to those darn hormones again, given us (I mean, cursed upon us ... *damned* upon us) by God. I get the feeling that were it not for these irritating hormones giving us a strong, regular sex drive (thank you, James Dobson, for the elucidation), we could possibly overcome our rebelliousness and disdain for the straight life, and for God's standards, and live a perfect life. And yet these blasted hormones keep creeping into the picture (along with the traitorous sacs), to sabotage our pure intentions. Because really, all we want to do is knit and mow grass. If not for the hormones and the sacs and the semen, we would all just sit around knitting sweaters—as some women are wont to do—and making grass shorter.<sup>1</sup>

But back now to the eyes.

If there is anything more deadly than sacs, it is what Stephen Arterburn calls on page 4 of *Every Man's Battle*, “the age-old problem”: the eyes. Sacs and eyes; eyes and sacs. Without these, we men would be pure and holy and wearing knit sweaters every day. With them, we are doomed to battle sin every day.

First, let us review three natural “gifts” from God that combine to doom us to lifelong battle. You’ve just got to hear this again from Super Christian James Dobson—

Your body often breaks ranks, engaging in battle against you. This traitorous tendency pushes our sexual drive to ignore God's standards. When this sexual drive combines with our natural male arrogance and our natural male desire to drift from the straight life, we're primed and fueled for sexual captivity (pg. 65).

The three enemies, given us by God to ensure us a lifelong battle, are therefore—

- 1) our bodies
- 2) natural male arrogance
- 3) natural male desire (if only we were women!) to drift from the straight life.

### **Are you ready now to hear of the fourth enemy?**

We have already noted how bad the sacs are; in fact, they are beyond bad, they are traitorous. Sacs would fall under the

<sup>1</sup> Mowing grass is the least we can do for you ladies—and for the world-at-large—to make up for the sin of being male.

“body” category above, but there is a body part even worse than the sacs (hard to believe, I know) that deserves its own category. I’ve already given you a hint of it, but here it is in all its optical (big clue there!) malignancy—

The means of ignition, meanwhile, comes from the fourth of our natural male tendencies—and the most deadly: **MALES RECEIVE SEXUAL GRATIFICATION THROUGH THE EYES** (*Every Man's Battle*, pg. 65)

If you thought your sacs were traitorous, you have not seen anything yet—

Our eyes give men the means to sin broadly and at will. We don't need a date or a mistress. We don't ever need to wait. We have our eyes, and we can draw sexual gratification through them at any time. We're turned to female nudity in any way, shape, or form. We aren't picky. It can come in a photograph of a nude stranger just as easily as in a romantic interlude with a wife. We have a visual ignition switch when it comes to viewing the female anatomy (pg. 65).



So there you have it. A normal man would read this and say, “Wow. Two simple little organs allowing me to draw sexual gratification any time. Any form of female nudity will do, even the Venus de Milo. Even pictures of Eve in my kids’ picture Bible bring me a small jolt of happiness and help me survive this evil world. Holy cow, what convenience. I have my own visual switch allowing me little jolts of pleasure throughout the day, simply by looking at God’s most lovely creation. What a deal! Thank you, God!”

Ah. But no. That would be a normal man’s reaction. In *Every Man's Battle*, normal is under assault. Normal



is to be targeted and killed. In *Every Man's Battle*, whenever a normal or natural man does show up, he is labeled as condemned, as flawed, and as rebelling against "God's standards." In *Every Man's Battle*, there are only abnormal men (men who enjoy looking at females) and super-abnormal men (men who learn to bounce their eyes from female beauty).

As I said, women are pure as the wind-driven snow. The reason, again, is the absence of sacs. I know I keep saying this, but I am reeling over this revelation, thinking it through and marveling at it on the page as I write. I can't quite get over it. I swear, if it weren't for our sacs, then *our* ignitions would be tied to touch and relationship too, just like women's. And then we would *be* just like women. (How simple life would be, if we were all women!)

Why aren't men and women exactly alike? This drives me crazy. This is the first thing I'm going to ask God when I get to heaven. I will be mulling over the creation of the sexes in the Garden, and will say to God—

"Look, God. Either you give us *all* sacs, or you give *none* of us sacs. Because, if you ask me, it all comes down to the sacs—the sacs that hold the semen. I'm not condemning the semen, even. I could have stood the semen, God, as long as you denied it a handy place to pool. But no. You had to make *sacs*. You had to provide sacs for the God-damned—sorry—for the *You*-damned semen to pool in, and in which to mount their forces. Thanks to these sacs—these traitorous sacs that rebel against me *all* the time—the semen enjoys a convenient place to

congregate, accumulate, and conspire to sensitize me to *all* sexual stimuli. *Thanks a lot, God!*

**"[Women] view this visual aspect of our sexuality as shallow and dirty, even detestable" (*Every Man's Battle*, pg. 244).**

That's because it is! Since our sacs are detestable, what else would one expect from the fruit of the sacs? I am beginning to see the wisdom of castration. Since being male—and having sacs and the semen that fills the sacs—is the source of all "sexual sin," defined by Arterburn and Stoeker as going against, "God's standards,"—which they, themselves define—then the elimination of the sacs would bring us to the moral level of women (lucky them; their *problem* is not being female), and then think how *many* knit sweaters there would be in the world, and how *few*



Women seldom understand this because they aren't sexually stimulated in the same way men are. As I said, thank God that at least one half of the sexes is pure. At least one half of the sexes follows a straight line and diligently aligns itself with "God's standards."

(Actually, women are just lucky God didn't give them sacs. It makes me want to say, "No fair!" Why do *we* have the sad sacs and the insensitive semen, but women don't? Because of this horrible disparity, *they* get to be pure, and *we* have to walk around under the condemnation of religion all day—and of most women. Other men used to be our allies, but now even some of them—Arterburn and Stoeker, for instance—are practically becoming women and condemning us for being men. This is a discouraging development.)

**"[Women's] ignitions are tied to touch and relationship" (*Every Man's Battle*, pg. 244).**

bra ads. My God! We would be living in a Utopia! (Even though the grass would be very, very tall.)

**“Often, any effort from husbands to put a positive spin on this ‘vision factor’ by suggesting their wives use it to advantage in the bedroom is met with disdainful scorn” (*Every Man’s Battle*, pg. 66).**

Why in the world would a man even *attempt* to put a positive spin on the way God made him? Are Arterburn and Stoeker suggesting here that the insistent male sex drive could actually play some vital role in the sexual lives of men and women—or, even crazier—that women could derive some sort of benefit by utilizing it? I’m confused. Since Afterburner and Stoeker insist in so many other places that the male sex drive is a flaw of divine design and the cause of sexual sin, how can the application of it be anything but an outflow of the flaw, and therefore flawed itself? According to Arterburn and Stoeker, the very experience of sexual impulse—apart from the presence of the wife—is sin. And yet that very impulse can—apparently now—be used for the advantage of the wife?

### Sexual impulse

Where does God say that, in order to be moral, sexual impulse must start exclusively with the wife?

A husband walks past a restaurant, smells food, and comes home primed to enjoy a succulent dinner prepared by his wife. Was the smelling of the food from the restaurant sin? If the impulse originated elsewhere besides his wife’s cooking, then why wouldn’t it be sin? Let us be consistent. Is not food-hunger just as natural as sexual-hunger? Would the man smelling food on the way home be asked by Arterburn and Stoeker to bounce his nose from the restaurant? Why not? Is not a voracious appetite one of the classic male traits, right along with the desire to ogle female breasts? And do not men, according to Arterburn and Stoeker, get themselves into trouble simply by being male and seeking to excuse their evil natures?

### Love and lust

As I will write in an upcoming segment on lust, sexual stimuli do, indeed, come from many places. We men

are not—in accord with how God made us—particular. (Remember? We are like that baby; we have simply learned not to steal what belongs to someone else.) Some men can smell steak and become sexually aroused. Some men become sexually aroused by the shapes of certain clouds. Is this wrong? *Why* is it wrong? Why is sexual stimulation that does not come via the wife, wrong? Who made that rule? Did the wives make it? (I really can’t find it in the Bible.) Are the wives jealous of the shapes of certain clouds?

The important thing, I would think, is how desire is channeled. If the wife wants to condemn all sexual stimulation except that which comes from her, will she also channel how the man smells food? If a poem stirs feelings of love in a man, will his wife reject that love because it originated from a heart other than hers? Is she jealous because *she* did not write the poem? Who creates these arbitrary lines? Surely, it is not God.

God’s universe throbs with love, sex, and beauty. Some men are more attuned to this than others.

Back to love. Let’s say a man walks home from work and sees, in the park, a mother bouncing a little boy on her lap, loving him. The man forgets the terror of his job and softens at the sight of the loving mother. Seeing her, he thinks of his own loving wife and the care she takes for his family. Returning home, he hugs and kisses her. The wife is happy and says, “What got into you?” He



tells her of the mother and child in the park. She does not resent it or blame him for it. In fact, she says, “Oh, that’s so wonderful!”

Why doesn’t this happen with sex? Let’s try it, just for the heck/condemnation of it. A man walks home from





work and sees, in the park, a tall woman in a sexy skirt and heels. The man forgets the terror of his job as he focuses on the beauty of this woman and her movement as she walks. Seeing her, he thinks of his own beautiful wife and how she sexually satisfies him. Returning home, he hugs and kisses his wife. The wife is happy and says, “What got into you?” The husband answers: “I was walking home from work, and I saw this gorgeous woman in a really sexy skirt and heels. Her swaying hips and beautiful legs made me forget about the office and want to come home and love you.”

How is *that* going to go over? Arterburn and Stoeker would say: “You should have bounced your eyes, dude.” The wife will say, “How *dare* you derive any sort of sexual thrill or consolation from anyone except me!”—right before she slaps her dearly beloved in the face.

Now, let us transfer this condemnation to the love scenario and see how it plays. Arterburn and Stoeker would potentially write—

Dude, you should have bounced your eyes from the mother and her son. That exchange in the park gave you feelings of love apart from your wife, and your wife is to be your only source of love. Whenever you see love in the world, and it is not sourced in your wife, you must bounce your eyes from it as fast as you would remove your hand from a hot stove.

What are we to conclude from this? There is only one conclusion: Love is pure and holy, but sex is dirty. It is the age-old Gnostic, Puritanical view of sex: *It is dirty*. As much as these so-called mature Christian men (Arterburn and Stoeker) try to present a mature, Christian self-help book for couples, the underlying theme is: sex is dirty; sex is dirty, and so are men. Sex is *inherently* wrong, and men are *inherently* wrong for being drawn to women, and therefore—by extension—God was *inherently* wrong for giving men sacs and filling them with semen.

“As much as these so-called mature Christian authors try to present a mature, Christian self-help book for couples, the underlying theme is: *sex is dirty*.”

The sex drive is a problem that must be overcome. Love need not be controlled and tamed, but sex *must* be. Why? The man who saw the mother bouncing her son was no more apt to throw himself into that scene and become the son’s father and the woman’s husband than he was apt to throw the miniskirted woman down on the sidewalk and penetrate her vagina with his penis. Yes, there are men who do insinuate themselves violently into families, and yes there are men who do throw unwilling women down upon sidewalks and violate their sexuality. But your man is not one of them. The man reading this article is not one of them. The vast, vast, vast, majority of men are not one of them. To put all men into the category of these violent criminals—as Arterburn and Stoeker do—is a worse crime than that of the rare male offender. A rapist can destroy only a small handful of lives; Arterburn and Stoeker destroy millions.

Lisa Stoeker (Fred Stoeker’s wife), for instance, said in the book—

“So I suppose I have to buy one of those cheap teddies and



prance around like some saloon girl!” (Pg. 66).

Yes, Lisa! Fabulous! You don’t *have* to, but it would be really nice of you to do it. And you would not believe the reciprocating rewards if you would just—for maybe 15 minutes a week and without condemnation or eye-rolling (I think eye-rolling is the female version of the masculine optical sin of merely *having* eyes)—cater to your husband’s God-given tendency toward the visual. And it really does not have to be an expensive teddy. There are some very reasonably-priced teddies that I’m sure you would look fabulous in, Lisa.

Now, no one is saying you have to prance around like a saloon girl, but if you get the *notion* to prance around like a saloon girl, then by all means obey the urge. We will not stop you.

Fred Stoeker follows up with the following death-like pronouncement—

Visual gratification is no laughing matter in your fight for sexual purity. Given what the sight of nudity does to the pleasure centers of our brain—and these days it’s pretty easy to see many naked or near-naked women—it’s no wonder our eyes and mind resist control.

### Visual foreplay

Did you realize that merely looking at a woman is the same as stroking her breast and rubbing her inner thigh? No? That’s because you have not read, *Every Man’s Battle*.

Let’s restate this fourth natural tendency in different words so you don’t miss the point: *For males, impurity of the eyes is sexual foreplay*. That’s right. Just like stroking an inner thigh or rubbing a breast. Because foreplay is any sexual action that naturally takes us down the road to intercourse. Foreplay ignites passions, rocketing us by stages until we go all the way.

Perhaps you did not realize this. Looking at a beautiful woman, which Arterburn and Stoeker call, “impurity of the eyes,” takes us down the road to intercourse. It is unavoidable. “Foreplay ignites passions, rocketing us by stages until we go all the way.”

Have any of my male readers ever experienced this when appreciating passing female beauty? I never have; not once. I have been alive for over fifty years now, have been appreciating beautiful women for a good percentage of that time, and I

cannot tell you the number of women I have looked at and *not* put my penis into. For some strange reason, I was able to look at the legs of a woman at the grocery store the other day, for instance, and *not* be “rocketed by stages” until I went all the way with her in the frozen food section. Can you imagine?

### Distrust of God, spirit and grace

My guess is that some *one* or some *thing* ruined Stephen Arterburn and Fred Stoeker somewhere along the way. Somewhere in their youth, sex was condemned. Somewhere in their holier-than-thou religious training, someone taught them sex was bad and the male impulse evil. At the coming of this false realization, sex overtook them to a degree stronger than anything a natural man would experience. This is because religious prohibition is *unnatural*. To fetter the eyes given us by God is *unnatural*. What *is* natural are a man’s sacs and semen. What *is* natural is the human sex drive. It is natural and beautiful. To call good evil, is sin. To call good evil, is to produce people like Arterburn and Stoeker, who cannot trust the spirit of God to guide them into all righteousness. Rather, they must make laws. Men raised in law and condemnation need law and condemnation. Men never tasting freedom need incessant religious bondage.

Free men need none of this. We can look and resist. We trust the spirit, and we trust grace. We can look, enjoy, and not eat. Men like Arterburn and Stoeker *know* they can’t resist. They neither trust themselves, nor God. So they fetter themselves with outward prohibitions. Grace would free them from sin while imparting natural limits, but they can’t trust it. So they kill the source of temptation. Not even Jesus did that. He never



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bounced His eyes from Satan. He confronted and overcame the temptation. Not that sexual lust is satanic, but if we don't trust the spirit to overcome *illicit* desires, we become monks and build nunneries.

Does monkery and nunnery overcome temptation? How can it, when no temptation exists for the people within? Where in Scripture does Jesus recommend that we escape into seclusion? In Colossians 2:20-23, Paul openly mocks the very concept—

If, then, you died together with Christ from the elements of the world, why, as living in the world, are you subject to decrees: “You should not be touching, nor yet tasting, nor yet coming into contact,” (which things are all for corruption from use), in accord with the directions and teachings of men? — which are (having, indeed, an expression of wisdom in a willful ritual and humility and asceticism) not of any value toward the surfeiting of the flesh.



Again, there is nothing inside these whitewashed sepulchers (monasteries and nunneries) to overcome. Neither is there anything to enjoy—not even within the boundaries of a spirit-filled conscience. Who needs a spirit-filled conscience in a nunnery? Even the Reverend Mother in *The Sound of Music* told Julie Andrews to get



the hell out; Maria hoped to avoid life, love, responsibility. The abbey wasn't for that. Rather, it was a place to train young women to be able to remove carburetors from Nazi cars.

Yet seclusion (stupid seclusion) is the very recommendation of *Every Man's Battle*.

Given what the sight of nudity does to the pleasure centers of our brain—and these days it's pretty easy to see many naked or near-naked women—it's no wonder our eyes and mind resist control (pg. 66).

It is said that inmates grow accustomed to jail and cannot survive the outside world. Thus also, Arterburn and Stoeker. These men have known imprisonment to law and guilt and condemnation for so long, they can no longer breathe free air and trust grace to manage flesh. Again, they write a bad check to cover a bad check. The first bad check is assuming masculinity to be evil, and feminine beauty a challenge to overcome. The second bad check is binding the flesh with laws and regulations it can never keep. The result of this dual error and sadness is a false and flimsy morality able to maintain itself only in proportion to a man's will-power.

The opposite of all this terror is the grace, peace, and rest of Christ. —**MZ** (*To be continued.*)

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