

Understanding and Engaging Woke Culture from a Biblical Perspective

Pastor Rossi Teaching

Immanuel United Reformed Church Adult SS **Class 4 April 2, 2023**

Pastor Rossi ([00:16](#)):

Sunday mornings when we get started, I like to read a portion of scripture. And the portion of scripture somewhat applies to what we're speaking of on that particular day. And so this morning I want to Isaiah chapter five, beginning at verse 18.

[\(01:15\)](#):

¹⁸ Woe to those who draw iniquity with cords of falsehood,
who draw sin as with cart ropes,
¹⁹ who say: "Let him be quick,
let him speed his work
that we may see it;
let the counsel of the Holy One of Israel draw near,
and let it come, that we may know it!"
²⁰ Woe to those who call evil good
and good evil,
who put darkness for light
and light for darkness,
who put bitter for sweet
and sweet for bitter!
²¹ Woe to those who are wise in their own eyes,
and shrewd in their own sight!
²² Woe to those who are heroes at drinking wine,
and valiant men in mixing strong drink,
²³ who acquit the guilty for a bribe,
and deprive the innocent of his right!

Now. Let's pray together.

[\(01:58\)](#):

God and Father, we thank you for the Lord Jesus Christ. We thank you for his perfect work of redemption. We thank you, Lord, for the pouring out of the Spirit when he ascended to the right hand of the Father. And on the day of Pentecost, he poured out His Spirit upon the church on each one of us who believes in the Lord Jesus Christ. We thank you for the Holy Spirit who dwells within us and illuminates our hearts and minds to believe the truth, to know the truth, and to walk in

Opening scripture and prayer.

Last week – Noelle Merings’s 4 tenants of woke ideology introduced:

1. Will over reason
2. Group over person
3. Power over Authority
4. Crowd over victim

Karl Marx (1818-1883) and Antonio Gramsci (1891-1937), a diehard Marxist, set the stage for the Frankfurt School (started in 1923 in Germany and moved to US during the 1940s)

How and why Antonio Gramsci modified Marx’s ideas

the truth. So we pray, Lord, that your Spirit would lead us and guide us in our Christian living, that we not only hear your word, but hear it with believing hearts and walk in a manner worthy of the calling, especially in this day and age, where good is called evil and evil is called good.

This has been a thing that has occurred since the fall. This is nothing new. And so we pray, Lord, that you would help us as Christians to stand firm in the faith to hold fast the truth and to give glory to your name. We asked us in Jesus' name. Amen.

[\(03:10\)](#):

All right, so last week I shared with you four essential tenants or foundations of the Woke movement as one author, Noelle Mering notes in her book. I wanted to take a step back because it's been two weeks since we met together, and go back to the Frankfurt School we talked about. The Frankfurt School is also known as Critical Theory School. You've heard of Critical Race Theory? So that comes from this school of thought, from the Frankfurt School.

[\(03:48\)](#):

Before the Frankfurt School, there was a guy named Antonio Gramsci, and he was a diehard Marxist, and he set the stage for this Frankfurt School. And much came out of this. We get the tenants, the four tenants of woke ideology today. And I shared with you quite a bit, I think the past number of weeks that we've met of the goal, the objective of Marxism, and how Marxism results in what we see going on today in our culture with woke ideology. I want to draw out now this morning just briefly some things that have been said by these prominent folks like Antonio Gramsci and the Neo-Marxist that came under the Frankfurt School and who formulated the groundwork for these things that we're going to talk about moving forward. So Antonio Gramsci believed that Marx headed in the right direction, but he questioned whether or why Marx's ideology worldview didn't work.

[\(05:15\)](#):

Okay? Because Marx thought that if you change economics, if you change the political systems, the institutions of that day, then the culture would change. Well, Gramsci said, no, I still hold fast to Marxist essential teaching, but I think you got it wrong. I think that to change culture is first. And then in changing culture, you then change institutions like governments, like schools, so on and so forth. And so it's kind of like, you know, as Christians we say that we need to be renewed in the transforming of the mind <affirmative>, they would say the same thing, right? It's a battle for the

Comments

Gramsci died in prison in 1937 and in 1948 Gramsci's Prison Notebooks are published, which become one of the most influential works of Neo-Marxist theory.

Gramsci modifies Marxist theory: enter the educational system to re-educate the people against the capitalistic system.

Marxists believe Judeo-Christian ethic is responsible for capitalism, so destroy everything Christian.

Anything that has an influence on capitalistic culture needs to be infiltrated with a Marxist worldview.

Astonishing and clear quotes from Gramsci and others that make clear destruction of Christianity is what the goal is.

This is a religious war.

mind, essentially. And that's what Gramsci, in fact, he was a young guy and he was thrown in prison for being a socialist communist. And he wrote what's called the Prison Notebooks. And during that time in prison, that notebook was translated and really moved this culture of Marxism, Neo Marxism and the Frankfurt School to move in a certain direction.

(06:27):

As I said, last time that we met, what did they want to do? They changed their game plan. Let's enter the institutions in order to change the culture. How do we get rid of capitalism? That's the goal, because capitalism and the capitalist society are oppressive and the oppressor, but who do they attribute capitalism to? Western society. Where does western society come from? A Judeo-Christian ethic. And so at the end of the day, it's about dismantling God and enthroning man. And they are pretty crystal clear on this too. They are not sorry about any of this. They're not sorry about any of it. And so Gramsci would say things like this, the larger goal is to control all major institutions of political society, and that means police, law courts, civil service, local councils and churches. Anything that has an influence on culture needs to be infiltrated with a Marxist worldview.

(07:56):

Okay? One author says, the program then, at least in theory, is simple, subvert society by changing its culture and changing its culture by infiltrating its institutions. The goal is likewise clear, destroy capitalism and replace it with a communist ideology. Well, how do you do that? Gramsci wrote, "Socialism is precisely the religion that must kill Christianity." I mean, they, they make no mistake about it. This is a religious war. This is their jihad. Essentially, destroy Christianity. He continues to write "It's a religion in the sense that it is too a faith. And because it has substituted for the consciousness of the transcendental God of the Catholics, trust in man and his best strength as the soul spiritual reality". So socialism for him is a religion. We're all religious creatures. That's what we believe. Okay? So we can't underestimate his impact on the present circumstances that we face in this culture. and then going down to the Frankfurt School, you've heard of critical theory or critical race theory. one author says in brief, "it is biting, social critique aimed at exposing and dismantling the corrupt foundations and oppressive nature of capitalist society." These are from their own mouths or their own pens. And who do they associate a capitalist society with? The Church.

(09:42):

Discussion: If you want to change somebody's mind, where do you begin?

Noelle Mering's 4 tenants of woke ideology introduced:

1. Will over reason
2. Group over person
3. Power over Authority
4. Crowd over victim

Reminder about quotes from the Communist Manifesto.

Get rid of eternal truths

Western civilization. Okay, I can go on and on here. I have quotes from these guys that, from this school of thought, that their objective was to dismantle Christianity and replace it with a socialistic, communistic, worldview where God is out of the equation, okay? God is out of the equation. And so what happens? What do we need to do? Infiltrate institutions. Let's change minds. And, and so how do you change a person's mind? Where should you begin? If you want to change somebody's minds, where do you begin?

Speaker 2 (10:27):

In school with children

Pastor Rossi (10:29):

Children. Aren't children the most vulnerable, because they're minds are more malleable. And the Proverbs talk about this. You know, don't spare the rod, because we need to get the folly out of a child. Discipline is important because if discipline is not happening in the home, a child's folly will continue. And so it's a battle for the mind. Who do you want to have control of your children's mind? Do you want big brother? You want someone else to have control of your child's mind, or do you want to have that privilege that God gives us to disciple and train our children in the way of the Lord? So it's a battle for the mind. It's a battle for truth. Who's going to sit on the throne, God or man? So essentially what we're seeing in culture and day to day is a battle for the mind.

(11:43):

Here are the four things that we briefly touched on the week before last. I talked about will over reason, group over person, power over authority, crowd over victim. Okay? Those are the four basic tenants of this movement today called woke.

(12:07):

And it all stems from what I've been talking about for the past four weeks. This is where it comes from. So will over reason. You remember I quoted from the Communist Manifesto where Marx and Engels argue we should get rid of all eternal truths. That's the goal of communism, to demolish eternal truth. How would you define eternal truth? What is eternal truth as a Christian? As a Christian, how would you define eternal truth? The Bible is what God says. Think of the words eternal truth. It's interesting that Marx says this because it's really telling of his attitude towards God. If you believe in something eternal, what do you essentially believe then? You have to believe in a higher

Comments

Example of the moral law being known by all men.

Romans 1:18ff God gives men over to their depravity when they deny eternal truths (or natural law)

Will over reason:
Truth is not determined from reason and natural or moral law, but by the ideology that wins the day.

New is the strategy of shaming and canceling.

deity. Power, someone who's in control. A moral supreme being right? A moral truth. Pontius Pilot asked or said, what is truth? <laugh> nothing new under the sun. Every generation has a battle for truth. What is eternal truth, Marx? Well, he doesn't want God to determine what is eternal truth. He wants to determine it for himself and for the rest of you. Okay? So they outright reject natural law or the law of God written on your heart.

(13:53):

And I may give an example as last time. You go to a tribe. If somebody murders someone in their tribe, they're going to know that's murder. You don't have to give them the 10 commandments to know that. Each society knows that there's a standard. But what do we do with that standard? We suppress the truth in unrighteousness because of sin. So it's missing from the whole woke worldview is a doctrine of sin. Oh wait, it's sin when you sin against them. I forgot because of the hypocrisy there. They reject natural law. And because it's a great threat and stands in opposition to the woke movement, it argues from a moral law embedded in nature and, and in God himself. Because God is the God of natural law. God is the God of eternal truth. And again, let's destroy God. I read scripture verses the first class period that we had together. Romans one and two. Remember Romans one, verses 18 and follow? God gave them over. You're going to live in that unrighteousness, in that debauchery, in that sin. God gives them over. And we're seeing that in this present generation, God giving over. Reason, natural law, eternal truth, all these things that come from God himself are being demolished before our very eyes.

(15:39):

They're attempting to, I mean, think about this will over reason. You ever hear of woke math? You ever hear a woke math? Math is racist. Being white is racist. Even being black is racist. A black person can be racist against black. Will over reason. If I feel something, that's my truth, that I feel, it's my truth even if it goes against reason. It's a post-modern, subjective, relative worldview. What's true for you is true for you. What's true for me is true for me. However, they take it to the next step. What's true for me better be true for you and if not, you're in trouble. And that's where the violence comes in. That's where the shaming comes in. That's where the canceling comes in.

(16:44):

What makes woke unique than let's say in the early two thousands and in the 1990s, the thing that's been different is

Principles found in the Bible are the basis for the success of democracy and capitalism. Even secular textbooks use to acknowledge this.

The Biblical worldview is that culture is transformed by the renewing of the mind through the Gospel.

Biblical Worldview: God transforms my mind so my will is made good and pure.

Audience: other examples of will over reason.

Abortion

the shaming that's involved. Okay? You can disagree with each other vehemently even. But it wasn't to the point as prevalent as it is today where your canceling people, you don't exist anymore. Your existence is cut out from society. Two plus two equals four. Well, that comes from a western civilized world that's oppressive.

(17:28):

You can't make this stuff up. So that's why they see institutions as being racist, because they come from what they've developed in time through a Christian Judeo-Christian and life view. I remember when I was in college, non-Christian sociology books. And I remember my sociology book. They attributed this idea of democracy of western civil civilization (obviously goes way before the reformation), and capitalism to John Calvin. This was a secular sociology book. <laugh>.

(18:25):

It's pointing to the fact that the Bible has a lot to say about how the culture is to be transformed. It is to be transformed through the Gospel, through the word, not the other way around. Okay? Because the other way around is culture, determining what the church believes, culture determining what truth is. And so what's the standard by which you live? You know, that's ultimately the question. As a Christian, what standard do you build your life upon? By what standard can you make any truth claim? By what standard do you say what eternal truth really is? Will over reason? No, God transforms the mind in order that what my will is conformed to what? His will, because his will is truth. His will is good and pure. This is a very important tenant of the woke worldview. And I think, can you guys come up with any other examples of this that you've seen of will over reason?

Speaker 3 (19:49):

Abortion. They hate the Christian so much because we know it's murder and they know it's murder. Mm-hmm. <affirmative>. And they have this probably inner guilt thing that they want to avoid and tell themselves No, it's not mm-hmm.

Pastor Rossi (20:10):

<affirmative> mm-hmm.

Speaker 3 (20:11):

<affirmative>. Whereas they really know murder in their mind.

Pastor Rossi (20:15):

Comments

Dualism, the division of body/soul means woke ideology sees a fetus as a human being, but not as a person.

Group over person:
Woke ideology distorts the human person and reduces the person to an oppressed individual in need of a group of oppressed individuals who promote an ideology (not individual freedom).

Here is an example.

The change in definition of the word "minority" from "a small percentage within a community" to "those you fell sorry for"

Unless they're so self deceived that they make themselves think, (Speaker 3-I suppose. can't imagine that.) Yeah. I, you you would think. But they usually happens after the fact when somebody, when a woman sadly has an abortion and they come to realize and experience all the trauma <speaker 2 Yes.> We can go into that, but going back a couple lessons. There's a lot of truth to what you're saying there. And it goes back to what we were talking about. The dualism, how they view body and soul. A physical body in the womb is human, but not a person. Remember, they make the distinction between person and body. So a physical body is human, but not a person yet until they're able to do what? Make decisions. Conscience of right and wrong. Okay? So they'll agree that a human being is in the womb, but they won't agree that a human being is a person where we would say, well, we talked about that. Okay, group over person. Okay? A person becomes what? Just a number. So you're forced to pick sides.

[\(21:40\)](#):

Your person, your individuality is erased. You have to give up your own individuality for the sake of the group. Okay? I remember an elderly couple; I think I may have shared this with you, you've probably seen it on the news. An elderly couple was eating lunch on a patio at a restaurant, and a group of protestors came to them and told them to bend the knees to BLM, Black Lives Matter. And what happened? They didn't, and they were getting harassed. Violently harassed. Okay? Give up your own individual rights, give up your own truth for the sake of the group. And if you don't concede, if you don't pick a side, there's a penalty to pay.

[\(22:32\)](#):

Choose this day who you will serve. Isn't that coming from their world and life view, choose this day who you will serve. So we see this with various groups in our society. We have the LGBTQ plus. So I actually recently saw that there's an, I added to it LGBT, LGBTQ I plus, I'm not quite sure what the I is. I think it may be intersectionality or something, but that's a group of its own. When you think of minority, what do you think of? By definition, what's a minority? What do you think of? <audience - color, less than half.> Less than half, right? So a minority group would be those who have a small percentage within a community. Well, they've hijacked that word to mean a minority is those who are oppressed and belong to a specific group. And the common phrase among the teaching of, of conservatives regarding woke, they call this the oppression Olympics. Everybody's vying for the

Regarding group over person:
Christianity promotes both group and the individual. There is a unity of the group with a diversity of individuals – not an opposition between the group and the individual.

A Christian is still an individual, while belonging to the group.

Questions and comments from audience.

title oppression. Okay? So it could be the LGBTQ plus movement, it could be racial, it could be anything you want it to be.

[\(24:07\)](#):

Okay? It can be employees in Starbucks trying to have union rights. It could be any group that you want it to be. Thomas Sowell, however, points out, the minority group today is this. Look at what he says. "A minority group are those you are to feel sorry for." That's how he defines minority. Those who you are to feel sorry for. So we're to feel sorry for all these oppressed groups. Seemingly oppressed groups. Okay, I'll put seemingly in there. Not ethnic groups who make up a small percentage of the population. When we think about group over person, let's, what, what does Christianity, what does your Christian faith promote?

[\(25:14\)](#):

<audience - Jesus says, Lord>

Jesus' is Lord. Group **over** person, notice the key word that she uses. What is that word saying about group and about person? What is it doing to each one of these? <audience - Hierarchy? We can't think for ourselves. Acceptance. ,>

But what is this word saying?

<audience -Opposition. He's making it an idol almost.> .

It's putting one over the other, kind of like what we talked about. Mind over body or soul over body. What do they do? They separate the two. Same thing. They separate. Okay, will over reason? Are you an individual? Mm-hmm.

<affirmative>, you're a person. God loves you and sent His son to die for you. Christian, a person. You're not some abstract idea in God's eyes. You're not someone who God says, oh, you're one among many and I don't have time to meet your specific needs because I have a whole group of people to deal with. God cares about you as a person, loves you because you're created in His image, body and soul. But you also belong to what? A group. They're not mutually exclusive. They're making these two exclusives.

[\(27:27\)](#):

Will over reason group over person. You're an individual, you're a person whom Christ shed his blood for, but you're a person who belongs to a group, the body of Christ for whom Christ shed his blood for. Do you follow me? So they're pitting, dividing the two just like they are doing here, group over person. Any questions?

Speaker 4 [\(28:03\)](#):

I can see that in the, in the churches. Cuz there's a lot of churches now say God loves everybody no matter who you are.

Pastor Rossi ([28:10](#)):

Mm-hmm. <affirmative>

Speaker 4 ([28:12](#)):

Or what you've done, God loves you. And that's true in a sense. But yeah. God doesn't love the sinner. He, you have to be repentant.

Pastor Rossi ([28:24](#)):

He, he loves the, the sinners hate the sin. Right. Okay. What are your thoughts on that? Let's get our thinking caps on here. What, what is being said here?

Speaker 4 ([28:41](#)):

Well, the church is

Speaker 2 ([28:43](#)):

Minority

Speaker 4 ([28:45](#)):

In the world now.

Speaker 2 ([28:46](#)):

Today.

Pastor Rossi ([28:50](#)):

When you think about when Christ comes back and when he says, will the Son of Man find faith or will the church be so like the culture and day that the church doesn't look distinct from the world? And it begs the question, who decides what's best for the group? Going back to Jack's question in the beginning, right? Who decides who has the power, who decides what's best for the group? Who decides which will is best? Whoever has the power determines what's best for the group.

Speaker 3 ([29:41](#)):

Just a, like this week with the shooting mm-hmm. <affirmative>, you had the, the gal that was transgendered, whatever, there's a lot of comments being made that, you know, she feels sorry for her because she was such a minority mm-hmm. <affirmative> and she was, you know put in a place where she was afraid and was able to deal with her mm-hmm. <affirmative> self emotionally so that they are excusing her and having pity of her because of her transgenderism.

A 12 minute video.
Rev Calvin Robinson: An Anglican Priest in a debate before the Oxford Union.

<https://www.youtube.com/watch?v=ymbTb2HS5Rc>

Pastor Rossi (30:15):

Yeah. I mean that, that's a great example of what we're talking about, right? If you're an oppressed group, your actions are justified, right? Why are crimes not being prosecuted in many places around the country and around the world? Because if an oppressed group commits the crime, they are justified in this worldview, right? Isn't that what Marx said? And I mentioned this before: the oppressed had the right to stand up and unite and, if needed, violence. This is a violent worldview. That as much as they want to tell you, it's not, it isn't. Because anything that is antithetic or anti-God is violence. He who hates me loves what? Death.

(31:18):

All right, I want to stop here real quick and I want to show a video. It's about 12 minutes long and, and probably will end our time. I wanted to show this video because this guy Calvin Robinson was with the Church of England. I think he got canceled from the church. I don't even know if he's a pastor anymore in the church. <audience -There was an Anglican communion that approved his ordination.> Oh, okay. Okay. But he, he's speaking at the Oxford Union and in the audience are bishops from the Anglican church, and he has the holy boldness, as I like to call it, to stand up for truth. Okay? Now, I really think his haircut <laugh>, it's, it's pretty but

(32:18):

He is among people that scoff at him and you really don't hear it. But from what I understand, there's a lot of scoffing going on during his talk here. And I think you'll find it helpful. Why am I showing this video to you? Because this is where the church needs to not scour and hide. Because what this movement wants more than anything is for you to acquiesce. You know what that word acquiesce means? Yeah, I disagree, but I'll remain silent and just go with the flow. Okay? That's what the church is doing today, and as a result, it's affecting the church. And watch, I'm, I'm going to ask you a question, but there was some interesting things that he's going to point out in this and we'll talk about it. Go ahead

Rev Calvin Robinson (33:11):

May the meditations of my heart be pleasing to thee, o Lord. I was going to say thank you for the warm introduction, but I think instead I'll say thank you for invitation. That's far more charitable. It's a genuine pleasure to speak here this evening. It really is. I'm happy to be back at the Oxford Union. It wasn't too long ago that I was based here myself. I'm very

happy to be part of an organization that is still standing up for free speech, still standing up for diversity of thought and opinion, going against the approved narrative of academia in the 21st century. So well done to you all for that. Now, I genuinely struggled with this one. I've struggled sleeping this week actually. I've, I don't get stage frights. I never get nervous when I go on television. I recently debated that the Cambridge Union and the (D?) Union no problem whatsoever.

[\(33:57\)](#):

But this, there's something different about this one. It's been causing me anxiety. So if someone kindly said to me, Luke chapter 12 versus 11 to 12 saying, and when they bring you before the synagogue and the rulers and the authorities do not be anxious about how you should defend yourself and what you should say for the Holy Spirit will teach you in that very hour what you ought to say. I know there's something a bit ironic about me coming here with a pen of speech after that. But <laugh>, why do I feel anxiety about this? Well, we are up against the authorities, three bishops from the established church. That means either I am wrong and Christians have been teaching incorrectly for the last 2000 years, or when Jews and Christians for the last four to 6,000 years, or we have church leaders attempting to drag the church into apostrophe. Neither way is good.

[\(34:53\)](#):

The consequences are severe. This debate is not just happening in this chamber. This debate is happening in real time in the House of bishops as we speak, there's a growing number of vocal bishops who want to change the church's teaching on marriage, the results being the spiritual neglect of Anglicans up and down this country. Now, I may have trained at the last remaining sound, Anglican Seminary of the Road, Stephen's house, but I am a new deacon, so perhaps I am on, I am long on this. Let's consult people wiser than myself. Starting with the church fathers St. Thomas Aquinas in his son theological quite clearly identifies matter many as being between one man and one woman, beneficial for begetting of children and for the good of offspring for both educational and developmental purposes necessary for the perfection of the community and for the worship of God.

[\(35:47\)](#):

Since Paul describes marriage, as therefore a man leaves his father and his mother and clings to his wife, and they become one flesh in which he is mirroring the language of

Genesis, where God tells man and woman to be fruitful and multiply. Both Aquinas and Paul refer to marriage as a sacrament, a holy mystery in which one man and one woman are joined together in conjugal union with the potential to be blessed by the grace of God with children to start a family for the worship of God. People will often argue in this debate, we know more about homosexuality now than we did then. Maybe so, but are we really going to stress that God knew less then than we know now? For either all of scripture is God breathed or it is just either we believe Christ or we don't. So let's refer to another source, the Book of Common Prayer.

[\(36:45\)](#):

One of the Anglican formularies, an authority of liturgy and catechism in the Anglican Church, the prayer book lists three ordained reasons for matrimony meaning first, it was ordained for the procreation of children to be brought up in the fear and nurture of the Lord and to praise his holy name. Second, it was ordained for a remedy against sin and to avoid fornication that such persons have not the gift of constancy might marry and keep themselves undefiled members of the church body. And thirdly, it was ordained for the mutual society help and comfort that one ought to have the other both in prosperity and adversity. And if we look wider abroad to the church Catholic, which defines in the catechism of the Catholic church, many, the matrimonial covenant by which a man and a woman established between themselves, a partnership of the whole life is by the nature ordered toward the good of the spouses and procreation and education of offspring. This covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.

[\(37:55\)](#):

This is referred to as marriage in God's plan. So are we looking to alter the catechism of just the Anglican church or the Catholic church too? Should, should they all get with the times? 2000 years of Christian doctrine cannot be altered at the whim of a few liberal bishops. What has God ordained cannot be adjusted to suit our new liberal progressive views. Marriage is heterosexual and monogamous and should be open to the possibility of children. The Bible backs all of this up. It's very clear throughout on this matter, whether it's nine verses or 32,000 verses, marriage is between one man and one woman for the purposes of procreation. Sex outside of marriage is a sin. And that is the same for heterosexuals as it is for homosexuals. Although the Bible is quite clear

that same sex relations are abhorrent. And before some smart Alec starts asking me the question of whether I'm wearing mixed fabrics,

[\(38:49\)](#):

there is a difference between moral laws and ceremonial laws. And Christ did come to fulfill the old laws. Both the issues of marriage and homosexuality, however, are still addressed in the New Testament in Paul's epistles, but also in the gospels. Jesus does talk of marriage in Mark and Matthew, both in the context of heterosexual union. So my question to the bishops will be, do we not believe in the authority of scriptures anymore? Come and pick and choose which parts of the gospel we adhere to. The church, after all, is Christ's bride. As we heard earlier, Jesus is described as the bridegroom so that we may know how he relates to us. Two grooms will be pointless. Christ is already in union with the Father and the Holy Spirit. If as he's inviting in two brides is what we're looking at here, the church is attempting to marry itself and to leave Christ out of the picture. We are directly talking about undermining God's plan as he has revealed it to us. We're replacing his authority with our own. If marriage is no longer between one man and one woman, are we open to the idea of polygamy? We disregard the heterosexual aspect. So why not the monogamous aspect too? If love is love, as we keep hearing, who is to say that three men loving each other is not more love? The two men loving each other.

[\(40:09\)](#):

Speaker 5 (40:09):

James generously, and I'm sure someone in this chamber, has echoed the words love is love tonight. And this is not about love being love, this is about marriage, the sacrament of holy matrimony. It is directly connected to love, but it's not the definition of love. Too many people utter those words and confuse the meaning of love. Agape, the biblical context of love. It's a divine love. It's a sacrificial love. It's not lustful. People often conflate sex with love. It's very disingenuous. We've heard quite a bit of that. But then of course atheists often impart the words God is love. And we've heard that one tonight too. Again, without any understanding. Yes, God is love, but he sets the terms, not us. Another one we've heard plenty of is inclusivity. Should the church good more inclusive? Again, it's a play of words. It's virtue signaling.

[\(41:02\)](#):

Note: marriage as a sacrament is a Catholic idea

The phrase "love is love" lacks the clarity Scripture gives to the word love and is often spoken without understanding.

Virtue signaling:
to appear good rather than be good.

Note: we could have more discussion around whether Christ died for every sinner. See Canons of Dordt

What the opposing side has forgotten.

What the opposing side should stop doing

How to truly help people: by telling them the truth with kindness and supporting them through their struggles by speaking Gospel truths into their lives.

It's to appear good rather than be good. The church should absolutely be inclusive. Christ spent time with tax collectors and prostitutes, but it is they who went away changed. Not Christ. We are fallen, therefore, we are all sinners. The church is open to sinners. Of course, it is such the purpose of the church, but it should not be to encourage people to continue to sin. Our duty as clerics is to help lead people to Christ, to lead them away from sin, not to embrace it, not to affirm it. I know many G people, I know many LGB people who live lives in Christ. They have staying from sexual gratification to be closer to God. And it's not easy. It really isn't. It's perhaps not fair, but it is right. And it is good when these people are being let down. I've had people crying saying I could have got married, but I did what the church taught me was right.

[\(41:53\)](#):

And now the church is saying they were wrong all along. I've wasted my life. As Christians were called to be in the world, but not of the world. The trap that we're falling into in this debate is looking at the church through the eyes of the world rather than through his kingdom. In the secular world, we already have equality in law. People can enter civil partnerships or even gay marriage outside of the church, and that's their prerogative. However, the faith is inherently discriminatory. God is discriminatory. He sets conditions on us entering his heavenly kingdom. It is not a free for all. We must turn away from sin, repent and follow Christ. And I want to specify it is the sin that is the problem, not the sinner. Every single person is loved by God. And God forgives all of us of our depravity, but we have to turn away from our sins and turn toward him.

[\(42:41\)](#):

And it seems the panel opposite me has forgotten to separate the sin from the sinner. One can denounce sin while still welcoming the sinner. So as I wrap up, my message to the proposing side is, do not lead us astray. Do not lead people astray. Do not be the wolves in sheep's clothing. Do not be the false teachers that the Bible warns us about. Remember your obligation to defend the faith. Stop teaching about diversity, inclusion, and equality, and get back to teaching about redemption and salvation. This is spiritual neglect. Help people by telling them the truth. Be kind to people by supporting them through those struggles and reminding them that Christ suffers with them. And be compassionate by leading them to Christ when the world tries to lead them away from him. The church is imploding and the faithful masses have stopped turning up on Sundays.

Christians are naturally counter cultural.

End of Calvin Robinson

A few notes on the debate:

1. Rev Robinson speaks a lot of truth. In essence we have agreement.
2. Note: marriage as a sacrament is a Catholic idea
3. Note: we could have more discussion around whether Christ died for every sinner. See Canons of Dordt.

(43:27):

And we are seeing the most rapid decline of Christianity in this country that we may have ever seen. Do not accelerate it with heresy. You do not have the authority to bless sin. When I hear the Bishop of London on record saying these new prayers will mean priests can bless same sex relationships, some of which may be sexual in nature, I hear the devil at work. Bishops are promoting the idea of sacramental sodomy. Let them be anathema. Repent. And to the rest of you, I have no doubt that some of you will consider me a bigot or transphobic or a homophobe, but I'm neither of those things. None of those things. I'm simply a follower of Christ, a Christian. And we are naturally countercultural. And if so-called liberals were truly diverse and tolerant. They would embrace us just as they embrace everyone else. And the (to someone in the audience - not right now, and I'm just wrapping up) and the point has been made, but the growing (Christophobic?) attitude around this public debate and the ugly level of, of hypocrisy is that we really (should) see people hold(ing) Muslims and people of other faiths to the same expectations that they hold Christians to.

(44:28):

Who is calling except my good friend here for Islam to embrace marriage? Who is calling for the Quran to be updated to modern societal norms? It is the same (to someone in audience - mind your language,) it is the same patronizing attitude of people of other that treat other faiths, patronize other faith while being intolerant towards Christians at the same time. It's a shame. But in the words of Saint Athanasius of Alexandria, if the world is against the truth, then I am against the word. Thank you very much.

Pastor Rossi (45:07):

Oh, he was really among some opponents there.

(45:12):

A couple things, you know, and I've mentioned this before, I like to read broadly and listen to broad different perspectives. And I don't like to take the throw the baby out with the bathwater. So he has a lot of awesome things to say. A lot of truths. We don't believe it at a marriage is a sacrament, that's a Catholic idea. But does that mean because they believe that marriage is a sacrament that we should disregard what he said following that? No, he's a lot of good things to say. He also mentioned that Christ died for

Comments

Discussion about the video.

“Who is your authority?” is an important question to ask.

Will over reason: have they already won?

every sinner. Okay, well we can have a debate about that when we talk about what the Canons of Dordt and the biblical teachings on redemption. And so I just want to make that clear that yeah, there are things that we disagree with, but in essence, what is he arguing?

(46:09):

What is he arguing? As you heard him talk,

Speaker 4 (46:14):

Either scripture lies or it doesn't

Pastor Rossi (46:17):

Right.

Speaker 6 (46:19):

Authority. Who is your authority?

Pastor Rossi (46:21):

Yeah. Yep. He said something really, really good there. Either, you know, God knows or Christ knows best or we know best. I forgot how he phrased it, but that was that was really interesting.

Speaker 4 (46:42):

Well, in other words we know more than God.

Pastor Rossi (46:45):Yeah.

Speaker 4 (46:46):

Yep. That we want to change God's plan. Mm-hmm. <affirmative> the world, but mm-hmm. <affirmative> change that God's changing.

Pastor Rossi (46:57):

Right. Any other feedback on, on the video?

Speaker: I wonder if they've won already because will over reason, listening to him, we would apprehend that, through reason, and give a rational response to that. But it seems like if will is, you know, we don't need to think about what he's saying. Mm-hmm. <affirmative> follow his arguments. We just respond to motive. Mm-hmm. <affirmative>. So, and I was also wondering if they've already have, they have they pushed the white people already to the margins and make all white people feel guilty and pushed us into inaction mm-hmm. <affirmative> so that we just kind of look at all this stuff and really don't do anything. As you said, you know, the church isn't gonna do anything. What's gonna happen? Are they also won there? Do all white people feel guilty mm-hmm. <affirmative> when these kinds of things happen?

The book "White Guilt" calls whites to stop feeling guilty. Don't acquiesce.

Jesus meets with sinners and they didn't change Him, He changed them

Closing prayer.

(47:48):

Pastor Rossi

(47:48):

Yeah. Those are great points. And so your first one about have they already won? And I think that's his whole argument here. It's like, okay, whose will are we going to decide wins the day? Is it going to be God's will or our will? As he mentioned several times, the authority of scripture, he mentioned several times that the church doesn't have the right to disregard years of biblical teaching. Okay. And he goes to, you know, obviously we would go to the first source being the Bible.

He went to the church fathers, when they would coincide with the Bible. But yeah. You know, the, the second point that remains to be seen, There's some guy who wrote a book called White Guilt, a black guy from the South of Chicago. And he writes many books on this topic. And he's pleading with white people to stop feeling guilty because that's part of the problem. The white people who are part of the problem <laugh>. So to to the point that's being made because they're not, they're acquiescing. They're giving in to this whole worldview here. And, and I would say that not the church, I would say the church is giving in to this generally. I have to get going, but I'm sorry. one last comment you have.

Speaker 3 (49:26):

I just thought it was neat that he said Jesus has been meeting with sinners. Mm-hmm. <affirmative>, and you know, they didn't change him, but they changed.

Exactly. That was very powerful. Yeah. Yeah. And our job is not to condone the sin. Yeah. But lead them. Okay. All right.

So let's close in prayer. Father in heaven, we do thank you for the truth and that you, by your grace, have revealed truth to us in your word. And by your spirit, you have worked in our hearts to believe it and the trust and Lord, where there are areas in our lives where we have doubts, we pray that you would remove those doubts with truth, that you would enable us, Lord, to walk in your truth and to follow Christ, and to love our neighbor, to love those who are the least of these, to love those who are struggling in life and struggling with identity issues and the like. We pray, Lord, that we would point them to Jesus, the one who cleanses and redeems, and the one who gives true freedom. And that's we, O Lord, can find everlasting life in him. We pray this in Jesus name. Amen. All right. Thank you.