

## The Why and the What

### Forever Family Part VI: The Blended Family Genesis 29:30-35

FBC Canton, Sunday AM, June 6, 2021 – Bro. Mike Roberson

**Introduction: Today in America, approximately 33 percent of all weddings involve blended families.**

A blended family is simply a man and a woman who marry after being married before.

Blended families often have children, but not always.

Blended families can occur for many different reasons:

Death; 2 families, one husband became a widower with 4 kids, one wife became a widow with 7 kids...together they have 11...and more on the way.

Divorce

Or when a man or woman has children out of wedlock.

**God does not hate blended families. He loves all families.**

Because of Family

We believe that Christ-Centered lives make unignorable impact first in their families:

Therefore, we love all families no matter the age or the stage. If they are grandparents who are parenting their grandkids, single-parent families, or families who are made up of his kids, our kids, and their kids (adopted or foster kids), or no kids at all. We love all families; widows and widowers, young and old, rich and poor. We love when families are reconciled to the Father and to each other. But most of all, we long for all families to be a part of the forever family of born-again blood-bought believers! WE ARE FOREVER FAMILY!

Family

- You long for all families to join Christ's forever family.
- You take part in church fellowships to help establish lasting church family connections.
- You support ministry opportunities that draw new families to FBC.
- You help create a family environment where people feel safe and welcomed.
- You invite neighborhood families to church and special events.
- You are excited to include families of all types into the ministries of FBC.

Well, some might say, what if blended families are the result of divorce?

When the Bible says God hates divorce (Malachi 2:16) it means that God hates the effect of divorce, not divorced people.

Just like we hate head-on car collisions because they hurt people, but we don't hate the people who are crushed by those collisions!

God knows the hurt caused by divorce can even be greater than the hurt caused by death. Therefore, God hates divorce.

In today's verses, we see a blended family. This one is created by multiple wives. Jacob will have 4 wives...at the same time.

It is a wonder that he survived it.

What is the success rate of blended families?

Statistics on Stepfamily Success

Every family is unique and so is its success rate. However, stepfamily studies suggest about 60 to 70 percent of marriages involving children from a previous marriage fail.

He will have 12 boys and a girl from these ladies.

6 boys and a girl with one wife; Leah

2 boys with Bilhah.

2 boys with Zilpah.

2 boys with Rachel.

This blended family is not endorsed nor encouraged in scripture.

**Just because God allows something to exist, does not mean he encourages it.**

**Genesis 2:18-24**

What God does encourage is:

Heterosexual, one man, one woman married for life.

He knows this is the best for us, for our children, for society, government and the church!

Not many people think when they get married the 1<sup>st</sup> time, that they will one day be a part of a blended family.

So, some think they are carrying around some kind of scarlet letter on them for the divorce, or death, or kids out of wedlock.

What you are going to find today is that God does not abandon blended families.

**Because you cannot complicate your life enough that God's grace cannot redeem.**

Let's stand and read and pray for blended families today.

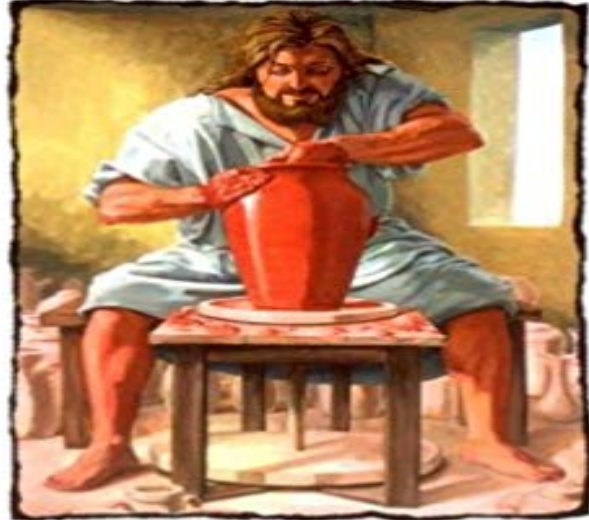
**I. Principles for Blended Families. v. 31-35**

**a. Break the cycle of generational sin. Favoritism. II  
Corinthians 10**

1. Abraham, Isaac and Jacob.

# Be Ye *Transformed*

UNDERSTANDING GOD'S TRUTH

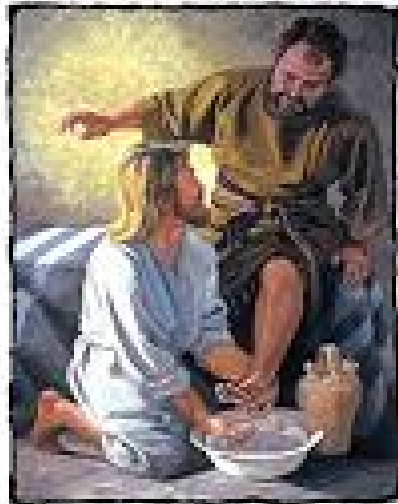


CHUCK & NANCY  
MISSLER

2.

# The WAY *of Agape*

UNDERSTANDING GOD'S LOVE



CHUCK & NANCY  
MISSLER

3.

b. Love unconditionally, not biologically: Agape. I Corinthians  
13

- Leah progresses in her understanding of the Lord's love.
- She begins thinking that she can earn love, but she ends understanding that God's love is enough and greater than human love.

Love cannot be earned, only given.

She goes from humiliated by her husband...to heard by God...to a husband who is attached to her but does not love her...to praising the Lord!



**c. God does not have any black sheep. Jeremiah 29:11-13**

1. Rueben...see a son. God has seen my humiliation.  
Commits adultery with one of his dad's wives.  
Yet convinces his brothers not to kill Joseph.
2. Simeon...God has heard that I am unloved.  
He and Levi avenged the rape of their sister by ambushing a whole city.  
Yet he was kind to Joseph.
3. Levi...my husband will be attached, or joined to me.  
Had serious anger issues; Moses.  
Simeon and Levi were very active in selling Joseph.  
Yet the Priesthood comes from them.
4. Judah...I will praise the Lord, not look to man to satisfy me.  
Intercedes for Joseph when his brothers tried to kill him...just sell him.  
Incest with his daughter in law  
Achan brought trouble in Ai.  
Yet the Messiah comes from this tribe.

**Conclusion: Blend your family with the Lord. No family is beyond the reach of God's grace.**

# THE SMART BLENDED MARRIAGE

- BY RON DEAL
- NOVEMBER 29, 2016

SHARE:



*Most remarried couples can beat the odds of divorce and build a successful blended family if they know how to overcome the unique barriers to marital intimacy in a blended family.*

*“So many couples in blended families divorce. How can I make sure this marriage is my last?” –  
Stepfamily seminar participant, Nebraska*

Everyone wants “this marriage” to be their last. They want it to last and to be healthy and strong. But many couples in blended families (also called stepfamilies) know that the odds are against them – very much against them. While the U.S. divorce rate sits around 45 percent, the blended marriage divorce rate is approximately 67 percent (73 percent for third marriages. See <http://www.smartstepfamilies.com/view/statistics>.)

Apparently, “happily ever after” is a little more difficult to achieve in a blended family.

But the good news is that most remarried couples can beat the odds of divorce and build a successful blended family if they know how to overcome the unique barriers to marital intimacy in a blended family and if they understand stepfamily dynamics. In other words, they can beat the odds of divorce if they “*get smart*.”

I’m convinced many blended marriages fall prey to divorce because they get blindsided by the pressures and unforeseen dynamics of stepfamily living. Dating couples, for example, naively assume that their first-marriage taught them everything they need to know to have a happy remarriage, and parents who raised their own children assume they know how to be a stepparent. Generally speaking, neither is the case.

Another common “blindsided” occurs when blended marriage couples, who believe that stepfamilies are just like first-families, discover their stepfamily is very different from anything they’ve ever experienced and realize they don’t have the tools to successfully manage their home. Smart blended family couples, however, don’t get blindsided. They see it coming. They study the qualities of successful blended families, and they work at their marriage. They overcome well-intended but misguided assumptions with “street smarts,” and they – and their children – do just fine.

Did you ever stop to realize that most of the families of the Old Testament were blended families – albeit blended families of a different color (i.e., they resulted from multiple marriages instead of death or divorce)? Blended families were very common in biblical times and are even more so now. Today in America, approximately 33 percent of all weddings form blended families. Blended families are very common, but being a smart blended family is not.

Take the time to invest in your marriage and family. It's our prayer that this series of articles will help you become a smart blended family so you, too, can beat the odds of divorce for His glory.

*Copyright © 2008, Ron L. Deal. All rights reserved. International copyright secured. Used by permission.*

## Marriage can be Tough. Remarriage can be Even Tougher.

Spouses may come to a new marriage with emotional baggage. Relationships with children change, and the stepparent-stepchild relationship adds another dynamic. Both families may have different traditions and ways of doing life. And there are new in-laws added to the mix.

Join author and family therapist Ron Deal as he shares practical guidance for families coming together and thriving under one roof. Sign up for a FREE 7-part video series called "Thriving Stepfamilies: Overcoming Common Challenges in Blended Families" and help your blended family thrive.

Sign up today

- TOPICS: [REMARRIAGE](#), [UNREALISTIC EXPECTATIONS](#)

What are the disadvantages of blended family?

List of the Disadvantages of a Blended Family

- It can lead to bitter sibling rivalries. ...
- Most kids will struggle to share parents. ...
- It can create moments of identity confusion. ...
- Kids can have mixed feelings about their stepparent. ...
- Blended families typically experience more legal disputes.

*Today in America, approximately 33 percent of all weddings form blended families.*

*Blended families are very common, but being a smart blended family is not.* Copyright

© 2008, Ron L. Deal. All rights reserved. International copyright secured. Used by permission.

Episode #1: “Making a Good Blend: Challenges and Opportunities”

Episode #2: “Triangled: Your Marriage, the Kids, and Your Blended Family”

Episode #3: “Former Spouses, Co-Parenting, and Between-Home Challenges”

Episode #4: “The 6 Ps of Step parenting”

*Pursue the relationships.*

*Partner with biological kids Bless authority of the stepparent*

*Watch the pace car*

*Be persistent*

*Be prayerful*

*Be patient*

Episode #5: “Freedom for Those Between Homes”

Episode #6: “Financing Family Togetherness”

Episode #7: “Turning Points: Research Insights for a Good Blend”

RESEARCH TOPICS

ALL PUBLICATIONS METHODSSHORT READSTOOLS & RESOURCESEXPERTSABOUT

[Home](#) [Research Topics](#) [Family & Relationships](#) [Parenthood](#) [Parenting in America](#)

REPORTDECEMBER 17, 2015

[PARENTING IN AMERICA](#)

## **1. The American family today**

## For children, growing diversity in family living arrangements

% of children living with ...



Note: Based on children under 18. Data regarding cohabitation are not available for 1960 and 1980; in those years, children with cohabiting parents are included in "one parent." For 2014, the total share of children living with two married parents is 62% after rounding. Figures do not add up to 100% due to rounding.

Source: Pew Research Center analysis of 1960 and 1980 decennial census and 2014 American Community Survey (IPUMS)

PEW RESEARCH CENTER

Family life is changing. Two-parent households are on the decline in the United States as divorce, remarriage and cohabitation are on the rise. And families are smaller now, both due to the growth of single-parent households and the drop in fertility. Not only are Americans having fewer children, but the circumstances surrounding parenthood have changed. While in the early 1960s babies typically arrived [within a marriage](#), today fully four-in-ten births occur to women who are single or living with a non-marital partner. At the same time that family structures have transformed, so has the role of mothers in the workplace – and in the home. As more moms have entered the labor force, more have become breadwinners – in many cases, *primary* breadwinners – in their families.

As a result of these changes, there is no longer one [dominant family form](#) in the U.S. Parents today are raising their children against a backdrop of increasingly diverse and, for many, constantly evolving family forms. By contrast, in 1960, the height of the post-World War II baby boom, there was one dominant family form. At that time 73% of all children were living in a family with two married parents in their first marriage. By 1980, 61% of children were living in this type of family, and today less than half (46%) are. The declining share of children living in what is often deemed a “traditional” family has been largely supplanted by the rising shares of children living with single or cohabiting parents.

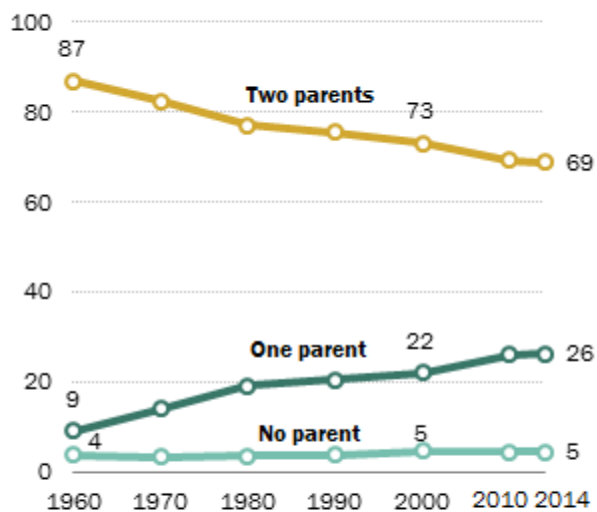


Not only has the diversity in family living arrangements increased since the early 1960s, but so has the fluidity of the family. Non-marital cohabitation and divorce, along with the prevalence of [remarriage and \(non-marital\) recoupling](#) in the U.S., make for family structures that in many cases continue to evolve throughout a child's life. While in the past a child born to a married couple – as most children were – was very likely to grow up in a home with those two parents, this is much less common today, as a child's living arrangement changes with each adjustment in the relationship status of their parents. For example, one [study](#) found that over a three-year period, about three-in-ten (31%) children younger than 6 had experienced a major change in their family or household structure, in the form of parental divorce, separation, marriage, cohabitation or death.

## The growing complexity and diversity of families

### The two-parent household in decline

% of children living with ...



Note: Based on children under 18. From 1990-2014, a child living with cohabiting parents is counted as living with two parents. Prior to 1990 cohabiting parents are included in "one parent."

Source: Pew Research Center analysis of 1960-2000 Decennial Census and 2010 and 2014 American Community Survey (IPUMS)

PEW RESEARCH CENTER

—The share of children living in a two-parent household is at the lowest point in more than half a century: 69% are in this type of family arrangement today, compared with 73% in 2000 and 87% in 1960. And even children living with two parents are more likely to be experiencing a variety of family arrangements due to increases in divorce, [remarriage](#) and cohabitation.<sup>3</sup> Today, fully 62% of children live with two married parents – an all-time low. Some 15% are living with parents in a remarriage and 7% are living with parents who are cohabiting.<sup>4</sup> Conversely, the share of children living with one parent stands at 26%, up from 22% in 2000 and just 9% in 1960.

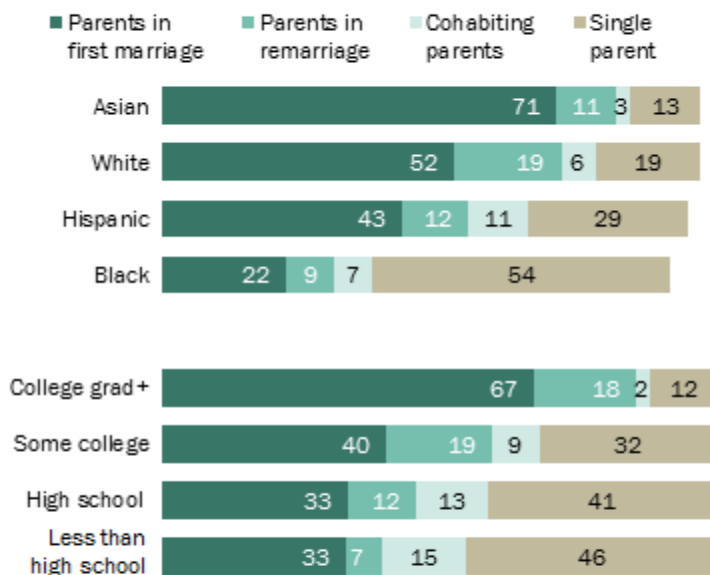
These changes have been driven in part by the fact that Americans today are exiting marriage at higher rates than in the past. Now, about two-thirds (67%) of people younger than 50 who had ever married are still in their first

marriage. In comparison, that share was 83% in 1960.<sup>5</sup> And while among men about 76% of first marriages that began in the late 1980s were still intact 10 years later, fully 88% of marriages that began in the late 1950s lasted as long, according to analyses of Census Bureau data.<sup>6</sup>

## The rise of single-parent families, and changes in two-parent families

### Black children and those with less educated parents less likely to be living in two-parent households

% of children living with ...



Note: Based on children under 18. Race and ethnicity are based upon the child's characteristics. Whites, blacks and Asians include only single-race non-Hispanics. Hispanics are of any race. Educational attainment is based upon the characteristics of coresident parents. For analysis by race and ethnicity, children living apart from both parents are not shown. For educational analysis, children living apart from both parents are excluded from analysis. Figures may not add to 100% due to rounding.

Source: Pew Research Center analysis of 2014 American Community Survey (IPUMS)

PEW RESEARCH CENTER

—Despite the decline over the past half century in children residing with two parents, a majority of kids are still growing up in this type of living arrangement.<sup>7</sup> However, less than half—46%—are living with two parents who are both in their first marriage. This share is down from 61% in 1980<sup>8</sup> and 73% in 1960.

An additional 15% of children are living with two parents, at least one of whom has been married before. This share has remained relatively stable for decades.

In the remainder of two-parent families, the parents are cohabiting but are not married. Today 7% of children are living with cohabiting parents; however a far larger share will experience this kind of living arrangement at some point during their childhood. For instance, estimates suggest that about 39% of children will have had a mother in a cohabiting relationship by the time they turn 12; and by the time they turn 16, almost half (46%) will have

experience with their mother cohabiting. In some cases, this will happen because a never-married mother enters into a cohabiting relationship; in other cases, a mother may enter into a cohabiting relationship after a marital breakup.

The decline in children living in two-parent families has been offset by an almost threefold increase in those living with just one parent—typically the mother.<sup>9</sup> Fully one-fourth (26%) of children younger than age 18 are now living with a single parent, up from just 9% in 1960 and 22% in 2000. The share of children living without either parent stands at 5%; most of these children are being raised by [grandparents](#).<sup>10</sup>

The majority of white, Hispanic and Asian children are living in two-parent households, while less than half of black children are living in this type of arrangement. Furthermore, at least half of Asian and white children are living with two parents both in their first marriage. The shares of Hispanic and black children living with two parents in their first marriage are much lower.

Asian children are the most likely to be living with both parents—fully 84% are, including 71% who are living with parents who are both in their first marriage. Some 13% of Asian kids are living in a single-parent household, while 11% are living with remarried parents, and just 3% are living with parents who are cohabiting.

Roughly eight-in-ten (78%) white children are living with two parents, including about half (52%) with parents who are both in their first marriage and 19% with two parents in a remarriage; 6% have parents who are cohabiting. About one-in-five (19%) white children are living with a single parent.

Among Hispanic children, two-thirds live with two parents. All told, 43% live with two parents in their first marriage, while 12% are living with parents in a remarriage, and 11% are living with parents who are cohabiting. Some 29% of Hispanic children live with a single parent.

The living arrangements of black children stand in stark contrast to the other major racial and ethnic groups. The majority – 54% – are living with a single parent. Just 38% are living with two parents, including 22% who are living with two parents who are both in their first marriage. Some 9% are living with remarried parents, and 7% are residing with parents who are cohabiting.

Children with at least one college-educated parent are far more likely to be living in a two-parent household, and to be living with two parents in a first marriage, than are kids whose parents are less educated.<sup>11</sup> Fully 88% of children who have at least one parent with a bachelor's degree or more are living in a two-parent household, including 67% who are living with two parents in their first marriage.

In comparison, some 68% of children who have a parent with some college experience are living in a two-parent household, and just 40% are living with parents who are both in a first marriage. About six-in-ten (59%) children who have a parent with a high school diploma are in a two-parent household, including 33% who are living with

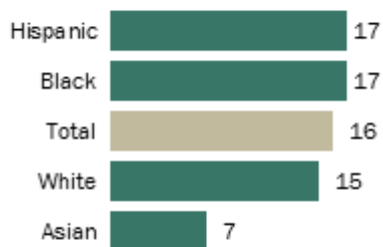
parents in their first marriage. Meanwhile, just over half (54%) of children whose parents lack a high school diploma are living in a two-parent household, including 33% whose parents are in their first marriage.

## *Blended families*

---

### **One-in-six kids is living in a blended family**

*% of children living with a stepparent, stepsibling or half-sibling*



Note: Whites, blacks and Asians include only single-race non-Hispanics. Hispanics are of any race.

Source: U.S. Census Bureau, Survey of Income and Program Participation (SIPP) 2009 estimates

**PEW RESEARCH CENTER**

---

According to the most recent data, 16% of [children](#) are living in what the Census Bureau terms “blended families” – a household with a stepparent, stepsibling or half-sibling. This share has remained stable since the early 1990s, when reliable data first became available. At that time 15% of kids lived in blended family households. All told, about 8% are living with a stepparent, and 12% are living with stepsiblings or half-siblings.<sup>12</sup>

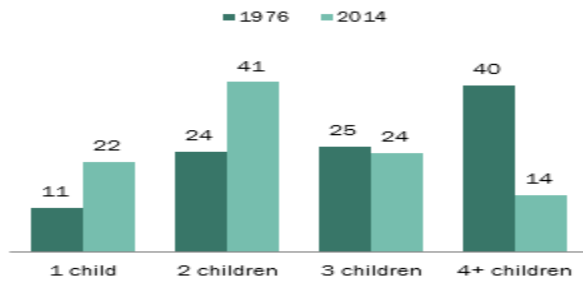
Many, but not all, remarriages involve blended families.<sup>13</sup> According to data from the National Center for Health Statistics, six-in-ten (63%) women in [remarriages](#) are in blended families, and about half of these remarriages involve stepchildren who live with the remarried couple.

Hispanic, black and white children are equally likely to live in a blended family. About 17% of Hispanic and black kids are living with a stepparent, stepsibling or a half-sibling, as are 15% of white kids. Among Asian children, however, 7% – a far smaller share – are living in blended families. This low share is consistent with the finding that Asian children are more likely than others to be living with two married parents, both of whom are in their first marriage.

## **The shrinking American family**

## Among women, fertility is declining

% of women ages 40-44 who have given birth to ...



Note: Figures may not add to 100% due to rounding.

Source: Pew Research Center analysis of 1976 and 2014 Current Population Survey June supplements.

PEW RESEARCH CENTER

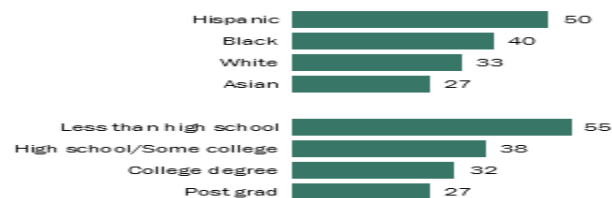
Fertility in the U.S. has been [on the decline](#) since the end of the post-World War II baby boom, resulting in smaller families. In the mid-1970s, a 40% plurality of mothers who had reached the end of their childbearing years had given birth to four or more children.<sup>14</sup> Now, a similar share (41%) of mothers at the end of their childbearing years has had two children, and just 14% have had four or more children.<sup>15</sup>

At the same time, the share of mothers ages 40 to 44 who have had only one child has doubled, from 11% in 1976 to 22% today. The share of mothers with three children has remained virtually unchanged at about a quarter.

Women's increasing educational attainment and labor force participation, and improvements in contraception, not to mention the retreat from marriage, have all likely played a role in [shrinking family size](#).

## Among Hispanics and the less educated, bigger families

% of mothers ages 40-44 who have given birth to 3 or more children



Note: Whites, blacks and Asians include only single-race non-Hispanics. Hispanics are of any race. "High school graduate/Some college" includes those with a two-year degree.

Source: Pew Research Center analysis of 2012 and 2014 Current Population Survey June supplements

PEW RESEARCH CENTER

Family size varies markedly across races and ethnicities. Asian moms have the lowest fertility, and Hispanic mothers have the highest. About 27% of Asian mothers and one-third of white mothers near the end of their childbearing years have had three or more children. Among black mothers at the end of their childbearing years, four-in-ten have had three or more children, as have fully half (50%) of Hispanic mothers.

Similarly, a gap in fertility exists among women with different levels of educational attainment, despite [recent increases](#) in the fertility of highly educated women. For example, just 27% of mothers ages 40 to 44 with a post-graduate degree such as a master's, professional or doctorate degree have borne three or more children, as have 32% of those with a bachelor's degree. Among mothers in the same age group with a high school diploma or some college,

38% have had three or more kids, while among moms who lack a high school diploma, the majority – 55% – have had three or more children.

## The rise of births to unmarried women and multi-partner fertility

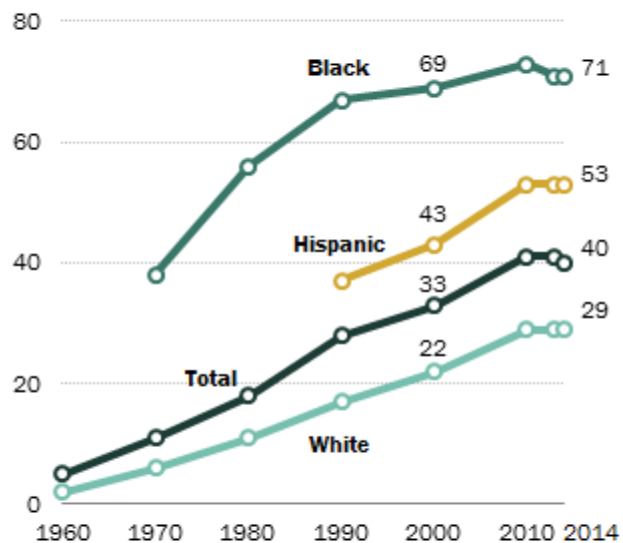
Not only are women having fewer children today, but they are having them under different circumstances than in the past. While at one time virtually all births occurred within marriage, these two life events are now far less intertwined. And while people were much more likely to “mate for life” in the past, today a sizable share have children with more than one partner – sometimes within marriage, and sometimes outside of it.

### *Births to unmarried women*

---

## The decoupling of marriage and childbearing

*% of births to unmarried women*



Note: Whites and blacks include only single-race non-Hispanics. Hispanics are of any race. 2014 data are preliminary. Data for Asians only not available.

Source: National Center for Health Statistics natality data

PEW RESEARCH CENTER

---

In 1960, just 5% of all births occurred outside of marriage. By 1970, this share had doubled to 11%, and by 2000 fully one-third of births occurred to unmarried women. Non-marital births continued to rise until the mid-2000s, when the share of births to unmarried women stabilized at around 40%.<sup>16</sup>

Not all babies born outside of a marriage are necessarily living with just one parent, however. The majority of these births now occur to women who are living with a romantic partner, according to analyses of the National Survey of

Family Growth. In fact, over the past 20 years, virtually all of the growth in [births outside of marriage](#) has been driven by increases in births to cohabiting women.<sup>17</sup>

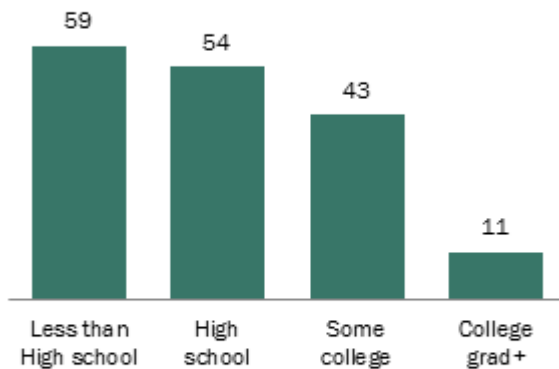
[Researchers](#) have found that, while marriages are less stable than they once were, they remain more stable than cohabiting unions. [Past analysis indicates that](#) about one-in-five children born within a marriage will experience the breakup of that marriage by age 9. In comparison, fully half of children born within a cohabiting union will experience the breakup of their parents by the same age. At the same time, children born into cohabiting unions are more likely than those born to single moms to someday live with two married parents. Estimates suggest that 66% will have done so by the time they are 12, compared with 45% of those who were born to unmarried non-cohabiting moms.

The share of births occurring outside of marriage varies markedly across racial and ethnic groups. Among black women, 71% of births are now non-marital, as are about half (53%) of births to Hispanic women. In contrast, 29% of births to white women occur outside of a marriage.

---

### **For the less educated, more births outside of marriage**

*% of new mothers who are unmarried*



Note: Based on women ages 15-44 who have given birth in the past year. Marital status is based on time of survey.

Source: Pew Research Center analysis of 2014 American Community Survey (IPUMS)

**PEW RESEARCH CENTER**

---

Racial differences in educational attainment explain some, but not all, of the differences in non-marital birth rates.

New mothers who are college-educated are far more likely than less educated moms to be married. In 2014 just 11% of women with a college degree or more who had a baby in the prior year were unmarried. In comparison, this share was about four times as high (43%) for new mothers with some college but no college degree. About half (54%) of those with only a high school diploma were unmarried when they gave birth, as were about six-in-ten (59%) new mothers who lacked a high school diploma.

## *Multi-partner fertility*

Related to non-marital births is what researchers call “[multi-partner fertility](#).” This measure reflects the share of people who have had biological children with more than one partner, either within or outside of marriage. The increase in divorces, separations, remarriages and serial cohabitations has likely contributed to an increase in multi-partner fertility. Estimates vary, given data limitations, but [analysis of longitudinal data](#) indicates that almost 20% of women near the end of their childbearing years have had children by more than one partner, as have about three-in-ten (28%) of those with two or more children. Research indicates that [multi-partner fertility](#) is particularly common among blacks, Hispanics, and the less educated.

## **Parents today: older and better educated**

While parents today are far less likely to be married than they were in the past, they are more likely to be older and to have more education.

In 1970, the [average new mother](#) was 21 years old. Since that time, that age has risen to [26 years](#). The rise in maternal age has been driven largely by declines in teen births. Today, 7% of all births occur to women under the age of 20; [as recently as 1990](#), the share was almost twice as high (13%).

While age at first birth has increased across all major race and ethnic groups, [substantial variation](#) persists across these groups. The average first-time mom among whites is now 27 years old. The average age at first birth among blacks and Hispanics is quite a bit younger – 24 years – driven in part by the [prevalence of teen pregnancy](#) in these groups. Just 5% of births to whites take place prior to age 20, while this share reaches 11% for non-Hispanic blacks and 10% for Hispanics. On the other end of the spectrum, fully 45% of births to whites are to women ages 30 or older, versus just 31% among blacks and 36% among Hispanics.

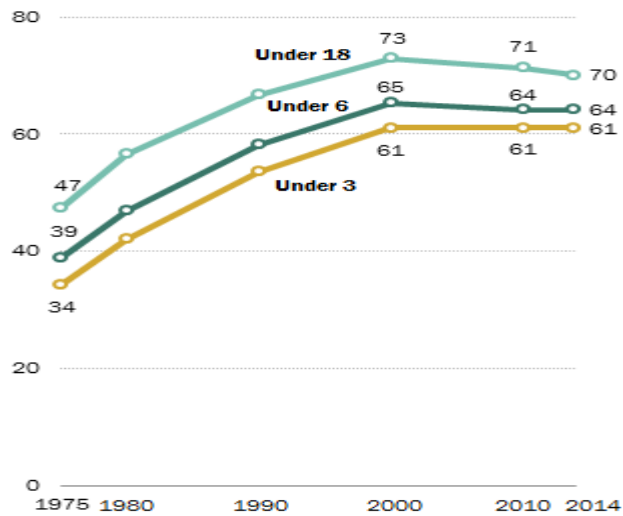
Mothers today are also far [better educated](#) than they were in the past. While in 1960 just 18% of mothers with infants at home had any college experience, today that share stands at 67%. This trend is driven in large part by dramatic increases in educational attainment for all women. While about half (49%) of women ages 15 to 44 in 1960 lacked a high school diploma, today the largest share of women (61%) has at least some college experience, and just 19% lack a high school diploma.

## **Mothers moving into the workforce**



## Among mothers, rising labor force participation

% of mothers who are in the labor force with children ...



Note: Mothers working full time or part time are included as being in the labor force.

Source: Bureau of Labor Statistics, Current Population Survey data

PEW RESEARCH CENTER

In addition to the changes in family structure that have occurred over the past several decades, family life has been greatly affected by the movement of more and more mothers into the workforce. This increase in labor force participation is a continuation of a [century-long trend](#); rates of labor force participation among married women, particularly married white women, have been on the rise since at least the turn of the 20th century. While the labor force participation rates of mothers have more or less leveled off since about 2000, they remain far higher than they were four decades ago.

In 1975, the first year for which data on the labor force participation of mothers are available, less than half of mothers (47%) with children younger than 18 were in the labor force, and about a third of those with children younger than 3 years old were working outside of the home. Those numbers changed rapidly, and, by 2000, 73% of moms were in the labor force. Labor force participation today stands at 70% among all mothers of children younger than 18, and 64% of moms with preschool-aged children. About three-fourths of all employed moms are working full time.

Among mothers with children younger than 18, blacks are the [most likely](#) to be in the labor force –about three-fourths are. In comparison, this share is 70% among white mothers. Some 64% of Asian mothers and 62% of Hispanic mother are in the workforce. The relatively high proportions of immigrants in these groups likely contribute to their lower labor force involvement – foreign-born moms are much [less likely to be working](#) than their U.S.-born counterparts.

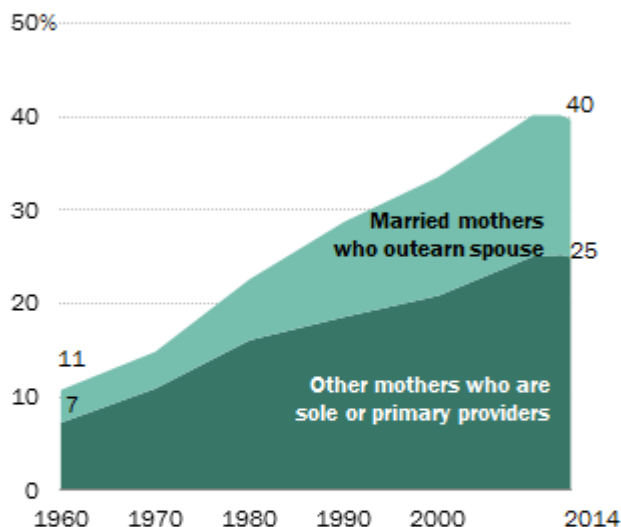
The more education a mother has, the more likely she is to be in the labor force. While about half (49%) of moms who lack a high school diploma are working, this share jumps to 65% for those with a high school diploma. Fully 75% of mothers with some college are working, as are 79% of those with a college degree or more.

Along with their movement into the labor force, women, even more than men, have been attaining higher and higher levels of education. In fact, among married couples today, it is more common for the wife to [have more education](#) than the husband, a reversal of previous patterns. These changes, along with the increasing share of single-parent families, mean that more than ever, [mothers are playing the role of breadwinner](#)—often the primary breadwinner—within their families.

---

## In four-in-ten families, mom is the primary breadwinner

*% of families with children under 18 in the household*



Note: Based on families where the mother or father is the household head. "Married mothers" include only those whose spouse lives in the household. "Other mothers who are sole or primary providers" include unmarried mothers and married mothers who live apart from their spouse.

Source: Pew Research Center analysis of decennial census 1960-2000 and American Community Survey data 2010-2014 (IPUMS)

PEW RESEARCH CENTER

---

Today, 40% of families with children under 18 at home include mothers who earn the majority of the family income.<sup>18</sup> This share is up from 11% in 1960 and 34% in 2000. The bulk of these breadwinner moms—8.3 million—are either unmarried or are married and living apart from their spouse.<sup>19</sup> The remaining 4.9 million, who are married and living with their spouse, earn more than their husbands. While families with married breadwinner moms tend to have higher median incomes than married-parent families where the father earns more (\$88,000 vs. \$84,500), families headed by unmarried mothers have incomes far lower than unmarried father families. In 2014, the median annual income for unmarried mother families was just \$24,000.

Breadwinner moms are particularly common in black families, spurred by very high rates of single motherhood. About three-fourths (74%) of black moms are breadwinner moms. Most are unmarried or living apart from their spouse (61%), and the remainder (13%) earn more than their spouse. Among Hispanic moms, 44% are the primary

breadwinner; 31% are unmarried, while 12% are married and making more than their husbands. For white mothers, 38% are the primary breadwinners—20% are unmarried moms, and 18% are married and have income higher than that of their spouses. Asian families are less likely to have a woman as the main breadwinner in their families, presumably due to their extremely low rates of single motherhood. Just 11% of Asian moms are unmarried. The share who earn more than their husbands—20%— is somewhat higher than for the other racial and ethnic groups.

The flip side of the movement of mothers into the labor force has been a dramatic decline in the share of mothers who are now [stay-at-home moms](#). Some 29% of all mothers living with children younger than 18 are at home with their children. This marks a modest increase since 1999, when 23% of moms were home with their children, but a long-term decline of about 20 percentage points since the late 1960s when about half of moms were at home.

While the image of “stay-at-home mom” may conjure images of “Leave It to Beaver” or the highly affluent “[opt-out mom](#)”, the reality of stay-at-home motherhood today is quite different for a large share of families. In roughly three-in-ten of stay-at-home-mom families, either the father is not working or the mother is single or cohabiting. As such, stay-at-home mothers are generally less well off than working mothers in terms of education and income. Some 49% of stay-at-home mothers have at most a high-school diploma compared with 30% among working mothers. And the median household income for families with a stay-at-home mom and a full-time working dad was \$55,000 in 2014, roughly half the median income for families in which both parents work full-time (\$102,400).<sup>20</sup>

Next: [2. Satisfaction, time and support](#)

[← PREV PAGE](#)

[1](#)[2](#)[3](#)[4](#)[5](#)[6](#)[7](#)[8](#)

[NEXT PAGE →](#)

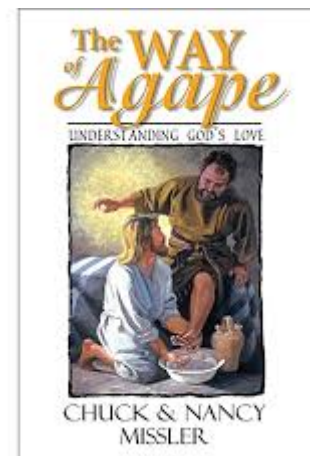
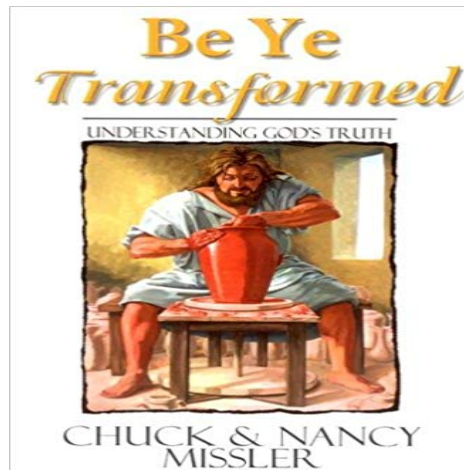
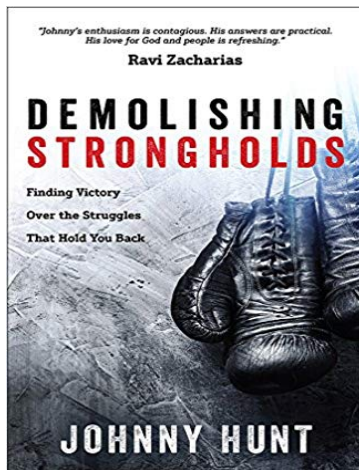
3. “Parent” here is used to mean an adult parental figure. Except as noted, throughout this chapter a parent may be the biological or adoptive parent, or the spouse or partner of a biological or adoptive parent (i.e., a stepparent). The marital status of the parents alone doesn’t reveal definitively what their relationship is to their children. For instance, if a child is living with two parents, both of whom are in their first marriage: it may be the case that both of those parents are the biological parents of that child; or it may be the case that the mother is the biological parent of that child and that she later entered into her first marriage to the child’s (now) stepfather; or it may be the case that the father is the biological parent of that child and that he entered into his first marriage to the child’s (now) stepmother. [↗](#)
4. Any marriage in which at least one of the partners has been married previously is defined as a remarriage. [↗](#)
5. While the divorce rate has risen since 1960, the trend in divorce since 1980 is less clear. [Stevenson and Wolfers](#) maintain that divorce rates have declined since that time, while [Kennedy and Ruggles](#) find that the divorce rate has continued its rise. [↗](#)
6. Among women, 73% of marriages that began in the late 1980s lasted for at least 10 years, compared with 87% of those that began in the late 1950s. [↗](#)

7. For the purposes of this report, same-sex couples are grouped with other-sex couples. While same-sex parenting and marriage has become more prevalent, [estimates](#) suggest that less than 1% of couple households with children are headed by same-sex couples; and that, in total, fewer than 130,000 same-sex couples are [currently raising children](#) younger than 18. [See here](#) for more on the challenges of counting same-sex couples in the U.S. [↗](#)
8. Data on the share of parents in their first marriage are not available for 1990 or 2000. [↗](#)
9. In 2014, 83% of children living with only one parent were living with their mother, according to the American Community Survey. [↗](#)
10. The dramatic changes in kids' living arrangements in the recent past are in sharp contrast to [historical trends](#), which reveal remarkable stability. From 1880 to around 1970, the share of children living with two parents consistently hovered around 85%, while the share living with a single mother remained in the single digits. Even smaller shares were living with no parent, or with a father only. [↗](#)
11. Parental education is based on the highest educational attainment of coresident parents. So if a child lives with both parents, and the father has a bachelor's degree, and the mother has a high school diploma, that child is classified as having a parent with a bachelor's degree. A child living with a single parent is classified based on that parent's education. The 5% of children who are not living with their parents are excluded from this analysis. [↗](#)
12. These data are based on self-reports. It may be the case that some families that began as stepfamilies may no longer identify as such, if the stepparent went on to adopt the children. And, of course, many families may be "blended" but may not include parents who are formally married; those families are likely not captured in this measure. [↗](#)
13. While blended families all involve remarriage, not all remarriages produce blended families. Remarriages involving spouses who have no children from prior relationships would not create blended families. [↗](#)
14. Women at the end of their childbearing years are often defined as those ages 40-44. While it is still possible to have children beyond this point, about [99.8% of babies](#) are born to women younger than 45, and 97% are born to women younger than 40. Women who reached the end of their childbearing years in the mid-1970s came of age during the height of the post-World War II baby boom, a period typified by unusually high fertility. [↗](#)
15. While they are not included in this analysis due to data limitations, many women who do not bear children are indeed mothers—either adoptive mothers or stepmothers. [↗](#)
16. Preliminary 2014 data indicate that the share of non-marital births [declined](#) slightly for the first time in almost 20 years, due largely to changes in age composition among childbearing-aged women. [↗](#)
17. Given the limitations of data regarding the [fertility of men](#), the focus here is on fertility of women. [↗](#)

18. Only families where the mother or father is the household head are included in the analysis of breadwinner moms. [a]
19. For the remainder of this chapter, "unmarried mothers" refers to those who are not married, or who are married but living apart from their spouse. [a]
20. The vast majority of stay-at-home parents are indeed mothers, but a [growing share](#) of fathers are joining the ranks, as well. In 2012, 16% of stay-at-home parents were dads, up from 10% in 1989. Like stay-at-home mothers, stay-at-home dads tend to be less well off than their working counterparts; they are far more likely to lack a high school diploma (22% vs. 10%), and far more likely to be living in poverty (47% vs. 8%). [a]

## Demolishing Strongholds

### 1. Recommended books:

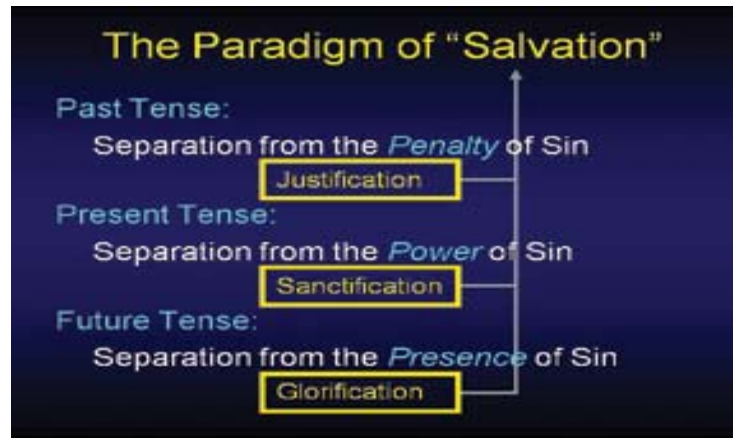


### 2. What are strongholds?

- II Corinthians 10:1-6. P. 309 Missler.
- A stronghold is an enemy fortress established in your home territory from which the enemy can launch attacks behind your defenses whenever he chooses. Johnny Hunt. P. 21
- Not all have the same strongholds, but all have strongholds.

### 3. Why do we have to struggle through these strongholds?

- Because it is a part of the sanctification process. Romans 8:29-30
  - Remember the 3 tenses of salvation:



1.

b. Because it is a part of Spiritual warfare. Ephesians 6:10-24

c. Because Jesus wants to set you free to live for Him!

4. What do strongholds feel like? Genesis 3

a. Shame.

b. Hiding from the Lord.

c. Fear.

d. Blame shifting.

e. Loss of blessing.

f. Rejection.

g. Spiritual weakness.

i. When strongholds have been built into your body, soul, and spirit. I

John 1:1-10

1. You will:

a. Not hear from the Lord clearly.

b. Not believe the Lord confidently.

c. Not desire what the Lord desires.

d. Not obey the Lord without delay.

e. Not relate to the Lord or others in purity.

5. How do we recognize them?

a. Session 2. P. 36-65. YOUR HOMEWORK BEFORE NEXT WEDNESDAY!

b. The increasing amount of influence they have in our lives, the more we have that particular stronghold.

c. We will be attracted to others with similar strongholds.

6. Where do they begin?

a. The stronghold battle is a battle *in the mind*. Romans 12:1-2, I John 4:4-6

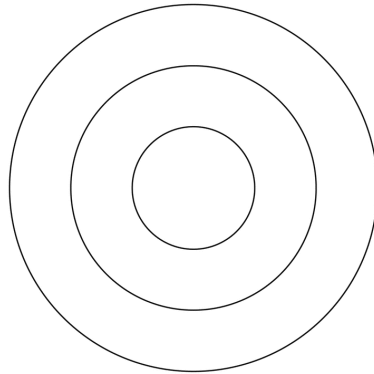
1. Sinful thoughts enter our thinking.

2. Entertaining those thoughts leads to actions, feelings, attitudes that are not of the Lord.

3. Continual actions lead to bad habits.

4. Bad habits build strongholds.

- b. 3 places where sin originates. Genesis 3
  - 1. The fallen enemy.
  - 2. The fallen world.
  - 3. The fallen nature. P. 30-35, Demolishing Strongholds.
- 7. Where do strongholds come from?
  - a. Passed from past generations. Exodus 20:5-6
  - b. Strengthened through continual *unrepentant* actions. Hebrews 12:13-15, Psalm 51.
- 8. How do strongholds get broken?
  - a. We are created as 3 part beings:
    - i. Body, soul and spirit. I Thessalonians 5:23, Genesis 1:26-27



- 1.
    - ii. Adam's sin killed the spirit and now because we are all from Adam, we are dead in our trespasses and sins. Ephesians 2:1-10
    - iii. When we are born again he makes us alive in Christ. John 3:16, I Corinthians 5:17
    - iv. When that happens Jesus begins the *process of RESTORING OUR SOUL*. Psalm 23.
      - 1. This is the process of God working transformation in our lives. Romans 12:1-2. *This is process includes removing strongholds.*
      - 2. He works from the inside out to make us new!
        - a. He works this work to make us lights in the world! Matthew 5:13-16
- b. We are the temple of the Holy Spirit. I Corinthians 3:16
  - i. The following pictures give a visual for us to achieve.
  - ii. There are hidden chambers to our lives that the Lord wants to remove from us!
  - iii. Jeremiah 17:9.
  - iv. Psalm 19:12-14,

- v. Psalm 51:6,
- vi. Psalm 139: 23-24,
- vii. Hebrews 12:15.

9. Remember: The battle is the Lords. Exodus 14:14

- a. All things are possible for those who believe. Matthew 19:26
  - i. Remember the battle is in the mind. Romans 12:1-2
  - ii. Give God your thinking and he will give you freedom in Christ. John 8:32-33.
    - 1. Freedom is a process...not an outcome, why? Because freedom from the power of sin's control in our lives is the process of sanctification! P. 232-233, Missler.
- b. That means bringing every thought captive to the obedience of Christ. P. 48 "Be Ye Transformed"
  - i. Grace wins every time. Romans 6
  - ii. God wants you to bear much fruit. John 15
- c. We will talk about the "Mind of Christ." Philippians 2. Single-mindedness is the key to the Christian life of joy!
  - i. "An easy way to remember the Mind of Christ is that is God's supernatural thoughts (or his Word) performed in our lives by his supernatural power (or his Holy Spirit). God's word and his Spirit work together to give us God's Mind." Nancy Missler's Be Ye Transformed. P. 100-101
  - ii. Isaiah 11:2: The 7 fold Holy Spirit.
    - 1. The Spirit of the Lord: is the supernatural power source that creates God's thoughts in our hearts.
    - 2. The Spirit of Wisdom: is all of God's supernatural thoughts themselves.
    - 3. The Spirit of Understanding: is God's personal illumination of those thoughts.
    - 4. The Spirit of Counsel: is God personal instructions for Godly choices.
    - 5. The Spirit of Strength: is God's supernatural ability to perform those thoughts in our lives.
    - 6. The Spirit of Knowledge: is experiencing God's life (his thoughts) in place of our own.
    - 7. The Fear of the Lord: is walking in God's love and truth, fleeing anything that would quench his Spirit.
- d. Johnny Hunt's Demolishing Strongholds 5 weapons. P. 143f
  - i. Confess and repent.



- ii. Learn to receive and give forgiveness.
  - iii. Don't let your sword get rusty.
  - iv. Practice walking in the Spirit.
  - v. Lean on your brothers in arms.
10. How do we renew our minds?
- a. 4 Attitudes.
    - i. Present ourselves as living sacrifices. Romans 12:1
      - 1. Give God permission to walk through our lives, attitudes, etc. and expose anything that is not of faith. Psalm 19:12-14
        - a. God loves us, and therefore we can trust him no matter what we see or understand to be happening. Proverbs 3:5-6.
        - b. God loves us and will expose things in His time so that he can deal with those hidden faults and willful sins.
        - c. God loves us and will work out his purposes in us in his perfect way, in his perfect time. Romans 8:28
      - 2. Be willing to deny ourselves.
        - a. We must set aside our own justified feelings, our own rights, our own frustrations, offenses and anything that is not of faith. Philippians 3:8-15
        - b. We must continually ask ourselves, "Am I really more concerned about doing God's will in my life than I am doing what makes me happy, or giving in to my feelings?" Luke 14:26
          - i. We are all capable of this because we have the 7 fold Spirit of the living God giving us God's willpower in our lives to say: Not my will, but thy will be done! Romans 5:1-5, Luke 18:30, I Corinthians 2:9
      - 3. Obey God's will, no matter what he tells us to do! II Corinthians 8:11, Philippians 2:5-9
        - a. No matter what we feel, think or want, we are to be willing to get up and do exactly what God has asked us to do.
      - 4. Take every thought captive. II Corinthians 10:1-6
        - a. We must be willing to constantly deal, immediately deal with our sins.
        - b. We are not responsible for the original, self-centered negative thought when it first arrives in our mind.

- c. But when we do not give that immediate thought over to God, then we have sinned. When we mull it over, allowing the emotions to produce a chain reaction in our souls.
- d. Our thoughts stir up our emotions, our emotions influence our desires, and our desires produce our actions, actions produce strongholds.
- e. When we take every thought captive and prevent the chain reaction.
  - i. How do we discern between God's thoughts, and the enemy's thoughts?
    1. God's voice comes in the still small voice. Exodus 33.
      - a. His voice will bear witness with our spirit. Romans 8:16
    2. God's voice brings peace, and always moves us closer to Him, always encourages (even if it is conviction for our sin: God's conviction are sweet), always is lovingly pushing us towards Jesus. II Corinthians 7:10
    3. God's voice will be in perfect agreement with God's word.
    4. Thoughts that are not from God have 2 sources: the flesh, and the devil. I John 2:15-17
    5. Resist the devil and he will flee. James 4:1-10
    6. Satan's voice is always seeking to destroy, discourage, demoralize, and condemn.
      - a. Strongholds in our lives will and can reoccur often so do not be discouraged, God is faithful to overcome. We are overcomers! Romans 8:31-39. And we are fighting from victory, not for victory! Walk by faith and hold on. Do not let the enemy tell you that you are losing, and that you will never get past this. God will win in the end!
    7. Satan's voice is very different from God's. Satan speaks in loud, demanding, shrill,

argumentative, guilt ridden, condemnation filled denials of God and you.

8. He has 3 main tactics. Matthew 4, Genesis 3
  - a. Don't obey God's word; follow your own feelings and thoughts.
  - b. Don't trust God to perform God's word, trust in your own abilities.
  - c. Don't give God your will and life, follow what you want. You are number 1.

b. 4 Actions. II Corinthians 10:6

i. Recognize self-centered thoughts.

1. Acknowledging the negative thoughts, feelings, and desires. These are all sinful. Our flesh craves self-exaltation. I John 2:15-17

a. This is how we recognize the difference between God's voice, our voice of flesh and Satan's voice.

i. Satan will tempt you and then condemn you.

ii. God will love you and accept you, when we come to him humbly. James 4:6

iii. Our flesh will want what we want, when and how we want it.

2. We ask God to expose what is really going on inside us, revealing why we are having these negative thoughts.

3. We know we have given in to these thoughts when we have lost our peace, or our joy (the fruit of the Spirit is gone, the overflowing singing and making melody in our hearts is gone, Ephesians 5:18-20, and Galatians 5:16-26) because we have allowed these thoughts to quench the Spirit of God, but we do not know where they came from. I Thessalonians 5:19, Ephesians 4:30

4. We are asking God to bring to light what's going on in our conscious thoughts, and to shed his light onto our hidden faults. Asking him to expose they root causes of our negative thoughts. Psalm 19:12-14, 139:23-24

a. Get alone with God. Do not put this off.

b. He already knows what is going on, let him show you. And then acknowledge it to him. Give them to God. You might need to right them down.

ii. Confess and repent. I John 1:9

1. Of all that the Holy Spirit has shown us.
  - a. Completely and wholly receive God's forgiveness. *Johnny Hunt's book on Demolishing Strongholds, p. 157-169*
  - b. Forgive others as we have been forgiven. Matthew 11:25-26, Luke 23:34
    - i. Because of our relationship to God.
    - ii. Because of our relationship to others.
2. Confess means to change your mind and agree with God's perspective about whatever sin he has convicted you of.
3. Repentance means to stop doing that particular sin.
  - a. You need others, accountability.
- iii. Give it all to God.
  1. Give everything over to God that is not of faith. Romans 14:23
    - a. God will not violate our free will and take them, he wants us to release them and be free from them. Psalm 103:12
    - b. You might want to take the things you wrote in step 3 and burn them.
- iv. Read God's Word.
  1. We must recognize the principle of remove and replace. Luke 11:24-26
  2. He washes us with the water of the Word of God. Ephesians 5:22-33.
  3. He bathes us in His Love. I Corinthians 13.
    - a. His love casts out all fear. I John 4:18
  4. Memorize God's word.
  5. Step out in faith, trusting God will be faithful to align our emotions to his word, giving us love and wisdom to perform his good will. Romans 12:1-2
  6. NOW. PRAISE HIM!
    - a. Great worship. Great preaching, great teaching. Get your worship on!!!!
11. Do I have to get this intense? This is too hard!
  - a. Yes, because your enemy is plotting against you that intensely. He hates you! Ephesians 6:10-24
  - b. Yes, because we are being removed from the power of sin in our lives. Romans 7:14-25.
  - c. Yes, because our self-centered thoughts and feelings are not of the Lord and cause us to build strongholds. Galatians 5:16-26.

- d. God never said following him would be easy, but it will be worth the intensity.
- e. You are right, you cannot do this, but we can do all things through Christ who strengthens us.
  - i. Greater is he that is in us, than he that is in the world!

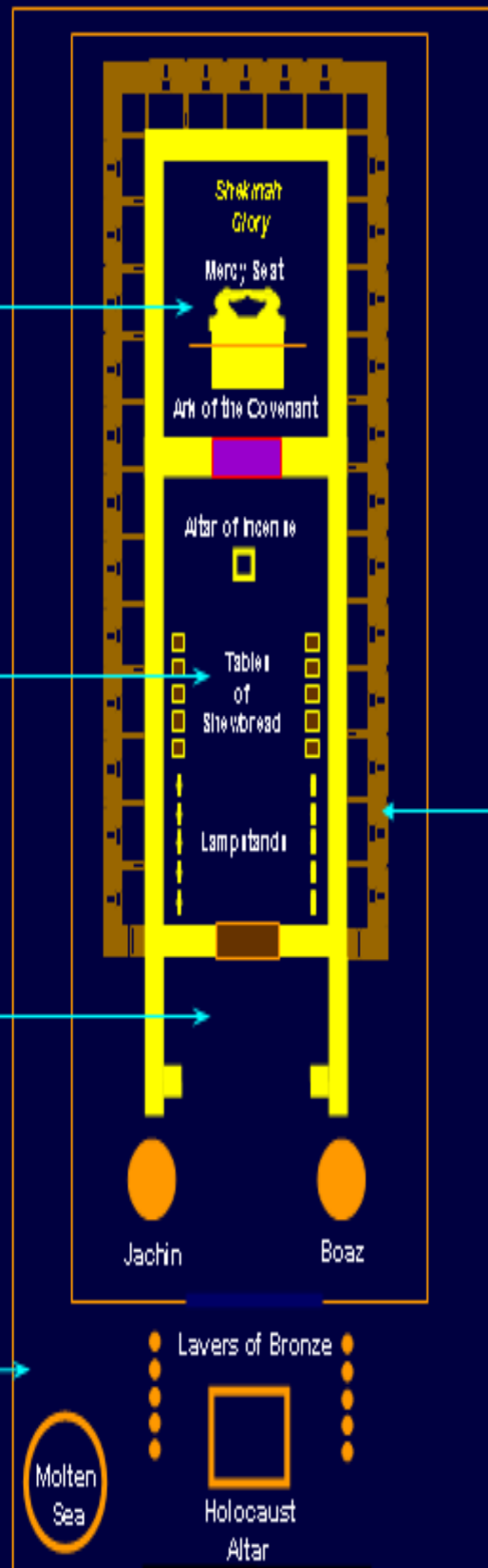
Holy of Holies

Holy Place

Porch

Inner Court

Outer Court



Personal Storage  
for Priests

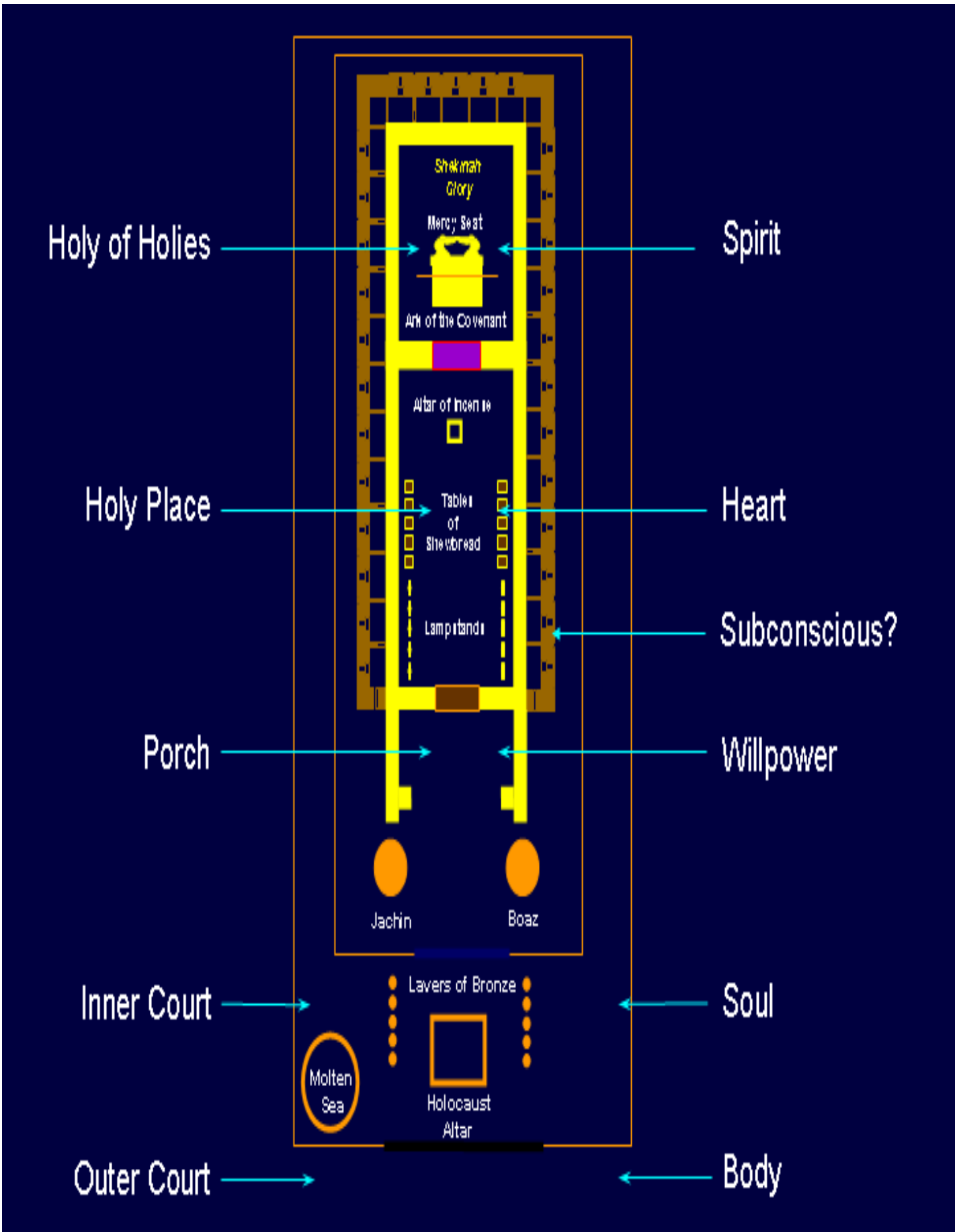
Molten  
Sea

Lavers of Bronze

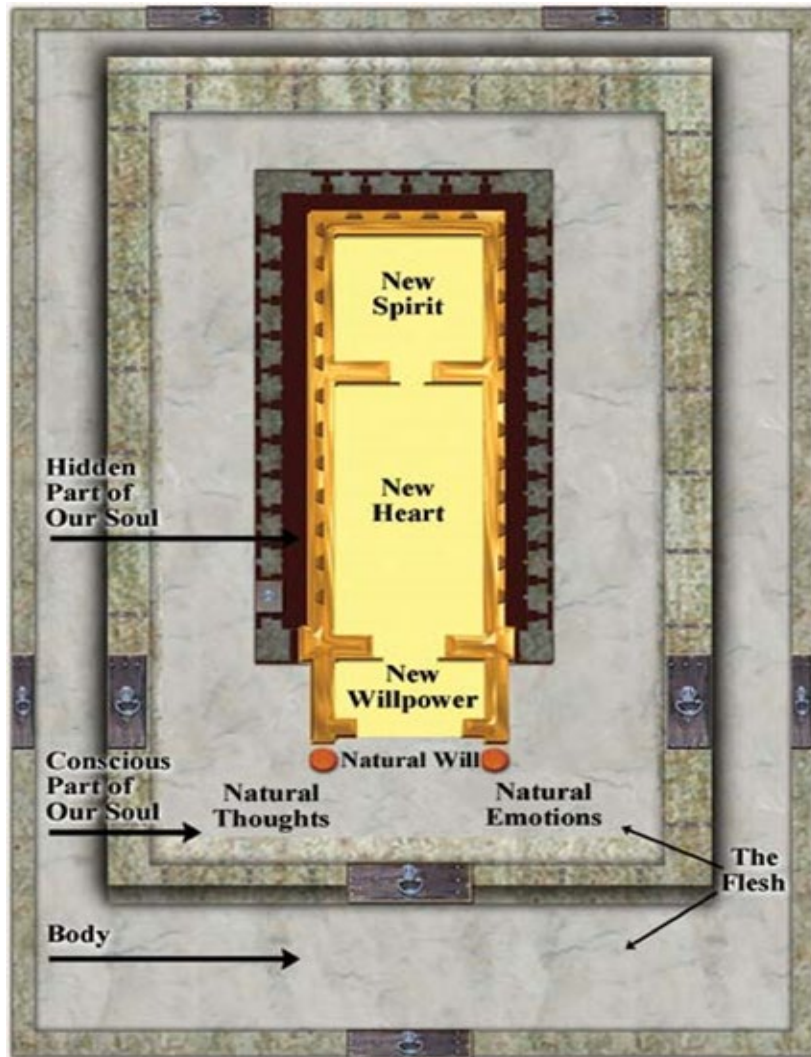
Holocaust  
Altar

Jachin

Boaz

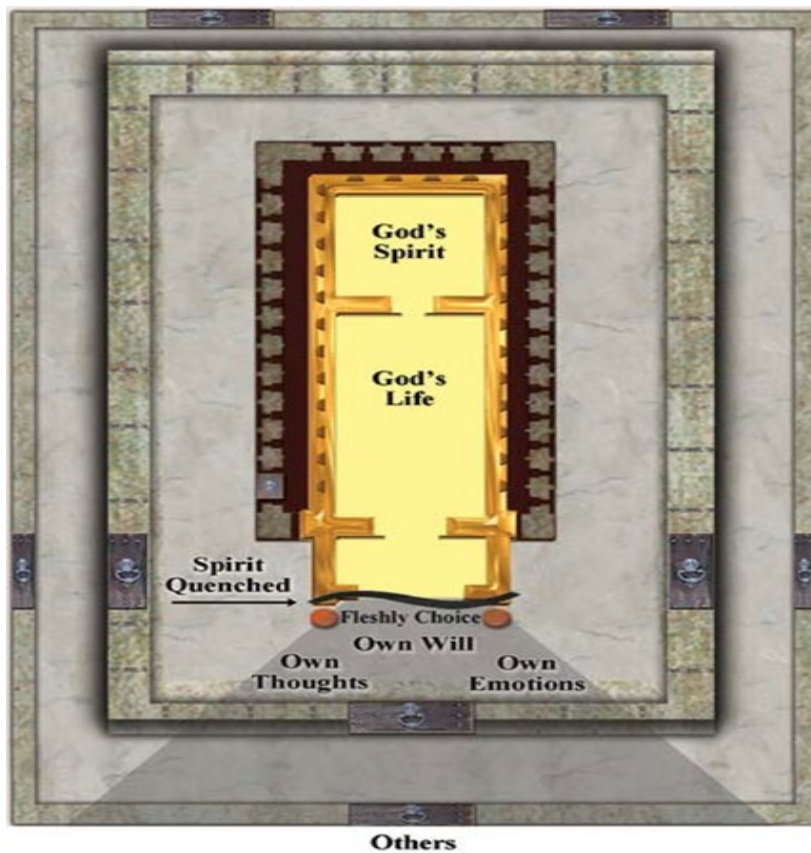
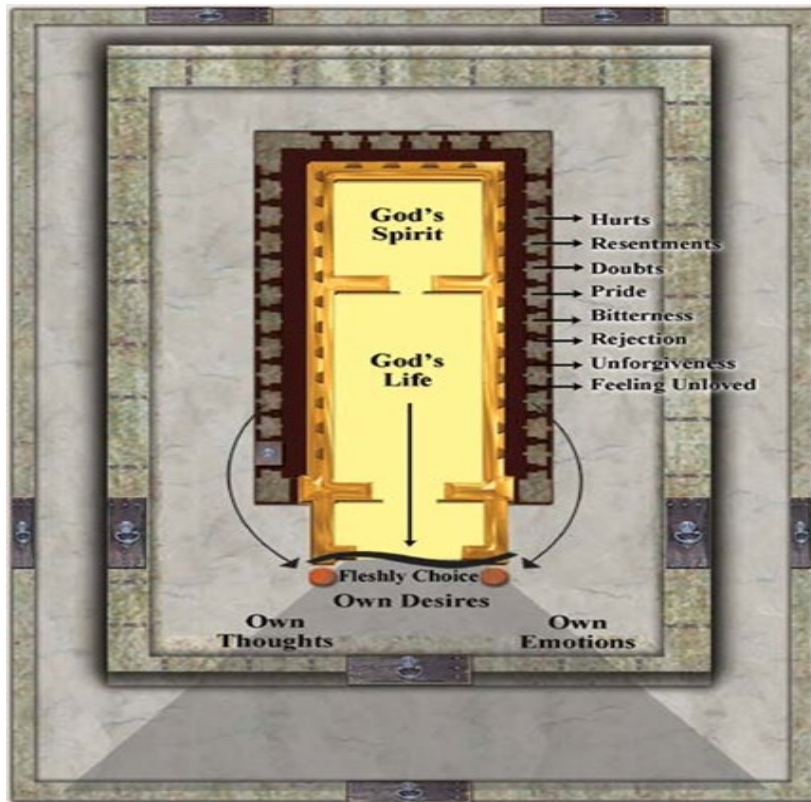


1. Bring every thought into captivity.

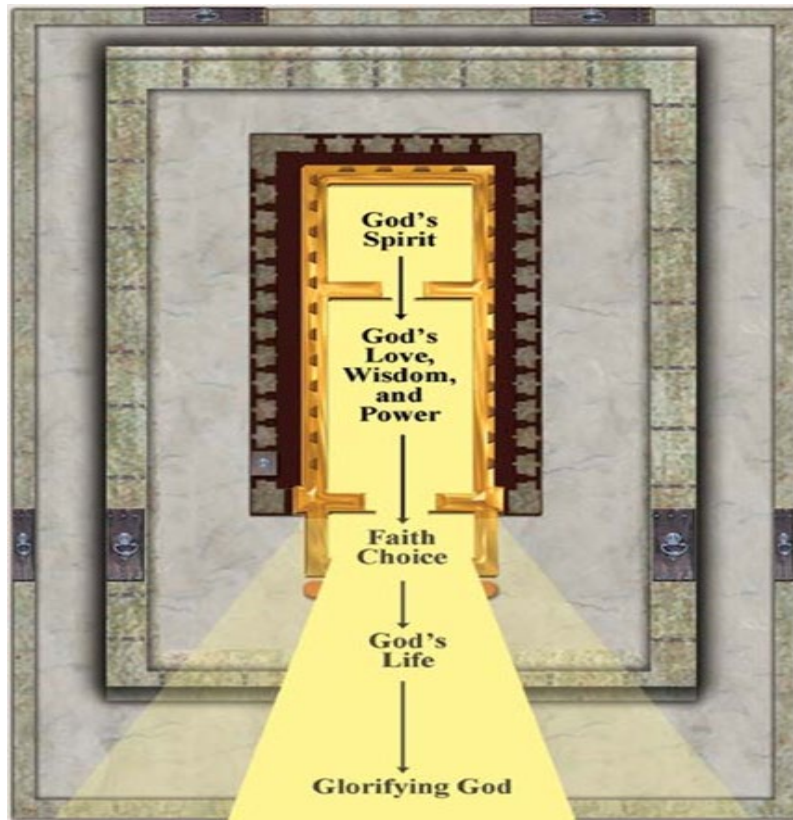


1. By punishing disobedience.





2. When we follow the Spirit by faith our light will shine:



## **Appendix B**

### **Living Free from Strongholds:**

What is my responsibility now?

**TO LIVE FREE IN CHRIST!**

- I. How?

- a. By understanding freedom from sin means surrender to Christ.
- b. By understanding freedom from sin means restoration of my soul. Psalm 23.
  - i. This means freedom from the strongholds of sin in my life!
  - ii. 2 Corinthians 10:1-6 <sup>1</sup>“Now I, Paul, myself am pleading with you by the meekness and gentleness of Christ — who in presence am lowly among you, but being absent am bold toward you <sup>2</sup> But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war according to the flesh. <sup>4</sup> For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, <sup>5</sup> casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, <sup>6</sup> and being ready to punish all disobedience when your obedience is fulfilled.”

II. The Lord created every person with 7 basic needs (Genesis 1 and 2). See “Demolishing Strongholds; God’s way to Spiritual Freedom” Mike and Sue Dowgiewicz. This information is adapted from their bible study.

1. Dignity
2. Authority
3. Blessing and Provision
4. Security
5. Purpose and Meaning
6. Freedom and Boundary
7. Intimate Love and Companionship

We cannot meet these needs outside of God’s will without becoming entangled in strong holds. A stronghold is sinful, demonic influence. II Corinthians 10. These strong hold oppress us, afflict us and try to shape the way we live. The evil in this world tries to put us into a strong hold of sin or conform us (Romans 12:1). God’s word is the remedy for transformed living! Romans 12:2. It is freedom in living in every relationship in our life.

III. Freedom in the Body of Christ means:

- a. Free Relationships.
  - i. But Before salvation.
    1. Our Relationships were based on 1. Soul. 2. Body. 3. Spirit.
      - a. This order is oppressive, discouraging, and colors how we view every person we know! Our sinful desires strongly rule us based on physical appearance and our feelings, with no regard for the spiritual nature, because the spiritual nature is dead. Ephesians 2:1-12.
  - ii. Now, After salvation.
    1. Relationships are based on 1. Spirit. 2. Soul. 3. Body.
      - a. Freedom in the body means transformation of this order! We regard no one according to the flesh! II Corinthians 5:16.
      - b. Freedom in the body means freedom from strong holds.
        - i. Where do strong holds come from?
          1. Passed from past generations. Exodus 20:5-6.
          2. Established by trying to meets present needs outside of God’s will. Ephesians 4:26-27

3. Strengthened through continual unrepentant actions. Hebrews 3:12-15
  - a. Sinful thoughts enter our thinking.
  - b. Entertaining those thoughts opens our emotions.
  - c. Opening our emotions leads to open actions.
  - d. Continual actions lead to bad habits.
  - e. Bad habits build strong holds.
- ii. What effects do strong holds have? Genesis 3
  1. Shame.
  2. Hiding from the Lord.
  3. Fear.
  4. Blame shifting.
  5. Loss of blessing.
  6. Rejection.
  7. Spiritual weakness.
  8. When strong holds have been built into your body, soul, and spirit
    - a. You will:
      - i. Not hear from the Lord clearly.
      - ii. Not believe the Lord confidently.
      - iii. Not desire what the Lord desires.
      - iv. Not obey the Lord without delay.
      - v. Not relate to the Lord or others in purity.
- iii. What are some strong holds?
  1. Pride/Control. Proverbs 16:18, 30:11-13, Ezekiel, 28:5, I Corinthians 12:21, Isaiah 10:13, Romans 12:3, James 3:6-10
    - a. Symptoms:
      - i. Ungrateful.
      - ii. Self-centered.
      - iii. Insensitive.
      - iv. Materialistic.
      - v. Seeks positions.
      - vi. Stubborn.
      - vii. Mocking.
      - viii. Vain.
      - ix. Impatient.
      - x. Spiritual Adultery.
      - xi. Manipulative.
      - xii. Striving.
      - xiii. Lack of trust.
      - xiv. Argumentative. Positions as devil's advocate.
      - xv. Flatterer.
      - xvi. Emotional tirades.
      - xvii. Scheming.
  2. Rejection. Job 19:13-14, Psalm 69:20, I Timothy 4:12
    - a. Symptoms:
      - i. Addictive behavior.
      - ii. Compulsions.

- iii. Seeks acceptance.
  - iv. Unworthiness.
  - v. Withdrawal.
  - vi. Shallow relationships.
  - vii. Loneliness.
3. Fear and Insecurity. Romans 8:15, II Timothy 1:7
- a. Symptoms:
    - i. Feelings of Inferiority.
    - ii. Feelings of inadequacy.
    - iii. Timid.
    - iv. People pleaser/not a God pleaser.
    - v. Worry.
    - vi. Phobias.
    - vii. Anxiety over death.
    - viii. Dread of failure.
    - ix. Constantly talking.
4. Self-Righteousness. Isaiah 58:2, Jeremiah 7:8-10, Matthew 23:28, Revelation 3:1-3
- a. Symptoms:
    - i. Busy with religious activity.
    - ii. Knowledge without love.
    - iii. No spiritual power.
    - iv. Spiritual blindness.
    - v. Hypocritical.
    - vi. Legalistic.
    - vii. Takes grace for granted.
5. Idolatry/Worldliness. I John 2:15-17, I Corinthians 2:12-14, I Timothy 6:9-10
- a. Symptoms:
    - i. Worldly values.
    - ii. Frustrated.
    - iii. Hopeless.
    - iv. Greedy/selfish.
    - v. Financial difficulties.
    - vi. Wrong goals/decisions.
    - vii. Living a lie.
    - viii. Apathetic.
    - ix. Pleasure in wickedness.
6. False Prophecy. I John 4:1-3, Micah 3:5-7, Zechariah 13:2
- a. Symptoms:
    - i. Denies Jesus as God and man.
    - ii. Bondage to man-made teaching.
    - iii. Manipulation.
    - iv. Prophecy for pay.
    - v. Prey to cults/heresies.
    - vi. Encourages lawlessness.
    - vii. Counterfeits miracles.
    - viii. Contrives dreams and visions.

7. Witchcraft. I Samuel 28:7-9, Acts 16:16-18, II Chronicles 33:6, Nahum 3:4
  - a. Symptoms:
    - i. Blasphemy.
    - ii. Preoccupied with evil.
    - iii. Psychic experiences.
    - iv. Rebellion.
    - v. Devalues life.
    - vi. Fixated on fortune telling, tarot cards, etc.
8. Doubt/Unbelief. Isaiah 19:14, James 1:5-8, Luke 9:32
  - a. Symptoms:
    - i. Suspicious.
    - ii. Apprehensive.
    - iii. Indecisive/double minded.
    - iv. Skeptical.
    - v. Unsettled.
    - vi. Easily distracted.
    - vii. Lack of commitment.
    - viii. No love of truth.
    - ix. Distorted judgment.
9. Sexual Impurity. Hosea 5:4, Ephesians 4:18-19, James 4:4
  - a. Symptoms:
    - i. Lust.
    - ii. Sensual focus.
    - iii. Denial and rationalization of sensual behavior.
    - iv. Masturbation.
    - v. Fornication.
    - vi. Adultery.
    - vii. Pornography.
    - viii. Frigidity.
    - ix. Abusive behavior.
    - x. Homosexuality/gender confusion.
    - xi. Fantasy.
10. Deceit. I Timothy 4:1, II Thessalonians 2:10, I John 1:6-8
  - a. Symptoms:
    - i. Lying.
    - ii. Fantasies.
    - iii. Delusions.
    - iv. Rationalizations.
    - v. Misuse of scripture.
    - vi. Syncretism.
    - vii. Flattery.
11. Bitterness. Ephesians 4:29-31, Acts 8:22-23, Matthew 6:14-15
  - a. Symptoms:
    - i. Resentment.
    - ii. Racism.
    - iii. Unforgiveness.

- iv. Anger/hatred.
  - v. Grudges.
  - vi. Vengeful.
  - vii. Chronic Grumbling.
  - viii. Presumptuous.
12. Heaviness. Isaiah 61:3, Psalm 13:1-3
- a. Symptoms:
    - i. Depression.
    - ii. Despair.
    - iii. Self-pity.
    - iv. Loneliness.
    - v. Unconfessed sin.
    - vi. Suicidal thoughts.
13. Jealousy. Numbers 5:14-15, Genesis 4:6-7, I Corinthians 3:3, James 3:14-16
- a. Symptoms:
    - i. Spiteful.
    - ii. Gossip/slander.
    - iii. Betrayal.
    - iv. Critical Nature.
    - v. Judgmental.
    - vi. Suspicious.
    - vii. Un-Christlike competition.
    - viii. Cruelty.

How does the Lord Pulldown these Strongholds?

3. By casting down arguments.

- a. That means we must recognize our architecture. We are called the temple of the Holy Spirit. That means we are made in likeness to the architecture of God's Temple design.
  - i. 1 Corinthians 6:18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. 19 *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.* Slides are from Nancy Missler's "Architecture of Man."

4. By bringing every thought into captivity.

5. By punishing disobedience.

## THREE BIBLICAL PROBLEMS WITH CRITICAL RACE THEORY

How CRT affirms a non-biblical category of race, promotes ethnic discrimination, and promotes a false religion opposed to biblical Christianity

by [Brandon Clay](#) on May 19, 2021

[Gmail](#) [Yahoo!](#) [Outlook](#) [Other](#)

Critical race theory (CRT) is a dangerous intellectual movement affecting America. Its influence extends from academia into society, in government, and has even made inroads into the church—something we documented last year in [Critical Race Theory in the Church](#). Since then, CRT has influenced even more elements in society. Popular concepts like “wokeness,” the social justice movement, Cultural Marxism, and the Black Lives Matter organization are all tied to critical race theory.

As Christians, we are instructed to avoid false philosophies. The Apostle Paul tells us, “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ” ([Colossians 2:8](#)). This directive suggests wrong ideas will tempt believers away from [Jesus](#). False philosophies will delude people. That’s why we should be aware of these deceptive worldviews and reject them so our devotion to Christ will be unhindered.

I am convinced critical race theory is a false philosophy. It repudiates [God](#)’s Word in three core areas, making it anti-biblical. Though it raises some legitimate concerns, CRT’s fundamental assumptions are incorrect because they oppose biblical teaching. Though CRT supporters (aka “crits”) believe their worldview extends beyond the United States, their primary advocacy is centered on America, so that will be the focus of this article.

Voddie Baucham: Core Tenets of Critical Race Theory

Definitions are in order before we get too far. [Voddie Baucham](#), a speaker at our Answers for Pastors 2019 conference, tells us critical race theory has four main tenets. “(1) Racism as normative (it’s normal, it’s everywhere, and it’s unavoidable). (2) Interest convergence (“white” people are unable to take righteous action against racism unless it converges with their own individual interests). (3) Anti-objectivity. (4) The social construction of knowledge.”

(Here’s a short video on where Baucham explores these four tenets more in depth: [Voddie Baucham – Defining Critical Race Theory](#)).

[Watch the video on YouTube.](#)





To summarize, in Baucham's four tenets of CRT, he explains how racism is part of the air we breathe in America from the perspective of CRT proponents: it's so thick, "white" people cannot adequately address it since they are steeped in racism. In short, CRT proposes that the United States is inherently racist. CRT rejects rational argumentation, including the scientific method and similar analytical tools. Finally, CRT places truth not in external reality but inside the perspective of minorities. For instance, something is true because many "black" people believe it (note that this does not refer to all "black" people but only those who agree with CRT).

In addition to these four tenets, CRT also includes corrective elements. Like classical Marxism, CRT's Cultural Marxism aims to overturn the inherently racist elements of society. So CRT is not simply pointing out how racism permeates our land: it seeks to eradicate racism in all its forms, including the dominant power structures of society, government, [church](#), and family. Critical race theory is at heart a revolutionary movement.

#### Justified Concern of Critical Race Theory: Racism

At this point, it's important to understand something about false philosophies: every wrong collection of ideas has an element of truth. For instance, in the henotheistic system of Mormonism, family is very important. Though Mormons are wrong about the nature of God (and other things) in that their beliefs don't match what the Word of God clearly tells us, their emphasis on strong families is a good thing. Critical race theory is no different. Its opposition to legitimate racism, what should rightly be called the [sin](#) of ethnic partiality, is a positive aspect of its philosophy. This is likely one of the main reasons CRT has enjoyed such a surge in America where racism and opposition to racism have flourished. CRT found fertile ground to grow.

*At this point, it's important to understand something about false philosophies: every wrong collection of ideas has an element of truth.*

Certainly, the history of America has been riddled with genuine racism. Most Christians agree that ethnic partiality has played a role in wrong decisions in government, society, culture, and, sadly, churches. The horrendous practice of African-based chattel slavery began in the early days of our colonies and lasted until the 1860s. Then discrimination-based Jim Crow segregation in the South was instituted and remained as part of the legal framework until the 1960s and beyond. Discrimination, even violent discrimination, against "black" people in this country is a real thing.

Still, many would argue that bigotry against "black" Americans has decreased in recent decades. The institution of Martin Luther King Jr. Day in 1983 and the rise of black American influence in music and pop culture are signs of improvement in what our society calls race relations. Others have argued that the effects of historical and present

racial discrimination continue to mar the landscape of America. It may happen to a lesser or greater degree depending on where you live and who you are, but racism, sadly, is still an aspect of American society.

*As Christians, we should be the first to denounce ethnic superiority.*

As Christians, we should be the first to denounce ethnic superiority. Theologian and professor [Owen Strachan](#) reminds believers that “we should be abundantly clear: racism and ethnocentrism are real and historical sins. They have not caused a little bit of division; across the entire world, in all eras of history, these iniquities have caused great pain and suffering.” Racism is a real sin that should be repudiated by all Christians.

But it’s important to make a distinction at this point. Just because critical race theorists have one thing right in that sinful ethnic superiority or racism has affected our society, this does not justify everything they teach. In fact, there are three major ways CRT rejects biblical teaching. The first problem is central to its philosophy.

Biblical Problem #1: Races Don’t Exist in Scripture

The first biblical problem for critical race theory is that it’s built on an unbiblical category of the word *race*.

[Merriam-Webster](#) provides a common definition of *race*: “any one of the groups that humans are often divided into based on physical traits regarded as common among people of shared ancestry.” In other words, race is a division of human beings along the lines of common traits related to ancestry. Race is a social construct, not a scientific or biblical category.

This may seem surprising to many. In fact, *race* as a term is steeped in evolutionary propaganda as people have historically attempted to elevate some groups of people with common traits (races) as better, smarter, or more capable than others. But there’s no scientific basis for race: [across the globe](#), 99.9% of human DNA is the same. There’s little measurable genetic difference between the so-called races of “blacks,” “whites,” or Hispanics. Even the staunch evolutionist [Bill Nye](#) agreed. “We’re all the same . . . from a scientific standpoint there’s no such thing as race.” Nye may be wrong about many things, but he is right about race. Scientifically, races don’t exist.

More importantly, the [Bible](#) does not acknowledge race as a category. Instead, we all descended from our first parents, [Adam and Eve](#). The Apostle Paul tells us, “And he made from one man every nation of mankind to live on all the face of the earth.” ([Acts 17:26](#)). Paul restated what God had previously stated in [Genesis](#) 1:27, “So God created man in his own image, in the image of God he created him; male and female he created them.” God did not create separate Indians, Irish, Nigerians, or Egyptians. Instead, God made two people, and from those two people, every other human being descended. Every person is united by our same first parents, and we are members of one race, the human race.

*This is a major complication for critical race theorists, especially those who want to frame this as a biblical issue.*

*The entire philosophy is built on a social construction with no foundation in the Bible or genetics.*

Still, the Bible does distinguish between people groups or nations. Ever since the Tower of Babel ([Genesis 11:1-8](#)), people groups have been scattered across the globe. The biblical categories of people groups or *ethnos* (Greek: ἔθνος) are acknowledged throughout the Old and New Testaments. At some point, members of these nations will be united through a common faith in Christ. The Apostle John wrote, “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands” ([Revelation 7:9](#)). So the Bible distinguishes between ethnic groups of people, but not in modern racial categories of “black,” Asian, “white,” etc.

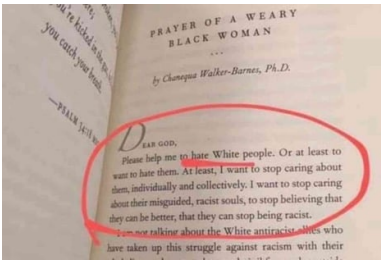
This is a major complication for critical race theorists, especially those who want to frame this as a biblical issue. The entire philosophy is built on a social construction with no foundation in the Bible or genetics. The concept of race corrupts biblical categories with sometimes-deadly results. The modern understanding of “race” often separates people groups pitting so-called races against each other, as was seen in the Black Lives Matter-inspired riots of 2020 when [at least 25 people died](#). Racial animosity is built upon a modern, [evolution](#)-inspired conception of race. But in the Bible and in genetics, races don’t actually exist.

#### Biblical Problem #2: CRT Promotes Ethnic Discrimination

The second biblical problem with critical race theorists is their insistence on ethnic superiority and discrimination against “whites,” which many actually admit.

Ibram X. Kendi, one of the prominent critical race theorists and author of [How To Be An Antiracist](#), wrote, “The only remedy to racist discrimination is anti-racist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination.” Kendi is bold in his assertions.

Kendi is not alone in his aim to discriminate against people not of his “race” with the hope of correcting oppression experienced among that group. Another author wants to hate “white” people so much, she prays for it. According to [Disrn](#), Chanequa Walker-Barnes, a self-proclaimed “public theologian and ecumenical minister” wrote in her book, *A Rhythm of Prayer: A Collection of Meditations for Renewal*, “Dear God, Please help me to hate White people. Or at least want to hate them. At least, I want to stop caring about them, individually and collectively. I want to stop caring about their misguided, racist souls, to stop believing that they can better, that they can stop being racist.”



Dr. Walker-Barnes has outed herself as an actual racist. In her effort to elevate her race, Walker-Barnes tears down people not like herself—namely “White” people—and prays that God will help her hate them. This is classic racism and ethnic superiority. And invoking God to aid her sinful discrimination borders on blasphemy, even if she claims this is a lament similar to those in the Psalms.

But ethnocentrism is not confined to minorities. Even “white people” can succumb to CRT’s discriminatory practices. For instance, a popular Hollywood actor Seth Rogan was overtly ethnocentric in a recent statement.

According to [NotTheBee.com](https://www.notthebee.com),

(Rogan) told Entertainment Weekly he’ll be doing his part to end racism by actively discriminating against white people. And that’s not an exaggeration. When asked what he — as a successful white man — could do to make a difference in his industry, he said: “I mean personally, I think I am just actively trying to make less things starring white people.” So there you have it. The answer to racism isn’t colorblindness. It’s race-based discrimination in hiring practices.

Image from [NotTheBee.com](https://www.notthebee.com).

Rogan believes that discrimination should be practiced. You read that right. But it should not be practiced against “black” people. Instead, it should be practiced against “whites.” Rogan sounds like a racist in his attempts to be anti-racist.

CRT-inspired theorists, ministers, and actors overtly aim to elevate some “races” over other races and discriminate in the process. This is the very definition of racism or biblical ethnocentrism. If you were to flip the script on these statements, it may appear more obviously problematic. For instance, take the prayer posted earlier, insert “black” instead of “white,” and consider the result. You could also insert “Hispanics,” “Asians,” or any other evolution-inspired race into Walker-Barnes’ prayer. Her ethnocentrism is made all the more glaring when the tables are turned. And if it sounds wrong to hate one “race,” it should sound just as wrong for any “race.”

Why is that? Because God's Word opposes ethnic discrimination. One "race" is not better than another "race." We are all made in the image of God (Genesis 1:27). God didn't create "blacks" or "whites" in his image. All people, regardless of skin color, were made to reflect the Creator's image.

Through Christ, the former ethnic barriers are being torn down. In speaking about the traditional animosity between Jews and Gentiles, the Apostle Paul wrote, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus" ([Galatians 3:28](#)). Thankfully, Christ unites people from different backgrounds. He does not divide and discriminate as in CRT, which is why critical race theory is anti-biblical.

### Biblical Problem #3: CRT is a Different Religion

The third and final biblical problem with critical race theory is its religious nature. CRT, in short, is a religion at odds with biblical Christianity. [Dictionary.com](#) defines (2) *religion* as: "a specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects." So religion includes beliefs and practices agreed upon by certain people that function as a worldview. CRT includes those elements and can be considered a religious worldview.

*If Baucham is right (and I think he is), critical race theory and its associated movement stand in opposition to biblical Christianity because it is a false religion.*

Voddie Baucham, in his book [Fault Lines](#), outlines critical race theory's religious nature in several ways (Chapter 4, pgs. 69–90). For one, CRT has a new cosmology. Instead of appealing to God's six days of [creation](#) in Genesis, CRT appeals to whiteness, white privilege, white supremacy, white complicity, white equilibrium, and white fragility. Secondly, it has a new original sin: racism. Instead of pointing people to the Fall of Adam and Eve recorded in Genesis 3, critics point to the core "sin" in society as racism. Thirdly, CRT defines a new law: the "Work" of Antiracism. It's not enough to be against racism. One must actively fight against racism as an "anti-racist" in their religion.

Baucham sums up his perspective on CRT as a new religion when he wrote the following on page 66:

At the epicenter of the coming evangelical catastrophe is a new religion—or, more specifically, a new cult. While some may consider the term 'cult' unnecessarily offensive, it happens to be the most accurate term available to describe the current state of affairs. John McWhorter was the first observer I am aware of to refer to it as the 'Cult of Antiracism.' Others have used similar terms, and I think they are right to do so.

If Baucham is right (and I think he is), critical race theory and its associated movement stand in opposition to biblical Christianity because it is a false religion. In the first of the Ten Commandments, God said, “You shall have no other gods before me” ([Exodus 20:3](#)). God continues, later, to say, “for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God” ([Exodus 34:14](#)). God commands complete devotion from his people as their Creator, Defender, and Provider. Whenever an alien religion seduces his people, he has and will oppose it. That included Baal worship in the Old Testament and Caesar worship in the New Testament, and now critical race theory in the 21st century. God will oppose false religions however they manifest.

Application: Look to Christ, Not Critical Race Theory

Thankfully, we don’t have to follow the false religion of critical race theory to have hope for ethnic tensions to fade. God has given us an opportunity to be reconciled to himself through Jesus and the [good news of the gospel](#). Moreover, Christians have a robust, biblical worldview that acknowledges distinctions between ethnicities and promotes ethnic reconciliation. God has graciously given us a solution to racism and division between people groups through Christ. There is no reason to be swayed by critical race theory. We have everything we need in Christ.

For more information about our common ancestry in Adam and Eve and a biblical solution to racism, check out the book written by Ken Ham and Dr. Charles Ware that is currently being published chapter by chapter on this website: [One Race One Blood](#).

## **C. JACOB’S FIRST FOUR SONS BORN THROUGH LEAH. DAVID GUZIK**

1. ([Gen 29:31](#)) God’s gracious love for Leah.

**When the Lord saw that Leah was unloved, He opened her womb; but Rachel was barren.**

a. **When the Lord saw that Leah was unloved:** God’s compassion on Leah is touching. She was truly the innocent party in all of this mess. God can bring comfort and blessing to a wife and meet her needs even when the husband acts in an ungodly manner.

i. “Wretched Leah sits sadly in her tent with her maid and spends her time spinning and weeping. For the rest of the household, and especially Rachel, despises her because she has been scorned by her husband, who prefers Rachel and is desperately in love with Rachel alone. She is not beautiful, not pleasing. No, she is odious and hated...There the poor girl sits; no one pays any attention to her.

Rachel gives herself airs before; she does not deign to look at her. 'I am the lady of the house,' she thinks, 'Leah is a slave.' These are truly carnal things in the saintly fathers and mothers, like the things that usually happen in our houses." (Luther, cited in Boice)

b. **When the Lord saw that Leah was unloved, He opened her womb:** [Isaiah 54:5](#) says, *For your Maker is your husband, the Lord of hosts is His name.* God can meet the needs of a hurting wife, needs that may be neglected by the husband.

2. ([Gen 29:32](#)) The birth of Reuben.

**So Leah conceived and bore a son, and she called his name Reuben; for she said, "The Lord has surely looked on my affliction. Now therefore, my husband will love me."**

a. **She called his name Rueben:** The first child born to Jacob, through Leah, was named **Reuben** by Leah, meaning, *Behold, a son*. This was her statement to Jacob and all others that the Lord had **looked upon my affliction**.

i. Reuben was the firstborn son of Jacob; he was the logical one to inherit the promise God had made to Abraham and passed on to Isaac and then to Jacob.

b. **Now therefore, my husband will love me:** Jacob, even though he did not love Leah, still was willing to have sex with her. This demonstrates a principle that is still true, that a man will often be willing to have sex completely apart from love, and only a foolish woman regards the willingness to have sex as proof of love. Leah was not the first nor the last to live under this problem of male nature.

3. ([Gen 29:33](#)) The birth of Simeon.

**Then she conceived again and bore a son, and said, "Because the Lord has heard that I am unloved, He has therefore given me this son also." And she called his name Simeon.**

a. **She called his name Simeon:** The second child born to Jacob, through Leah was named (by Leah) *Simeon*, meaning *Hearing*. Leah hoped all would notice that the Lord has heard her.

b. **Because the Lord has heard that I am unloved:** Apparently, the birth of Reuben did not turn the heart of Jacob towards Leah. She was still aware he did not love her, though he still was willing to have sex with her.

i. Of course, Jacob and Leah were married, so there was nothing *sinful* in sexual relationship. But this plainly shows that Jacob, like most any man in the flesh, was able and willing to have sex with someone he did not love.

ii. Women should never think a man loves them just because they have sex. A 1993 Los Angeles Times article interviewed young men to find out their views on sex. One man named Christian (17 years old) explained how things work between men and women: “We’re just not sentimental. That’s why we’re men...We like girls, we don’t love them...You see a girl and you just think, yeah, she’s really pretty and the first thing that comes to mind is you want to have sex.” He then explained how he seduced a girl: “You start kissing her and hugging her and little by little you start touching her.” After sex, he explained many boys dump the girls. “Girls get mad, but they don’t take it hard. They get over it.”

iii. This is the kind of man a woman might have sex with in the misguided effort to keep him as her boyfriend, because he has deceived her into thinking he loves her. How dangerous can this be? Consider the words of a woman who caught AIDS from a Ventura man who knew he was infected but never told her: “All I wanted is someone to love me, and now I’m going to die for that. I don’t think I should have to die for that.”

iv. A 1995 survey asked the following question: “Have you ever had sex with a woman you have actively disliked?” 58% of men answered “yes.”

4. (Gen 29:34) The birth of Levi.

**She conceived again and bore a son, and said, “Now this time my husband will become attached to me, because I have borne him three sons.” Therefore his name was called Levi.**

a. **Therefore his name was called Levi:** The third child born to Jacob, again through Leah, was named **Levi**, meaning *Attachment*. Leah still lives in the hope her husband Jacob would love her and become attached to her through the birth of these sons.

b. **Now this time my husband will become attached to me:** The pain in the heart of Leah was just as evident as the hardness of Jacob’s heart, and as evident as his attitude towards his wife Leah.

5. (Gen 29:35) The birth of Judah.

**And she conceived again and bore a son, and said, “Now I will praise the Lord.” Therefore she called his name Judah. Then she stopped bearing.**

a. **She called his name Judah:** The fourth son born to Jacob, again through Leah, was named **Judah** meaning, *Praise*. Apparently, Leah stopped naming her children to reflect the pain and longing in her heart. At this point she focused on God and could praise Him.



b. **Now I will praise the Lord:** To some extent, and for some period of time, Leah allowed the Lord to meet her need, and she could now praise God. Leah knew the Lord better, driven to Him by the neglect of her husband.

i. Leah, though she was neglected by Jacob and despised by Rachel, had a great purpose in God's plan. The two greatest tribes came from Leah, not Rachel: Levi (the priestly tribe) and Judah (the royal tribe). And most importantly, the Messiah came from Leah, the less-attractive sister who was neglected and despised but learned to look to the Lord and praise Him.