

## TITUS Part 6: Sound Doctrine. Chapter 2:1. (3/11/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph.

**\*Portions of this sermon message have been edited to better transcribe the message. All verses from the New King James Version unless otherwise noted.**

We are moving out of Titus 1 and are moving into Titus 2 today. Titus 2:1—**But as for you, speak the things which are proper for sound doctrine.** Here we see the Apostle Paul commissioning Titus to do something very specific—**speak the things that are proper for sound doctrine.** So the question becomes, “what does the Apostle Paul mean when he references sound doctrine?” I will just cut to the chase. He is referring to the law, to the Torah, to the word of God which is Scripture, and to the Hebrew Bible (the Tanakh). This is what he is referring to. So Paul is really telling Titus to go forth and speak the things that are proper according to the Torah, according to God’s word.

Now how do we know this? Remember when we talked about Peter’s warning in regard to Paul’s writings? Peter warned that—**untaught and unstable people twist to their own destruction [Paul’s writings], as they do also the rest of the Scriptures** (2 Peter 3:16). So we have to be very careful with Paul knowing we need to put everything into context. We need to not just look at the internal evidence; we have got to look at the external evidence. In other words, go to the Tanakh, this well that the Apostle Paul draws from, and go to his epistles. Go read his writings and get to know who the Apostle Paul is, and the way he speaks. He has particular speech patterns, and anyone who has studied his works with sincerity and truth will be the first to tell you that they know the Apostle Paul. They know his speech patterns. That is why so many people when they go to the book of Hebrews they can literally say that the Apostle Paul is the author of the book of Hebrews. They recognize his speech patterns in the book of Hebrews. The point being is that we need to do that if we are going to understand what he means. We need to go to his other epistles and look at them collectively. That is what we are going to do today so that you understand exactly what Paul means by the term “sound doctrine.”

With that said, let us go to 1 Timothy 1:8; this is what we read—**But we know that the law [the Torah] is good if one uses it lawfully.** The first thing Paul says here is that it is good if one uses it lawfully. It simply means that when you go to the Torah, you need to use it with the intent that God gave it. Don't pervert it and don't twist it to your own liking in order to make it fit your own doctrine and theology. Paul does not want you doing that; you are going to take it with the intention of what God (Elohim) had for it. So the Torah is good if you use it lawfully.

Continuing on in 1 Timothy 1:9—**knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners.** Think about that. What is the Torah? It is law, and it is made for the lawless. Think about what John said in his first epistle— **Whoever commits sin also commits lawlessness, and sin is lawlessness (1 John 3:4).** That is what it is. So the Torah is made—**for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup>for fornicators, for sodomites, for kidnappers, for liars, for perjurers... (1 Timothy 1:9-10).** I have got to tell you to go through this list and then go to the Torah. The Torah individually condemns every one of these sins. Go read Deuteronomy; it condemns sodomites; read Leviticus 18 and 20. Read Deuteronomy because it condemns kidnappers; the penalty for kidnapping is death. For liars and for

perjurers read Deuteronomy nineteen. Continuing in 1 Timothy 1:10—**and if there is any other thing that is contrary to sound doctrine.**

So here we just saw how Paul utilizes the term “sound doctrine.” The transliteration for the Greek words used for sound doctrine is *hygiainō didaskalia*. This term used in Paul’s letter to Timothy is the exact same phrase that Paul uses in his letter to Titus. Paul uses it in the context that is transposable to the Torah itself. So when we look at Paul’s directive to Titus given in Titus 2:1—**speak the things that are proper for sound doctrine**, we know he is saying that Titus is to speak the things that are according to the Torah.

Now he is going to go on to grab some specifics out of the Torah to relate to Titus. This is what he says—<sup>2</sup>**that the older men be sober (Titus 2:2)**. I need to stop here and clarify something. The way that Paul and Yeshua use the term *nomos* or law is a little bit broader than just the Torah, which is the first five books of the bible. The word *nomos* absolutely and fundamentally includes the Torah, but what you will find is that Yeshua in John 10:34 and the Apostle Paul in 1 Corinthians 14:21 use it in a broader sense to include the Psalms and the Prophets. In the broader sense the term *nomos* can include the whole Hebrew Bible or what we call the Old Testament. To a Jew, this term, from their perspective, has a much broader scope.

I mentioned that because as we go through this verse we find that Paul is drawing some stuff out in regard to the law. He states—<sup>2</sup>**that the older men be sober (Titus 2:2)**. All you need to do is go to Scripture, and you see this command all over the place. You are not even supposed to hang out with winebibbers. We know that Hosea stated—**Harlotry, wine, and new wine enslave the heart (Hosea 4:11)**. We are told in Proverbs 31:5—**Lest they drink and forget the law, [a]nd pervert the justice of all the afflicted**. There is a reason that we are not supposed to be drunkards. Paul says in 1 Corinthians 6:10 that no drunkard will enter into the kingdom of God.

So here you see that he is grabbing some important things—<sup>2</sup>**that the older men be sober, reverent, temperate**. I encourage you to read the Torah. The Torah taught me reverence which was something I never really had. I did not really appreciate the concept of holiness until I read the Torah. After going through the Torah, it became very easy for me to be temperate. The word temperate in the Greek is literally to be self controlled. Again, read the Torah. All through Torah it is perpetuating this concept. Continuing—**sound in faith, in love, in patience (Titus 2:1)**. Again the heartbeat of Torah is love. Love is the very pinnacle of the Torah—**but you shall love your neighbor as yourself (Leviticus 19:18)**. Torah is the heartbeat.

Paul is grabbing stuff out of the law. He is grabbing stuff out of the Tanakh. These are principles and concepts that he wants a particular group of people to possess. And what group of people is this? The older men. You will notice here, and I think this is extremely significant, it does not say the younger men. He does not address the children, the young women, or even the older women first. He addresses the older men first and foremost. Why? Older men are the anchor of the community. They are the mentors. These men are the ones who are supposed to be mentoring the younger generations. These are the men who have lived life, and they have experienced the good and the bad. They have tasted war, and they have tasted victory. They have tasted defeat, trials, and tribulations, and they know what it takes to overcome. These are men who are absolutely critical to the health of the community. The Apostle Paul knows that without men of age, it is not a safe community. I cannot tell you how many times I have prayed that the Lord bring the mature of age into this building and into this community. If

you want to know why, it is because I know the importance of it. A community that does not have the aged among them is deficient; it is a very dangerous community.

Here is something interesting in regard to the topic of mature male believers. Over the last decade, I have noticed a trend, and perhaps I am not the only one who has noticed this. I have actually spoken with other Christian pastors about this. The trend is that people in their twenties and thirties constitute ninety-five percent of the community. You look out in the community, and there are no aged men; there are no aged women. This seems to be the trend. I was talking to this pastor about five or six years ago, and he was telling me this, "Daniel we've lost all our younger kids, and so our community is kind of in disarray. We have lost our younger people, and we're all lopsided. We are heavy on the older people, but we've lost our younger ones, the twenty and thirty something's, to these younger campuses."

Apparently that is the trendy and hip thing to do. The music and worship are so relevant there, but there are no older people in the building. He was sharing with me this concern, and I shared with him a concern of mine. I said that that was the last place that I want to be. I want to be among the aged. Do you know why? Because the Bible is very clear, and this is what Paul is getting at. The older people bring safety, they bring wisdom, and they bring insight. These are the people that are going to be holding the line. These are the men that are going to be mentoring the younger generations on how to overcome. We need these men. We can even take an example from what Kraig said today. One of the reasons Kraig is here is because he was mentored in the faith. This is a critical component for us to understand.

I debated whether or not I was going to share a story with you today. I am doing this for multiple reasons, and we are going to be coming back to this story in the next week or two because it carries a prophetic significance that is so powerful and mind-blowing. I want to take you there today because when I think about this story, I think about older men. When I think about their function in ministry, I appreciate what the Apostle Paul appreciates, what he is conveying, and what he is trying to establish in Crete. When I think about Paul in these verses, I think about this story. It shows how important it is to have the aged among us. But it is not just having them among us; you better be listening to them because they have insight.

The story is in 1 Kings. And I think most of you you're familiar with Solomon, it is not Solomon that is the star of this story. It is his son Rehoboam. Now most of us are familiar with the indiscretion that Solomon had. He left the Lord his God when his wives turned his heart to other gods. He had somewhere in the number of seven hundred wives and three hundred concubines. That is a lot of influence. They took his heart, and they brought it to their false gods. As a result, he turned from the Lord who had appeared to him twice. Because of all of this, the Lord came to Solomon and told him that He was going to tear His kingdom from Solomon. God also told Solomon that it would not be from him He would tear the kingdom, but that God would take it from the hands of Solomon's son.

The story I am going to take you to is the very event that the Lord gave to Solomon that fulfilled this prophecy. Here is how it goes starting in 1 Kings 12:1—<sup>1</sup>And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king. <sup>2</sup> So it happened, when Jeroboam the son of Nebat heard it (he was still in Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt).... Now you have to understand why Jeroboam was in Egypt. He is in Egypt because Solomon wanted to kill him because he caught wind that a prophet had prophesied over him and said, "You are going to be

king over Israel.” Jeroboam had this prophecy spoken over him that he would be king over Israel. So Jeroboam had to flee to Egypt, but now people are calling him back.

We continue with 1 Kings 12:3-4—<sup>3</sup>that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying, <sup>4</sup> "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you."

Now you have got to look at this from all angles because this is really interesting. Here is Jeroboam saying to Rehoboam— **lighten the burdensome service of your father, and his heavy yoke which he put on us**. Why is that interesting? Because Solomon had made Jeroboam captain over the labor force in Israel. He was the guy who knows a little bit about the harshness and the oppression of Solomon's reign in the sense of the labor. Now you might think to yourself that you never thought of Solomon like that. But think about what he did in his lifetime: He built the Temple of God, which took seven years. Then his own house took thirteen years. And if that isn't enough, then he built the house of the forest of Lebanon (1 Kings 7:2) which was thought to be four times the size of the temple. He also had fleets the ships. And so this grand kingdom came into being. In order to do that you had to have a serious labor force.

We could get deeper into this by looking at 1 Samuel 8 in regard to the prophecy of the king. The Lord told Samuel that the king that the people wanted would take their sons and daughters and the best of the land. There would be more that would happen, but this gives you some perspective. So Jeroboam, the captain of this labor force, knows very well what Israel has faced under Solomon's rule. And now the people are crying out for the load to be lightened.

As we continue we read this in 1 Kings 12:5- **So he said to them, "Depart for three days, then come back to me." And the people departed.** <sup>6</sup> Then King Rehoboam consulted the elders. Solomon consulted the *zaqen*. This Hebrew word simply means old man or elder. <sup>6</sup> Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" This is exactly what Rehoboam should have done as a young man himself. He should have brought in the old men and asked "How should we handle this situation. These men have come to me saying that the burden is too much. Your father laid too much on us; lighten the burden."

Notice what happens as we continue in 1 Kings 12:7—**And they spoke to him, saying, "If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever."** In other words, these old men advise Solomon to show these people kindness and love. In fact, humble yourselves before them because you will gain the kingdom. They will never stop serving you. The elders are giving brilliant advice here. This advice will lead to complete unity in the kingdom; this will lead this kingdom to success, prosperity, and to power. A kingdom that is this united is extremely powerful, and the servants of the king are willing to die for the king. That is a kingdom that possesses great power.

How does Rehoboam respond? As we go on to verse eight, we read the following—<sup>8</sup> But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. <sup>9</sup> And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us?'" <sup>10</sup> Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us'--thus you shall

say to them: 'My little finger shall be thicker than my father's waist! <sup>11</sup> And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!' " In other words, the young man advised Rehoboam to do the exact opposite of what the older man had advised. It is very antithesis; it is totally different.

So what is the outcome? We find out in I Kings 12:12-16—<sup>12</sup> So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day." <sup>13</sup> Then the king answered the people roughly, and rejected the advice which the elders had given him; <sup>14</sup> and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!" <sup>15</sup> So the king did not listen to the people; for the turn *of events* was from the LORD, that He might fulfill His word, which the LORD had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. <sup>16</sup> Now when all Israel saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!" So Israel departed to their tents.

Understand what just happened. At this very moment, the kingdom was ripped from Rehoboam. He lost ten shares of the kingdom; they went to Jeroboam. This happened because he did not listen to the older men; he did not take the counsel of the older men which was filled with understanding, success, and promise. Instead he turned to the young men, and it literally cost him the kingdom. Think about this—it cost him the kingdom!

I share this with you because I want you to appreciate just how important it is to have the aged among us within the community. They offer support, they offer protection, and they offer the necessary elements for a community to function. The community needs them; they are the mentors. They are paving the way for the younger generations. They are teaching the younger generations how to behave, respond, and how to persevere. We absolutely need them.

When Paul says that we need the older man to be sober, reverent, tempered, and sound in faith, he knows how important this is because if the old men are lost and do not carry these characteristics, we are in trouble. These old men need to possess these characteristics. They need to be men of truth and faith.

One of my favorite examples of mentorship is a very brief passage about David and Solomon. And even though they are father and son, it is the aged instructing the youth. We find the verse in I Kings 2:1—<sup>1</sup>Now the days of David drew near that he should die, and he charged Solomon his son, saying: <sup>2</sup>"I go the way of all the earth; be strong, therefore, and prove yourself a man. This is an awesome example of the aged instructing the younger. David basically tells Solomon that "you need to be strong and prove yourself a man; you need to man up."

So how do we do this? David tells us very specifically in the next verse—<sup>3</sup>And keep the charge of the Lord your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn..." (1 Kings 2:3). David gives simple instructions to Solomon to man up, be a man, prove yourself a man and walk with Yeshua. Follow Yeshua. Pick up your cross and follow Him. Keep the commandments of God. This is what it means to be a man. These are the men we need in this building.

We need those men who are willing to pick up the cross and follow Yeshua at all costs knowing what David says in these verses. He says that these men are going to prosper in all that they do no matter what. They may not prosper according to the world's definition of prosper, but who cares because it is all going to burn up someday. I want to prosper according to the Spirit of the Living God. I want to walk in power. We talk about the power of the Holy Spirit and how we want this anointing. Receive the anointing and walk in it; watch what happens. You will have power to overcome, you will have power to break addictions, and you will have power over your emotions and dictates of your heart.

It is this reality that the Apostle Paul appreciates. He understands the value of having the older mentor the younger. He knows what is at stake, and this is exactly what he is doing here. Same thing that David did to Solomon—<sup>1</sup>But as for you, speak the things which are proper for sound doctrine: <sup>2</sup>that the older men be sober, reverent, temperate, sound in faith, in love, in patience (Titus 2:1).

Watching Paul work is really awesome because I know it is not a work of the flesh; it is a work of the Spirit. It is like watching a master military tactician go forth and strategize for war knowing that they are going to war. He is going to move all the pieces where they need to go and move the soldiers in place. He is going to make sure they have the equipment, the weaponry, so that they are going to win. This is who Paul is: He is a general. He is going forth and preparing. It is powerful!

Now as we continue, Paul does not just stop here with older men. He moves on to a second group, the older women. This is not a coincidence. He could have said the younger men at this time. Or he could have said the younger women or the children. Paul does this intentionally. I say that because immediately after discussing the older men, he brings up the topic of the older women because of how critical, important, and essential they are to the community. He respects this, and you can see this as we go on. You are going to see just how essential they are. And we find that the same characteristics that are required of the older men are being required of the older women. We read in Titus 2:3—<sup>3</sup>the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—and this is no surprise because it is all the Torah.

I want to talk to the older women for a moment. I know what you're probably thinking, "I don't know who Daniel is talking to because I'm in my prime." You know who you are. And I am not going to name names any more than I am going to try to guess ages. Older women, you have been commissioned. This is not a commissioning by Paul; this is a commissioning by the Living God. You have a place in this community to teach; you are called to be teachers. And that poses two questions—who are we called to teach, and what are we called to teach? We could simply say that you are called to teach good things. But Paul gets very specific about whom you are supposed to teach and what you are supposed to teach. Listen to what Paul says as he continues—<sup>4</sup>that they admonish the young women (Titus 2:4). That is who the older women are supposed to be teaching. They are supposed to be teaching the younger women. What is it that they are supposed to teach them? They are to teach them—to love their husbands, to love their children... (Titus 2:4). This is obviously the opposite of discouraging and destroying. You are called to encourage the younger women "to love their husbands." The primary thrust is that the older women are supposed to turn the hearts of the younger women to their family. Their hearts are to be turned to their husbands, to their home, to their sons, and to their daughters.

They are supposed to give their energy, their time, and their love. This is what the older women are supposed to be doing.

Think about the implications of this kind of activity. You put these principles into practice, and I promise you this will have a profound impact on marriage. In fact, loving her husband is one of the most powerful things a woman can do. Why? It disarms the devil. The love of a wife for her husband has the power to bring some beautiful and powerful spiritual health to the home. It brings blessing into the home. And it is not just the home but to the community as a whole. Why would I say that? Because when other women are looking at these women of God who are sacrificing and selflessly serving their family, loving their husband, and loving their children, what does that do? It inspires the younger women to work on their own marriages. It inspires them to fight for their marriage.

This is the very opposite of what we see happening in the world. What you see in the world is people running away and giving up. They do not acknowledging the sanctity of marriage. When you see a woman of God who is truly loving her husband, make no mistake it will make its mark. It will impact other women who may be in a much tougher situation, and it will give them the strength to continue.

The effects do not just stop there. This impact will trickle down to the children. I promise you it will impact their behavior and their future. It will impact how they respond to certain situations. It will impact whether they have deep rooted fears or insecurities in their life that really affect their decisions for the negative. It will impact them. And it will also impact them when they see the love that their mother has for their father. When they get to see that, it will strengthen them and give them the security that they need. Satan is not given any ground to work off.

This concept is powerful. The devil knows it, and he hates it. Satan is going after the heart beat of the faith. He is going after a marriage in order to turn a wife's heart away from her husband. He wants to do that because if he can do that he gains the military advantage in that marriage. He also gains authority in that marriage. And I promise you that is exactly what he wants. His strategy is to have authority in your marriage. However, women that dedicate themselves to their husbands wreak havoc on the kingdom of Satan. In the big picture, however, it is not about that. It is about bringing glory to and serving Yeshua. When you authentically do that, you will wreak havoc on the kingdom of the devil. Doing that will snuff out Satan's authority; he will not be able to move in your marriage or home. By doing that you are crushing him.

Let's look at 1 Peter 3:1. I love what Peter says. He throws his hat into the ring here with Paul—<sup>1</sup>Wives, likewise, be submissive to your own husbands, that even if some do not obey the word.... In other words, what Paul is commanding these older women to do is to train these younger women to love their husbands. This is not conditional or based upon the idea that if your husband is a good guy and is following the Lord then you will do this. It is actually just the opposite as he goes on—<sup>2</sup>they, without a word, may be won by the conduct of their wives, <sup>2</sup> when they observe your chaste conduct accompanied by fear. What Peter knows is that there is power once a woman is determined to follow Yeshua and to give her heart to her husband even when he has been an idiot. A complete Neanderthal. Even when he is not walking with the Lord. Even when he is not showing any passion or interest in the Lord, it doesn't matter.

I want the women to listen. You have the power because when you walk with the Lord there is power. It is that simple. This is inspiring because this tells me there is hope for your marriage even if it is just the woman who is following the Lord. I have read all of this in Scripture, and I believe that there is power when we walk in the power of the Holy Spirit. This situation completely disarms the devil from destroying this marriage. Even though a woman is in a bad situation in that her husband does not follow the Lord, she is not called to be the spiritual leader. But by default she has to step up and be the spiritual leader. It is she who rises up and kicks the devil out of her home. But when she rises up and kicks the devil out of her home, she may say that “Despite this not being a good situation I don't care. I will stand in the grace of the Living God; this is what I'll do.”

The older women have the job of helping facilitate this. Talk about being tasked with greatness. Whether you are married, single, or divorced, when you come to the Lord, this is your commission. You have so much to offer this community and the younger women in this community.

Going back to our passage in Titus 2:4—**that they admonish the young women to love their husbands, to love their children**. The older women are to be training the younger; however, they are not to be micromanaging. The verse continues—**be discreet**. They are to encourage and be discreet. If you look at this in the Greek, this is to be self-controlled. Do not let your emotions get the better of you to the point where you regret your action because you gave into these passionate moments such as fits of rage or fits of frustration which everyone goes through. This is not a woman issue alone; this is a human issue to include men and women. However, the older women, in their experience, are supposed to recognize this. When they see a younger woman struggling with this, it is their opportunity to come in and to help them.

The verse goes on instructing women to be—**chaste**. This is talking about being pure of heart. This is not having covetousness in your heart. You are not to be coveting other people's situations as you peer out in the church. Do not compare yourself to others by saying things like, “If my husband was only like him. If I were only married to that guy my life would be perfect.” I'm telling you that if you think like that you are being duped; you are being carried through deception to adultery and covetousness. You do not look at other people's situations and covet them by saying, “I would be so much more blessed if my husband were more like him.” Do not do it. Turn your hearts to the Living God; turn your hearts to your husband. Protect your heart; protect your eyes.

Paul continues in Titus 2:4—**homemakers**. Women are to be discreet, and now the older women are to be encouraging the younger women to be good homemakers. In the Greek this means keeper of the home. You are supposed to be at home with the children. And it only makes sense if the primary focus of women is in fact to love their husbands and to love their children. The very expression of that is the home.

Before we get into this a little bit more, I want to preface it with this—does that mean that Scripture states that a woman cannot go out and hold a job outside the home? Is it unbiblical for a woman to work at a place of employment? No. Not necessarily. We need to be careful here in this area. If the conditions are appropriate, it is perfectly fine. There are things that help qualify this situation. First, does the wife have the blessing of her husband? She needs the blessing of her husband. Second, would

she actually be helping the condition of their home in regard to their living standard by going to work? If she has labored and devoted her time to her children including instilling the ways of the Lord in them, but now her children have grown up, and they do not require the constant supervision of Mom anymore, then this may be a way that she is going to help her husband. Maybe she is helping someone else by being a nurse or something like that. If her husband is on board with it, and the children are grown, there is really no reason why she should sit at home and be idle.

One of Paul's primary concerns with the women being at home and being home keepers is idleness. I know this because I am familiar with the epistles of Paul. You can go to 1 Timothy 5:13-14 and notice that Paul desires that the younger women marry, that they take care of their children, and that they manage the home. Why? Because he is concerned about idleness. According to Paul, women are given to be busy bodies and gossips. He is concerned about that. He does not want that because it opens the door to HaSatan [Satan]. Paul does not want that; he wants that door closed. This is one of the primary reasons he is asking the women to be at home.

I am going to say this to the women. If you have young ones at home, you better rethink that strategy entirely. The little ones need their mom, and what you need to ask yourself is “am I going to stop listening to the world for two seconds, put my nose in this book [bible], and see how God has asked me to live.” Ask yourself, “How does He want me to be a mother? I need to be taught. I am not quite sure how to do this.” You need to go to the bible. You need to start learning how to be a mom according to the eyes of the Lord. This is what we are called to. We are not called to have the world set the standards for our home. God forbid! Amen?

I'm going to tell you this—the sanctity of marriage, the sanctity of the home, and the sanctity of motherhood in this country is completely under attack. The demonic host of hell has been unleashed on it, and it is literally gutting it from the inside out. It is reducing the stay at home mom to a crust of bread. The world tells her that if she is a stay at home mom, she has involved herself in a wasteland of worthlessness, and she has not reached her potential.

When we go to Scripture, we find that there is no higher calling or more honorable position that a woman could have than to be a keeper of the home. It is the highest honor; it is the highest walk that she can walk. It is a holy and righteous thing for women to love their husbands. It is a holy and righteous thing for them to love their children; and it is a holy and righteous thing for them to manage the home. These are the principles that we need to instill in our communities. These are the principles we need to instill into our hearts for the protection of this community and any other community. The world keeps insisting that the honor of being a mom is totally antiquated and oppressive. This is what the world teaches.

I want you to understand something. I covered this in *The Death of America* series. One of the primary things that has happened to literally trumpet what the world has done to the church has happened through the feminist movement. I want to share with you just a couple statements from Betty Friedan. She was a well known feminist who is responsible for *The Feminine Mystique*. This is what she said—[Women, as well as men, can only find their identity in work that uses their full capacities. A woman cannot find her identity in the dull routine of housework.](#)<sup>1</sup> This is what women are being taught. This is

what our culture is promoting. Isn't that interesting! How did we start off this study? By looking at what Paul showed us in regard to our identity. With all due respect Miss Friedan, our identity, men or women, has nothing to do with the work we perform on the surface. It is in Christ. That is where a woman's identity lies. It is in Yeshua. Period! It is not in the work that we do. If work is how you find your identity, I feel sorry for you. That is pathetic because that is temporary; what we are talking about is eternal. Amen?

We continue with Betty Friedan's quote—[Women who 'adjust' as housewives, who grow up wanting to be 'just a housewife,' are in as much danger as the millions who walked to their own death in the concentration camps...they are suffering a slow death of mind and spirit.](#)<sup>1</sup> This makes me want to vomit. This is the filth that has not just affected our culture and society, it has affected the church.

Friedan continues—[Each suburban wife struggles with it alone. As she made the beds, shopped for groceries, matched slipcover material, ate peanut butter sandwiches with her children, chauffeured Cub Scouts and Brownies, lay beside her husband at night- she was afraid to ask even of herself the silent question-- 'Is this all?'](#)<sup>1</sup> What did the serpent say to Eve in the garden, "Is this all?" This is what the serpent did to Eve. He told her, "Is this all? God told you that you could not be a part of this? That you could not partake of this tree?" Does God really say, "This is all?" This is the same lie being pitched to the same gender over and over again.

Many years ago I was at a museum, and I was looking at some history. This particular piece of history was very disturbing. It was showing how a people, how armies, or how a nation can come in and conquer other people. It showed the methodology of how to do it and how this has been practiced. You can see this in communism; you can see this throughout history. There is a particular practice I want to share with you. When the people come in to conquer another people, they separate the husbands from the wives, and they separate the moms from the children. I want you to understand something. You look at the culture that we are in today; you look at what is happening to this country, and we do not even realize that we are being conquered. Our families are being conquered. We are being infiltrated. The host of hell is conquering us, and we do not even recognize it.

As I was reading this actual history about how the conquering people came and separated the men from the women, and then they separated the women from the children, I noticed how the story included another tactic. The conquering people would isolate the children, and they would completely break them down. They stripped out any of the heritage that the children had within them. They stripped out all the things that their parents taught them. So in other words, they brainwash them, and they fill their heads with what they want them to think. All you need to do is look at what is happening to Christian families all over the place. Christian families are sending their kids off to school where the mom and dad are not instilling the values and morals into them. The parents are not spending the time to teach them values and morals; they are shipping them off to public school so that someone else is doing that. You are giving your kids to the devil.

Then you get into the frame of mind that a woman should be home with her kids, but instead she is off at work. Then I consider the art of war that was being presented at this museum and how to conquer a people by separating the wife from the children and the wife from the husband. So now the wife is

spending more time at work than with her husband and does not have the ability to be with him because maybe their schedules don't work out. I look at war, and I look nations over thousands of years that have come in to conquer a people. And then I look at marriage and how the family unit is under attack here. When I look at all of this, I see that we are being conquered.

Let me share with you these two statements. This comes from Elizabeth Cady Stanton. She was a pioneer of women's liberation. This is what she says—[The bible and the church have been the greatest stumbling block in the way of women's emancipation.](#)<sup>2</sup> Think about the term “women's liberation.” This term suggests that women are oppressed, and what is doing the oppressing? The Word of God. The very thing where Paul says that a young woman is to love her husband, she is to love her children, and the older women are to encourage. To do that that is oppressive under today's standards. And then she says this—[We found nothing grand in the history of the Jews nor in the morals inculcated in the Pentateuch. I know of no other books that so fully teach the subjection and degradation of woman.](#)<sup>2</sup> In other words, what Paul is teaching, which we know is sound doctrine because he is teaching the Torah, according to women's liberation is total degradation. Teaching Torah is total oppression of women. This is the lie that the enemy is sowing in our country today.

#### **References:**

- 1. Betty Friedan, The Feminine Mystique**
- 2. Elizabeth Cady Stanton 1815-1902, American Social Reformer and Women's Suffrage Leader**