

# 23-0924a Transcript

## 23-0924a - 3-The Loss of the Noble Male, Scott Reynolds

**Bible Readers:** Scott Reynolds and Roger Raines

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## 3-The Loss of the Noble Male

Transcript (0:03 - 30:57)

### Scripture Readings

#### 1<sup>st</sup> Reader: Scott Reynolds

**Nahum 3:13,**

(0:03) Nahum, chapter three, verse 13.

(0:07) Behold, your troops are women in your midst. (0:11) The gates of your land are wide open to your enemies. (0:15) Fire has devoured your bars. (0:18)

#### 2<sup>nd</sup> Reader: Roger Raines

**Malachi 2:13-16,**

(0:23) Good morning. (0:24) The second scripture reading is from the book of Malachi. (0:30) Chapter two, verses 13 through 16. (0:34) Malachi two, 13 through 16.

(0:38) This is another thing you do. (0:41) You cover the altar of the Lord with tears, (0:44) with weeping, and with groaning, (0:47) because he no longer regards the offering (0:49) or accepts it with favor from your hands. (0:53) Yet you say, for what reason? (0:55) Because the Lord has been a witness (0:57) between you and the wife of your youth (1:00) against who you have dealt treacherously. (1:04) Now she is your companion and your wife by covenant, (1:09) but not the one hath done so (1:12) who has remnant of the spirit. (1:15) And what did that one do (1:17) while he was seeking a godly offspring? (1:22) Take heed then to your spirit (1:24) and let no one deal treacherously (1:26) against your wife of your youth. (1:30) For I hate divorce, says the Lord, (1:32) the God of Israel, and him who covers his garments (1:35) with wrong, says the Lord of hosts. (1:38) So take heed to your spirit (1:40) that you do not deal with treacherousness. (1:43) This concludes this reading. (1:45)

### Transcript

**Preacher:** Scott Reynolds

(1:50) All right, we're in a series written by Dr. Del Tackett (2:00) called The Seven Threats of Our Time. (2:03) We're on number three, (2:05) that's entitled The Loss of the Noble Male (2:08) and the Rise of Malevolent Compassion.

(2:12) Del starts out by saying, (2:14) we're going to be talking about what could well be (2:18) the most controversial issue in our culture today (2:23) involving the biblical view of human sexuality (2:27) versus what we see going on in our culture. (2:30) But we have to be true to the word of God (2:33) and have to remain firm in what God has revealed to us, (2:37) not only about itself, the Bible and the word and the truth, (2:42) but about the world around us. (2:45) We have gone through the first two (2:47) of what I call seven storm fronts.

(2:51) They are aligning themselves in our culture. (2:55) They are converging, not just here in our nation, (2:58) but they're converging upon all of Western culture. (3:06) Well, the storm that is arising here in our culture today (3:10) is greater than simply a set of meteorological events (3:14) that are aligning with us.

(3:17) And so my purpose is to do the best I can (3:20) to help walk through what I think are those storm fronts. (3:25) There are others, but these seven are the most serious, (3:30) most dangerous for our culture. (3:33) The first one we talked about (3:35) was the rise of the scoffer and the depraved mind.

(3:40) In that, we talked about the possibilities (3:42) that we see on Proverbs, (3:44) the progression from the simple-minded (3:46) to the fool to the scoffer. (3:49) It is possible that we find ourselves in a culture now (3:54) that is still not only with simple minds and fools, (3:58) but with scoffers. (4:00) And the scripture says the scoffer brings deep strife.

(4:05) They stir up division, they stir up strife, (4:09) and they set the city aflame. (4:13) The depraved mind, you'll recall, we talked about, (4:16) that the Greek word means unqualified. (4:19) We're talking about the possibility (4:22) that God has given us over to these three stages (4:25) we see written about in Romans 1, (4:29) that God gives a culture that has rejected him (4:32) and exchanged the truth of God for a lie.

(4:36) His first, he first gives them over to sexual impurity. (4:41) And it appears that in our culture, (4:45) that the 1900s were an increasing movement (4:48) away from a biblical understanding (4:51) about that which was right, ethically right. (4:57) When it comes to male and female relationships (4:59) into an increasing amount of sexual impurity, (5:03) but without repentance, the scripture says, (5:06) that God then gives them over to shameful lusts.

(5:11) This is a depravity that involves sexuality (5:16) outside the male-female relationship. (5:19) And most certainly, we have fallen deeply into that. (5:22) We'll talk a little bit more about that again today, (5:26) but our culture has moved through that this rapidly, (5:29) all the way to the Supreme Court.

(5:32) And so we find ourselves in a culture (5:34) in which possibly we have moved to that third stage (5:40) in the progression of God giving us over (5:43) to a depraved mind. (5:46) The unqualified mind is a mind that is no longer (5:50) the logical mind of common sense. (5:52) The logical mind has the ability to respond to God (5:56) as he says, come, let us reason together.

(5:59) A mind that has the ability to understand (6:02) the logic of God that is throughout his word. (6:06) When he had the children of Israel (6:08) stand before Mount Ebel and Mount Gerizim, (6:11)

it was a logic that was laid before them (6:14) that if you obey me, God says, (6:18) then these things will happen, (6:20) and if you do not, these things will happen. (6:25) And of course, Paul is the ultimate (6:29) of the logical person in the New Testament (6:32) as the spirit of God moved him to write these things (6:35) in the Book of Romans.

(6:37) So God has given us a mind that is capable (6:41) of common sense, of understanding logic and reason, (6:47) and it is possible that God has given us over (6:51) our culture to a depraved mind, (6:55) one that's not able to do that anymore. (6:58) And experientially, you may have run across this (7:01) as Del says he has, where it appears (7:04) you're talking to someone (7:06) that they have lost all common sense. (7:08) In fact, one of the phrases I've heard multiple times, (7:12) he says, why bring logic into this? (7:15) And personally, I've heard them say, (7:17) don't confuse me with the facts.

(7:21) We're driven by emotions, we're driven by the heart. (7:24) So we find ourselves in a culture filled with scoffers, (7:29) filled with those who no longer think (7:31) according to common sense and logic. (7:34) Well, this then moves us to the next storm front (7:37) that we looked at, the rise of homo deus (7:40) and neo-Christianity.

(7:42) And in a thumbshell, in a thumbnail, (7:46) what's a thumbshell, I don't know. (7:49) In a thumbnail, we have a culture, (7:53) we have, as a culture, believed and have communicated (7:57) to one another over years and years and decades, (8:01) in fact, that it is all about me. (8:05) Eventually, I can think that it's all about me (8:08) to the point where I begin to believe (8:10) that my heart is telling me what is true.

(8:14) And we have descended, if you want, (8:22) and eventually I think that it's all about me (8:25) to the point where I believe (8:27) that my heart is telling me what is true. (8:29) And we have been descended, if you want to see it that way, (8:32) rather than progressed, to the point where, (8:36) as a culture, we have begun to think of ourselves (8:39) as a god, homo deus, (8:44) where if my heart declares that I am a woman, (8:50) then you have to bow down to that (8:52) as if it is a divine proclamation. (8:55) And if you do not, then we will bring (8:58) our new blasphemy laws into you.

(9:00) And it is possible that we may even cancel you (9:03) if you speak against the divine proclamation of the heart. (9:08) So that was the essence of the second storm front. (9:11) We talked about how that has infiltrated the church, (9:15) Christianity, where we have begun to think (9:17) that Christianity is also all about me.

(9:23) We now come to the third storm front, (9:26) entitled The Loss of the Noble Male (9:29) and the Rise of Malevolent Compassion. (9:33) I, when I was preparing this, (9:37) I could not get it down to, (9:41) it was too long. (9:42) So I'm breaking it in two.

(9:45) We're gonna be looking at the loss of the noble male (9:49) and the virtuous female, (9:50) and tonight we'll be looking at malevolent compassion. (9:55) It is here where we're going to now delve (9:58) into what could be one of the most dangerous areas (10:00) in our culture today. (10:02) The reason, because those of us who follow (10:05) a biblical worldview, a biblical understanding, (10:09) not only of who God is, but who man is, (10:14) an understanding, therefore, of what true human sexuality (10:18) is all about, biblical human sexuality.

(10:22) Most of you, I'm sure, have recognized today (10:25) that that is under a deep and serious attack. (10:30) Nothing is judged more severely by our culture today (10:35) than assertions of

biblical male and female absolutes. (10:41) Ponder how many of the burning issues in our culture today (10:45) are rooted in a contrary view of God's design (10:49) of human sexuality.

(10:51) Can you think of any? (10:52) How about pornography, abortion, adultery, (10:58) unmarried sex, homosexuality, lesbianism, (11:02) LGBTQIA+, transgenderism, pansexuality, (11:06) personal pronouns, gender dysphoria, gender identity? (11:11) Additionally, we have human sexuality issues (11:14) that are being used as political and social hammers, (11:17) such as male toxicity, hashtag me too, (11:21) ERA, pay equality, gender roles and quotas, (11:24) glass ceilings, harassment, and so on. (11:27) Does any of that sound familiar? (11:31) These all spring from your understanding (11:35) of what true human sexuality is and the distortion of it. (11:47) So in considering the loss of the noble male, (11:51) Del says, there is an interesting set of passages (11:56) that we find that is spoken regarding the fall (12:00) of world empires as they are presented to us (12:04) in the scripture.

(12:06) Nineveh, Babylon, and Egypt, all were world powers. (12:12) And something is said that is similar (12:15) of all three of them in the scriptures. (12:18) I want to show you the passage from Nahum (12:21) that was read earlier concerning God declaring (12:25) that Nineveh is going to fall.

(12:28) We read in Nahum chapter three, verse 13. (12:33) Behold, your troops are women in your midst. (12:39) The gates of your land are wide open to your enemies.

(12:42) Fire has devoured your bars, (12:45) and those would be the bars of your bar gates, (12:49) have been just burned up. (12:51) And we find the same similar kind of statement (12:54) and assessment that is given to Babylon and Egypt (12:57) upon their falls. (13:00) And it's important to understand that what God is saying (13:04) is not a denigration of women, (13:07) but rather this is speaking that their men (13:11) had left their role as a man as God had designed them (13:16) and had become like women.

(13:20) And because of that, the land was now unguarded (13:23) and undefended. (13:25) In a little bit, we will talk about that (13:27) one of the primary purposes of the noble male (13:30) is to protect and defend. (13:34) What we read here is that the men of Nineveh (13:37) as the men of Babylon and Egypt had become feminized.

(13:43) And this is the condemnation that is given to men (13:45) who have become feminized. (13:48) Again, that's not a dissing of women, (13:51) it's the dissing of men who have assumed a feminine role (13:57) and so we're going to talk about the feminization of men (14:02) and the feminization of our culture (14:05) as we talk about the loss of the noble male (14:09) and the loss of the virtuous female. (14:14) So let's look at the essential nature of mankind.

(14:19) As we are told in Genesis chapter one, verse 27, (14:23) so God created mankind in his own image. (14:28) In the image of God, he created them, (14:31) male and female, he created them. (14:35) But what is interesting here (14:37) is that right here in the very beginning (14:39) when God talks about what he has done (14:42) in creating Adam and Eve, (14:44) that he had created them in his own image.

(14:49) I think it's very interesting because we can say (14:53) that the male and female are made in one essence (14:57) and that essence is that they are made in the image of God (15:04) and yet they are diverse in their personhood. (15:08) They are diverse in that God had made them male (15:11) and he made them female (15:14) and the rest of the narrative there in Genesis as well, (15:17) I

would submit, the rest of the scripture (15:20) would tell us that, and this is, (15:23) Del says, this is so radical to say (15:27) what I'm about to say, it's unbelievable, (15:29) but that God has made the male and female different. (15:39) That's radical today.

(15:42) And they are different not simply (15:45) because of their reproductive capabilities, (15:48) but they are different in their purpose (15:51) and different in their role. (15:55) They were meant to be complementary, (15:58) which means that God was bringing that diversity together (16:02) into a unity as we read in Malachi. (16:07) And let me try reading that from the English Standard version (16:13) just to keep us into context here.

(16:17) Malachi 2, verses 13 through 16. (16:21) And this second thing God says through Malachi to Israel, (16:26) you cover the Lord's altar with tears, (16:29) with weeping and groaning (16:30) because he is no longer regarding your offerings (16:34) or accepts it with favor from your hand. (16:37) But you say, why does he not? (16:40) Because the Lord was witness between you (16:44) and the wife of your youth (16:45) to whom you have been faithless, (16:48) though she is your companion and your wife by covenant.

(16:54) Did he not make them one (16:55) with a portion of the Spirit in their union? (16:59) And what was the one God seeking? (17:03) Godly offspring. (17:05) So guard yourselves in your spirit (17:08) and let none of you be faithless to the wife of your youth (17:13) for the man who does not love his wife, (17:16) but divorce her says the Lord, (17:19) the God of Israel covers his garment with violence (17:24) says the Lord of hosts. (17:26) So guard yourselves in your spirit and do not be faithless.

(17:31) So this is the essence (17:33) or essential nature of man fundamentally. (17:37) And it's difficult not to spend time (17:40) talking about how essential the nature of man is (17:43) in the male and female way that God made them. (17:48) And there is also a clue here (17:49) as to why the enemy is taking so much pains (17:54) to destroy the noble male and the virtuous female (17:58) and to destroy the proper relationships (18:01) that they are to have.

(18:03) Why? (18:05) Because it is part of the essence and foundation (18:09) of who we are as human beings. (18:13) So let's first look at the loss of the noble male (18:18) and the loss of the virtuous female (18:21) and the consequences associated with that. (18:27) I wanna speak about the noble male and the virtuous female (18:31) in terms of them both having two engines (18:37) and think of a diesel electric train engine (18:40) that can be linked together that drives them.

(18:44) It will help us understand, I believe their purpose. (18:47) So we'll talk first about the noble male. (18:52) The noble male is first of all, (18:54) driven by an engine for truth and wisdom and righteousness.

(18:59) He is driven by this. (19:01) The noble male seeks truth. (19:03) He seeks wisdom and he seeks righteousness (19:06) even to the point of giving up his life in that pursuit.

(19:11) But it is not a cold pursuit. (19:14) It's not a cold force for righteousness (19:16) because the second engine in the noble male (19:20) is the engine of grace and compassion. (19:23) So he pursues righteousness and he pursues righteousness (19:27) that is tethered or constrained to compassion and grace.

(19:34) So we talked about the purpose of the male here (19:36) as we mentioned before that the male is built. (19:40) If you look at him physically, he is built this way. (19:43) He's built to protect

and defend (19:45) that which is good and beautiful (19:48) and he will lay down his life to do so.

(19:51) This is the noble male. (19:54) So the virtuous female and what is interesting is (19:58) she has the same two engines but they're in reverse order. (20:03) She is driven first by grace and compassion.

(20:07) She pursues it and she pursues it (20:09) with a vigor and determination. (20:12) But the grace and compassion is tethered or constrained (20:16) by truth, righteousness and wisdom. (20:20) It means that her actions in compassion and grace (20:24) are bridled by truth, wisdom and righteousness.

(20:27) And so her purpose is to nurture and comfort. (20:32) She is built for this and she pursues (20:34) and she pursues to nurture and to comfort (20:38) but she does so to nurture (20:42) that which is good and true and right. (20:46) This is the virtuous female.

(20:50) All right, so let's look now at what happens (20:55) when a culture rejects the truth of God. (20:58) He rejects the wisdom of God, (21:00) rejects the righteousness of God (21:03) and that is no longer pursued in a culture. (21:06) When that happens, something happens (21:09) to the purpose of the male.

(21:12) Something happens to the noble male. (21:15) If there is no truth, if there is no wisdom (21:18) and righteousness beyond himself, (21:21) then what does the noble male protect and defend? (21:25) Well, what happens is, is that he is then (21:29) protecting and defending himself. (21:34) And so it becomes all about him.

(21:37) And he is no longer the noble male pursuing (21:40) that which is true and good with wisdom and righteousness (21:43) bridled by grace and compassion. (21:46) He now becomes either a buffoon or a brute, a beast. (21:54) Why? (21:56) Because what has happened is, is that it's all about him.

(22:02) What has happened to the virtuous female (22:07) and what has happened to the virtuous female (22:10) in the culture where truth and wisdom (22:12) and righteousness are rejected (22:14) and that are no longer pursued in that culture? (22:17) Well, she is no longer the virtuous female. (22:20) Her drive for compassion and grace (22:22) is no longer tethered or constrained (22:26) by that which is true, by that which is wise, (22:30) no longer tethered by righteousness. (22:33) And so both the male and the female in a culture (22:36) where the truth of God and God himself (22:40) and the narrative of God are all rejected, (22:43) they lose their compass as God has designed for them.

(22:48) So let's look at what I call, what happens to them, (22:52) what I call the brutish male. (22:58) His purpose, the brutish male, is to protect and defend, (23:03) has been primarily now focused on himself. (23:07) And his desire now is to dominate.

(23:12) He is no longer led in a zeal for truth (23:15) and wisdom and righteousness, (23:17) but now the number one thing that drives him (23:19) is power and control, power and domination or subjugation. (23:25) We see this happening, do we not, in Eastern Europe (23:29) where a brutish male, he's not a noble male, (23:33) but a brutish male who is pursuing power and control (23:37) and the subjugation of other people. (23:39) And in this case, there is no grace, (23:42) there is no compassion upon people (23:45) who are dying in Ukraine.

(23:48) So the brutish male becomes a beast. (23:53) He becomes a tyrant, pursuing and defending (23:56) his own pleasures. (23:57) This is what we find.

(23:59) We find a brutish male in our culture, for example, (24:03) in gangs. (24:05) We find a brutish male in one who beats his wife. (24:08) We find it in ISIS.

(24:10) We find it in Eastern Europe today. (24:13) He is absorbed, and in our culture, (24:16) he is absorbed in drinking, sports, and video games. (24:19) Why? (24:20) Because he pursues his own pleasure and brutish pursuits.

(24:25) So what happens then to the virtuous female (24:29) and the culture of the brutish male? (24:33) Well, she then becomes secondary in the culture. (24:36) And the brutish male becomes dominant. (24:39) She increasingly becomes property (24:44) in those kinds of cultures.

(24:46) And the noble male becomes the toxic male. (24:50) Grace and compassion are considered a weakness. (24:54) Society declares to the female (24:56) that in order to survive in this culture, (25:00) you must become subservient.

(25:05) Let's look now at a culture (25:08) in which the male, rather than becoming the brute, (25:12) the male becomes the buffoon. (25:15) And this is what we see in our culture. (25:21) Often represented in TV shows like Everyone Loves Raymond, (25:26) where the male is simply the buffoon, (25:29) caring only about himself.

(25:31) We see it in children's books (25:33) like The Berenstain Bears. (25:35) Bears. (25:37) And Del says, I used to read these to my children (25:41) until I realized that Papa Bear (25:43) was depicted as a buffoonish cub (25:48) in an adult body.

(25:50) And Mama Bear is always rolling her eyes at Papa Bear. (25:54) He was the buffoon. (25:56) The buffoon is pictured often in commercials (25:59) and TV shows in our culture.

(26:02) So what happens when the male lives in a culture (26:05) that rejects that which is true and good and beautiful? (26:09) He has nothing to protect and defend except himself. (26:13) Grace and compassion are no longer driving him (26:16) because he is only acting for himself. (26:19) The buffoon male abandons his family.

(26:23) He can abandon them physically (26:25) or he can abandon them mentally and spiritually. (26:28) And the buffoonish male is the male (26:31) who comes home from work, (26:33) plops down in his chair, turns on the TV, (26:36) or plays video games all night (26:38) or absorbs himself in all kinds of selfish pursuits. (26:42) Well, what happens to the female (26:45) in this culture of the male buffoon? (26:48) And I'm submitting to you (26:51) that this is what's happening to our culture.

(26:55) Without truth and wisdom and righteousness, (26:58) the grace and compassion that drives her (27:01) is no longer tethered to truth and wisdom and righteousness. (27:06) And now it becomes, her compassion, (27:09) an unbridled compassion. (27:11) I will later refer to this as malevolent compassion.

(27:16) But we refer to it now as unbridled compassion. (27:20) It's a compassion that is no longer tethered (27:23) or constrained by that which is true (27:26) and wise and righteous. (27:28) So it's unbridled, it's unbounded.

(27:32) In this culture, where the male becomes the buffoon, (27:36) he takes on a secondary role. (27:39) And she increasingly takes lead in the family (27:44) because he has mostly abandoned the family. (27:48) And she takes lead in society.

(27:51) And she does so, why? (27:54) Because what has happened here (27:56) is that unbridled compassion (27:59) has become the prime ethic of our culture. (28:04) And I submit to you that this is exactly (28:06) what has happened in our culture. (28:09) Unbridled compassion has become (28:11) the prime ethic in our culture.

(28:15) The noble male is viewed as toxic. (28:17) And society then declares to the male, (28:21) to be significant in this culture, (28:24) you must become feminine. (28:26) If he evidences more unbridled compassion, (28:31) he will become more significant.

(28:33) If he evidences characteristics of the noble male, (28:39) he will be rejected. (28:41) This is a culture that does not want the noble male. (28:47) It does not want the male defending (28:49) that which is absolute, above and beyond.

(28:52) Because we, as a culture, have rejected all of those things. (28:57) Our culture has rejected a biblical Christian worldview. (29:04) So, to sum it up, the noble male (29:07) is one who pursues truth and wisdom and righteousness.

(29:12) He protects and defends that which is good (29:14) and true and right, the noble male, (29:17) we find on the deck of the Titanic. (29:20) Having gotten, remaining, actually, (29:23) on the deck of the Titanic, (29:24) having gotten the women and children (29:27) into the few rescue boats. (29:29) It's the noble male we find falling on a grenade (29:33) to protect his companions, (29:35) or running into a burning building.

(29:37) He's willing to sacrifice himself (29:40) for that which is good and true and right. (29:44) The virtuous female is what we see in Proverbs 31. (29:49) She is a champion in commerce.

(29:52) But her compassion, as you read in Proverbs 31, (29:56) her grace and compassion is all-bounded (29:59) and constrained by that which is true and good and right. (30:04) It is driven by that which is true and wise and righteous. (30:09) She does not coddle that which is evil, (30:13) but she pursues that which is right.

(30:17) So this leads us, then, to what happens in a culture (30:22) when unbridled compassion becomes (30:25) the prime ethic in the culture. (30:28) I'll refer to it from now on as malevolent compassion (30:33) because I believe it is evil. (30:36) I hope to show you that tonight (30:41) when we continue with the rise (30:45) of false malevolent compassion.

(30:49) So we're extending the invitation now (30:51) to anyone who is subject to it. (30:53) If you need to, come while we stand and sing.