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Discussing God's Good Design by D. Michael Clary

November 12, 2023



For The King - Rocky Ramsey

Michael Clary and I discuss his new book "God's Good Design: A Biblical, Theological, and Practical Guide to Human Sexuality". This book is a must have in every Christian household. This book helps set out a clear positive vision for the beauty of God's good design for our sexuality. Far too many Christians focus on what they are against rather than what they are for. Pastor Clary helps us understand what we should be for as Christians. Pastor Michael Clary's Links:

- * Buy the book here or listen on Audible or Canon+
- * His website
- * His twitter
- * His Substack (I highly recommend)

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Transcript

Hello, For The King listeners. I am not your host, Rocky Ramsey. My name is Will Drzymski, a brother in Christ and friend of Raku's, whom he has generously invited onto the show in order to verbally showcase my artwork to you in 50 seconds.

As an artist, I strive to accurately reflect the glory of God and everything that I paint, and through that process, I hope to flood as much of the earth as possible with paintings, which accurately proclaim the undeniable fact that Jesus is Lord and the creation which he made commands us to worship him. So if you would like to join with me in distributing clean, refreshing artwork, showcasing the creativity of the God who made us, I would be overjoyed to have your help. I run my own website called Reflected Works, where I showcase the artwork I've done in the past, sell original paintings and prints, and take requests for unique commissions.

Once again, that's ReflectedWorks.com, all one word, and I'm looking forward to helping you further the kingdom of God right now here on this earth by putting some of your free wall space to productive use. Thank you very much for your kind attention, and now enjoy the show. And I'll not apologize for this God of the Bible.

Hello, friends. Welcome to the For the King podcast. This is your host, Rocky Ramsey, and on this podcast, we proclaim the edicts of the king, namely and chiefly that Yahweh reigns.

He is the king, bend the knee to him. I am joined this evening with brother Michael Clary. How are you doing, sir? I'm doing great, man.

How are you doing, Rocky? Doing good. Excited for this interview to get to talk through this awesome book that you wrote. So book title, *God's Good Design*, subtitle, *A Biblical Theological and Practical Guide to Human He* did send me a copy for me to read it in preparation for this interview.

So thank you, brother, for your generosity. I appreciate that a lot. And hopefully this interview will give you guys a good introduction to what the book's about and what Mr.

Clary was doing with this book and can maybe entice you guys to want to buy a copy because it's going to really equip you to understand the issues of the day when we think about God's good design for sexuality.

So, brother, just introduce yourself a little bit. Who are you? And, you know, what are you doing right now? And what kind of led up to this book? I'm a church planner and pastor. I planted this church.

It's called Christ the King Church. We're in Cincinnati, and we're pretty close to the University of Cincinnati, so more of an urban vibe that we have here. We started the church 15 years ago, as far as doing core group stuff.

And then 13 years ago, we launched public gatherings. And I've been pastoring here ever since. My wife and I have been married for 24 years.

We have four kids. My oldest is a daughter. She's 18.

She is a freshman at Lee University in Cleveland, Tennessee. And the other kids are the rest are boys. And they're, you know, they're still teenagers.

I almost have four teenagers. I've got three teenagers and a 12-year-old. So, but yeah, I wrote the book because ministering in an urban environment, you've got a lot of sexual confusion, a lot of young people that have not been instructed.

And so, there's just a lot of needing to lay the foundation again, so that they can build a household that is glorifying to God. And I love catching them when they're young, before they make a lot of the mistakes that people tend to make whenever they are starting families. So, this has been an ideal way to do that.

But as I've done this over the years and taught through these things a number of times, it became evident I needed to put all in one place, kind of a here is the basic blueprint of sexuality. And that was one of the thoughts that I thought of that as a title of a blueprint. But I just wanted to give people an idea of like, why did God make us this way? And like, what is sexuality for? Is there a purpose in it? Is there something more than just, you know, you get married and you have babies, but is there really something God is communicating in it? And I believe that there is.

And that's why I wrote the book. Yeah. Wow.

That's awesome. Yeah. So, throughout the book, you have so many practical examples of your own ministry, kind of like, you know, what you were hinting at there that this is, you're in an urban setting, you're meeting a lot of younger people that are obviously struggling to understand their sexuality.

So, did you kind of see this as just a natural extension of wanting to put resources in

someone's hand that like these younger people you're interacting with? Yeah, it was, that was part of it. It was more, I started to realize that I could not assume the things about them that I might have assumed about people of my own generation or my parents' generation. It's kind of whenever I was growing up with my, I remember my great grandmother.

She just, she made little comments to me when I was a little boy about, you know, little boys are like this, and little girls are like that. And she would just, you know, she would just sprinkled it into her normal everyday conversation. And I don't think that kids get that nowadays because we're afraid to talk about it.

It's almost like it's a taboo subject to acknowledge any differences between boys and girls, men and women. And so, I thought, you know, the basketball coach John Wooden is famous for, you know, whenever start off a season, he'd be like, all right, boys, let me show you how to tie your shoes. So, it's this very basic, very fundamental.

Let's go back to the very basics. And I have found that the basics are really refreshing to hear because it's not simplistic in an, oh, that's obvious kind of way. It's almost like, wow, I've never thought of it that way, but it is very obvious now that you pointed out.

And so, that was kind of the thing I wanted to put something in people's hands that can really help them to understand why did God make me this way and how do I glorify God in that. That's awesome. So, I know, speaking from my own experience, I just turned 25.

So, I'm on the younger side. And yeah, I did not have anyone articulating to me the beauties of me being a man, you know, I'm a boy, you know, and what am I supposed to do? You know, I didn't have that at all. It definitely is not there in public school.

I was public schooled. I did not grow up a Christian. It's definitely not there in public school, but even sadly, in the Christian circles, right, we've kind of lost the fundamentals of this.

So, I would be thought to be ashamed of it. Oh, yeah. Oh, yeah, exactly.

Yeah. You know, you know, girls, kind of what you get into the book, girls can, modern day, girls can do anything a boy can. There's no, there's no differences.

So, that's kind of how it was portrayed to me. So, I guess to catapult this a little bit further in our discussion here. So, we have these different eras in church history where God purifies and works in his church to figure out what he's revealed in his word.

So, you know, we had, who is God? What's the nature of Christ in the early church? And then in the Reformation, we're focusing on sociology because the Catholic church is so much focused on being justified by our works that now we need to reclaim that, you know, we need to rewarm that. Now, we have lost the fundamentals, I think in our era, in

our church and throughout the church age where we're at now and what God's doing with his people scattered all across the globe is now we're in a crisis of anthropological issues, you know, kind of, you know, obviously rooting back to evolution back in the 19th century, but moving forward with modernism and postmodern thought based on evolution, we have completely disrupted and inverted what God has clearly revealed about men and women. So, does that ring true to you? And because you kind of conclude your book with that, that the battle has changed.

Yeah, do you have any thoughts on that, that kind of sets up why we need your book so bad? Yeah, I'm really glad you picked up on that. I've preached this, you know, a couple years ago, I just made a comment that 100 years from now, whenever the history of our current day is written, the defining heresy will be most likely anthropological. Because we don't know what a human is, we don't know what a man and a woman is, and everything seems like it's up for grabs and can be altered through technology.

And that is not a heresy that has been significantly addressed in previous eras of church history. Yeah. I mean, the humanity of Jesus was addressed, but the humanity of humans, not addressed in the way, at least that we need now.

So, I think that it's needed because people are confused. And you mentioned Darwin. Evolution has told us, even if we're Christians, the assumptions of the world that we live in, all the things that surround us every day, are Darwinian.

Yeah. And it's godless. There's no point, there's no meaning.

We're just atoms bouncing around that just happen to create the illusion of self-awareness. And it's all going to burn out whenever the sun goes black and it was all for nothing. So, to reclaim this is really important because otherwise we're just nihilistic and depressed, have no purpose.

Yeah, that's true, brother. So, you start there in your book talking about the cosmic household and the structure of the universe from the beginning is male and that's how foundational it is. It's in the book of Genesis.

So, you claim starting off at the beginning of your book here on page 38 specifically, first, you say the three conclusions of the cosmic household paradigm. First, headship is an essential feature of the gospel. I think that was a huge statement that I thought was great.

So, our gender roles, specifically masculine headship, a gospel issue. I think that's a big claim. I think you established it, but what are your thoughts there? Is it that big of a deal, really? It is.

It is a big deal. So, I wouldn't say that it is salvific. And so, if you don't agree with the conclusions of the book, then you're a heretic and not a Christian.

I wouldn't say it's a gospel issue in that sense. But I would say that salvation and redemption comes to us in the shape of a household, because God created the universe as a household. It's not merely, there's this God up there and then he made a bunch of people.

And then he's like, okay, we'll make some male kinds and some female kinds and pair them up and they can have babies. And then I'll send Jesus to go save them someday. It's like God's plan from the beginning is shaped like a household.

So, you have a heavenly father, you have Adam as the head of all creation. Adam is the head of the human race. And God put him in the garden as a priest and as a king.

And the garden of Eden is a temple sanctuary. So, it's a place of worship. And God created the earth as a household to be a place where his presence would dwell on the earth with human worshipers.

And then God told Adam and gave him a wife. He said, fill the earth with people and subdue it. And so, it would be an entire globe covered with people who are worshipers for the glory of God.

Sin disrupted that. And Paul tells us in Romans that all fell in Adam. So, Adam is the head of a fallen race.

And then we are redeemed through Christ who is the head of a righteous household. And that's why headship is not something that gives men an ontological superiority. Because men and women are both saved through the same covenant head of Jesus.

So, we're not saved by the masculinity. It is of Jesus. We're saved by Jesus Christ himself who is male and who is the covenant head.

So, you have two heads, Adam and Christ. Redemption is by being brought into the household of God. Redeemed house.

So, I'd say redemption, when you see like kind of zoom out as far as you can at the cosmic scale, you see God redeeming us in this way. And it is a household shaped redemption. Does that answer your question? That does.

Yeah. Because that's the whole paradigm of masculine headship is mimicking that dual headship paradigm put in the scriptures between Adam versus Christ. So, when we play that out in a derivative way, I guess to your point that obviously ontologically, men aren't superior to women because we're saved by the same federal head.

My federal headship over my wife is just mimicking that. My wife isn't saved by me being her federal headed by Christ. So, does that kind of make sense? Am I describing that rightly? Yeah.

Yeah. And I think to apply that and to say, what does this mean? What does this mean about manhood and womanhood? So, I established in the book that God is father. He is eternally masculine.

He is described in masculine terms. So, whenever the time came for the incarnation, God did not have two equally suitable genders or bodies that he could incarnate into. He's a masculine God, which would require a masculine body for him to be incarnate within.

And then, if headship is a masculine calling, then it would be inappropriate to conceive of a feminine Jesus. And I do this. It's not like a disrespectful or provocative thing.

It's meant to just like, it's a thought exercise. You could not have had a female Messiah because women are not covenant heads. Only men are covenant heads.

Women have a different glory to pursue, a different beauty, a different calling than men. And so, men and women, we play out our callings as men and women. And we have examples.

God wrote this into the created order itself and we can follow it. And in redemption, Paul applies it in Ephesians 5. It says like, Christ is the head of the church, husband's the head of the wife. These things are corollary and we can play out these patterns in our own relationships.

Yeah. That's awesome. Okay.

That's really helpful. Moving on, second question I have here for you. So, where does the idea that men and women have equal value come from? We were kind of just tapping into it.

But the Bible establishes that, you know, ontologically we have equal value, but also exaggerates our differences, the beauty of the differences playing their roles to orient themselves to what God has established for masculinity and femininity. So, why do the pagans miss that, I guess, is my question. If the Bible can exaggerate our differences while maintaining that unity of ontological equalness, why can't the pagans be satisfied with that? Why do they need, you know, to go further than that? Yeah.

It's because they're drunk on equality. Yeah. And I would call it equality.

It's like idolatry, but idolatry of equality. And the idea there is that everything has to be equal, equal, equal, equal. There's any distinction or any variation and it's a socialist idea.

It's like everybody has to be exactly the same and it flattens out our differences and our uniqueness. And that is rooted in envy of like somebody's ahead of me. I don't like that or jealousy.

And that's sinful. The fact of the matter is that while we have equal value, we're not equal. Even you and I as two men, we're not equal.

We're not the same height. We're not the same weight. We're not the same age.

There's a lot of things about us that are different. We have people of varying degrees of physical ability, different levels of intelligence. There's so many things about us.

And in 1 Corinthians 12 and Romans 12, Paul talks about this as a good thing where God has distributed gifts within the body of Christ. And the fact that we're different makes us more interdependent and we can cover a wider range of responsibilities and a division of labor. Yeah.

Pagans miss this because they can't conceive of equal value unless everything is exactly the same. Yeah, it's good. And it is just a failure to imagine.

And I think it's really rooted in envy. Pagans and progressive minded people, it's like there's this envy of other people. If somebody else has a zero-sum game mindset, if somebody has more than me, then they've taken something from me.

And to make it fair, we've got to make us equal. God didn't make the world that way. And I think there's rank, there's hierarchy.

It's ultimately a rebellion against authority and hierarchy and the desire to make everything equal and even to bring God down and make him just like one of us. So our equal value is not an enemy. Or our difference is not an enemy to our equal value.

I think the equal value is demonstrated in being created in the image of God, but also the price of redemption. Women and men have the same value because it costs the same to purchase all of us. There's no discount price for women as though they're lesser value.

It's like, no, the precious blood of the Son of God is what it cost to redeem women and to redeem men of an inestimable worth. And so that shows our equal value. That's yeah, that is very well said.

And I think you are spot on with envy being the root of their inability to understand there is equal value, but to see somebody excelling at something and then you're not content with what you're good at, you know, maybe somebody else gets applause more for what they're good at than somebody that maybe does something that's less glorious, per se, you know, that it's not as seen by the by the society. So yeah, it is totally rooted in envy. And we that Lord forbid, that is what his church is known for here in the West.

Yeah. So you see you move on talking about this, this exaggeration in our differences and how the Bible really wants to want to maintain that. But that only happens, those

exaggerated differences and the glories and beauties of each of the two genders through an embodied soul.

Okay, so then that's another big point that you're wanting to stress in this book, you bring up video games as like a neo Gnostic expression of escaping the body with an avatar. This is what happens on our sexuality when we view our bodies and then we distance ourselves from our bodies and then try to like conjure up what our sexuality is. That's the transgender heresy.

That's even the gay stuff. Homosexual, all that. That's what you're doing, you're distancing yourself from your physical body and trying to create something ex nihola like your God.

So why are why is that understanding of embodied soul so important and what can Christians do to war against that and fight against that? Yeah, the in the creation account in Genesis two, it says God created Adam and he became a living creature. The word is nefesh, which is soul. He became a living soul.

And that I think that that gives us something a little bit different flavor. It's not merely some being. But human beings have a there's a souliness about us.

But that is not separable from the embodiment that we I mean, like, we're meant we're created to be embodied souls, we will eternally live as embodied souls. Yeah. So Gnosticism is a desire to separate the two to where the anything that's fleshly is the material realm is evil and bad.

And the the good is the real you the inner the inner you that isn't constrained by a body. So transgenderism is Gnostic. Feminism is Gnostic, because feminism wants to deny the unique fertility of women to make us the same and interchangeable.

So it's a Gnostic idea. And feminism and Gnosticism gave birth to transgenderism. Yeah.

But then you get into there are things in our society that reward Gnostic thinking, even though I mean, playing video, it's like, what we're doing right now is something of a Gnostic thing. Because I see you, but you're you're not embodied, you're merely pixels and ones and zeros on a screen. Yeah.

And that's that, in some sense, that's, you know, that's fine. I mean, there's nothing wrong with that. But in another sense, our society does reward Gnostic thinking, to where we can we can take this to a point to where we no longer value or see any need for human interaction.

Yeah. And that's what we can do on video games. And I was just thinking, as you're asking the question, I can go into my settings on our, you know, zoom call here.

I know, like, on FaceTime, I think FaceTime on your iPhone does it automatically. Yeah. I'll look at if I'm on a FaceTime call, I can look at my that I look better here than I think that I look, I'm like, what's happening? It's like, there's some algorithms that make you look better.

Yeah. And it kind of convinces you that you're more attractive than you actually are, because people don't want to look at themselves on a phone and think, man, I'm ugly and old and fat and all that. So with a video game, I can go in there and I can say, okay, I want to be six feet eight, I want to be 240 pounds ripped and like a warrior that is super fast.

And we can do that on video games. Or some people can say, you know, I you know, I want to be a I want to be a woman, I want to play a female character and kind of live out these fantasies of being a woman. And that does, I wouldn't say, oh, that's sinful or wrong in itself.

But I would say that it's the way we have this tendency to want to escape our embodied reality. Whereas God made us human, he made us with flesh, with flesh and blood, with we grow old, and we get wrinkles and gray hairs. And we, we slow down.

And these things are, you know, the negative parts are part of the fall, but the good parts are part of the glory of being a human. Yeah, it is a beautiful, wonderful thing. And so I think we just want to be aware of the fact that being embodied is good.

And so we can look to our bodies, not merely to say, okay, I am a male or I am a female. That's where most, most Christians are, they're, they're only comfortable going that far. Yeah, I know.

They're not comfortable going any further and saying, okay, does my maleness tell me anything else other than just a gender? Exactly. Does it does a female, a woman's female does tell her anything about her, her duties, even ethics, does it have any ethics implied by our bodies at all? I would say there are not quite so, and the Bible does make this argument too. Maybe we'll get there.

But Paul talks about natural and unnatural sexual relations. An unnatural sexual relation is abomination. He said, you ought to know this already because your body tells you that.

Yeah. Yeah. But evangelical Christians were very uncomfortable with that.

I know. That's why I wrote about it because nobody else is talking about it. No, I thought I'm so glad that you're a voice talking about that.

Cause I think that that, that it's not a moot point that the Lord, like you said, makes us embodied. We have, we have bodies and the, the physicality of our bodies has some

kind of metaphysical lesson to teach. Right.

Yeah. Like you're getting at, like women, you said, you said earlier that feminism is Gnostic because it denies the natural physicality of a woman's fertility. Okay.

That's actually a huge point. It's not like, it's not random that women can, can have children and that they're fertile. That's not a random data point in creation.

God put that there for a reason. So then, you know, the physical thing is fertility, but what's the metaphysical idea that God's trying to articulate is what you'd happen to in the book that women are made for life. They're made for home.

Yeah. You know, they, yeah. I'll keep this PG.

I mean, just think about like, what do, you know, if you ask, you know, a lot, a teenage boy, what a woman's breasts are for. Yeah. And he's probably going to think, well, to look at, you know, I like, I like them, you know, for married guys, like, well, I want to, you know, it's, it's for sexual arousal and that sort of thing.

And I'm like, that's, that's part of the overall composite of God's gift to women and God's gift to a husband, but her breasts are for feeding children. Yeah. That's why God gave her breasts.

And so, and that's a beautiful thing. And I think of so many women that they say, I don't want children. I never want to have children.

And that they just, they just write it off. And I'm like, okay, you're denying a vocation that is hardwired into your body. You might, you might think it's fine when you're 25 and you're beautiful.

And the thought of growing old is not even, even crossed your mind. But that, that, that it's not like that forever. And by the time your mortality is more front and center in your mind, you may have passed the opportunity.

And that's, that is a, that's a tragedy. It is. Yeah.

And I think I just, it's good to know that there's somebody counseling people in this way. Like you as a pastor overseeing, you know, those souls in your congregation, like that, that can, that can be a big deal to miss that. I mean, there are some pastors that will miss that.

They will egg on singleness. And we'll get to that at the end. I got a question on that about singleness, but we'll move on.

So, you know, being an embodied soul is very important. We need to consider the body when we think about our gender roles, what God has called us to do. Let's see.

This next question we already just talked about, so I'm going to, I'm going to skip. You talk about women's virtues in a great way. I love it.

I'm going to be honest. It's, it's a little bit more obvious because God is masculine to know like what's a good man supposed to do, you know, he's courageous, strong provider, protector, you know, integrity, you know, we, we, it's kind of obvious, but kind of what we were starting to tap into a little bit about a woman's body, like what are her breasts made for? They're made for food, food for the child. Therefore, she provides food for her family, right? She, she prepares the food.

And one way I think about this, tell me if you, if you like this, this is how I try to like explain it to people, but like you eat three meals a day, you know, I mean, every human on the face of the planet eats three meals a day. That's a big part of your life. You're spending hours every day eating.

So the fact that you want to try to denigrate that that's one of the woman's duty is to make good tasting, beautiful, aesthetic, pretty food that everybody will enjoy. And it makes, it makes life so much better to have good food. It's one of the most basic parts of human existence, food, fertility, like all the things that a woman is like designed for.

Those are some of the most basic things to life. So I just, I think it's beautiful. So, you know, do you have any thoughts on that? And, you know, how do we, do we talk about women's virtues too much to last? Do we obscure it in the Western church? You know, what do we need to do to help paint that picture of how beautiful femininity is? Okay, does that kind of make sense? What do you do? What are your thoughts there? Yeah, so there's, this is where you move from command, direct command of scripture that you can point to.

Here's what the Bible says you must do. And then you, you start to bleed over into wisdom. And this is imaginative.

And this is why I think we want to have a compelling, positive vision for it. Because that is, that is where it's going to come from. So there's not a verse in the Bible that says the woman must make the food.

But there is something in her body that indicates, because she has a part of her body that is, that generates food and nurses new life. And it is perfectly and chemically fine tuned to, to nourish that baby. And the science of it is mind-blowingly amazing.

And all that breast milk does and the symbiosis between the mother and the child. And the fact that a child comes from her body, I mean, she can create life. I mean, that's a superpower.

I mean, it's an amazing superpower that is taken for granted. But it's like, this is, it's a wonderful, fantastic blessing and a gift. So what does wisdom then tell us about

womanhood? You mentioned food in a moment ago.

So what does food represent? It's not merely, like we're, you know, animals out in the forest somewhere, we're just chomping on something just to fill our stomachs and give us nutrition. For humans, made in the image of God that live in households and we're connected to one another. There's a mom and a dad and there's children and there's parents, grandparents.

There's preparing Thanksgiving. And my grandmother does this too. When I go to my grandmother's house, she can't help but want to feed people.

It's just her, it's her nature. It's her instinct. She wants to feed her.

Well, I went to visit my grandmother this last weekend and my mom said, you know, she's getting old. She's like 92. And my mom is like, told her, don't worry about preparing food.

We just want to come visit. I got there. My grandma's like, I made an apple pie.

Can't help it. But it's not like she's thinking, okay, I want to put, put ingredients in their stomach that will provide nourishment. She's wanting to create an environment of hospitality.

And women are naturally wired because they're relational. Human beings come out of a woman's body. They're connecting people to people.

Women nurture life through breastfeeding and women naturally are just relationally attuned. So feeding people is a way of bringing people together and fostering relationships, connection, intimacy. And that is whenever men get together, you know, men don't just, we don't naturally work that way, at least not the typical man.

So I think men will generally make things functional. Women will generally make things pleasant. They sweeten it up and they, they enhance it and they beautify it.

So I think that we don't, that we don't think of, we think of women as just naturally and automatically virtuous. And we don't, I don't think that that is talked about because it is assumed that women are already virtuous and to imply that she doesn't have virtue to imply that women are ever sinful and to imply that women have growth or that they need to be corrected. You're, you're now wandering into the territory where you might be misogynistic and you're probably a bigot.

You, you probably beat your wife and you hate women, you know. And that's, it's like there, there is an aversion to, to correcting women and to calling them to virtue. And I think that, that is a, that is a big challenge in the modern church, especially.

Because if you, if you talk about sins that are unique to women, people lose their minds.

I mean, they really freak out. And I think it's, it's necessary pastorally to call women to virtuous living.

So I'll, I'll pause there in case. No, those are, those are really good thoughts. Yeah.

We do need to call out, if women are not living their lives according to their, you know, their physical design and the virtues that, that stem out of that, then yeah, they need to be called out and called the repentance. And that needs to happen. So if unpleasantness and hospitality, if she's not naturally falling into that, then she needs to repent.

She needs to stop being a loud mouth woman, you know, whatever the issue is. So there's that. I had one other thought.

I guess it's back to the food thing. This, this just goes back to when women are naturally made for life. If you don't eat, you die.

So therefore, when she, when she provides food, what's she doing providing life? And she likes to do that. That should bring her much joy. She's geared towards life.

She loves pleasantness. Oh, and then I was going to bring up one other point. You know, when men get together, like you said, women like to create environments that are pleasant.

What do men do when they get together? Hey, let's go play pickup basketball, sweat really hard and like hit each other, you know, let's go do something like that. Like let's go play a sport, you know, you know, women will sit around and talk and, you know, create community. Men don't necessarily create community.

It's, and if they do, it's usually centered around something that's hard, like, like sports. Activity. So just kind of an interesting, just tapping into that.

But again, why do men do that? Because, you know, we have muscles, we want to use them and exert our strength, right? That's, that's why I naturally want to do that. So again, usually the body is a great teacher. And you brought up earlier, Paul, talking about natural and unnatural sexual sins, right? So I didn't, I didn't put this in here, but do you think we can ever run into trouble? Just look, you know, looking at your body and just, okay, I'm made for this, right? Do you think that can ever go wrong? I'm just, I haven't thought about it much.

So I'm just curious if you have any, any thoughts. I mean, it can, I think you, so I would argue, I do rely on natural law or natural theology. Yeah.

So natural law, meaning like what is observable in nature, in particular, the nature of a human body or human being. Yeah. There are, there's an odd that correlates to the is.

Yeah. So men are bigger, faster, stronger, more aggressive, more assertive than women.

Men go to extremes.

Men have larger hearts, better grip strength than women do. All of these things correspond to a basic duty in the world of shaping it and fashioning it into a certain way, which the creation mandate, it's like, subdue the earth, take dominion. Men are wired for dominion.

And men naturally will arrange themselves into hierarchies and groups. And there'll be a chain of command. You have a group of guys coming together.

They're going to, usually some of you, you take a group of guys and, you know, stick them on an Island for a month. If they don't kill each other, there's going to be some kind of hierarchy that will emerge. It's like, all right, well, he's the leader.

And we've got these guys, we've got these different groups that are doing this. It's like hierarchies emerge with women, everybody's equal, and then they just come together. And it's all in a circle formation.

So the things in a man's body have those implications. Now with a woman's body, it's different because her vocation before in the creation mandate is biologically integrated. God said to Adam, it's not good that man should be alone.

And the not goodness of that is because he could not fill the earth by himself. God gave him a command to fill the earth and subdue it. But then God said, well, it's not good that he's alone because he can't obey the command unless he has a counterpart.

So God made a woman with a different potentiality. And her potentiality was to bear life. So her vocation is biologically integrated.

So men are more utilitarian. That's why you'll find men are going to be at the top of every field and at the bottom of every field. You have more men in prison, more men in gangs, men commit more violent crimes at a higher rate.

Men are also the best CEOs. They're going to have the highest IQs. They're going to, but also the lowest.

So men are just always going to be on the extremes because men are adaptable and utilitarian. Women tend to be more moderate. And they're going to be more attuned to relationships and that sort of thing.

So I think we can learn more about a woman's vocation and draw conclusions from it, but from the fact that she's the only one of us that can perpetuate the species. So from there, we would say, okay, a woman's priority, we could say biologically, and you don't need to be a Christian to conclude this. In fact, every society in the world typically has concluded that women are going to be more skilled and adept and more naturally wired

for the home, having children.

That's the fact that even have to say that that's not some negative or deficit is absurd, but it is. So that's the way it is regarded. But we can conclude some of those things.

And that doesn't mean you have to be a stay-at-home mom. You have to have as many kids as you possibly can, and you can never have a job. It's like that all of those things are matters of wisdom that have to be worked out in your circumstances.

But I think those are things that we can deduce from the design of our bodies. Yeah, no, that's huge. I think that was really well said.

I appreciate that. I guess just I love that. Just a comment.

I love that stat that men are either savants, even if you look at the world at chess. There's no woman that's ever come close to the grandmasters at chess. There are always men.

Men, there's always savants, and then you have the biggest idiots in the world. And I just think that's hilarious. I mean, you even brought up violent crime.

It's like, do the feminists want equality there? Do you want to become a man where you have the possibility to be a maniac and go murder a bunch of people? Do you want equality there? So it's just that. That's the hardship of the way God made men. Okay, so a few other questions for you here as we move forward.

And chapter four, that whole chapter is called Blueprints for the Household. And in it, you talk about just the dominion mandate and how it necessitates that we have a right understanding of biblical sexuality. Can you comment on that real quick? We've kind of talked about it in a peripheral manner, but the dominion mandate is intimately connected to our sexuality.

What does that mean for us as Christians as we think about the purpose of our lives? Yeah, the dominion mandate is in Genesis 1, also called creation mandate, where God told Adam and Eve, be fruitful and multiply. What he told in Genesis 1 is just he created male and female, and he told them be fruitful, multiply, fill the earth, subdue it. That kind of sets in motion a plot line.

Here's where we're going. Here is a goal that God gave at the very beginning on day six of creation. He created a pair.

It's all good. And then he said, do this thing. And the rest of the Bible, from the Abrahamic covenant to all the way through the Old Testament, that there's this tension about filling the earth and subduing it and building this household.

It's like it drives the plot line along. Whenever Jesus came, died in our place, and then

was about to ascend into heaven, Matthew 28, he basically republished redemptively the creation mandate. And he said, all authority on heaven and earth has been given to me.

So now I've ruled, I have overcome, I'm exercising dominion. Now you go make disciples of every nation. And in doing so, he is basically saying, okay, I have now created the conditions where the dominion mandate can be accomplished in light of the redemptive work that I just accomplished.

So that is why it's like we need that to push us forward. Now we need it for sexuality because human beings come into existence through procreation, through men and women having sex. And men and women, we want them to have sex whenever they're in a covenant relationship of marriage.

And that covenant relationship of marriage is a picture of Christ and his church. And through that, they establish households, which is the shape of the cosmos as God made it. And he gave us redemption in the shape of a household.

And then the church is now the household of God, where the elders are like the fathers of the church that have a certain level of spiritual maturity, that they are providing leadership over the household of the church. So all of this is like, they're all connected themes, theologically. And then manhood and womanhood are understood within that context.

So it's what we think of now, it's like, I'm a woman, I'm just as smart as this man. Therefore, I should be able to do everything that that man should do or man can do. And then we say, okay, well, what does it take to build up a household? Because our primary mission or the thing that God gave us to do is to build up a household.

So even though you have that capability, is that accomplishing our goal here? So it gives us this overarching goal from Genesis to Revelation of God filling the earth with worshipers. And then sexuality is a primary vehicle for creating new life and also for understanding how we live in the world redemptively. Wow.

That is a very pretty way to say that. That's crazy. You can just pull that out of your back pocket.

You were just ripping right there, but that's awesome. You can describe that. I mean, it is beautiful.

That's what your book has done for me. Remind me how beautiful God's God's design is and all that. Praise God.

That's exactly what I was praying for when I wrote it. I'm so glad. That's good.

It's done that. I'm sure I'm not the only one. Okay, so let's wrap up the discussion here.

And then just for you, you guys listening, we're just gonna, I'm just going to talk about a few quotes here at the end, right after these last couple of questions and we'll wrap up. So you work towards the end of the book, start getting into singleness, talking about, it has a whole chapter dedicated to it because it's just a huge issue in our modern day world, because we've deviated from God's view of sexuality, that procreation is good. Now we have, so I'm in the environmental field.

I work for an environmental consultant and a lot of the not having kid rhetoric is because of like carbon footprint kind of stuff, you know, like just stupid stuff. So I'm completely against that, obviously, but we do have a lot of rhetoric that, oh, getting married is a burden. And having kids is actually bad for the environment.

It's bad for the world. So we have all these single people, even these, these things have infected the church. So when I'm going to quote you and then and then I'll ask the question.

So on page 222, on the chapter in singleness, you say, for those who desire marriage have reasonably pursued it, but remain single, their singleness should not be considered a special calling from God, but a trial to faithfully endure. So can you talk a little bit about, I think it's 1 Corinthians 7, and what's actually going on there about the difference between celibacy and singleness? And, you know, why do we why is this truth about singleness so obscure in the church? And why are you describing it as a trial and not a gift in the book? Yeah. So just kind of can you kind of discuss that, please? Sure.

Everybody's born single. And we don't have perfect control, total control over our marriage options. So it's a, it's a life stage that everybody goes through.

But the normative vocation, and this is understood by the reformers and throughout church history, the normative vocation for most men and women is to get married and to have a household. Jesus and the Apostle Paul, both Jesus referred to eunuchs for the sake of the kingdom. So that's somebody who would be a celibate for the sake of unusual service in the kingdom.

Paul referred to singleness also. And I think what he says there, it is said in the context of because of the present distress, I would give this counsel. So he's telling us what to do in not specified, but whatever it is, it is prompting this discussion that he has about singleness.

So what Paul is not doing is overturning the normative vocation of men and women and saying, like, Hey, marriage doesn't mean anything. Now, in fact, you'd be better off if you're single, like I am. That's how a lot of modern evangelicals take it.

Because they've bought the environmentalist lie that it's a zero sum game in the earth, and we're going to deplete all of our resources. And then we're going to die and starve to

death. Yeah, that's just not the way God created the world.

The earth is full of resources, and we can create the mint, take dominion and cultivate more, more resources. Yes. So singleness is a life stage that everybody goes through.

Singleness is a trial for those who want to be married, but they, they just haven't been able to find a suitable partner. And I know plenty of people that are in this stage, and it's heartbreaking because they want to be married and they desire they want to obey God. And so for them, it's a trial.

And it is harmful to tell those people, hey, that's a gift. You know, yeah, you're better off. Just be like Paul, just be like Jesus, you know, marriage is a lot of hard, hard work, and you fight all the time.

Anyway, it's like they downplay the goodness of marriage. Yeah. In order to make the single person feel better, when I think it would be more honest and more helpful to say, man, that's a trial.

Now, what does the Bible say to do about trials? There's all kinds of scriptures that tell us what to do about trials. And so yeah, you count it joy. You trust God, you faithfully endure it.

You pray, you hope God take this pain away. God provide a spouse. You, you don't, you don't give up.

So it's his life stage. It's a trial. And then there is this unique category of, I, I have known maybe one man my entire life that I would say he was definitely called to celibacy.

Yeah. He never married and he had, he served the kingdom in an unusual way. I think we carve out room for, for this singleness as a gift thing, one because of the environmentalist mindset where we just, we want to downplay it and make people feel better.

I think we also do it because we want to create some kind of space to say it's okay to be gay and you can be gay and not, not get married. You're just single. You're just like Paul, you know, maybe Paul was gay.

I think they want to make some accommodations for sin and to, to squeeze that into the Bible. And it just doesn't fit. If you can, if you can try to successfully exegery a passage in scripture that has a category for a single person that is inert sexually, basically, then you can insert gay guy that is living the single celibate life or whatever.

So it is, I, I, I've never heard that, but I totally agree. I think it is to try to perpetuate that a little bit. I also think it's important to note that Jesus, Jesus does have a bride.

He got married, you know, he, he married. So, so it's not like singleness is this, like our

Lord is not single. Therefore, you know, why would you exegesis first Corinthians seven to try to, you think Paul is overturning the, like you said, the normal way most humans live.

Yeah. So Bible ends with a wedding. Yeah, exactly.

Yeah. Are you partial Preterist all night when he says this, there's a present distress. Do you think that could be 80 70 coming upon them? Hey, don't get married because you're, you might have to leave your family and flee to the mountains.

Or is that kind of where you go with that? I'm just curious. Yeah, I know it could be. I mean, I would be partial Preterist in my view of the, the Olivet discourse and biblical revelation, the present distress.

I, I don't know what it was. It could have been maybe a famine. There was some, some commentators talk about a famine could be in persecution.

So I, I, I don't know. But the example I use in the book is like, you know, if you, let's say, you know, hey, there's war on the horizon. I've got my girlfriend here.

We're engaged to be married. We want to get married, but I might be sent into, I might be drafted into, you know, heavy combat and there's a good chance I'll die. And I'm like, I don't want to make her a widow.

So I might say, Hey babe, let's put off the wedding until after I return from service and then we'll get married. So I don't run the risk of making you a widow. Yeah.

That would, I'll be like, Hey, that's a present distress. And that would, I would say that is wise if he were to make that choice. But as Paul said, if he chooses to get married, because he can't control his desire for her sexually, he's not sitting there either.

Exactly. But it's a, it's a, it's a decision that could be made in spirit filled wisdom. Yeah, no, that's good.

That that's, that's very helpful. And I just think we need to always drive people to the context of any passage, right? I mean, it's just bad eggs of Jesus to say Paul was talking about all of humanity there. Hey, most humans, you know, don't get married.

Probably not. Okay. Last question.

I'm just kind of, I kind of want clarity for myself here. Not that you were unclear, but just to hear it from your mouth, kind of how you would describe this a little more. So on page 233, I'm going to, I'm going to read you this quote.

And then can you, can you kind of help explain it to me in the audience here? So you're talking about singleness still. And you say at the top of page 233 to embrace the ideals of the modern woman, women must repress their own nature as the more relational sex

and reject their biology as potential mothers for men. The choice to be single is different.

Men do not exchange a masculine vocation for a feminine vocation to be single. Single men retain their masculine vocation without having others to provide for and protect. So can you flush that out a little more about the difference between what men give up to be single, what women to give up to be single? Does it tie back to their, their bodies? They're made, their, their vocation is pretty obvious from their bodies and men's vocation can be more, I guess there's a wider spectrum because we're just shaping and structuring the world.

You know, what are some thoughts there? What, why are you saying that? So the, the curse of the ground, the curses associated with men and women are, are detailed in Genesis three. God cursed Adam. He said, cursed is the ground.

And by the sweat of your brow, will you bring forth food from the earth? So we see there Adam's vocation was assumed to be the provider, the one that brings forth food. He provides food and now it's going to be more difficult. The Eve's curse is the increased pain and childbearing.

So, you know, the, the totality of that would be all things related to motherhood in the home are now under a curse. So man's duty to provide is cursed. Woman's duty to bear and nurture life is cursed.

When a, and that's, that's just, that's every man and every woman in a fallen world, we live under this curse. So in the modern world, a woman, because she's a woman still has her curse, but feminism tells her, Hey, we've got the birth control pill and some technology that can kind of help you ignore the, the, the fertility side of your femininity. And then you can go out there and have a career and, you know, like focus on career for the rest of your life and just forego motherhood and family life.

She still has her curse as a woman. She's, she's, she's not, it's not like she's exchanging her curse by being single. Um, she's still has the curse of, of being a woman, being the more relational sex, being the one who is more naturally desiring of family and children and that sort of thing.

So all of that is still there with her, but she's taken on the additional burden of being her own provider. And so single women have double curses. Men are providers and they'll be providers and being a father is not part of the curse.

Um, so single men, single men are just single men. Um, and there's not any additional burden that they're taking on. Um, so I think it is a, it is a burden that uniquely afflicts women to be single.

Um, and I just, I don't think women are as naturally, uh, equipped or, or, or, or designed to be able to handle single life because they're relational. Um, and that's why, you know,

it's a stereotype. That's why, you know, the stereotype of a single woman is she's got all kinds of cats everywhere.

Um, because she, she needs infants to mother and she mothers them. Um, you know, my wife, we've got four kids, but she, we've got a dog too. And she mother's the dog because she's a mother, she's great at it and she's so loving and tender.

She does it with our dog. And it's just, that's who she is. Uh, women naturally are going to do that.

Um, and so that, that's why I think singleness is a unique, um, trial for a single woman who wants to be married, especially. Wow. I, I, that, that is great logic there.

I, I, I picked up on that and, uh, that's not, like I said, it's not obscure in the book, but it's nice just to hear you flush that out because man, that's, that's good logic there connecting, connecting the dots of, uh, what a, what a single woman's life is like. Um, I've seen that firsthand, all the things you're saying, um, my, my wife is even just the burdens of work. Women experience it differently.

Um, women go to work, uh, and then they bring it home with them. You know, they can't stop men. Men go to work.

They can bear a big load and then take the load off and then, Hey, I'm home, honey. Let's hang out. You know, so women, you know, they're so relational.

They're constantly thinking about stuff that work, right? But men just like, okay, I'm, I'm done. I'm at home now. I'm good.

Um, But women multitask and men compartmentalize. Yeah. Um, so I think women, it's like everything's happening all at once.

Yeah. God has, God has equipped her because that's what it takes to run a household. Yeah, exactly.

Yeah. That's a good, that's a good point. Men can, I'm doing this right now and then I'm now I'm doing this, you know, and then forget about everything that happened in 10 minutes.

So yeah, that's, that's great. Well, um, as we wrap up here, I'm just going to read a few quotes and then you just, uh, you can, you can chime in, I guess, if you have a thought, um, but I'm just going to give some commentary on why I love the, uh, the quote so much from your book. And I just want you guys listening to just hear how potent these are.

I mean, this book has a lot of really good, there's a lot of underlining. I did, um, good, good little pithy lines to take away with you. So, uh, more towards the beginning of the

book, you say this Adam was created from the ground because God created him for the ground.

Likewise, Eve was created from the man because God created her for the man. What a really quick, easy, concise way to get that idea across. That's amazing.

I don't know if you use that and you've had a lot of fruit, uh, articulating to maybe that on the street, doing an extreme preaching or something, or a minute or a ministry. But I mean, that's, I just think that's a really, I've heard that before. I think I picked that up from William and Barbara Mauser.

And I thought the same thing when I first heard, heard it in, in their, in their book. And I'm like, it's brilliant. It is super concise and helpful.

It's brilliant. Yeah, that's great. So thank you for introducing me to that.

Um, you say human fatherhood is theomorphic. So that's a great way to think about it. We're mimicking what God does in his household, um, as fathers, and it does put a bigger stress on just how much of a, how large of a calling, you know, fathers do have in mimicking God because he's masculine.

Um, yeah. Any thought there? Oh, it's the inverse of being anthropomorphic. Yep.

So anthropomorphism is like, oh, the hand of the Lord. It's like God does, it's not God's actual arm reaching out, but theomorphic, it's like, we think like fatherhood of God is not anthropomorphic. So where we, we deify our earthly fatherhood concept and make it like God rather than God is an eternal father.

And he wrote that into humanity. And so we are theomorphic fathers rather than God being an anthropomorphic father. Yes, that's so good.

Um, and you also talk about how, uh, womanhood or femininity is, is a, is a product of creation. It wasn't, it wasn't, um, pre-existent. It wasn't a pre-existent reality, um, which is very fascinating to think about.

Um, there might be more work to be done there. Um, yeah, I was expecting, uh, I was expecting pushback on that. Um, I haven't heard any yet.

So, um, maybe that's forthcoming. Um, I think it's sound. I don't think, I don't think it's, there's anything that's, yeah, we know God's eternal father.

There's no kind of, it kind of leaves us with this awkward thing where, okay, a man can look to God as a father and have like a direct example. Women do not have this direct thing as an example. Um, so it's, so I think that's why, I think it's like Catholics, they sort of, they kind of semi-deify Mary.

Um, in pagan religions, we have this mother earth concept, uh, or mother nature rather. Um, and so I, I think there are connections between creation, the earth as a mother. Um, it's like the, the garden is like a, is like a mother where a seed is planted and life comes out of it.

Um, but that's, that's imagery and symbolism. That's not like a literal motherhood, but, but I think there's some connections there. So I like to think of it as a pattern.

Um, women and men and women have a pattern of relate relationship. So God's Jesus's relationship to the church. That pattern is a husband's relationship to his wife.

They can follow that pattern. We both have something to look up to. Yeah.

Um, that, that we can be like, okay, here's something to follow. Yeah. Well, yeah, I was, I was kind of thinking about, um, kind of what you're driving out there with like the Galatians four, um, our mother above is this new Jerusalem coming down and the church in a sense, the church mothers us, nourishes us, feeds us by preaching the word to us.

That's what the church does. So in a sense, the church is this creation. God made the church, you know, God has done that work and created the church.

So maybe that's, the church is a feminine, it's a pride. So there's a feminine function. She mothers us.

That's a good way to put it. Yeah. Um, so tying into this conversation a little bit, I guess I'll, I'm gonna, I guess run something past you and you tell me if you think this makes sense.

There's the alert. I am curious what you think about this. So, uh, got gods, you talk about gods being as masculine, obviously, like we just were talking about while his action, his actions may be associated with femininity.

So here's kind of what I've been thinking about recently with, um, the way men and women are. So you have all these, um, options of traits or virtues that you can fall into an either sex. So like we characteristic of men is strength.

The glory of young men is their strength. That's what they're known. But women can also be strong, but they're not known for being strong.

They can be strong. They are strong in their own way, but men are known for being strong. Men can be caring and compassionate.

Women are known for being caring and compassionate. So what I'm kind of thinking here, I guess, pertaining to that question of how can, how, like who can women look to, you know, to do their duties and exude their traits that God has given them in their glory. You know, why can't it just be also the Godhead again, because it seems like all

these traits are kind of non-sexed traits.

It's just some of the genders on earth are more known for them. So like gods, like God is the God of all comfort in first Corinthians two, um, right. First Corinthians two or one, uh, I can't remember which one, uh, second Corinthians one.

I'm sorry. Second Corinthians one. Thank you.

So God is the God of all comfort or the Holy Spirit is, um, the comforter, the counselor being sent down to comfort his people. And then what is the Holy Spirit do unifies community like women do. What women are unifiers and the Holy Spirit is a unifier knitting the hearts of the believers together.

And because he, when he's praying, when Jesus is praying in the garden, that he would keep them as one, uh, sorry, not in the garden. And, uh, John 17, I think he is in the garden garden, uh, praying, the high priest prayer. Yeah.

The high priest prayer. And he's talking about unity. That's right on the heels of talking about the ministry of the Holy Spirit that he's going to send to his people to unify them.

So it seems like obviously the Holy Spirit is one of the three persons of the Godhead. So God is the comforter and he is unifying his people. And that is something known for, uh, that women are known for.

So what do you, what do you kind of think about some of those ideas? Do you think traits are naturally like traits or virtues are naturally sexless. And it's just that some of the sexes, sorry, one of the sexes on earth or genders on earth is known for that trait and all the traits are in God in a masculine way specifically, but they're still there. Um, because I kind of want to get away from the whole, like inside of every man is, is a woman, right? Like when a man's being compassionate, oh, he's just getting, he's getting in touch.

You know what I mean? When, when, you know, when he's passionate, oh, he's getting in touch with his feminine side. It's like, no, no compassion is not feminine. It's just women are more known for compassion.

It's not compassionate. It's feminine that you're, you're, you're a tribing, a scribing, a sex, uh, think to a trait, which is a non-sex thing. So what do you, what do you think about that? Yeah.

The points you're making are interesting. Um, so there's, there's God's being, um, and God describes himself always as he, when he describes his own being, it's always masculine terms. Yes.

He's always the father. He's never a mother. He's always a husband, ever a bride.

So it's always masculine, but God's actions in the Bible are described using a variety of

images and words and, uh, that can cover a much so brought, uh, there's a G I read it. I read an article once there's on desiring God. I think it was during their squishy phase.

And I think they've gotten better since then, but it was all of these, um, the feminine words to describe God. And when I looked at, when I went through the list, I went through everyone and all the ones that were there were describing God's actions and not God's being, but the article was presenting it as though God describing his own being as feminine. One of the examples was, uh, Jesus, oh, Jerusalem, Jerusalem, I wish I could gather you under my wings.

I could hen gathers her chicks. Um, I'm like, yeah, I mean, like he's used, that's a metaphor. He's, he's not saying I am a mother hen, uh, and I bring you a B big God does say I am your father.

Um, or God says that, you know, this is my son, my beloved son. So there's, so it's distinguishing between God's who God is, um, which is, isn't always, uh, always has been masculine and God's actions, which are not constrained by a certain set of characteristics that we typically associate with masculinity. Um, and then when it comes to humans, we have, so I, what I, what I try to avoid in the book is, is assigning these rigid buckets.

And so, okay, here's masculine traits, here's feminine traits, and you have to have these personalities because our personalities are way more complicated than that. And our sexuality is not so reducible. Um, that's way too reductionistic.

Um, but I would say men, um, you need to, you need to own your vocation as a man and you want to embrace vast masculine duties. So what you said, like men and women can both be strong. Men are not only known for being strong, but men are judged for their strength.

Yeah. And strength is a command. So, uh, first Corinthians 16, 13, act like men, be strong.

Um, or, and all throughout the Old Testament, book of Joshua, be strong and courageous, be strong and very courageous. Like, and that's like men, you are not only known for your strength, but for you to fail to be strong at a time of need, if you're, if you're cowardly, that's a sin. It's a sin for a man to flee in a battlefield when courage is needed.

It would not be a sin for a woman to flee in a battlefield. For women is on the battlefield, but get out of here, like go protect yourself. Um, but if a man was on the battlefield, we would say, Hey, get up there and fight, you know, defend.

Um, I think the same thing with, with women, it's, um, and again, this is, this is where it's wisdom. Um, so you, uh, each individual man, a woman has to decide for themselves. I

want to be a man and I want to act like a man.

Um, and I want to demonstrate the virtues of a man. Um, that's the best way to go about it. It's harder, uh, because it's harder to rebuke a man for failure, failure to be manly because there's so much subjectivity to it.

Um, and the same thing with a woman. So I would love for a woman to just be like, for whenever I meet women and I'm like, and a woman is like, I'm a woman. I love being a woman.

I love being womanly. I want to be feminine. Um, and I'm like, that is good and glorious.

And I want to applaud that. And typically that's like, she will be more deferential. Um, the Bible talks about women having, um, being quietness submissiveness as, as characteristics and features that are, that characterize godly womanhood.

Um, so when, and of course the proverbs talk about brash and bossy, those are unbecoming, those are, uh, not womanly. Um, but because there's some subjectivity to it, there's a, it's more difficult for somebody to correct someone. It's always, um, I mean, I think we can and should do it, but it is, it's best whenever men and women just see it as a good and glorious thing and they choose to embody it themselves.

Does that make sense? Yeah. Yeah. There's so much, there's just so much there to grasp.

Um, yeah. But yeah, that, that makes, that makes sense. Um, okay.

Yeah. We're kind of running out of time here. There's a, there's, you pick out a great CS Lewis quote on page one 45 as motherhood is the ultimate profession because from motherhood Springs, all the other professions, because you're making humans to fill those professions down.

That's really good stuff there. Um, I'll just run through these. So you guys can get a teaser on why you should get the book.

So, uh, you say on page 91, God did not make them merely different from each other, but different for each other. So again, talking about the complementarity of the sexes, which is amazing. You bring up, um, in Lord of the Rings, the women returning to Minnes Tirith, the glory of women.

I mean, we do need to tap into that because feminists have so distorted that, but there's so much glory to having women around bringing joy with the children. Uh, it's amazing. Um, and the rest of it, we kind of already, already tapped on.

Um, oh, I sent this to my guys. So on page two 35, you had a, yeah, pretty, uh, anger quo is pretty awesome. You talk about, uh, marriage should be pursued with the same

intentionality as any other significant life commitment.

And I got a few buddies that are single right now and they want to be married. Um, like you were saying, how sad, I mean, it makes me really sad as their brother. They'll probably listen to this.

So they're, they're, they know who they are, but, uh, you know, it doesn't make me sad for them. I want them to know how amazing marriage is and the worries of marriage that God has embedded in marriage. And, um, you know, I just wanted to challenge them.

Like how, how hard did you work to prepare for your profession? Like you went to school and got a degree and all that. And it's like, what you said there is very, very challenging for single people. Like, are you trying to find a spouse in the same way that you trained for your profession and went to school for four years to get a degree? Or is that the kind of intentionality to find a good godly spouse? So if you're single listening to this and, um, you know, you don't know what to do, uh, that, that's a good, uh, your wisdom there.

Mr. Clary, I think it was amazing. Praise God. Yeah.

And hopefully you guys can hear that and be encouraged that if you put in the work, you know, God, God does reward hard work. And he's pleased to see that nonetheless, even if maybe it's not in your timing. Um, he's still pleased to see the hard work, um, just to shout out a good spouse.

So do you have any kind of concluding thoughts here? Um, I can send you a resource and you can, um, you know, maybe include it in your show notes or something, but it's a resource from Aaron Ren called 10 theses, um, 10 theses on marriage and family. And basically he takes that concept and develops it into 10 theses that I think could be a great teaching time for men's night or women's night. Um, but he just, it is that basic idea that, um, we, we, we spend all kinds of time and money preparing for careers and buying a car, buying a house.

We, we put so much effort, intentionality into those things. And then we think getting married and starting a family, we'll just sort of, we'll just trip over it. And it's maybe you could get away with that in the fifties when there was a lot more commonality.

Uh, people were just more of one mind, more unity in our country. Yeah. But that's a recipe for disaster nowadays.

Cause there's a lot of crazy out there and it's, it's a lot harder to find a suitable spouse. So I think the need and urgency to be intentional is greater than ever. Yeah.

Amen, brother. That's so, that's so true. Well, uh, thanks for joining me, Mr. Clarie.

I appreciate it. Um, my pleasure. Thanks so much for having me on.

It's been a lot of fun talking to you. Let me plug a few things for you real quick. So I, I do read every single sub stack you put out.

So go to current reality on sub stack. You can actually go to my sub stack and I recommended your sub stack a couple of months ago. It's one of my favorites.

So go, go read. And you talk a lot about the modern day progressive church. That's kind of what your sub stack, at least the ones I've read since I started.

Yeah. I've been, I've been on that kick lately. Yeah.

Yeah. Yep. And it's probably cause of this book you wrote, which makes sense.

So, um, yeah, go follow him on sub stack current reality by Michael Clary, right? That's how they would find it. It's a D Michael Clary dot sub stack.com is the address. Okay.

Current reality is the name. Current reality. Okay.

Gotcha. Um, and then obviously guys get the book, God's good design. Um, you can get it on Amazon.

It's also on cannon plus as an audio book. So obviously support the brothers out there at Moscow sign up for cannon plus. And then you can listen to his book as well.

And you can buy, you can buy it on Amazon. Um, I think it's on audible now too, right? God's good design. It's an audible tube of your, if you're on audible, you can listen to an audible, which is awesome.

Um, anything else? I mean, those are the two main things I had to plug you, but, um, anything else that you're working on? Yeah. Since you asked, uh, we, we're going to be hosting a conference at my church in Cincinnati and it's about gendered virtue. Um, and it's taking the, it's taking the concepts of this book and applying it, um, in to our everyday life for men and women.

Um, Toby Sumter is, um, is one of the speakers, Michael Foster, Joe Rigney, uh, Shane Morris, Matt McBee and myself are the, are the main speakers. It's April 18 to 20 of next year. Awesome.

Yeah. Those are some solid brothers. I appreciate all their work and, uh, obviously your work as well.

And, um, guys, go, go support, uh, Michael here, brother Michael, um, God's good design. We need to be supporting Christian media. So go buy a good biblically exegeted book.

You know, everything in here is biblically sound. I enjoyed it. I learned a lot from it.

It's, it's definitely a resource worth having on your bookshelf for your kids. I want my wife to read. This is a good, it's not just what I guess to wrap up here, like what I absolutely loved about the book is it was a positive vision for human sexuality.

So many Christians are so doom and gloom. Like I, so we'll, I'll go out and do some street preaching. I went to the gay pride festival and street preached and we try to like, yeah, it was wild.

But what we try to do is just proclaim the goodness of God's design for sexuality and how whatever they're doing, whatever you want to do, it's an empty sister and you will come back. You'll be thirsty every single time. There are so much more glory and satisfaction living in what God has designed for sexuality.

And your book does that. We need so much. We need so many more Christians out there talking about how good God's design is, how good God is, not just, Hey, don't sin, stop being an idiot.

Stop looking like a fool. Stop being a whore. You know, stop being a transgender.

Stop being gay. Stop. It's like, yeah, stop doing that.

Repent from your sin. Repentance is always vital obviously, but here's the beauty of God's good design. So this is a great resource to have on your bookshelf for your wife to read, for your kids to read.

It's, it's, it's really well done. I appreciate it, brother. So thank you.

Thank you so much for your hard work. Yeah, man. Praise God.

Thank you so much for having me on the show. I really enjoyed it and appreciate the work that you're doing. So keep it up.

Awesome. All right. I always end with the doxology of 1st Timothy, 1 17 to the king of the ages of world, the only God, the honor and glory forever.

And ever. Amen. So we know.