

**Chapter 1 : Man's Divine Responsibility to his woman, family | kagiriwaithera**

*Man's responsibility must not be over-emphasized to the neglect of God's sovereignty and God's sovereignty must not be over-emphasized to the neglect of man's responsibility. Both are clearly revealed on the pages of Scripture and both must be believed and received as God's truth.*

Jennifer Lincoln-Hanson First published online: September 2, DOI: Family Planning Perspectives, Furthermore, only recently has such research been identified as being important. High levels of nonmarital childbearing, growing concern about the spread of AIDS and other sexually transmitted diseases STDs and the concomitant increase in the prophylactic use of condoms has led developers of social policy to include men in efforts to prevent pregnancy and STDs. Thus, we have little understanding of how married or older men perceive their roles in these decisions. Current trends in contraceptive method choice suggest that male-controlled methods are increasingly popular. Indeed, the recent rise in contraceptive use among young, unmarried couples is due almost entirely to an increase in the rate of condom use. Research indicates that there has been an increase in the extent to which family planning is considered a joint responsibility. In a study conducted during the s, 7 only about one-third of adolescent males thought that men and women should be equally responsible for contraception. However, by the late s, more than two-thirds of young men endorsed this belief. While several other studies have shown that adult males tend to view contraception as a shared decision, 9 only one examined factors that predict such a view: Married men who were older and those who held more egalitarian attitudes were more likely to think that men and women have a shared responsibility for contraception. The survey was based on a stratified and clustered area probability sample design. The sample was weighted on the basis of population statistics to account for stratification, clustering and disproportionate sampling, as well as for differential nonresponse. Thus, the analyses that follow are based on a sample of black and 1, white men. The analyses presented in this article are based on responses to the following five statements: When presented with these statements, the respondents were handed a card that displayed a five-point scale with one representing "strongly disagree," three representing "neutral" and five representing "strongly agree" to indicate their level of agreement with the statements. We cross-tabulated responses to the first two statements to create a combined, three-category measure of perceptions about whether decisions about sex were male-oriented, egalitarian, or female-oriented. Men who indicated a higher level of agreement with the male-focused statement than with the female-focused statement were considered to have a male-oriented perception. Men who indicated a higher level of agreement on the female-focused statement were considered to have a female-oriented perception. Those who registered equal levels of agreement on both items were considered to have an egalitarian orientation. Thus, a respondent who disagreed with the statement that it is generally the man who decides when a couple has sex, and also disagreed that it is generally the woman who decides, was considered to have an egalitarian orientation on the contraceptive measure. A similar procedure was used with the third and fourth statements to assess perceptions about contraceptive decision-making. The item capturing beliefs about responsibility for the children that men and women have together is not based on a combination of two separate questions. Thus, it is not exactly comparable to the combined measures used to examine the other dimensions. Thus, in the multivariate analyses, this item was collapsed into a dichotomous outcome variable strongly agree vs. Statistical Approach A multinomial logit regression approach was used to analyze the two combined measures. The age and education of the man and his partner, although shown as discrete categories, were included in the multivariate analyses as continuous variables. Variables capturing couple homogamy with respect to ethnicity, education and religion were also tested for inclusion, but as none were found to be statistically significant, they were not included in the final models. Since it is difficult to interpret the coefficients from multinomial logit models, we used the estimated coefficients to calculate standardized probabilities that men would fall into each of the three cells of either of the composite measures. Thus, for example, to examine the effect of race on perceptions of whether the man or the woman makes the decision to have sex, we show the probabilities that black men and men of other races would fall into each category of the composite measure if they did not differ with respect to the other

characteristics in the model. In the analyses, we accomplished this by setting the other characteristics in the model to those of a "standard population. Rather, they demonstrate how a factor such as race affects the relative scoring of the two measures when the other factors in the model are statistically controlled. For the nominal variables included in the analyses, standardized probabilities were calculated for each category of the variable. Education variables for both the man and his partner were calculated for eight, 12, and 16 years of education. We used a binomial logit regression to analyze the dichotomous statement regarding responsibility for children. Again, to simplify the analysis of the effects of the covariates in the model, we used the estimated coefficients to calculate the probability of strongly agreeing with the statement. These calculated probabilities were also standardized so that the independent effect of each covariate is shown. Results The characteristics of the men and their partners are shown in Table 1. However, partners were more likely to have had a previous marriage: Sixty-one percent of men registered equal levels of agreement with both statements. Decisions About Sex Table 2 page presents the standardized probabilities derived from the multinomial logit analysis of the composite measure on decisions about sex. Hispanic origin, in contrast, had a large impact. Specifically, Hispanic men were substantially more likely than non-Hispanic men to have a male-dominant scoring pattern. They were also less likely than other men to endorse a female-dominant scoring pattern probabilities of. Cohabiting males were more likely than either married men or single men with a regular partner to have a female-dominant scoring pattern. Education was negatively related to the likelihood of scoring the two orientations equally. The probability that men with 16 years of education indicated greater agreement with the male orientation was twice that of the probability among those with only eight years of education. Nonetheless, for all levels of education, men with nonegalitarian perceptions were more likely to endorse a female than a male orientation. Among religious subgroups, Conservative Protestants had the highest probability of scoring both orientations equally. For other Protestants, this pattern was reversed: These men had a probability of. Catholics were the least likely to have a male-dominant scoring pattern. Men with a previously married partner were less likely than men with a never-married partner to score both orientations equally. Men with highly educated partners were more likely than those with less educated partners to score the measures equally and less likely to exhibit a male-dominant scoring pattern. Decisions About Contraception Table 2 also presents results of the analysis of the composite contraceptive responsibility measure. Black men were significantly more likely than white men to have a female-dominant scoring pattern. Hispanic origin, in contrast, was associated with an elevated probability of egalitarian scoring and a reduced likelihood of either a male-dominant or female-dominant scoring pattern. Older age was associated with a less egalitarian scoring pattern: The probability of scoring the two measures equally was. This was due primarily to an increase in the likelihood of female-dominant scoring among older men. A prior marriage was associated with an increased likelihood of having an egalitarian scoring pattern and with a decreased likelihood of a male-dominant scoring pattern. Currently married and cohabiting men were more than twice as likely as unmarried, noncohabiting men to have a female-dominant scoring pattern. Education was positively related to the likelihood of a male-dominant scoring pattern and was negatively related to the likelihood of a female-dominant scoring pattern. For example, men with 16 years of education were much less likely than men with eight years of education to have a female-dominant scoring pattern. Additionally, men in the category of "other or no religion" had the lowest probability of a male-dominant scoring pattern. Having a partner of Hispanic origin significantly increased the likelihood of a female-dominant scoring pattern, while having an older partner decreased the likelihood of a female-dominant scoring pattern: Thus, a man with a year-old partner was only about one-fourth as likely as a man with a year-old partner. Finally, men with Catholic partners had the highest probability of an egalitarian scoring pattern. These men also had the lowest and highest probabilities. Men with Hispanic partners, however, had a lower probability of strongly agreeing with the statement about equal responsibility than those whose partners were not Hispanic. Men who were previously married were more likely than other men to strongly agree that both sexes have equal responsibility for their children. In contrast, men with previously married partners were less likely to have a strong level of agreement. No other characteristic of either the man or his partner had a significant impact on this belief. Moreover, men are highly likely to perceive that the responsibility for children is a shared effort: Men with

nonegalitarian perceptions are three times as likely to have a female-dominant orientation towards sexual decisions as to express a male-dominant one, but they are twice as likely to register a male-dominant orientation toward contraceptive responsibility as to have a female-dominant view. Race, while unrelated to the perception of either male dominance or female dominance in the sexual decision-making process, is significantly related to perceptions of relative responsibility for contraception. In comparison, men of Hispanic origin are more likely than non-Hispanics to perceive men as dominant in sexual decision-making and are also more likely than non-Hispanics to indicate that men and women have an equal responsibility regarding contraception. Being black has no significant effect on the level of agreement that both sexes share responsibilities for their children, whereas Hispanic origin is related to stronger agreement in this area. Age is unrelated to perceptions of male or female dominance in sexual decision-making. However, older men are more likely than younger men to view women as governing contraceptive decision-making. Men with older partners, in contrast, are less likely than those with younger partners to view women as controlling these decisions. This may reflect a shift by women, as they age, away from the use of oral contraceptives and toward either coitus-dependent methods or male sterilization. This may reflect perceived differences between men and women in the kinds of experiences they have in dealing with former spouses who are the parents of their children or differences in their expectations about these experiences. Such expectations may be more salient for men who have already experienced a marital dissolution. Previously married men are also more likely to feel that there is joint responsibility in contraceptive decision-making, a relationship that may reflect prior cooperative involvement in such decisions. Cohabiting men are less likely than their married or noncohabiting peers to view either men or women as primarily responsible for sexual decision-making. This is consistent with research indicating that those in cohabiting relationships have a less traditional sexual ideology, and that cohabiting women initiate sex more often than women in marital relationships. Unmarried, noncohabiting men, in contrast, are more likely than men in coresidential unions to indicate male dominance in contraceptive decision-making, a pattern that may reflect the greater use of condoms for disease prevention among such men. Men whose partners are highly educated, however, are more likely to perceive that decisions about sex are egalitarian, and they are also more likely to perceive that women have greater responsibility in contraceptive decision-making. These findings are consistent with a relative power hypothesis that suggests that the higher the status of the man, the more likely he is to view himself as the dominant decision-maker, while the higher the status of his partner, the more likely he is to adopt a view of her as either an equal or as the dominant decision-maker. This is consistent with a conservative view of gender roles and of the family, a view that increasingly accepts sexuality as a positive, mutual aspect of a marital relationship, yet still tends to favor patriarchal authority. Several issues should be kept in mind when interpreting the results presented here. Similarly, although a very high proportion of men indicated that men and women have equal responsibility for decisions about contraceptive use, it seems unrealistic to assume that they are all involved equally with their partners in those decisions. Personal attitudes and perceptions shape sexual and contraceptive decisions. The importance of partner influence underscores the need to include men in interventions to reduce unintended pregnancies and STDs. Yet the prevailing policy and program emphasis on women as the key figures in these decisions often unjustly and unwisely excludes men. The results reported in this article add to our knowledge about how men perceive their role in decisions about sex and contraception, as well as how they view their parental responsibilities.

### Chapter 2 : Moral Responsibility (Stanford Encyclopedia of Philosophy)

*To begin with, a real man should be able to shoot a gun, catch a fish, hunt, take and throw a punch, know what to do if a tornado or hurricane hits, cook a steak, jump-start a car, change a tire.*

What are the roles of the husband and wife in a family? Although males and females are equal in relationship to Christ, the Scriptures give specific roles to each in marriage. The husband is to assume leadership in the home 1 Corinthians This leadership should not be dictatorial, condescending, or patronizing to the wife, but should be in accordance with the example of Christ leading the church. Christ loved the church His people with compassion, mercy, forgiveness, respect, and selflessness. In this same way husbands are to love their wives. Wives are to submit to the authority of their husbands. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Although women should submit to their husbands, the Bible also tells men several times how they are supposed to treat their wives. The husband is not to take on the role of the dictator, but should show respect for his wife and her opinions. In fact, Ephesians 5: From these verses we see that love and respect characterize the roles of both husbands and wives. If these are present, then authority, headship, love, and submission will be no problem for either partner. In regard to the division of responsibilities in the home, the Bible instructs husbands to provide for their families. This means he works and makes enough money to sufficiently provide all the necessities of life for his wife and children. To fail to do so has definite spiritual consequences. So, a man who makes no effort to provide for his family cannot rightly call himself a Christian. Even if she must stay up late and rise up early, her family is well cared for. This is not an easy lifestyle for many women—especially in affluent Western nations. However, far too many women are stressed out and stretched to the breaking point. Conflicts regarding the division of labor in a marriage are bound to occur, but if both partners are submitted to Christ, these conflicts will be minimal. If a couple finds arguments over this issue are frequent and vehement, or if arguments seem to characterize the marriage, the problem is a spiritual one. In such an instance, the partners should recommit themselves to prayer and submission to Christ first, then to one another in an attitude of love and respect.

**Chapter 3 : The Bible & The Husband's responsibility to his Wife!**

*Arminianism. Man's Responsibility in Salvation. Calvinism. God's Sovereignty in Salvation. 1. Man is a sinner, but able to do good and to respond to God.*

Many have erred by emphasizing one side of the truth to the neglect of the other side. The pendulum swings, ridiculous extreme, bypassing truth which lies somewhere between. It is our desire in this study to let the Scriptures speak for themselves and to examine both sides of the issue. At times these truths seem irreconcilable to our puny, finite minds. We do not understand how they can both be true. God has not told us that we need to fully understand these things; however we do need to humbly bow before the authority of His Word and believe what God has revealed, even though we may not fully understand it. Divine sovereignty and human responsibility are like railroad tracks. As we look at them they appear to be parallel and we cannot see how they could ever come together, but when we look at them in the far distance at the horizon, they meet. So it is with these God-revealed truths. We have trouble seeing how they come together, but in the mind of God there is no problem at all. The danger comes when men emphasize one truth to the neglect of the other. Harry Ironside gave the illustration of the sinner coming to the door of salvation. Above the door was a sign which says, "Whosoever will, let him take the water of life freely" Rev. The sinner responds to this gracious invitation, trusts Christ and he is gloriously saved. He now turns around and looks at the door through which he had just entered. He sees above the door another sign which says, "Chosen Both are taught in the Bible. Both must be believed. Sir Robert Anderson, in the preface to his book *Forgotten Truths*, said this: For, I was told, the over-shadowing truth of Divine sovereignty in election barred our taking them literally. But half a century ago a friend of those days the late Dr. Horatius Bonar delivered me from this strangely prevalent error. He taught me that truths may seem to us irreconcilable only because our finite minds cannot understand the Infinite; and we must never allow our faulty apprehension of the eternal counsels of God to hinder unquestioning faith in the words of Holy Scripture. Those who are saved have only God to thank! Those who are lost have only themselves to blame! But My people would not hearken to My voice; and Israel would none of Me. Oh that my people had hearkened unto Me, and Israel had walked in My ways! And Jesus answered and said unto him, Blessed art thou, Simon Barjona: And they straightway left their nets, and followed Him" Matthew 4: It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father" John 6: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" Acts 2: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" Acts He is a rewarder of them that diligently seek Him" Acts But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: For whosoever shall call upon the name of the Lord shall be saved So then faith cometh by hearing, and hearing by the Word of God But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people" Romans 9: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" Eph. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" 2 Thess. That they all might be damned who believed not the truth, but had pleasure in unrighteousness" 2 Thess. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" 1 Peter 1: And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" Rev. Those who are saved have only God to thank; those who are lost have only themselves to blame. Man does not

contribute to his own salvation. It is the work of God, "not of works lest any man should boast" Eph. God alone must do the saving. Man must do the believing. God must get all the glory and all the credit: That, according as it is written, He that glorieth, let him glory in the Lord" 1 Cor. Unbelieving man must take the blame. The believer saved by grace can gratefully sing, "To God be the glory great things He hath done! Then come as a poor sinner and accept His invitation; for He says, "Come unto Me, all ye that labour and are heavy laden" Matt. Jesus puts the two together in one verse: But now notice the rest of the verse: If you will come, you can rest assured that it was the work of God Himself which motivated you.

*Emphasis upon the activity of God by His grace in order to manifest His character within His creation, necessitates an inquiry about the responsibility of man, or more specifically of the responsibility of the Christian person within the Christian life.*

Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, If you strike him with the rod, you will save his soul from Sheol. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation. The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous that is, an idolater, has no inheritance in the kingdom of Christ and God. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does. Likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control. She is far more precious than jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life. She seeks wool and flax, and works with willing hands. She is like the ships of the merchant; she brings her food from afar. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God saw that the light was good. And God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

### Chapter 5 : A Real Man's Responsibilities

*Find Mans Responsibility Sermons and Illustrations. Free Access to Sermons on Mans Responsibility, Church Sermons, Illustrations on Mans Responsibility, and PowerPoints for Preaching on Mans Responsibility.*

People cannot act with impunity, doing whatever they please; there are consequences for actions. Responsibility for behavior is something every individual must accept, responsibility before and to others, but, most profoundly, responsibility toward God. It is with God that man has to do. Man cannot live independently of God. The mere presence of God communicated to the couple that they must give account of their deed. Man does not possess absolute freedom, immune from the necessity of giving account for his actions. Both of them refused responsibility, at least responsibility toward the one true God, even as the vast majority of the race does today. The first two words from the mouth of Adam were: But the problem is greater: Here is the supreme example of responsibility forsaken, forsaken at the expense of God. Not only does Adam refuse to accept responsibility for his disobedience, but he seeks to incriminate God for his own act of disobeying God. Adam is not to be faulted, rather God is to be blamed. According to Adam the real problem in the sordid mess is not himself but His Creator. From the Scriptures we know that Eve was the direct creation by God, created from a rib taken from Adam. So from this perspective, Adam is faulting God for His creative work. Adam is presumptuously assuming that he knows better than God who obviously made a mistake in creating Eve and giving her to Adam. It is man usurping the prerogatives of God. Here is the creature accusing the Creator, a mere mortal judging the Almighty. Man is elevated while God is demoted—it is the triumph of humanism; it is the demise of Theism. Adam follows his assault on God with the feeble statement: In other words, he ate the fruit because Eve gave it to him, as though she had control over his actions. The implication is that he would not have disobeyed God if she had not created the occasion by giving the fruit of the tree to him. Again, Adam points the finger away from himself and to someone else. In his feeble answer there is a rejection of personal responsibility. God does not continue his conversation with Adam. While God does not defend Himself, He does not attack Adam. He simply ignores him and transfers His questioning to Eve. The lesson is that the Truth does not always need to be verbally defended; the Truth can be spoken and left to stand on its own. Some rejections do not deserve a response; every utterance of error does not require a confrontation. Pearls are not to be cast before swine. After questioning Adam, God confronted Eve: When God turned to Eve, she excused herself with the words: His deception, according to Eve, explains her sin and excuses her of responsibility. As with Adam, God does not enter into dialogue with Eve. Perhaps the conclusion should be drawn that at times it is best to leave an individual with their own sinful reasoning and trust that silence and time will suggest to them the error of their musing. Your sin is your responsibility. Do not imitate Adam and Eve and refuse to accept responsibility for your sin; your sin is your sin and the liability for your sin belongs to you. Do not seek a scapegoat for personal transgressions. Responsibility should not be shifted, in fact, responsibility cannot be shifted. Adam blamed his wife, and his wife blamed the serpent. But their attempts at denial and diversion were not successful—God pronounced a curse upon each of them Gen. Their example should not be emulated, for each person must bear his own sin. Your sin is not the result of your lack of education, lack of financial resources, lack of social standing, or the fact of negative circumstances that you have experienced in life; your sin is your responsibility. Do not look around you; look within yourself. There you will find the one responsible for every evil thought and act. Who do you blame for your sin? Who is culpable for your evil? Site Map - Theology.

### Chapter 6 : What Does the Bible Say About The Role Of The Man?

*Let me emphasize this fact: The great Doctrines of God's Sovereignty out of which flows absolute Election is taught in God's Word from cover to cover, from lid to lid, whether you believe it, or whether any man believes it.*

Manhood is exhibited in ones responsibility to his woman girlfriend or wife and his children. By extension a man has a responsibility to his extended family and society. Being a man is not the giving orders in your house or just paying bills but the commitment to being present and influential in the lives of those people who matter. He summarized the role of a man into five critical responsibilities which I thought I should share:

**Priest** A man should offer spiritual nourishment to his family or relationship. He should lead the reading of scripture, praying together and even praying over his family. In good times and bad times the man should know that his family is looking up to him. This made us look unto God for everything. It is tragic when the man in the house has no reference for God.

**Prophet** When a man understands the depth of being a prophet in his life he cares the words he says to his woman and children. A man should learn to prophesy good things to the future of his family. He sees the weakness in the people that he loves and encourages and helps them to overcome these. If a man has to correct he should always do this in love and never curse. It is sad when all a man does is to curse his woman and children.

**Present and involved** A responsible man is present and involved in the lives of his girlfriend or wife and children. No matter how busy his job is a responsible man will always create time to be with those people who matter. He will also seek ways to be involved in their lives. He will want to know how they are doing and influence and them when need be. There is no excuse to this. Everyday a responsible man will work hard to ensure that the needs of his family are met. A man can use the resources of his wife to multiply their earnings but should never escape his responsibility because the wife is earning as much or more. He should be the leader in family savings, investments and planning.

**Protector** There is an intrinsic capability put in men by God to protect those people around him. A responsible man protects his girlfriend or family from dangers of this world. A responsible man shields his woman and or kids from the dangers within, that of in laws, friends or enemies. For the men out there this is a reality check on what it takes to add value to the woman and or children in your life. For the women it could act as a guide on the way to pray and encourage your man if you already got one or a checklist if you are looking for a man.

*Man's responsibility and God's sovereignty are often seen as opponents. But within the Bible, these two go hand in hand. The Bible does not try to explain how these two can coexist without violating one another.*

Since His written revelation teaches concepts that appear to be mutually exclusive, we must realize that with God both truths are friends, not enemies. Thus, when the biblical facts warrant them, we can embrace incomprehensibles in the Bible and relate them to the omniscience and omnipotence of God. The General Problem God has revealed to us in the Bible that He not only created all things but He also preplanned everything that would happen in His creation. He both knows everything that has happened and everything that is yet future. He actively decreed every detail of this reality, and He is sovereign over all. But here is where the mystery comes in: These choices are his; he cannot blame God for them. And they will genuinely affect and modify the rest of his life. Because this mystery more intimately affects us than most of the others, it is one of the most difficult to accept. This produces a lack of balance. This mystery manifests itself in different ways. For instance, it relates to the issue of election and faith in the doctrine of salvation, as we will see later in this chapter. It also relates to the problem of evil, that is, how evil could enter the creation without God being responsible for it. We will examine this age-old problem in chapter 5. But first we need to demonstrate from the Word of God the truth of the two basic propositions in this mystery. Do the Scriptures really say that man is completely responsible for what he does even though God planned everything that would come to pass? Divine Sovereignty God is able to do anything He desires. The Lord carries out everything exactly as planned. Has he said, and will he not do it? Or has he spoken, and will he not establish it? All that God has preplanned is as good as done. Nothing can change it, for there is no authority above God. Whom do I resemble? God directs the history of the universe along the course of His foreordained plan. This involves His ability to choose individuals and groups for special purposes in the outworking of this plan. God also elects individuals for salvation. Christ speaks of those elected for salvation Matt. It is best that God works in all things, for only in this way will all things ultimately glorify God. Nevertheless, God will also glorify all believers at the resurrection when He finally conforms us to the image of His Son. Consider the implications of a statement like this! Ultimately there is no chance in this universe because even the workings of probability and statistics are controlled by God. There are no real accidents and God is surprised by nothing. If this is so, reprobation may be a more appropriate word than preterition. God has mercy on whom He desires, and He hardens whom He desires--both verbs are active v. But if God hardens some, how can human responsibility be real? How can He blame the non-elect for not doing His will v. God answers that the question is out of order v. We know that there is no injustice with God v. For man this issue is a mystery. Another passage along this line is 1 Peter 2: Other verses also reveal how God hardens hearts Is. Human Responsibility Just as biblical a doctrine as divine sovereignty is human responsibility. King Saul furnishes a good example of the reality of human responsibility. His disobedience cost him a kingdom that would have been everlasting: The Bible makes it clear that we are not pawns in the hands of a deterministic and fatalistic universe. Consider, for instance, the Crucifixion of the Son of God. This mystery also relates directly to Judas Iscariot and his betrayal of Christ: In His omniscience He also knew the Jews would not turn back from their sins indeed, He had even hardened their hearts; Isa. Yet His appeal to Judah was no sham Jer. Paul is talking about the outworking of the Christian life. He emphasizes the aspect of human responsibility in this process v. God is controlling and man is responsible. Neither of these two verses should be quoted without the other because the Bible keeps both truths in perfect balance. His plan affects every detail of this creation. This plan is eternal, and there never was another plan. Thus, terms like purpose, foreknowledge, predestination, and election are logically related, and they are equally timeless. Since God has knowledge of all things actual and possible, His eternal plan is not based upon blind choice. Instead, God has wisely chosen a plan in which all details will finally work together to bring about the greatest good the glorification of God. Since God is the absolute of truth, goodness, and love, His plan is a reflection of His own being and nature. Not only has God chosen the best possible plan; He also has the power and authority to bring it about omnipotence. When God

promises to do something, there is no question that it will be done. This is why every biblical prophecy will be perfectly fulfilled. Nevertheless, God carries out his all-inclusive plan by a variety of means. God may directly intervene or He may achieve His purpose by an indirect agency e. But God is in control regardless of what means He chooses to use. In some inexplicable way God has seen fit to incorporate human freedom and responsibility into His all-inclusive plan. Even though the Lord is in sovereign control of the details in His creation, He never forces any man to do anything against his will. The fact that He judges sin means that He is not responsible for the commission of the sins He judges. When a person sins it is because he has freely chosen to do so. Because it is free choice, he will be held responsible for the decision he makes see John In my view, personal and moral responsibility require free will. We do not control the fundamental realities of our lives e. In biblical terms this whole mystery can be summed up by saying that God is both King and Judge. Scripture also teaches that, as Judge, He holds every man responsible for the choices he makes and the courses of action he pursues. Although His plan controls what men will be, the product often is not what He desires. This is partly because God has chosen to allow human will to operate. Yet He has not elected all men: He has revealed His desire what men ought to do , but His plan for what specific men will do has for the most part been hidden. All too often, people try to apply illustrations of foreknowledge to predestination and election. For instance, they may compare God with a man standing on top of a mountain, looking down at a road that curves around the base of the mountain. The man can see into the future because he knows which cars will pass by one another before they become visible to each other. Foreknowledge is passive, but divine control is active. Another illustration involves a person engineering a situation in such a way that it creates a desire in another person to make a certain decision. Courtship is an example. When a man wants a woman to become his wife, he designs his courtship in such a way that she will respond with a willing "yes" when he proposes. He plans the situation and perhaps knows she will accept his proposal; yet she has a free choice to accept or reject. But even this illustration breaks down. It implies that when we sin, God seduced us in this direction. But that simply is not so see chap. The Alternatives and the Extremes As with other biblical mysteries, three alternatives are possible. One can accept the mystery, reject it as untrue, or rationalize it. To rationalize it, one must overemphasize one truth and minimize the other, and this leads to the two extremes. This means that the principles should be regarded as apparent contradictions and not ultimate contradictions. The only problem is that human understanding is sometimes deficient. Some are exclusively concerned with the former, others with the latter. Either error can lead to very practical problems. Those hung up on human responsibility may overemphasize methods and develop guilt feelings about not witnessing to everyone they meet. The elect are going to get saved anyway. If God is not sovereign, there is no point in praying because He is unable to answer most prayers.

**Chapter 8 : What does the Bible say about personal responsibility?**

*Best Man's Duties Checklist Planning the bachelor party is just the beginning. The best man should do all he can to take weight off of the groom's shoulders, such as handling any (or all) of these tasks.*

My attention has been called to the fact that there is a great difference between the word "Calvinist" and Calvinism, and that, I certainly know. You may be spoken of as a Calvinist, and yet you may be ignorant of Calvinism. Now, for instance, I have said that Baptists have a Calvinistic creed, but they have an Arminian ministry. You cannot say that Calvinism teaches that man is not responsible. Now man does not have a free will; he is a free moral agent, but he does not have a free will. The sinner is responsible to keep the moral law, and his inability does not do away with his responsibility. I am responsible to pay my debt, whether I can or not. Sinner, get this one truth: Every saved individual to whom I am speaking realizes that great truth. Now, let me set forth this great truth. This leads to infidelity, which leads to rationalism and rank atheism. That is Arminianism to the core. Such catchy phrases are a cover-up which deceives the blinded religious world. In the days of Christ the religious world made much of the Word of God and hated Christ, and finally they crucified Him. The religious world today tries to make much of Christ, but they hate the Word, the Word of God. They hate it with undying vengeance. There is a rebellion against the Word of God today that we have never witnessed before. You see what it leads to! Now, the individual who sees only the Sovereignty of God and His election drifts to fatalism and cold orthodoxy without life, which produces a self-centered, self-righteous life, with no missionary zeal, which is also religion without life. This is what you call Hypercalvinism. Hypercalvinism and freewillism are the two extremes: Now you hold that thing; you can drive a stake there, and hold it. Let me emphasize this fact: I have been backed against the wall many times by both groups, but there or the two lines of truth. The whole system of truth through the entire Bible runs in two parallel lines; they never cross, and they never conflict. Now, let me repeat for emphasis: Then I read in my Bible, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom. Again, I read in my Bible, "Whosoever will, let him take of the water of life freely" Rev. These truths never conflict, except in your depraved mind. But very few people will except Him on the throne. God restrains and makes the wrath of man to praise Him; He restrains part of it and then He gets glory out of the wrath of man. They never cross; they never conflict, except in your depraved mind. God never called me to reconcile these truths; when He called me to preach, He called me to preach His Word as it is, to men as they are. Who am I to question the God who made me, who saved me, and who called me to preach His Word? Who am I to question my Maker? That Book was written in Heaven. Any man is a fool to try to alter the Word of God. Take it as it is, whether you believe it or not, whether you understand it or not, whether you like it or not. All right, let me state it this way: If we were to declare that man is so free to act as if there were not God over his actions and that is what the world wants today; they have taken counsel against God Almighty, and they will break His bands asunder and say, "God, You go on fishing: And you see right there, man as a responsible being is fulfilling God eternal prophecy. If we were to declare that God so overrules all things, that man is not free enough to be responsible, then we are at once driven to fatalism. If you preach only the freewill of man, you drift into Arminianism, which is deadly and has no life and no power to save the soul of any man. On the other hand, if you preach only the Sovereignty of God and His Election, you will drift into fatalism and cold religious orthodoxy without life and without Christ, and land in Hell. But the individual whose eyes God has opened by the power of His Holy Spirit preaches, on the one hand, the Sovereignty of God, and, on the other hand, the Responsibility of Man; the Holy Spirit will use it to blast man out of his hiding place, awaken him to his lost condition, bring him to Christ for salvation wholly of grace, and that will produce a missionary zeal that will carry of the Gospel around the world to God to elect. Now you examine it. They were later captured by Armenians, but, brother, every major missionary movement in the world was begun by a true Calvinist. I know that the Hypercalvinist has tried to take every Scripture that deals with the Responsibility of Man and make them of none effect. I also know that many who claim to be Calvinists have seen the doctrine and have missed Christ. Do you know Christ?

**Chapter 9 : What are the roles of the husband and wife in a family?**

*Being a real man requires constant improvement of the self. When I say a real man, I mean a man that does his best to come as close as possible to the concept of a perfect man. Ancient.*

Publication history[ edit ] Uncle Ben first appeared in *Amazing Fantasy* 15 August and was killed in the very same issue. Notability of death[ edit ] The murder of Uncle Ben is notable as one of the few comic book deaths , that has never been reversed in terms of official continuity. Later, the revivals of both Bucky and Jason in led to the amendment, "No one in comics stays dead except Uncle Ben". The violent killing of Uncle Ben, done by a common street criminal , also shares multiple similarities to the death of Thomas and Martha Wayne , the parents of Batman, which sometimes is included in the saying. Jonah Jameson , and a storyline of the Spider-Man animated series featured a universe where Uncle Ben had never died, and Peter Parker became a successful industrialist, having never really bothered to use his powers responsibly as everything always seemed to work out for him. This fact is used to defeat the rampaging Spider-Carnage by exposing him to the one person he will trust and listen to: This Ben, however, was actually from a parallel universe where Aunt May died in a random accident, leaving him to raise Peter. This alternate Ben came to the planet Earth of regular Marvel comics the reality as part of an evil plan devised by the Hobgoblin of to defeat the Spider-Men of different eras. He trained to be a military police officer, [4] and also spent time as a singer in a band. He had known his future wife, May Reilly since their high school days, but she in turn was naively interested in a boy who was involved in criminal activities. When he came to her one night and proposed to her on the spot, Ben was there to expose him as a murderer, and to comfort the heart-broken May when the boy was arrested. Their relationship evolved into love, and they enjoyed a happily married life. Peter became friends with Charlie Weideman in high school, a teen even more unpopular than he was. However, Charlie often provoked the trouble with the other teens. One day, he was chased to the Parker home by a group of bullies led by Rich and Ben intervened. Ben told them that if they wanted Charlie, they would have to go through him. As soon as the bullies were gone, he told the boy that he was not welcome at the house or with Peter because of his provoking the bullies and not being able to tell the truth. Creating the costumed identity of Spider-Man for himself, Peter sought first to exploit his newfound powers as a masked wrestler and then as a television star. Coming from a television appearance, Spider-Man saw a burglar [7] being chased by a security guard. The guard called for Spider-Man to stop the thief, but the nascent Spidey refused on the grounds that catching criminals was not his job. The robber got away. Outraged, he donned his Spider-Man costume and captured the man only to realize to his horror that it was the same burglar whom he could have effortlessly captured earlier at the studio. This quote however originated from Albert Einstein. The burglar died from a heart attack upon beholding his old nemesis Spider-Man once again and learning that Spider-Man and Peter Parker were one and the same person. Ben briefly appeared in *Amazing Spider-Man* ; after Spider-Man played a vital role in preventing the resurrection of Dormammu , an unidentified higher power provided Doctor Strange with a small box that he felt he had to give to Spider-Man as a reward for his role in events. When Peter opened the box on the roof of his apartment building, it contained a note saying "You have five minutes. Spend them as you will", followed by Ben appearing on the roof. It was revealed that this Ben - whether a ghost or Ben having been temporally relocated from the moment before his death - remembered being out for the walk that resulted in him getting shot but nothing afterwards, although he concluded that the events leading to him being on that roof were not important. In their talk Ben said that the only thing that would disappoint him about Peter is if Peter ever settled for less because he was afraid of reaching for more. This helps Peter to see that he had a good life for all its hardships, recognizing that he has always used what he has, and Ben assures Peter that he is proud of him before he vanishes. However, one enemy notices him and attacked only to disappear. This left Spider-Man puzzled if he was imagining Ben or he was really talking to his ghost. The story did not become canon because of its negative reception. He is assigned to security for Doctor Erskine, a scientist for the Captain America program. An assassination attempt on Erskine succeeds, killing Ben in the process. Later on, May still attempts to raise Peter on her own, but without the influence of Ben, Peter grows up to be angry,

cynical and mean-spirited, going on to become the Hulk of this reality when he sneaks onto the test site that Rick Jones sneaked onto in the original version of events. He later helps Peter fake his death, photographing Spider-Man apparently hanging himself. He had previously been a decorated pilot and veteran of World War I, but he did not take pride in his service, believing that no just cause was fought for. His nephew Peter dons his old aviator uniform and wields his service revolver during his activities as Spider-Man. After the bite of an irradiated spider mutates him into an arachnid monstrosity, Ben infects his Uncle Ted with his offspring while declaring he taught him that "With great power comes a great appetite". On Earth, they are portrayed as scientists. Ben convinces her to go as duty calls. However, Ben retired out of grief after his foe the Emerald Elf discovered his identity and killed his May and Peter. Although he initially declines to join the other Spiders in their final attack on the Inheritors, Spider-Man and Superior Spider-Man convince him to do so by arguing that he has only failed if he gives up, Peter in particular affirming that the advice of his own Uncle Ben has saved his world and made a difference every day. When he is shot by a mugger, Uncle Ben gains spider powers following a blood transfusion from his nephew. Younger than his original counterpart, he is also a former hippie who wears his hair in a ponytail and teaches Peter Parker to be nonviolent. Ben also reminisces about the period he lived on a commune. After Peter went out for a walk, Peter learned from a police officer that Ben was murdered. In one reality where May was killed by the burglar instead of Ben, Peter immediately went after the burglar, but accidentally pushed him out of the window of a warehouse during the fight, resulting in Ben taking the blame for the crime to save his nephew. Lacking the moral influence of Ben or the need to stay secret for his aunt, Peter broke out of the orphanage he was sent to and began to defeat criminals for the reward money, matters coming to a head when he nearly killed the Green Goblin in a fight. Attempting to break Ben out of prison, Ben nevertheless convinced him that he had to accept responsibility for his actions, prompting Peter to return to school and form a relationship with Mary Jane after Anna Watson took him in, culminating in Ben helping Peter in his crime-fighting activities after he was released from prison. The same storyline plays out, with the burglar shooting May and Spider-Man apprehending him in the warehouse. Peter explains to him when he donned the costume and why, even telling him about letting the would-be murderer go that very same night he robbed the wrestling register. Peter breaks down, saying how everything was his fault. Ben responds with anger at himself, being weak in not being able to protect "his May". After Peter tells him he did not know and could not have possibly done anything, Ben instantly calms down and tells Peter to follow his own advice. He further inspires Peter to keep being Spider-Man, not because of regret or penance, but to protect and help all those who are weak and in need of help. He cannot expose Spider-Man without endangering Ben Parker, yet he also does not wish to support vigilantism. Eventually, he finds a middle road and unofficially employs Spider-Man so he can gain inside scoops on crimes being solved in the city. At the end of it all, Peter and Ben shake hands with Ben saying they will face all dangers and the future together. Confronting her, he ended up in a fight with Jarvis, with whom she at the time has a relationship with, but wandered away in confusion. Lacking direction, Ben wandered into an alleyway where he encountered a shadowy figure who offered him a gun, telling Ben that any action he takes would simply create another universe where he took the opposite action, so he might as well do what felt good. After this Hobgoblin was erased from history by a Retcon Bomb of her own invention, the Spider-Man of met with what he presumed to be the same Ben Parker to take him back to his own timeline. In a surprise twist, deciding he rather wanted to "stick around for a while", this Ben Parker shoots this future Spider-Man. At the same time, another Ben Parker was shown dead in the alley, meaning one Ben Parker had killed the other and taken his place. However, in *Amazing Fantasy 15*, where it first appears, it is not spoken by any character. In fact, Ben has only two lines in the entire comic. Latter-day reinterpretations of Spider-Man, such as the Spider-Man film and the *Ultimate Spider-Man* comic, depict Ben as saying this phrase to Peter while he is still alive, in their last conversation. Both the aforementioned adaptations also had Peter lash out at Ben just after he says it, and both also mention his father. The origins of the phrase pre-date its use in Spider-Man. Most famously quoted by Albert Einstein in the early 20th century, this phrase has questionable origins. In , member of British parliament William Lamb is recorded saying, "the possession of great power necessarily implies great responsibility. In other media[ edit ] Television[ edit ] Uncle Ben appeared in the s Spider-Man

television series. He appeared in the episode "The Origin of Spider-Man". Uncle Ben was mentioned in the s Spider-Man television series. He appeared in the episode "Along Came Spidey". Uncle Ben appeared in Spider-Man: This version was seen in flashbacks or as a spirit talking to Peter Parker whenever his nephew gets frustrated the tough choices as Spider-Man. After Spider-Carnage instead used the reality bomb to create a portal and subsequently committed suicide by entering the portal to end the threat once and for all, Spider-Man and Ben hugged; they lived in different realities, however, Ben was proud of his nephew while Spider-Man assured Ben that he will always have him in his own heart. He is also seen in the theme song which Uncle Ben was killed. His character remains faithful to the comics. A picture of Ben is also seen having fun with May Parker and their young nephew. Ben is personally featured in the episode "Strange Days". The character is occasionally referenced in Ultimate Spider-Man vs. The episode "Return to the Spider-Verse" Pt. As Ben and Webslinger are reunited, Spider-Man gets a final look at Ben before departing to the next reality, quietly hopeful that one reality has Ben still alive. Losing his temper during this speech, Peter tells him to stop acting like his father, hurting his feelings badly. Later that night, Ben is apparently shot dead by a thief , Dennis Carradine, whom Peter refused to stop when he was cheated out of his money. Peter and his aunt greatly mourn his death, particularly Peter, who is haunted by the fact that he could have stopped Carradine and saved his uncle. By the end of the film, Peter has accepted Ben as the father figure of his childhood. The second film features a sequence where Peter contemplates giving up his Spider-Man identity to Ben who, in the flashback, is a physical representation of the entity and ideology of Spider-Man, encouraging Peter to continue on as a superhero. She is shocked and upset at first, but later commends Peter for telling her the truth. Robertson reprised his role in a flashback scene as well as a dream sequence in the third film his final acting role. However, Carradine startled Marko and caused him to accidentally fire his gun when Ben was trying to reason with him. This somewhat shocked Marko, as he feels extremely remorseful for killing Ben. Realizing how desperate Marko is to help his own daughter and understanding the importance of forgiveness over revenge, Spider-Man forgives Marko and allows him to go free. Though his character still remains faithful to the comics, the manner of his murder is drastically different. Following an argument with Peter which results in Peter storming out, Ben leaves to find his nephew and encounters a thief who has just raided a grocery store where Peter was shopping but who Peter refused to stop when he did not provide enough money to pay for a drink. The thief trips over and drops his gun.